Article

WORK MOTIVATION OF ADMINISTRATION STAFF IN ISLAMIC HIGHER EDUCATION: A CASE STUDY AT UNIVERSITY OF DARUSSALAM GONTOR

Ahmad Fauzan Kamal[1*], and Yayan Firmansah[2]

[1*] Affiliation 1; University of Darussalam Gontor, Ponorogo, Indonesia, fauzankamal690@gmail.com (Correspondence)

[2] Affiliation 2; University of Darussalam Gontor, Ponorogo, Indonesia, yayanf@unida.gontor.ac.id

Abstract: Study on work motivation predominantly conducted on its effect on various employee attitude and behavior, and rarely explore the content of work motivation itself. Particularly in higher education, study on it mostly focused on academic staff. Thus, this study aims to explore the work motivations of administration staff, particularly in Islamic higher education, as well as Islamic view on such motivations. In doing so, qualitative approach was used and focusing on temporary adiminstration staff. In this research, totally eight interviews were conducted with five temporary administration staff, two heads of divisions, and one head of Human Resource Department. The results of this study indicate that Work motivation of administration staff is varied, ranging from showing gratitude, helping the institution, seeking blessing, inner calling, getting experiences, getting networking, obligation to serve, to prepare for further study. Further, all the motivations have been found to be related to the teachings of Islam. It has been detected that the work motivation that they belong to is the practice of what they have learned from the Qur'an and Hadith.

Keywords: Work motivation; Islamic Higher Education; work motivation in Islamic perspective; case study

1. Introduction

Islamic higher education is one of the pillars in the development of Islamic civilization. The existence of Islamic higher education is the answers to the problems that exist in Muslims community nowadays, which is the decline of civilization rooted in education. In this regard, Islamic higher education definitely needs to have good quality of human resources.

As a service-based entity, higher education needs qualified human resources , both academic and administration staff. However, unlike academic staff whose jobs are teaching, doing research, as well as community service, administration staff have their own activities in the form of administration services and management optimization. Thus, administration staff need to further improve their performance so that organizational goals can be achieved. This indicates that the significant role of administration staff in higher education.

On the other hand, one important factor in carrying out work activities is motivation. Motivation plays an important role in supporting employee performance. The higher the motivation, the better the performance, and vice versa. In addition, motivation is an important factor for predicting and evaluating employee abilities as well.

In higher education institutions, employee motivation is something that should not be ignored. For employees, including administrative staff in higher education, work motivation becomes the basis in carrying out their work. The number of administration staff is dominated by temporary workers, ie those who have just

completed their studies. Therefore, motivation for administration staff is very important because its performance depends on the motivation they have. However, little is known about the work motivation of administration staff since most previous research has focused on academic staff and used Westen perspective. Therefore, there is a need to investigate the work motivation of administration staff, particularly from Islamic perspective.

In doing so, this research was conducted in University of Darussalam Gontor (Unida Gontor). In this Islamic university, most administration staff are temporary in term of their tenure. These kinds of administration staff are graduates who have just completed their studies in such university. The university attracts them to become administration staff with temporary contract, generally only up to a year.

Basically, the candidates have the right to accept or reject the job offered. In other words, accepting the offer is not an obligation. They can refuse and leave the university to continue their education to a higher level or work as practitioners. Therefore, the acceptance of the job offered indicates that there are certain motivations that underlie such a decision.

Based on the explanation above, this study aims to explore the work motivation of administration staff in University of Darussalam Gontor, and analyze the Islamic view on such motivations.

2. Literature Review

2.1. Work Motivation

Motivation comes from the Latin word "movere" which means "encouragement" or "move ". The purpose of motivation is to encourage the workforce so that they work hard in totality for realization of organizational goals. Motivation is "drive" or "desire", another definition is the driving force that causes someone to do something.

Furthermore, work motivation is shaped from the attitude of employees in carrying out their work in the organization. Work motivation is the energy or conditions that drive employees to be directed to achieve the goals of the organization. Employees with a positive attitude and support for work situations can strengthen work motivation to achieve maximum results. Then the organizational goals will be achieved if the employees can carry out their duties properly, in accordance with their respective fields and responsibilities. In carrying out their duties, employees need to be given direction and encouragement so that the potential within them can be transformed into a force that is beneficial to the organization.

Therefore, it can be concluded that work motivation is a factor or energy that exists in humans, which gives rise to, directs and organizes their behavior. The success of achieving organizational goals is influenced by the motivation that exists in each employee.

2.1.1. Motivational Theories

Maslow argues that the hierarchy of needs can be used to describe and predict employee motivations. Motivation according to Abraham Maslow, encompass: physiological needs, safety needs, social needs, esteem needs, self actualization needs.

First is physiological needs, means the requirements we all need individually for survival. For instance, air, water, food, clothing, shelter, payment rewards, and working conditions. Second in safety needs, means protection against danger, freedom from fear, get security. For example, benefit programs such as insurance and pension programs, job security, safe and healthy working conditions, and leader who is competent, consistent and fair. Third is social needs, represent the nature of recognition or possession, affiliation, and acceptance. For example, friendly partner, organized employee activities such as bowling or softball leagues, picnics, parties, and digital based activities. Fourth is esteem needs, it can be termed as achievement, recognition, and status.

