

CHAPTER 1

INTRODUCTION

1.1 Background of The Problem

The last few years, religiosity in the workplace has increased as research areas of interest to researched. Religiosity in the organization is very important because the company can gain the positive benefits by building an environment in which humanitarian workers will be able to obtain their full capacity. (Daniel, 2010)

Schaeffer and Mattis (2012) explained that the increase in the level of religiosity the impact on employment is not startle because of religion and religiosity is formed from individual diversity. Essers and Benschop (2009) in the Schaeffer and Mattis (2012) says that the relationship between religion, religiosity, and the work is not just limited to efforts to create the response to a stressful working environment and very dynamic, but also to the belief to form the decision work, and also to overcoming the difficulties of life.

Company human resources owned social beings and is also religious beings. According to Patchsawang and Duchon (2012) religiosity may transform starts from work, when the organization or company open themselves to increase spirituality in their own employees, so that it can deal with employees as human beings intact in terms of physical, mental, emotional, and spiritual needs. Other opinions according to Ashmos and Duchon (2000) in Patchsawang and Duchon (2012) spiritual paradigm essentially admits that people work not only with their

hands, but also their heart or spirit, so that workers are actually involved in the their work and be able to express themselves fully, including their spiritual.

Ahmad and Omar (2015) says that the spirituality of work involving the positive value in terms of sharing, caring, respect, acknowledge and connect the talents and energy of employees in the behavior which is directed to a meaningful purpose so that allow them to be more creative in working personally.

Similarly, Krishnakumar and Leher (2002) in Jurkiewicz and Giacalone (2004) stated that organizations or companies with spiritual values higher will be more effective in fostering awareness of employees they compared to organizations or companies with less spiritual values. Other opinions by Krishnakumar and Leher (2002) says that the encourage increased spirituality will generate a feeling of wholeness between employees when they come to work so that it can create feeling comfortable and secure in the work.

Similar with the various statements above, Mukofadhatun (2013) stated that there was significant influence from the religiosity to productivity. It is based on research in the area of Demak, Central Java province, Indonesia. Even Mukofadhatun (2013) shows the degree of religiosity influent employee productivity, and with the determination of test result of 28,9% then this very concern if an employee only has the level of religiosity like that because it will affect the productivity of work employees itself. So we can say if the level of religiosity is high then the employees will work more productive, but if the level

of religiosity is low then the employees were weak in work (unproductive). Because of that religiosity as the catalyst to increase employee productivity.

Taliziduhu Ndraha (1997) stated that nowadays economy system started at domination by role human capital such as the human knowledge and skills. However often the human resources improvement activities of employee does not achieve the expected goal of the organization such as increased employee productivity. Although it has had quality resources, employees have not been certainly can provide a good working results for the company when they were still in the bondage work culture that is less support and not conducive.

In all the history of the journey of human life, one phenomenon that occurs is religiosity phenomenon. Religiosity is always created in the sight of human life. Religiosity is called to individuals that committed to cluster certain religion. Religiosity is one of the most important in underpinning the heaving of culture and has significant influence in behave. With high religiosity will give tranquility to the professionals to more actively in carrying out the duties of employment. Up with the formation of pattern religiosity may able to increase working with good productivity.

The religious consciousness of the steady disposition is a dynamic of the mental system formed through experience as well as processed in the personality to hold the proper response, the conception of the view of life, adaptability and behavior. The concept of religiosity may embodied in the various sides of human life. So in that sense, religiosity is the religious activity, that reviewed from the

angle of values of Islam which should be applied in life. Because in this research, which is the understanding of religiosity was in terms of the Islamic community in Indonesia.

