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Theory of Motivation in Business Management: An Elaboration of Western and Islamic Worldviews

Usmanul Khakim[1]*, Muhammad Faqih Nidzom[1], Fuad Mas'ud[2], Fajar Surya Ari Anggara[3], Rakhmad Agung Hidayatullah[4]

[1]University of Darussalam Gontor, Indonesia
[2]Universitas Diponegoro, Indonesia
[3]Karabuk University, Turkey
[4]Sekolah Tinggi Islam Al-Mukmin, Indonesia

Abstract

This article examines and compares Western and Islamic perspectives on work motivation. Western theories, such as those by Maslow, McGregor, and Herzberg, emphasize secular factors and do not account for worship as a motivation, whereas Islam views worship as the primary driver for work. This suggests that Islamic work motivation stems from a different worldview than Western models. The study, a literature review using content and comparative analysis, adopts a philosophical approach with worldview theory as its framework. It consists of two stages: de-westernization, which reviews Western motivation theories, and integration, comparing these theories with Islamic concepts. The findings reveal that Western theories are rooted in secularism, humanism, materialism, and atheism, while Islamic work motivation is based on a non-secular worldview, with God at its center. These differing worldviews result in distinct motivational frameworks in Islam and the West. This study aims to enhance human capital management, particularly in diverse business organizations with heterogeneous workforces.

Keywords: Business Management; Work Motivation; Worldview of Islam; Western Worldview; Islamic Management

*Corresponding Author. Email: usmanulhakim680@unida.gontor.ac.id

Introduction

The study of work motivation and its relationship to business management is an intriguing theme, especially in Indonesia. Many studies published in national journals have adopted various approaches and models. First, there is the comparative-interpretative model of motivation theories, as carried out by Andjarwati (2015), Prihartanta (2015), Kadji (2012), Riyono (2005), Firmansyah (2018), and Subaidi (2019). These studies were conducted descriptive-analytically, using Western motivation theories such as Maslow's hierarchy of needs, McGregor's Theory X and Theory Y, and Herzberg's two-factor theory as the primary research material. Meanwhile, the second model consists of research that uses these motivational theories as a framework or theoretical basis. Examples include studies conducted by Zebua (2021), Utami (2017), Artaya (2019), Marbun et al. (2019), Albari (2002), Surwanti (2011), and Ginting (2019), along with numerous unpublished works, such as theses and dissertations. This prevalence confirms the dominance of Western motivational theories, even in Muslim-majority regions like Indonesia.

According to the authors, this dominance is problematic. Fu'ad Mas'ud has confirmed this, revealing that educational institutions at various universities continue to teach motivational theories from Western countries. As a consequence, managers and academics tend to view these theories as accurate and appropriate for Muslim contexts without critical analysis, even though the cultures and fundamental beliefs of Islam differ significantly from those of the West (Mas'ud, 2017). For example, in work motivation, Western business management posits that human needs are hierarchical—physiological, safety, social, esteem, and self-actualization (Maslow, 1954)—without acknowledging the need for worship, a fundamental aspect for Muslims. This leads to issues such as Muslim workers in non-Islamic companies not being provided with the facilities and opportunities for prayer or Muslim maids being forced to eat pork or cease praying due to non-Muslim employers (Muhyiddin, 2018; Nudiyana, 2019). This occurs because the fundamental belief systems (worldviews) of the West and Islam are different. In the Islamic worldview, the concept of God is central (Amrullah et al., 2022), meaning that a person's motivation to work is both financial and religious.

Conversely, if one believes God does not exist, worship would not form part of one's work motivation. Therefore, a critical study of the belief systems underlying these motivational theories is needed, comparing them with Islamic fundamental

beliefs. Such a study could contribute to developing motivational theories that align with a Muslim worldview, which has been largely absent in previous studies.

This study seeks to explore the fundamental belief systems behind motivation theory in both Western and Islamic management, and thus, an appropriate theoretical framework is required. The authors propose that worldview theory is the best framework for this discussion, as it seeks to reveal the entirety of human belief systems. Scholars' statements about worldview theory support this justification. Thomas F. Wall describes worldview as *an integral belief system about the nature of oneself, reality, and the meaning of existence, which is the reason for daily human actions* (Wall, 2001, p. 352). Similarly, James H. Olthuis (1989) defines worldview as *a framework or a set of fundamental beliefs.*

Meanwhile, James W Sire stated that worldview is more about life commitment and fundamental human orientation, which is the foundation and guide for life (Sire, 2009). Not much different, Alparslan Acikgenc (1996) says that worldview functions *as the principles of human action, including scientific activities.* While Syed Naquib al Attas (2014, p. 2). calls it *a vision of reality and truth.* This vision refers to a comprehensive system of concepts regarding human self-belief. From these definitions, it can be understood that worldview theory discusses the fundamental belief systems of humans, serving as a framework for human activities, including work motivation in business management. In addition, there have been many studies on work motivation from an Islamic perspective, as conducted by Nabila et al. (2021), Umiyarzi, A. Muhammad Ahkam Basmin, and Muhammad Idris (2021), Senawi (2017), Yusni (2021), and Azimi (2024). These studies generally justify work motivation using verses from the Qur'an or Hadith. However, this study takes a different angle, beginning with critically elaborating Western motivation theory and integrating it with key Islamic concepts (the Islamic worldview). Based on the background described above, this study aims to elaborate on the fundamental beliefs (worldview) underlying Western work motivation theories and compare them with the elements of an Islamic worldview related to work motivation.

