Human resource development, motivation and Islam

Abstract

Purpose
An increasing number of human resource development (HRD) theorists and researchers are calling for a broader philosophical framework for HRD within management practice. The concept of workplace spirituality has received significant attention in this context. The purpose of this paper is to discuss the role of religion of Islam in filling this need for a spiritual philosophical framework and to highlight the lessons that can be learned from Islamic traditions. Finally, the authors call for revisiting some of the major motivation theories of HRD.

Design/methodology/approach
After discussing relevant philosophical, spiritual and HRD literature, this paper proposes modification in expectancy theory of motivation.

Findings
This paper emphasizes holistic education and human development in HRD. It proposes an enhanced role for objectives' valence and value in organizational motivation. It also shows how earlier Islamic traditions had already practised the modern HRD principles.

Research limitations/implications
Being conceptual and theoretical in nature, the suggested motivation model needs rigor, further testing and empirical analysis.

Practical implications
The paper suggests that HRD ought to incorporate holistic education and human development as its main drivers. Furthermore, organizations need to put more emphasis on the value of ethical and normative objectives that may involve delayed or reduced gratification.

Social implications
The paper implies that by giving more emphasis to the value of ethical and moral goals, organizations and human resources would be more responsible to social responsibilities.

Originality/value
The paper proposes a new dimension in the expectancy theory of motivation and also provides justification for the role of spirituality as a philosophical framework in HRD.

Read in the name of thy Lord Who created;

He created man from a clot.

Read and thy Lord is most Honorable,

Who taught to write with the pen.

Taught man what he knew not (Qur'an, 96:1-5).

1. Introduction

The importance of human resource development (HRD) in today's world is widely acknowledged. The emphasis put on HRD has an indirect relationship with the profitability of the organizations (Paul and Anantharaman, 2003). The evolution of HRD as a concept is much older than its current understanding. Much of the earlier origins in HRD are attributed to non-western influences. However, at present, HRD practices and assumptions are heavily influenced by culture of USA. In view of globalization, however, it is necessary to include other historical and contextual contributions (Alagaraja and Dooley, 2003; McLean and McLean, 2001). HRD scholars and practitioners should view the origins and historical influences from a global perspective. A historical study of human development (HD) may offer this global perspective and contribute to understanding the origins and growth of HRD (Alagaraja and Dooley, 2003).

In view of the perennial crisis-ridden global economy and the role of organizations in it, HRD needs to formulate and refine its own understanding of what it means to develop individuals in the context of work in global organizations and institutions (Kuchinke, 2010). It is indeed a matter of increasing importance whether to view the field of HRD from the short-term vision of instrumentality or to see this effort from a much broader perspective. The profession of HRD would be better served if contextual and human conditions are given the same consideration as financial concerns. This endeavor ought to be an ongoing effort which embraces different social concerns (McLean, 2000).

Given the need for a broader perspective of HRD, the authors would like to present the role of spirituality toward constructing this broader context, and in particular what religion of Islam has to offer to HRD. Although spirituality is often associated with the practice of religion, there is wide agreement that it is distinct from the practice of religion (Ashmos and Duchon, 2000). As Karakas (2010, p. 90) states:

> Spirituality is distinguished from institutionalized religion […] as a private […] universal human feeling; rather than […] beliefs, rituals […] of a specific organized religious institution.

However, there are points of congruence as well. Although the definitions of spirituality at work vary, five themes are common: connection, compassion, mindfulness, meaningful work and transcendence (Petchsawang and Duchon, 2012). Spirituality and religion overlap in terms of transcendence and a sense of meaning (Mitroff and Denton, 1999; Petchsawang, 2008). Most people explicitly include the presence of God as an integral part of spirituality (Mitroff and Denton, 1999) besides compassion. For sake of brevity, we will discuss religion as an expression of spirituality (Ebersole and Hess, 1995; Walsh, 2009).

We will present the religion of Islam toward that spiritual framework. As Abdalati (1998, p. 13) says:

> The true Muslim believes that God's creation is meaningful and that life has a sublime purpose beyond the physical activities and material activities of man. The purpose of life is to worship God. […] To worship God is to […] serve His cause by

doing the right thing and shunning the evil; and to be just to Him, to ourselves, and to our fellow human beings.

