ORIGINAL ARTICLES

Comparison Of Western Motivation Theories With Islamic Method

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ABSTRACT

This article presents the excellence methodology of al-Targhib and al-Tarhib, according to the Qur'an against the Western motivation theory. The privileges mentioned in the Quran and al-Hadith, as well as practiced by the Companions in delivering the message of God, led by the Messenger's. This effort is the medium to those involved in missionary Islamiyya.

Key words:

Introduction

Islam is one of the major religion in the world which possesses a dynamic characteristics in its teaching. (M.Z.M Zin, 2011) Perfection of Islam in dealing with issues related to motivation through the Quran is inevitable. Al-Targhib and Al-Tarhib concept is the optimum explanation for motivation purpose. Al-Targhib itself is a form of encouragement and motivation to constantly improve human devotion and worship to God. It intended as a righteous reward and founded in the two primary sources of Islam, al-Qur'an and al-Hadith. The sincerity, veracity, encouragement and faith in the practice are Al-targhib's example. (al-Mundhri, n.d) While Al-Tarhib is a form remembrance to abstain from any form of vices, whether apparently or inward. (Al-Imrani, 1983)

According to the Dictionary of Islamic terms, al-targhib means attract attention and encourage the pursuit of obedience to God. Meanwhile, al-tarhib also means threat and fear of Allah prohibited. Targhib is defined as containing a threat or suspicion of those who reject Islamic law. (Moh. E. Hasim, 1987)

In terms of language, al-targhib interpreted the sense of the stimulus, while al-tarhib represent the sense of impendence (warning). (A. Hafiz Anshari A. Z., 1981) It is often referred to an inducement or motivation. According to the Kamus Dewan, (Noresah bt. Baharom, 1996) the stimulus is used to create feelings of indignation and exhilaration. Inspiring is meant to encourage.

Materials And Methods

Al-Targhib and Western Motivation Theories:

Motivational theories have been introduced by a western scholar named Vroom. (Flippo. Edwin B, 1984) It established within the organization, aimed to provide enthusiasm, motivation, encouragement and to intensify the organization staff achieving goals.

Motivation is the actuator to the willingness and desire to succeed. It is also said to be plans in the stimulus to achieve success or refrain from failure. Motivated people mean it successfully acquired the strength to achieve excellence in life and the Hereafter. (Saedah Siraj et al, 1996)

Psychologists view human behavior is influenced by several factors such as instinct, the environmental and motivate people to act. This combination influenced and achieved a particular purpose, known as motivation.
There are obstacles that hinder the achievement of desired goals. Through motivation, one intensified efforts to overcome it and strive to achieve the purpose.

**Comparison between Theory of Motivation with the Concept of al-Targhib:**

Both are similar in concept as introduced for the purpose of the goal to inspire and motivate a person to work and worship. In the theory of motivation, a person who excelled in service will be given a decent and promotions. While the concept of al-targhib, a person who work righteousness will be rewarded.

However, al-targhib concept is unique and superior compared to the theoretical motivation for it not only promising a temporal nature (material), but also contain reward of paradise. This contrasts with the theory of motivation, that can sustain without material reward or retaliation related to the reward in the hereafter. al-Targhib concept totally complete, created from God, not as the theory of motivation that is created by man.

Motivation theory only inspired a person to increase productivity, without compromising on moral values in the discharge of its duties. With these drawbacks, the existence of accepting bribes, commit fraud and other crimes. This contrasts with Islam, as al-targhib promised reward and motivate people. It also emphasizes the question of morals and ethics. As such, constitute an offense in Islam if a person commits an act of disobedience and sin, even if the objective was to bring the truth.

In conclusion, the motivation may be equated with the al-targhib and al-tarhib itself. If the motivation is towards goodness as required by Islam, it is al-targhib. Conversely, if the motivation was to keep people from harm and prevent people from committing acts prohibited by religion, then it can be equated with al-tarhib. The difference is in terms of purpose, because the motivation given by psychologists looked at the world view. Meanwhile, al-targhib and al-tarhib purpose from the balanced view in the world and the hereafter.

**Results:**

**Al-Targhib dan al-Tarhib wisdom to the human:**

- Every creation has certain wisdom and benefits. Similarly, the al-al-tarhib targhib and found in the Holy Qur'an and hadith Allah's Apostle:
  1. With the al-targhib, encouragement for positive demeanor can be renewed.
  2. Al-Targhrib encourage to avert wickedness and sinful, or reduce and eventually replace all the weaknesses.
  3. Believes the al-tarhib and al-targhib concept ascertain human to state in faithful, obedient and loyal to God.
  4. Al- Targhib and al-tarhib prevent people from despair, weary and constantly implement sin.
  5. Perceiving rewards and gained the afterlife fear and the probability of possibilities that occur.
  6. Confidence that eternal life is the abode and therein lies the promises of God will be fulfilled. God's Word which means: 
    "but the Everlasting Life is better and more enduring", (al-Qur'an, al-A'la, 87 : 17.)
  7. Sensitize and convince people that all the practices, actions and their deeds in the world will be held accountable by God. (Bey Ariffin, 1983)
  8. The main purpose of al-targhib is to achieve the pleasure and mercy of Allah. While al-tarhib purposed is to remind regarding the wrath and the punishment of the hereafter by Allah SWT. (Zaydan, 1972)

**Discussion:**

Al-targhib and al-tarhib characterize about heaven and hell. This aimed at encouraging people to sensitize and frightening. Heaven as described in the Qur'an is the reward reflects. Meanwhile, hell indicates the evil deeds consideration. The Qur'an describes heaven in the form of parables such as the word of God:

A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels? (al-Qur’an, Muhammad, 47 : 15.)

