



## **ACHIEVEMENT MOTIVATION IN ISLAMIC MANAGEMENT PRACTICES: DEVELOPING A SCALE AND VALIDATION**

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### **ABSTRACT**

Existing research on the relationship between work ethics and various religious faiths is growing. One of these work ethics is work motivation. This article aims to discuss the concept of the need for achievement as *Islāmic* motivation. In addition, this study intends to introduce a series of further implementations of achievement motivation theory according to the *Islāmic* perspective. We obtained data from 324 members of several sales teams of the Indonesian *Islāmic* organization to validate the measurement. Our research revealed 15 indicators that measure achievement motivation from an *Islāmic* viewpoint. Researchers and experts may utilize the findings when designing, establishing, and applying relevant job motivation from a religious standpoint so that spirituality can increase constantly in the entire workforce. Furthermore, this study provides guidelines to leaders of *Islāmic*-based institutions to motivate their sales force by considering *Islāmic* work ethics and religiosity.

JEL Classification: M12, M31, M53

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### **1. INTRODUCTION**

Discussing about employee is not detached from its behaviour performance. Behavioral performance indicates how well the employee carries out various activities. Understanding workforce

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motivation is crucial because this motivation is suspected to cause difference in performance between people. Not all employees who have good performance are able to reach the work target even though each has been given a total human reward (retrained, motivated, rewarded) in the same way. In addition, the relationship between team members is often influenced by the individual doubts related to their career path. They doubt, if they have done their best, whether they stay with the team forever. These concerns eventually lead to a culture of individualism and bring about a paradox of autonomy, where employees desire to be part of an organizational unit while retaining a separate identity from the unit (Polley and Ribbens, 1998).

This study is essential for some reasons. First, subjective factors such as the individual pursuit for higher objectives, individual meaning, and extraordinary worth (transcendent value) are relevant in organizational settings. Second, scholars believe that religiosity will add positive value to organizational reality by means of the management process. Third, motive is the intention or trigger for an action, whereas motivation is any reason (conscious or unconscious) that induces a person to take a specific action or aim at achieving a specific goal (Hausser, 2014). Many forms of motivation exist, including extrinsic, intrinsic, psychological and performance motivation. Individuals will meet their needs through different means, for various reasons both internal and external (Chetri, 2014). A person with accomplished motivation needs to be extraordinary. Based on the literature on motivation, it can be concluded that most studies focus on individual motivations, such as the achievement of high values in academics (Weissgerber and Schindler, 2016; Chetri, 2014; Bakadorova and Raufelder, 2014) and increased target of individuals in sales (Khan, Breitenecker, and Schwarz, 2015; Soyer et al., 1999). Studies on the need for achievement from a team perspective are rare. Based on some such studies (e.g., Howard et al., 2016; Chedli, Mariem Kchaich, 2016; Sung and Choi, 2009; Soyer et al., 1999), it can be concluded that people who need to accomplish the best return just spotlight on themselves and have no common exertion to push ahead together, help each other and strengthen each other.

Fourth, it is believed that people disregard religious beliefs. In *Islām*, working is seen through the lens of *Islāmic* ideals. The spirit of togetherness refers to interpersonal relationships among team members. According to Yu et al. (2013) the cooperative standard, which is an eagerness to appreciate the variety, receptiveness to basic intuition, trust for reciprocation, and collaboration, will be built on the team through interpersonal relationship. The power of this

congregation is amazing as a performance lever. This statement is supported by the word of Allāh *'azza wa jalla* that “congregation (unified) affection (mercy) and split the Torment” Holy *Qur'ān* (*Ali Imron*:102-103). “*Innamal Mu'minuuna Ikhwatun*” Holy *Qur'ān* (*Al-Hujurah*:10), “Indeed, fellow *Muslims* are brothers.” *Islāmic* values in the theory of motivation makes the spirit more powerful and more meaningful because it contains three duals, namely: Dual relationship (*habluminnallah and habluminannas*), dual dimension of times (in the world and hereafter) and dual empowering (self-empowering and empowering others).

