

Reconceptualizing Teacher Motivation: Integrating Herzberg's Two-Factor Theory with *Niat* and *Ikhlas* in Islamic Education

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Abstract: This study aims to analyze the role of *niat* (religious intention) and *ikhlas* (sincerity) as spiritual motivators in the work motivation of madrasah teachers through the integration of Herzberg's Two-Factor Theory with Islamic values. The study is grounded in the issue of low teacher welfare in madrasahs, which challenges the assumptions of conventional motivation theories that primarily emphasize material factors. This research employed a qualitative approach using Interpretative Phenomenological Analysis (IPA) involving 15 purposively selected informants from MTs An-Nizham Jambi City. Data were collected through interviews, observations, and documentation. The findings reveal that hygiene factors, such as low salaries and limited facilities, did not become the primary source of demotivation because they were compensated by spiritual orientations through *niat lillahi ta'ala* and *ikhlas*. *Niat* functioned as an intrinsic motivation that provided transcendental meaning to teaching, while *ikhlas* served as a psychological-spiritual buffer in dealing with material limitations. This study extends Herzberg's Theory by demonstrating that spirituality can function as a compensatory factor within faith-based organizations. The findings are also relevant for the development of human resource management in value-based and religious organizations.

Keywords: teacher motivation; *niat*; *ikhlas*; Herzberg's Two-Factor Theory; spiritual motivation

Abstrak: Penelitian ini bertujuan menganalisis peran *niat* dan *ikhlas* sebagai motivator spiritual dalam motivasi kerja guru madrasah melalui integrasi Teori Dua Faktor Herzberg dengan nilai-nilai Islam. Penelitian ini dilatarbelakangi oleh rendahnya kesejahteraan guru madrasah yang menantang asumsi teori motivasi konvensional berbasis faktor material. Penelitian menggunakan pendekatan kualitatif dengan metode Interpretative Phenomenological Analysis (IPA) terhadap 15 informan di MTs An-Nizham Kota Jambi yang dipilih secara purposive. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa faktor hygiene seperti gaji dan fasilitas yang rendah tidak menjadi sumber demotivasi utama karena dikompensasi oleh orientasi spiritual melalui *niat lillahi ta'ala* dan sikap *ikhlas*. *Niat* berfungsi sebagai

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motivasi intrinsik yang memberi makna transendental terhadap pekerjaan, sedangkan ikhlas berperan sebagai psychological-spiritual buffer dalam menghadapi keterbatasan material. Penelitian ini memperluas Teori Herzberg dengan menunjukkan bahwa spiritualitas dapat berfungsi sebagai compensatory factor dalam organisasi berbasis agama. Temuan ini juga relevan untuk pengembangan manajemen sumber daya manusia pada organisasi berbasis nilai dan religious.

Kata Kunci: *Motivasi kerja guru; niat; ikhlas; Teori Dua Faktor Herzberg; motivasi spiritual*

Introduction

Teachers' work motivation is a crucial factor in determining the quality of education in Indonesia. However, understanding the motivation of teachers in Islamic educational institutions requires a more complex approach, given the unique characteristics of madrasahs as institutions that integrate academic and spiritual dimensions. The structural condition of madrasah teachers shows significant challenges: of the approximately 1 million madrasah teachers, 84% (864,000 people) have honorary status with an income of IDR 300,000-1,500,000 per month sourced from BOS or foundation funds, while only 12% (127,000 people) have civil servant status with a total income of up to IDR 7 million per month (Kemenag RI, 2020, 2023). This welfare gap that reaches almost 1:10 presents important theoretical questions about the source of work motivation beyond material factors. This condition is reinforced by the findings of Ghani and Sulaiman (2023) who identify that madrasah teachers face a dilemma between spiritual idealism and material reality, where financial compensation is often not proportional to the workload and professional responsibilities. This condition challenges conventional motivational theories based on *material* satisfiers (Herzberg et al., 1959) and indicates the need to explore alternative motivational factors rooted in Islamic values. In the Islamic tradition, the concepts of intention (*niyyah*) and sincerity are fundamental foundations that frame every deed as worship. These two concepts have the potential to form an intrinsic motivation system that is able to maintain the professional commitment of madrasah teachers despite facing significant material limitations.

