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## **Integrating Islamic Values of *Tafa'ul* into Achievement Motivation: A Conceptual Model**

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### **ABSTRACT**

Although motivation is critical for enhancing lecturer performance, conventional achievement motivation theories predominantly emphasize secular outcomes and rely on Western frameworks, often neglecting the spiritual dimensions essential for Muslim professionals. To address this gap, this study explores the *Al-Tafa'ul Achievement Motivation* model, which integrates Islamic spiritual values into the concept of achievement motivation by emphasizing a balance between optimistic effort (*ikhtiar*), trust in Allah (*tawakal*), and the pursuit of both worldly and spiritual success. Using a qualitative literature review of Islamic texts and scholarly works, the research identifies key elements such as goal setting, persistence, optimism, and responsibility grounded in Islamic teachings. The study offers a spiritually rooted motivational framework that redefines success through ethical excellence, inner peace, and divine approval, providing a holistic approach to personal development for Muslim individuals.

**Keyword:** *Al-Tafa'ul* Achievement Motivation, *Tafa'ul*, Motivation Theory

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## **INTRODUCTION**

The advancement of higher education institutions is highly dependent on the quality of their human resources, particularly lecturers, who serve as strategic elements in the implementation of the Tri Dharma of Higher Education (teaching, research, and community service). Lecturers bear the responsibility of being educators, researchers, and contributors to community development, all of which play a vital role in strengthening the performance of higher education institutions.

Lecturer performance is closely linked to their competencies and motivation. Performance can be viewed from both individual and organizational perspectives, which interact and influence one another in achieving institutional goals. However, in practice, the ideal contribution of lecturers is often hindered by various challenges, including workload pressures, limited resources, and low work motivation (Brewer, 2008). Motivation, whether intrinsic or extrinsic, is a key factor in enhancing lecturers' enthusiasm and effectiveness in carrying out their academic responsibilities (Sansone & Harackiewicz, 2012).

Motivational theories explain how internal and external drives encourage individuals to act toward achieving goals (Van Den Broeck et al., 2021). Factors such as

recognition, personal satisfaction, and the fulfillment of basic needs as outlined in Maslow's hierarchy significantly influence lecturers' work productivity (Ogunnaike et al., 2019). Therefore, universities must foster a supportive and motivating environment to enable lecturers to contribute optimally to teaching, research, and community service.

However, existing motivation theories tend to emphasize personal achievement without incorporating spiritual values or the purpose of worship (Khair & Ahmad, 2016). As a result, the concept of success is often limited to worldly goals. In Islam, the primary motivation for a Muslim is the drive to worship Allah SWT, as stated in Surah Adh-Dhariyat verse 56. According to (Sudarti & Fachrunnisa, 2020) a Muslim's motivation should be rooted in spirituality and divine guidance, where the fulfillment of one need contributes to the fulfillment of others.

Research on Islamic motivation continues to face various gaps that need to be addressed. As noted by (Cader, 2016), one of the primary challenges is that, despite the extensive discourse on motivation across multiple disciplines, studies focusing specifically on Islamic motivation remain limited. Most existing research adopts Western theoretical frameworks that are merely adapted for Islamic contexts, thereby failing to fully capture the comprehensive and spiritually grounded perspective of Islamic teachings.

The need for achievement refers to the inner drive to attain the highest possible accomplishments (Pang, 2010). However, individuals often overlook the fact that behind every effort lies the supreme authority of Allah, who ultimately determines the outcomes. Those with a high need for achievement may become overly obsessed with success, forgetting that Allah SWT holds the final decree.

Although Islam has addressed motivational concepts for over 1,400 years, few academic studies have integrated Islamic scholarship into modern management literature. Notably, early Muslim scholars such as Ibn Khaldūn and Fakhr al-Dīn al-Rāzī discussed motivation long before the emergence of Western theories. However, their contributions have yet to be developed into models that are relevant to contemporary contexts. Furthermore, current models of Islamic motivation tend to be fragmented and do not effectively integrate the interplay between intrinsic and extrinsic motivation, the self (nafs), and other variables such as Islamic moderators and mediators. Therefore, there is a pressing need for more in-depth research to develop an authentic, integrated, and applicable model of Islamic motivation (Aflah et al., 2021; Bhatti et al., 2016; (Alawneh, 1998). Such a model could offer strategic insights into the management of work motivation for Muslim communities, grounded in both spiritual principles and modern organizational needs.

