

**UNVEILING THE MOTIVATIONAL FORCES OF *IHSANI*
SPIRITUALITY:
(Implications for *Tabligh* Assembly of
Muhammadiyah in the East Java Region)**

Hairul Warizin^{1*}, Budiyanto², Suwitho³

¹ Doctoral Program in Management Science,
Indonesia School of Economics (STIESIA) Surabaya

^{2,3} Indonesia School of Economics (STIESIA) Surabaya

E-mail: ¹⁾ warizinhairul@gmail.com, ²⁾ budiyanto@stiesia.ac.id, ³⁾ suwitho@stiesia.ac.id

Abstract

The research investigates the significance of Ihsani spirituality in enhancing the human resources within the Tabligh Assembly of Muhammadiyah in the East Java region. Its primary objective is to comprehend how Ihsani spirituality serves as a driving force for the tabligh assembly and mubaligh in their efforts to improve human resources. This study aims to contribute to both theoretical understanding and practical application by evaluating the motivational impact of Ihsani spirituality on administrators and instructors within the Tabligh Assembly of Muhammadiyah. Additionally, it seeks to establish Ihsani spirituality as a proposition within the framework of Islamic motivation theory. To achieve these objectives, a qualitative approach is employed, focusing on examining the role of Ihsani spirituality as a motivator for mubaligh within Muhammadiyah in East Java. The research adopts a social constructivism philosophy and utilizes inductive methods such as interviews, observations, and text analysis. Key informants are selected based on their expertise and authority within the Tabligh Assembly. The study highlights the potency of Ihsani spirituality as a motivator for Muhammadiyah mubaligh, emphasizing its focus on the afterlife, Taqwa (piety) towards Allah, goodwill, and sincere acts of charity. The findings of the study ultimately conclude that Ihsani spirituality plays a crucial role in motivating Muhammadiyah mubaligh. By integrating Ihsani values into their daily lives, mubaligh can enhance their capabilities and develop strong principles, thereby contributing to the advancement of Islamic teachings and societal welfare.

Keywords: *Afterlife Oriented, Taqwa, Goodwill, Motivation*

1. INTRODUCTION

Muhammadiyah is the oldest modern Islamic movement in Indonesia, and it has continued to thrive and evolve since its establishment on November 18, 1912, in Yogyakarta, Indonesia. From its inception, Muhammadiyah has been committed to promoting and advancing the principles of Islam to create a genuinely Islamic society. Over the course of a century, Muhammadiyah has made significant contributions to Indonesian society, the nation, the state, and the advancement of Islam. To expand its reach, Muhammadiyah has established numerous profit-oriented charitable enterprises, with the aim of reinvesting all proceeds into the growth of the Muhammadiyah organization. Currently, Muhammadiyah is focused on establishing hospitals, primary and secondary schools, universities, orphanages, mosques, and other institutions.

Muhammadiyah, a prominent organization, boasts various infrastructure facilities that are crucial to its operations. However, its most valuable resource is its human capital, known as mubaligh. The organization's enduring success and growth over the past century

serve as an example for others. However, continuous improvement is essential within Muhammadiyah itself. Several areas necessitate enhancement, such as management practices, the caliber of human resources, educational standards, managerial competence, contemporary community service delivery, and the infrastructure for da'wah to prevent ideological conflicts among the mubaligh (Huda, 2018).

Mubaligh plays a crucial role in the Muhammadiyah association, serving as its vanguard by disseminating knowledge and promoting an appreciation of Islamic teachings that adhere to the principles of Muhammadiyah. They are responsible for fostering an inclusive and cohesive spiritual environment for all community members and attendees of Muhammadiyah-organized events, ensuring they feel at ease within the Muhammadiyah community.

A prior study asserted that the comprehensive endeavor to elevate the standard of educator resources within Muhammadiyah schools by guiding them with the "Ihsani Spirituality" must be pursued consistently and diligently. This initiative bolsters public confidence in the professionally managed educational institutions under Muhammadiyah's administration. To achieve this, it is crucial to standardize the enhancement of educator resources nationally through structured training programs that elevate the competency of educators within Muhammadiyah schools (Sholihin, 2018). Moreover, further investigation into Ihsani spirituality is warranted to establish standardized criteria that are applicable as a variable in enhancing human resource quality. Additionally, deeper research is required into the motivational factors driving Muhammadiyah mubaligh to conduct da'wah activities to enhance resource quality within the Muhammadiyah community in the East Java region through the framework of Ihsani spirituality.