motivation, conventional motivation theories, especially Herzberg's Two-Factor Theory (Herzberg et al., 1959) have been widely used to analyze work behavior in various organizational contexts. This theory distinguishes two groups of factors,

namely *hygiene factors*, such as salary, working conditions, and organizational policies, which function to prevent job dissatisfaction, and motivating factors, such as achievement, recognition, and self-development, which encourage the emergence of job satisfaction. Nevertheless, Herzberg's Two-Factor Theory has limitations when applied to Islamic educational institutions that operate not only on the basis of organizational rationality, but also on spiritual values and a transcendental orientation. Herzberg places material and psychological factors as the main basis of work motivation, so this theory tends to be less able to explain the phenomenon of teacher loyalty and work resilience in religious institutions that persist even though hygiene factors, such as salaries and work facilities, are in limited conditions. In this context, work motivation is not solely shaped by professional needs, but also by religious beliefs, worship orientation, and the search for spiritual meaning in work.

Tasmara (2020) through her study of Islamic work ethic, emphasizes that Muslim work motivation is not solely driven by material and psychological factors, but also by a transcendental orientation in the form of intention and sincerity based on the search for the pleasure of Allah SWT. The concept of intention, as affirmed in a very famous hadith, places spiritual intention as the main foundation of every work activity. Meanwhile, sincerity is interpreted as purity of heart in doing charity without expecting worldly rewards. This attitude acts as an internal mechanism that allows individuals to survive and be productive in less than ideal working conditions, including when *hygiene factors* are not optimally met (Gheitani et al., 2019)

Literature review shows that research on the motivation of madrasah teachers is still relatively limited, especially studies that explicitly integrate Western motivational theories with Islamic values. Behera (2023) in his research on technological intervention in education, found that the meaning of work is a strong predictor of teacher job satisfaction. However, the research has not explored the spiritual dimension inherent in the construction of work meaning. In line with this, Robbins and Judge (2020) acknowledge that conventional theories of motivation tend to ignore spiritual and religious factors. In fact, these factors are a significant source of motivation in various non-Western cultures. On the other hand, the study of Islamic work ethic is generally normative and theological and has not been supported by adequate empirical testing.

The research gap lies not only in the lack of integration between Western motivational theories and Islamic values, but also in the inability of conventional

motivational theories to explain the phenomenon of the survival of madrasah teachers in the midst of significant material limitations. In Herzberg's framework, the weakness of hygiene factors should have implications for increasing job dissatisfaction and the tendency to leave the profession. However, the empirical phenomenon in Islamic educational institutions shows a different reality. Many teachers maintain their dedication and loyalty to work despite being in low welfare conditions. This condition shows that there is another dimension of motivation that has not been fully explained by modern motivational theory, namely spiritual motivation which is rooted in the concept of intention and sincerity in Islam. Therefore, this research seeks to fill this theoretical gap through the development of an integrative model between Herzberg's Theory and Islamic spiritual values.

Based on these conditions, the novelty of this research lies in the development of a theoretical integration model between Herzberg's Two-Factor Theory and the concept of intention and sincerity in an Islamic perspective. The expected theoretical contribution includes three main aspects. First, this study seeks to expand Herzberg's Theory by adding a spiritual dimension that has been relatively absent in the Western organizational motivational literature. Second, this research is expected to provide empirical validation of the concept of intention and sincerity as a construct of work motivation. Third, this study aims to formulate a holistic work motivation model by integrating material, psychological, and spiritual factors. Practically, the results of this study are expected to provide applicative recommendations for madrasah managers in designing strategies to increase teachers' work motivation. MTs An-Nizham Jambi City was chosen as the research locus because it has relevant characteristics. This madrasah faces limited material resources with an average salary of Rp 800,000 per month, but still shows a high teacher retention rate, which is reflected in an average service period of 8.4 years and a relatively low turnover rate, which is around 5% per year.

