Why are Religious Muslim Employees' Self-esteem and Motivation not Realized during Covid-19 Pandemic? A Case of Hotel Industry in Malaysia

Ainur Qurratu'Aini Abd Rahim, Nor Intan Adha Hafit, Zahariah Sahudin, Ainie Hairianie Aluwi, Badrul Hisham Kamaruddin

Full Terms & Conditions of access and use can be found at
http://hrmars.com/index.php/pages/detail/publication-ethics

Why are Religious Muslim Employees' Self-esteem and Motivation not Realized during Covid-19 Pandemic? A Case of Hotel Industry in Malaysia

Ainur Qurratu'Aini Abd Rahim[1], Nor Intan Adha Hafit[2], Zahariah Sahudin[3], Ainie Hairianie Aluwi[4], Badrul Hisham Kamaruddin[5]

[1,2,3,4]UiTM Selangor, Puncak Alam Campus, 42300 Bandar Puncak Alam, Selangor, [5]City University, 46100 Petaling Jaya, Selangor

Abstract

Beginning in December 2019, the COVID-19 pandemic changed the way we do business globally, particularly the hospitality industry. Additionally, preventive strategies as quarantine, , social distancing, hand hygiene, and face covering were imposed to prevent the spread of the coronavirus disease. In other words, many countries declared a state of emergency to support the moves. Consequently, hotel employees suffered the negative impact of the lockdown. Despite significant indications that COVID-19 impacted the essential workers, there was a lack of studies conducted. Hence, this research attempts to investigate self-esteem as mediating the relationship between religiosity and employee motivation. A pilot test involving 30 respondents was utilized to test the reliability and validity of the research instruments before implementing the quantitative research design. By utilizing a the web-based cross-sectional survey, a total of 210 employees who work in a few selected big hotels in Kuala Lumpur, Malaysia, responded to the online survey. Multiple Regression and Hayes' mediation process analysis were deployed from the SPSS version 28 to conduct the statistical analysis. The results revealed self-esteem did mediate the relationship between religiosity and motivation. In addition, it was found that the relationship between religiosity and employee motivation was significant. This meant that employees with strong religiosity have high self-esteem. In turn, this will increase their motivation. Finally, this study evidenced faith as facilitating employees to gain strength to move forward. For this reason, organizations should develop training programs for employees to gain faith as this ensures employees to continue remain motivated to face challenges inside and outside the organization.
Keywords: COVID-19, Pandemic, Employee Motivation, Self-Esteem, Religiosity, Hotel Industry

Introduction

The pandemic COVID-19 which started in December, 2019, had been chaotic to businesses worldwide. The hospitality sector, in particular was greatly affected. Most countries

implemented partial or total border closures, reinforced by immigration restrictions; hence affecting the vast majority of the world's population. For the hospitality industry, millions were unexpectedly unemployed. Accordingly, speculation about economic growth, and global concerns about the ongoing COVID-19 and its potential waves, the industry would be among the last to recover (Pizam et al., 2020).

According to Uğur and Akbıyık (2020), the impact of the global pandemic COVID-19 on the hospitality industry caused a great deal of uncertainty and chaos in the other industries. Failing closely was the tourism industry, which experienced sharply falling revenues. In 2020, the United Nations World Tourism Organization (UNTWO) announced that the COVID-19 pandemic would cause the international tourism to go down by 22% in quarter 1 and expected to decline further to 60-80% over the whole year.   In other words, there would be 67 million fewer international tourists up to March. These statistics when translated revealed US$80 billion in lost exports.

According to UNWTO (2020) the possible future scenarios crisis would have shock effects on both the supply and demand-side of the tourism industry (the source was taken from the data of COVID-19 travel restriction of the UNWTO). The first to be identified was the supply aspect. For example, in countries that had announced border closures, the entrance bank and the cancelation of visitors' visas, and so on, had caused the supply of the hotel sector to deteriorate dramatically (Uğur & Akbıyık, 2020). Next to be affected was the demand side. As the prevention of travel and accommodation were related to health and hygiene problems, the number of clients were expected to be reduced tremendously (Uğur & Akbıyık, 2020). With both supply and demand drastically decreased, the tourism industry would suffer substantial losses. For this reason, many hotels had to downsize the number of employees. Consequently, this affected the morale of the employees.

Having said, this study sought to identify the current outcome of employees' motivation after the COVID-19 pandemic outbreak, and whether the religiosity level of employees can help to improve their self-esteem leading to an increase in work motivation. The COVID-19 pathogen was believed to be hazardous and could infect all age groups. According to Hashim et al., (2021), in 2021 Malaysia experienced the third wave and this time around, the infection rate had exceeded the value of 1,000,000. On the whole, the COVID-19 pandemic had produced severe impact on employees, organizations, societies, economy, and stability.

As such, it became important to determine factors that had affected employees' motivation during the critical ailment as motivation is an integral part of understanding behaviour (Starecek et.al., 2023). By nature, characteristically individuals will put effort into something they do when they are motivated. What motivates them will be due to many factors (as has been identified by previous scholars on the area of motivation). Nevertheless, religiosity is not a common factor identified to affect motivation. Unlike in Islam, religion is the believers' way of life. This means that their religiosity level would have affected their motivation, decisions, and actions (Alam et al., 2011). In this perspective when they are trapped in a difficult situation like the pandemic, a religious Muslim would not have his or her motivation being affected by bad situations. This is because Islam taught its believers or followers to believe in qada and qadar. Qada and qadar which is a concept of divine destiny in Islam encourages Muslims to accept in calmness that which had had happened. The thing that had happened is for a good reason that only God knows. In other words, anything from God is always good. As such, to believe in qada and qadar is in fact a great source of motivation for Muslims. Muslims who have strong faith in the religion would not be in sadness for a long period.

When we connect the above to the real organization, it is with no doubt that the essential assets in organizations are the employees. They contribute to the organization's growth and success (Danish & Usman, 2010). Additionally, according to Osabiya (2015), motivation is an underlying concept; it is the driving force within individuals. They attempt to achieve a specific goal to fulfil some need or expectation. By nature, humans have feelings or emotions. In the context of the organization, employees will feel about what they are doing, so the outcome achieved from work will impact the organization's productivity, positively or negatively. If the internal drive or the driving force of an employee is low due to his or her negative perception about a situation, automatically the effort to improve will also decline (Bandura, 1989). During the Covid-19 pandemic, the decline in the number of tourists might have caused the morale of hotel employees to decline. This is because the declining number of tourists may result in low income. Their low motivation might not make them productive to their organization or to their life. Obviously, nothing could be done to improve the productivity of the employees as the cause of the declining number of tourists was not due to the internal factor(s) of the hotel. On the other hand, employees with good motivation could do something positive to the hotel or to their family to survive during the critical Covid-19 situation. For this reason, it becomes necessary to examine the motivation level of an employee during the Covid-19 pandemic. However, the purpose of the present study is to investigate the intrinsic motivation rather than external motivation. This is because employees' external rewards have been removed or reduced due to unavoidable circumstances. These had been faced by many organizations. Nonetheless, only self-esteem might keep employees to stay motivated during the COVID-19 pandemic. As mentioned earlier, since Islam teaches its believers to accept anything fated with patience, it is also the present study's aim to investigate if religiosity had affected the self-esteem. Thus, the aim of the present study is twofold. First, the study would examine the relationship between the religiosity of Muslim employees and their motivation. Secondly, to identify if religiosity was able to affect an employee's self-esteem which might result in an increase in their motivation level during the pandemic. For the said purpose, self-esteem was tested as a mediator on the relationship between religiosity and motivation.

Literature Review
Employees Motivation
Motivation is a theoretical concept that is used to explain human behaviour (Valarmathie et al., 2017). Management scholars such as (Robbins et al., 2015; Shahzadi et al., 2014; Heithfield, 2014; & Valarmathie et al., 2017) defined employee motivation as process-oriented and this process describes a person's direction and commitment towards goal achievement. This reflects the strength of the inner drive. Specifically, Afif et al (2023), associated motivation with power as this power allows a person to take action for the achievement of specific goals. Additionally, Robbins and Judge (2015) defined motivation as a process that directs a person's strength (intensity), direction, and long-term (permanent) commitment towards goal achievement. Goal achievement in the sense refers to the worldly gain whether intrinsic or extrinsic rewards. Thus, the definitions provided by the Western scholars mostly focus on the inner drive for achieving worldly gains. Next, Heathfield (2015) described motivation to be factors, elements, or passion that drive employees to pursue and achieve their jobs and duties. Importantly, intrinsic and extrinsic reward influence the way employees act and behave.

From the religiosity perspective, I according to Al-Ghazali (2007) as reinforced by Zulkifli et al (2016), motivation is actually the feeling of fear and hope which drive individuals to get closer to Allah by choosing His righteous paths. The fear and hopes which are termed as taqwa in Islam, determine Muslims' directions in terms of behaviors. For example, a committed Muslim (who has so much fear and hope for Allah's blessings) will produce behaviors that sync with the Islamic principles or the six Islamic Pillars of Faith. Based on the above connections, several Muslim researchers used them to explain motivation in various fields, particularly management. From the Islamic perspective, motivation and psychological motives must integrate religiosity factors to influence human deeds and behaviour. The integration or inclusion of spiritual and religious motives can help researchers to understand the true meaning of motivation, an area where the conventional research fall short (Osman-gani et al., 2012). This is because religious motives have different impacts for different people depending on their level of faith. Specifically, a committed (religious) Muslim will not be demotivated when he or she is inflicted with negative consequences (for instance, being rewarded low). This is because accepting the fate with an open heart is one of the six pillars of faith that a Muslim should hold strongly. And the extent of the efforts that he or she puts must be at improving his and her own weaknesses or fault, rather than blaming others. Accordingly, a Muslim with high level of taqwa (religious by being fear to Allah and hope to be closer to Allah) should be at peace and remain motivated despite facing negative consequences. This is actually the basis of the present study's research framework which suggests that faith (which determines religiosity) is expected to positively influence motivation of a Muslim. Furthermore, as faith is not easily measured, the proxy for faith would be religiosity. With this, the present study would consider religiosity as a major factor influencing Muslims' motivation at work.