The Islamic value of *tafa'ul* (optimism) can fill the void of spiritual meaning within the need for achievement by promoting a balance between human effort and trust in Allah's will. The value of *tafa'ul* guides individuals to remain optimistic, surrender to divine will, and seek Allah's mercy after exerting their best efforts. This value emphasizes that success is not solely determined by hard work, but also by Allah's permission and blessings. Thus, *tafa'ul* serves as a complementary principle that harmonizes human ambition with faith, steering individuals away from obsessive tendencies that disregard Allah's role as the ultimate arbiter of all outcomes.

*Tafa'ul* represents an optimism rooted in Islamic teachings, where the heart maintains a positive outlook, trusts in Allah's best plans, and holds strong hope for goodness. It is not merely ordinary optimism but a reflection of profound faith. Islam teaches that behind every human endeavor lies a divine plan, often beyond human

comprehension. This belief becomes a guiding light in life's journey, particularly during times of hardship and trial.

The Qur'an and the sayings of the Prophet Muhammad (peace be upon him) highlight the significance of *tafa'ul*. In Surah Al-Inshirah, Allah reminds us: "Indeed, with hardship comes ease." This simple yet profound message affirms that behind every challenge lies a divinely ordained relief. The Prophet himself was a model of optimism, often renaming individuals or places with negative connotations into those with positive and hopeful meanings, demonstrating how uplifting words can inspire confidence and hope.

*Tafa'ul* manifests not only as a mental attitude but also in behavior. A Muslim who upholds this value will strive diligently toward their goals, while remaining conscious that the ultimate outcome lies with Allah. This mindset enables individuals to avoid despair in the face of failure, trusting in the hidden wisdom of every event. Conversely, it also prevents arrogance in moments of success, recognizing that every achievement is a divine gift.

This study aims to analyze the gaps and limitations within conventional achievement motivation theories that have been widely applied in efforts to enhance performance, particularly among lecturers in higher education institutions. These achievement motivation theories, rooted in Western psychological approaches, generally emphasize worldly aspects such as the need for accomplishment, recognition, and personal satisfaction, while often neglecting the spiritual dimension and the value of worship that are integral to the life of a Muslim. In this context, the study also seeks to explore and integrate the Islamic value of *tafa'ul*, a principle that promotes optimism, maximum effort, and reliance on Allah (SWT) into the framework of achievement motivation. The value of *tafa'ul* is believed to offer a new dimension in understanding motivation, wherein individuals are driven not only by personal or institutional goals but also by a spiritual awareness that all outcomes are ultimately determined by the will and decree of Allah. Accordingly, this study aims to develop a conceptual model of *Al-Tafa'ul* Achievement Motivation that is not only theoretically sound but also contextually relevant and practically applicable for improving lecturer performance within Islamic-based higher education environments.

## LITERATURE REVIEW

### Motivation Theory

Motivation is the primary driving force behind human behavior and decision-making (Umrani et al., 2020). It encompasses the dynamic aspects of behavior, including the needs, desires, and ambitions that shape an individual's life (Bundtzen, 2023). Achievement motivation, in particular, stems from the desire to attain success and fulfill expectations (Sansone & Harackiewicz, 2012). Such achievement goals not only influence task performance but also reflect an individual's intent to demonstrate their capabilities (Sansone & Harackiewicz, 2012). These fundamental physiological drives influence human behavior and are significantly shaped by the surrounding environment (Harackiewicz et al., 2002).

Needs Theory explains motivation as a fundamental driver of human behavior, rooted in individuals' desires, ambitions, and physiological urges. Early contributions by Henry A. Murray (1937) categorized needs into primary (biological) and secondary (learned), asserting that not all needs are active at once, some remain latent unless triggered by the environment (Murray, 1937). Building on Murray's framework, David

McClelland in 1955 developed the Theory of Learned Needs, emphasizing three key motivational drivers (Hoffarth, 2020; McClelland David, C., & Steele, 1973):

- Need for Achievement (nAch) – a desire to excel and attain success,
- Need for Affiliation (nAff) – a desire for interpersonal relationships,
- Need for Power (nPow) – a desire to influence or control others.

