



Article

The Effect of Spiritual Motivation, Spiritual and Intellectual Intelligence on Religious Performance mediated by Job Satisfaction

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Abstract: Today, universities have a significant role in developing human resources, knowledge and technology and driving a dynamic society. The lecturers are essential in teaching, training and educating tasks for students. Thus, this study examines the effect of spiritual motivation and spiritual and intellectual intelligence on religious performance mediated by job satisfaction at STAI Batam, Riau, Indonesia. The design of this study is a quantitative approach through a survey questionnaire. A total of 160 lecturers from the Islamic High School in the Riau Archipelago participated in this study and collected using purposive sampling started September until November 2021. The data were analyzed using the Structural Equation Model – Analysis of Moments Structures (SEM-AMOS). The result indicated that spiritual motivation is positively related to religious performance. Spiritual Intelligence and Intellectual Intelligence are not significantly related to religious performance. Also, job satisfaction mediates the relationship between spiritual and intellectual intelligence on religious performance. In conclusion, this study has identified the determinant factors of religious performance. In Islam, motivation is crucial in interpreting and giving birth to human actions. In the Islamic concept, the role of motivation is called intention and worship. The intention is a key driver of man to do or charity, while worship is the goal of human acts or deeds.

Keywords: spiritual intelligence; spiritual motivation; intellectual intelligence; job satisfaction; religious performance.



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1. Introduction

Islamic High Schools (STAI), an Islamic higher education institution with the realities of life, must position itself as a reliable supplier of human resources. STAI must be able to apply advances in science and technology through research findings and in collaboration with the industrial world because, in the industrial era, science began to be applied in the development of the industrial world, especially technology. Thus, the development of the industrial world increasingly feels the need for mutual cooperation between the world of universities and the industrial world. The

function of universities is to establish effective relationships, create, and disseminate research and services to the community, especially the industrial and business world, using strategic management. Among them: (1) universities play an active role as producers of change agents who can design, encourage and pioneer change in all aspects of modern society, and (2) universities are creators and supporters of new ideas that Husnan's Professional Competence 30 Journal of Al-Hikmah Vol. XIV Number 1/2013 is always alive, creative and dynamic to anticipate the future, and (3) universities must be able to contribute to the advancement of Spiritual and Social Motivation in society.

From the above opinion, universities have a huge role in nation and state development. The role of universities can be focused on developing human resources, knowledge and technology and driving society's dynamics. Lecturers teach staff, carrying out teaching, training and education tasks for students. The task is the task of the lecturer profession which in Law no. 20 of 2003 Article 1 paragraph 7 is divided into (1) educational and teaching tasks, (2) research tasks, and (3) community service tasks. Lecturers have a special place in society, and the field of education is a key factor in the success of educational goals and the quality of students. Even though the role of lecturers is so strategic, after decades of Indonesia's independence, we do not yet have a law that specifically regulates teachers and lecturers. From this point of view, Law Number 14 of 2005 deserves to be welcomed, despite the various weaknesses and shortcomings. No matter how strategic the role of lecturers in the world of education is, if there is no law governing it, it not only creates complications in professional development, it also weakens the work ethic of lecturers. Thus, the current investigation examines the effect of spiritual motivation and spiritual and intellectual intelligence on religious performance mediated by job satisfaction at STAI Batam, Riau, Indonesia.

2. Literature Review

2.1. Spiritual Intelligence

Noble morality is an ideal that is highly demanded following teaching. Religion and noble character will not be achieved without the process of religious teachings, so spiritual activities in Riau Islands are very necessary. They must be cultivated according to the Governor of Riau Islands's Vision for 2021-2024, who stated the realization of the Riau Islands, which be prosperous, culturally competitive, and cultured (Ministry of Religious Affairs, 2016). Spiritual intelligence allows a person to think of creative and resourceful ways of making or even changing the rules, which makes the person perform better. In short, spiritual intelligence can integrate two companies known as IQ and EQ capabilities. Spiritual intelligence can make humans complete human beings with Spiritual, emotional and spiritual motivation. Three factors affect individual performance. The first is an individual factor (ability, skill, family background, experience and social and demographic level), the second is a psychological factor (perception, role, attitude, personality, motivation and job satisfaction), and the third is an organizational factor (organizational structure, job design, leadership and reward systems).