Based on this background, this study aims to: (1) analyze the application of hygiene factors and motivating factors according to Herzberg's Theory in the context of teachers' work motivation at MTs An-Nizham, Jambi City; (2) exploring understanding and practicing intention and sincerity as a spiritual motivating factor in the teacher's daily teaching; (3) formulate a model of integration of Herzberg's Theory with Islamic values to increase teachers' work motivation in madrasas. This research is expected to produce findings that are not only theoretically relevant in the development of Islamic

education management science, but also make a practical contribution to improving the quality of education in madrasas through motivational strategies based on spiritual values.

Research Methods

This study uses an interpretive phenomenological analysis (IPA) approach to understand the experience of madrasah teachers in interpreting intentions and sincerity as work motivation. This approach was chosen because it focuses on the subjective experiences of individuals and the meanings they construct from those experiences (Smith et al., 2009) Through science, this research explores how Islamic spiritual values are understood and practiced by teachers, as well as how these values interact with conventional motivational factors in Herzberg's theory.

The research was carried out at Madrasah Tsanawiyah An-Nizham, Jambi City. This location was chosen purposively by considering the limited welfare condition of teachers, the existence of routine spiritual coaching as part of the organizational culture, the openness of the madrasah to research, and the ease of access for researchers to conduct observations.

The research participants were determined through purposive sampling techniques by considering the depth of experience and the relevance of the informant to the focus of the research. Participant criteria include: (1) permanent and honorary teachers who have a minimum working period of two years; (2) actively teaching at least 18 hours per week; (3) involved in spiritual or religious cultural development activities of the madrasah; (4) have diverse certification status backgrounds; and (5) willing to provide in-depth information regarding their work experience and spiritual motivation. Based on these criteria, 15 informants were selected consisting of subject teachers, madrasah heads, deputy madrasah heads, and foundation managers. The number of participants was considered adequate because the data had reached saturation or no significant new themes were found in the interview process.

Data analysis was carried out following the stages of Interpretive Phenomenological Analysis (IPA) as developed by Smith, Flowers, and Larkin (2009). The stages of analysis include: (1) reading and reviewing interview transcripts repeatedly to gain a comprehensive understanding of the participants' experiences; (2) make initial notes on important expressions, meanings, and reflections that appear in the participant's narrative; (3) develop emerging themes that represent the informant's

subjective experience; (4) connecting these themes into broader conceptual patterns; and (5) conduct an in-depth interpretation of the meaning of the teacher's experience in interpreting intentions and sincerity as motivation for spiritual work.

Results and Discussion

Profile of MTs An-Nizham Jambi City

MTs An-Nizham Jambi City is a private tsanawiyah madrasah that has been operating since the 2000/2001 school year. Currently, this madrasah serves 120 students spread across six study groups, with the support of 14 educators consisting of 6 seconded civil servant teachers and 8 permanent foundation teachers.

In terms of management, MTs An-Nizham shows good management performance, as evidenced by the acquisition of "A" accreditation status in 2021 based on Decree Number 1346/BAN-SM/SK/2021 dated December 8, 2021. Academically, this madrasah recorded quite good achievements with an average Madrasah Exam score of 82.5 and ranked 7th out of 34 MTs in Jambi City.

In addition to academic achievements, MTs An-Nizham is also active in recording various non-academic achievements. These achievements include the champion of recitation at the junior high school level throughout Jambi City, the winner of the general level poetry reading competition, the acquisition of gold medals in the national level Scientific Writing competition, and silver and bronze medals at the National Tennis Championship event. This achievement shows that madrasahs not only focus on the academic aspect, but also on the development of students' talents and potentials as a whole.

Hygiene and Motivator Factors According to Herzberg's Theory

The analysis of *hygiene factors* reveals a paradoxical condition. The salary of non-permanent teachers ranges from Rp. 700,000–1,500,000, far below the Jambi MSE in 2025 of Rp. 3,607,223. However, 80% of teachers stated that low compensation was not a major demotivation factor. A teacher with the code P01 stated: "When it comes to salary, to be honest, it is not as big as a teacher in a public school. We were aware of that condition from the beginning. But for me personally, this is not the main problem. Because I intend to teach this as worship. From the beginning, my intention was not only to make money, but to seek Allah's pleasure. So as long as I can still meet my basic needs, I feel enough." Learning facilities are also relatively limited, but 60% of teachers stated that this condition does not reduce their work motivation. Madrasah policies are

considered fair by 90% of teachers, with a participatory leadership style. Interpersonal relationships between madrasah residents are very strong, supported by regular gathering programs that contribute to building social cohesiveness.