For instance, job titles and responsibilities, praise and recognition, promotion, competent management, pay according to status, and prestigious facilities. Finally, self actualization needs, which means realizing the growth potential of someone using creative talent. For example, challenging work allows creativity as well as opportunities for personal growth and progress.

The next theory is the theory of needs from McClelland. Motivation according to McClelland includes the need for achievement, power needs, affiliate needs. The need for achievement, it stems from goals and challenges, readiness/courage to take risks (if deemed necessary) to achieve goals, have a determination to get success, and more often work independently. For the next is power needs, that are based on the desire to control and influence others, master arguments, be competitive, desire of positions and recognition. The last is affiliation needs, emphasize collaboration instead of competition, dislike uncertainty and risk, feel satisfied with group decisions, and want to be appreciated.

Another theory in work motivation is theories X and Y. Mc Gregor stressed the importance of understanding the relationship between motivation and human nature. He believes that managers usually try to motivate employees with one of two basic approaches which he calls Theory X and Theory Y. Theory X is a traditional view of management which shows that managers are required to coerce, control, or threaten employees to motivate them. McGregor then proposes an alternative philosophy to human nature, which he calls Theory Y. Theory Y is a view in which a manager believes that people are capable and responsible. According to Theory Y, staff do not need coercion or excessive control by managers to work effectively. McGregor believes that Theory Y is a more realistic in judgy people.

Another theory is the theory of hope (ET) proposed by Victor Vroom. This theory shows that dominant people will react positively based on the strength of the desired outcome. Employee motivation on ET is based on three main elements / beliefs, namely expectations, instrumental, mosquito nets / networks.

Expectation means that an employee can make more efforts to improve their performance or to expect the desired performance. Then instrumentality means that employee performance results will be assessed or performance expectations will be valued. Netting / network means employees will be given an assessment of possible outcomes or gifts. An example of ET theory is a sales bonus program (valued results), with goals set by the organization's management team. Financial rewards (rewards related to performance) will encourage employees to improve their performance.

In addition, J. Stacy Adams with the theory of justice explains the ways individuals relate to justice in social comparison or social exchange which results in motivational behavior. The elements of the theory of equity used in organizations, namely First, input can be in the form of ideas proposed into work, such as effort, skills, training, experience, and education. Second, output can be reciprocity obtained from work, such as benefits, promotions, company cars, bonuses, praise, recognition and fees. Third, comparison a way to compare the two ratios, input and output, such as comparing effort and reward. Skill-based payment systems are a good example of equity theory. Each individual will be compensated according to his expertise. When employees' skills improve, they will try to achieve their goals to increase their motivation.

At this point, it should be noticed that the aforementioned motivational theories emerged from Western perspective. Thus, the stances of religion have been overlooked. In this regard, motivation in Islamic perspective is presented in subsequent subchapter.

2.1.2. Work Motivation in Islamic Perspective

Working for Muslims is an obligation ordered by Allah and His Messenger. Muslims could work according to their desire or according to their interests and expertise. This obligation to work was reaffirmed by Rasulullah SAW that working to find halal was an obligation after the obligation to worship, and was a form of righteous deeds.

However, not all human work can be classified as pious deeds. Work that meets the criteria of righteous deeds is when all forms of activities, efforts, good works are done, based on faith and piety to Allah SWT. Its implementation is in accordance with Islamic guidelines and starts with sincere intentions, which is only hoping for the pleasure of Allah SWT.

Various motivations that each Muslim has at work, including:

1. To seek the favor of Allah SWT.
2. To get a halal fortune to meet the needs of living.
3. To achieve the dignity of a good life among humans, and a high predicate in the eyes of Allah, so as not to become a weak believer who always complains, and does not be patient when being tested.
4. To set aside some assets to ease the burden on others.
5. Working to perfect the worship itself.
6. Working for the common interest (The benefit of the Ummah).

Work motivation has a close relationship in the existing religiosity of an employee. Because if we have a development orientation that is oriented towards developing human resources, then we see an alternative that is religious is an attitude that must be fostered between institutions and other human beings.

From various motivational theories make us aware that humans work not only work to meet material needs, but also in terms of religious values how an employee can be responsible for what he did to his Lord so that it can provide welfare for society not only for himself. It is clear to us that religious attitudes must be possessed by an employee to support work motivation.

In addition, if motivation in doing work is based on religious teachings the work that has been done is recognized as a form of jihad. Therefore, all the work motivation of Muslims that causes them to work hard should be in accordance with the guidelines of Islam, both in the Qur'an and Hadith.

3. Methodology

3.1. Research Design

This research uses qualitative approach. Specifically, it uses case study. Lee at.all in Bryman and Bell asserted that case studies are frequently done as preliminary studies before large-scale surveys to map themes to future research. The reason for this approach was chosen because this research aims to explore in depth a particular organizational event. So that the qualitative case study design is suitable for this research. This research is not to explain and predict certain phenomena or produce and study theories for researchers, rather to interpret phenomena or understand the perceptions and experiences of participants.

Meanwhile, qualitative research according to Stauss and Corbin is the type of research that produces findings that cannot be obtained using statistical procedures or by means of quantification. Furthermore, Bogdan and Biklen explained that the qualitative approach is one of the research procedures that could produce descriptive data in the form of speech or writing and the behavior of people who are the object of research.

The aforementioned shows that qualitative research is a method carried out by describing or analyzing which will produce data in the form of speech or writing and the behavior of people who are objects of research which cannot be obtained using statistical procedures. Researchers collect data starting from the field observation stage, unstructured interviews, data collection with documents, and triangulation. The current study uses a qualitative case study to analyse deeper the motivation of temporary administration staff in University of Darussalam Gontor.

