SUPERIORITY OF ISLAMIC MOTIVATION SYSTEM OVER CONVENTIONAL MOTIVATION SYSTEM: A CONCEPTUAL STUDY

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ABSTRACT
Both conventional and Islamic motivation theory emphasize on reason and process to stimulate human action in order to meet the needs in life. Even though a conventional theory did include spiritual or intrinsic aspect in their theory, the discussion of the spiritual or religion aspect do not match with Islamic perspective notion. We are aware that motivation also can be discuss from the individual, organizational and communities' level. Compare with conventional models, Islamic model include human soul as an important aspect as looking back at nature of human creation. This paper aims to identify the superiority aspects of Islamic motivational system over conventional motivation system. This is a conceptual paper. This paper contains some famous conventional motivation systems and discusses these theories from an Islamic perspective. Motivation must be needed in our whole life and every sector. Conventional motivation system does not match with the Islamic motivation system and cannot motivate the people properly. On the contrary, Islamic motivation system includes some religious aspects that can motivate people properly.

Key Words: Motivation, Islamic perspective, Organizational benefits, Conventional theories, Motivation tools.

INTRODUCTION
In today's global economy people are working everywhere regardless their territories, religions, casts and culture. A large number of workforce, who are Muslims, are working under non-Muslim Leadership and Management systems either home and/or abroad. Different religions, values and lifestyles expect a different view and demand, which is not well-matched with Muslim state of mind. Therefore, in establishing an effective and efficient work force in organizations, it is important to know and understand how to manage an organization according to Islamic perspective and approaches where majority or all of the employees are Muslims (Khair et al. 2016).

As human to fulfil the basic need such as food, house, money, car and other biological needs, they need to work to achieve those needs. For Muslims, working is part of '*ibadah* (worship) and should be the first priority to fulfil our responsibility as a servant to God (Ahmad, 2012). Moreover, each *amal* (good deed) done by human will be acknowledged as '*ibadah* if sincerely done having the intention to please only Allāh *(swt)* (God). Therefore, to fulfil responsibility as servant and *khalifah* (vicegerent), human should know how to maintain their drive to meet their needs from an Islamic perspective. A drive or force also known as motivation, exists in variety of aspect and shape. As a matter of fact, motivation has been defined and discussed in varieties of way in different disciplines and areas of knowledge such as management, human resource, organizational behaviour, entrepreneurship, sport, education, work ethic and like these.

OBJECTIVES OF THE STUDY

The main objective of the study is to demonstrate the superiority of Islamic motivation system over conventional motivation system. Other objectives are as follows:

a) To discuss different theories of motivation system in Islam.
b) To present several benefits of Islamic motivation system and conventional motivation system.
c) To highlight the drawbacks of Islamic motivation system as well as conventional motivation system.
d) To compare between Islamic motivational system and Islamic motivation system.
e) To mention some references from the Holy Qur'an and Sunnah regarding the concept of motivation.

METHODOLOGY OF THE STUDY

This is a conceptual paper. The study is based on review some literatures as secondary data. For secondary data several libraries of the Muslim world, different officials, private records, published and unpublished materials, journals, research report and seminar papers etc. have been used. Besides the Holy Qur'ān and traditions of Prophet (SAW) have been chosen as good references of this study.

LIMITATION OF THE STUDY

The study is not assumed free from limitations. Although adequate precautionary measures have been taken in the present study, it is supposed to be contented in the matter of reliability of those data. The main three limitations are mentioned below:

1) This study only concentrates on some Islamic organizations and based on secondary data.
2) Scarce of adequate literature is a serious drawback to proceed with the study.
3) No statistical tools have been used in this study.