Literature Review

Most research on work motivation and company management in Indonesia has concentrated on applying Western motivation theories, which reflects the widespread usage of these frameworks in academic and managerial research. The descriptive-analytical study conducted by Andjarwati (2015), Prihartanta (2015), Kadji (2012), Riyono (2005), Firmansyah (2018), and Subaidi (2019) employed

well-established Western theories such as Maslow's hierarchy of needs, McGregor's Theory X and Theory Y, and Herzberg's two-factor theory. Another series of investigations conducted by Zebua (2021), Utami (2017), Artaya (2019), Marbun et al. (2019), Albari (2002), Surwanti (2011), and Ginting (2019), employed these motivational theories as a theoretical basis for their analyses. This observation highlights a recurring pattern where Western motivational theories exert significant influence in research, especially in Muslim-majority settings such as Indonesia. These theories have been extensively taught in educational institutions and have been broadly accepted without critically assessing their relevance to Muslim contexts (Mas'ud, 2017).

Fu'ad Mas'ud has lodged criticism against this hegemony, emphasizing the absence of critical contemplation in applying Western ideas within Islamic contexts. Maslow's and other Western motivation theories do not adequately integrate essential aspects of the Islamic worldview, such as the imperative for worship, which is of paramount importance to Muslims. Challenges emerge when Muslim employees in non-Islamic environments are deprived of prayer facilities or encounter circumstances that conflict with their religious convictions (Muhyiddin, 2018; Nudiyana, 2019). The divergence between Western secular perspectives and Islamic convictions implies that Western motivational theories may not comprehensively encompass the motives of Muslim workers, whose behaviors are frequently influenced by pecuniary and religious obligations (Amrullah et al., 2022).

Conducting a more rigorous analysis of the belief systems that underlie these motivating theories is imperative. Scholarly investigations conducted by Nabila et al. (2021), Umiyarzi et al. (2021), Senawi (2017), Yusni (2021), and Azimi (2024) have examined work motivation via an Islamic lens. Yet, these studies typically rationalize motivation by citing Qur'anic texts or Hadith without delving into a more profound analysis of Western motivational paradigms. This paper aims to address the existing vacuum in the conversation by including Islamic principles, making a valuable contribution to advancing motivational theories rooted in a Muslim perspective.

Methods

This is a literature-based study (Kaelan, 2005). Specifically, it explores the fundamental beliefs inherent in motivational theories within Western business management. Technically, this study has two steps: de-westernization and integration (Khakim, 2023).

The first stage is de-westernization. The scanning process starts with existing theories—in this case, motivation theories—by tracing the assumptions used to identify key concepts that reflect the underlying metaphysical beliefs or worldview (Khakim & Others, 2020). The primary purpose of this process is to identify key concepts in a theory that reflect a specific fundamental belief or worldview (Sutoyo, 2022). After identifying these key concepts, the next step involves comparison and critical analysis (Khakim, 2020b, 2023) to determine whether the concepts align with those in the Islamic worldview (Pradhana & Sutoyo, 2019). This process is carried out to check whether concepts contradict the Islamic worldview. Whether the idea is entirely contradictory, half of it, or only a small part (Sutoyo, 2022). Therefore, as (Khakim, 2023) said, this process is called critical worldview study, which aligns with Smart, who states that the worldview approach is an in-depth philosophical study that reveals the belief system and worldview (Smart, n.d.). At the same time, content analysis, where the researcher interprets the text found, will play a significant role at this stage (Bloor & Fiona Wood, 2006).

The second stage is integration—the comparison, adoption, or adaptation (Khakim, 2020b; Muslih et al., 2024). After the de-westernization process has identified and isolated key Western concepts in work motivation, integration involves incorporating key Islamic concepts into the theory. (Khakim, 2020a) Here, it is necessary to search for Islamic concepts commensurate with the supporting Western work motivation. Once commensurate concepts are found, integration is done between the commensurate concepts. Comparative analysis will play a significant role (Glaser & Struss, 1999). Finally, the integration process is aimed at constructing new propositions.

The primary data was obtained from the writings of theorists around Western business motivation, such as *Motivation and Personality* and *A Theory of Motivation: The Biological Rooting of Value Life* by Maslow, *The Human Side of Enterprises* by Mc Gregor, and *Leviathan* by Hobbes. The secondary data is obtained from various writings related to work motivation.

Result and Discussions

Worldview Theory: A Brief Explanation

Etymologically, worldview derives from 2 words, i.e., world and view (Hadi et al. 2021, 49). Terminologically, *The Dictionary of the Social Science* defines *"worldview as referring to the total system of values and beliefs that characterize a*

given culture or group" as a system of beliefs and values that characterize a particular culture or group (Calhoun 2002, 90). Likewise, *"The New Oxford American Dictionary,"* as quoted by Gürol Irzik, defines worldview as the most fundamental part of the philosophy of life or a conceptual structure of the world (Irzik and Nola 2009, 729). Thomas F Wall defines worldview as *"an integrated system of basic beliefs about nature, yourself, reality, and the meaning of existence* (Wall 2001, 68). In line with Wall, James H Olthuis stated that a worldview is *"a framework or a set of fundamental beliefs"* (Olthuis 1989, 26). From the various definitions mentioned, it can be concluded that the worldview is simply a system of fundamental beliefs that exist in humans.