These findings show the existence of paradoxical conditions within the framework of Herzberg's Two-Factor Theory. Theoretically, low hygiene factors such as salaries and work facilities should lead to job dissatisfaction and lower professional motivation. However, in the context of MTs An-Nizham, most of the teachers still show high commitment and loyalty to work. This condition indicates that there are other factors outside the material aspect that function to maintain the stability of teachers' work motivation. In this study, these factors seem to be closely related to spiritual orientation in the form of intention and sincerity which is interpreted as a form of religious devotion.

In terms of motivating factors, all teachers expressed a very high level of satisfaction when students achieved achievements. Student achievement is seen as a much more meaningful source of satisfaction than financial compensation. Teacher P05 said: "When my student got a gold medal in the national LKTI competition, the satisfaction was extraordinary, more than money". The recognition system through announcements and awards is also considered important and appreciated by teachers. The aspect of the meaning of work is the most prominent finding. All teachers view teaching activities as a very meaningful job and not just a means of earning a living. Teacher P07 revealed: "For me, teaching is not just a job to be pursued from morning to evening. It's more of a soul calling. There is a sense of responsibility that cannot be explained by numbers or salaries. I feel like this is where I need to be. Facing children, guiding them, I consider all of those as my jihad field. Jihad is not in the sense of war, but jihad against self-limitations, against fatigue, and against the temptation to give up. As long as I am still given health and opportunity, I want to continue to fight through education". In addition, teachers have a fairly high level of autonomy in the implementation of learning, with an average of 43% of teachers taking part in external training in the last three years.

Intention as a Spiritual Motivator

The theme of intention emerges as a central spiritual motivator. All teachers (100%) have a strong awareness of the importance of intention in work. Teacher P02 explained: "Usually before leaving in the morning, I meditate for a while. I asked

myself, what do I intend to teach today. I straighten it out again, teaching for the sake of Allah, not for the sake of salary. If the intention is already so, it feels lighter to live". An intention that is oriented towards the search for Allah's pleasure serves as a stable intrinsic motivation and does not depend on external rewards. Teacher P01 revealed: "What makes me consistent is the intention because of Allah. If the intention is only about salary, maybe he has resigned from the past. But because I intend to seek Allah's pleasure, I don't think too much about big or small salary."

In addition, the intention is also directed to a broader goal, which is to educate the Muslim generation. The influence of intention on perseverance and work resilience is very real, as in the case of the P04 teacher who survived despite experiencing a salary delay of up to three months due to the intention of *lillahi ta'ala*. To strengthen this orientation, the madrasah consistently organizes spiritual development programs, including Friday morning cults, monthly studies, and muhasabah activities at the end of the semester.

In a theoretical perspective, these findings suggest that intention not only serves as a moral motivation, but also as an intrinsic source of spiritual motivation that is relatively independent of external rewards. In contrast to the intrinsic motivation in Western theory which is generally centered on personal satisfaction and self-actualization, intention in the Islamic perspective has a theocentric orientation that places the pleasure of Allah as the main goal of work activities. Thus, the teacher's motivation for work is not solely built by professional interests, but also by spiritual awareness that is transcendental and long-term.

Sincerity as a Spiritual Motivator

Sincerity is the fourth strong theme as a mechanism of spiritual resilience. All teachers (100%) understand and practice sincerity in teaching activities. Teacher P03 explained: "Sincerity is accepting with an open heart. The salary is small, the facilities are also limited, but I just accept it with pleasure. I believe this is indeed the path that Allah has chosen for me". Sincerity serves as a psychological resilience mechanism that allows teachers to survive difficult work situations. Teacher P06 stated: "If I'm not sincere, I might have been stressed about my salary. But because of my sincerity, I became calmer. Regarding sustenance, I believe Allah arranges." The impact of sincerity on job satisfaction is non-material. Teacher P09 revealed: "My satisfaction is not from salary. For me, the most important thing is the pleasure of Allah and seeing

the disciples become righteous and righteous children." The manifestation of sincerity in daily practice is reflected in various forms, such as continuing to teach optimally even when a salary is received late, accepting additional assignments without complaints, and helping students outside of teaching hours without expecting anything in return. The fundamental difference with the concept of sincerity in general lies in its transcendental orientation. Sincerity in the Islamic perspective is not interpreted as an attitude of resignation without effort, but as a combination of maximum effort and sincere acceptance of results as a decree of Allah, with the foundation of the intention of lillahi ta'ala.