MOTIVATION

Motivation is one of the most important managerial functions in any organization. The concept motivation is derived from the Latin word "movere" which means to move (Huber, 2006, p. 481). The word motivation gets its origin from the root word "motive" meaning the reason we do what we do (McLean, 2006). Motivation is an action word that influences every aspect of our daily lives. Whether in athletics, academics, business, industry, entertainment or any other endeavor, motivation is fundamental in the level of success an individual attains. Psychologist asserts that motivation activates behavior and impels an individual forward toward achieving goals or needs (Theobald, 2006). Motivation describes the process that energize and stimulate human behavior toward reaching specific goals (Huber, 2006). In essence, motivation propels an individual to act and continue until the goal or need is met (Slavin, 2006). Motivation means a process of stimulating people to action to accomplish desired goals (Amin, 2012).

In Management science, motivation is the process of attempting to influence others to do your will through the possibility of gain or motivation is a managerial function to inspire, encourage and impel people to take required action (Weihrich and Koontz, 1994). Thus, motivation may be defined as a planned managerial process, which stimulates people to work to the best of their capabilities, by providing them with motives, which are based on their unfulfilled needs.

SOME CONVENTIONAL THEORIES OF MOTIVATION IN ISLAMIC PERSPECTIVE

Several conventional motivation theories consider fundamental and spiritual as one of aspects in motivation (e.g.: intrinsic motivation, self-actualization in Maslow''s Need hierarchy and expectancy theory). However, some Muslim researchers believe that the principle of these western theories do not share a same value as focused in Islamic perspective. Almost all the conventional motivation theories do

not cover spiritual and religious aspect in motivation (Khair, 2014). Moreover, most of western theories are still short-term in nature, which only meet the Mandan life needs (Gustiawan, 2013).

X and Y theory

This theory proposed by Douglas Mc.Gregor and most organization and management use this theory and achieves the concept from their employees by classifying them into two categories. Theory X has negative view of people that assumes workers have little ambition, dislike work, want to avoid responsibility while Theory Y has a positive view that assumes employees enjoy work and accept responsibility (Robbin and Judge, 2007).

According to Khair (2014) this theory similar with Maslow's theory, which is lack in term of religion element. Though individual with Y theory trait seem have a little self-actualization needs, unfortunately, religious aspect such as commitment *(Ikhlas)* and a worshiping to the Allāh (swt) *(Ibadah)* are not being given emphasis (Saefullah, 2012). Thus, without religion aspect such as; faith, commitment, and trusteeship, it difficult to maintain individual momentum in long term (Khair et. al, 2015).

Expectancy theory

This theory was initially introduced by Victor Vroom and then developed by Porter and Lawer (1982). Here, Motivation depends on the people expectations. In other words, this theory proposed that motivation depends on individuals' expectations about their ability to perform tasks and receive desired rewards (Daft, 2010). But in Islam, peoples' motivation does not depend on only expectations. Religious faith is a motivation because it can lead to results that are highly valued, hopes to convince, and efficacy of positive religion (Khair, 2014). Dawson (2005) developed metaphysical motivation model in religion perspective. When a person performs his activities according to the Qur'ān and Sunnah, he depends on Allāh (swt) and motivates himself and perform more and more activities to enter the heaven which is upper limit of his expectations.

Herberg's Two Factor Theory

Frederick Herzberg introduced his Two Factor Theory in 1959. He divided it in two categories: hygiene factors and motivator factors. Herzberg believes that this theory is related to job satisfaction. Motivational factors include achievement, advancement, recognition, and responsibility etc. On the other hand, Hygiene factors includes salary, job security, status etc. No Islamic motivational factors such *as Iman* (Faith)*, Tawbah* (repentance) are not included in this theory. That means, these cannot drive a person inner motive. This theory only achieves job satisfaction, not satisfaction of Allāh (swt) and soul satisfaction of the person. Moreover, this theory has been criticised regarding the method used in development of this theory (Aamodt, 2010).

Equity theory

Equity theory was developed by J. Stacy Adams (1965). This theory states that the employees compare the inputs and outcomes with others. If it is same with others then he becomes higher motivation, less motivated. Unfortunately, this theory does not provide justice. It does not follow the Islamic aspects. This theory focused more in material outcome such as pay and promotion (Aamodt, 2010). In Islam, an action must be start with intention *(niyyah)*. Each action is judged by intention based on the hadith below in the saying of Prophet Muhammad (saw):

``Verify actions are (judged) according to intentions, and for every person will be what he intended…..''(al-Bukhari).