2.2. Job Satisfaction

Job Satisfaction consists of several key behaviours needed to perform certain roles to produce satisfactory performance. Job satisfaction in non-academic fields, such as the ability to generate innovative ideas, management skills, network learning speed, and so on, successfully predicts individual performance in work. By reviewing its Job Satisfaction, human resources are human beings with the uniqueness that needs to be developed. Humans are valuable assets. With the review, the role of human resources will be increasingly appreciated. And when I have perfected it, it happens, and have breathed into them my (creation) spirit, you bow to it prostrate (Surat al-Hijr: 29, Ministry of Religious Affairs, 2016). And they ask you about spirits. Certainly, We make into hell many jinn and humans, they have hearts but fail to use them to understand (the signs of Allah), and they have eyes (but) do not know that he is used to seeing (signs of Allah), and they have ears (but) fail to apply to hear (the verses of Allah). They are like cattle, even more perverted. They are negligent people (Surat Al-A'raf: 179, Ministry of Religious Affairs, 2016).

Spiritual intelligence is the intelligence to deal with and solve problems of meaning and value, which places human behaviour and life in the context of a broader and richer definition and assumes that one's actions or way of life are more meaningful than others (Hengsaputra & Ardana, 2017). Zohar & Marshall (2001) discovered spiritual intelligence in the mid-2000s. They asserted that spiritual knowledge is the foundation for building Spiritual and Spiritual Motivation experiences. People with high spiritual intelligence can give meaning to life by giving positive meaning to every event or problem, even their suffering. By giving a positive meaning, it can generate enthusiasm and positive actions and actions (Luthans, 2002).

"And (remember also), when your Lord announced: "Indeed, if you are grateful, We will surely increase (both) to you, and if you deny (My favour), then My punishment is very painful" (Surah Ibrahim: 7, Ministry of Religious Affairs, 2016). "And seek in what Allah has bestowed upon you (happiness) in the land of the Hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not make mischief in (face) earth. Allah does not like those who make mischief" (Surat Qoshosh: 77, Ministry of Religious Affairs, 2016). Job satisfaction is a positive attitude of employees towards work, which comes under the assessment of the employment

situation (Amin, 2015). An unpleasant work situation could be formed when the nature and type of work to be done per the needs and values held by employees. Thus, a disgruntled employee works more like the situation than a disgruntled employee who does not like his situation (Tiedens, 2001).

Perceived job satisfaction of employees is influenced by two factors, intrinsic and extrinsic factors (Pushpakumari, 2008). Intrinsic factor is a factor that comes from within the individual that brought each employee since started working at his workplace. At the same time, extrinsic factors are related to the things that come from outside the employee, such as the physical condition of the working environment, interaction with other employees, the payroll system, and so forth. Meanwhile, according to Luthans (2006), five dimensions affect job satisfaction: the work itself, pay, promotion opportunities, supervision of supervisors, and coworkers (Tiedens, 2001). Job satisfaction is a complex emotional reaction. An emotional reaction results from impulse, desire, and demands.

2.3. Spiritual Motivation

"If you do not help him (Muhammad), then indeed Allah had helped him (He) when the disbelievers (the Meccan polytheists) brought him out (from Mecca) while he was one of two people when both were in the cave when he said to his friend: "Do not grieve, verily Allah is with us." So, Allah sent down His tranquillity upon (Muhammad) and assisted him with an army you did not see, and Allah made the cry of the disbelievers low. And the word of Allah is high. Allah is Mighty and Wise" (Surat At-Taubah: 40, Ministry of Religion, 2016). (i.e.) those who believe and their hearts find peace in the remembrance of Allah. Remember, only by remembering Allah does the heart find peace (Surah Ar Raad: 28, Ministry of Religious Affairs, 2016).

The concept of spiritual motivation by Chapra soul with raised by Max Weber that the western world develops not driven by the motivation of the consumer value but by the motivation of the creative value called the work ethic (Kurniasari et al., 2019). Because Max Weber was a Protestant, the work ethic is referred to as the Protestant ethic, that religious ethos (Weber & Kalberg, 2013). The ethos of the religion in question is the spiritual ethos that has been advancing the economy in the western world, where economic progress is driven by the power of the Protestant spiritual motivation (Weber & Kalberg, 2013).