Religiosity
Religious practices should not merely be for display. Instead, it should be shaped by the unification of the soul with the body. It encompasses a human's clear and bright soul with his or her relation to Allah and to human as well as to the environment. These are based on the Islamic teaching (Masri et al., 2017). Further, individuals who practice the Islam religion can be identified via three basic elements. The first is aqidah which is total faith testifying that there is none worthy of worship except Allah. In this regard, the practice of shirk, that is the worship of others along with Allah, is a sin that Allah has promised He will never forgive. Secondly, in terms of the practices whereby obligations are carried out in the full understanding of the information obtained from the sources of Islamic law. (this is a term to express the concept of fiqh which means understanding). Third, on the aspect of behavior comes Ihsan which means clear intention and pure determination of doing goodness for the sake of Allah (Hamzah et al., 2023).
However, according to Lubis et al (2022), religiosity (at-tadayyun) is a crucial component of a Muslim's life as it provides the basis for their behaviour (Ab Rahman et al., 2020). In this regard, the measures of religiosity is important as it analyzes the level of one's religiosity. Unfortunately, the establishment of a religiosity measurement tool in Islam is very limited and dominated by the western researchers (Salasiah et al., 2020). It appears that up to now, there have been a few tools developed to measure a Muslim's level of religiosity. When measuring religiosity according to the Islamic perspective, researchers need to consider seven basic principles Manap et al (2013), as those principles are firstly, judgement and evaluation is limited to outward or external behavioural aspects only. Second, the measurement of

religiosity from the Islamic perspective can be done, but the perfect measurement is only from Allah. Third, the basis of measurement is the embodiment of three religious pillars, namely Iman (Islamic belief); Islam (Islamic Syariah); and Ihsan (Islamic ethics of conduct). Next is Iman which is measured by doing deed in Islam. Fifth is perfect internalization of the Islamic Syariah that bears good ethics of conduct. The sixth one comprises symbols that are related to religiosity; they may not reflect the same interpretation for different individuals. Lastly, the seventh one indicates that the standard of Muslim religiosity and personality measurements come from two sources of the Islamic law which are the Quran and the Sunnah (Ab Rahman et al., 2018; & Hamjah et al., 2020).

Self-Esteem
Cetin and Askun (2018) claimed that self-esteem has been discussed widely across numerous areas. The reason being self-esteem is recognized as crucial for the public and private sector organizations (Hur et al., 2020). Additionally, according to Lubis et al (2022), self-esteem is in fact the appraisal of an individual self. In the literature, self-esteem has been associated with features such as security, belongingness, identity, worthiness, respect, and competence. Those features are fundamentals of the concept. The literature also explored the different contexts in which the concept is used. One notable context relates to the work of Maslow (1943) in which he included self-esteem in his needs hierarchy model. In this model, self-esteem is an element that evolves as there might be psycho-dynamic progression in some individuals leading to he or she being disposed to do something to manage with apprehension. In this context, the individual needs to prove he or she is capable and able to fill the apprehension. There might be forces underlying behavior, feelings, and emotions that have accumulated from early experience that influenced him or her to disposethe self-esteem. Numerous generalists Garrety et al (2003) and psychologists (Mead, 1934; & Burkitt, 1991) as well as sociologists have come up numerous views of their self-esteem model (Maslow et al., 2021).

Esteem was addressed in Maslow's hierarchy of needs as the fourth layer of his five-tiered model of human motivation. The levels of needs are interrelated (i.e., self-actualization, love/belonging, safety, and physiological needs). For example the need for internal acceptance is necessary for any external validation to have a significant and long-lasting effect. In this situation, someone behaves in a certain way that is against his or her true personality in order to fit in within a particular social group. There is also a feeling that he or she is not really being accepted, and the approval to belong to the group only lasts for as long as he or she sustains the act.

Relationship Between Religiosity and Employee Motivation and Self-Esteem as Mediator
The Quran was revealed to the Prophet Muhammad p.b.u.h and since then it is the primary source for all of the Islamic sciences and the Islamic concept of growth and development (An-Nasa'i, 2020). The hadith is next as the secondary source which contains true collections from Prophet Muhammad p.b.u.h. in terms of his idioms, acts, and implied recommendations (Faris & Abdalla, 2018). Religiosity is a concept which in this context is about gaining motivation from a religious sense. Moreover, the research results of Achour et al (2016), have shown that personal religiosity plays an important role in improving the mental well-being and helps us manage difficult times such as stress. This helps employees to have self-respect for themselves to be able to have high self-esteem. Other than that, religiosity helps Muslims to manage their inner drive to have a better life and to accept oneself more than others.

Individual traits (including demographic factors such as gender, age, work experience, education level, and employment level) are believed to influence the self-esteem (Cheng & Hampson, 2008; Ozturan & Kutlu, 2010). Apart from those, religion and religiosity are among components of the individual traits that were also claimed to affect self-esteem. For example, Lubis et al (2022), found that religion has been recognized by previous research scholars as a key component of demography that brings significant implications on an individual. Additionally, prior studies (e.g., Tiliouine & Belgoumidi, 2009) indicated that employees who adhere to the religion's empirical and theoretical foundations (religiosity) are more satisfied with their life, job, and family. In the workplace, employees can also reduce unpleasant sensations such as worry and tension (Abdel-Khalek, 2010). Overall, previous studies have demonstrated that religiosity can have a significant impact on personal feelings and emotions. According to Kirkpatrick (1998) measuring sentiments is the same as measuring self-esteem as both concern emotion. Hence, the present study expected that religiosity would positively influence self-esteem to fuel motivation.

Empirical researches by (Warr et al., 1999; Liebermann & Hoffmann, 2008; & Seyler et al., 1998) that used samples from many industries, have revealed a significant association between self-esteem and employee motivation. This common finding implies that employees who have high self-esteem are more likely to be motivated. While this finding appears to be logical, unfortunately there are two limitations of the present studies. The first restriction is that past research on the relationship between self-esteem and employee motivation has primarily focused on private sector businesses in the Western countries. Examples include the Vehicle dealerships in the United Kingdom (Warr et al., 1999), the banking sector in Germany (Liebermann & Hoffmann, 2008), the petrochemical industry in the United States (Seyler et al., 1998), and private universities in the United States (Burke, 1997). This limitation necessitates future research in a different country and organizational setting, such as Malaysia and its public sector. By doing so, we are expecting the fresh finding to validate the association between self-esteem and employee motivation.

The rationale for concentrating on the public sector this time around is that public and private sector companies differ greatly in terms of organizational goals and structures, work values, and work motivation (Buelens & Broeck, 2007). Secondly, it might be of the country's position or the pandemic that have brought considerable impact on a country's position or any pandemic have considerable impact on an employee's intention to be more motivated or not (Pattni & Soutar, 2009; Rogers & Spitzmueller, 2009). A constraint of past researches regarding the relationship between self-esteem and employee motivation is that the results have been mixed or inconclusive. In other words, while several researchers have yielded substantial relationship between self-esteem and employee motivation (Warr et al., 1999; Liebermann & Hoffmann, 2008; Seyler et al., 1998; & Burke, 1997), a recent study revealed the relationship has been insignificant or not worth elaborating (Massenberg et al., 2017). Those contradictory findings necessitate a future research to confirm on the relationship again. Especially for an under-researched environment such as the public sector of Malaysia and the hospitality industry of Malaysia.

Furthermore, as previously stated, this research suggests a meaningful association between religiosity and motivation. The study hypothesizes that self-esteem has a good relationship with religiosity and due to that can drive motivation. Those views are essential and sufficient to establish a mediator in the model. Such a viewpoint has already been used in earlier investigations that also evidenced a mediation hypothesis (Zumrah, 2015; Zumrah & Boyle, 2015). As for the present study, it is proposed that self-esteem acts as a mediator for the

relationship between religiosity and drive to motivation. In other words, this study hypothesizes that employees' commitment towards their religion can influence their level of motivation during the COVID-19 pandemic period. This means self-esteem determines their desire to remain motivated even during tough times like the Covid-19 pandemic. This idea is consistent with Atmoko et al (2023), explanation that when individual traits influence employees' motivation, it is often generated by or derived from employees' self-esteem.

Although prior researches have accumulated abundance of knowledge, several areas remain unexplored. For example, even though some previous research have uncovered that religiosity is able to predict employee motivation, few studies have explored the underlying process linking them. According to a previous study, self-esteem prompts the association between religiosity and employee motivation (Homaei et al., 2016). High self-esteem is widely recognized as a personal thing which is self-respect and so have generated many positive behavior and outcomes. For example, according to Atmoko et al (2023), self-esteem has a substantial impact on every aspect of our lives. This means that the need for high self-esteem has shifted from an individual concern to a societal concern over the last few decades. For example, high self-esteem bearing psychological resources (e.g., optimism and personal resilience) would benefit both individuals and societies. Meanwhile, low self-esteem is the source of both individual and societal problems (Mäkikangas et al., 2004; Symister & Friend, 2003). Indeed, the majority of social problems or crises can be traced back to a lack of self-love and self-respect, which is closely related to self-esteem (Baumeister et al., 2003).

To address the study gap of the present study, the researcher employs self-esteem as a mediating variable to investigate the relationship between religion and employee motivation. This model hypothesizes based on the finding of a previous study that self-esteem mediate the effect of religiosity on employee motivation (Joshanloo & Daemi, 2015). Self-esteem represents one's subjective sense of overall personal worth or value. As it is process-based, the process influences persistence, competence, and passion for long-term goals (Atmoko et al., 2023; Leary & MacDonald, 2003). For example, as one already determines his or her value, the self-esteem will proceed to achieve whatever it takes to derive a quality of life. Following is a conceptual framework that explains how religiosity can influence employee motivation.