3.2. Data Collection

Regarding the data collection, researchers use three kinds of techniques, which are interviews, observations, and documentation.

1. Interview

     The interview use in this study is a semi-structured interview, in which the researcher does not use interview guidelines that are arranged systematically and completely. Only the outline of the problem will be asked. More spesific, semi-structured interviews are interviews that the interviewer has prepared for the object that is ready to be explored with the questions asked, followed by a list during the interview. But it also ensures that questions get an open response by participants. Thus allowing conversation lines to be developed there in ways that cannot be anticipated when interview schedules are conducted or are being planned.

     In this interview method, the researcher explores and collects data by asking a few core questions verbally. The participants in the interviews are administration staff (five participants), the heads of department (two participants), and the head of the HR division.

2. Observation

     Observation is a data collection technique that requires researchers to go to the field to observe matters relating to space, place, actors, activities, objects, time, events, goals and feelings. In this study, researchers used three stages of observation, namely descriptive observation, focused observation, and selected observation.

     In this study, researchers pay attention and carefully observe the motivation of the administration staff to work in Unida Gontor.

3. Documentation

     Documentation is any written material or film that is not prepared based on a researcher's request. Instead, it is a record of events that have passed. A record is every written statement prepared by a person or institution for the purpose of examining an event.

3.3. Triangulation

     In a qualitative study, triangulation can be interpreted as data collection techniques carried out by combining various data collection techniques and existing data sources. The techniques are simultaneously combined to obtain data from the various sources.

     The triangulation method is also used to test the validity and the credibility of the data obtained. Triangulation in checking the validity of data is interpreted as checking data from various sources.

3.4. Data Analysis

     Data in this study were analysed using Analysis Interactive Models from Miles and Huberman. The advantage of using this kind of data analysis techniques is that the framework of is very simple, complete, easy to understand, and the process is interactive. Activities in analyzing qualitative data according to Miles and Huberman encompass:

1. Data reduction

     Data reduction can be interpreted as summarizing the data obtained. Researchers will find a large amount of data during the data collection. Thus, researchers will reduce the data by selecting things that are important, and discarding unnecessary data. This is done to provide a clearer picture of the data that has been found.

2. Data Presentation

     After the data has been reduced, the next step is presenting the data. Presentation of data can be done in the form of tables, graphs, and similar ones arranged from data reduction so that the structure can be understood.

3. Conclusion Drawing

The third step in data analysis in qualitative research is drawing conclusions. Conclusions presented at an early stage must be supported by valid evidence, so that credible conclusions can be drawn.

4. Findings and Discussion

4.1. Findings

4.1.1. Analysis of Work Motivation

Interviews had been conducted with participants and resulted in eight motivations ranging from showing gratitude, helping the institution, seeking blessing, inner calling, getting experiences, get a lot of networking, obligation to serve, to prepare for further study.

1. Showing gratitude

Participants stated that what they are doing now is an expression of gratitude. Participants see that the university has fulfilled their needs in terms of knowledge, networks, experience, facilities and others. They are grateful for everything that the institution had given them when they were students. Therefore, they think that they must show the gratitude by becoming a temporary administrative staff once they graduated. Participant 5 said:

"That is indeed the goal or can also be said to show gratitude to the institution."

When they were still studying at the university, they were also often taught the meaning of devotion. Thus, serving the institution is not a strange thing for them. It even becomes a natural reason to serve the Institution. Participant 2 said:

"But to show gratitude, yes it has become what Unida students have to do properly."

For them, reciprocity and togetherness is something that must be done in their relationship with the university. Participant 8 said:

"So there is no term, we don't have a black-and-white system, the signature on the seal doesn't exist, it's unique. So the uniqueness of temporary administrative staff is that there are no legal contracts that are binding, but all are based on a sense of ownership, a sense of responsibility, also have a sense of obligation to complete the tasks assigned."

2. Helping The Institution

Helping institutions is found as another motivation for participants to become administrative staff. In the work period that takes approximately a minimum of a year, they try to provide the best work performance and help as much as possible. They hope that helping the institution will also help them improve themselves, in personality, attitude and working skills. Participant 5 said:

"At least for one year I have helped the institution as much as possible, with the hope that we will improve ourselves as well."

With this foundation they are convinced of the decisions they make. Decisions derived from intentions within oneself without any other motive. Participant 5 said:

"Because my intentions are really pure, God willing, I'm not waiting for a diploma, nothing."

3. Seeking Blessing

The next motivation that makes them willing to devote themselves to being temporary staff Unida is seeking blessings. Since Unida Gontor is an Islamic university, they argue that blessings make their lives more meaningful and useful. The blessing that they are seeking is more important than the material obtained. Participant 3 said:

"On the other hand, I also think that the blessings of living on a pesantren-based campus are very good. Compared if we have a lot of money with huge profits, but it is

not a blessing in finance. So I took (job offer), why not? While waiting for the time, right, then I'm here."

Participants explained that seeking blessings was intended from the beginning. Participant 5 said:

"Yes, it is a blessing factor, it sounds like crap, but of course with bismillah."

In addition to seeking blessings, at the same time they can also use the situation to improve themselves:

"Therefore, I thought and intended from the beginning, all to improve themselves, also to find blessings here, to help institutions, that's all."