McClelland argued that these needs are shaped by life experiences and can be developed, especially the need for achievement. Individuals with high nAch prefer moderately difficult tasks, take responsibility for outcomes, and seek feedback for performance improvement (Jaquays, 2018).

While needs-based theories have faced critique, particularly for attempting to link every behavior to a specific need, they remain influential. They highlight how internal drives and environmental conditions interact to shape motivation. Practically, these theories offer strategic value for human resource management, suggesting that by creating environments that address and activate core motivational needs, organizations can significantly enhance employee performance and potential.

**Table 1. State of The Art Achievement Motivation**

| No | Author                             | Result                                                                                                                                                                                                                                                                                                                             |
|----|------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Murray (1937)                      | Needs and pressures, key components of motivational theory, interact to create a state of internal imbalance, which drives individuals to engage in behaviors aimed at reducing this tension.                                                                                                                                      |
| 2  | Maslow (1943)                      | Maslow's Hierarchy of Needs is a psychological theory that explains what motivates individuals and how they attain well-being. It proposes that individuals must satisfy five categories of needs physiological, safety, love/belonging, esteem, and self-actualization in a hierarchical order to achieve a sense of fulfillment. |
| 3  | Jaquays (2018)                     | This theory also posits that achievement motivation refers to an individual's tendency to strive for success and maintain a strong goal orientation.                                                                                                                                                                               |
| 4  | Atkinson, (1953; McClelland (1955) | The purpose of the need for achievement theory is to explain why some individuals are more motivated to pursue accomplishments than others. It is grounded in two core psychological principles: the individual's motivation to succeed and the motivation to avoid failure.                                                       |
| 5  | Elliot & Church (1997)             | Achievement goals are conceptualized as being aimed at developing competence and avoiding failure. These goals can be either implicit (unconscious) or self-attributed (conscious), and they serve as key drivers of achievement-related behavior.                                                                                 |
| 6  | Elliot & McGregor (1999)           | Achievement motivation is believed to exert a more distal or indirect influence on outcomes, while achievement goals are seen as having a more proximal or direct impact on achievement-relevant results.                                                                                                                          |

The theory of achievement motivation offers valuable insights into the individual drive to attain goals and achieve high performance. Despite its widespread acceptance, the theory is not without limitations in its application. Certain aspects require further exploration to elucidate additional factors influencing motivation, particularly in more complex or varied contexts. (Pang, 2010) highlights that an excessive drive for success may lead to adverse outcomes, such as heightened stress, burnout, or unethical behavior. (Senko et al., 2011) emphasize the importance of clear guidance and feedback in sustaining motivation, noting that the absence of such elements can cause individuals to lose direction and purpose.

Meanwhile, (Nishimura et al., 2021) critique the overly individualistic nature of achievement motivation theory, advocating for greater attention to the social and collaborative dimensions of goal attainment. McClelland's early formulation of the theory has also been criticized for its gender bias, as it was predominantly shaped by

male-oriented values, particularly those derived from Protestant influences on boys, thus overlooking variations in motivation across gender (Braden, 2000). (Khair & Ahmad, 2016) further argue that the theory is overly transactional, focusing more on external rewards than on intrinsic values.

In contrast, (Revelle & Michael, 1976) propose a different perspective, suggesting that achievement motivation is not a primary drive, but rather a response to inertia or ingrained behavioral tendencies. Collectively, these critiques reveal the limitations of current achievement motivation theories and underscore the need for more inclusive, contextual, and holistic models to better understand the dynamics of individual achievement.

An excessive pursuit of success often has negative consequences, including elevated stress levels, physical and mental exhaustion, and a disruption of work-life balance (Pang, 2010). These issues demonstrate that while achievement motivation can be a powerful force in reaching targets, unmanaged pressure may undermine both individual productivity and overall quality of life. Additionally, psychological factors such as fear of failure or even fear of success can hinder the development of individual potential. These fears often create internal barriers that discourage individuals from taking risks or pursuing new opportunities, thereby limiting achievements that could otherwise be realized (Revelle, 2014).