Hence, Islam's approach toward personal development is more than just providing options for better material life since it caters to inner human needs as well (Zangoueinezhad and Moshabaki, 2011). In Islam, then, HRD is not only HD but also spiritual development. There are other factors that suggest the importance of Islam-inspired HRD practices. By the year 2020, Muslims will represent one-quarter of the world's population (Sahadat, 1997), and HRD practitioners, therefore, need to know how to work with Muslim employees.

Before starting our discussion on Islam and HRD, we will first elaborate on the need for a holistic concept of HRD and its relationship with HD.

2. The concepts of holistic education and HD in HRD

One of the great predicaments of modern education and HRD especially from a corporate perspective is the lack of emphasis on holistic education. The perennial political and economic crises in the world point to this lingering problem. On account of the increasing emphasis that is placed on performance and instrumentality in terms of employee HRD (Wagner and Hollenbeck, 2010; Werner and De Simone, 2009), the learning process is often based more on extracting immediate results. This result orientation is regarded as one of the important, if not the only, criteria for judging the efficiency of the HRD process. Researchers (Stiglitz, 2010; Brown, 2010) have now increasingly realized that not only employment/vocational/skill knowledge are to be regarded as essential in this HRD process but broader character education must also be seen as necessary for a well-rounded human personality. Hence, there is an emphasis on holistic education (Stiglitz, 2010; Brown, 2010) and on its connection to wisdom. As Bertrand Russell (1954) stated, every increase of knowledge and skill requires a simultaneous increase in wisdom since every such increase also enhances our potential capacity for evil.

Similarly, in recent years there has been an increased emphasis on linking HRD with HD. Different authors now emphasize that HRD should lead to national HRD (NHRD) and HD (Kuchinke, 2010; McLean and McLean 2001; Siddiqui, 1987). Kuchinke (2010) mentioned that strong philosophical and alternate ethical frameworks for the HRD profession are lacking at the moment coupled with the absence of lively scholarly debate on these issues. Hence, there is a need for more research considering the HD literature and its relevance for HRD. Finnis (1993) identified “religion and spirituality” as one of the seven elements of HD. Similarly, Amartya Sen's (1999) capabilities approachalong with Finnis’ notion of human flourishing indicate that from development standpoint, enhancing human capability be partly put in service of the public good. Therefore, the broader range of HD dimensions with its normative human goals ought to be accepted and debated in HRD research and practice (Kuchinke, 2010). In this direction, McLean and McLean (2001) put forward a revolutionary definition of HRD which for the first time considers the benefit of community development as a goal of HRD:

> Human resource development is any process […] [that] has the potential to develop adults’ work-based knowledge, […] for the benefit of an organization,

community, nation or, ultimately, the whole of humanity (McLean and McLean, 2001, p. 322).

This definition is now considered the most accepted definition of HRD by leading scholars (Yamnill and McLean, 2011). In addition, we have, only recently, started realizing learning as a spiritual phenomenon. Non-western perspectives on HRD relevant to communal, lifelong (and informal) and holistic learning are getting much attention. Learning is more than just the mind development in non-western perspectives; it concerns the development of a moral and spiritual person as well (Merriam and Kim, 2008).

We will now elaborate on the need for a philosophical framework and how spirituality can fill in that need.

3. The case for spirituality as a philosophical framework

In a landmark article, Ghoshal (2005) stated that the prevailing management practices, that we now so loudly lament, have been built on our own longstanding theories and ideas. As HRD theories are generally considered to be a subset of management theories, we can also include HRD theories in this critique.

The criticism of management theories in recent times asks some pertinent questions about its foundational values. The history of different professions like medicine, law, engineering and accounting informs us that values play an important role in setting standards for behavior and justifying their actions in society (Kuchinke, 2010). In the same vein, the theories formed to define different social phenomena require values, or standards of right and wrong, to start with and then to build on (Brym and Lie, 2007). In the HRD research, however, the topic of foundational values has not received the attention it deserves. The reason is that most of its scholarly activity tends to focus on instrumental issues and questions of desired ends rather than on the values and on questions of means (Kuchinke, 2010).