About hell is represented in the most horrific as the word of God:

And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel of men and stones (al-Qur’an, al- Baqarah, 2 : 24)

Allah describes the consideration that given to humans in the afterlife. As mentioned, the Qur'an is full about vengeance. The reward is a motivator to people to obedience, forbearance and patience for all calamities. As a reward to those who are loyal and steadfast, Allah SWT described the advantage for exhilarate and feeling anxious tranquil.
While hell is a warning and a threat from Allah SWT, which will befall those who do sins and neglect the errand. By telling the hell retribution, people will be fear of Allah and do not want the feeling of doeth wrong but encourage them to do obedience.

Imam al-Shatibi once said:

"If found in the Qur’an, al-targhib alongside al-tarhib, whether accompanying or referred to earlier, or in the form of difference or vice versa, thus also hope comes with fear. Discussion on getting people to practice their heavenly reward, which is an encouragement, and mentioned the hell with adverse practices represent a threat. All this back to the nature of hope and fear ". (al-Mundhiri)

Beauty of the world can inspire people's hearts, until caused humans to negligent the Hereafter. Therefore, people should be cautioned to capable eliminate themselves from worldly life that can distract from thinking about the hereafter. However, the removal didn’t occur simultaneously. Explanation is required, when compared to the convenience and luxury of the Hereafter should be emphasized. Qur'an has described it and it is invitation to a Muslim to think and select it. Thus, not only the Muslims would be attracted, but also deprives the non-Muslims interested. Next, it is hoped to attract in believing the truth value of the last comparison. (Zaydan, 1972)

Implementation of the al-Targhib and al-Tarhib:

The preacher should understand, examine, essence and practice the al-Targhib and al-Tarhib methodology in implementing the missionary work. In this context, Allah says in Surah al-Maidah, verse 4, which means:

“They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.”

In order to convey the message of Allah, the prophets constantly according to the method, that articulated by Allah in terms of al-Targhib and al-Tarhib. Rasulullah SAW using this instrument while preaching in Mecca and Medina.

In addition, there are four additional privileges in the Holy Qur`an that not found in other scriptures:

a. Rububiyyah (features derived from God)
b. Syumul (complete)
c. Khitam (Finish)

1. Rububiyyah (features derived from Allah)

Da'wah Islamiyya based on al-Qur`an and al-Sunnah towards the vision to the form of rububiyyah. Allah SWT be perfect at, its attributes, all acts and is capable of even in impossible situations.

Among the benefits derived from the form missionary rububiyyah are as follows:

a. Survived contradiction and disagreement within the ummah.
b. Clarification on Islamic justice is free from fraud and in accordance with desires that are not accepted by the human mind.
c. Rububiyyah method has a purity of glory.
d. Changing patterns of human worship of devoted themselves to worshiping God.

2. Syumul:

Islam is a holistic religion, which completes all the requirements of human life and suitable for all times, representing the needs and habits throughout life.

Every prophet sent by Allah SWT for a specific period and the Prophet Muhammad is the finish of all the prophets, who brought a message which lasted until the Last Day. The conclusion that perfection Targhib and Tarhib method brought by the Prophet as follows:

a. Beliefs shaped wherein Islamiyya, which is in relation to faith in Allah SWT scriptures, his apostles, the angels and the Last Day.
b. Contains the laws of morality, related to the necessary possessed by Muslims, the acts that must be abandoned, the duty of honest and illegal deception.
c. Law contains rules in relation to man's relationship to his Lord as prayer, fasting and other.
d. Contains the same laws that relate to the individual communication system; consists of various types as follows:
i. Family edicts like marriage, divorce, inheritance, maintenance and so forth.
ii. The problem in society that affect the business problems, debt, borrowing and representative-represented.
iii. Law relating to legal matters such as Hudud, Qisas and takzir.
iv. Laws relating to the court as prosecution witnesses, the oath and evidence.
v. Law relating to the rules of Islamic relations with other countries such as the problems of war and treaty.
vi. Rules relating to the legal laws and rules, how to select the heads of state and ministers.
g. The Law pertaining to regulation of property relations, between individual countries and among the rich and poor people.

3. Khitam (Ending):

Islam is the ending message brought by Prophet Muhammad SAW, which is the last prophet and messenger, sent by God on this earth. This fact based on the words of Allah SWT in al-Maidah sura, verse 3 says:

"On this day I have indeed complete for you your religion and I have indeed both ends to favors your and blessings Islam as your religion for you."

Conclusion:

Al-targhib and al-tarhib derived in various forms, asserted by Allah SWT. Through it, humans stimulated to discover Allah SWT in a manner that required to Him. Explanation representing the authority and perfection of Allah SWT, aimed at achieving humanity, Allah Himself has determined and provide the best guidelines for happiness. Al-targhib and al-tarhib has significant influence in the lives of mankind. If these methods are practiced, taken the essence and applied, it can form towards wellness of humanity to live in the world and hereafter.

References

Al-Qur’an, Muhammad, 47: 15.