These findings expand on Herzberg's Two-Factor Theory by showing that in religious-based organizations, spiritual factors can serve as a compensatory mechanism for weak hygiene factors. Sincerity does not eliminate material needs, but acts as a psychological-spiritual buffer that helps individuals manage economic stress, maintain emotional stability, and maintain professional commitment. Thus, the motivation for the work of madrasah teachers is formed through the simultaneous interaction between material and spiritual dimensions.

The Integration of Herzberg's Theory with Islamic Values

The integrative theme shows that intention and sincerity strengthen and transform Herzberg's motivating factors. First, the intention gives a transcendental meaning to achievement: student achievement is not only a worldly achievement but an investment in the hereafter. Second, sincerely compensate for the low hygiene factor through the mechanisms of qanaah (accepting with pleasure) and tawakkal (surrendering to Allah). Third, integration creates a sustained motivation that is not easily shaken by changes in external conditions. Teacher P12 (Head of Madrasah) observed: "Teachers who can last a long time are usually because of strong intentions. If the intention is lillahi taala, they become more resistant and do not give up easily. Moreover, almost all of those who survive have been certified and receive welfare benefits, so economically it is also a little more helpful". Data shows that teachers with strong intentions have: (1) Higher average tenure (15 years vs 3 years for teachers with material orientation); (2) Lower attendance rate (average 97% vs 88%); (3) Participation in extracurricular activities is higher (85% vs 45%); (4) Subjective job satisfaction levels are higher (scale 8.5/10 vs 5.8/10). The following is a comparison table of the main

indicators of teachers' work motivation based on differences in motivational orientation, namely intention-sincere orientation and material orientation.

Table 1. Comparison of Teacher Work Motivation Indicators Based on Intention-Sincerity Orientation and Material Orientation

Key Aspects	Teachers with Strong Sincerity	Material-Oriented Teachers
Average working time	15 years	3 years
Attendance rate	Height ($\pm 97\%$)	Lower ($\pm 88\%$)
Participation in extracurricular activities	Height ($\pm 85\%$)	Lower ($\pm 45\%$)
Subjective job satisfaction	Very high (8,5/10)	Medium (5,8/10)
Low response to hygiene factors	Relatively stable	Tends to decrease

This table shows that teachers with intentional and sincere orientation show higher work resilience, engagement, and satisfaction than material-oriented teachers. These findings confirm that spiritual motivation can play a dominant role in maintaining the sustainability of work motivation in the religious education environment.

To clarify the theoretical contribution of this research, the following is presented a comparison between the basic assumptions of Herzberg's Two-Factor Theory and the empirical findings of the research in the context of Islamic education.

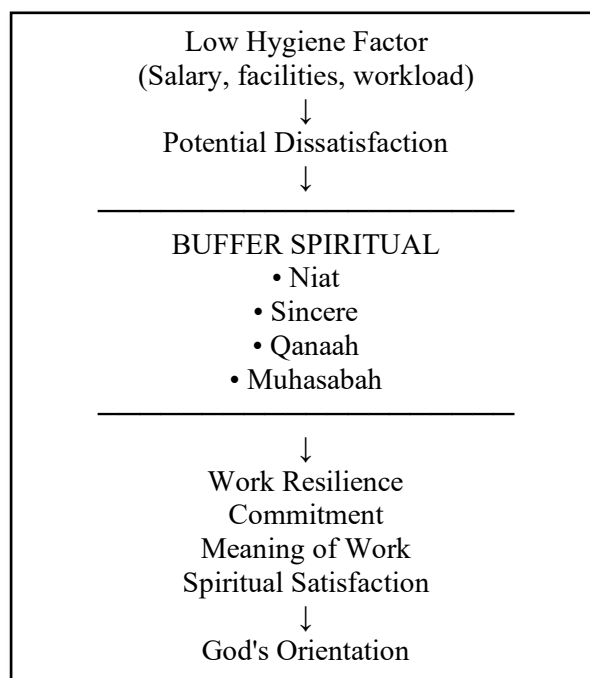
Table 2. Comparison of Herzberg's Theory and Findings of Spiritual Motivation in the Context of Islamic Education