BENEFITS OF ISLAMIC MOTIVATION SYSTEM IN THE ORGANISATION

a) When a person gets motivated by Islam then he works in the organisation with more efficiency and honesty.
b) He does never tell false with the owners and his colleagues.

c) He becomes very conscious about the responsibility and performs all activities properly.

d) He always tries and thinks to achieve own satisfaction and pleasure of Allāh (swt) by doing the organisational activities.

e) People assisting the organisation to achieve its sustainable competitive advantage, which at times, cannot be achieved through technology, machinery or equipment.

f) People perform their activities with discipline and mutual consultation.

g) They utilize the organizational resources.

h) Employees have less absenteeism and turnover.

i) Employees always try to produce and increase high quality products.

j) It cultivates a positive attitude among employees.

DRAWBACKS OF DIFFERENT CONVENTIONAL MOTIVATION THEORIES
Maslow Need Hierarchy Theory
1. Maslow shows the need of people is limited. But human needs are not limited within 5 steps.
2. Maslow based his theory on clinical observation, not on scientific research using large population samples.
3. The needs may or may not follow a definite hierarchical order.
4. The need priority model may not apply at all times in all places.
5. The level of motivation may be permanently lower.

Herberg's Two Factor Theory
1. People generally tend to take credit themselves when things go well.
2. The theory basically explains job satisfaction not motivation.
3. Even job satisfaction is not measured on an overall basis.
4. This theory neglects situational variable to motivate an individual.
5. Herzberg's two factor theory overlooks situational variables.
6. It overlooks blue collar workforces.
7. The two factor theory's dependability is unreliable.

Expectancy Theory
1. Expectancy theory seems to be idealistic because a few individuals perceive high degree correlation between performance and rewards.
2. The application of this theory is limited as reward is not directly correlated with performance in many organisations. It is related to other parameters also such as position, effort, responsibility, education etc.
3. The assumption that people are rational and calculating makes the theory idealistic.
4. All employees and employers are not performed their activities for expectations, they perform their activities for playing duties.
5. All employees don't choose rewards with enough perceived value, employees will lose motivation to perform.
6. The theory won't work in practice without active participation from managers.

Equity Theory
1. Practically it is difficult to measure perception of people about output input ratios.
2. The theory does not show clearly the specific actions a person should take to re-establish equity hence inequality in perceived.
3. The theory does not consider all motivation factors; only personal perception is the basic consideration.
4. There is no standard measurement for efforts (inputs) and rewards, so, exact comparison with others is not possible.
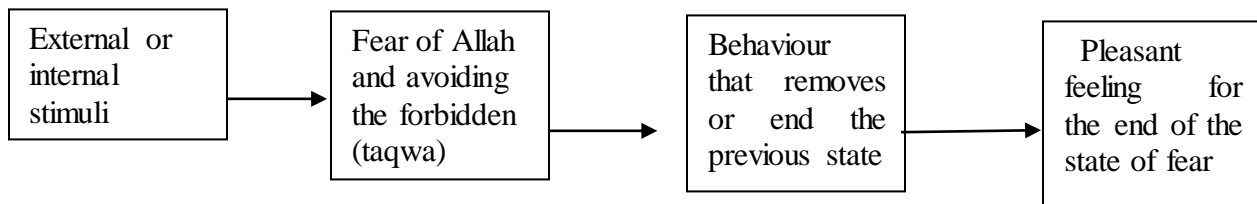
5. An individual hardly accepts that he is getting more rewards than others. Most problems are of low return, the negative inequality.