In some worldview definitions, the most important element is a belief system. The word system refers to its constituent elements. According to Wall, the primary elements are the concepts of God, man, and reality (Wall 2001, 70). Meanwhile, James W Sire stated they are God, reality, man, knowledge, and happiness (Sire 2009, 38). Al-Attas mentions that they are God, religion, humans, knowledge, reality, good and evil (ethics) (al-Attas 1995, 121). In comparison, Sayyid Qutub calls the element worldview al-wujud, which explains the form of man, nature, and God (Quthub, 1983). Nursi indicates that the word wujud in the worldview refers to the Absolute Being, namely the one God (tawhid), whereas other elements, such as the physical world and the unseen, good and evil, and knowledge, refer to the Absolute Being (Keskin, 2019; Zarkasyi, 2018). Of all the elements mentioned above, one element is always mentioned, namely God; this indicates that the concept of God is the most important in the worldview.

God is the primary concept in the worldview system (Amrullah et al., 2022). If belief in God is positive, the other key concepts will exist. If God exists, then the concepts of vengeance, life after death, and destiny are possible; nature is a creation; reality is dependent; humans are creatures that have two physical and mental aspects; the knowledge that comes from God (revelation, religion) can be accepted as well as a guide to human ethics; the prophet is a necessity (al-Attas 1995, p.120). The opposite meaning is that if God is not believed to exist, then the concepts of vengeance, life after death, and destiny are impossible; nature happens by itself (independent); humans are only physical beings; the knowledge that comes from God (religion, revelation) becomes unacceptable; human subjective thoughts and community agreements become ethical guidelines; the Prophet becomes impossible to accept. Therefore, God determines a worldview's patterns, dimensions, and spectrum.

From the description, it can be seen that belief in God is a core factor in shaping the structure and spectrum of a worldview (Khakim et al. 2020, p. 223); in which differences in understanding God make a worldview different from other worldviews. It means that, generally, there are two main types of worldviews both are the theistic worldview, which believes that God exists and makes it a central concept and the Atheistic-Worldview which believes in the absence of God or doubts His existence and does not make the concept of God the central concept of worldview (Khakim et al., 2020), although in reality the two types of worldviews are still divided into more detailed types (Wall 2001, p.80). To make it easier, the following discussion will be devoted to the category of the Islamic worldview, which represents the theistic worldview, and the secular Western worldview, which means the atheistic worldview. To recognize the two types of worldviews they will be described briefly in the following table: (Khakim 2020, p.53).

Table 1: Islamic and Western-Secular Worldview Characteristics

Characteristics	Islamic Worldview	Western-Secular Worldview
Central Concept	God	Human
Scope	Physical and non-physical realm (*ghaib*)	Physical realm
Basis	Revelation, intuition, ratio, and sensory experience	Ratio and sensory experience

Source: (Khakim, 2022)

From Table 1, it can be seen that the characteristics of the Islamic worldview are very different from the secular Western worldview. In the Islamic worldview, the concept of God is central, while knowledge affirms the methods of revelation, intuition, reason, and sensory experience. It has implications for accepting the idea of revelation, the Prophet, Religion, life after death, the reward for deeds, heaven, and hell (The Glorious Qur'ān, 2018). The physical and non-physical realms make the scope of the Islamic worldview very broad. In contrast, the secular Western worldview places humans and nature as the central concept in its worldview. It has a logical consequence in accepting the means of knowledge that only revolves around reason and sensory experience. So, derived concepts such as revelation, prophet, religion, resurrection after death, the reward for charity, heaven, and hell become impossible. It is what makes the spectrum of the secular West worldview only revolve around the physical world. The understanding between the two is crucial in this study as a comparison between the Islamic worldview and the secular

West in seeing the structure of the fundamental beliefs that exist in the concept of motivation.

Motivation and Western Management Business Knowledge

Before delving deeper into the structure of work motivation theory, it is essential to explain some key terms related to this discussion: Western business management and work motivation. Below is a brief review:

First, Western Business Management

The term *West* here refers not to a geographic location but to a civilization with specific characteristics. Al-Attas said that Western civilization's characteristics are prioritizing ratio, affirming humanism, secularism, dualism, and tragedy as a fact of life. (Al-Attas, 1993, p. 162; Hakim & Roini, 2019; Amrullah et al., 2021). Fuad Mas'ud (2008) supports this view, noting that Western civilization emphasizes rationalism, materialism, humanism, and secularism. This means that a culture can be considered Western even if it is not geographically located in the West but embraces these characteristics. This conclusion is supported by Ninian Smart, the author of Worldview, who states that although Australia is geographically located in the eastern region, it is included in the category of Western civilization. (Smart, n.d.) In more detail, Browaes and Price refer to America, Australia, and Europe as the West. (Browaes & Price, 2015) From this description, it is clear that Western business management refers to business practices that arise and develop within Western culture, with work motivation being one of its core themes.