Aspects	Theory Herzberg	Research Findings
The main motivational factors	Achievements, recognition, self-development	Niat, ikhlas, ridha Allah
Low hygiene factor	Triggering job dissatisfaction	Doesn't always lower motivation
Meaning of work	Professional and psychological	Spiritual and transcendental
Work durability	Influenced by organizational conditions	Influenced by spirituality and qanaah
Motivational orientation	Antroposentris	Theocentric
Job satisfaction	Depends on rewards	Obtained through the meaning of worship
Stabilitas motivasi	Vulnerable to external changes	Relatively stable due to spiritual orientation

The table shows that the work motivation of madrasah teachers cannot be fully explained through a modern motivation framework that is materially and psychologically-based. The findings of this study show that the spiritual dimension, especially intention and sincerity, functions as an alternative source of motivation that is able to maintain loyalty, work resilience, and professional satisfaction even though the hygiene factor is limited.

Based on the results of the research, the researcher developed a conceptual model of integrating material and spiritual motivation in the context of Islamic education as follows.

Figure 1. Madrasah Teacher's Material and Spiritual Motivation Integration Model



The model shows that spirituality serves as a psychological and transcendental buffer that strengthens the teacher's work resilience when material factors are in limited conditions. In this model, intention and sincerity are not only individual moral values, but also function as a core motivational system that maintains the sustainability of work motivation in Islamic educational organizations.

Discussion

The findings of this study consistently confirm the hypothesis that intention and sincerity as fundamental values in Islam function as unique, strong, and sustainable spiritual motivating factors in the context of madrasah teachers' work motivation.

These results show that the dynamics of work motivation in the Islamic educational environment cannot be fully explained by conventional motivation theories rooted in Western paradigms. Therefore, the discussion is focused on three main aspects, namely: (1) the relationship between Herzberg factors and empirical conditions in MTs An-Nizham; (2) the role of intention and sincerity as spiritual motivators that stand relatively independent of material factors; and (3) the development of a theoretical integration model between material and spiritual motivations.

These findings suggest that Herzberg's Two-Factor Theory universality assumptions need to be revisited when applied to religious-based organizations. In the context of Islamic education, work motivation is influenced not only by material and psychological factors, but also by the system of spiritual meaning that shapes the way individuals interpret work, suffering, and professional devotion.

Reinterpretation of Hygiene Factors in the Context of Islamic Values

One of the most significant findings in this study is the emergence of a paradoxical phenomenon, namely the condition of *relatively low hygiene factors*, such as salary, facilities, and working conditions, does not have a direct implication on the high level of job dissatisfaction as predicted in Herzberg's Two-Factor Theory. Herzberg (Herzberg et al., 1959) emphasized that the lack of *hygiene factors* almost always triggers job dissatisfaction, although its existence does not automatically increase motivation. However, in the context of MTs An-Nizham, these assumptions are not fully empirically confirmed.

This finding is in line with the results of research by Ma'ruf & Fitri (2021) who identified similar patterns in other madrasas, and Anwar & Umar (2021) who emphasized that Islamic work ethic, especially those supported by intention and sincerity, can serve as a counterbalance to the limitations of material factors. In this context, teachers do not interpret the limitations of *hygiene* as the main source of frustration, but rather as an acceptable condition without reducing commitment and loyalty to work.