Self-empowering is an individual's spirit to empower himself or herself to achieve the best performance. Achieving the best results is intended in worship. As stated in the Holy *Qur'ān* at *Al-Qashash*, 28:77, Allāh *'azza wa jalla* says: “but seek the home of the hereafter by means of that which God has bestowed on you; do not forget to take your portion of the hereafter in this world. be good to others as God has been good to you and do not strive for evil in the land for God does not love the evil-doers.” On the other hand, individuals also should empower others, namely the spirit of team members who work to empower their colleagues through activities to invite and help them achieve the best results. The inviting activity is still at the level of preaching orally, while the activity of helping is already at the level of action.

Motivation for achievement in *Islām* is highly recommended. This is sought in the Holy *Qur'ān* (*Al-Jumu'ah*:20); (*Al-Insyirah*:5-8). This means, *Islām* encourages its believers to do their best, but after that, the results are left to Allāh *'azza wa jalla*. In addition, *Islāmic* motivation did not depend on egoism, but rather on worship that prompts dedication to Allāh *'azza wa jalla*. Allāh *'azza wa jalla* will not change the condition of a people until they change what is in themselves. In the Holy *Qur'ān* in *As-Saff* verses 2 and 3, Allāh *'azza wa jalla* says, “O you who believe, why do you say something you do not do? It is very detestable in the sight of Allāh.” Then, in the Holy *Qur'ān* at *Al-Muddassir* verse 6, Allāh *'azza wa jalla* says: “And do not give (Muhammad) to get more in return”. And help one another in virtue and piety and do not help one another in sin and transgression (Holy *Qur'ān*, *Al Ma'idah* verse 2). Whoever relieves a believer in worldly trouble, Allāh *'azza wa jalla* will relieve him of hardship on the Day of Resurrection (Narrated by *Muslim*). Allāh *'azza wa jalla* will help his servant as long as the servant aids his brother. A *Muslim* and another *Muslim* are family (Narrated by Bukhari). If traditional

motivation achievement contains components of rivalry, in *Islām*, others are regarded more as collaborators.

The investigation expects to present the basic element of achievement *Islāmīc* motivation theory which we name as *Islāmīc* Vanguard Spirit and establish the scale measurement. We utilized previous instrument components as a guide to build the proposed measure. The consequence of this study improves the literature of IWE (*Islāmīc* Work Ethic) by considering religiosity's role at the organizational level instead of spirituality at the personal level.

## 2. LITERATURE REVIEW

### 2.1 WORK MOTIVATION

Most organizations, in general, fail to maintain a sustainable long-term relationship with their sales force. This happens because individuals in the organization feel that the organization has not paid attention to their welfare. This causes salespeople to have low commitment, low performance and failure to achieve organizational goals. A salesperson in a marketing team is more motivated to achieve personal goals than to achieve common organizational goals (Deci et al., 2001).

Emergence of negative perceptions from the sales force will further impact by decreasing sales compensation to a reduction in sales force. This phenomenon has negative impact on organizational commitment and the enthusiasm and motivation of salespeople who are still able to survive in the organization due to the increasing workload and higher pressure to improve performance. Even if the organization's conditions improve at some point, pessimistic salespeople perceptions may still linger. Organizational leaders and managers are required to understand the level of frustration they experience as a result of the difficulties faced from the previous work environment. Organizations need to review how they manage their sales team and at the same time better understand individual behavior, motivation and personality.

Salespeople who succeed in achieving sales targets, especially in difficult situations, are able to maintain internal motivation within themselves to maintain strength, compared to those who focus only on external conditions. It can be argued that the fulfillment of salesforce needs tends to come from achievement of internal drives. The need for achievement will be very beneficial for the organization. Several studies have shown that high enthusiasm to

meet the need for achievement of salespeople is related to achieving goals (Barrick, Mount, and Strauss, 1993), increased organizational commitment (Al-Mahdi et al., 2017), and increased sales performance (Miao, Evans, and Shaoming, 2007). In service organizations, attracting and retaining customers is a daunting task. Empowering employees psychologically will help them take proactive actions to serve customers better. The objective of this article is to study the influence of motivational needs on psychological empowerment. The independent variable is motivational need (need for growth, achievement, power and affiliation). Therefore, organizations require deep understanding of which salespeople have a high demand for achievement with potential to improve their performance and their organizational commitment.