Islam emphasizes that the purpose of life is to worship Allah. Meanwhile, motivation is the key factor in interpreting and giving birth to human actions. In the Islamic concept, the role of motivation is called intention and worship. The intention is a key driver of man to do or charity, while worship is the goal of human acts or deeds. Wibowo (2011) argues that motivation is a series of processes that generate (arouse), direct (direct), and keep (maintain) human behaviour toward the achievement of goals, while according to Wibisono (2015), motivation is a term used to indicate the number of impulses, desires, needs and strengths. Companies that are motivating to employees, it means that the company is doing something to give satisfaction to the motives, needs, and desires of the employee so that the employee will do something to be desired and objective.

2.4. Spiritual Motivation Intelligence

Verily in the creation of the heavens and earth, and the alternation of day and night, there are signs for those who believe, (that) those who remember Allah, stand, sit and lie on their sides and contemplate the creation of the universe. Heaven and earth (said): "Our Lord, You did not create this in vain. Glory to you, so save us from the torment of fire" (Quran, Ali Imran: 190-191, Ministry of Religious Affairs, 2016). Intelligence is one of our most valuable possessions. But even the brightest people disagree about the definition of knowledge. Information cannot be directly measured, such as height and weight. Many experts express different opinions. Some experts describe knowledge as a problem-solving skill or the ability to adapt and learn from everyday life experiences. Spiritual Motivational Intelligence demands the empowerment of the intelligence of the brain, heart, body, and functional activation of humans to be reliable with others. Intelligent Quotient is a term for grouping human intelligence, which Alfred Binet first introduced, a psychologist from France, in the early 20th century.

According to Garner, Spiritual Motivation must have certain standards, the ability to solve problems in life, the ability to generalize new events to problems solved and the ability to create or offer valuable services in a culture (Rahmawati, 2018). Everyone is born with talents and skills that are "attached" to a person, present at birth, and related to brain structures associated with intelligence. The ability of Spiritual Motivation is an expression of what is called the knowledge and power of Spirituality Motivation which also relies on cultural changes and technological updates in society (Bratianu, 2018). There is intelligence related to problem-solving strategies using logic. This intelligence is also called using the ratio of rational knowledge in solving problems. Knowledge of Spiritual Motivation can be called IQ (Intelligent Quotient). IQ is more strongly correlated with educational, economic, occupational, and social outcomes than human traits that can be measured (Almlund et al., 2011). A study from Stanford University tried to standardize the IQ test developed by Binet to establish population norms, so the IQ test was later known as the Stanford-Binet test. At that time IQ was understood as the superior IQ of one's intelligence, and IQ was considered a barometer of one's life success and achievement. This intelligence gives them the ability to count, make analogies, imagination and have

creativity and innovation. Intellect is the only intelligence of each individual who is only a liaison with their respective cognitive aspects (Doise et al., 2013).

2.5. Religious Performance

Performance is often measured in terms of inputs and outputs economy. Will, however, the input and output of human and social resources is also an important factor. If the organization's behaviour improves, job satisfaction results in increased yields of human resources. Another opinion suggests that an organization is said to be productive if it reaches its destination and it happens to change the input to output at a low cost. Productivity is a measure of performance, including effectiveness and efficiency (Wibowo, 2011). "And verily We have honored the children of Adam, We carried them on land and in the sea, We gave them sustenance from the good things, and We gave them perfect advantages over most of the creatures We have created" (Surah Ibrahim: 70, Ministry of Religious Affairs, 2016). Have you not noticed that Allah has subjected to you what is in the heavens and earth and perfected His outward and inner blessings for you? And among mankind, some dispute about (the oneness of) Allah without knowledge or guidance and an enlightening Book (Surat Lukman: 20, Ministry of Religious Affairs, 2016).

Armstrong and Baron explained that performance is about what to do and how to do it (Azizu & Sari, 2020). Performance is also the result of work that strong ties with the company's strategic objectives, customer satisfaction, and economic contribution. Then Wibowo (2011) also explained that performance is an implementation of the plan drawn from external factors beyond the organization's control and internal factors still within the organization's competence. Human resources conduct implementation performance with the ability, competence, motivation, and interest. So, in the end, it will be obvious whether the resulting performance follows existing standards or not. When translated, two factors can affect the performance of companies: external and internal factors.