A core weakness of achievement motivation theory lies in its transactional nature. There is a fine line between motivation and obsession, whereby excessive achievement motivation may evolve into obsessive behavior (Pang, 2010). When this occurs, failure to achieve goals often results in profound disappointment. Moreover, achievement motivation is not necessarily an initial drive for success but rather a reaction to an inertial tendency (Revelle & Michaels, 1976). This inertia manifests as a resistance to change, particularly when individuals or organizations perceive threats to their current status or position.

### ***Al-Tafa'ul: The Concept of Optimism in Islamic Thought***

*Al-Tafa'ul*, derived from the Arabic root al-fa'l, encompasses meanings such as optimism, confidence, and a sense of joy upon performing or hearing something. It signifies a positive mindset and hopeful outlook toward good outcomes in one's actions. The opposite of *Al-Tafa'ul* is pessimism, referred to as al-tasha'um or al-tiyarah (Safitri & Fa'izzarahman Prabawa, 2024).

This concept is grounded in Islamic sources, both the Qur'an and the Sunnah. Although the term *Al-Tafa'ul* is not explicitly mentioned in the Qur'an, its antithesis, al-tiyarah, appears in contexts that caution against attributing misfortune to others. For instance, Surah Yasin (verses 18–19) recounts a story where the people of Antioch blamed messengers for their misfortunes, only to be reminded that their own disbelief was the true cause (Mohd et al., 2011). In Islamic tradition, *Al-Tafa'ul* is generally understood in a positive light but can be further categorized into two distinct forms:

1. *Al-Tafa'ul al-Salih* (Positive or Righteous Optimism):  
As interpreted by Imam Ibn Rajab al-Hanbali, al-fa'l refers to pleasant words heard by someone filled with hope (Ibn Rajab al-Hanbali, 2024). Ibn al-Athir provides an example of a sick person feeling joyful when addressed as "healthy," which embodies the essence of this constructive form of optimism.
2. *Al-Tafa'ul al-Qabih* (Harmful or False Optimism):

Although less frequently discussed, this type suggests misplaced or unwarranted optimism. Islamic teachings caution against it while strongly promoting the positive form. The Prophet Muhammad (peace be upon him) stated, “There is no [evil] omen (*tiyarah*), and I like optimism (*al-fa’l*)” (Al-Bukhari, Hadith no. 5754). When asked to define *al-fa’l*, the Prophet explained that it refers to “good words” heard by someone. He further emphasized his fondness for good and hopeful speech (Muslim, Hadith no. 4125).

Linguistically, *tafa’ul* (تفاؤل) stems from the verb *tafaa’ala–yatafa’alu–tafa’ul*, meaning to perceive a good sign or omen. Terminologically, it refers to hope for a favorable outcome in thoughts and actions. Despite the theoretical distinction between positive and negative optimism, *Al-Tafa’ul* is generally perceived as a wholesome and desirable disposition. This concept aligns with a Hadith Qudsi in which Allah states:

“I am as My servant thinks of Me. If he thinks well of Me, goodness will follow; but if he thinks ill of Me, then evil shall follow.” (Ahmad ibn Hanbal, Musnad, no. 9314).

In essence, *Al-Tafa’ul* represents a foundational Islamic approach to optimism, cultivating trust in divine goodness, maintaining hope in adversity, and reinforcing psychological resilience through positive perception.

### **Optimism in Islam: The Concept of Al-Tafa’u as a Positive Psychological Outlook**

Optimism in Islam is deeply rooted in the concept of *ḥusn al-zann*, having a good opinion of Allah. This principle is firmly established in both the Qur’an and the Hadith, teaching Muslims to maintain hope and confidence that ease will follow every hardship, and that Allah never burdens a soul beyond its capacity. This positive outlook leads to various psychological benefits, including reduced stress, enhanced self-confidence, and increased resilience in navigating life’s challenges.

