Motivation and Work Ethos in Islamic Education

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Abstract. The key to effective management is the motivation and work ethic of people in an organization in order to achieve the organization's goals. In the work ethic contained passion and passion to do things optimally, better and strive to achieve the best quality of work.

Keywords:Islamic Education, Motivation, Work Ethos

1. Introduction

Education is expected to form qualified human beings who have the ability to utilize, develop, and master science and technology. The national paradigm of Pancasila and the Preamble of the 1945 Constitution became the basis for the conception and mindset of developing policies and programs for national education development. In addition, the National Education System Law, the BHP Law, the Teacher and Lecturer Law, Government Regulations, Ministerial Regulations and Regional Regulations are the legal basis(Nurhikmah & Awalya, 2021).

Talking about the quality of human resources, education plays a very important role in the process of improving the quality of human resources. Improving the quality of education is a process that is integrated with improving the quality of human resources itself(Andi Rustandi & Rismayanti, 2021).

One of the determining factors in supporting the success of improving the quality of education is the teacher (educator). The teacher is a human resource who is at the forefront of the place where teaching and learning interactions occu(Setia, 2019)r. In this case it directly or indirectly indicates that efforts to improve the quality of education must start from teachers and other education personnel. In optimizing teacher performance, quality principals must be able to influence, mobilize, motivate, invite, direct, advise, guide, order, order, prohibit, and even sanction, and foster in order to achieve school performance effectively and efficiently(Sitomurang et al., 2018). Through improving the teaching performance of teachers in carrying out their duties and obligations, it is hoped that the work performance of teachers can achieve optimal results(Widhiartha, 2009).

However, this will not materialize if there is no motivation and work ethic from each of the educational elements in carrying out their duties and obligations.

This paper will discuss the problem of motivation and work ethic in Islamic education which includes the nature of motivation, motivation theory in Islam, work ethic as well as increasing motivation and work ethic in islamic education.

2. Methods

This paper uses a literature study research method. where all the data obtained is based on a review of several literatures regarding motivation and work ethic in Islamic education.

3. Results and Discussion

3.1. Motivation

Motivation comes from the word motive, which means the reason someone does something. While motivation is an impulse that arises in a person consciously or unconsciously to carry out an action with a specific purpose, or an effort that can cause a person or certain group of people to be moved to do something because they want to achieve the desired goal or get satisfaction with their actions.

Based on this meaning, it can be understood that motivation is closely related to psychological symptoms which in the end become a kind of strength and enthusiasm to take action to achieve what is desired. Motivation is also closely related to leadership attitudes, in this sense it is implied that managers have a role to arouse, move their subordinates to do or not do something. In other words, managers have a role as a motivator for their subordinates in order to improve performance.

Wisdom states that motivation is something that drives an action or is called an intention. This gives the impression that motivation is the beginning of a person's response to do or not do something. Terry, as quoted by Marno and Triyo Supriatno, argued that motivation is a desire that exists in an individual that stimulates him to take actions. From this understanding it can be understood that motivation comes from within a person, or it can also come from outside a person.

Motivation is a term used to describe what gives energy to a person and what gives direction to their activities. Motivation is sometimes compared to engines and then to cars. Energy and direction is at the heart of the concept of motivation. Motivation is a broad concept (diffuse), and is often associated with other factors that influence the energy and direction of human activity, such as interests, needs, values, attitudes, aspirations, and incentive.

Motivation is based on the level of needs arranged according to the priority of strength. If the needs at the lower level have been met, this condition creates a need to fulfill behavior that demands higher needs. The lowest level of needs are physiological needs or the need to live.

Motivation or encouragement to work is very decisive for the achievement of a goal, so leaders must be able to foster the highest work motivation for their subordinates. The definition of motivation is closely related to the emergence of a tendency to do something to achieve goals. There is a strong relationship between motivational needs, actions or behavior, goals and satisfaction, because every change is always due to motivational encouragement.

Each theory has its strengths and weaknesses. However, if we relate it to humans as individuals in their daily lives, the theories of motivation that have been put forward actually have a complementary relationship, which means they complement one another. Therefore, in its application, we do not need to be fixated or only tend to one theory. We

can benefit from several theories according to a person's situation and condition when we carry out motivational actions.

Based on these theories it is clear that Western motivational theory does not touch the essence of life, namely devotion to Allah SWT. So that the theory only stops at the level of worldly life. Meanwhile, there is no relationship with God. This will be different from the motivation put forward by the Al-Quran and the hadith of the Prophet SAW. To find out more about motivation in Islamic view.