## 2.2 ACHIEVEMENT THEORY

Motivation is crucial for an organization because it improves performance. In this context, organizational success is increasingly dependent on management and leadership including keeping employees motivated (Ferreira, 2017). Motive is the cause or reason for an action, while motivation is the reason (conscious or not) that causes a person to perform a specific action or tends to achieve a certain goal (Hausser, 2014). Many forms of motivation exist, including extrinsic, intrinsic, psychological and performance motivation. Individuals will meet their needs through different means, for various reasons both internal and external (Chetri, 2014). Motivation theory was advanced by David McClelland who was renowned for his theory of need for achievement, stating that the motivation differs according to the person's strengths and needs of accomplishment. Individuals have a potential energy reserve; how this energy is released and developed depends on the strength or encouragement of individual motivations, situations and opportunities available. According to the expectancy-value theory by Atkinson et al. (1960). An individual's achievement motivation depends on two elements namely inclination to succeed and failure prevention. Achievement motivation is called high when the desire for success is greater than fear of failure. Self-motivation can be interpreted as a desire to do the work accompanied by an individual's ability to achieve a business goal.

Maslow's theory illustrates the origin of the basic human need theory with 5 levels of a pyramid. The theory proposes that the five types of needs are fulfilled sequentially and relate to each other in the hierarchy. The bottom most level means the current most urgent needs that must be met before the next need, in this order: Physiological needs, security needs, social needs, appreciation needs, and self-actualization needs. Then the Maslow theory changes with 7 levels of need detailed as follows: Biological and physiological; Safety and protection; ownership and love; self-esteem; Cognitive; Aesthetic; Self-actualization and transcendence. The need for transcendence-for example: helping others to achieve self-actualization.

Furthermore, there is a two-factor theory from Herzberg stating that two factors affect a person's work motivation, namely the motivator factor (the fertilizer) and the hygiene factor (health). Maslow's theory speaks about the need to be met to motivate a person, while Herzberg's theory talks about the cause of contentment and dissatisfaction in achieving the efforts to work and to achieve factors that lead to motivation and demotivation.

Based on the definition of motivation theory it can be concluded that the existing motivation theory is only focused on individual achievement and does not involve other parties either in its input, process or output. So far, in general the urge to achieve success has not been based on the intention to worship so that success is only based on worldliness. In *Islām*, the intention of worship should be the basis of all human activities. Allāh 'azza wa jalla said in the Holy *Qur'ān* (*Adz-Dzariyaat*: 56) "I have not created the jinn and mankind except that they worship Me." The main motivation of a Muslim is the need for worship, spirituality and *hidayah* where the three are interconnected, meaning that the fulfilment of one need will meet other needs. The absence of intention of worship leads to a success standard only seen from the "eyes themselves" and "the eyes of others" but ignores the "The eyes of Allāh 'azza wa jalla." It is the standard that ultimately color all the spirits in achieving success in the perspective of conventional motivational theories, such as: Focus on personal excellence, resource inefficiencies, selfishness, neglect of ethical behavior, no encouragement of others, emphasizing competition rather than cooperation that led to rivalry between each other and no spirit of learning. Therefore, conventional motivation theory needs to be intervened with an approach to *Islāmic* values. Internalization of *Islāmic* values in the theory of motivation empowers the spirit and gives meaning because it contains three duals, namely:

Dual relationship (*habluminnallah* and *habluminnannas*), dual dimension of time (in the world and hereafter) and dual empowering (self-empowering and empowering others).

### 2.3 THE ISLĀMIC VALUES OF WORK MOTIVATION

*Islām* as the *deen* or way of life is a perfect religion, does not require additional, any deduction or alteration from anyone. *Islām* gives a complete arrangement of living that is established in ethics, and as adherents' guidance in all everyday issues including social and monetary life. *Islāmic* religion is universal, meaning it can pass the time limit, space and culture, can be followed anytime, anywhere and for anyone. *Islāmic* religion is a religion that follows the journey of the universe until the end times. *Islām* implies submission to God.

To be submissive to God, one must, as a matter of first importance, have a firm trust in God's presence. Then, at that point a person must understand that God is Almighty (*Tauhid*), there is just a single God who is the maker, ruler, and caretaker of the Universe. Unlike the concept of Western religiosity, *Muslims* make *al-Qur'ān* and *al-Hadeeth* as their "way of life." Both books teach that in working one only expects the blessing of Allāh *'azza wa jalla* (Sharabi 2012). For a *Muslim*, work is worship (Pfeffer and Veiga, 1999; Zahrah et al., 2016). It is to gain the reward of Allāh *'azza wa jalla* and avoid His punishment. The obligation of work is not detached from human position as caliph to prosper the earth. To manage the Earth, Allāh *'azza wa jalla* gives the facility by subjecting the Earth and its contents to human beings. Submission of this Earth is potential so people must endeavor to explore and sustain it. For that purpose, work becomes mandatory.