The research framework in Figure 1.0 was based on that proposed by (Zumrah et al., 2017). However, for the present study, self-esteem was tested as a mediating variable in the framework. The researcher followed this direction as theorized by (Maslow et al., 2021).
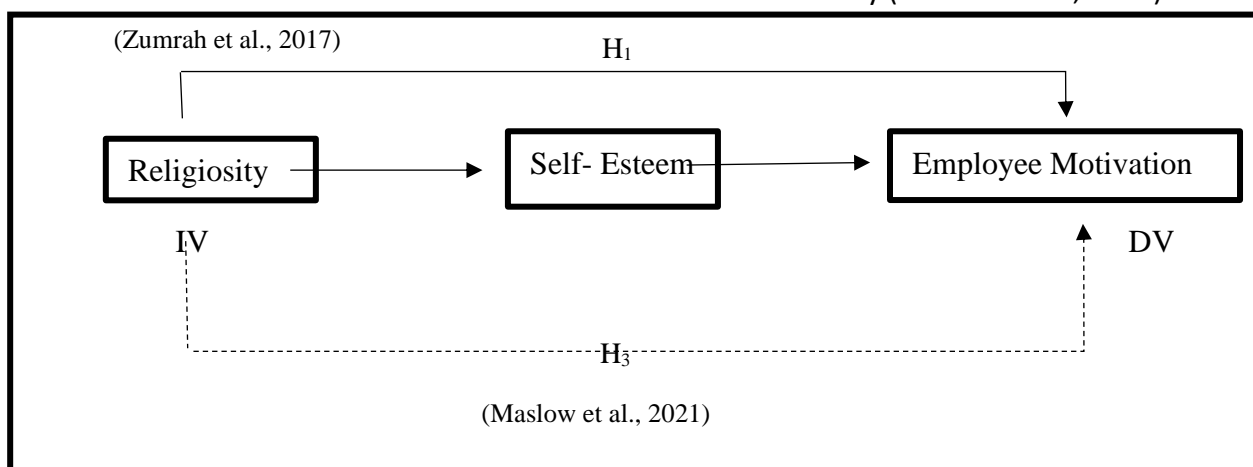

Figure 1.0: The conceptual framework of this study

Methodology

A cross-sectional causal research was applied to investigate the extent of self-esteem mediating the relationship between religiosity and employee motivation in selected hotels in Kuala Lumpur. The hotels were selected as the target population as Kuala Lumpur is a popular destination of choice of the tourists. Moreover, there are three big hotels in Kuala Lumpur that are known to have a large number of Muslim employees, big enough for the quota convenience sampling to be applied. The information was extracted from the website of the hotels and from interviews with the HR of the hotels. The quota convenience sampling technique was used because the number of employees could be selected conveniently from each hotel. The number of employee population of each hotel was identified first. The size of the sample of each hotel was then determined by using Krejcie and Morgan's (1970) table of sample. The selected hotels were as follows:

Table 1.0
Population List of Selected Hotels

Company/ Hotel	Population Sizes	Sample Sizes
Hotel A	170	118
Hotel B	130	97
Hotel C	120	92
Total	**420**	**201**

Note - According to Krejcie and Morgan's table, 420 of the population sizes determine 201 of the sample sizes.

As the response rate among hotel employees in general was high, the researcher must estimate the average percentage of the response rate in order to acquire 201 samples needed for this study. The estimated average percentage was 95% which means 95% of hotel employees would complete the questionnaire with 5% error tolerance. Therefore, the total number of questionnaires needed to be distributed should be at least 212 ((201/95) *100). The unit of analysis of this study was individual employees in selected hotels in Kuala Lumpur. After 213 data was collected, three of the questionnaires were invalid and only 210 questionnaires were validated for used in the analysis. The linear regression and a Process Macro regression analysis were conducted to answer two research objectives of the study; 1. To identify the relationship between religiosity and employee motivation; 2. To determine the mediating role of self-esteem on the relationship between religiosity and employee motivation.

Instrumentation

The instrument that was used in this study was the survey questionnaire. There were two parts in the survey questionnaire. Section A must be answered based on the respondent's background, and Section B must be answered based on their personal views and experience. Section A contains five questions. The questions concern the respondents' demographic profile. Gender, race, age, education level, and years of hotel business experience are among the demographic components of the survey. Next, section B is divided into four sections, each containing questions about the dependent variable (motivation), the independent variable (religiosity) and the mediating variable (self-esteem). In addition, there are 39 questions in

section B. Part 1 of the questionnaire focused on the dependent variable, that is, employee motivation. In part 1, the questions were adopted and adapted from Richmond (1990). Part 2 focused on the independent variable, that is, religiosity, and the questions were adopted and adapted from Masood and Haball (2018). Lastly, part 3 is on self-esteem (the mediating variable), and adopted and adapted from (Rosenberg, 2015). The interval scale used was the Five Point Likert scale, a rating to analyze all the parameters. The scales were numbered one through five. Number "1" represented "Strongly Disagree," number "2" "Disagree," number "3" represented "Neutral", followed by number "4" which represented "Agree," and number "5" "Strongly Agree". A pilot study was conducted first. From the reading of Cronbach Alpha, religiosity and self-esteem indicated as good reliability and acceptable at 0.701 and 0.706. Lastly, employee motivation had an excellent reliability score of 0.925. If the alpha value was higher than 0.6, the research instrument would be deemed as reliable for the study (George & Mallery, 2003).

Results and Discussion

In conformity with the survey requirement, 220 questionnaires were distributed to employees of the three selected hotels in Kuala Lumpur. The google questionnaire were circulated via email and web-based platforms to reach 420 employees of the hotels. A total of 213 responses were received equivalent to a response rate of 96.8% based on the 220 questionnaires that were initially distributed. After checking all the returned questionnaires, the total usable responses for further analysis were 210. A total of 3 questionnaires were found to be incomplete; hence invalid (1.4%). Therefore, the final response rate of this study was 98.6%.

Goodness Fit of Data

According to D'Agostino (2017), Goodness of Fit (GOF) represents how well some computed table or matrix of values match some population or predetermined table or matrix, of the same size. The analysis includes normality test, multicollinearity test, heteroscedasticity test, and autocorrelation test.

Normality Test

Prior to doing the correlation analysis for this study, normality must be established first. The aim of running the normality test is to ascertain the shape of the distribution. According to Tabachnik and Fidell (2013), the assumption of normality implies that prediction errors should typically be distributed around the predicted dependent variable score. A normal distribution indicates that the data plots are scattered along a diagonal line (Amar & Coakes, 2013). The assumptions are tested by using descriptive statistics, and the Skewness and Kurtosis values are presented.

According to Coakes (2013), normality tests show that the data is normally distributed when the value of skewness and kurtosis is below ±3 for each variable. Table 2.0 shows that the skewness values of all the variables are ranged between ±1 and ±3. The skewness values for employee motivation, religiosity and self-esteem are -0.396 (SE 0.168), -2.393 (SE = 0.168), and -0.108 (SE 0.168) respectively. However, according to Hair et al. (2014), if the Kurtosis value was between -±7, it would still be acceptable. Therefore, the data distribution is approximately normal as the value of skewness is within ±3 skewness and kurtosis is less than ±7 (McCarthy et. al., 2021). Table 2.0 also shows that the kurtosis values over the range for all dependent and independent variables are ranged between ±3 and ±7. Next, the

kurtosis values for employee motivation, religiosity, and self-esteem are -0.576 (SE 0.334), 6.559 (SE 0.334), and -0.444 (SE 0.334).

Table 2.0
Normality test

		Employee Motivation	Religiosity	Self-Esteem
Mean		4.0720	4.8151	3.8817
Median		4.0588	5.0000	3.8333
Skewness		-.396	-2.393	-.108
Std. Error of Skewness		.168	.168	.168
Kurtosis		-.576	6.559	-.444
Std. Error of Kurtosis		.334	.334	.334
N	*Valid*	*210*	*210*	*210*
	Missing	*0*	*0*	*0*