Meanwhile, according to Azizu & Sari (2020), performance is the result of work that a person or group of people can achieve in an organization, and the authority and responsibilities of each to achieve the objectives of the organization in question legally do not violate the law and following moral and ethical. In the explanation, according to Prawirosentono no pressure else that is related to morals and ethics.

Research Muafi mentions that spiritual motivation, which consists of three indicators, namely the motivation of faith, worship and motivational motivation muamalat, significantly affects the performance of the religious to empirical studies in Industrial Area Rungkut Surabaya (SEER). The study also explains that the paradigm of the human potential for performing spiritualism should make life more positive and productive to achieve religious work. Company leaders must pay attention to the spiritual motivation of employees. The importance of providing knowledge, understanding and implementing motivation, faith, worship and Muamalat to each individual is to achieve high performance (Azizu & Sari, 2020). Religiosity someone would include various dimensions: the dimensions of faith (ideological), the dimensions of worship (ritualistic), the dimensions of appreciation (experiential), the dimensions of practice (consequential) and the dimensions of religious knowledge. Religious performance is employees' success viewed from the Islamic religion's perspective. Performance religious views of three-dimensional (potential), namely: the performance of religious physiology, the psychology of religious and spiritual performance. Performance religious physiology (prophetic work ethic) is measured by utilizing natural resources, expertise, technology, and capital in Islam. The performance was measured using religious, and psychological health, social relationships, respect, and self-improvement in Islam. Spiritual performance is measured by the level of trust, honesty, trust, and intention-minded in orientation to work and produce the Islamic way.

2.6. Hypothesis Development and Research Framework

On the basis of previous findings, this study proposed several hypotheses, as seen as follows:

Hypothesis 1 (H1). Spiritual intelligence has a significant effect on religious performance.

Hypothesis 2 (H2). Intellectual intelligence has a significant effect on religious performance.

Hypothesis 3 (H3). Spiritual motivation has a significant effect on religious performance.

Hypothesis 4 (H4). Job satisfaction mediates the relationship between spiritual and religious performance.

Hypothesis 5 (H5). Job satisfaction mediates the relationship between intellectual intelligence and religious performance.

Hypothesis 6 (H6). Job satisfaction mediates the relationship between spiritual motivation and religious performance.

Also, the proposed research framework of the study is seen in Figure 1 below:

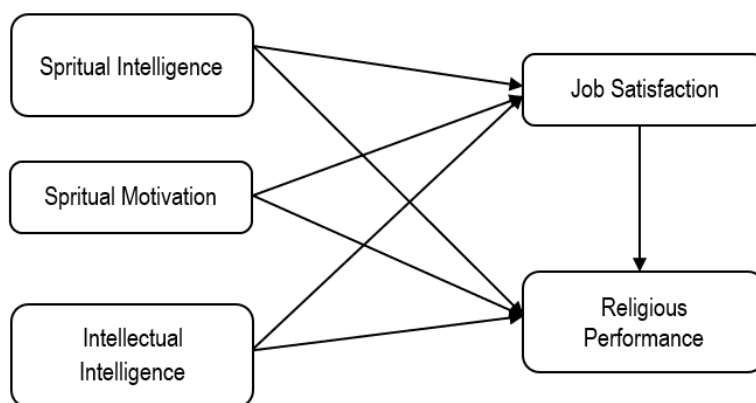


Figure 1. Conceptual Framework

3. Materials and Methods

This quantitative research was conducted at the Islamic High School in the Riau Archipelago from September to November 2021. The location of this research is in 4 STAI, namely STAI Negeri Abdurrahman Tanjungpinang, STAI IbnuSina Batam, STAI Miftahul'ulum Tanjungpinang and STAI Natuna. The variables in this study can be divided into independent variables consisting of Spiritual Intelligence, Spiritual Motivation Intelligence, and Intellectual Intelligence. The other variable is the dependent variable; the affected variable becomes a review of the independent variable. This study has two dependent variables: the intervening variable, job satisfaction of lecturers, and the dependent variable, religious performance.