Work is a part of worship. Worship is defined as "humanism theocentric" in *Islāmic* teachings. That is, every act of worship in *Islām* is focused on the pursuit of blessings from Allāh *'azza wa jalla*, but the benefits are to all humans. Submission to Allāh *'azza wa jalla* in the dimension of rulings or *habluminnannas* is reflected by complying with all of His rules. Allāh *'azza wa jalla* said: "And if the people of the land have faith and fear, surely we will bestow upon them the blessings of heaven and earth..." (Holy *Qur'ān*. *Al-A'raf*: 96). The relationship between human beings in the link is not explained in detail, but it is handed over to man regarding his form. *Fastabiqul khoirat* is the concept of *Islām* that wants all mankind to do great

behavior, not to defer, and to continuously make repairs. Assuming other people also do the same thing, then they seek to do the best quality and sustainable work. *Islām* recognizes the term ‘*Adwamuha wa in qalla*’ (sustainability).

## 2.4 THE MEANING OF ACHIEVEMENT IN *ISLĀM*

Individual spirits always strive to do their utmost. Individuals who work solely for seeking the blessing of Allāh ‘*azza wa jalla*’ believe that working is obligatory for all Muslims and that work is one of the manifestations of a *Muslim's* obedience to God. Therefore, the individual, will always be eager to work as well as possible to the standard of goodness in *Islām* depending on the principles of *Islām* (Holy *Qur’ān* and *Al-Hadīth*; *Al-Aidros*, Shamsudin, and Idris 2013), thus giving the best is viewed from the hereafter world. Something that is done and gained in the world is just as *wasilah* for the afterlife. An individual is always eager to provide the best by using available resources as efficiently as possible. Wastefulness is something banned in *Islām* (Holy *Qur’ān. Al-Furqon: 67*). On the other hand, in the presence of humans, one must perform better by carrying out tasks, reaching the set objectives, avoiding mistakes, having a strong work ethic, and offering comprehensive service. In addition, *Muslims* believe that what they are doing is in the supervision of God (*Ihsan*) so that they must do their best (Zahrah et al., 2016). Allāh ‘*azza wa jalla*’ said in the Holy *Qur’ān. Al-Hadid:4*: “And He is with you wherever you are. God has seen what you do.”

Individuals who are enthusiastic about performing the best behaviors with intention of worship are conscious that every activity is under the constant monitoring of Allāh ‘*azza wa jalla*’ (*Ihsan*) and as a result they work professionally. But in the process of achieving the best results, they use their power efficiently because waste is prohibited in *Islām*.

## 3. METHOD

### 3.1 SAMPLE

Snowballing-effect sampling technique with purposive (non-probability) sampling was used to select the respondents. The use of non-random sampling technique was due to unknown total population, hence obviating random sampling. The questionnaire was distributed



to 407 participants from *Islāmic*-based institutions in Indonesia. We only chose *Muslims* with more than two years of employment in their organizations – in light of the items that were established using *Islāmic* terms derived from the *Qur'ān* and the *Sunnah*. After a few months, 324 usable questionnaires (85.5%) were returned.

We also consulted with a panel consisting of six experts in the field of management science and *Islāmic* worldview, three sales managers, and three *sharia* insurance agents through Focus Group Discussion (FGD) to test the validity of the recommended scale. We chose *Muslim* scholars depending on their cooperation in the *Islāmic* University Association, and *Islāmic* organization board committee. Also, we recruited instructors from *Islāmic* studies department who specifically teach *Qur'ān* lessons.

### 3.2 MATERIALS

Characterizing the *Islāmic* Vanguard Spirit began with a review of current measurement of Achievement Motivation Theory (AMT). We utilized the current instrument elements as a benchmark in fostering the proposed measurement of *Islāmic* Vanguard Spirit as AMT from the *Islāmic* perspective .