Multicollinearity
Table 3.0
Collinearity Statistics

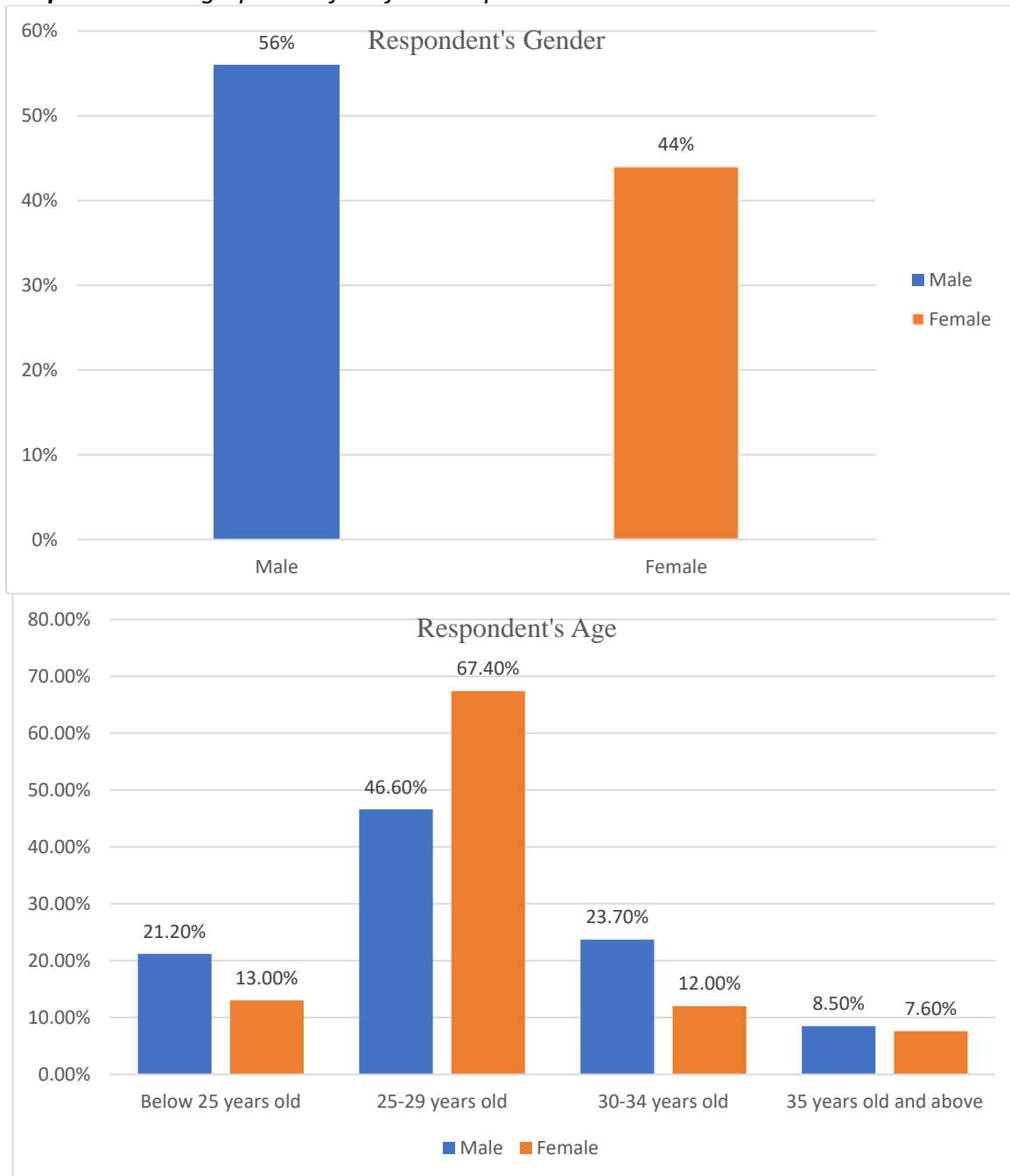| Model		Tolerance>.10	VIF< 10
1	(Constant)		
	Religiosity	0.911	1.098
	Self-Esteem	0.911	1.098

    a. Dependent Variable: Employee Motivation

Multicollinearity indicates the extent the independent variables are correlated with each other in a multiple regression analysis. High multicollinearity can make interpreting the parameter estimates to be difficult or impossible (Zikmund, 2010). In order to detect whether multicollinearity is a problem to the model, the variance-inflation factor (VIF) and tolerance of each variable are calculated. VIF values are considered a problem when the values go beyond 10, and tolerance values below 0.10 is a cause for concern. Fortunately, Table 3.0 indicated no major issues concerning multicollinearity.

Demographic Profile

Graph 4.0*: Demographic Profile of the Respondents*

Respondent's Education Level

Education Level	Male	Female
STPM	22.00%	20.70%
Certificates	4.20%	3.30%
Diploma	23.70%	32.60%
First Degree	47.50%	39.10%
Master	2.60%	4.30%

Respondent's Years of Service

Years of Service	Male	Female
Less than a year	24.60%	33.70%
1-5 years	60.20%	42.40%
6-10 years	8.50%	18.50%
11-15 years	2.50%	3.20%
16 years and above	4.20%	2.20%
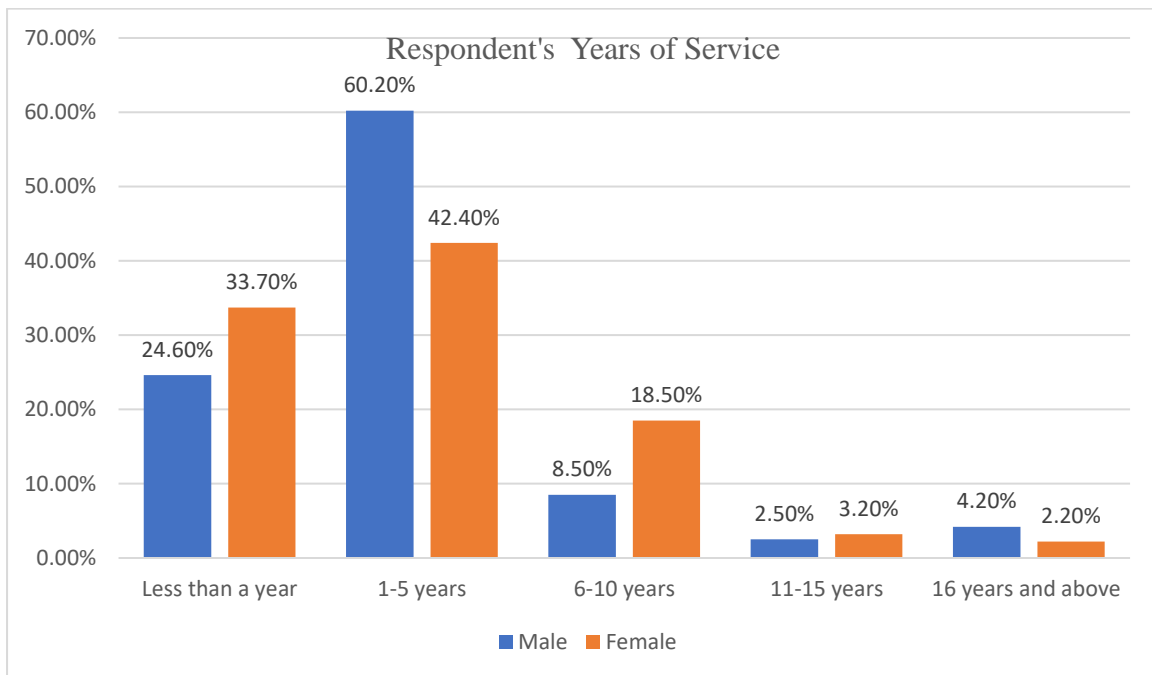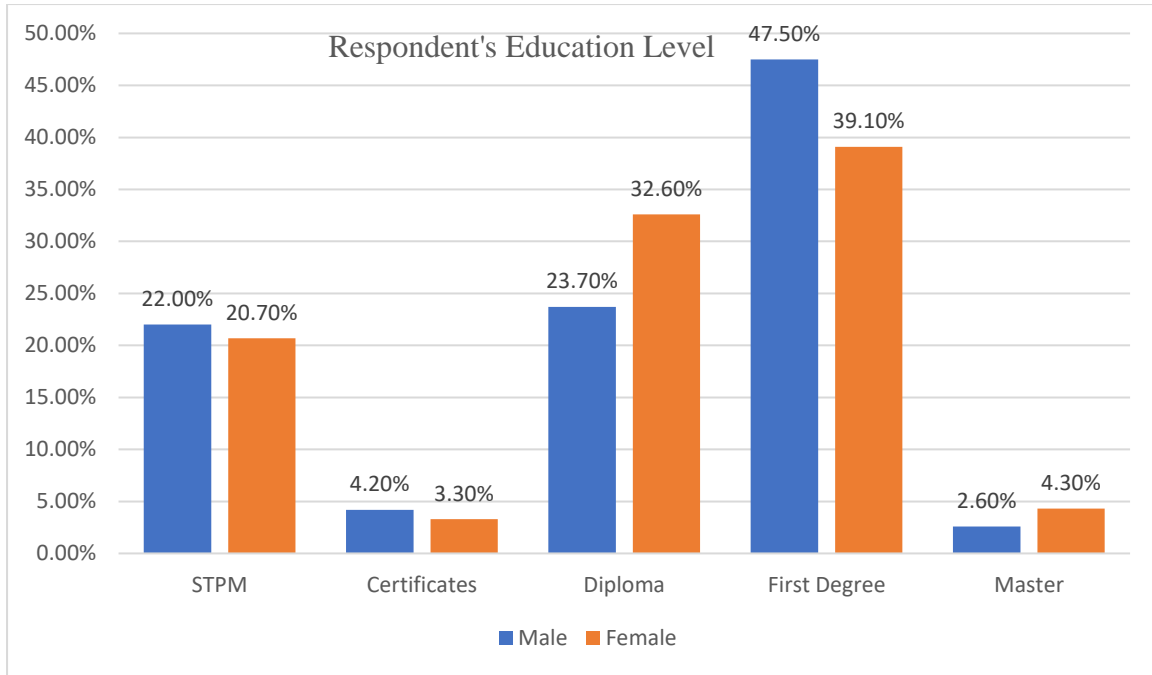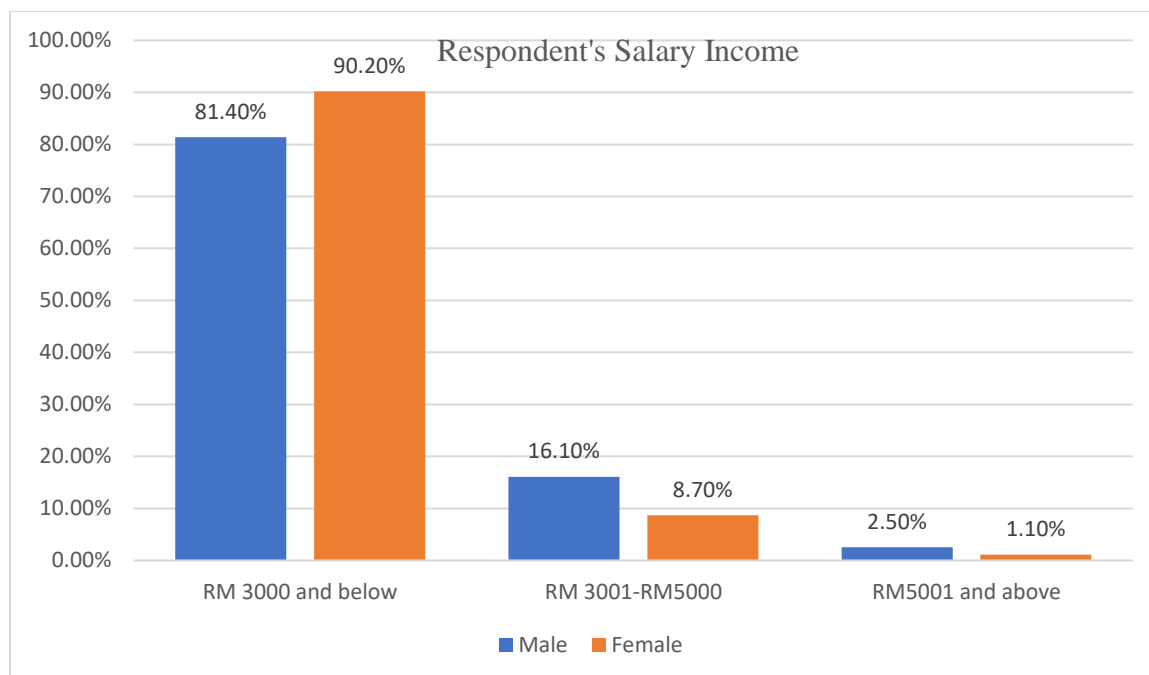
Table 4.0