Several verses of the Al-Quran implicitly refer to forms of encouragement that affect humans. Among these verses is Q.S Ali-Imran verse 14 as follows:

Meaning: *Make it beautiful in (the view of) humans to love what they desire, namely: women, children, lots of treasures of gold, silver, choice horses, livestock and fields. That is the pleasure of living in this world, and with Allah is a good place to return (heaven).*

Q.S Al-Qiyamah verse 20

Meaning: *Never do that. actually you (O people) love the life of the world.*

Q.S Ar-Rum verse 30

Meaning: *So turn your face straight towards the religion of Allah; (stay on) the fitrah of Allah who has created human beings according to that fitrah. There is no change in the nature of Allah. (That is) the straight religion; but most people don't know.*

From the verse above, at least there are several things that can be understood. First, that humans basically have a strong love for the world and lust. Second, humans are given the desire, in themselves to love the world. Third, there is an innate motive in the form of nature as a basic potential. Then in general Muhammad Uthman Najati divides motivation into three main points, namely physiological motives, mental-spiritual motives and subconscious motives. Physiological motives are divided into two, namely self-preservation motives and procreation motives. Then for mental-spiritual motives it can be broken down into four, namely ownership motives, hostility, competition and religious motives.

From this explanation it can be understood that motivation in the Western and Islamic views is different. This is due to the different philosophical foundations between the two theories. So if it is traced and examined, it turns out that motivation in Islam is more towards motivation based on Al-Quran information, as stated by Muhammad Uthman Najati. However, the various opinions of these theories show that the theory they put forward is still purely mundane in nature and has not yet touched on a higher motivation. The highest motivation is the motivation that gets the pleasure of Allah SWT.

3.2. *Work Ethos*

In the Big Indonesian Dictionary, the word "ethos" comes from the Greek (ethos) which means character or character. So in full "ethos" is: "Characteristics and attitudes, beliefs and habits, which are specific to an individual or a group of people". From the word ethos are also taken the words "ethics" and "ethical" which refer to the meaning of morality or are moral, namely the basic qualities of a person or a group, including a nation (Webster's New World Dictionary). So, ethos means: "The unique soul of a group of people, which in turn forms the nation's basic view of what is good and what is bad, which ultimately gives birth to ethics in their daily lives."

As for work, it is something that includes at least three things, first, carried out on the basis of responsibility, second, done on purpose and planning and third, has a direction and purpose that gives meaning to the doer.

Based on this definition, the work ethic at least includes several important elements:

a. The work ethic originates from and is directly related to the values embedded in one's soul. That is why it is very important to select every value that we will instill in our souls.

b. Work ethic is clear evidence that shows someone's ingrained outlook on life. The right outlook on life will of course give birth to a straight work ethic. Vice versa.

c. Work ethic also shows the motivation and encouragement that underlies a person to do work and charity. The stronger and stronger the work ethic in a person, the stronger his motivation to work and do charity.

d. A strong work ethic will encourage the owner to prepare a plan that he sees as a success for his work or charity.

e. The real work ethic was born from the goals, hopes and aspirations of the owner. It is the strong hopes and aspirations that will strengthen the work ethic. Weak ideals will only give birth to a weak work ethic as well.

Ethos according to Geertz is defined as a fundamental attitude towards oneself and the world that is emitted by life. Meanwhile, work, according to Taufik Abdullah, can be more specifically interpreted as a commercial venture that becomes a necessity for life, or something that is imperative from oneself, or something that is related to self-identity which is absolutely sacred. Self-identity contained in this case, is something that has been given by religious demands (religion). Meanwhile, according to Pandji Anoraga and Sri Suryanti, work ethic is defined as the views and attitudes of a nation or people towards work. Based on the understanding that the work ethic describes an attitude, it can be emphasized that the work ethic contains meaning as an evaluative aspect that is owned by individuals (groups) in providing an assessment of work activities. Considering that the content contained in the notion of work ethic is an element of assessment, then in general the assessment can be classified into two, namely positive and negative assessments.

Work ethic in a broad sense concerns morals at work, loyalty and dedication at work. To be able to consider how a person's morals are at work is very dependent on how to see the meaning of work in life.

In Islam, ideally, the higher the faith, the lower the morale. The expression of faith itself is related not only to spiritual matters but also to action programs. That is, every work we do is carried out consciously in the context of worship and the attainment of the pleasure of Allah. He will optimize all sensory capacities and abilities that are in him in order to actualize his life goals. This could mean that in work he will be serious because for him work is nothing but worship, devotion to the Most Holy.