ISLAMIC MOTIVATIONAL MODEL

In the past 30 years, a several models of Islamic motivation were proposed by Muslim philosophers and psychologists such as *taqwa* model, *khaufwaraja'*, total motivation model, Islamic model motivation, and divine motivation. A model can represent some steps that helps us providing more knowledge and experience.An Islamic motivational model is included in some steps.These steps are shown in below:

Taqwa Model

External or internal stimuli → Fear of Allah and avoiding the forbidden (taqwa) → Behaviour that removes or end the previous state → Pleasant feeling for the end of the state of fear

Taqwa is a theoretical model inspired by Shafiq Falah Alawney. According to Alawney (1998), motivation is a complex topic to discuss without reflecting on man's origin, his aim and his relationship with people and creator. *Taqwa* Model was constructed from several factors such as *iman* (faith), *Taqwa* (fear to Allāh (swt)), *Tahrid* (arousal) and *Tawbah* (repentance). *Iman* in this model context is correlated with knowledge of distinguish between right and wrong, between good and evil and between lawful and unlawful. Moreover, *iman* comprises the highest level of knowledge. *Taqwa* refer to the fear; meaning fear of God by adhering to His order and avoiding His obedience. *Tahrid* refer to feeling of arousal; the desire of believe to get the highest level of rewards. While, *tawbah* means abstain from wrong deed. In conclusion, this theory explained how *taqwa, tahrib* and *tawbah* play as external and internal stimuli that can influence the effectiveness of *iman* toward human behaviour.

Islamic Model of Motivation

This Islamic Model of Motivation is proposed in 2005 by Alias and Samsudin. According to Alias and Samsudin (2005) this model developed as guidance for next researcher in explaining factors that has been neglected by western theory, although this model did not developed based on past cumulative research. In this model, human soul plays an important role as moderator variable in increasing or decreasing motivation behaviour at different stage of theories. Several theories that involved in this stage of theories are starting with instinct theory, drive-reduction theory, arousal theory, intrinsic/extrinsic theory, need hierarchical theory and religion theory. In summary, this model emphasized the role of human soul in fulfil the need of human being in performing a worship to Allāh (swt) (. wt)

Total Motivation Model

Total Motivation Model was developed by Ather et al. in 2011. This model is a combination of materialistic and spiritual drive through two circles; outer layer (materialistic) and inner layer (spiritual). According to Ather et al. (2011) materialistic motivation and spiritual motivation are interdependent and interrelated to each other. In other word, each materialistic motive (e.g.: money, values, recognition, rewards, prize, etc.) or achievement must be halal (permissible by Islam law), and it is decided by the level of *Iman* (faith). As illustrated in the model, *Iman* (spiritual motivation) is fundamental factor that influence human deeds (*amal*), either do a good deed and pleased Allāh (swt) to enter a heaven, or do a bad deed but get punishment from Allāh (swt) by throwing to hell. In Muslim worldview, life in the world

is temporary while hereafter is an eternal life for human beings, so both spiritual and materialistic motivation are interdependent and interrelated to help human to fulfil their responsibility as a servant and *khalifah (*vicegerent).

Divine Motivation

Another theory of motivation in Islamic perspective proposed by Khair (2014) consist of three element such as faith, religious intention or purpose, and determination. Based on the grounded theory, this divine motivation has been proposed in equation form:

MI (divine motivation) = I (faith) X N (religious intentions and purpose) X K (determination)

According to Khair (2014) multiplication operation is used to indicate the important variable that effect the existence of divine motivation. Based on the equation, if I is zero (I = 0) then Divine motivation (MI) is also zero. In other word, a faith, religious intention or purpose, and determination play an important aspect to measure the existence of divine motivation in a person. It shows that, there is no divine motivation if they lack one of the aspects.

ISLAMIC MOTIVATORS

The Qur'ān

An employee can read the Qur'ān regularly and can know all about things what is good and bad, what should we do and forbid from bad things and can motivated willingly to perform his activities.

``*O you who have believed, seek help through patience and prayer. Indeed, Allāh (swt) is with the patient.*" (Qur'ān 2:153)

The Sunnah

Hadith (recorded sayings of the prophet Muhammad).All employees can follow the Sunnah of the Prophet Muhammad (SAW).And can motivate to know all the inspirational quotes of the Prophet Muhammad (SAW).