In the Qur'an, various teachings concerning the concept of Ihsani are provided. Allah instructs His worshippers to engage in acts of Ihsani. The Word of Allah in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Surely Allah enjoins justice, kindness and the doing of good to kith and kin, and forbids all that is shameful, evil, and oppressive. He exhorts you so that you may be mindful."
(Q.S. An-Nahl: 90).

An expert in the field of tafseer, drawing upon the viewpoint of Ibn Mas'ud, posited that the Qur'anic verse from Surah An-Nahl, verse 90, serves as the ultimate clarification pertaining to all aspects of virtue and vice. The precepts of equity and Ihsani (admirable conduct) enshrined in this verse are esteemed, fundamental, and profoundly impact one's existence (Nashir, 2015).

Muslims who adhere to the principles of Ihsani are not trapped by worldly attachments such as material possessions and social status. They view the world as a cultivated field to enrich life, yet they do not allow themselves to be consumed by its allurements. They do not calculate reciprocity in their benevolent actions towards others, as they place their trust solely in God. Acts of kindness rooted in Ihsani are not limited to favorable circumstances; rather, they extend even to times of adversity and crisis.

Practitioners of Ihsani are instructed to extend kindness even to those who wrong them. While repaying kindness from those who do good is customary, demonstrating kindness towards those who inflict harm is indeed an extraordinary manifestation of Ihsani, transcending conventional norms. The virtue of Ihsani behavior lies in its essence and deep understanding of religious principles beyond the legal framework of Sharia. The teachings of Ihsani instill a sense of spiritual awareness, fostering a constant state of mindfulness under the watchful gaze of Allah.

The present study builds upon the work of Sholihin (2018) by focusing on Improvement Novelty. Although the concept of Ihsani spirituality was introduced, the research did not explore in depth the spiritual factors of Ihsani that can enhance human resource quality. Therefore, there is an opportunity to contribute to the field by introducing novelty that can serve as a basis for future research.

As per the explanation, this research intends to (1) recognize and assess the values of Ihsani Spirituality that operate as motivators for administrators of Tabligh Assembly of Muhammadiyah in enhancing human resources, (2) describe and evaluate how Ihsani Spirituality serves as a motivator for instructors within Tabligh Assembly of Muhammadiyah to improve human resources, and (3) formulate Ihsani spirituality as a proposition within motivation theory from an Islamic perspective.

This study is designed to further our comprehension of the function of Ihsani spirituality in inspiring administrators and instructors within the Tabligh Assembly of Muhammadiyah to improve human resources. Additionally, it aims to aid in developing a theoretical framework that merges Islamic principles with motivation theory, providing beneficial insights for academia and practitioners.

2. LITERATURE REVIEW

2.1. Motivation from an Islamic Perspective

According to the Islamic perspective, motivation is a person's intention to do something. In the Quran and Al Hadith, many verses motivate human life, including:

Motivation to enact change: Surah Ar-Ra'd verse 11

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ اللَّهَ أَمَرَ مَنْ يَحْفَظُونَهُ خَلْفَهُ وَمِنْ يَدَيْهِ بَيْنَ مَنْ مَعْقَبَتٍ لَهُ
مَرَدٍّ فَلَا سُوْءًا بِقَوْمٍ إِلَّا رَادَّ وَإِذَا بَانَفُسِهِمْ مَا يُغَيِّرُوا حَتَّى بِقَوْمٍ مَا يُغَيِّرُ
۱۱ وَالْ مِنْ دُونِهِ مَنْ لَهُمْ وَمَا لَهُ

"For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state (of favor) until they change their own state (of faith). And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him"

Motivation when faced with adversity: Surah As-Sharh verse 1 – 8

لَكَ وَرَفَعْنَا ٣ ظَهْرَكَ أَنْقَضَ الَّذِي ٢ وَزَرَّكَ عَنْكَ وَوَضَعْنَا ١ صَدْرَكَ لَكَ نَشْرَحَ أَلَمَ
وَإِلَى ٧ فَانْصَبْ فَرَعْتَ فَإِذَا ٦ يُسْرًا أَلْعَسِرَ مَعَ إِنَّ ٥ يُسْرًا أَلْعَسِرَ مَعَ فَإِنَّ ٤ ذِكْرَكَ
٨ فَأَرْغَبْ رَبِّكَ

"1. Have We not uplifted your heart for you (O Prophet), 2. relieved you of the burden, 3. which weighed so heavily on your back, 4. and elevated your renown for you? 5. So, surely with hardship comes ease. 6. Surely with (that) hardship comes (more) ease. 7. So once you have fulfilled (your duty), strive (in devotion), 8. turning to your Lord (alone) with hope. "