Islamic optimism, known as *Al-Tafa’ul*, stands in contrast to *tathayyur*, or belief in bad omens, which Islam discourages due to its negative psychological effects. The essence of *Al-Tafa’ul* lies in maintaining a realistic yet hopeful mindset, believing in a better future, and continuously striving for self-improvement and the betterment of one’s surroundings.

The Prophet Muhammad (peace be upon him) exemplified this spirit of optimism throughout his life. He would often change names with negative meanings into more positive ones and drew upon Qur’anic verses to provide encouragement during difficult times. These actions highlight the importance of cultivating a positive environment through speech, intentions, and behavior. True Islamic optimism is thus characterized by a balance of effort (*ikhtiar*), spiritual submission (*tawakkul*), and hope (*raja’*) in Allah’s mercy.

Ultimately, optimism in Islam is grounded in the belief in Allah’s infinite mercy and the conviction that every trial carries wisdom. Prayer (*du’a*) made with sincere hope and trust in divine will serves as a cornerstone of this attitude. The Prophet emphasized that believers should pray with full conviction that Allah will respond, underlining that divine compassion is a central source of strength for Muslims. Through the internalization of *Al-Tafa’ul*, a Muslim is better equipped to endure life’s pressures with patience, determination, and unwavering hope. Key Dimensions of *Al-Tafa’ul* in Islamic Teachings:

1. Representation of Optimism. These verses reinforce the idea that every difficulty is accompanied by relief, instilling hope and strengthening the belief that goodness follows adversity (Surah Al-Inshirah; 94:5–6).

“Indeed, with hardship comes ease. Indeed, with hardship comes ease.”

2. Positive Assumptions about Allah. This verse teaches believers to trust that whatever Allah decrees is always within their ability to endure, nurturing a positive mindset even in hardship (Surah Al-Baqarah; 2:286).

“Allah does not burden a soul beyond that it can bear.”

3. Resilience Under Pressure. This verse emphasizes faith in divine decree and promotes emotional composure and mental strength in the face of trials (Surah At-Tawbah; 9:51).

"Say, 'Nothing will befall us except what Allah has decreed for us; He is our protector.' And in Allah let the believers put their trust."

4. Hope in Divine Mercy. This verse encourages supplication with a balanced attitude of fear and hope, affirming that Allah’s mercy is close to those who act righteously (Surah Al-A‘raf; 7:56).

"And do not cause corruption upon the earth after its reformation. And call upon Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good."

In conclusion, *Al-Tafa’ul* in Islamic teachings is a virtue rooted in faith, positive thinking, and spiritual resilience. It serves as a framework for psychological well-being and personal growth, enabling individuals to face life’s uncertainties with courage, perseverance, and unwavering hope in divine goodness.

### ***Al-Tafa’ul* Achievement Motivation**

*Al-Tafa’ul* Achievement Motivation refers to the inner drive to achieve success with the ultimate goal of attaining the pleasure of Allah. It emphasizes aligning every effort with divine values and striving to benefit both oneself and others. This concept integrates maximal effort (*ikhtiar*) with reliance on God (*tawakkul*), representing a balance between hard work and sincere acceptance of outcomes. The construct is reflected through four core dimensions:

1. *Al-Tafa’ul* Achievement Guidance: The motivation to achieve is guided by full submission to Allah, ensuring that every action aligns with His teachings and divine direction.
2. *Al-Tafa’ul* Achievement Persistence: This reflects a strong determination to overcome obstacles in the pursuit of success, grounded in the belief that every effort will be rewarded by Allah.
3. *Al-Tafa’ul* Achievement Efficacy: This is the confidence to give one’s best effort, driven by a sincere intention to seek the pleasure of Allah and a deep sense of self-efficacy.

4. *Al-Tafa'ul Achievement Responsibility*: This dimension highlights the motivation to accept the outcomes of one's efforts with gratitude and a sense of responsibility for the achievements attained.

In conclusion, *Al-Tafa'ul Achievement Motivation* is defined as the aspiration to achieve excellence, marked by optimism, strong faith in Allah, and resilience in the face of challenges. It is manifested through its four dimensions: Guidance, Persistence, Efficacy, and Responsibility. This form of motivation has significant potential to enhance lecturer performance, as it shifts the focus of achievement from purely worldly success to a more profound, faith-based purpose. By internalizing this spiritual motivation, lecturers are encouraged to pursue excellence not only for personal or professional gain but as a form of worship and contribution to the greater good leading to sustained motivation, ethical action, and resilience in overcoming academic and institutional challenges.