The population is a collection of all objects to be measured in the study (Cooper & Schindler, 2003). The sample in this study is all STAI lecturers in the Riau Islands, as much as 160. The data obtained is determined based on the theory that if the population is less than 100, all should be taken, but if there are many subjects or more than 100, it can be considered between 10-15% or 10-25% of the population. The sampling technique is used in the category of non-probability sampling (Black & Champion, 2001). Following the required characteristics of the sample, namely all lecturers. The non-probability sampling technique chosen is judgmental (purposive). This method was chosen to ensure that only samples with certain elements the researcher has determined will be taken as samples (Black & Champion, 2001).

The sample is an element of the population selected to represent the population in the study. In this study, the sample size was adjusted for the analysis, and the model used was the Structural Equation Model (SEM). In this case, the sample size for SEM used by the maximum likelihood estimation (MLE) model is 100-200 samples (Imam, 2005), or as much as 5-10 times the estimated number of parameters. This study obtained number of respondents 160 respondents. The data collected in this research consists of primary and secondary data. Primary data is obtained directly from the research object by sending questionnaires directly to potential respondents. The data were analyzed using Structural Equation Modeling (SEM) using AMOS software version 24.

4. Results

The data were analyzed using Structural Equation Modeling (SEM), a set of statistical techniques that allows the testing of a series of relatively complex relationships simultaneously. The measurement model with lambda parameters is carried out, structural model analysis, determination analysis, Goodness of Fit affects spiritual intelligence, spiritual motivation, intellectual intelligence, job satisfaction and religious performance. For testing purposes, lambda parameters are shown in the following table, which contains the loading factor/lambda (λ), CR, and Probability (P). From the two graphs above, it can be seen that the indicator has standardized the estimation of the latent variable (regression weight) in the form of a loading factor or lambda > 0.50 , a critical value of CR > 2.00 and has a probability of less than 0.05 (***). Thus, the latent variable indicator is valid/significant. Model testing is carried out using regression coefficients for the variables Spiritual Intelligence, Spiritual Motivation, Intellectual Intelligence, Job Satisfaction and Religious Performance. On the basis of the calculation result of the regression coefficient (regression weight), as seen in Table 1 below:

Table 1. Result of Regression Weight (Direct Effect)

		Estimate	SE	CR	P
Religious Performance <---	Spiritual Motivation	0.604	0.119	5.077	***
Religious Performance <---	Spiritual Intelligence	0.114	0.086	1.318	0.188
Religious Performance <---	Intellectual Intelligence	0.184	0.149	1.235	0.217

Table 1 captures the result of regression weight (direct effect). This study found that spiritual motivation positively correlates with religious performance. The regression estimate value is 0.604, S.E. is 0.119, C.R is 5.077 and significant at the level 1 percent or 0.01. It means that by assuming the spiritual motivation increases 1 percent it would be given effect on increasing religious performance by as much as 60.4 percent. Besides, Spiritual Intelligence and Intellectual Intelligence do not significantly relate to religious performance. Both variables do not have a significant effect on religious performance. According to Hayes (2014), he stated when the direct effect is not significant. It means that there is mediating effect. Thus, we employ the mediating test (job satisfaction) in the relationship between Spiritual Intelligence and Intellectual Intelligence on religious performance. The result is seen in Table 2 below:

Table 2. Result of Regression Weight (Indirect Effect)

	Estimate	SE	CR	P
Spiritual Intelligence --> Job Satisfaction --> Religious Performance	0.030	0.009	3.355	0.000
Intellectual Intelligence --> Job Satisfaction --> Religious Performance	0.057	0.015	3.827	0.000

Table 2 indicates that job satisfaction mediates the relationship between spiritual intelligence and intellectual intelligence on religious performance. The estimated coefficient of job satisfaction for spiritual intelligence is 0.030, S.E. is 0.009, C.R is 3.355 and significant at the level 1 percent. It means spiritual intelligence mediated by job satisfaction contributes as much as 3 percent. Also, the estimated coefficient of job satisfaction for Intellectual intelligence is 0.057, S.E. is 0.015, C.R is 3.827 and significant at the level 1 percent. It means that intellectual intelligence mediated by job satisfaction contributes as much as 5.7 percent.

Table 3. Result of Standardized Regression Weight.

		Estimate
Religious Performance <---	Spiritual Motivation	0.563
Religious Performance <---	Spiritual Intelligence	0.111
Religious Performance <---	Intellectual Intelligence	0.150

Table 3 describes the result of standardized regression weight. The highest estimate coefficient is 0.563 or 56.3 percent (spiritual motivation). Next, followed by intellectual intelligence, as much as 0.150 or 15 percent and spiritual intelligence, only 0.111 or 11.1 percent.