4. Inner Calling

Consciousness is trained because of certain factors or triggers, such as active in organization, active learning, and extracurricular activities. These factors or triggers are usually obtained when they were students. At that time, they often listen to advice and direction from their predecessors, namely seniors, teachers/lecturers, and university chancellors. Participants said that many of these suggestions and directions are embedded in their minds and hearts, so that makes them aware and called to serve, practice what they have heard and learned so far. Participant 3 said:

"So why take this, because there was a briefing from my teacher, that he talked about one thing that until now I remember:" Four years here does not mean you have no devotion. Because true devotion wherever you are, that is what devotion means. "Now, the name of service reflects service, and that is the implementation of the material from the theory you got from college."

In addition to advice and direction from leaders, curiosity also contributes to the occurence of the inner calling. They felt there was something wrong with the institutional system when they were students. That feeling makes them want to know more what actually the problem is. This kind of feeling encourage them to become temporary administration staff and come up with solution to overcome the problem. Participant 1 said:

"One of the reasons is because I feel something weird in the academic system at BAAK, which is in the field of lectures. And actually when I was in college, I was a student who was assigned to record absenteeism. There I saw a lot of irregularities or why there were so many a lot of problems. Finally, I want to know, what's the problem, finally, I intervene there."

5. Getting Experiences

Feeling that their current experience is not enough to be practiced outside, they set seeking experience as a motivational factor for their work. Participant 2 said:

"But the second thing is indeed, I want to get a lot of experiences."

The experiences they are looking for is rooted in curiosity about the systems they felt when they were students. Participant 1 said:

"The truth is that one of them is because I have steam in the academic system at BAAK, which is academics and students bureau. The first point is to search for experiences, experiences in an administrative field."

Participants stated that experiences they gained will be a provision later after leaving the institution. Participant 2 said:

"Here also to get more experiences, who knows later the experience here can help you to find work or make a business outside later. So the report formats or how to create financial systems, there is a little knowledge, maybe that can be applied outside later."

Moreover, participants asserted that they are lack of preparedness to go directly to the society, thus, they choose to gain more experiences. Participant 4 said:

"Because when I was a student, I only studied theory and was limited to using it. There is no deep knowledge or experience, about what University of Darussalam Gontor

is, how the management is. Therefore, it is very useful to get more knowledge and blessing, insyaAllah."

6. Getting a Lot of Networking

Participants emphasized that more experience, more networks, and finally more opportunities to work afterwards. Because of this, they accepted the offer to become Unida's temporary staff and would never take it for granted. Accepting an offer requires a lot of consideration in term of what they want and what they will be carrying out. Participant 2 said:

"So when the old staff here spoke, from here we can learn a lot about finance. We can get relationships from bank people and so on. And how to manage finance in an institution, that's what makes me compelled to become a temporary administrative staff at Unida."

The network that they create is not limited to only fellow staff friends, but they can also make network connections with many other parties, such as, lecturers, institutions outside, even foreigners. By creating a lot of networks during the service period, they think what they are doing will generate advantages for their future. They can take advantage these networks later, such as continuing their studies to a higher level, getting a job, and to build their own business.

7. Obligation to Serve

The obligation to serve is a choice for Unida graduates. Basically, the institution does not force its graduates to devote by becoming administrative staff. However, there are a number of departments that require students who have graduated to become temporary administrative staff. Participant 3 said:

"And it also happens that it is required that we must devote. So, because we have a duty to devote, so I don't go anywhere, and I focus more on helping out at Unida. Basically, it's the obligation from my department, like the obligation to serve earlier."

For those who are obliged to serve, there is actually a sense of jealousy towards other friends. Nevertheless, they are ready with consequences and know the importance of service. They believe the path that Allah has made for.

His creatures is different to one another. Therefore, they always take the wisdom behind the work he lived. During this time, they said that what they do is a normal, light, and run with pleasure and enjoy. Participant 3 said:

"So when we see our friends succeed out there or go abroad without devoting, we feel jealous. 'Why do my friends get out of the country while I'm devoted here? Why the heck can he go straight to S2? While I have to be obliged to serve here.' I once thought like that, but just enjoy it. His life might be different from mine. It means we have our own way that we carve. Maybe if for him the path that God gave like that, looks straight. While the path we take seems to be twisted with trials but the end is good. Everyone has a different way of life. It's not that, here, jealousy is in a bad state, but with that it can make ourselves motivated. Because jealousy in a bad state and envy is not a good deed, so we always motivate ourselves by putting a good prejudice"

8. Preparing for Further Study

Being temporary administrative staff at Unida is also their reason to wait for a call to continue their studies to the higher level. Participant 3 said:

"If there is no obligation from my department, I immediately register to continue my S2 study. Because I have targeted after completing my S1 , I will continue my S2 study. Then if I can continue my S3 study, yes I will take S3."

Participant 8 said:

"There are some students at the beginning, there is already an agreement. While waiting for the letter of acceptance or they will continue his studies at a higher level, they want to be staff here around 1 semester, there is also something like that."

4.2. Discussion

4.2.1. Work Motivations of Temporary Administration Staff

1. Showing gratitude

Participants said that showing gratitude was one of their motivations to become temporary administrative staff. The motivation of the temporary administration staff at Unida is related to this theory. In this case, they want to show their gratitude to the institution. Motivation to become a staff is totally without coercion or doctrine from the Institution. Thus what they do will always be accompanied by a sense of being able, serious, and also responsible. Participants explained that gratitude to the institution has become something that must be done by Unida graduates.