## METHOD

The type of research conducted in this study is literature research, which involves reviewing, examining, and analyzing various relevant sources to gain an in-depth understanding of a particular topic or issue. Rather than collecting primary data, this study focuses on exploring theories, findings, and ideas that have been previously published in the form of books, scientific journals, articles, official documents, and other academic sources closely related to the theory of achievement motivation, the concept of *al tafa'ul* (positive thinking), and human resource performance (HRP).

This research aims to thoroughly investigate both theoretical and empirical insights concerning these three concepts, including how the relationships among these variables have been explained in prior literature and how they have been applied in various organizational contexts and work cultures. The data sources for this study consist of scholarly articles discussing achievement motivation as an internal drive that encourages individuals to achieve success, literature that outlines the principles and values of *al tafa'ul* as a form of positive mental attitude influencing work behavior, and publications examining various aspects of HR performance, including quality, productivity, and work effectiveness. By integrating these three components through a comprehensive literature review, this study is expected to provide a strong theoretical contribution and serve as a foundation for the development of a conceptual framework for future research.

## FINDINGS AND DISCUSSION

### **Theoretical Gaps in Conventional Motivation Theories from an Islamic Perspective**

Several critical findings highlight the theoretical gaps in conventional motivation theories when examined from an Islamic perspective. Ahmad (2009) asserts that although motivation has been extensively discussed across various academic disciplines, studies that specifically address work motivation within the framework of Islamic teachings remain scarce. Most research tends to emphasize general religiosity without delving into how Islamic principles directly influence work-related motivation.

Research on Islamic motivation within English-language literature began to emerge in the late 1970s. However, its development has remained limited, with few comprehensive models of Islamic motivation being established (Cader, 2016). Most existing models are adaptations of Western motivational theories modified to fit Islamic

contexts, often neglecting the distinctive spiritual values inherent in Islam (Bhatti et al., 2016). Such an approach is suboptimal, as it fails to fully represent the Islamic worldview and its influence on individual behavior and self-conception (*nafs*). Islam offers a unique spiritual perspective, integrating intrinsic and extrinsic motivation with a religious belief system that includes divine rewards and punishments (Aflah et al., 2021). This perspective is not adequately captured within Western theoretical frameworks, creating a pressing need for more authentic models grounded in Islamic principles.

(Alias.A, 2005) further argues that existing Islamic motivation models are largely adaptations of Western theories, which limits their ability to reflect the unique Islamic approach to behavior, spirituality, and self-conception (*nafs*). Cader (2016) points out the absence of a holistic model that integrates intrinsic Islamic beliefs with external systems of rewards and punishments, including the roles of moderators, mediators, and Islamic-specific motivational factors. Ali (2009) criticizes Western motivation theories for failing to capture the spiritual dimensions that are central to Islamic motivation, particularly the relationship between the self (*nafs*) and Allah. He emphasizes the need for a model that integrates spiritually grounded intrinsic motivation with worldly extrinsic incentives in a way that aligns with Islamic values.

Nusair (2008) for instance, rejected Maslow's hierarchy of needs and proposed an Islamic framework based on the three stages of the soul (*al-nafs al-ammārah*, *al-nafs al-lawwāmah*, and *al-nafs al-muṭma'innah*), emphasizing the primacy of spiritual needs. Similarly, (Alias.A, 2005) acknowledged parallels between Western and Islamic motivational theories, particularly regarding the moderating role of the self, but argued that such integration remains incomplete without incorporating core Islamic concepts such as *īmān* (faith).

Ali & Al-owaihan (2008) advocate for an Islamic motivation model that goes beyond focusing solely on individual motivators, and instead incorporates a synergy of spiritual, social, and psychological elements. They also highlight the lack of empirical studies in this area, noting that much of the existing research is conceptual, with limited practical validation or real-world application. (Alawneh, 1998) adds that the underdevelopment of studies that apply Islamic teachings in modern workplaces presents a major obstacle to constructing relevant Islamic motivation models. He observes that current studies are often fragmented addressing isolated aspects such as individual behavior, spirituality, or workplace environment without integrating them into a unified, comprehensive framework.