Table 4. Result of Squared Multiple Correlation

Construct	Estimate
Job Satisfaction	0.456
Religious Performance	0.442

Table 4 displays the result of squared multiple correlations for job satisfaction and religious performance. The result indicated that the variable of spiritual motivation, spiritual intelligence and intellectual intelligence could be explained their relationship to job satisfaction by as much as 45.6 percent. Also, Spiritual Motivation, Spiritual Intelligence, Intellectual Intelligence and job satisfaction can be explained by their relationship to religious performance is 44.2 percent. The remaining 55.8 percent is explained by other variables not included in this investigation.

Table 5. Result of Goodness of Fit

Goodness of Fit Index	Thresholds	Model Results	Decision
Chi-square (χ^2)	Expected To Be Small	529,632	Good
Relative Chi-square (χ^2/df)	3.00	1.99	Good

Probability	> 0.05	0.00	Marginal
RMSEA	0.08	0.079	Good
GFI	0.90	0.790	Not Good
AGFI	0.90	0.742	Not Good
CFI	0.95	0.790	Marginal
TLI	0.95	0.881	Marginal

Table 5 shows only three criteria fulfilled and there are four marginals and one is less good than the eight criteria used. Criteria fulfilled are Chi-square (χ^2) is good, Relative Chi-square (χ^2/df) is good and RMSEA, which is marginal FGI is not good, AGFI, TLI and CFI, the probability is marginal. Because two criteria are fulfilled, and five marginals of the eight criteria are required, the above model can be expressed as a good model.

5. Discussion

The study finding indicated that spiritual motivation has a significant positive relationship with religious performance. In Islam, the purpose of life is to worship Allah. Meanwhile, motivation is the key factor in interpreting and giving birth to human actions. In the Islamic concept, the role of motivation is called intention and worship. The intention is a key driver of man to do or charity, while worship is the goal of human acts or deeds. Wibowo & Nuridin (2021) argues that motivation is a series of processes that generate (arouse), direct (direct), and keep (maintain) human behavior toward the achievement of goals. According to Wibisono (2015), motivation is a term that indicates the number of impulses, desires, needs and strengths. Companies are motivating their employees. It means that the company is doing something to satisfy the employee's motives, needs, and desires so that the employee will do something to be desired and objective.

Also, this study found that spiritual intelligence has no significant relationship with religious performance. Spiritual intelligence deals with and solves problems of meaning and value, which places human behavior and life in a broader and richer definition and assumes that one's actions or way of life are more meaningful than others (Hengsaputra & Ardana, 2017). Zohar & Marshall (2001) discovered spiritual intelligence in the mid-2000s. They asserted that spiritual knowledge is the foundation for building intellectual and spiritual experiences. Spirituality comes from the Latin spiritus, the principle that revitalizes an organism. At the same time, spirituality comes from the Latin Sapientia (Sophia) in Greek, which means wisdom (Zohar & Marshall, 2001). They also explain that spirituality should not be associated with a person's closeness to the divine aspect, as a humanist or atheist can have high spirituality. Spiritual intelligence is more related to soul enlightenment.

In addition, this study found that Intellectual Intelligence has no significant relationship with religious performance. The study finding is contrasted with (Garner, 2010), who stated that intellectuals must have certain standards, the ability to solve problems in life, the ability to generalize new events to problems being solved and the ability to create or offer valuable services in a culture (Widia et al., 2021). Everyone is born with different talents and skills, which are "attached" to a person at birth and are related to brain structures associated with intelligence (Masri & Abubakr, 2019). There is intelligence related to problem-solving strategies using logic. This intelligence is also called using the ratio of rational knowledge in solving problems

6. Conclusions

In conclusion, this study has identified the determinant factors of religious performance. Also, this study has examined the mediating role of job satisfaction in the relationship between Spiritual Intelligence and Intellectual Intelligence on religious performance. Spiritual motivation has a significant positive relationship with religious performance. In Islam, motivation is crucial in interpreting and giving birth to human actions. In the Islamic concept, the role of motivation is called intention and worship. The intention is a key driver of man to do or charity, while worship is the goal of human acts or deeds.

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