Motivation when facing disaster: Surah Al-Baqarah verse 155 – 157

وَبَشِّرِ الثَّمَرَاتِ وَالْأَنْفُسَ الْأَمْوَالِ مِنَ وَنَقْصٍ وَالْجُوعِ الْخَوْفِ مِنْ بَشِيرٍ ١٥٥ وَلَنَبْلُوَنَّكُمْ
عَلَيْهِمْ أُولَئِكَ ١٥٦ رَجِعُونَ إِلَيْهِ وَإِنَّا لِلَّهِ إِنَّا قَالُوا مُصِيبَةٌ ١٥٧ أَصَابَتْهُمْ إِذَا الَّذِينَ ١٥٥ الصَّابِرِينَ
١٥٧ أَلْمَهْتَدُونَ هُمْ وَأُولَئِكَ وَرَحْمَةٌ ١٥٧ رَّبِّهِمْ مَنْ صَلَوَاتٍ

"155. We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure, 156. who say, when struck by a disaster, "Surely to Allah we belong and to Him we will (all) return.", 157. They are the ones who will receive Allah's blessings and mercy. And it is they who are (rightly) guided."

Motivation in studying: Surah Al-Mujadila verse 11

أَنْشُرُوا قِيلَ وَإِذَا لَكُمْ اللَّهُ يَفْسَحْ فَأَفْسَحُوا أَلْمَجَالِسِ فِي تَفَسَّحُوا لَكُمْ قِيلَ إِذَا ءَامَنُوا الَّذِينَ يَأَيُّهَا
١١ خَيْرٌ تَعْمَلُونَ بِمَا وَاللَّهُ دَرَجَاتٍ الْعِلْمِ أَوْتُوا وَالَّذِينَ مِنْكُمْ ءَامَنُوا الَّذِينَ اللَّهُ يَرْفَعُ فَاَنْشُرُوا

"O believers! When you are told to make room in gatherings, then do so. Allah will make room for you (in His grace). And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and (raise) those gifted with knowledge in rank. And Allah is All-Aware of what you do."

Many more verses essentially encourage humans to maintain optimism in facing life's challenges and to enhance the quality of life by continually striving for improvement, benefiting fellow beings, and advancing knowledge.

2.2. The Understanding of Ihsani Spirituality

Ihsani spirituality encompasses self-motivation rooted in values that extend beyond mere morality, serving as a central tenet of Islamic teachings that encourage the pursuit of ultimate and transcendent goodness. The revival of Ihsani Spirituality is crucial, as it offers a sacred sanctuary, providing solace to individuals spiritually drained by the

numerous psychological challenges of modern life. Furthermore, *Ihsani Spirituality* provides contemporary humanity and society with precise and adaptable guidance necessary for navigating the intricacies of contemporary existence and contributing to the construction of an ideal civilization. This ensures that individuals or communities of faith do not withdraw into *uzlah* (seclusion from modern life) (Sholihin, 2018)

Ihsani spirituality has been typically regarded as a spiritual idea within civilization. This perspective is intimately connected with the meaning of worship, as revealed in the hadith narrated by Umar bin Khattab's companions, which encapsulates Faith, Islam, and *Ihsan*. This understanding has given rise to both spiritualistic and formalistic religious practices, frequently leading to moral inadequacies in personal and social domains that stray from the Islamic ideal of mercy to all creation (*Rahmatan lil-'alamin*).

An integral aspect of the ethical values within Islamic morals for Muhammadiyah is the assertion that the embodiment of morality through charity represents the ultimate objective of Islamic teachings. This perspective is evident in the pronouncements of Muhammadiyah's leaders, affirming that Islamic teachings governing human conduct are not confined to mere textual exposition but manifest in everyday lived experiences. This viewpoint underpins the philosophy of Muhammadiyah praxis as a charitable movement. Philosophically, praxis is further expounded through various manifestations, all demonstrating tangible actions (Jainuri & Fuad, 2002).

Ihsani spirituality aligns with the constructivist educational paradigm, prioritizing students' comprehension and problem-solving abilities within their understanding. The strategic process involves both deductive and inductive thinking approaches. Through deductive thinking, students grasp the underlying principles of encountered facts or field data, followed by an inductive process where these facts or data are analyzed. However, teachers must go beyond imparting knowledge and facilitating students' experiences, enabling them to garner valuable insights for navigating life's challenges. From this perspective, education is perceived as a dual process that encompasses the transfer of both knowledge and experiences (Maliki, 2010).