We utilized four essential sources as the reason for establishing instruments. Scholars have consistently thought *Al-Qur'ān* to be the essential legitimate wellspring of *Islāmic* statute, while *Sunnah* – disclosure enhancing *Al-Qur'ān*– comprises of clarifications from Prophet Muhammad (*ṣal-Allāhu 'alayhi wa sallam*) as far as his discourse, behaviors, and silence that have generally explained matters not referenced in *Al-Qur'ān*. Following Prophet Muhammad's (*ṣal-Allāhu 'alayhi wa sallam*) demise, *Muslim* law specialists collected information and arrived at an agreement, known as *Ijma*, to *Islāmic* laws that ought to be passed down to people in the future. *Ijtihad*, or law specialist understanding of specific issues based on current reality, is the final source of *Islāmic* jurisprudence.

### 3.3 PROCEDURE

In order to design the concept, a few essential steps were taken. To begin, we needed to build item creation and characterize the pertinent components of *Islāmic* need for achievement. Second, for validity and reliability evaluation, we needed to make scales/gauges.

### 3.3.1 STEP 1: ITEM GENERATION

This investigation aimed at making valid-reliable instrument tools for achievement motivation in *Islām*. Now, the essential spotlight was on content legitimacy, which was the base psychometric necessity for estimating sufficiency and the initial phase in developing approval of recently created things (Schriesheim et al., 1993). In his study, Oosterveld (1996) presumed that deductive methodologies are favored contrasted with outside and prototyping strategies. The main method, which is also called “logical partitioning” or “classification from above” and how it is applied, relies on current status information regarding the interest (Hinkin, 1998).

Our scale was developed using a deductive approach in this study, which necessitated use of a classification schema or typology prior to data collection. This approach requires an understanding of the current achievement motivation phenomenon through an intensive literature review in order to establish the theoretical meaning of the construct.

We took the necessary steps to ensure content validity. In this regard, we fostered the proposed idea of *Islāmic* AMT using the available literature, and afterward consulted specialists or boards in appropriate fields. We established the construct domain using previous work on the need for achievement, or AMT. It appears that the *Islāmic* concept of spirituality and that of most religions have a shared belief in the presence of incomparable force and the value of the linkages with this preeminent force (Kamil, Al-kahtani, and Sulaiman, 2011).

We consulted *Muslim* scholars from various schools of thought after defining the relevant elements of *Islāmic* vanguard spirit. We conducted deep interviews and held FGD at this point. After administering four rounds of FGD, the committee part of the group projected 19 items for the *Islāmic* Vanguard Spirit scale.

### 3.3.2 STEP 2: DEVELOP SCALE

During scale development, we followed three steps: study-design, scale building, and reliability-test. We used various scholars’ questionnaire design principles (e.g. Hair et al., 2019; Sekaran and Bougie, 2016) to develop an *Islāmic* Vanguard Spirit scale, which included words, elements, questionnaire setting, and presentation. A simple, understandable and clear statement regarding the workforce spirit to achieve the best workplace performance is critical to support

the respondent's understanding. Furthermore, we produced the statements in Bahasa, as the native language of the study participants. We eliminated multiple choice statements, ambiguous or deceptive terminology, leading questions, and emotive language in the questionnaire to prevent misunderstanding, as advised by scholars (e.g., Hair et al., 2019; Sekaran and Bougie, 2016).

Finally, on the 12, 15, and 20-item surveys, we administered the scale and then asked the respondents to rate their approval level. The survey was accompanied by a letter outlining the research scope. It guaranteed all responders that their answers would be kept private. To ensure the scale's quality, a checklist was created for classifications, decoding, scale, reliability, and instrumental validity. To evaluate the validity of each measured item, we utilized linear association, Exploratory Factor Analysis (EFA), and Confirmatory Factor Analysis (CFA). Meanwhile, we ran a Cronbach's alpha reliability test.

The reliability-test on each workplace-spirituality factor was determined based on internal consistency (Cronbach's  $\alpha$ ) for the entire scale. Initially the measurement of *Islāmic Vanguard Spirit* used 19 items. Then it was developed with six management science experts and the *Islāmic* world view, three sales manager areas and three *sharia* insurance agents through FGD into 15 items.

## 4. FINDINGS

### 4.1 STAGE 1: ITEM GENERATION

Appropriateness of sample size is an important consideration in item generation. The 324 participants were deemed appropriate for this study. We proposed an *Islāmic Vanguard Spirit* measure based on available literature at the beginning.