A theoretical explanation for this phenomenon can be traced through the concept of qanaah in Islam. Qanaah represents the attitude of accepting willingly the provisions of Allah, without eliminating the obligation to keep trying optimally. Thus, qanaah is not synonymous with resignation or apathy, but rather is a cognitive-affective mechanism that prevents the development of destructive dissatisfaction due

to the gap between expectations and material reality. Tasmara (Tasmara, 2020) explains that qanaah functions as a *psychological buffer* that protects individuals from chronic stress and work frustration, especially in conditions of structural limitations.

Furthermore, these findings strengthen the relevance of transcendental motivation theory in explaining the work motivation of madrasah teachers. Frankl (2006) emphasized that individuals with a strong transcendental orientation are not solely driven by the fulfillment of material or psychological needs, but by the search for existential will to meaning. In this framework, teachers' work motivation does not follow a linear hierarchy of needs as formulated by Maslow, but rather experiences a shift in orientation towards the value of devotion, spiritual meaning, and the purpose of the hereafter. Therefore, spiritual needs, such as the search for Allah's pleasure and merit, can dominate physiological and security needs, thus forming a distinctive and contextual pattern of work motivation.

However, the finding that about 20% of teachers still feel economic pressure suggests that spiritual motivation does not completely negate material needs. On the contrary, spiritual motivation functions to change the priorities and coping mechanisms of individuals in responding to these limitations. This confirms that the spiritual and material dimensions are not dichotomies that negate each other, but are in dialectical relations.

Intention and Sincerity: A Spiritual Dimension Absent in Western Theory

The concept of intention and sincerity in Islam has fundamentally different characteristics from the motivational construct in Western theory. In the Islamic tradition, intention is not only understood as an intention in the sense of cognitive psychology, but as a theological foundation that determines the moral and spiritual value of an action. The orientation of intention is theocentric, that is, placing God as the main goal of all work activities. This orientation results in a relatively stable form of intrinsic motivation because it does not depend on external rewards or work environment conditions.

In contrast, Western motivational theories generally depart from the anthropocentric paradigm, in which humans are positioned as the center of value and goal orientation. As a result, the source of motivation becomes more susceptible to

situational fluctuations, such as changes in *the reward* system, leadership, or organizational structure (Robbins & Judge, 2020) This difference in orientation confirms that spiritual motivation in Islam has a more durable and less contingent foundation than material motivation.

In line with intention, the concept of sincerity strengthens the endurance of motivation through dual functions. First, sincerely encourage individuals to work optimally without relying on worldly rewards. Second, sincerity functions as a coping mechanism that allows individuals to accept work limitations and challenges with a happy attitude. Behera (Behera, 2023) shows that the meaning of work is a significant predictor of job satisfaction in the framework of humanistic psychology. However, this research goes beyond this framework by adding a transcendental dimension, where the meaning of work is understood as a form of worship and investment in the hereafter. Thus, work motivation no longer relies on social recognition or career achievement alone, but on internal and long-term spiritual beliefs.

Furthermore, the integration of intention and sincerity forms a sustainable spiritual self-regulation mechanism. Teachers reflexively conduct *muhasabah*, which is self-evaluation based on Islamic values, to maintain consistency of intention and purity of sincerity in teaching activities. Keshavarzi & Haque (2013) identify *muhasabah* as an effective spiritual practice in behavioral retrospective and self-regulation. This process resembles the concept of metacognition in modern psychology, but is oriented towards Islamic moral and spiritual standards. Through *muhasabah*, teachers are able to monitor, correct, and renew their work motivation on an ongoing basis.

Integration Model: Material-Spiritual Holistic Motivation

Based on empirical findings, this study developed a theoretical integration model that combines Herzberg's Theory with Islamic values. This model consists of three main layers. First, the basic layer in the form of hygiene factors is reinterpreted through the principle of *qanaah*, so that material limitations do not automatically cause destructive job dissatisfaction. Second, the middle layer includes motivating factors, such as achievements, recognition, and work meaning, which are strengthened by intention and sincerity, so that they have a transcendental dimension. Third, the top layer places the orientation of Allah's pleasure as the *ultimate goal* that unites all sources of motivation in a spiritual framework.