Allah has guaranteed sustenance in one's life, but it will not be obtained except by working or trying. This shows that Islam requires a high work ethic for its people to fulfill their desires, not just by praying. Islam also teaches that if opportunities to work or do business in their original place of residence (hometown) are closed, then those who experience this are encouraged to migrate (hijrah) to improve their living conditions

because Allah's earth is wide and His sustenance is not limited in one place. Word of Allah Q.S An-Nisa 'verse 100:

Meaning: *And whoever migrates in the way of Allah, surely they will find in this earth a wide place of migration and a lot of sustenance. Whoever leaves his house with the intention of emigrating for the sake of Allah and His Messenger, then death befalls him (before arriving at the destination), then indeed, his reward has been fixed with Allah. And Allah is Forgiving, Most Merciful.*

Islamic teachings strongly motivate a person to work or try, and strongly oppose begging (begging) from others. Islam does not allow the unemployed and lazy to receive sadaqah, but these people must be encouraged to want to work and seek halal sustenance. Islam guides everyone to utilize all potential and direct all his power, no matter how small. Islam prohibits a person from begging while he has something that can be used to open up job opportunities that will meet his needs.

The call for a work ethic in Islam has actually been expressed in many verses of the Koran or hadith. Now is the time to realize the meaning of al ihsan so that from an awareness based on that knowledge a culture will emerge that sees work as a manifestation of devotion to Allah SWT. In addition, a person's work ethic is certainly not the same from one person to another.

Anoraga (1992) said that individuals who have a high work ethic are highly motivated individuals. Work Ethics is a view and attitude, based on the values one believes in. Then the work ethic is also influenced by one's motivation. According to Herzberg (in Siagian, 1995), real motivation does not come from outside oneself, but is embedded/internalized within oneself, which is called intrinsic motivation. He divides the motivating factors for humans to do work into two factors, namely hygiene factors and motivator factors. This hygiene factor is a factor that will only have an effect if it is not there, which will cause dissatisfaction.

The absence of this factor can prevent motivation from arising, but it does not cause motivation to arise. These factors are also called extrinsic factors, which include salary, status, job security, working conditions, organizational policies, relationships with colleagues, and supervision. When an organization targets higher performance, of course, the organization needs to ensure in advance that hygiene factors are not a barrier to presenting intrinsic motivation.

The second factor is the actual motivating factor, the absence of which does not mean dissatisfaction, but its presence creates a sense of satisfaction as a human being. This factor is also called the intrinsic factor, which includes achievement, recognition, possibility to increase in position/career advancement, responsibility, growth possibilities, and the work itself (Herzberg, in Anoraga, 1992). These things are very necessary in improving work performance and moving workers to achieve the highest performance.

In any case motivation will always affect the achievement of actions taken by a person, including in one's attitude or outlook on life at work. But the motivation that plays a greater role here is self-motivation or intrinsic motivation. Someone who has high self-motivation will tend to have better work performance compared to people who have low self-motivation.

The quality of one's work ethic is also greatly influenced by the socio-cultural environment. For example someone who lives in an advanced socio-cultural environment,

then the tendency of that person will also have advanced thoughts, and vice versa. This statement is also supported by a study conducted by Suryawati, Dharmika, Namiartha, Putri and Weda (1997) which concluded that work enthusiasm/work ethic is largely determined by the cultural values that exist and grow in the community concerned.

It cannot be denied that a high work ethic is largely determined by the quality of existing human resources. Meanwhile, we know that human resources can only be created through education. As stated by Rahimah, et al (1995). Improving the quality of the population can be achieved if there is an equitable and quality education, accompanied by an increase and expansion of education, expertise and skills, so that the activities and productivity of the community as economic actors also increase. The characteristics of people who have high work ethic or enthusiasm can be seen from their attitude and behavior, including:

a. Future orientation. This means that all activities must be planned and calculated to create a future that is advanced, more prosperous, and happier than the current situation, let alone the past. For this reason, humans should always count themselves to prepare for tomorrow.

b. Hard work and thorough and value time. Casual, unplanned, lazy work, waste of energy, and time are contrary to Islamic values, Islam teaches that every second of time must be filled with 3 (three) things, namely, to increase faith, do good deeds (build) and foster social communication , says Allah:
   Meaning: *For the sake of time. Indeed, the human being is truly in loss, except for those who believe and do good deeds and advise advising them to obey the truth and advice advising them to remain patient.* (Q.S. Al-Ashr: 1-3)

c. Responsible. All troubles done and thought must be met with responsibility, be it happiness or failure, it is not a character to seek refuge above, and toss blame below. Allah says:
   Meaning: *If you do good (meaning) you do good for yourself and if you do evil then the crime is for yourself, and when the time of punishment for the second (crime) comes, (We bring other people) to darken the face `a-face you and them enter the mosque, as your enemies entered it the first time and to destroy as much as possible whatever they control.* (Q.S. Al-Isra': 7)

d. Save and simple. Someone who has a high work ethic, such as a cross-country marathon runner who has to run long distances, will see from his way of life that is very efficient in managing every result he gets. Of course he will avoid extravagance, because wasteful is the devil's attitude.