2.3. Human Resources in Islamic Perspectives

Humans are distinguished beings, possessing exceptional abilities and occupying a supreme status among all other living organisms, as they have been designated as God's representatives (*khalifa*) on earth. Islam promotes that humans should be held in high esteem and accorded a dignified position. Hence, everyone has comprehensive intellect, emotions, and physical capabilities. This inborn flawlessness is intended to empower humans to nurture and employ all their inherent potential to the utmost extent, both as individuals and as a community.

The Qur'an praises the lofty status of humanity through various epithets, depicting humans as discerning, elegant, inventive, and industrious creatures. They are portrayed as guardians of the earth, entrusted with embodying God's will and prudently managing the natural realm. Endowed with singular talents and faculties, humans are elevated above other beings, inheriting the earth's bounties and tasked with judiciously utilizing its resources. They are portrayed as masters of nature, capable of harnessing its riches for their betterment. Moreover, humans are portrayed as trustees responsible for safeguarding the planet for future generations. Throughout history, humans have exhibited their unparalleled capacity to integrate diverse natural, human, and technological resources, resulting in significant advancements and a cultivated society. This pursuit of human

perfection seeks to empower individuals to flourish and contribute effectively to societal development, thereby realizing their full potential and fostering collective progress (Al-Qardhawy, 1999).

Islam holds humanity in the highest regard, as demonstrated by its foundational texts, the Qur'an and al-Hadith, which present a comprehensive understanding of human nature. According to this belief system, divine qualities are thought to be present within humans, reflecting the admirable characteristics of God. However, throughout history, philosophers have had varying perspectives on which aspects of human potential require nurturing. Examining the past reveals differing viewpoints, such as the Spartan society in Ancient Greece, which focused on cultivating physical strength. At the same time, Athenian culture prioritized the development of intellectual abilities (Langgulung, 1986).

The text discusses classifying human potential into two domains: physical and spiritual. However, some educational philosophers, such as Barmawie Umary, propose a more refined perspective on human spiritual potential, divided into four essential elements: spirit, *qolb* (heart), *nafs* (soul), and reason. According to this view, God created humans to receive and implement divine teachings and hold a noble position. To maintain this nobility and develop a virtuous character, Allah has provided humans with reason and emotions, allowing them to acquire and apply knowledge and enrich their understanding and cultural development. Thus, humanity's lofty status as noble beings is attributed to their capacity for reason and emotion and their pursuit of knowledge and devotion to the Creator (Daradjat, 2012).

Human resources that are devoid of religious values often drive individuals toward the pursuit of worldly pleasures or hedonism. When hedonism becomes pervasive, it can lead to the unchecked exploitation of nature with no regard for responsibility and even result in the oppression of fellow humans. Therefore, human resource development based on Islamic principles aims to nurture individuals with noble morals devoted to worshipping Allah and spreading mercy throughout the universe. This aligns with the Islamic concept of human resource development, which underscores the significance of fostering spirituality and righteousness in individuals (Noor, 2008).

2.4. Previous Literature

Previous literature has uncovered that individuals who engage in meditation and transcendental thought can enhance their endurance. It is asserted that during deep meditation, the soul reaches a state of peak tranquility capable of withstanding all emotions and complexities of the mind. Practitioners of meditation or *dhikr* often experience profound psychological transformations, including a heightened sense of calmness, expanded personal insight, and a profound sense of inspiration that fosters intimate relationships, optimism, and clarity of thought. This transcendent feeling transcends the material realm and is universally experienced among worshippers worldwide, demonstrating its truthfulness through shared spiritual experiences and knowledge acquisition through meaningful vibrations (Badri, 1996).

Early literature examines the correlation between devout prayer and daily behavior. According to this perspective, engaging in prayer with calmness, relaxation, and unhurriedness while fully perceiving and embodying each uttered sentence leads to direct pleasure during prayer. Correctly performed prayer and regulated breathing induce warmth and comfort throughout the body, leaving one feeling rejuvenated both during and after prayer. Moreover, properly conducted prayers are believed to potentially lower

blood pressure, with noticeable effects on daily life. Indicators of the efficacy of solemn prayer include a heightened sense of refreshment and relaxation during and after prayer, a feeling of pleasure and joy during prayer, and a sense of tranquility and focus in both heart and mind while reciting prayers (Sangkan et al., 2006).

Previous research perceives Islamic spirituality as a response to contemporary challenges and an indispensable historical imperative spanning past, present, and future. Looking ahead, spirituality is deemed essential for integrating symbolic-individual dynamics with practical-structural piety and function in three key capacities: emancipation, liberation, and transcendence (Masturin, 2012).