Saefullah (2012) suggested that work motivation in Islam is rooted in the pursuit of *ḥalāl* sustenance as a form of worship, proposing a model that blends Western theories with Islamic values through the filter of sincere intention. Abdel-Kawi Holds & Kole (1991) developed a model based on expectancy-valence theory, enhanced with Islamic intrinsic motivation centered on the afterlife as the ultimate goal. (Alawneh, 1998) introduced a framework grounded in *taqwā*, *tawhīd*, and *īmān*, incorporating moderator variables such as *taqwā* (piety), *tawbah* (repentance), and *tahṛīd* (encouragement).

Mohammad Ather et al (2011) categorized motivation into spiritual and material dimensions, with *īmān* serving as the core of spiritual motivation and material motivation being limited to permissible (*ḥalāl*) gains. Ghauri (2011) asserted that Islamic motivation stems from a strong belief in Allah, reinforced by *īmān* and *ṣabr* (patience), along with the expectation of divine reward and the pleasure of Allah. Sudarti (2020) introduced the Islamic Vanguard Spirit (IVS), a synthesis of manifest needs theory, social capital theory, and Islamic values, comprising four dimensions: EAS, 3LS, VAS, and VHS. Lastly, Sarwiningsih, (2022) proposed a spiritually centered motivational approach, aiming to

deepen the understanding of Allah's commands and will, and to enhance spiritual quality and closeness to Him.

In summary, these findings collectively underscore the urgent need to develop an integrated and contextually grounded Islamic motivation model, one that holistically incorporates the spiritual, social, and psychological dimensions of human motivation in alignment with Islamic values and practical workplace dynamics.

### **The Role of *Tafa'ul* in Shaping Spiritually-Oriented Achievement Motivation**

*Tafa'ul*, or Islamic optimism, plays a significant role in enhancing work motivation and resilience in the face of life's challenges. An optimistic worldview helps individuals maintain emotional and spiritual balance under pressure, driven by hope in Allah's mercy. This hope provides inner peace and reinforces the belief that trials are opportunities for spiritual and personal growth. *Tafa'ul*, therefore, distinguishes Islamic motivation from purely materialistic aspirations by integrating divine reliance with diligent effort. Ultimately, it is an Islamic value that encourages individuals to combine maximum effort with full submission to Allah's will. Through *Tafa'ul*, Muslims are empowered to face the future with enthusiasm, hope, and tranquility, trusting that Allah supports those who maintain positive expectations of Him.

*Al-Tafa'ul* Achievement Motivation emphasizes aligning personal efforts with divine values and ensuring that actions benefit both oneself and others. It transcends conventional motivation by integrating spiritual goals into professional and personal development. This form of motivation encourages individuals to strive for excellence not merely for material gain or status, but for the greater good, fostering a profound sense of purpose and responsibility. Alignment with higher values inspires continuous skill improvement, pursuit of ethical career paths, and positive contributions to organizations and society.

Furthermore, *Al-Tafa'ul* Achievement Motivation cultivates resilience and perseverance, as spiritually motivated individuals are more likely to endure hardship, view failure as growth opportunities, and understand challenges as part of a divine plan. Organizations that recognize and support this form of intrinsic motivation can foster a work environment that encourages holistic growth, allowing employees to reach their full potential while contributing to organizational success and social well-being.

Incorporating the principles of *Al-Tafa'ul* Achievement Motivation into career development frameworks can lead to more sustainable, meaningful, and impactful professional journeys. This concept is deeply rooted in Qur'anic teachings, which highlight the importance of optimism, hard work, sincere intention, and noble goals. Verses such as Surah At-Tawbah (9:51) promote trust in Allah amidst challenges, while Surah Al-Imran (3:159) and Surah Al-Bayyina (98:5) emphasize compassionate effort and pure intentions. Surah Al-Asr (103:2-3) reinforces that true success is attained through righteous deeds, truth, and patience.