HRD, being part of management, is also in need of the values. In this respect, philosophy can play a very useful role in HRD. Philosophy gives us a perspective for viewing the world. How we view the world impacts our decisions and actions. In the world of financial outcomes and material results, we usually see philosophy as the business of philosophers only. In reality, however, philosophy concerns us all with its questions as to what is real (ontology), what is true (epistemology) and what is good (axiology). Hence, HRD should begin to identify its own philosophies as a community of professionals. This community should judge research and practice against standards that would define its holistic effectiveness of research and theory (Ruona and Lynham, 2004). In the learning vs performance debate, philosophy can also be used to balance the long-term vs short-term interests of HRD since learning is understood as a long-term practice whereas performance is looked as a short-term measure (Ruona and Lynham, 2004).

Furthermore, for an appropriate philosophical framework, a comparative perspective is necessary. The western scholars consider non-western philosophies of education as trivial and the great difficulty, therefore, is for them to embrace a comparative perspective (McLaughlin, 2004). However, comparative approach to education

needs philosophical dimension (Halstead and McLaughlin, 2004). Hence, only recently, we have started regarding learning as an embodied and spiritual phenomenon or structured by a different worldview.

Similarly, as discussed in the introduction, in the need for an appropriate philosophy, the concept of workplace spirituality is often stated as the missing link of organizational life and research. In this respect, Fry (2005) also argues for altruistic values considered as ideal and spiritual for gaining connection, joy and completeness. As Karakas (2010, p. 92) states:

> Several research projects […] reported positive relationships between spirituality at work and organizational productivity and performance […] additional research reveals that organizations that have voluntary spirituality programs have had higher profits and success […].

By internalizing spiritual values, organizations can undergo "transformation" despite issues of "instrumentality." However, there is a need for developing a philosophical framework of workplace spirituality that can contribute to better elaboration of these concepts (Gotsis and Kortezi, 2008). As for the relationship between HRD and spirituality, Petchsawang and Duchon (2009, p. 459) state:

> Spirituality at work is particularly applicable to the field of HRD because it goes beyond traditional cognitive and behavioral approaches to work […] by addressing holistically learning and personal growth […] at a deeper level of human experience […] by enabling the expression of values such as virtue, corporate citizenship, honesty and integrity.

In the coming section, we will discuss how Islam can provide the necessary philosophical framework having spirituality, wisdom and worldview for HRD.

4. Islam, HRD and the prophetic methodology

Before discussing Islam and the prophetic methodology for HRD, we need to first discuss the nature of the present secular world (of science and matter). We understand that science and technology and its knowledge and development are amoral in nature. Technology is not an end itself; it is means to an end and the nature of that end is determined by moral and spiritual character of human agents. Knowledge without morals and values may be powerful but it is not a virtue (Sahadat, 1997). Western notions of liberalism and secularism emphasize the primacy of rationality and de-emphasize religious and spiritual means of understanding the world around us. Human senses can perceive evidences of truth but not the truth itself. Western science developed an atmosphere of hostility toward religion and has, hence, developed negative attitudes toward all non-empirical aspects of belief (Cook, 1999). By contrast, in Islam, we consider that knowledge divorced from faith is only partial knowledge. Knowledge in Islam forms the basis in the search of truth (haqq), spirituality, ethics and wisdom (Hilgendorf, 2003).

The pursuit of knowledge in Islam is a religious duty. One hadith (Ali, 1944) reminds believers that "seeking knowledge is obligatory for every Muslim man and woman." The Qur'an is full of exhortations to pursue knowledge (e.g. Qur'an, 20:114); it proclaims the superiority in God's eyes of those who have knowledge (e.g. Qur'an, 58:11 and 39:9), but also emphasizes wisdom and guidance rather than the blind

acceptance of tradition (Qur'an, 2:170, 17:36 and 6:148). Wisdom with its three elements of logic, knowledge and emotional control has an important place in Islamic view (Bagheri and Khoisravi, 2006). This, then, raises a pertinent question: what sort of knowledge? (Halstead, 2004).