Furthermore, research focusing on enhancing the quality of educator resources through *Ihsani Spirituality* concludes that establishing *Ihsani* spirituality as a national standard is imperative. This entails developing training guidelines to enhance educators' competence within Muhammadiyah schools. By doing so, Muhammadiyah educational institutions across Indonesia can ensure the presence of proficient educators committed to fostering holistic development among their students.

3. RESEARCH METHODS

This research utilizes a qualitative approach to explore the role of *Ihsani* spirituality as a motivator for mubaligh within the Muhammadiyah community in the East Java region. The interpretive framework guiding this study is based on the philosophical assumption of social constructivism, which employs inductive methods to derive new ideas from sources such as interviews, observations, and text analyses (Creswell & Creswell, 2017).

The Tabligh Assembly of Muhammadiyah in the East Java region is selected as the unit of analysis for this research, chosen purposively based on several factors. Firstly, the assembly operates with a structured hierarchy extending to the sub-district level. Secondly, the management of this assembly consists of active da'wah practitioners. Lastly, as da'wah practitioners, members of the Tabligh Assembly of Muhammadiyah in the East Java region are tasked with continually enhancing human resource potential.

Data collection procedures are carried out systematically and standardized, utilizing methods such as interviews with the management and mubaligh of the Tabligh Assembly, field observations of members, and limited discussions with Muhammadiyah mubaligh. Secondary data are also obtained from official published documents, including archives at the Muhammadiyah Executive Office in the East Java region, the Literature Assembly of Muhammadiyah in the East Java region, and the Muhammadiyah University Library in the East Java region.

Table 1. Research Informant

No	Name	Position
1.	Dr. Muhammad Sholihin, MSDM	Vice Chairman MRL
2.	Abdul Basith, LC., M.Pd.I	Chairman TA-MRL
3.	KH. Drs. Najih Ihsan, M.Si	Field Chairman of HR
4.	Dr. Sholikhul Huda, M.Fil.I	Vice Chairman TA-MRL
5.	Dr. Samsul Maarif, M.PSDM	Vice Chairman TA-MRL
6.	Dr. Slamet Mulyono R., M.Si	Vice Chairman TA-MRL

(MRL: Muhammadiyah Regional Leader; TA: *Tabligh* Assembly; HR: Human Resource)

Source: Authors (2024)

In this study, key informants were selected through self-reporting, which is based on the personal beliefs of the researcher and organizational authority within the *Tabligh* Assembly. Key informants in this study will be chosen according to the criteria proposed by the researcher, as outlined in Table 1. These key informants deeply understand the *Tabligh* Assembly, its organizational structure, and its mission. They are regarded as credible sources of information within the organization. They may include members of the assembly's management, experienced *mubaligh*, or individuals with significant involvement in their activities.

4. RESULTS AND DISCUSSION

4.1. Research Results

4.1.1. Ihsan as a Pillar of Religion

Ihsan is a fundamental principle in Islamic teachings, which every Muslim is expected to uphold. As a Muhammadiyah missionary, it is essential to incorporate Ihsan into daily life, as emphasized by KH. Najih:

"Ihsan is a teaching that must underlie all Muhammadiyah missionary activities, both individual and social. Because as a missionary, one should not give something that is only average, but must have totality and exceed the expectations of the pilgrims."

Dr. Samsul Maarif conveyed the same thing:

"... The individual pretext of Muhammadiyah mubaligh must be implemented in social excuses and carried out in the joints of life, not only in the field of ubudiyah but also in society."

Ihsan behavior must be owned by Muhammadiyah *mubaligh*. In everyday life, *Ihsan* is a tool of individual control so as not to do something wrong, and it always invites goodness. As conveyed by KH. Najih Ihsan:

"... If one is aware of the definition of Ihsan, then he will not do what Allah forbids because he feels that all his actions cannot be separated from His supervision, and worship is not because he wants to be praised by others."

Islam teaches optimism to its people when facing life in the world. All conditions experienced must be thanked because they are a gift from Allah. When facing a disaster or difficulty, always be patient because they believe that there must be ease every time there is difficulty. As stated by Dr. Slamet Mulyono:

"... A Muslim does not have a pessimistic nature, let alone a mubaligh, because all his life activities have been handed over to Allah, and he only hopes for Allah's pleasure, which is selfless to humans, and does everything sincerely. The believer is always grateful if he can find happiness in any form. If he faces trials, he will be patient, so there is no reason not to be optimistic about living in the world."