``The best among you is the one who doesn't harm others with his tongue and hands'' (Bukhari-6119 , Muslim-171 and Tirmizi).

The Hereafter

Judgement is an important motivational source for a Muslim. An employee should judge all activities according to the Qur'ān and Sunnah and then when he will be motivated to perform the task then he will do it.

``Death is the easiest of all things after it and the hardest of all things before it''
-Abu Bakr Siddique.

Good Companions

It can motivate of a person. An employee can discuss and tell all things with his good companions and his good companions must motivate him in any work and providing good suggestion all time.

The Prophet (SAW) was reportedly asked: `` which of our companions are best? He replied : `` one whose appearance reminds you of God, and whose speech increases you in knowledge , and whose Actions remind you of the hereafter (Hadith, Shorsina Khotbah).

Allāh (swt) `s Creation

All people can motivate if they think that Allāh (swt) creates us for pray and pleasure of Allāh (swt) by performing our regular activities. If we understand it, we must be motivated.

``Allāh (swt) made you a Muslim because he wants to see you in Jannah, All you've to do is prove that you're worthy of it."(Famous Muslim Quote)

MOTIVATION TECHNIQUES IN ISLAMIC ORGANIZATION

Motivational techniques are mostly needed in every organization for performing their activities effectively and efficiently.An Islamic organization uses some motivational techniques that motivates the employers and employees in the organization and enhances their work area and smoothly they gains their desired goals. Every Islamic organization follows some motivational techniques which are shown in the below:

1. Taking responsibility
2. Managing time
3. Proper utilization of the resources
4. No distinction between manager and employees
5. Paying wages in real time
6. Rewarding
7. Managing situation
8. Polite behaviour
9. Maintaining secrecy
10. No difference between people in race, colour.
11. Supporting the work
12. Providing bonuses
13. Suitable working hour for men and women
14. Proper judgement
15. Don`t provide authority
16. Equal rights of the employees.
17. Arranging suitable place for performing prayer
18. Fantasying work area
19. Separate working condition and environment for male & female
20. Spiritual training
21. Extending reward in here and hereafter.
22. Knowledge based working environment.
23. Easy working policy and maintaining safely
24. Cordial guidance and helping hand.

MOTIVATIONAL TECHNIQUES IN CONVENTIONAL ORGANIZATION

Every conventional organization follows some motivational way because it helps the employers and employees to stimulate performing their activities effectively. There are some motivational techniques followed in those organization. These are:

1. Create a positive work environment
2. Set goals
3. Provide incentives
4. Recognize achievements
5. Share profits
6. Solicit employee input
7. Provide professional enrichment
8. Extending material incentives
9. No religions & spiritual training & development
10. Run by secular philosophy
11. Different harassment and stiff working condition
12. Materialism is considered as the main source of motivation.
13. Drug addiction, sexual harassment and other things are occurred.

MOTIVATIONAL VERSES FROM THE QUR'ĀN

Al-Qur'ān is the best gift from Allāh (swt) . In Al-Qur'ān , Allan provides us all directions for conducting our life and daily activities. There are some directions about motivation.

Some verses are provided by Allāh (swt) in order to we know about motivation and apply these verses in our daily activities and personal life. These verses are represented in the below:

"Is there any reward for good other than good" (Al Qur'ān- 55:60)?

- No disaster strikes except by permission of Allāh (swt) . And whoever believes in Allāh (swt) - he will guide his heart. And Allāh (swt) is knowing of all things.(Al Qur'ān- 64:11)

- Say, (O Muhammad, to mankind): if ye Allāh (swt) , follow me; Allāh (swt) will love you and forgive you your sins. Allāh (swt) is forgiving, Merciful.(Al Qur'ān- 3:31)
- …. And whoever holds firmly to Allāh (swt) has [indeed] been guided to a straight path. (Al Qur'ān- 3:101)

"Say, He is Allāh (swt) , [who is] one, Allāh (swt) , the eternal refuge" (Al Qur'ān -112 :1-2).

"O you, who have believed, seek help through patience and prayer. Indeed, Allāh (swt) is with the patient" (Al Qur'ān- 2:153).