As just discussed, the search for knowledge in Islam is a struggle not only for gaining knowledge but the right knowledge that leads to wisdom. Islamic philosophy of education prepares for this world and hereafter (Sahadat, 1997). Accordingly, Islam addresses the spiritual and material dimensions of human existence at the same time and as such considers that a human consists of two parts: physical and spiritual (Azmi, 2009; Cook, 1999). In Islam, "education" encompasses three concepts: knowledge, maturity and good manners (Halstead, 2004).

The Islamic system of education has also to be traced to a philosophy of life as discussed in the previous section. Islam presents that philosophy or worldview in the form of tawhid – the oneness of Creator. From this unity of Creator, follows the unity of creation, and unity of purpose in the life of a human being. Thus, any education system that does not embrace this unity or holism is incomplete (Cook, 1999). In the Islamic concept of universe, man has been appointed as a vicegerent (khalifah) on this earth by God and everything has been given to him in trust (amanah) (Cook, 1999; Sahadat, 1997). As part of the whole society, he has to perform his duties while being conscious of that trust. Muslim education involves the development of well-integrated personality of a man if he has to do justice to his divine duty of vicegerency.

The dynamics of earlier Islamic scholarship does not place any barrier between the religious and the secular. Knowledge, education and learning are central to the Islamic view of life and work. There is an emphasis on education that leads to lifelong learning; individual and societal development for a civilized society; and the smooth transmission of knowledge (Akdere *et al.*, 2006; Douglass and Shaikh, 2004; Siddiqui, 1987). From an Islamic perspective, there are three environments we need to consider for individual and his education: tarbiya, tadib and taalim relating to individual development, understanding of society and the inculcation of right social behavior and the right process of learning and knowledge transmission, respectively. In Islam, first, all knowledge should serve to make people aware of God; second, it must inculcate goodness in individual and society; and third, teachers should be models of morality besides having expertise in academics (Azmi, 2009; Cook, 1999; Douglass and Shaikh, 2004; Halstead, 2004; Sahadat, 1997). In Islam, the concept of seeking knowledge for its own sake is not desirable. Knowledge must be put to use and lead to the process of transformation resulting in the betterment of the society. Classical (e.g. Al-Ghazali and Ibn Khaldun) as well as contemporary (e.g. Sayyed Hossein Nasr) scholars of Islam have amply emphasized this particular point (Halstead, 2004).

Before further discussing the appropriateness of Islam as the right spiritual philosophical framework, we underscore a very important fact that prophetic methodology in Islam incorporated some of the same HRD principles that HRD practice follows today. The effective practice of these HRD principles, inter alia, made Islam a great power in the world within half century of its inception and later put it in the vanguard of advancement in science and knowledge. HRD principles

that have evolved during the last 50 years had already been practiced in Islam 1,400 years ago and some of the salient ones are now discussed hereunder.

In HRD, the role of training manual is eminent; most trainers rely on a training manual or textbook for basic instructional material (Werner and De Simone, 2009). More generally, the role of a manual or book in education, learning and knowledge is undeniable. In Islam, the concept of a book has been given a central role. In fact, the most important and mandatory guidance that Muslims receive is in "Qur'an," which refers to itself as "Al-Kitab" (The Book), among other designations. In their prayers, five times a day, the Muslims recite from the Qur'an. This regular recitation, each day, makes them never lose sight of "holistic" divine guidance. Maulana Maududi (1965) in his exegesis of Qur'an mentions that the main theme of the Qur'an is "man" and his salvation. The whole Qur'an is devoted to the guidance of man and the direction he can take for his salvation. However, the Qur'an does not detail many operational (mundane) matters of a daily Muslim life which has been delegated to the person of the Prophet to explain as a "model."