Second, Regarding Work Motivation

Motivation comes from motive, which means encouragement or, in English, to move (Utami, 2017). Motive is the power within the organism that encourages it to act (driving force) (Prihartanta, 2015). Michael J. Jucius, as written by Prihartanta, mentions motivation as an activity to promote someone or oneself to take a desired action (Prihartanta, 2015). While Stephen P. Robbins (2003). defines motivation as a process that produces an individual intensity, direction, and persistence to achieve a goal. Siagian adds that motivation is the driving force that compels an organizational member to direct their abilities—such as skills, energy, and time—toward fulfilling their responsibilities and achieving predetermined organizational goals (Siagian, Sondang, 1995). Indrawijaya emphasizes that motivation always begins with a desire to influence behavior. Motivation is a form of encouragement,

desire, or need, while motive refers to the internal force driving action toward specific goals (Handayaningrat, 1995). From the description above, it can be understood that there is a common thread between the definitions of motivation: the driving force, purpose, and effort. Therefore, motivation can be described as the driving force that compels one to strive toward achieving goals.

The Main Theories of Work Motivation in Western Business Management

Almost all business management books discuss human motivation (Mas'ud, 2017). Motivation determines a person's willingness to allocate resources and abilities to achieve desired goals (Surwanti, 2011). Several theories of human motivation have been developed, but one of the most famous is Abraham Maslow's hierarchy of needs theory. According to Maslow, humans progress through stages of development, each motivated by different needs (Maslow, 1954). These needs are hierarchically structured, from the most basic to the highest. The theory is summarized in Figure 1:

Figure 1. The Structure of Maslow's Hierarchy of Needs

Source: (A. Maslow, 1967)

The schematic shows Maslow's five hierarchy of human needs (A. H. Maslow, 1954). *First,* physiological needs. The first level of needs motivates human behavior, including food, drink, clothing, shelter, sex, and other physical necessities. *Second,* security needs. The second-level needs involve security and protection from bodily harm, fear of dependence, restrictions on freedom, and emotional threats; the third is social needs. The third-level needs are love, belonging, acceptance, and friendship. *Fourth* is self-esteem. This level encompasses internal reward factors, such as self-

esteem, autonomy, and achievement, and external reward factors, such as status recognition and attention—fifth, self-actualization. The highest-level needs pertain to growth, achieving one's potential, self-fulfillment, and the drive to become what one aspires to. The need for self-actualization represents the highest level of fulfillment that individuals can attain. Achieving self-actualization means that individuals can realize their full potential.

Maslow's hierarchy of needs theory is widely used in business practice and other fields, such as education and government. It is built on several assumptions about humans. Among these are: *First,* humans are natural beings; they are part of nature, formed by the same reality (A. Maslow, 1967). *Second,* human personality is inherently good; when fully developed, this goodness leads to psychological health (Lowry, 1973). *Third,* humans are creative; as they exercise creativity, they become more aware of their existence (A. Maslow, 1971). *Fourth,* humans are purposeful creatures; human behavior is goal-oriented (A. H. Maslow, 1954).

If these assumptions are aligned with the four hierarchies of needs, considered to be humans' fundamental motivations, the following connections can be identified. The first assumption is that humans are natural creatures (formed by nature). This corresponds to humans' first-level needs (physiological), namely eating, drinking, sex, and shelter, and the second-level needs (security), which ensure that humans can continue to exist as part of nature. This need also motivates natural behavior in general, as seen in plants and, more visibly, in animals—such as nutrition, reproduction, nesting, defending territory, etc. The second assumption is that human personality is inherently good. This assumption aligns with the needs at the third and fourth levels, namely social needs and self-esteem. Here, humans are above animals, as they can distinguish between good and evil.

Further, there is always an urge to do good to gain social acceptance, affection, and friendship. As this desire to do good intensifies, a growing desire to be the 'best' leads to rewards. The third assumption is that humans are creative beings. This assumption corresponds to the fifth need, namely, the need for self-actualization. This begins with the belief that humans possess potential that can be developed. The more creativity is exercised, the more these potentials will develop. The fourth assumption parallels the five levels of need, suggesting that humans are purposeful beings, with their ultimate goal being to fulfill their physiological, safety, social, esteem, and self-actualization needs.

In addition to Maslow, McGregor (1960) also proposed assumptions related to work motivation. Unlike Maslow, who believed that humans are inherently good,

McGregor (1960) posited that humans have two sides: an evil side (Theory X) and a good side (Theory Y). Theory X assumes that individuals or humans in organizations do not like work and are inherently lazy. They work under "forced" conditions due to demands that must be met and cannot be ignored. Their work environment is characterized by a rigid culture, customs, or habits, relying solely on routines (Andjarwati, 2015). For organizational goals to be achieved as expected, individuals must be enticed, coerced, or even threatened with punishment. Supervision is also needed to ensure employees are responsible for carrying out their duties.