Demographic Profiles of Respondents

Demographic Variable	Category	Frequency Male (118)	Frequency Female (92)
Respondent's Gender	Male/ Female	118	92
Respondent 's Age	Below 25 years old	25	12
	25 – 29 years old	55	62
	30 – 34 years old	28	11
	35 years old and above	10	7
Respondent's Education Level	STPM	26	19
	Certificates	5	3
	Diploma	28	30
	Advanced Diploma / First Degree	56	36
	Master	3	4
Respondent's Years of Service	Less than a year	29	31
	1 - 5 years	71	39
	6 - 10 years	10	17
	11 - 15 years	3	3
	16 years and above	5	2
Respondent's Salary Income	RM 3000 below	96	83
	RM 3001 - RM 5000	19	8
	RM 5001 - RM 7000	3	1

Based on the Bar Graph 5.0, the majority of the respondents were male (n=118) with a percentage of 56.0%. The remaining respondents (n=92) with a percentage of 44.0% were

female. All the 210 respondents (100%) were Muslims. Most of the male and female respondents were in the age range between 25 and 29 years old. These were equivalent to 55 respondents (46.6% of male respondents) and 62 respondents (67.4% of female respondents). Next, the majority of the male respondents have a first degree, equivalent to 56 respondents (47.5% of male respondents). Meanwhile, a majority of the female respondents have a first degree, equivalent to 36 respondents (39.1% of female respondents). In terms of the length of service or employment for both male and female respondents, the range of 1 to 5 years accounted for 71 respondents (60.2% of male respondents) and 39 respondents (42.4% of female respondents). Lastly, in terms of the salary income, both male and female respondents were in the range of RM3000 and below. This was equivalent to 96 respondents (81.4% of male respondents) and 83 respondents (90.2% of female respondents) respectively.

Autocorrelation
Table 5.0
Durbin Watson Test (Regression between Individual Variables and Employee Motivation)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.632ᵃ	.400	.394	.52381	2.001

a. Predictors: (Constant), Self-Esteem, Religiosity

b. Dependent Variable: Motivation

For any two observations, the residual terms should be uncorrelated, that is, they should be independent. This is described as lack of autocorrelation (Field, 2013). This assumption can be tested with the Durbin–Watson test, which tests for serial correlations between errors. Specifically, it tests whether adjacent residuals are correlated (Field, 2013). The test statistic can vary between 0 and 4, with a value of 2 indicating that the residuals are uncorrelated. A value that is greater than 2 indicates a negative correlation between adjacent residuals. A value below 2 indicates a positive correlation. The size of the Durbin–Watson statistics depends on the number of predictors in the model and the number of observations. Looking for the exact acceptable values in the original paper of (Watson & Durbin, 1951) constitutes a very conservative rule of thumb where values less than 1 or greater than 3 are a cause for concern. For the present study, the value of Durbin Watson was 2.001. This indicated that there was no serious problem of autocorrelation. This can be seen in Table 5.0

Descriptive Analysis
Table 6.0
Mean Score Ranges (Amin & Ahmad, 2012)

Range of mean score	Level
1.00 - 2.33	Low
2.34 – 3.67	Medium
3.68 – 5.00	High

Descriptive statistics summarize data in an organized manner. This makes the descriptive statistics easy to understand as it describes the relationship between variables in a sample or population. The aspects of a specific set of data are described by providing brief observations and summaries about the sample. Those summaries can help identify patterns (Kaur et al., 2018). Descriptive statistics are broken down into measures of central tendency (mean, median, and mode) that are used in most research, evidence- based practice, and quality improvement; and measures of variability which include the standard deviation. The central tendency and variability measures provide a range of scores that show the pattern of data distribution. These measures describe the central portion of frequency distribution for a data set (McCarthy et al., 2021). The levels of mean score ranges are divided into three ranges: low, medium and high. Table 6.0 shows these scores and levels pertaining to the present study.

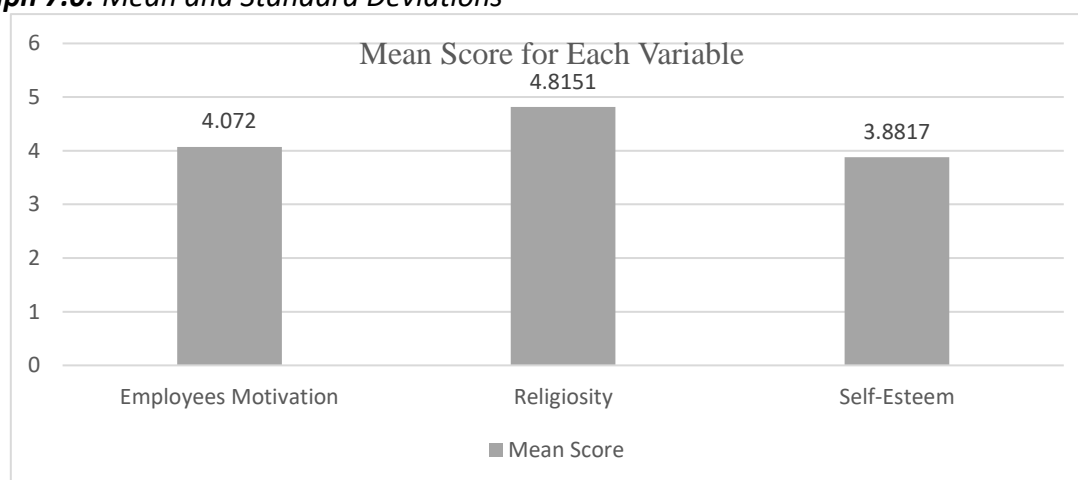**Graph 7.0:** *Mean and Standard Deviations*

Table 7.0
Mean and Standard Deviations

	N	Mean	Std. Deviation
Employee Motivation	210	4.0720	0.67301
Religiosity	210	4.8151	0.32982
Self-Esteem	210	3.8817	0.66998
Valid N (listwise)	210		

Table 7.0 shows the mean and standard deviations of employee motivation, religiosity and self-esteem. The mean score for employee motivation was 4.0720 (SD=0.67301). This indicated that the employee motivation level of respondents was in the high range. Next, the mean score for religiosity was 4.8151 (SD=0.32982), which showed the religiosity level among respondents was also at a high level. Lastly, the mean score for self-esteem was 3.8817 (SD=0.66998), indicating that the self-esteem level among respondents was also at a high range.

Hypotheses Results
The first hypothesis, that is, H1, was tested by using a linear regression analysis to fulfil or answer the first research objective. The details of H1 are as follows: "*There is a significant relationship between religiosity and employee motivation in selected hotels in Kuala Lumpur*".

Table 8.0
Result of Linear Regression Performed on Religiosity and Employee Motivation

	Standardized Coefficients			Collinearity Statistics	
	Beta	t	Sig.	Tolerance	VIF
(Constant)		1.397	.164		
Religiosity	.323	4.914	<.001	1.000	1.000
R		.323[a]			
Adjusted R Square			.100		
R Square Change			.104		
F			24.147		
Sig.			<.001[b]		

a. Predictors: (Constant), Religiosity
b. Dependent Variable: Employee Motivation

The results indicated that there is a significant, weak, positive relationship between religiosity and employee motivation (β=.323, p<.001). The R^2 of .104 means that religiosity contributes 10.4% of the variation in employee motivation. This also means that 89.6% of the variation in employee motivation cannot be explained by religiosity alone. Therefore, there must be other variables that influence the dependent variable. According to Frost (2019), models with low R-squared values can be perfectly good models for several reasons. as In some fields of study, there is an inherently greater amount of unexplainable variation which means R^2 values are expected to be low. For example, studies that try to explain human behaviour generally have R^2 value that is less than 50%. It might be that relatively people are harder to predict than physical things or physical processes (Hair et al., 2019). Next, the results also showed an F-ratio of 24.147, which is significant at p < .001. In order to assess this, reference was made to Field (2013) who explained that a good model should have a large F-ratio greater than 1, the least. Overall, the regression model has predicted employee motivation significantly well.

Next, hypothesis 2 was tested by using the hierarchical regression analysis. H2 would answer the second research objective. The details of H2 are as follows: *"Self-esteem mediates the relationship between religiosity and employee motivation in selected hotels in Kuala Lumpur"*.