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive to Allāh (swt) " (Al Qur'ān- 3:200).

In Al-Qur'ān, different surah's have different verses about motivation. Allāh (swt) likes them and helps them whose follows these verses in their daily activities and have patience for doing their work according to it. By following the verses from Al-Qur'ān, a person can be performed his daily activities smoothly, honestly and carefully. He/ She knows that we should not do the activities without the directions of Allāh (swt) . Different surah's verses is the guideline of motivation. Allāh (swt) is with them who follows these verses and conducts his /her life according to this directions. From these verses , a person is motivated more and more and have confidence of all the activities on Allāh (swt) and Allāh (swt) helps him/her.

CHARACTERISTICS OF ISLAMIC MOTIVATION

1. One of these traits is the vertical interdependency of motives, or what can be called the hierarchical nature of motives.
2. The second characteristic of human motivation from an Islamic point of view is the clarity of aims and objectives.
3. Islamic motivation provides better satisfaction.
4. Islamic system is promulgated by Allāh (swt) , the all wise, who knows best what is useful for man and nothing is hidden from him. Therefore, it is an efficient and perfect system which suits every time and place.
5. The Islamic motivation achieves the interests of the people and their welfare at once. Other systems, i.e. manmade motivation, strive only to achieve the interests of a small group or class. As a result, they cause the spread of injustice and corruption.
6. The man who believes that the Islamic systems is proclaimed by Allāh (swt) , the Greatest, and that he will be held accountable and punished for disobeying it or rewarded for following it respects this system and preserves it.

DIFFERENCE BETWEEN ISLAMIC MOTIVATIONAL SYSTEM AND CONVENTIONAL MOTIVATION SYSTEM

Priority

By Islamic motivation, a person thinks that his work is a part of *Ibadah* and wants to get the pleasure of Allāh (swt) and perform the all activities properly. On the other hand, this is absent in conventional motivation system.

Satisfaction

Islamic motivation system provides better satisfaction. On the other hand, conventional motivation system does not better satisfaction.

Iman

 Islamic motivation system offers *Iman* (faith).
Conventional motivation system does not offer *Iman* (faith).

Element

Islamic motivation system includes the Islamic aspects or elements. Conventional motivation system does not include the Islamic aspects or elements.

Mutual consultation:

In Islamic motivational systems, the employers consult, in most cases, with their employees to take decisions.
Commonly, in conventional motivation system, the employer does not consult with their employees and take a decision alone.

Justice

In Islamic motivational system, usually the managers provide justice properly.
In conventional motivation system, the managers perform his all activities with justice.

Qur'ān and Sunnah

In Islamic motivational system, the all activities of an organisation are performed according to the Qur'ān and *Sunnah*.
On the other hand, conventional motivation system does not perform all activities according to the Qur'ān and *Sunnah*.

Ihsan

In Islamic motivational system, people have love of God.
On the other hand, in conventional motivation system, people have love of God but not properly.

Honesty

In Islamic motivational system, all persons perform their activities with honesty. In conventional system, all persons do not perform their activities.

CONCLUSION

Both conventional and Islamic motivation theory emphasize on reason and process to stimulate human action in order to meet the needs in life. Even though a conventional theory did included spiritual or intrinsic aspect in their theory, the discussion of the spiritual or religion aspect do not match with Islamic perspective notion. We aware that motivation also can be discuss from the individual, organizational and communities level. Compare with conventional models, Islamic model include human soul as an important aspect as looking back at nature of human creation. That is why Islamic motivation system is a

holistic model and superior to conventional motivation system. Number of studies have been conducted to investigate the relationship between motivation, learning and the future consequences. Studies found that Western educational system has been influenced by secularism ideology which does not match with Islamic ideology. Therefore, most of the cases their motivation is to achieve the Mandan needs only. Further researches are required to explore the relationship between Islamic motivation approach in education and learning, entrepreneurship, sports, volunteerism, art, organizational behaviour, behaviour modification and like these.

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