Theory Y suggests that humans, as members of an organization, are willing to give their best and are ready to sacrifice their time, energy, expertise, and skills to achieve organizational goals. Leaders must ensure that those who contribute to these goals are rewarded fairly, in line with their services (Andjarwati, 2015). In this case, leaders may find it easier to manage as members of the organization fully understand, enjoy, and carry out their responsibilities wholeheartedly. They grow and develop alongside the organization and are creative and innovative. For them, the reward is simply a bonus for the work they have already done.

Another motivation theory is the motivation theory introduced by Herzberg. He introduced two main motivation factors: achieving satisfaction and avoiding dissatisfaction (Prihartanta, 2015). The two factors are hygiene (extrinsic) and motivating (intrinsic) factors. a) Hygiene factors motivate a person to get out of dissatisfaction, including human relations, rewards, environmental conditions, and external conditions. b) Motivating factors motivate a person to try to achieve satisfaction, which includes achievement, recognition, progress in life, and so on (Kadji, 2012). From this description, Herzberg's theory of motivation assumes that humans seek satisfaction, and effort is required to achieve that satisfaction.

Even more rigid, Thomas Hobbes (1996) wrote the basic assumptions about human nature in Leviathan, which motivated human work. He said humans want power without stopping and always want to compete and even fight (Hobbes, 1996). Meanwhile, Adam Smith (1937), prominent in capitalist economic theories, states that humans are selfish; if everyone is like that, society will be more productive. Thus, it is natural that entrepreneurs think business is a war or a competition for ultimate power, luxury, and wealth, and the rules of war are conditions in which all means are allowed for victory.

Seyyed Hossein Nasr (1996) summarizes the basic assumptions about Western man after the Enlightenment: *First*, humans are individuals free from Christian beliefs and God (secularism). Maslow (1967) stated that humans are natural, not

God's Creation. *Second*, Man is an actor who can determine his destiny (humanism). Maslow (1954) stated that man is a creature of purpose; That is, human behavior has a purpose, while Hobbes (1996) said that humans are creatures who want power without stopping and always want to compete and even fight. At the same time, Smith (1937) stated that Man is selfish, and if everyone is like that, then society will be more productive. *Third*, humans can rely on reason (ratio) to solve all their problems (rationalism). According to Maslow (1971), humans are creative. In addition to being innovative, a person can increasingly realize that person's existence. Furthermore, Lowry (1973) assumed that human personality is good; fully developed goodness will make humans psychologically healthy. McGregor (1960) put forward the assumption that humans have two sides: the evil side (x) and the good side (y). *Fourth*, the purpose of human life is to seek -material- pleasure (pleasure) and avoid suffering (pain)(materialism/hedonism). Herzberg assumed that humans are gratification-seeking creatures (Kadji, 2012). *Fifth*, Humans are part of nature, so there is nothing called sacred (atheism). Maslow (1967) assumed that humans are like nature, namely, the reality formed by nature.

From the description above, it can be seen that there are parallels between the characteristics of Western humans proposed by Nasr and the assumptions put forward by Western thinkers. The first assumption is secularism, where God is considered non-existent, or at least there should be no divine interference in human life. The second assumption is humanism, in which humans are believed to determine their destiny. The third assumption is rationalism, where right and wrong are measured solely by reason. The fourth assumption is hedonism, which views bodily satisfaction as the primary goal of humans, or materialism when this satisfaction is sought in the form of physical goods. The fifth assumption is atheism, which regards humans as merely part of nature. Thus, the key elements of Western ideology are secularism, humanism, materialism, rationalism, and atheism.

In conclusion, several important points can be noted: *First,* various Western motivation theories have developed, with some of the most popular being Maslow's hierarchy of needs, McGregor's Theory of X and Y, and Herzberg's theory of satisfaction. *Second,* these motivation theories are built on the assumptions of humanism, where humans are regarded as independent entities. *Third,* these assumptions do not provide space for religious knowledge or teachings as a source of work motivation. In other words, Western motivation theories are based on secularism, humanism, materialism, rationalism, and atheism.

Worldview Elements in Western Motivation Theories

Theories in business management – including motivation theory – as expressed by Astley and Van de Ven (1983) are not only on the surface dimensions such as intent, purpose, and structure but also have a lower dimension, namely the values that form the basis for reality in the world surface (Astley & Van de Ven, 1983) which in other terms worldview (Khakim et al., 2020). It has come to the previous discussion that the theory of motivation in Western business management is based on the values of humanism, secularism, materialism, rationalism, and atheism. These values are a bias from a worldview (Al-Attas, 1993: 133). Meanwhile, worldview – as mentioned earlier- is a supersystem of fundamental beliefs that includes the concept of self and reality (Khakim et al., 2020). If detailed, the elements of belief include God, self-concept (human), knowledge, the universe, and the related relationships between these concepts (Khakim et al., 2020). Therefore, the values in the theory of motivation in Western business management above will be read based on these elements.

The Concept of Reality

As stated earlier, the theistic and atheist worldviews differ fundamentally in their central concept, namely God, and their relationship to nature and humans (Amrullah et al., 2022). If this simple classification is used to assess the assumptions of Western thinkers regarding human work motivation, the differences can be observed in the following Figure 2.