Table 8.1
Result of Hierarchical Regression Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.323[a]	.104	.100	.63858	.104	24.147	1	208	<.001	
2	.632[b]	.400	.394	.52381	.296	102.137	1	207	<.001	

A. Predictors: (Constant), Religiosity
B. Predictors: (Constant), Religiosity, Self-Esteem
C. Dependent Variable: Motivation

The results of the tested H2 are displayed in Table 8.1. Self-esteem has mediated the relationship between religiosity and employee motivation. This result was significant at p<0.001. Based on Table 8.2, R-squared indicated that self-esteem contributed 40.0% of the variation in employee motivation. This also means that the remaining 60.0% was explained by other factors that were not investigated in the present study. Therefore, based on the

above analysis, it was evident that self-esteem has some mediating effect on the relationship between religiosity and employee motivation.

Additionally, the Process Macro Analysis was conducted to validate the results obtained from the hierarchical regression analysis. Table 3 illustrates the results.

Table 8.2
The Result of PROCESS Macro Analysis

Variable / Part	Part A	Part B	Part C	Part C'	Indirect Effect	Completely standardize Indirect Effect
Religiosity					BootLLCI	BootLLCI
Coeff	.6056	.3113	.6581	.5726	.1873	.0810
s.e	.1344	.1151	.1339	.0567	BootULCI	BootULCI
p	.0000	.0074	.0000	.0000	.4865	.2535

According to Baron and Kenny (1986), a variable to be used as a mediator can be verified if it meets the following conditions: (a) variations in the level of the independent variable significantly account for the variations in the presumed mediator (Path a), (b) variations of the mediator significantly account for variations in the dependent variable (Path b), and (c) a previously significant relationship between the independent and dependent variables is no longer significant after Paths a and b are controlled (when Path c is zero, complete mediation will exist). If the PROCESS Macro analysis is used to verify the variable as a mediator, the indirect effect does not fall between zero (Hayes, 2012).

This study used the PROCESS Macro Analysis because of the conditional and unconditional indirect effects in the mediation models. Additionally, PROCESS can contrast bias- corrected and percentile based bootstrap confidence intervals (Hayes, 2012). According to Table 7.2, the results indicated that religiosity was a significant predictor of self-esteem (B= .6056, s.e.= .1344, p= .0000). In turn, self-esteem showed a significant predictor of employee motivation (B=.3113, s.e.= .1151, p=.0074). Religiosity was still a significant predictor of employee motivation after being controlled by the mediator, which was self-esteem (B= .5726, s.e.= .0567, p=.0000). These results fulfilled the mediation conditions. The results also showed non-significant for the indirect effect, which did not fall between zero in the relationship (LLCI= .1873, ULCI= .4865). If the zero fell outside of the interval, then this study would reject the null. However, here we rejected the null.

Discussion and Implication
The results confirmed that there was a significant relationship between religiosity and employee motivation. The first research objective which is to identify if there is a relationship between religiosity and employee motivation with regards to Muslim employees in the hotel industry was thus answered.

The results of the linear regression upon religiosity and employee motivation revealed a weak, positive linear relationship between the two variables. The findings supported the claims made by Beekun & Badawi (1999); McDaniel & Burnett (1990) that a person with a strong faith regards oneself and all of his or her possessions as belonging to God.. Past researchers also asserted that a person with a strong faith does not avoid being responsible for their actions and will constantly emphasize good deeds. Apart from the above mentioned, the findings verified analysts' claims about religious beliefs capable of shaping individuals'

character, conduct, ethical standards, moral character, and value systems to various extents (Fernando & Jackson, 2006; Pekerti & Sendjaya, 2010). The works of past researches posited that so many things in life conformed to the religious beliefs of the believers. These range from behavior and conduct in everyday life to that in the workplace too (Gardner & Avolio, 1998). Informed to their religious beliefs (Gardner & Avolio, 1998). Furthermore, people who adhere to the Islamic principles (in Islamic teachings) make better servants because they only characterized themselves with trust-based attributes making them exemplary examples of values and behaviors. The results of the present study showed the hoteliers' high mean score which was 4.8151 of religiosity. This indicated that their religiosity of Islam was high so that they could build trust with customers and demonstrate to them and their colleagues exemplary behavior. Moreover, according to many researchers Carver & Scheier (2012); Bratton et al (2011) a faithful individual servant should have high ethical standards, such as being open, honest, and fair to their fellow colleagues and customers. Meanwhile, the findings from the hierarchical regression confirmed that self-esteem had mediated the relationship between religiosity and employee motivation. With this result, the second research objective which is to examine the mediating role of self-esteem on the relationship between religiosity and employee motivation is thus answered. Those findings have added useful information to the field of hotel management regarding significant interrelationships between religiosity, self-esteem and employee motivation. The findings supported Joshanloo & Daemi's (2015); Zumrah (2015); Zumrah & Boyle (2015) who believed and established a mediation theory for self-esteem as it has integrated successfully in the relationship between religiosity and employee motivation. That is, the work of the religiosity element to drive motivation has been made easier with self-esteem. Hence, the idea was consistent with Leung's (2006) contention that when individual traits influence employee motivation, it is frequently facilitated through the mechanism of self-esteem.

However, what made the findings of the present study fruitful was that the study was conducted during the Covid-19 pandemic in which the situation then was critical and difficult. During this time, there was no other way and no reason at all to motivate employees except to lay off some employees. Hence, the implication will not only be bad to the employees who have been laid-off but also to those who remain working with the hotels. This was because those who stay might not have a bright future if the situation does not improve. This would result in low morale and in turn low productivity. Fortunately, the present study has provided a gainful solution. Religiosity was found to be one of the important factors to reinforce an employee's self-esteem, that in turn could drive or increase employee motivation. The findings showed that Muslims remain motivated during the pandemic due to gaining taqwa (by fearing God) which enhances their self-esteem (abilities and worth) that encourage them to keep going and survive. A country where a majority of the population are Muslims, the situation may not be severe because the people have emotional intelligence to think creatively and to work productively to survive. Therefore, it is recommended that companies or more appropriate Islamic businesses integrate religiosity into the organizational culture, workplace culture, leadership, training modules, and etc. to shape character, behavior and conduct in the employees with morality and values. These are critically needed to strengthen their internal motivation for continued productivity in the workplace. Additional, from time to time, employees should be reminded to increase their knowledge of Islam. This requires allocating time and equipping the workplace with paid religious teachers for that purpose.

It is important to highlight that the findings have proven the important role of self-esteem to motivate employees in the hotel sector. This strength is reinforced with the similarity of the results of the present study with past researches conducted for other industries like vehicle dealerships in the United Kingdom Warr et al (1999), the banking sector in Germany Liebermann & Hoffmann (2008), the petrochemical industry in the United States (Seyler et al., 1998), and private universities in the USA (Burke, 1997). Thus, the present study has extended the relevant literature with findings from an emerging country Malaysia and the hotel sector.

Overall, the findings have provided useful insights as to the role of religiosity, being a factor that influences motivation and the role of self-esteem as a mechanism to succeed in motivating employees. As there appears limited research works that investigate the impact of religiosity from the Islamic perspective on employee motivation during 'trying times', it will become a challenge for future researchers to embark on the same nature of research but by employing the religiosity variable from a different religion perspective.

In conclusion, this study was designed to identify the determinants of employee motivation in the hotel sector in Malaysia along with self-esteem that takes the role of an important mediating variable. The study was conducted to provide guidelines and useful information for the top management in the board of directors of a firm. The outcome of the research is important for the CEO and his team to develop strategies to retain talent employees. The findings of the present study have fulfilled two research objectives with significant results. First, the results confirmed that there is a positive relationship between religiosity and motivation. Second, self-esteem was found to mediate the relationship between religiosity and employee motivation. Specifically, self-esteem was found to be a suitable mediator for the selected variables, and more importantly, the outcomes of the research have conformed to the findings of past studies relating self-esteem and employee motivation. The research outcomes are insightful as they have proven the importance of religiosity and self-esteem in affecting employee motivation at the workplace. The results also imply that people who are religious will see themselves as worthy in any situation especially in 'trying times' as they are intrinsically motivated helping out to achieve goals. The findings of the present study have implications for the practitioners, be it public or private sector companies. For example, the management of the hotel should take extra effort to find alternatives that give opportunity to know more about their employees. This is to ensure that the employees feel that the management is taking care of them. The management should exercise religiosity in the workplace by encouraging employees to care and concern for each other. Besides that, the management should encourage everyone to put their love for Allah and work for the sake of Allah, and then care and concern for other humans.

They should integrate religiosity into their programs and activities, and allocate some time probably once a week to enhance their Muslim employees with religious knowledge and most importantly to gain taqwa. This ensures the employees think, behave and act in a religious sense consistently. taqwa (fearing God) would make employees do things for the sake of Allah and sincere in whatever they do. This will indirectly encourage employees to realize their self-esteem and become an achievement-oriented individual. At this stage they already acquired the intrinsic or internal motivation and become self-motivated easily.

Teknologi MARA for the grant-funded and all HR and employees of the selected hotels participated in the present study that enable us to conduct this research successfully.

References

Abbas, A., Saud, M., Usman, I., & Ekowati, D. (2020). Servant leadership and religiosity: An indicator of employee performance in the education sector. *International Journal of Innovation, Creativity and Change*, *13*(4), 391–409.

Abdel-Khalek, A. M. (2010). Quality of life, subjective well-being, and religiosity in Muslim college students. *Quality of life research*, *19*, 1133-1143.

Acharya, A. S., Prakash, A., Saxena, P., & Nigam, A. (2013). Sampling: why and how of it? *Indian Journal of Medical Specialities*, *4*(2), 3–7. https://doi.org/10.7713/ijms.2013.0032

Achour, M., Nor, M. R., & Yusoff, M. Y. Z. (2016). Islamic personal religiosity as a moderator of job strain and employee's well-being: The case of Malaysian academic and administrative staff. *Journal of Religion and Health*, *55*, 1300-1311.