Mc Gregor in Theory X and Y explained the importance of understanding the relationship between motivation and human nature. There are two basic approaches to this theory, called Theory X and Theory Y. From the participant's statement, it can be interpreted that showing gratitude is in line with theory Y. In this case, the staff are not forced to work excessively or staff are pressured by seniors to work independently effective.

2. Helping the Institution

Helping the Institute is also in accordance with Theory It can be seen that employees work not because they are forced or told to, but based on their own initiatives without being forced. They realize that hard work is a must. They also stated that the motivation to help the institutions in them is pure. There is no compulsion or pressure to help the institution.

On the other hand, helping instution for them is also a natural thing to do. Because it should have been done as a graduate from Unida. Hence they help the Institution completely without coercion and came from their own initiative.

This motivation is also related to Abraham Maslow's Theory of Hierarchical Motivation, particularly self-actualization. The need for self-actualization is an attempt to realize one's growth potential using creative talent. Dominant takes on challenging work to enable creativity and opportunities for personal growth and progress. The creative mindset to help the Institution is linked to the motivational reasons in accordance with this theory. Because actually to help someone, it takes awareness so that the creative idea comes up, which is helping the Institution. Moreover, they stated that to become the staff was a challenge for them and would feel their creativity.

3. Seeking Blessing

Seeking blessings is one of the motivations of the temporary administration staff at Unida. Blessing, for them, becomes a special gift for their faith as Muslims. Especially because Unida is an Islamic education institution. Therefore, for them, being in Unida is a right decision in their attempt to get blessing.

This kind of motivation is in line with Victor Vroom's (ET) expectancy theory. He stated that people who always react positively based on strength because of attractiveness will produce as desired. Vroom said that every individual has a choice and will choose something that promises the greatest prize. This is related to the customs of the Indonesian people, as well as temporary administrative staff. Every individual expects a real gift. But in addition to these gifts they also seek blessings from their work.

4. Inner Calling

Participants said that the inner calling arises because of the habits, teachings, and direction they always received when they were students. This means that the inner calling arises as a result of what they have learned. In fact, the inner calling within human beings arises not by force.

According Theory Y, staff do not need excessive coercion or control by managers to work effectively. McGregor also believes that Theory Y is a more realistic assessment of people. Therefore, with the existing awareness of the staff, there is also no need for excessive coercion or control of their work. Because every individual of them has a sense of responsibility that comes from their inner calling.

5. Getting Experiences

Gaining experience for participants is a medium to be able to develop their potential. Although the work they do is challenging, but they are willing to continue to hone and train their creative talents.

So the need theory can explain this kind of motivation, especially the need for achievement. The need for achievement stems from goals and challenges, readiness / courage to take risks (if deemed necessary) to achieve goals, have a determination to get success, and more often work independently.

Motivation of staff, which is getting experience in accordance with this theory. In addition to carrying out work as temporary administrative staff, they also increase their knowledge and experience. The experiences they get vary from their own department, routine institution activities, committee, etc. By enriching the experience it is hoped that it will help him when he is finished from his service period either to work or apply it in the community.

6. Getting a Lot of Networking

By getting experience and networking, the staff expect there will be more opportunities to work afterwards. The need for affiliation represents the nature of ownership or recognition, acceptance, and of course affiliation. An example of this theory is friendly partners. The motivation to get a lot of networking, then, is in accordance with this theory. The temporary administration staff at Unida stated that they were motivated by the cooperation that was established by the Institution with several other Institutions. Thus they hope to get good fortune with the partnership when their service period is over.

7. Obligation to Serve

Basically, Unida Gontor does not force its graduates to become temporary administration staff. However, there are some departments do. This is in line with theory X in which it is explained that managers are required to coerce, control, or threaten employees to motivate them. Mc Gregor's theory fits well with the conditions of some of the temporary administrative staff at Unida.

Nevertheless, in the end, the staff from these departments accept what has been decided. For them, such policy definitely based on wisdom and many lessons can be learned in this matter.

8. Preparing for Further Study

Participants conveyed that being temporary administrative staff at Unida is a good opportunity to prepare their future, including pursuing a higher educational degree. For the participants, being a staff at Unida is a right choice to minimize uncertainty in the future.

Maslow in his theory said there are five hierarchy needs, one of which is the need for safety. Safety needs are protection against danger, freedom from fear, get security. Examples of this theory are safe and healthy working conditions, job security, and competent, consistent and fair leaders.

In this case the temporary administration staff are comfortable with what they are experiencing. Despite all the shortcomings, they are still grateful for the provision of facilities, infrastructure, authority, etc. that they receive. Apart from that they are also treated like paid labor. By becoming temporary administrative staff they are grateful to be able to protect themselves from external or social conditions.

4.2.1. Islamic View on the Work Motivations of Temporary Administration Staff

1. Showing gratitude

Showing gratitude can be interpreted as a reply we give to someone who has helped us. It is frequently expressed in words or deeds. Hence is the graduate of Unida Gontor, who feels that the university has given life lessons to them. For such graduates, Unida Gontor has become their second parent. As such, they are motivated to return the favor from everything they received when they were students.