Moreover, the Qur'an stresses that every action, including career pursuits, should be intended to seek Allah's pleasure, thereby transforming work into an act of worship. The importance of benefiting others is also underscored, as in Surah Al-Baqarah (2:261), which describes the immense reward for those who spend in the way of Allah. This supports the principle that a career should benefit not only oneself but also society. The Prophet Muhammad (peace be upon him) further reinforced this through hadiths, stating, "The best of people are those who are most beneficial to others" (HR. Ahmad, Thabrani), and, "Indeed, Allah loves that when one of you performs a task, he does it with excellence (itqan)" (HR. Thabrani). Surah Al-Insyirah (94:5-6) also assures believers that ease will

follow hardship, emphasizing the value of perseverance. Thus, *Al-Tafa'ul* Achievement Motivation, reflected through the dimensions of achievement guidance, achievement efficacy, achievement persistence, and achievement responsibility, is fully aligned with Islamic teachings. It guides individuals to integrate spiritual values into career development, transforming it into a form of worship and a means to deliver broad benefits to society.

## CONCLUSION

*Al-Tafa'ul* Achievement Motivation refers to the internal drive to attain the best possible achievements with an optimistic attitude, strong faith in Allah, and a determined spirit to pursue goals despite challenges. This motivation is manifested through four key dimensions: *Al-Tafa'ul* achievement guidance, efficacy, persistence, and responsibility. *Al-Tafa'ul* achievement guidance emphasizes striving for success by surrendering to Allah's will and aligning every step with His teachings. Rooted in the Qur'an, this principle highlights the importance of divine guidance through prayer, consultation (*shura*), gratitude, and reliance on Allah (*tawakkul*). For example, Surah Al-Baqarah (2:186) reminds believers that Allah is near and answers their prayers, while Surah Ash-Shura (42:38) underscores the value of collective decision-making guided by Islamic values. Believers are also encouraged to show gratitude (QS. Ibrahim: 7) and balance hard work with sincere trust in Allah (QS. At-Taubah: 51).

*Al-Tafa'ul* achievement efficacy reflects the confidence to strive for excellence with sincere intentions, aiming to please Allah above all. It integrates spiritual, moral, and professional dimensions, promoting wholehearted efforts with awareness that Allah observes all deeds (QS. At-Taubah: 105). The motivation here is not only for worldly success but also for eternal rewards, as affirmed in QS. Ash-Shura: 20. *Al-Tafa'ul* achievement persistence denotes the unwavering determination to keep moving forward, being thankful and fully aware of the responsibilities that come with success. This involves recognizing every achievement as a blessing and a trust from Allah (QS. Ibrahim: 7), and using it responsibly for personal and communal benefit (QS. Al-Munafiqun: 10). Persistence is fueled by the belief that Allah never wastes the efforts of those who do good (QS. Al-Kahf: 30).

*Al-Tafa'ul* achievement responsibility highlights the importance of gratitude, sincerity, and responsibility in managing one's accomplishments. It reflects the understanding that every success is a trust (*amanah*) that must be used wisely and in accordance with Islamic values. This includes self-control, calmness in facing challenges, and a commitment to benefit society while staying true to divine guidance. In essence, *Al-Tafa'ul* achievement motivation blends optimism, faith, and moral responsibility, forming a comprehensive Islamic framework for pursuing excellence in life and the hereafter.

The concept of *Al-Tafa'ul Achievement Motivation* extends achievement motivation theory by integrating spiritual values, particularly *taqwa*, *barakah*, *ikhtiar*, and *tawakal*. It presents motivation as a balance between human effort and trust in divine decree, while optimism and perseverance are grounded in faith. This perspective reframes failure as *ibtilla'* (a divine test) and obstacles as opportunities for growth, while viewing achievement, job satisfaction, and loyalty as expressions of spiritual purpose and worship. In professional contexts, motivation therefore extends beyond material rewards to encompass ethical conduct, resilience, meaningful work, and holistic development. Thus, *Al-Tafa'ul* offers a culturally relevant alternative to predominantly secular and

individualistic motivational perspectives, integrating psychological, professional, and spiritual dimensions for Muslim communities.

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