Afif, M., Mariyanti, T., Septiani, N., & Dolan, E. (2023). Factor affecting employee motivation to increase performance of Sharia bank in Indonesia on Islamic perspective. *APTISI Transactions on Management (ATM)*, *7*(2), 131-142.

Al-Douri, J. A., Aldabbagh, I., Mohammad, M. M., & Qawasmeh, R. A. A. (2020). The impact of islamic work ethics on job performance with mediating role of intrinsic motivation. *Academy of Strategic Management Journal*, *19*(2), 1–11.

Amar, A. D., & Coakes, E. (2013). Management Survey. *Emerging Dimensions of Technology Management*, 87.

Amiruddin, A., Mustapa, N. F., Hadi, A. A., Abidin, M., Adil, Z. (2021). Level of Self-Esteem Among Muslim Medical Students and Its Association with Religiosity. *'Ulum Islamiyyah*, *33*(2), 18–35. https://doi.org/10.33102/uij.vol33no2.263

An-Nasa'i, M. I. (2020). *An Analysis of Figurative Languages in the English Translation of Al-Qur'an by MAS Abdel Haleem* (Doctoral dissertation, Universitas Islam Negeri Ar-Raniry).

Atmoko, A., Machfudz, M., Mansur, R., & Da Costa, A. (2022). Motivation contribution to religious learning behavior during the covid pandemic. *Cakrawala Pendidikan*, *41*(1), 271-283.

Awuni, M., & Zaidan Tanko, M. (2019). Organizational Citizenship Behavior and Religiosity at the Workplace. *International Journal of Contemporary Research and Review*, *10*(05), 21501–21514. https://doi.org/10.15520/ijcrr.v10i05.698

Bandura, A. (1989). Regulation of cognitive processes through perceived self-efficacy. *Developmental psychology*, *25*(5), 729.

Bano, S. (2022). *The Effects of Self-esteem , Social Capital and Psychological Capital on Job Satisfaction with Mediating Role of Social Capital The Effects of Self-esteem , Social Capital and Psychological Capital Introduction : February*.

Baron, R. M., & Kenny, D. A. (1986). The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of personality and social psychology*, *51*(6), 1173.

Baumeister, R. F., Campbell, J. D., Krueger, J. I., & Vohs, K. D. (2003). Does high self-esteem cause better performance, interpersonal success, happiness, or healthier lifestyles?. *Psychological science in the public interest*, *4*(1), 1-44.

Beekun, R. I., & Badawi, J. A. (1999). *Leadership: an Islamic perspective*. Beltsville, MD: Amana.

Beikzad, J., Abbasalizadeh, M., Ghorbannejad Maleki, S., & Fathi Bonabi, R. (2012). The relationship between employees' self-esteem and pertinacity. *Management Science Letters*, *2*, 125–130. https://doi.org/10.5267/j.msl.2011.09.014

Bhatti, O. K., Aslam, U. S., Hassan, A., & Sulaiman, M. (2016). Employee motivation an Islamic perspective. *Humanomics*, *32*(1), 33–47. https://doi.org/10.1108/H-10-2015-0066

Bibi, P., Ahmad, A., & Majid, A. H. A. (2018). The impact of training and development and supervisors support on employees retention in academic institutions in Pakistan: The moderating role of the work environment. *Gadjah Mada International Journal of Business*, *20*(1), 113–131. https://doi.org/10.22146/gamaijb.24020

Blazek, M., & Besta, T. (2012). Self-Concept Clarity and Religious Orientations: Prediction of Purpose in Life and Self-Esteem. *Journal of Religion and Health*, *51*(3), 947–960. https://doi.org/10.1007/s10943-010-9407-y

Bratton, V. K., Dodd, N. G., & Brown, F. W. (2011). The impact of emotional intelligence on accuracy of self-awareness and leadership performance. *Leadership & Organization Development Journal*, *32*(2), 127-149.

Brooks, A. M. (2008). It's all about the motivation: Factors that influence employee motivation in organizations. *Dissertation Abstracts International Section A: Humanities and Social Sciences*, *68*(10-A), 6. https://trace.tennessee.edu/utk_graddiss%0Ahttp://ezproxy.library.uvic.ca/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=psyh&AN=2008-99071-058&site=ehost-live&scope=site

Budiono, H., Widjaya, O. H., Jonnardi, J., & Jasmine, I. (2021). The Effect of Work Environment on Work Satisfaction Among PWC Indonesia Employees with Motivation as Mediating Variable. *Proceedings of the International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)*, *570*(Icebsh), 165–169. https://doi.org/10.2991/assehr.k.210805.027

Buelens, M., & Van den Broeck, H. (2007). An analysis of differences in work motivation between public and private sector organizations. *Public administration review*, *67*(1), 65-74.

Burkitt, I. (1991). *Social selves: Theories of the social formation of personality*.

Burton, K. (2012). *A Study of Motivation : How to Get Your Employees Moving*. *May*, 1–33.

Carver, C. S., & Scheier, M. F. (2012). *Attention and self-regulation: A control-theory approach to human behavior*. Springer Science & Business Media.

Cetin, F., & Askun, D. (2018). The effect of occupational self-efficacy on work performance through intrinsic work motivation. *Management Research Review*, *41*(2), 186–201. https://doi.org/10.1108/MRR-03-2017-0062

Cheng, E. W., & Hampson, I. (2008). Transfer of training: A review and new insights. *International journal of management reviews*, *10*(4), 327-341.

Cheng, E. W., Li, H., & Fox, P. (2007). Job Performance Dimensions for Improving Final Project Outcomes. *Journal of Construction Engineering and Management*, *133*(8), 592–599. https://doi.org/10.1061/(asce)0733-9364(2007)133:8(592)

Cho, M., Bonn, M. A., & Han, S. J. (2018). Generation Z's sustainable volunteering: Motivations, attitudes and job performance. *Sustainability (Switzerland)*, *10*(5), 1–16. https://doi.org/10.3390/su10051400

D'Agostino, R. (2017). *Goodness-of-fit-techniques*. Routledge.

Dabone, I. (2019). Employees' motivation at work according to their level of self-esteem and social well-being. *Asian Journal of Management Sciences & Education*, *8*(4), 84–94.

Damaris, A., Surip, N., & Setyadi, A. (2019). Analysis service on student satisfaction with motivation as moderating variable. *International Journal of Economics and Business Administration*, *7*(2), 118–130. https://doi.org/10.35808/ijeba/220

Danish, R. Q., & Usman, A. (2010). Impact of reward and recognition on job satisfaction and motivation: An empirical study from Pakistan. *International journal of business and management*, *5*(2), 159.

Dinibutun, S. R. (2020). *Work Motivation : Theoretical Framework*. *January*.

Djafri Fares, & Noordin, K. (2016). Islamic Spirituality , Organizational Commitment , and Organizational Citizenship Behavior : A Proposed Conceptual Framework. *Middle East Journal of Business*, *11*(2), 28–37.

Fachmi, M., Sultan, Z., Ngandoh, A. M., Tinggi, S., Ekonomi, I., Tinggi, S., Ekonomi, I., Dharma, T., Tinggi, S., & Ekonomi, I. (n.d.). *DO PROFESSIONALISM AFFECT MOTIVATION AND EMPLOYEE PERFORMANCE ? NEW EVIDENCE FROM PERCEPTION AMONG CIVIL SERVANT IN MAKASSAR CITY*. 39–50.

Faris, N., Abdalla, M., Faris, N., & Abdalla, M. (2018). Leadership in Islam based on primary sources. *Leadership in Islam: Thoughts, Processes and Solutions in Australian Organizations*, 9-25.

Fernando, M., & Jackson, B. (2006). The influence of religion-based workplace spirituality on business leaders' decision-making: An inter-faith study. *Journal of management & organization*, *12*(1), 23-39.

Field, A. (2013). *Discovering statistics using IBM SPSS statistics*. sage.

Al Hosani, G. M. M. A. (2015). *Concept of motivation in Islam*. June, 1–266.

Garrety, K., Badham, R., Morrigan, V., Rifkin, W., & Zanko, M. (2003). The use of personality typing in organizational change: Discourse, emotions and the reflexive subject. *Human Relations*, *56*(2), 211-235.

Garzone, G. E., Paganoni, M. C., Reisigl, M., Maci, S. M., Turnbull, J., Mattiello, E., & Heaney, D. B. (2019). *L ingue C ulture M ediazioni L anguages C ultures M ediation*. *6*.

Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2019). Mediating effect of intrinsic motivation on the relationship between Islamic work ethic, job satisfaction, and organizational commitment in banking sector. *International Journal of Islamic and Middle Eastern Finance and Management*, *12*(1), 76–95. https://doi.org/10.1108/IMEFM-01-2018-0029

Gibbons, F. X. (1990). Self-attention and behavior: A review and theoretical update. *Advances in experimental social psychology*, *23*, 249-303.

Gossling, S., Scott, D., & Hall, C. M. (2020). Pandemics, tourism and global change: a rapid assessment of COVID-19. *Journal of sustainable tourism*, *29*(1), 1-20.

Hamzah, S. R. A., Musa, S. N. S., Badruldin, M. N. W. B., Amiludin, N. A., Zameram, Q. A., Kamaruzaman, M. J. M., ... & Haniff, N. A. A. (2023). Identifying predictors of university students' mental well-being during the COVID-19 pandemic.

Hashim, J. H., Adman, M. A., Hashim, Z., Radi, M. F., & Kwan, S. C. (2021). COVID-19 Epidemic in Malaysia: Epidemic Progression, Challenges, and Response. *Frontiers in Public Health*, *9*(May), 1–19. https://doi.org/10.3389/fpubh.2021.560592

Hayes, A. F. (2012). PROCESS: A versatile computational tool for observed variable mediation, moderation, and conditional process modeling.

Heathfield, S. M. (2014). What people want from work: Motivation. *About. com Human Resources*.