Prophet Muhammad has been identified as the ultimate role model: "You have indeed in the Messenger of Allah an excellent exemplar" (Qur'an, 33:21). HRD scholars are aware of the concept of "behavior modeling" in one of the famous theories in HRD known as "social learning theory" (Werner and De Simone, 2009; Wagner and Hollenbeck, 2010). We understand that through "behavior modeling" we learn to adopt a desirable behavior shown by a person in terms of performing a task. It is considered as a powerful tool since the trainee can see the model performer and how that model performer is doing the task. In Islam, accordingly, Prophet Muhammad is considered that true role model. This "behavior modeling" has also been recognized in the following hadith in the Abu Dawud collection of prophetic sayings: "A man follows the way of life of his friend; so each one should consider whom he makes his friend" (Abu-Dawud, n.d.). Moreover, the Qur'an has identified many pious men and women of the past as exemplars.

The concept of HRD is even present in the five pillars or obligations of Islam – faith, prayers, fasting, Zakat (obligatory alms-giving) and Hajj (pilgrimage). These five duties provide a focus on obligations and duties besides emphasizing the rights and relationships of each other (by removing social hierarchies and barriers) and encouraging the development of individuals and the community: spiritually, morally and socially. The daily five prayers remind the believer of his place on this earth *vis-à-vis* his relationship to God. Mandatory fasting not only inculcates habits of patience in humans but also endeavors to make them aware of feelings of hunger and thirst felt by the poor thus creating a feeling of social empathy. Similarly, the concept of Zakat requires that Muslims spend the mandatory deductions from their wealth for redistribution among poor thus leading to social welfare and NHRD. The last duty Hajj gives a demonstration of a microcosm of how humanity ought to live in this world. During Hajj, millions of Muslims assemble around Mecca from all corners of the world where they spend prescribed days praying to God and living in complete harmony with others without any consideration of gender, race, class, status, etc. The intended result through all these five duties remains HD emanating from constant HRD and NHRD.

Nevertheless, recent times have laid bare the fact that if education becomes secular and irreligious, material progress and prosperity becomes the ultimate end. Modern education prepares people for productive employment. Education, according to Islam, is good if it inspires “virtue” for its effective use in different fields of life. This is why halal (right) work is considered an ibadah (worship) in Islam, again pointing to the holistic concept of worship in Islam (Beekun and Badawi, 2005). Thus the motivation for doing the right work in itself is a, standalone, motivational factor. However, the modern cognitive motivational theories equate this value equally with other instrumental factors in the motivation paradigm which place equal emphasis on reality of goal achievement besides the ready rewards expected. We will discuss this in detail in the next section.

5. Organizational behavior, the role of “valence” in motivation and Islam

Having discussed the main perspectives of Islam encompassing HRD and education, we will now analyze the Wagner Hollenbeck model of motivation and performance as shown in Figure 1 that is widely used in HRD to understand employee motivation. This model effectively synthesizes and summarizes the various motivational theories of HRD – need based, non-cognitive and the cognitive process theories (Wagner and Hollenbeck, 2010; Werner and De Simone, 2009). In this model, expectancy theory has been used as an overarching framework for understanding influences on employee motivation and performance behavior (Werner and De Simone, 2009).

In their model for understanding employee motivation and performance, Werner *et al.* (2012) have also made expectancy theory as the foundation of the model, thus showing its significance in HRD motivation.

According to expectancy theory, “People choose to put their efforts into activities they believe they can perform that will produce the desired results” (Werner and De Simone, 2009, p. 47). Expectancy theory assumes that motivation is a conscious choice process. It suggests that three sets of cognitions or beliefs lead to employee activities: expectancy, instrumentality and valence as depicted in Figure 2. Employees believe they can perform successfully (high expectancy) those tasks which they believe are connected (high instrumentality) to outcomes they desire (high valence) or believe will prevent (negative instrumentality) outcomes they want to avoid (negative valence). In addition, valence as defined by Wagner and Hollenbeck (2010) is the anticipated satisfaction that one looks for in the outcomes even if one has not actually experienced those outcomes. It merits a mention here that the valence in spiritual-based actions often has this qualification – that of anticipation rather than going by any concrete experience.