This was divided into four tiers: 15 items representing each of the four dimensions. We wanted to utilize the scale as a tool to assess the level of Sharia workers' achievement motivation, therefore we contacted a panel of academics, *Muslim* scholars, and employees about the suggested measurement. The FGD panel group members and deep interviews resulted in 15 items of *Islāmic Vanguard Spirit* measuring scale that have been adjusted with reference to *Islāmic* law (Table 1, Appendix 1/ separate file).

The total of 15 items created in this phase reflect the need of maintaining the appropriate area sampling and relativism in order to

attain content and construct validity (Cronbach and Meehl, 1955). Answers may be influenced by scale range (Rozewski, 1989) and scales with too many elements may cause response biases. To guarantee that the scale creates enough variance among respondents for data analysis, we employed Likert-scale with 5 points answer choice.

## 4.2 STAGE 2: SCALE DEVELOPMENT

We utilized EFA and CFA to ensure the scale validity and reliability. Kaiser's criterion, also known as the eigenvalue rule, was used in this study as it is one of the techniques most widely used. Using this criterion, only factors having an eigenvalue of 1.0 or above are preserved for further examination. The most commonly reported factoring method was the main components analysis with orthogonal rotation. The major common criterion for factor retention was to keep factors with eigenvalues greater than one, though we did occasionally report the use of scree test based on a sharp drop in eigenvalues (Hinkin, 1995).

### 4.2.1 EFA

Essentially, we proposed a single-dimension scale to assess workplace spirituality. Four common factors with eigenvalues higher than one were selected. Religiosity refers to the manifestation of one's religious viewpoint and God-consciousness through "holy acts," which is encouraged by all major faiths and which refer to a broad range of practices (Krauss, Hamzah, and Idris, 2007). Religiosity is prioritizing religion in individual belief systems, as opposed to collective religious practice. Religiosity describes how well people interpret their surroundings through the lens of religious beliefs, which are predicted not to be affected by their religious engagement but are not formed by religious attendance.

Furthermore, all of the items for each factor showed a value (loading factor  $> 0.30$  and cross-loading  $< 0.4$ ) (Hair et al., 2020). The factor analysis findings show that the 15 eligible variables have been distributed among four groups. The four factors explained 74.312 percent of the variance, which exceeds the required threshold of 60% in social science research (Hair et al., 2006). These four factors are then named according to the variables included in them. The names of each factor along with the variables included in it are as follows: Factor 1 is the Excellence Achievement Spirit (EAS) in the order of the variables covered namely: EAS<sub>3</sub>, EAS<sub>1</sub>, EAS<sub>2</sub>, EAS<sub>4</sub>. Factor 2 that

is Long Life Learning Spirit (3LS), in the order of the variables covered: 3LS<sub>4</sub>, 3LS<sub>3</sub>, 3LS<sub>2</sub>, 3LS<sub>1</sub>. Factor 3 is Voluntary Asking Spirit (VAS), with the order of variables covered: VAS<sub>1</sub>, VAS<sub>2</sub>, VAS<sub>3</sub>. Factor 4 is the Voluntary Helping Spirit (VHS) with the order of variables covered being: VHS<sub>2</sub>, VHS<sub>3</sub>, VHS<sub>4</sub>, VHS<sub>1</sub>. According to the EFA results, all items had correlation values exceeding 0.3. We examined the “Measure of Sampling Adequacy” (MSA) with a value greater than 0.50 for individual item factor using a matrix of Anti-Image correlation. The Kaiser-Meyer-Olkin “MSA” is 0.884 suggesting that the data is suitable for factor analysis, since a value  $\geq 0.60$  is required (Hair et al., 2006). The results of Bartlett’s test illustrate that correlation of each item is entirely significant ( $p < 0.00 < 0.05$ ). Table 2 (Appendix 1/separate file) presents the result of the EFA analysis.

#### 4.2.2 CFA

We conducted CFA to back up the construct validity of *Islāmic* AMT and carried out CFA to test the hypothesis. We described the hypothesized *Islāmic* AMT measurement model in the organizational context by four dimensions: Excellent Achievement Spirit (EAS), (Long Life Learning Spirit (3LS), Voluntary Asking Spirit (VAS) and Voluntary Helping Spirit (VHS).