Experts have presented many theories of motivation to improve human resources. However, few have discussed motivation derived from aspects of spirituality. As one of the pillars of the foundation of Muslim charity, *Ihsan* is a spiritual aspect that needs to be elaborated upon for easy understanding and implementation in everyday life.

The following text discusses the relationship between management theories and *Ihsani* spirituality in this study. One of the theories under consideration is value-based management. This theory explains the generation of value within an organization through interconnected factors called value drivers, and it describes the cause-and-effect relationships in organizational processes using action plans. Moreover, it motivates adherence to the plan by setting targets and implementing a reward system (Ittner & Larcker, 2001). The notion of value-based management is characterized as a comprehensive management control system that is intended to align the entire organization with the ultimate objective of maximizing shareholder value, as has been discussed in numerous studies (Firk et al., 2016; Schultze et al., 2018). Additionally, the concept of *ihsani* spirituality is closely linked to the principles of servant leadership theory. According to this theory, it is the responsibility of leaders to prioritize the needs and interests of their subordinates over their own personal interests (Greenleaf, 2019). One of the main ways that servant leadership is thought to impact crucial individual, group, unit, and organizational results is by encouraging followers to participate in serving behaviors (Greenleaf, 2019; Liden et al., 2014).

To recognize and acknowledge God's presence in every activity is to realize that He is all-seeing, even though humans, as creatures, cannot see Him. When the spiritual values of *Ihsani* are embedded within an individual, they are motivated to strive for excellence.

The characteristics of *Ihsani* spirituality that can influence one's paradigm of thinking and perspective on daily activities, encouraging them to strive for excellence, demonstrate compassion for the environment, and engage in philanthropy, include:

a. Afterlife Oriented

Life oriented towards the afterlife tends to instill calmness and productivity in individuals, as every action is consciously evaluated in terms of its consequences, leading to avoidance of non-virtuous deeds. A productive individual aspires for rewards in the afterlife, transcending mundane routines. For a Muslim, being mindful of the spiritual dimension of activities directed towards the Hereafter brings happiness in both the worldly and spiritual realms.

In essence, while fulfilling daily responsibilities for sustenance, provisions for the hereafter are also considered. This approach aligns with the commandment of Allah in the Qur'an, specifically in Surah Al-Qasas, verse 77:

اللَّهُ أَحْسَنَ كَمَا وَأَحْسِنَ الدُّنْيَا مِنْ نَصِيكَ تَنَسَّ وَلَا الْآخِرَةَ الدَّارَ اللَّهُ ءَاتَاكَ فِيمَا وَابْتَغِ
الْمُفْسِدِينَ يُجِبُ لَا إِلَهَ إِلَّا الْأَرْضُ فِي الْفَسَادِ تَبَغَّ وَلَا إِلَهَ إِلَّا

"Rather, seek the (reward) of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good (to others) as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors."

Muhammadiyah *mubaligh* is constantly focused on their efforts to conduct da'wah activities to achieve rewards and pleasure in the afterlife rather than seek material gains or human praise. The chairman of the *Tabligh* Assembly conveyed this message.:

"... mubaligh must be oriented towards the afterlife, not focused on the envelope (monetary gain)."

b. Taqwa to Allah

Taqwa refers to consistently observance of Allah's commandments and avoiding His prohibitions. Those who demonstrate unwavering devotion to His path, with complete obedience, often receive divine assistance from unexpected sources.

The two aspects of piety encompassed in this concept are the adherence to divine commandments and the avoidance of prohibited actions, as well as a Muslim's conscientious commitment to the faith they profess and pledge allegiance to. A devout individual demonstrates responsibility in fulfilling all duties and trusts bestowed upon them in their endeavors.

c. Goodwill

Individuals who diligently engage in work typically commence with honorable and righteous intentions. It is essential to rectify one's intentions prior to embarking on any task, as these intentions serve as a motivator, aligning one's actions with their intended purpose. If the intention is solely to acquire worldly gains, then that is all that will be achieved. However, if the work is intended as an act of worship to Allah, then rewards will be granted from His side.

Prophet Muhammad PBUH emphasized the significance of intentions, as narrated by Imam Bukhari and Imam Muslim from Abu Hurayrah:

"... All deeds are judged by their intentions, and a person will receive what they intended. Whoever migrates for the sake of Allah and His Messenger will have their migration accepted by Allah and His Messenger. In contrast, those who migrate for worldly gains or marriage will attain only what they sought."