Figure 2. Implications of the Western Worldview in Motivation Theories
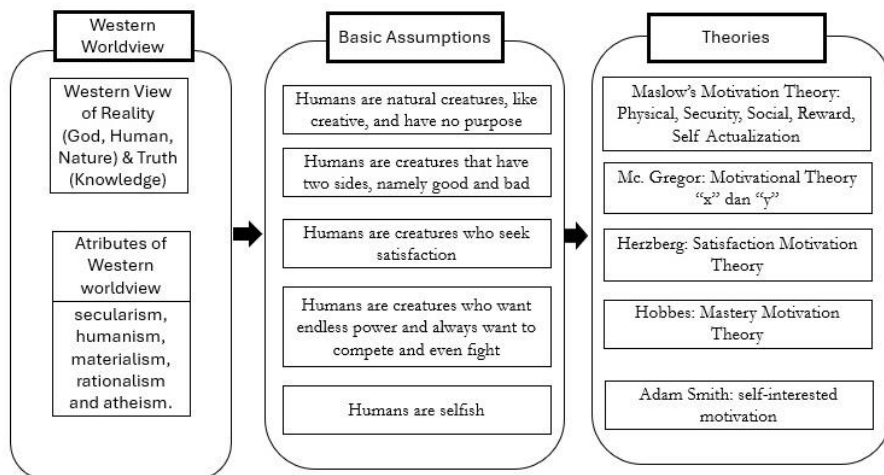
From Figure 2, it is clear that assumptions about humans dominate and do not even address nature or God. This is what the author refers to as a secular worldview. There are no assumptions about the relationship between humans and nature or God, such as humans being "creatures that preserve nature" or "servants of God." This highlights that Western motivation theory reflects an atheistic worldview. Furthermore, although the motivation theories proposed by each thinker differ, they are all based on the same underlying ideology: secularism, humanism, materialism, rationalism, and atheism.

The Concept of Knowledge

As previously explained, the Western worldview, which forms the basis for constructing motivation theory, does not affirm God. Furthermore, its concept of knowledge denies knowledge from God (Khakim et al., 2020). The logical consequence of this rejection is the denial of metaphysical concepts such as destiny, life after death, and retribution for actions. As a result, Western motivational theories are limited to the goals of the physical world and do not include *ukhrawi* (spiritual) motivations (Amrullah et al., 2022). From a knowledge perspective, using Western motivational theories to evaluate the work practices of Muslims—who have both worldly and *ukhrawi* motivations—will lead to various shortcomings. Thus, the following fundamental elements of the Islamic worldview are presented as the basis for motivation theory, providing a more accurate explanation.

## Islamic Worldview as the Foundation of Business Motivation Theory

It has been concluded that work motivation in Western business management reflects an atheistic worldview, in contrast to the Islamic worldview, which represents a theistic perspective. Therefore, this subsection will elaborate on the fundamental concepts of the Islamic worldview, namely the concepts of God, man, nature, and knowledge.

The Concept of Reality

In the Islamic worldview, God is believed to be an Absolute reality at the Ultimate of reality. At the same time, nature and humans are relative realities whose existence depends on the will of God (Zarkasyi et al., 2022). Thus, the various fundamental definitions of man are derived from God's statement in His revelation, knowledge that al Attas calls guidance (Al-Attas, 1993b). Among the most

fundamental definitions of humans are (1) those related to the relationship between God and humans, where humans are servants of God (Q.S. Ad-Dhariyat: 56), and (2) those related to nature, where humans are entrusted with the responsibility to preserve it *(Khilafah fil ard)* (Q.S. Al-Baqarah: 30). These two tasks represent the most fundamental motivations (fitrah) for human existence, related to the purpose for which humans were created as shown at figure 3.

Figure 3. Implications of the Islamic Worldview in Motivation Conception
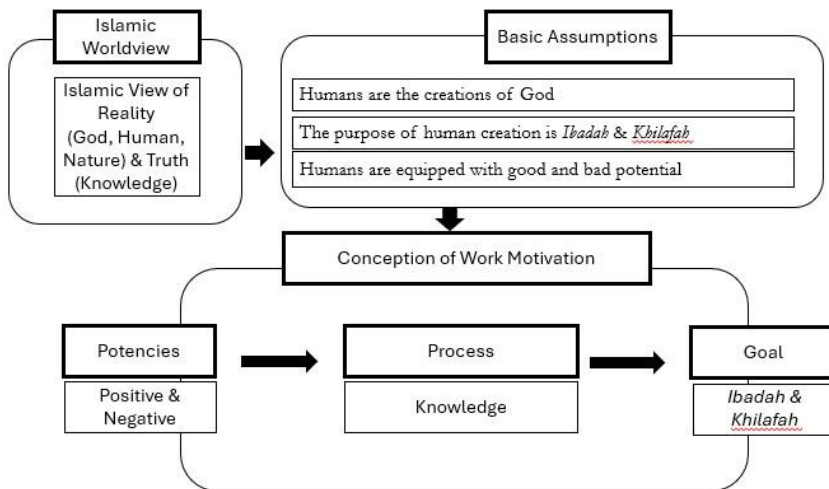
To fulfill their purpose of creation, humans are equipped with various (a) positive potentials, such as humans were created in the best form (Q.S. At-Tiin: 5); humans possess the highest intelligence compared to other creatures (Q.S. Al-Baqarah: 31-33); humans, by their nature, contain elements of both animate beings (living creatures) and inanimate objects (plants). These elements perfectly blend soul, body, and senses (Q.S. As-Sajdah: 7-9). Humans are free and independent, with the ability to choose between submission and obedience (believers) or disobedience and defiance (unbelievers) (Q.S. Al-Kahf: 29). Humans have a moral conscience. They can distinguish between good and evil through their natural inspiration (Q.S. Ash-Shams: 7-8). Additionally, humans are not only motivated by material or worldly concerns but also by a desire to pursue higher ideals and goals, such as achieving the pleasure of Allah (Q.S. Al-Baqarah: 207, 265; Q.S. Al-Fajr: 27-28).