#### 4.2.3 RELIABILITY TEST

Based on the calculations, it was shown that a variable Reliability (CR) of the ‘EAS’ (Excellence Achievement Spirit) variables amounted to 0.866, Long Life Learning Spirit\_3LS) amounting to 0.855, ‘VAS’ (Voluntary Asking Spirit) by 0.857, and ‘VHS’ (Voluntary Helping Spirit) of 0.873. All of the CR values of those variables have a value exceeding 0.7 and have a value of variance extract greater than 0.5, namely ‘EAS’ (Excellence Achievement Spirit) of 0.618, ‘3LS’ (Long Life Learning Spirit) of 0.569, ‘VAS’ (Voluntary Asking Spirit) of 0.666, ‘VHS’ (Voluntary Helping Spirit) amounting to 0.633. This indicates that all indicators observed in the construct used as observed variables are able to explain the latent variables that they formed.

## 5. DISCUSSION

This study provided a solution by offering a new notion, the 'IVS' (*Islāmic Vanguard Spirit*). This concept is the result of a synthesis of theories: manifest need, social capital and the values of *Islām*. IVS became a new concept based on *Islāmic* values that compete in *mu'amalah* activities (*fastabiqul khoirat*), in line with the Holy *Qur'ān* (*Al-Baqarah:148*). This is a one-of-a-kind and complete notion. This one-of-a-kindness stems, first and foremost, from being related to the universe and the afterlife. In the concept of *fastabiqul khairat*, individuals want to do their best (excellence achievement spirit) based on a reference with a determined intention. They trust that anything they receive in this universe is merely a *wasilah* for their afterlife. It is plainly mentioned in the Holy *Qur'ān* (*Al-Baqarah:148*) that All *Muslims* are required to be firm in making an application. Not just thinking but continuing to strive to continue learning or adopt long life learning.

People's spirits have a significant impact on human life because, without them, people do not have any worth. When one speaks of religiosity, what is referred to is the quality of one's spirit as adherents. *Islām* governs the overall level of life: individual, social, economic, political, and spiritual. This must motivate everyone to seek God's blessing in their activities and to continually strive to perform them in the greatest way possible, knowing that they are being observed by Allāh 'azza wa jalla, the perpetual supervisor who is all knowing.

IVS has four dimensions, namely EAS, 3LS, VAS, and VHS. Stage one and two are the stages of self-empowering (empowering oneself) while the third and fourth stages are the stages of empowering others. Self-empowering precedes other empowering because basically, individuals must 'save themselves' first before saving others. This spirit is the embodiment of *Islāmic* values as stated in the Holy *Qur'ān* (*At-Tahrim: 6*), Allāh 'azza wa jalla said: "*Quuu anfusakum wa ahlikum naaro*", which means: "Protect yourselves and your families from hellfire."

According to Milliman, Czaplewski, and Ferguson (2003), an organization is one that provides a channel for its members to meet their inner needs, has a positive impact on society, fosters strong bonds with others, and is consistent between someone's fundamental beliefs and organizational values.

Kamil et al. (2011) state that the kind of motivation that is clear and based on spirituality, is needed by *Muslim* employees. The

study's findings assist non-*Muslims* in becoming more conscious of their *Muslim* co-workers' spiritual requirements at work.

## 6. CONCLUSION AND IMPLICATION

Following completion of the validation process, we decreased the 19 items-scale developed as an outcome of FGD to 15 items. By experimentally examining the dimensionality of *Islāmic* intrinsic motivation components in the setting of Indonesia, the study's findings contribute to the literature on human resource development, particularly in the workplace spirituality field. The instrument may be used by *Islāmic* human resource managers to assess their workers' spirit or motivation. Spirituality is a criterion for jobs in an *Islāmic*-based organizations, and this is expressed in their recruiting and selection process. Scholars and professionals should use the results of the study to validate their efforts in planning, creating, and applying effective learning and performance enhancement strategies so that Muslim employees' IVS can continue to rise.

Before it can be widely used as a model for organizational transformation to encourage organizational growth, the instrument has to be validated using multiple techniques in diverse organizational contexts across cultures and nations to achieve consistent findings. Furthermore, the rising number of *Islāmic* management practices scales necessitates additional research on their applicability to non-Muslim workers. This option raises the question of how to globally adapt a scale established for a specific religious group and representing the distinctiveness of the community's religious worldview (Krauss et al., 2007).