Based on all the previous research results and that phenomena, in this study the authors choose the object to be examined is the Muslim Fashion Rabbani based in Bandung, West Java, Indonesia. Rabbani is a garment company engaged in the retail clothing with the tagline Professor Kerudung Indonesia. Rabbani was one of the company's instant hoods the first and largest in Indonesia. Rabbani wanted to change the paradigm most of the people who looked at that woman wear clothing that is less fashionable. For that Rabbani wanted shows that women who wear muslim fashion that modern and a esteemed and performing style and trendy syar'i. Because of platforms the company such a religious company, then I dropped the option to examine the topic. In this research, to complete the various studies that have been done before and to distinguish so that this research is broader and includes another parts of discussion of human resource management, and to examine factors that inherently functioned and support the functions of Religiosity, then author add Cultivation of Islamic Values as moderator variable to complete this research. Therefore, for this thesis then author specify the title:

“THE INFLUENCE OF RELIGIOSITY TOWARDS PRODUCTIVITY AND CULTIVATION OF ISLAMIC VALUES AS MODERATOR VARIABLE”

1.2 Formulation of The Problem

Based on the background of the problem that has been describe, then formulation of the problems that will be developed in this research are:

1. Are there the influence of Religiosity towards Productivity?
2. Are there the influence of Cultivation of Islamic Values towards Productivity?
3. Are there Cultivation of Islamic Values moderating the influence of Religiosity towards Productivity?

1.3 Research Objectives

Based on the formulation of the problem, then the purpose of this research is to:

1. Examine the influence of Religiosity towards Productivity.
2. Examine the influence of Cultivation of Islamic Values towards Productivity.
3. Examine the moderating role of Cultivation of Islamic Values in the influence of Religiosity towards Productivity.

1.4 Research Utilities

1. For Academic Purpose

To complete literature of State Islamic University Sunan Gunung Djati Bandung about Human Resource Management studies, particularly about Religiosity, Productivity, and Cultivation of Islamic Values.

2. For Practical Purpose

Be a guide and overview for practitioners of HRM to add insights into study which examined and provide input which is beneficial especially for Rabbani Factory Cileunyi, CV. Suho Garmino, Bandung.

1.5 Theoretical Framework

Religiosity tend to be appreciative on the perceived value religious sublime, although it is located in a container other religions (Ghozali, 2002). Religiosity according to Glock and Stark (1968) in Ancok (1989) : (1) the involvement of ritual is the level of the extent to which activities someone do ritualistic in their religion; (2) ideological the involvement of which is the level of the extent to which people accept the things dogmatic in their religion, for example about god, angel, heaven and hell; (3) intellectual involvement describe how far a person aware of the teaching of his religion, how far activity of a person in increasing knowledge his religion; (4) the involvement of experience which shows whether someone once involved in something was a marvel of the lord, and (5) involvement in consequent is levels of the extent to which conduct of one consequent with the teachings of his religion. A little bit different from that raised by Ghozali, states that religiosity having 3 dimensions. Dimensions of religiosity according to Ghozali (2002) has included: belief, commitment and behavior dimensions.

Islam may seem confusing and is often misunderstood by many people around the world, especially those from Westernised cultures. People from other

cultures are surprised when they learn life for Muslims includes a system of socioeconomics and practices for daily living. In Islam, business activity is considered to be a socially useful function. For example, Prophet Muhammad was involved in trading for much of his life. Previously reported briefly, Muslims live their existence based on the Qur'an (Muslims believe it to be the word of God revealed to the Prophet Muhammad in seventh century Arabia), and from the Sunnah (the record of sayings and behavior of Prophet Muhammad) (Rice & Al-Mossawi, 2002). The overall perspective of the Islamic lifestyle is encompassed in the human beliefs of well-being, piety, living in harmony, and, with socioeconomic justice for all. True Muslims believe in a life that necessitates balancing spiritual and material needs of all humans (Chapra, 1992).

The basic theme in the Qur'an guides the association between God and the creatures of his domain. By the Qur'an, Islam provides principles for living in a fair and equitable society, with appropriate human interaction, and a fair and impartial system of economics. Islamic law or shari'ah governs the conduct of business dealings among buyers and sellers. It also establishes the Islamic socio-economic system that contains explicit meaning and usage of many economic topics such as Al-riba or interest; jizyah or taxation; fair trading, and the accumulation of wealth. All activities in Islam are generally classified as halal, meaning lawful or haram, meaning prohibited. Unless some action or activity is specifically prohibited by the Qur'an or banned by a religiously authenticated and explicit Sunnah, every activity is halal (Rice & Al-Mossawi, 2002).