Heathfield, S. M. (2015). What is employee motivation. *How Does an Employer Encourage Motivation*.

Homaei, R., Bozorgi, Z. D., Ghahfarokhi, M. S. M., & Hosseinpour, S. (2016). Relationship between Optimism, Religiosity and Self-Esteem with Marital Satisfaction and Life Satisfaction. *International Education Studies*, *9*(6), 53-61.

Hur, W. M., Rhee, S. Y., Lee, E. J., & Park, H. (2022). Corporate social responsibility perceptions and sustainable safety behaviors among frontline employees: The mediating roles of organization-based self-esteem and work engagement. *Corporate Social Responsibility and Environmental Management*, *29*(1), 60-70.

Joshanloo, M., & Daemi, F. (2015). Self-esteem mediates the relationship between spirituality and subjective well-being in Iran. *International Journal of Psychology*, *50*(2), 115-120.

Kaur, P., Stoltzfus, J., & Yellapu, V. (2018). Descriptive statistics. *International Journal of Academic Medicine*, *4*(1), 60.

Khair, Z., Ahmad, N., & Abd Hamid, M. A. (2016, April). Motivation in Islamic Perspective: A Review. In *Proceeding of 1st International Research Conference on Economics Business and Social Sciences, Penang* (pp. 12-13).

Khan, M. R. (2015). *The Employees' Self-Esteem : A comprehensive Review*. *5*(5), 52–56.

Kirkpatrick, L. A. (1998). God as a substitute attachment figure: A longitudinal study of adult attachment style and religious change in college students. *Personality and social psychology bulletin*, *24*(9), 961-973.

Krejcie, R., & Morgan, S. (1970). Sample size determination. *Business Research Methods*, *4*(5), 34-36.

Leary, M. R., & MacDonald, G. (2003). Individual differences in self-esteem: A review and theoretical integration.

Liebermann, S., & Hoffmann, S. (2008). The impact of practical relevance on training transfer: evidence from a service quality training program for German bank clerks. *International Journal of Training and Development*, *12*(2), 74-86.

Lubis, F. A., Malek, J. A., Ab Rahman, Z., Muhtador, M., Awang, J., Kamaluddin, M. R., & Rathakrishnan, B. (2022). Relationship Between Of Applying Of Self-Compassion, Religiosity And Theory Of Planned Behaviour In Covid 19 Pandemic. *Journal of Pharmaceutical Negative Results*, 4314-4331.

Mäkikangas, A., Kinnunen, U., & Feldt, T. (2004). Self-esteem, dispositional optimism, and health: Evidence from cross-lagged data on employees. *Journal of research in personality*, *38*(6), 556-575.

Manap, J. H., Hamzah, A., Noah, S. M., Kasan, H., Krauss, S. E., Mastor, K. A., ... & Idris, F. (2013). Prinsip Pengukuran Religiositi dan Personaliti Muslim. *Jurnal Psikologi dan Pembangunan Manusia*, *1*(1), 36-43.

Maslow, A. H. (1943). Preface to motivation theory. *Psychosomatic medicine*, *5*(1), 85-92.

Maslow, A., Fulfillment, N., & Two-factor, H. (2021). *Abraham Maslow's Hierarchical Need Fulfillment and Herzberg's Two-Factor*. *4*(2), 66–75.

Masri, R., Arokiasamy, L., & Arumugam, V. (2017). Islamic Approach of Maslow's Theory in Fulfilling Physiological Needs for Organizatonal Performances: A Perspective of Imam Al-Ghazali. *The Turkish Online Journal of Design, Art and Communication TOJDAC*, *Special Ed*(April), 518–534.

Massenberg, A. C., Schulte, E. M., & Kauffeld, S. (2017). Never too early: Learning transfer system factors affecting motivation to transfer before and after training programs. *Human Resource Development Quarterly*, *28*(1), 55-85.

Massoudi, A. H. (2018). *Employees Performance Dimensions in Kurdistan Region Hotel Industry. November.* http://www.recentscientific.com

McCarthy, H., Potts, H. W., & Fisher, A. (2021). Physical activity behavior before, during, and after COVID-19 restrictions: longitudinal smartphone-tracking study of adults in the United Kingdom. *Journal of medical Internet research*, *23*(2), e23701.

McDaniel, S. W., & Burnett, J. J. (1990). Consumer religiosity and retail store evaluative criteria. *Journal of the Academy of marketing Science*, *18*, 101-112.

Mead, G. H. (1934). *Mind, self, and society* (Vol. 111). Chicago: University of Chicago press.

Osabiya, B. J. (2015). The effect of employees motivation on organizational performance. *Journal of public administration and policy research*, *7*(4), 62-75.

Ozturan, M., & Kutlu, B. (2010). Employee satisfaction of corporate e-training programs. *Procedia-Social and Behavioral Sciences*, *2*(2), 5561-5565.

Pattni, I., & Soutar, G. N. (2009). The effectiveness of self-management training in organisations from two culturally different countries. *Journal of Management Development*, *28*(7), 633-646.

Pekerti, A. A., & Sendjaya, S. (2010). Exploring servant leadership across cultures: Comparative study in Australia and Indonesia. *The International Journal of Human Resource Management*, *21*(5), 754-780.

Pizam, A., Abraham, V., Carlb, M., Nygren, T., & Smith, R. M. (2020). *Since January 2020 Elsevier has created a COVID-19 resource centre with free information in English and Mandarin on the novel coronavirus COVID- 19 . The COVID-19 resource centre is hosted on Elsevier Connect , the company ' s public news and information . January.*

Ab Rahman, Z., Kashim, M. I. A. M., AY, M. N., Saari, C. Z., Hasan, A. Z., Ridzuan, A. R., ... & AR, N. R. (2020). Critical review of religion in coping against the COVID-19 pandemic by former COVID-19 Muslim patients in Malaysia. *International Journal of Critical Reviews*.

Ab Rahman, Z., Noor, M. A. Y., Kashim, M. I. A. M., Saari, C. Z., Hasan, A. Z., Pa'ad, N. S., ... & Mohammed, A. F. (2020). Critical review of the relationship between resilience, self-esteem and religiosity among the tabligh during the fight of COVID-19. *Journal Of Critical Review*, *7*(5), 1136-1144.Robbins, S. P., Judge, T. A., & Millett, B. (2015). *OB: the essentials*. Pearson Higher Education AU.

Rogers, A., & Spitzmueller, C. (2009). Individualism–collectivism and the role of goal orientation in organizational training. *International Journal of Training and Development*, *13*(3), 185-201.

Rosenberg, M. (2015). Society and the adolescent self-image: Princeton university press

Salasiah, S., Diana, D., Fatah, M. A., & Adriansyah, M. A. (2020). Membangun Kepedulian Pada Sesama di Masa COVID-19. *PLAKAT (Pelayanan Kepada Masyarakat)*, *2*(2), 160-166.

Seyler, D. L., Holton III, E. F., Bates, R. A., Burnett, M. F., & Carvalho, M. A. (1998). Factors affecting motivation to transfer training. *International Journal of Training and development*, *2*(1), 16-16.

Shahzadi, I., Javed, A., Pirzada, S. S., Nasreen, S., & Khanam, F. (2014). Impact of employee motivation on employee performance. *European Journal of Business and Management*, *6*(23), 159-166.

Shah Alam, S., Mohd, R., & Hisham, B. (2011). Is religiosity an important determinant on Muslim consumer behaviour in Malaysia?. *Journal of Islamic marketing*, *2*(1), 83-96.

Starecek, A., Babeľova, Z. G., Koltnerova, K., & Caganova, D. (2023). Personality traits and motivation of Generation Z students in management study programs in higher

education. *International Journal of Innovative Research and Scientific Studies*, *6*(1), 89-101.

Symister, P., & Friend, R. (2003). The influence of social support and problematic support on optimism and depression in chronic illness: a prospective study evaluating self-esteem as a mediator. *Health psychology*, *22*(2), 123.

Tabachnick, B. G., Fidell, L. S., & Ullman, J. B. (2013). *Using multivariate statistics* (Vol. 6, pp. 497-516). Boston, MA: pearson.

Tiliouine, H., & Belgoumidi, A. (2009). An exploratory study of religiosity, meaning in life and subjective wellbeing in Muslim students from Algeria. *Applied Research in Quality of Life*, *4*, 109-127.

Ugur, N. G., & Akbıyık, A. (2020). Since January 2020 Elsevier has created a COVID-19 resource centre with free information in English and Mandarin on the novel coronavirus COVID-19 . The COVID-19 resource centre is hosted on Elsevier Connect , the company's public news and information. *Tourism Management Perspectives*, *January*, 1–14. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7474895/pdf/main.pdf

Valarmathie, G., Juliana, A., Abdul Nasir, Z., Asmidah, A., & Ruzinoor, C. M. (2017). A review of the motivation, theories in learning. In *AIP Conference of Learning* (Vol. 20043, p. 1891).

Warr, P., Allan, C., & Birdi, K. (1999). Predicting three levels of training outcome. *Journal of Occupational and Organizational Psychology*, *72*(3), 351-375.

Watson, G. S., & Durbin, J. (1951). Exact tests of serial correlation using noncircular statistics. *The Annals of Mathematical Statistics*, 446-451.

Zumrah, A. R. (2015). Examining the relationship between perceived organizational support, transfer of training and service quality in the Malaysian public sector. *European Journal of Training and Development*, *39*(2), 143-160.

Zumrah, A. R., & Boyle, S. (2015). The effects of perceived organizational support and job satisfaction on transfer of training. *Personnel review*.

Zumrah, A. R., Khalid, M. Y., Ali, K., & Mokhtar, A. N. (2017). *The eff ect of religiosity on trainees reaction and motivation to transfer Evidence from Malaysia*. https://doi.org/10.1108/JIABR-08-2017-0109