This model is holistic because it still recognizes the importance of material factors as a basic prerequisite, but places the spiritual factor as a *core motivator*. The advantages of this model over pure Herzberg Theory include: (1) a higher level of motivational sustainability because it is not entirely dependent on external rewards; (2) stronger resilience because sincerity functions as a buffer against work stress; and (3) a more substantial depth of work meaning through a transcendental orientation. However, this model has contextual limitations, namely that it is more relevant to be applied to religious organizations with individuals who have a strong spiritual orientation. In the context of secular organizations or individuals with a dominant material orientation, the effectiveness of this model is likely to be limited.

Research Theoretical Contributions

This research makes an important contribution to the development of work motivation theory, especially in faith-based educational organizations. The findings of the study show that Herzberg's Two-Factor Theory has not been able to fully explain the motivation of madrasah teachers because the theory is more oriented to the material and psychological dimensions. In the context of Islamic education, work motivation is also shaped by a transcendental spiritual value system.

Through the integration of the concepts of intention, sincerity, qanaah, and the orientation of the pleasure of Allah, this study offers a more holistic work motivation model than the conventional motivation model. In this model, spirituality is not just a supporting factor, but functions as a core motivational system that is able to maintain work loyalty, strengthen professional resilience, and create sustainability of motivation despite limited material conditions.

Thus, this study expands Herzberg's Theory through the addition of a spiritual dimension as a new motivating factor in religious organizations. These findings also confirm that work motivation theory needs to be developed contextually by considering the culture and religious value systems that live in educational organizations.

Theoretical and Practical Implications

Theoretically, this research contributes to the development of *the organizational behavior* literature by adding a spiritual dimension that has been relatively marginalized. These findings are in line with the *current of positive organizational scholarship* that is beginning to recognize the role of spirituality in the workplace as a

source of psychological and ethical strength (Cameron & Spreitzer, 2020) In addition, this study enriches the theory of motivation by showing that the mechanism of work motivation is contextual, influenced by culture and religious value systems.

Practically, these findings have strategic implications for madrasah management. First, although spiritual motivation has proven to be strong, hygiene factors still need to be considered to appreciate the contribution of teachers and prevent exploitation in the name of religious values. Second, spiritual formation needs to be designed systematically and sustainably, not just symbolically. Third, transformational leadership that emulates the value of intention and sincerity is the key to maintaining a healthy work climate. Fourth, the reward system needs to balance between material appreciation and spiritual strengthening.

For the Ministry of Religious Affairs, these findings recommend strategic steps in the form of: improving the welfare of madrasah teachers, integrating the spiritual dimension in teacher training, and supporting further research on spiritual motivation to strengthen the empirical basis of Islamic education policy.

Conclusion

This study shows that the work motivation of madrasah teachers cannot be fully explained through Herzberg's Two-Factor Theory which is oriented to material and psychological dimensions. The findings of the study show that intention and sincerity function as spiritual motivating factors that are able to maintain loyalty, work resilience, and professional satisfaction of teachers even though hygiene factors, such as salary and work facilities, are in limited conditions. In the context of religious-based organizations, spirituality has been proven to play a role as a compensatory factor that balances the weaknesses of material factors through the mechanism of qanaah, tawakkal, and the orientation of Allah's pleasure.

This research thus expands Herzberg's Two-Factor Theory through the addition of the spiritual dimension as the core motivational system in religious organizations. In contrast to the conventional motivation model that places motivation on the aspect of individual rewards and achievements, the model produced by this study shows that work motivation can also be built through a transcendental orientation that is theocentric. These findings confirm that work motivation theories need to be developed contextually by considering the culture, religiosity, and value systems that live in Islamic educational organizations.

Practically, recommendations include the development of structured spiritual coaching programs, the improvement of hygiene factors as a form of reward, a balanced reward system between material and spiritual, and transformational leadership that emulates intention and sincerity. Other madrasahs are advised to adjust the integration model according to the context, avoid exploiting teachers' spiritual orientation, and build a community to share best practices. For the Ministry of Religious Affairs, focusing on teacher welfare, training with a spiritual dimension, and supporting spiritual motivational research is a strategic step. Although the research is limited to one urban madrasah and a *cross-sectional qualitative approach*, these findings provide strong empirical evidence regarding the central role of intention and sincerity in the motivation of madrasah teachers and offer a theoretical model that can be further developed.

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