The Prophet Muhammad SAW ordered his followers to repay the kindness of others, as his saying:

مَنْ صُنِعَ إِلَيْهِ مَعْرُوْفٌ فَلْيَجْزِهِ، فَإِنْ لَمْ يَجِدْ مَا يَجْزِيْهِ فَلْيُثْنِ عَلَيْهِ، فَإِنَّهُ إِذَا أَثْنَى عَلَيْهِ فَقَدْ شَكَرَهُ وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ

"Whoever is treated well (by people), he should repay. If he doesn't get something to repay, he should compliment him. If he compliments him then he has thanked him but if hiding him means he has denied it ... " (Narrated by al-Bukhari in al-Adabul Mufrad, see Sahih al-Adab al-Mufrad no. 157)

The Prophet also said:

مَنْ لاَ يَشْكُرُ النَّاسَ لاَ يَشْكُرُ اللهَ

"Whoever does not thank humans, he does not thank Allah" (HR. Ahmad)

Not only with words, showing gratitude can also be with behavior. Repaying someone's kindness by doing something good will return to him or her. Grateful for what other people give is commendable. Every Muslim should has these qualities. Allah SWT says:

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ

"There is no return for kindness except goodness (too)." (Ar-Rahman: 60)

From the explanation above it can be seen that the proof of gratitude from the temporary administrative staff to the institution is in accordance with the teachings of Islam both from the Qur'an and the hadith. Then we as humans should do good and help each other. So if later one day hit by distress, hope there is also a return to help.

2. Helping the Institution

It has been found that helping the university is another motivation of participants to become temporary administration staff. In accordance with Islamic tenets, it is believed that Muslims will be rewarded in the world and the hereafter if they are willing to help each other. According to sharia, it is recommended to help and alleviate the distress of others by not expecting certain rewards from those who are helped. Solely wants to get Allah's pleasure and based on a sense of faith and because of sincerity.

Thus, it can be said that it is obligatory for Muslims to help each other. Allah explains that whoever helped the others, he also helped him or herself. Then for those who often help others, Allah SWT will also help him from the troubles in the world and the hereafter. This shows that Islam is a religion of moral and spiritual that motivates, influences, and colors the behavior of individuals. In Q.S Al-Maidah verse 2 Allah says:

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

"And please help you in (doing) virtue and piety, and do not please help in committing sins and transgressions. And fear Allah, verily Allah is severely tortured." (Al-Maidah: 2)

This verse shows that Allah as the Almighty commands humans, especially Muslims to always help each other in. Helping each other in the matter of doing good, calling on things that should be and preventing things that are prohibited. It can also be

interpreted that what is done by temporary administrative staff at Unida is the application of Allah's commands written the verse. By helping the institution and the activities in it, they have helped in good.

3. Seeking Blessing

In Islam, blessing is called as barakah. In the Muslim faith, the term barokah is very well known. Muslims believe that barakah is something real and exists, although in the perspective of science it is difficult to test the validity of the material since it is something that is secret (khafiyun), subjective, and cannot be felt in the materialistic form as someone holds something. Therefore, in nature, blessing can only be felt by those who believe in it as something that exists.

According to Imam Al-Ghozali barokah means ziyadatul khair, which means to increase goodness or greatness, especially in relation to the spiritual and gifts given by Allah. Barokah (blessing) can be obtained in a person, place or anything else. However, it should be noted that only a certain circumstances and actions are seen as inviting blessings while other actions and conditions are considered to be the opposite, which is blocking blessings. For example, asking for prayers from people who have died, asking something to inanimate objects, hoping for profits from gambling, hunting, etc.

For Muslims, wherever they belong to is a blessing as long as they still have faith and devote to Allah. Allah says in the Qur'an:

$$\text{وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا}$$

"And He made me a blessed person wherever I was, and He ordered me (to establish) prayers and do alms as long as I live" (Maryam: 31)

Islam is a religion that covers all aspects of life. Barokah is one of the moral teachings of Islam that is in action in every person. Although there are many versions of the blessing principle, the beliefs and applications are the same. For instance, the custom of Javanese-Islamic society will refer to the hope of a blessing from every action. All cases that are considered not to give blessings will be left because they are assumed to be able to make a bad thing in life later on.

Blessing is one of the gifts given to humans, nature or things, material or spiritual benefits from God and also that is generated by God's will. Muslims believe that barokah is something that attracts benefits in the world and the hereafter in various forms of pleasure that Allah gives to anyone who is desired. Thus, the value of a person's kindness will increase continuously both to oneself and people around him, even when he dies. This blessing also increases the merits, types of goodness, happiness, enjoyment, development, adequacy, benefits, peace, intimacy, relationships, and harmony.   In the Qur'an, the word blessing (barakah) comes with several meanings, including the permanence of goodness, many, and increasing goodness. Blessings in the sense of kindness, salvation, and prosperity are listed in the following verse:

$$\text{وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوْاْ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُواْ فَأَخَذْنَٰهُم بِمَا}$$

$$\text{كَانُواْ يَكْسِبُونَ}$$

"If the inhabitants of the countries of faith and pious, surely We will bestow upon them blessings from heaven and earth, but they deny (Our verses), Then We torment them for their actions." (Al-A 'raf: 96).

4. Inner Calling

In the teachings of Islam, human's behavior is founded on certain reason called intention. This intention can move a person's heart to do good work.