This hadith highlights the importance of one's initial intention in determining the value of their actions. As Muslims, we are encouraged to dedicate all our endeavors solely to the sake of Allah. It is imperative to prioritize the interests of the hereafter over worldly pursuits. For if the objective is worldly, only worldly gains will be attained, whereas if the focus is on the hereafter, both the afterlife and worldly blessings will be obtained.

d. Sincerely Give Alms

The sincerity of the heart in charitable deeds determines whether human actions are accepted. Sincerity is the most vital teaching of Islam, as it dictates the outcome of one's deeds; if performed sincerely, they are deemed as rewards in the eyes of Allah, whereas insincerity renders them mere acts of obedience.

Sincerity, in its truest sense, entails purity, clarity, and sanctity, whether in tangible or intangible forms. Conceptually, it involves purifying the heart to approach worship with utmost solemnity, solely for the sake of Allah. Therefore, sincerity can be understood

as an attitude that directs intentions solely towards Allah in daily activities, devoid of ostentation or the desire for human praise.

Allah commands sincerity in worship, as stated in the Quran, Surah Al-Bayyinah, verse 5:

هَ الْقِيَمَةُ دِينُ وَذَلِكَ الزَّكَاةَ وَيُؤْتُوا الصَّلَاةَ وَيُقِيمُوا حَقَّ الدِّينِ لَهُ مُخْلِصِينَ اللَّهَ لِيَعْبُدُوا إِلَّا أَمْرًا وَمَا

"Even though they were only commanded to worship Allah (alone) with sincere devotion to Him in all uprightness, establish prayer, and pay alms-tax. That is the upright Way."

4.1.2. Improving the Quality of Human Resources

Enhancing the capabilities of the *mubaligh* is essential to ensure that da'wah material remains diverse and adapts to the requirements of contemporary society. Recognizing the value of improving the quality of human resources, missionaries are keen to pursue higher education or participate in the various training programs provided by the *Tabligh* Assembly of Muhammadiyah in the East Java region.

It is crucial to align one's intentions in the workplace as they can serve to motivate an individual to carry out tasks with a specific purpose. If the intention is solely to acquire worldly gains, then that is all that will be achieved. However, if the work is performed as an act of worship to God, it will be rewarded accordingly.

The role of the *Tabligh* Assembly and the Leadership of Muhammadiyah in efforts to improve the quality of human resources is to encourage missionaries to continue further education at higher strata. As Dr. Shalihin said:

"... mubaligh must always upgrade their knowledge. We encourage them to continue their studies at a higher level. Consequently, many Muhammadiyah missionaries have completed doctoral degrees. If the missionary is highly educated, the congregation is better at listening to his lectures because his rhetoric is good and his insight is broad."

Dr. Samsul Maarif said the same during an interview at his home:

"... A person's education affects their worldview, thinking, and communication style. That is why the mubaligh must always improve their abilities by attending various kinds of training and striving to continue schooling until they achieve the highest level of doctorate. This ensures that mubaligh have increasing capabilities and convey higher quality messages."

4.1.3. Propositions of Islamic Motivation Theory

Based on the outcomes of research and discourse regarding *Ihsani* spirituality as a driving force for enhancing the caliber of human resources, the worth of *Ihsani* spirituality may be extracted, which can supplement traditional motivation theory. This study presents the hypothesis of Islamic motivation theory, specifically *Ihsani* spirituality, which encompasses the following elements: 1. Afterlife oriented, 2. *Taqwa* to Allah, 3. Goodwill, 4. Sincerely Give Alms. At least those four things can motivate you in life.

5. CONCLUSION

Understanding the significance of *Ihsan* is a key element of Islamic teachings, following the recognition of the fundamentals of faith and the pillars of Islam. *Ihsan* serves as a mechanism for implementing these fundamentals, emphasizing the need for *Ihsani* spirituality to be integrated into daily life. It is crucial to recognize the significance of *Ihsani* spirituality in shaping moral behavior and benevolent actions in this context.

Researchers have identified at least four values in *Ihsani* spirituality within the *Tabligh* Assembly of Muhammadiyah in East Java region serve as motivators for human resources. The study concluded that afterlife orientation motivates *mubaligh of Tabligh* Assembly of Muhammadiyah in the East Java region. The study concluded that *taqwa* to Allah motivates *mubaligh of Tabligh* Assembly of Muhammadiyah in the East Java region. The study concluded that goodwill motivates *mubaligh of Tabligh* Assembly of Muhammadiyah in the East Java region. The study concluded that sincerely give alms motivates *mubaligh of Tabligh* Assembly of Muhammadiyah in the East Java region.