e. There is a climate of competition or competing in an honest and healthy manner. Everyone or group definitely wants to progress and develop, but progress must be achieved naturally without harming others.
   Meaning: *And for every nation there is a Qiblah (its own) that it faces towards it. So compete (in doing) good. Wherever you are, surely Allah will gather you all (on the Day of Judgment). Verily Allah is Powerful over all things.* (Q.S Al-Baqarah: 148)

To increase motivation in Islamic education can be done by:

a. The principle of kindness, then the level of one's motivation will be higher. This principle can be found in the hadith of the Prophet SAW that when worshiping Allah SWT. You should have principles as if you see Allah SWT and if you can't see, be more confident that Allah SWT sees what you are doing. As described in the hadith of the Prophet: "Tell me about Ihsan." This cannot be separated from the obligation that has been balanced, balanced in the sense of being able to control oneself to always do good deeds that are pleasing to Allah SWT.

b. Piety. piety will open the doors of the blessing of fortune, both material and non-material fortune. High-quality devotion will give birth to an optimistic attitude of life and generate personal motivation. Piety also raises motivation in a person's personality. Piety also raises caution in a person. In the hadith Rasulullah SAW stated that doing taqwa should be done anywhere and under any circumstances. To increase work motivation it should be based on piety, in the sense of caution, with caution it is possible to reduce weaknesses and mistakes that have previously been made.

c. Realizing that the life of the world is temporary. Allah SWT says:
Meaning: *And give an example to them (humans), the life of the world as rain that We sent down from the sky. So it becomes fertile because of the vegetation on the face of the earth, then the vegetation becomes dry and is blown away by the wind. And is Allah, Almighty over all things.* (QS. Al-Kahf: 18)
Meaning: *O people, verily the promise of Allah is true. So do not let the life of this world deceive you and never let the devil, who is good at deceiving, deceive you about Allah.* (QS. Fathir: 5
By being aware of temporary world life, you will become a person who has better motivation in terms of performance. This is inseparable from the desire to seek the pleasure of Allah SWT. With an awareness of the essence of world life, it will give its own motivation for humans to do better.

d. Be aware that all actions will be held accountable. (QS. Al-Zalzalah: 7-8)

Awareness to subordinates that every job, no matter how small, will be held accountable is important. If every individual in an Islamic educational institution is aware of this, there will be an increase in work ethic, this cannot be separated from the motivation in those who wish to be free from accountability for bad things and get the pleasure of Allah SWT. The awareness that every job will be accounted for will have a good effect in efforts to remind motivation in Islamic educational institutions. Through high motivation and discipline a teacher is able to show his work ethic. The teacher's work ethic is an actualization of a professional component that can be influenced by many factors, both internal and external factors. Internal factors mean factors that are within the teacher himself, while external factors mean factors that are outside of him.

Internal factors related to the teacher's work ethic include: skills, educational qualifications, discipline, motivation, morals, and perceptions of the profession. External factors related to the teacher's work ethic include organizational regulations, leadership,

rewards and punishments received, as well as the education and training they have attended.

One of the efforts that can be made to improve the quality of Islamic education is to improve the quality of teachers, efforts that can be made to improve the quality of teachers are to give rewards to every positive activity carried out by the teacher. Another thing that is no less important is to pay attention to the welfare of teachers, especially those related to efforts to meet primary and secondary needs. Improving the quality of education is also closely related to the attitudes and views of students in learning, therefore students also need to be motivated so that their passion in the process of improving self-quality is maintained. Providing motivation to students can be done.

4. Conclusions

Motivation has a very important role in improving the work ethic in the management of Islamic education. Work ethic is a view and attitude of a nation or people towards work. If that view and attitude sees work as something noble for human existence, then the work ethic will be high. Conversely, if the work ethic sees work as something that is meaningless for human life, especially if there are absolutely no views and attitudes towards work, then the work ethic is naturally low. Therefore, in order to generate views and attitudes of appreciating work as something noble, motivation is needed. So, it can be seen that motivation contributes to improving work ethic, especially in the management of Islamic education.

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