That intention is important in Islam. The Prophet sallallaahu 'alaihi wasallam reported that all actions depend on the intentions of the perpetrators. Someone gets the

results of his actions according to his intentions. With good intentions, someone will be called to do something good. The Prophet Shallallahua'laihi wasallam said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

"Actually the practice depends on the intention and someone will get according to what he intends" (Muttafaqun Alayhi (authenticity agreed upon) according to Al-Bukhari and Muslim)

The inner calling emerge as a result of education in Gontor as an Islamic education institution. Informant 7 (director of BAPAK) said:

'Now we don't need to convince, because they themselves have been educated at Gontor, that service is part of life choices. Of course, without the need for a normal human background, the people we recruit are those who already understand how to look or evaluate in life. So it is not it must not be done. Because they themselves are called, the most important thing is the call. Although we observe and offer, the determinant of the offer is accepted or rejected is returning to the staff themselves. The point is how they are called.'

5. Getting Experiences

Allah and His Messenger have warned, that a believer can always take lessons, both from experience and events that happen to himself, as well as from what happened to others. The Prophet Muhammad SAW said:

اَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ

"A believer is not stung in the same hole twice." (Muttafaqun Alayhi (authenticity agreed upon) according to Al-Bukhari and Muslim)

The above hadiths explain that Muslims should not make a same mistake. It is strongly suggested that they should take lessons from what has happened in their life. Allah SWT explains in the Qur'an in the QS. Al-An'am verse 6:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ

"Do they not pay attention to how many generations we have destroyed before them, even though (that generation) we have confirmed their position on the earth, that is the determination that we have never given to you, and we pour heavy rain over them and we make the river rivers flow beneath them, then We destroy them because of their own sins, and We create after them another generation." (Al-An'am: 6)

It can be seen that experience is a valuable lesson for life. Experience can come from anywhere, anyone, and at any time. So it is hoped that everything that has been seen and learned can become an experience and also be made a life lesson. This can minimize errors or risks in making decisions in the future.

6. Getting a lot of networking

Expanding the network also means socializing with others, in Islamic terms called muamalah. Muamalah is a part of Islamic law that regulates relationship among human beings in the aim of fulfilling their needs. Muamalah can be done with tabarru' or helping each other without expecting anything in return, except from Allah SWT. It has been a sunnatullah (the provision that Allah SWT has made/natural law) that people in a community support and help each other. As a social creation, humans cannot live alone, they will always need other people. Therefore, muamalah is very important to meet the needs of human life and achieve benefits in their lives.

The principles of muamalah among humans can be found in the Qur'an Surah al-Hujurat verse: 13

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"O people, indeed we created you from a man and a woman and made you a nation and tribe so that you know each other. Surely the most noble of you in the sight of Allah is the most pious of you. Verily Allah is All-Knowing, All-Knowing "(Al-Hujurat: 13).

That verse means that God created humans with various characters. Then in this world there are various tribes and nations. The purpose of creation is certainly based on a background. The reason is so that they know and know each other. By getting to know one another, a relationship will be established. The establishment of these relationships can be made a life learning. Then indirectly from the intertwining we also get a getting network.

7. Obligation to Serve

Basically, serving as a temporary administrative staff at Unida is not an obligation. However, there are some departments that require graduates of their departments to serve. Such decision is made with certain reason. The head of the department said that the graduates that would be re-trained in term of their readiness before entering the society. In other words, their abilities will be re-honed by applying knowledge and theories have been learned when they were students.

Participants that at the beginning there was compulsion but then they realized that everything has its wisdom and that each person had a different way of life. Informant 3 said:

"It has happened (demotivated) but we face it with enjoyment, and also it is his life, not my life. It means we have our own way which we will carve. If he (someone else) really, maybe the path that God made like that, continues straight. While we may indeed make the path somewhat curved, but eventually it will be straight, each person has a different path."

In fact, there are also some of them, when their working period is up (at least one year), they want to re-register to become staff. So they add the work period of more than a year. The decision was taken because they felt happy and comfortable. Informant 3 said:

"For that I answer yes, because actually my service period at Unida is over. Then because I took further studies at UII (Jogja). So I spoke to the human resource department that I wanted to go back and forth, from Jogja-Unida. I want to be a staff while studying (masters), and he allows it. "

Allah subhanahu wata'ala has said in Surah Al Baqarah verse 216:

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

"but maybe you don't like something, even though it's good for you, and maybe you like something, even though it's not good for you. Allah knows, while you do not know." (Al Baqarah: 216)

From the above verse it can be seen that Muslims should take a lesson in the things they may hate or are forced to do, because it may be a kindness for them. Additionally, not all things that they plan and want will be good, because it could be detrimental later.

8. Preparing for Further Study

Preparing in can be called arranging, smoothing or managing. As a Muslim, planning for the future is a must. Islam has taught this so that in the future life will be better, happier and more appropriate. The future planning process is very important because we cannot know what will happen tomorrow, even for the next minute. In the Qur'an, Allah says:

أَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

"O you who believe, fear Allah and every one should pay attention to what he has done for tomorrow, and fear Allah, surely Allah is All-Knowing what you are doing". Al-Hashr: 18).

5. Conclusion

Work motivation of temporary administrative staff at Unida is varied, ranging from showing gratitude, helping the institution, seeking blessing, inner calling, getting experiences, getting networking, obligation to serve, to prepare for further study.

All the various motivations have been found to be in line with motivational theories from Western perspective. On the other hand, these kinds of motivations are related to Islamic teachings. Their work motivation is the practice of what they have learned from the Qur'an and Hadith.