Islam integrates religious practices of business activities with personal worship. Combining these practices in good intention is called an ibadah. All of the practices have been cited in Al-Qur'an and Hadith or based on the guidelines encompassing various shariah rules, muamalat and ethical values (akhlaq Islamiyyah) such as Islamic finance, halal certification, Islamic motivation in work, Islamic education, Islamic business training, Islamic networking (jemaah), payment of zakat, honesty, good intention (niyyah), dedication, creativity, optimism, commitment, tenacity and hard working.

Klingner and Nanbaldian stated that the productivity is a function of the multiplication of effort (effort) that employees powered by a high motivation, with the ability of employees (ability), which is obtained through the exercises. Productivity the increase shows performance is good and will be a feedback for the company or the motivation of workers in the next stage. (Faustino Cardoso Gomes, 2002)

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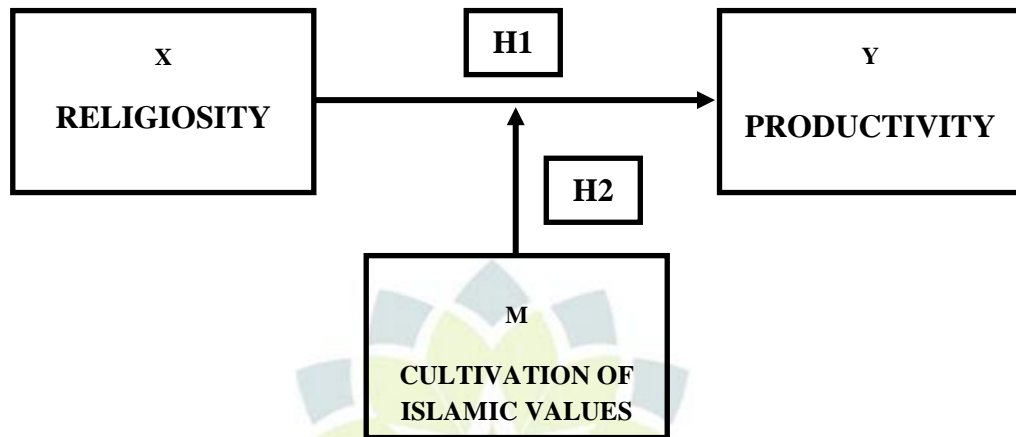
Table 1. Previous Researches

Research Title	Researcher	Results	Comparison With This Research
Examining the Relationships of Spirituality and	Northcentral University Researchers	Analysis of the data revealed a significant and	Similarity on the use of Religiosity and Productivity. While

Religiosity to Individual Productivity in the United States	(2009)	positive correlation between productivity and both spirituality and religiosity.	the difference is the addition of Cultivation of Islamic Values as moderator variable
Religiosity and Ethical Decision Sensitivity in Auditing Profession	Ahmed Mohd. Alteer, and Mesbah Mohd. Ben Taher (2015)	Religiosity has indirect impact on audit ethical sensitivity.	Similarity on religiosity and the difference is in that research without productivity.
Pengaruh Religiusitas Terhadap Produktivitas Kerja Karyawan	Siti Mukofadhatun (2013)	There was significant influence from the religiosity to productivity.	Similaritiy on the use of religiosity variable and productivity. The difference is in the moderation variable.
Pengaruh Penanaman Nilai Spiritual Terhadap Para Pelajar	Hidayatu Rokhmah (2016)	Cultivation of Spiritual Values through activities or programs, like pray together.	Similarity on the use of "Cultivation" meaning and the difference is the use of term "Spiritual" and "Islamic".

Below is the research design as the conceptual framework :

Figure 1. Conceptual Framework



1.6 Research Hypothesis

Based that conceptual framework then find this research hypotesis list :

- **Hypothesis 1** : There is positive influence Religiosity towards Productivity
- **Hypothesis 2** : There is positive influence Cultivation of Islamic Values towards Productivity
- **Hypothesis 3** : Cultivation of Islamic Values as moderator variable strengthen the positive influence of Religiosity towards Productivity