According to expectancy theory, motivation (*M*) may be expressed as follows:

Equation 1

According to Wagner and Hollenbeck (2010), desire arises only when both valence and instrumentality are high and effort comes about only when all three aspects are high. Motivation hence is defined in terms of desire and effort and the desired outcomes are achieved through the interaction of valences, instrumentalities and

expectancies. Furthermore, instrumentality has been defined as performance-outcome linkage and expectancy as effort-performance linkage, respectively (Wagner and Hollenbeck, 2010).

While discussing this model, we may mention that the only variable in this model that can incorporate the subjectiveness of spirituality is the valence. Instrumentality and expectancy are more related to the subjective perceptions of the performance-effort chain and are related to the expectation about the completing of performance and receival of tangible rewards upon completion of the task. Valence, on the contrary, can incorporate values and ethics that may entail delayed gratification.

However, from the philosophical and spiritual standpoint, we need to ask whether the expectancy theory in its present form is fully appreciative of the importance of valence in it. Can the element of valence be given more importance? For example, Ip (2011) states that corporate managers need to integrate ethical leadership into the core values, visions and the basic business norms. As Naughton *et al.* (2010) point out, one important lesson which the current world financial crisis has taught us is that virtue cannot be discounted in the understanding and running of businesses as it was some of the best educated and most professional people and institutions of the capitalist world that triggered processes leading to the demise of the financial markets. In addition, a recent empirical study concluded that there is a mechanism affecting outcome that is related to spirituality but which is independent of expectancy (Hyland *et al.*, 2006).

Based upon the preceding discussion, for HRD to lead to HD, we can modify expectancy theory in the following manner.

If *E* is the expectancy of performance; *I* the instrumentality: the rewards expected; *V* the valence associated with the outcomes; and *M* the motivation.

Then:

(Equation 2)

As per Islamic HRD, can we have *M* even if *E* and *I* are zero from worldly perspective?

Is it possible that:

(Equation 3)

We need to explain the above reformulated equation. From an Islamic standpoint, the importance of outcomes or valence is far more than any other variable in the whole motivation process. Even though the reward and expectancy of achieving a task maybe low, a Muslim may still endeavor for its achievement. The primary reason for this importance of valence can be traced to the Islamic traditions wherein, as discussed above, pursuing “Halal” or right work is considered an “Ibadah” or worship in Islam (Beekun and Badawi, 2005). Often, divine approval and pleasure is the ultimate objective in working. Additionally, emphasis on valence is due to the fact that the importance placed on the outcomes in Islam carries more weight than

expectancy and instrumentality especially the instrumentality for worldly rewards. As shown in Figure 3, we depict this added emphasis on valence, from Islamic perspective, in desire to perform and effort in red color. Different Islamic traditions and sources invariably point to the fact that it is the approval and pleasure of the divine that carries more weight than anything else. The history of Islam point to numerous instances in the form of the personal lives of the Muslim rulers, their management of public and private affairs that constantly point to the importance of value which they put on valence.

There is this concept of “Hedonism” that is present in virtually all present theories of motivation especially in learning theories where human behavior is explained in terms of association between actions and outcomes specifically in classical conditioning and operant learning (Wagner and Hollenbeck, 2010). This emphasizes immediate gratification of work and the resultant conditioning. Islam specifically de-emphasizes this immediate self-gratification as amply discussed above pertaining to the value of “valence” in the motivation “paradigm” even when the results are not immediate or are hazy.

6. Implications for management education

How does the preceding discussion add value for management education? The above discussion on motivation in HRD proposes that valence itself has an independent existence inside the motivation theory as expressed by the expectancy theory. This suggests that managers may design their organizational objectives to put more emphasis on the value and the importance of the moral and ethical objectives *per se*. For management curriculum, the message is that the moral and ethical values emanating from spiritual and religious traditions need to be incorporated in the management theories taught to the management students so that once they start working in real lives, they do not lose sight of the fact that working in organization entail responsibilities which are beyond the immediate timeframe and that require delaying gratification – a lesson too often lost in the present management curricula.

As Naughton *et al.* (2010) state:

> If today's business leaders and educators […] are to regain trust from the larger society they must lead and educate with practical wisdom. […] leadership as the art of sensing the whole […] business and business education have become fixated on the efficiency of means and have lost sight of any larger purpose and meaning of enterprise beyond profit maximization. At best, they understand management as the skill of balancing, not the art of integrating […] efficiency and morality.