Furthermore, the findings on the benefits and significance of improving human resource quality through *Ihsani* spirituality indicate that missionaries can improve their capabilities, explore their potential, and develop strong principles in their actions after being motivated by the values of *Ihsani* spirituality. When individuals act with sincere intentions, seeking only the pleasure of Allah SWT and focusing on the afterlife, they are inclined to perform better. The increase in human resources driven by the spirit of *Ihsani* can be observed from various aspects, including enhancing missionary knowledge and developing ideological and attitudinal strengths.

From the research results and discussions on *Ihsani* spirituality as a motivator for improving human resource quality, it is evident that the values of *Ihsani* spirituality can complement conventional motivation theories. This study proposes the concept of an Islamic motivation theory, namely *Ihsani* spirituality, which encompasses being oriented towards the afterlife, devotion to Allah, maintaining good intentions, and practicing sincere charity, and these aspects collectively motivate in life.

Further research and scholarly discussion could delve deeper into the concept of *ihsani* spirituality as a foundational aspect of Islamic motivation theory. Longitudinal research designs could be implemented to examine the long-term effects of *ihsani* spirituality on human resource development and organizational outcomes, providing insights into the sustainability and effectiveness of integrating spiritual values into management practices. Managers and leaders can integrate the values of *ihsani* spirituality into the organizational culture through training and workshops. Emphasizing *ihsani* spirituality can foster a sense of purpose and ethical conduct among employees. Managers can also encourage continuous improvement and self-reflection among employees by incorporating principles of *ihsani* spirituality into performance evaluation and development plans, fostering a culture of learning, growth, and moral responsibility within the organization.

REFERENCES

- Al-Qardhawy, Y. (1999). *Pedoman Bernegara Dalam Perspektif Islam. Diterjemahkan Oleh Suhardi, Kathur. Jakarta: Pustaka Al-Kautsar.*
- Badri, M. (1996). *Tafakur : Perspektif Psikologi Islam (1st ed.). Remaja Rosda Karya.*
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and*

- mixed methods approaches*. Sage publications.
- Daradjat, Z. (2012). *Ilmu Pendidikan Islam*. Bumi Aksara.
- Firk, S., Schrapp, S., & Wolff, M. (2016). Drivers of value creation—The role of value-based management and underlying institutions. *Management Accounting Research*, 33, 42–60.
- Greenleaf, R. K. (2019). *The Servant as Leader*. In *Leadership*. <https://doi.org/10.2307/j.ctvpg85tk.36>.
- Huda, S. (2018). *The Clash Of Ideology Muhammadiyah (Pertarungan Ideologi Moderat versus Radikal)*. Semesta Ilmu.
- Ittner, C. D., & Larcker, D. F. (2001). Assessing empirical research in managerial accounting: a value-based management perspective. *Journal of Accounting and Economics*, 32(1–3), 349–410.
- Jainuri, A., & Fuad, A. N. (2002). *Ideologi kaum reformis: Melacak pandangan keagamaan muhammadiyah periode awal*. Lembaga Pengkajian Agama dan Masyarakat (LPAM).
- Langguglung, H. (1986). *Manusia dan pendidikan: Suatu analisa psikologi, filsafat dan pendidikan*. (No Title).
- Liden, R. C., Panaccio, A., Meuser, J. D., Hu, J., & Wayne, S. (2014). 17 Servant leadership: antecedents, processes, and outcomes. *The Oxford Handbook of Leadership and Organizations*, 357–379.
- Maliki, Z. (2010). *Sosiologi pendidikan*.
- Masturin, M. (2012). Nilai-Nilai Sosial Budaya Islam Upaya Merajut Kembali “Spiritualitas” Yang Hilang. *Kalam*, 6(1), 197–216.
- Nashir, H. (2015). *Dinamisasi gerakan Muhammadiyah: agenda strategis abad kedua*. Suara Muhammadiyah.
- Noor, W. (2008). *Efektivitas Manajemen Sumber Daya Manusia di Lembaga Pendidikan Islam dalam Peningkatan Mutu*. UIN Sunan Kalijaga.
- Sangkan, A., Mardianto, & Yusdeka. (2006). *Berguru kepada Allah: menghidupkan kecerdasan emosional dan spiritual*. Patrap Thursina Sejati.
- Schultze, W., List, T., Schabert, B., & Dinh, T. (2018). Economic consequences of implementing and communicating value based management systems. *Journal of Business Finance & Accounting*, 45(5–6), 511–543.
- Sholihin, M. (2018). *Peningkatan Kualitas Sumber Daya Pendidik melalui Spiritualitas Ihsani (Studi Kasus di SD Muhammadiyah 4 Pucang, Surabaya)* (Doctoral Dissertation).

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).