Although the instrument validation stage has been carried out and resulted in 15 measurement items, this study still has a limitation, such as the absence of question items that explicitly measure individual motivation to get the afterlife reward. Therefore, it is recommended for future research to consider a more complete instrument.

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## APPENDIX 1

TABLE 1  
Proposed Measurement of *Islāmic* Vanguard Spirit

Items	Source
1. For me, the best work is worship/ <i>ibadah</i> .	Khan, Breitenecker, and Schwarz (2015); Knapp, Breitenecker, and Khan (2015); Haq (2014); Fryling, Johnston, and Hayes (2011); Yu et al. (2013); Mahrooian and Forozia (2012); Olowookere, Oguntuashe, and Adekeye (2016); Cardoso and Mone (2016); FGD with 6 management science experts and Islamic worldview, 3 Area Sales Managers and 3 sharia insurance agents.
2. I believe that working professionally is God's commandment.	
3. As a salesperson, I don't load resources on the process of achieving the best.	
4. For me, co-workers are the partners achieving the best results.	
5. For me, being excited in improving <i>istiqomah</i> performance is worship.	
6. To me, excited to be "better", shouldn't be with "getting rid of" co-workers.	
7. I was able to take the wisdom out of my pas sales experience.	
8. I always make the failure and success of my friends' sales process as a very valuable lesson.	
9. I was excited to invite my friends to do the best sales activity.	
10. I always use good language when I invite my friends to do the best sales activity.	
11. I try to give the best example before I invite my friends to do the best sales activity.	
12. I was very excited to help my friend in doing his sales activity.	
13. I'm very excited to help my friend in doing his sales activity spontaneously.	
14. I'm very excited to help my friend in doing his sales activity without expecting a reward. I was very excited to help my friend though not related to my assignment	

TABLE 2  
*Islāmic Vanguard Spirit: Factors and Item's Loading*

Items	Factors			
	1	2	3	4
Factor: excellence achievement spirit				
1. For me, the best work is worship/ <i>ibadah</i>	0.847	0.144	0.052	0.112
2. I believe that working professionally is God's commandment	0.824	0.093	0.150	0.208
3. As a salesperson, I don't load resources on the process of achieving the best	0.822	0.172	0.178	0.197
4. For me, co-workers are the partners achieving the best results	0.816	0.111	0.101	0.127
Factor: long-life learning spirit				
1. For me, being excited in improving <i>istiqomah</i> performance is worship	0.107	0.844	0.175	0.133
2. To me, excited to be "better", shouldn't be with "getting rid of" co-workers	0.126	0.836	0.065	0.174
3. I was able to take the wisdom out of my pas sales experience.	0.101	0.780	0.214	0.198
4. I always make the failure and success of my friends' sales process as a very valuable lesson	0.201	0.762	0.186	0.170
Factor: voluntary asking spirit				
1. I was excited to invite my friends to do the best sales activity.	0.133	0.108	0.86	0.115
2. I always use good language when I invite my friends to do the best sales activity.	0.121	0.092	0.844	0.076
3. I try to give the best example before I invite my friends to do the best sales activity.	0.031	0.192	0.782	0.149

TABLE 3 (continued)

Items	Factors			
	1	2	3	4
Factor: voluntary helping spirit				
1. I was very excited to help my friend in doing his sales activity	0.185	0.224	0.763	0.13
2. I am very excited to help my friend in doing his sales activity spontaneously	0.248	0.166	0.116	0.845
3. I am very excited to help my friend in doing his sales activity without expecting a reward	0.243	0.202	0.129	0.831
4. I was very excited to help my friend though not related to my assignment	0.123	0.276	0.209	0.781
KMO	0.884			
Sphericity Barlett test	2915.872			
Df	105			
Sig.	0.00			

TABLE 4  
Eigenvalue

Component No.	Observed eigenvalue	Percentiles
1.	6.066	40.439
2.	2.065	13.766
3.	1.767	11.781
4.	1.249	8.327
5.	0.502	3.349
6.	0.461	3.070
7.	0.435	2.897
8.	0.381	2.538
9.	0.364	2.429
10.	0.358	2.389
11.	0.303	2.020
12.	0.289	1.928
13.	0.274	1.825
14.	0.266	1.776
15.	0.220	1.466