6. Suggestion

The institution, which is University of Darussalam Gontor, is suggested to continue and conduct directives and teachings that arouse the motivation of its temporary administration staff. Hence, high quality of human resources could be generated, and in the long-term, its vision could be achieved. Broadly speaking, this kind of thing is expected could be adapted by other Islamic education institutions.

For future research, primary data can be obtained from more various resources.

References

Bahrum, Syazhashah Putra and Inggrid Wahyuni Sinaga. 2015. Pengaruh Kepemimpinan Dan Motivasi Kerja Terhadap Kinerja Pegawai (Studi Pada Pegawai Lembaga Dewan Kawasan Perdagangan Bebas Pelabuhan Bebas Batam Bintan Karimun), Jurnal Akuntansi, Ekonomi dan Manajemen Bisnis, Vol. 3(2)

Bartz, David E and William Allan Kritsonis. 2019. The Quest of Managers to Find the Magic Formula for Motivating Staff Members, Internatiomnal Journal Of Management, Business, And Administration, Vol 22 Number 1

Bryman and Bell. 2011. Business Research Methods, Oxford University Press, Third edition

Cote, Robert, Motivating Multigenerational Employees: Is There a Difference?. 2019. Journal of Leadership, Accountability and Ethics, Vol. 16(2)

Danang Setya Ramadhani. 2016. Pengaruh Kepemimpinan Dan Motivasi Terhadap Kinerja Pegawai Di Bala Pengembangan Kegiatan Belajar (BPKB) Daerah Istimewa Yogyakarta, Skripsi tidak diterbitkan, Fakultas Ekonomi Universitas NegriI Yogyakarta

Dewi, Cokorda Istri Ari Sintya and I Made Artha Wibawa. 2016. Pengaruh Stres Kerja Dan Motivasi Kerja Terhadap Kinerja Karyawan Pada PT. BANK BPD Bali Cabang UBUD, E-Jurnal Manajemen Unud, Vol. 5 No. 12

Ghani, M. Djunaidi and Fauzan Al Manshur. 2012. Metode Penelitian Kualitatif, Yogyakarta: Penerbit Ar-Ruzz Media

Nafiah, Bidayatun. 2019. Makna Barokah Dalam Al-Qur'an (Pemahaman Makna Barokah Menurut Pedagang Pasar Ngaliyan, Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negri Walllisongo Semarang

Nasrulloh, M. Alaika. 2019. Barokah Sebagai Karakteristik Perekonomian Islam (Aplikasi Takhrij Al-Hadits Pada Kitab Shahih Al-Bukhari). Istiqro: Jurnal Hukum Islam, Ekonomi dan Bisnis. Vol.5. No.1

Purnama, Hadi Jaka. 2019. Tinjauan Fikih Muamalah Terhadap Praktik Sewa Menyewa Kios Di Pasar Desa Milangasri Kecamatan Panekan Kabupaten Magetan. Skripsi Jurusan Hukum Ekonomi Syariah Fakultas syariah Instituud Agama Islam Negri Ponorogo

Rahem, Zaitur. 2017. Pendidikan Berorientasi Fi Al - Dunya Hasanah Wa Fi Al - Akhirah Hasanah Menggali Pemikiran al-Ghazali. Kitab Ayyuha al-Walad, At-Turāṡ. Volume IV. No. 2

Rahmat, Pupu Saiful. 2009. Penelitian Kualitatif. Jurnal Equilibrium, Vol. 5 No. 9

Sahangggamu , Patricia M and Silvya L. Mandey. 2014. Pengaruh Pelatihan Kerja, Motivasi, Dan Disiplin Kerja Terhadap Kinerja Karyawan Pada PT. Bank Perkreditan Rakyat Dana Raya, Jurnal EMBA, Vol.2 No.4

Salbiyah, Siti and Budi Wahyu Mahardhika, 2017. Pengaruh Motivasi Kerja Terhadap Kinerja Tenaga Kependidikan Universitas Muhammadiyah Surabaya 2016, Balance, Vol. XIV No. 2

Sugiyono. 2014. Metode Penelitian Manajemen, Bandung: Alfabeta

Suyanto, Analisis Data Kualitatif, Dalam J. Hartono. 2018. Metoda Pengumpulan dan Teknik Analisis Data, Yogyakarta: Penerbit Andi

Triyanthi, Meylinda and Ketut Budiartha. 2015. Pengaruh Profesionalisme, Etika Provesi, Independensi, Dan Motivasi Kerja Pada Kinerja Internal Auditor, E-Jurnal Akuntansi Universitas Udayana, 10.3

Tsai, Chin-Ju. 2016. Boredom at Work and Job Monotony: An Exploratory Case Study within the Catering Sector, Human Resouce Development Quarterly, vol. 27 No. 2

Wardhana, Indra and Agus Dwi Sasono. 2015. Pengaruh Motivasi, Insentif, Dan Pengembangan Karir Terhadap Kinerja Karyawan PT. Telkomsel Grapari Pemuda Surabaya, e-Jurnal Ilmu Manajemen Magistra, Vol. 1 No.2

Zuliansyah, Muhammad Alfien, Antoni, Suryadi. 2019. Sowan Kyai Komunikasi Perspektif Masyarakat Islam Jawa, Jurnal Komunikator. Vol. 9. No. 2