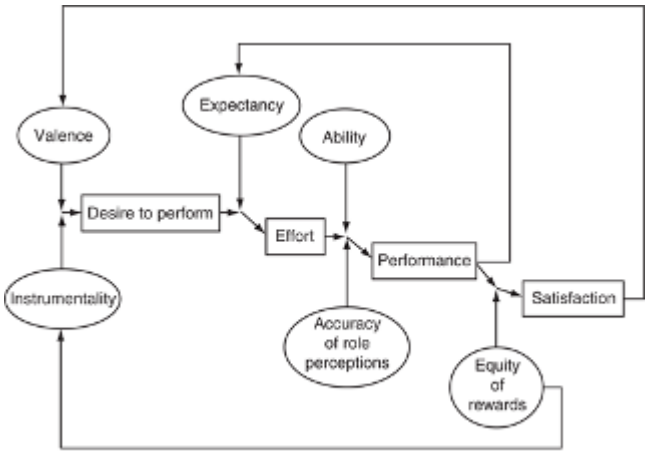
The above also gives ample credence to our discussion and our new motivational model where “*V*” incorporating morality or spirituality be given more emphasis. However, the model presented above needs empirical rigor and the authors recommend further research and studies in order to test the applicability of the new motivation equation as discussed above.

7. Conclusions

In this paper, the authors have tried to present the case of religion of Islam for filling in the spiritual philosophical gap that is felt by HRD professionals in management practice. We did this by referring to the practice of modern HRD principles by Muslims through their book and prophetic model during past many centuries since Islam's inception. We also considered Islamic HRD for developing human potential that is responsible for not only the performance within organizations but which is mindful of its larger holistic role of an individual in a society or a community. Thus, the authors propose that a spiritual (Islamic) perspective of HRD, if properly understood and implemented, can produce higher level of quality, service and productivity in contrast to the conventional HRD that focusses too much on the bottom line and ignores the spiritual needs of the workers. In this direction, we also discussed expectancy theory as an overarching theory of motivation in HRD and proposed a modification in it that gives more prominence to the “valence” variable and which can also incorporate the values of spirituality in it.

Figure 1

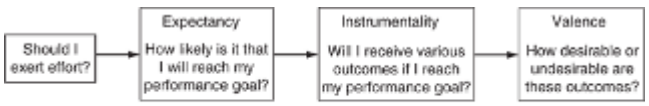
The Wagner and Hollenbeck model of motivation and performance



Source: Wagner and Hollenbeck (1995, p. 172)

Figure 2

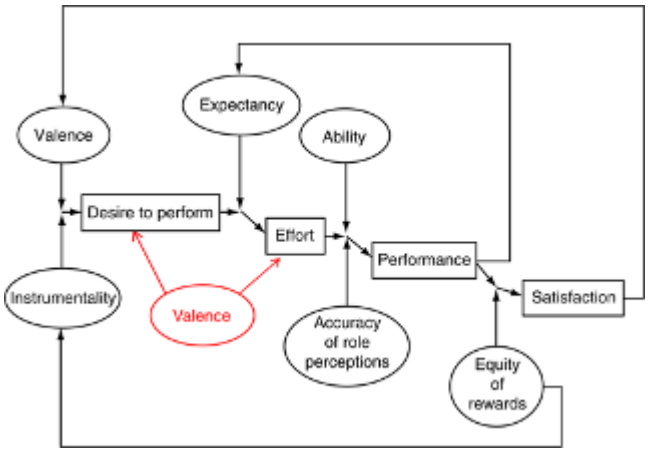
A graphic representation of expectancy theory



Source: Adapted from Werner and Desimone (2009, p. 48). © 2009 by South-Western, a part of Cengage Learning.

Figure 3

An Islamic model of motivation and performance



Equation 1

$$M = E \times I \times V$$

Equation 2

$$M = E \times V \times I$$

Equation 3

$$M = E \times V \times I + V$$

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