However, humans are also described as having (b) negative traits, such as being envious (Q.S. Al-Baqarah: 109), arrogant (Q.S. An-Nisaa': 36), prone to exceeding limits due to feelings of self-sufficiency (Q.S. Al-'Alaq: 6-7), inclined to complain (Q.S. Al-Ma'arij: 19-20), argumentative (Q.S. Al-Kahf: 54), stingy (Q.S. Al-Isra': 11), and ungrateful for blessings (Q.S. Al-Hajj: 66). They are also easily discouraged and tend toward pessimism (Q.S. Fussilat: 49; Q.S. Al-Isra': 83). From these positive and negative characteristics, it is implied that God highlights positive human traits as potentials to help fulfill the two primary goals of humanity, while the negative characteristics serve as warnings to ensure humans do not stray from these key objectives.

After understanding the two elements of motivation, namely the purpose of human life and the driving force influenced by human potential and the negative impulses that can lead to negligence, human efforts to pursue motivation operate between these two. Suppose humans have an awareness of the purpose of their lives. In that case, their motivation in life becomes the worship of Allah with the dimension of the hereafter while simultaneously addressing the worldly dimension to preserve the universe. This means that there exists a double motivation in a Muslim. This demonstrates the glory of man, exceeding that of other creatures. On the other hand, if a human being neglects these two essential goals, he becomes negligent and will be dragged into negative traits, ultimately descending to animalistic motivation (Al Attas, 1995).

The Islamic worldview appears more solid than the Western worldview's concept of humanity. The Islamic worldview affirms a dual vision, encompassing both the worldly and the hereafter, with the hereafter being more fundamental and final than the worldly (Al--Attas, 2014). Therefore, it is not surprising when some employees quit their jobs because they are unable to fulfill their religious obligations, such as being unable to pray, being prohibited from wearing the hijab, leaving a bank due to usury, or even following their husband's orders. In other words, physiological, security, social, esteem, and self-actualization motivations are secondary to the motivation for obedience to God (Nabila et al., 2021; Senawi, 2017; Umiyarzi & A. Muhammad Ahkam Basmin, Muhammad Idris, 2021).

The Concept of Knowledge

Because it pivots on the concept of God, the Islamic worldview affirms the knowledge that comes from God, namely revelation; this is the most fundamental difference from the Western worldview (Ihsan et al., 2021). In the Islamic

worldview, revelation is received by a chosen human, namely the Prophet, who is tasked with informing all humans, especially regarding the duty of servitude and agent of nature conservation. If the Prophet has died, then he will leave the task of preaching to the scholars. In the Islamic worldview, revelation can be accepted philosophically. This can be found in the following syllogism. By looking at the reality of the universe and himself, humans always ask about their origin, nature, and purpose of life and God created the universe to have a purpose and a will to be recognized by humans; And if God does not send down actual knowledge of Himself then man's knowledge of God will be wrong (Khakim et al., 2020); As well as an introduction to nature and oneself. Therefore, revelation is the knowledge that connects human knowledge with God, himself, and nature. In addition, revelation guides in managing human motivations in their daily lives. In this way, the Islamic worldview makes revelation the most fundamental basis of knowledge, which is affirmed by reason and sensory experience.

This contrasts with the Western worldview, which relies on reason and sensory experience as the primary sources of knowledge (Khakim et al., 2021). This means that knowledge about the purpose of life is limited to what can be sensed and rationalized. As a result, work motivation is confined to the mundane realm, as knowledge does not extend beyond the worldly dimension. From this, it can be concluded that the concept of knowledge in Islam has a broader spectrum than in the West, implying that work motivation in Islam encompasses two dimensions: the worldly and the *ukhrawi.*

Integration of the Core Concepts of Motivation

After understanding the differences between the Western and Islamic worldviews in the motivational theories of Western and Islamic management, integration is necessary as part of Islamization (Khakim, 2020c). The integration is not a process of mixing or attaching verses to theory but evaluating, adapting, and rejecting concepts, not by the Islamic worldview, where the Islamic worldview is the evaluator (Khakim, 2020). This means adapting appropriate concepts (proper) and rejecting those not following the Islamic worldview. In the language of al Attas; removing key Western concepts that are not appropriate and incorporating key Islamic concepts (Al-Attas, 1993a). The core concepts in motivation are the basic assumptions and theories of motivation.

First is the integration of the basic assumptions of motivation.

The first assumption states that humans are individuals who are independent of God. Therefore, this assumption is not part of the Islamic worldview and cannot be accepted. In contrast, the Islamic worldview centers on God, with humans always dependent on Him. Humans are servants of God, created for worship (servitude) and to preserve nature *(Khilafah)*. Second, humans are seen as agents capable of determining their destiny (their way of life). This assumption is not entirely aligned with the Islamic worldview. In Islam, there are aspects that humans can control, such as the choice to obey or disobey. However, things are beyond human control, such as the place of birth and gender. The third assumption is that humans can rely solely on reason (ratio) to solve all their problems. In the Islamic worldview, problem-solving is rational and includes revelation *(Khabar Sadiq),* intuition, reason, and sensory experience. Fourth, the purpose of human life is to seek pleasure and avoid suffering. The Islamic worldview does not completely reject this assumption but understands pleasure as twofold: both worldly and ukhrawi, external and internal, physical and spiritual. Fifth, humans are considered part of nature, implying nothing is sacred. In Islam, humans and nature are symbols that point to their Creator. Thus humans are obligated to maintain the sanctity of nature so that this symbolism can be understood correctly.

The second aspect is the integration of motivation theory.

At the outset, human work motivation is explained as having three essential elements: goals, encouragement, and processes. The first element relates to the goal. In the Islamic worldview, where God declares the purpose of human creation, there are two: worship and the earth's prosperity. The first goal is linked to the relationship between human obligations and God's rights, specifically that God should be worshiped. This includes worship in the narrow sense, known as *ibādah mahdah*, such as prayer, fasting, remembrance, etc. This form of worship involves spiritual or *ukhrawi* motivation, intending to seek God's reward, love, and pleasure. Worship is the most fundamental need for every Muslim, and no other need should take precedence over *'ibādah mahdah*. The second goal relates to God's command to preserve nature; because this is also a divine command, it is considered a form of obedience (worship) but in a broader sense: *'ibādah ghair mahdah* (non-ritual acts of worship) or *ma'qulatul ma'na*. This second type of worship involves two simultaneous motivations: worldly and hereafter motivations. For example, a father who works every day to provide for his family has two motivations: (1) to ensure his

wife and children do not suffer from hunger (ensuring a prosperous life) and (2) to fulfill God's command to provide for his family (worship). Similarly, other needs, such as security, social status, esteem, and self-actualization, must all be oriented toward the two primary motivations for Muslims: the prosperity of nature and worship.

Second, in addition to having a purpose, motivation also requires encouragement. In the Islamic worldview, humans experience both positive and negative impulses. As mentioned, God has revealed this through His revelations, not solely from human objectivity like McGregor's theories. Positive encouragement refers to the potential that supports achieving goals, while negative encouragement hinders or distracts humans from their goals.

Third, the process of achieving these goals is essential. This relates to human efforts to reach their ultimate objectives. Along the way, humans experience both positive and negative impulses. When the positive impulse is more vital, humans become more aware of their true nature and are drawn closer to their ultimate goals. However, when the negative impulse dominates, humans are prone to forgetfulness (*nasiya*). Al-Attas explains that humans are called *insan* (human beings) because they tend to forget (*nasiya*) (Al attas, 1995). If human forgetfulness becomes too deep, humanity is lost, and a person may be reduced to the level of, or even lower than, animals. Humans are in a constant tug-of-war between consciousness and forgetfulness. Therefore, reminders are necessary to maintain awareness of life's intrinsic motivation. In this context, the Prophet—and the *ulama* (the Prophet's heirs)—play a crucial role in providing warnings so that humans do not forget. This emphasizes the importance of accepting the concept of prophethood.

Conclusion

The findings of this study can be summarized as follows. *First,* Western motivational theories such as Maslow's hierarchy of needs, McGregor's Theory X and Theory Y, Herzberg's two-factor theory, Hobbes' theory of motivation, and Adam Smith's views are rooted in Western worldviews that accommodate secularism, rationalism, materialism, and atheism. *Second,* in contrast to the Western worldview, the Islamic worldview places God at the center; the relationship between God and humans is based on servitude (*mahdhoh* worship), while the relationship between humans and nature is based on preservation (*ghoiru mahdhoh* worship). The first motivation is more fundamental and personal, while the second is social. Third, work motivation based on the Islamic worldview has a

dual nature, encompassing both worldly and *ukhrawi* (hereafter) values simultaneously. Motivation to fulfill physiological, safety, social, esteem, and self-actualization needs is viewed through two dimensions: the worldly dimension, aimed at prospering the earth, and the *ukhrawi* dimension, aimed at submission to God's commands. Fourth, the Islamic worldview acknowledges positive human impulses as a means to support the achieachievingmate human goals, while negative impulses hinder or distract from these goals. Fifth, the difference in worldviews underlying Western and Islamic motivation theories has resulted in distinct models, structures, forms, and scopes for these theories.

The findings confirm that this study has successfully described, to a certain extent, the Western and Islamic worldviews and elaborated on their conceptual implications for the discussion of work motivation. It can be concluded that motivation theory does not stand independently but is built upon a belief system or worldview. Finally, this study is expected to contribute to the scientific discourse while reminding us of the primary motivations of the Muslim community: worship (*ibadah*) and the prosperity of nature (*khilafah*).

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