



# Reward Practices and Performance from Islamic Perspective: Aligning Motivation and Responsibility

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**Abstract:** Rewards will provide a positive effect for enhancing the performance of workers. However, there are crucial factors that influence the practice of reward on performance which is motivation and responsibility. These two factors will strengthen or weaken reward practices on organisational performance. Indeed, for Muslim workers, carrying out Islamic values at work is an obligation. A Muslim living in the world is according to the principles set out in Islam. They must remain guided by Islamic values in carrying out their work obligations, including for the issue of reward. Therefore, this study intends to provide further insight by analyzing the concept of reward practices on performance from an Islamic point of view through key elements that emphasise the need for responsibility and motivation of Muslim workers. This study identified that reward had a negative impact on the psychological of workers when it cannot provide justice for the worker. They perceived that the effort is given to the organisation and what workers get from the organisation does not match. Therefore, organisations have to apply the best reward management system to anticipate this issue. It should be noted, however, that Islam requires a Muslim worker to build self-motivation for work as work is an act of worship to Allah. Thus, work is not only to fulfill material needs but a responsibility to Allah S.W.T. Thus, organisational reward needs to implement Islamic values by aligning motivation and responsibility of Muslim workers. Only then, organisation can develop an awareness of the workers on the importance of Islamic values at work through a comprehensive Islamic program in order to enhance their motivation and responsibility.

Keywords: Reward practice, performance, motivation, responsibility, Islamic perspective

## 1. Introduction

A failure in evaluating reward practices is an important issue for those dealing with reward management (Armstrong et al., 2011). It needs to design best practices of reward since poorly designed reward systems do not deliver a good effect on workers. On the contrary, it delivers a minimal effect on motivating workers since reward practices do not value their worker (Zakaria et al., 2011). A well-planned reward practice will help an organisation to acknowledge appreciation or recognition to the right people for the right reasons (Abbasi & Rana, 2012). Thereby, the best reward management system contains the organisation's reward philosophy, strategy, and policy, and involved agreements that are applied in the form of processes, practices, structures, and procedures that will provide the appropriate type and level of salary, as well as benefits and other forms of reward (Armstrong, 2003).

Undoubtedly, humans are the most critical factor in organisations. Investing in employees is one of the critical management strategies of organisations. Therefore, the reward management system is the most important practice of the human resource management system (Güngör, 2011). Effective reward practice can help promote employee citizenship behaviour (Abbasi & Rana, 2012). A reward is an effective method to push workers to be more productive. For example, it was revealed by previous findings that reward is an influential factor on performance (e.g. Güngör, 2011; Lawler, 2003, Allen & Helms, 2001; Karami et al., 2013; Yang, 2008). Performance is appropriately used to determine a reward of an individual. Therefore, performance is the key that managers can use to reward the

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performance of their employees (Lawler, 2003). In normal circumstances, people will try to improve their performance when people are given rewards to continue to be appreciated (Van Eerde, 2015; Samsuddin & Ahmad, 2018). Organisations made a mistake when they separated performance appraisals from reward. It will be clear when individuals are associated with the appraisal system and demand more positive performance appraisals (Lawler, 2003). Organisations should select the appropriate rewards that have a positive impact on worker. Indeed, the types of reward practices used by organisations play an essential role in motivating employees to do their jobs with maximum effort which in turn has an impact on organisational performance. Thus, inappropriate reward practices can result in poor organisational performance (Allen & Helms, 2001).

Besides performance, reward also contributes to many other important aspects of human resources in the organisation. It was revealed by scholars that reward also has a significant effective effect on commitment (e.g. Huang et al., 2020; Park & Melamed, 2015; Hussain et al., 2013; Ismail et al., 2015; Ahmad et al., 2016), loyalty (Tanford et al., 2011), engagement (Brown & Reilly, 2013; Saleh et al., 2020). Generally, it is fact that reward is closely related to motivation. Although the main objective of reward is to improve performance, there is a need for strategy or means to achieve high performance. It should be understood that problems of the organization are mostly caused by a lack of self-motivation of employees. It urges the manager as the employee in charge to overcome these problems by applying appropriate motivation management methods. One of the methods used by managers to overcome problems in an organisation is through rewards. It is reasonable that rewards are related to the performance appraisal outcome. It leads individual performance to a more effective performance management system. Managers will be very concerned about doing a good job because it impacts the allocation of rewards to motivate those who work for them (Samsudin & Ahmad, 2018). Therefore, achievement or performance will determine the reward of a worker to be motivated to ensure that performance will go well (Lawler, 2003). Differentiation of salaries in organisations helps to differentiate the appreciation of an organisation towards the individual effort. Reward depends on performance that will give its meaning. When they receive a small payment, it can be meaningless and when they receive large payments, they become motivated (Van Eerde, 2015).

At the same time, increasing workforce motivation has been significant attention by practitioners and academics (Bhatti et al., 2016). Previous findings generally revealed the relationship between reward and motivation (e.g. Čečević, 2014; Bhatti et al., 2016; Khair et al., 2017; Van Herpen et al., 2005; Antoni et al., 2017; Van Eerde, 2015). It is shown that employees will be more easily motivated by rewards, especially financial rewards (Samsudin & Ahmad, 2018). Thereby, various human resource applications are used to develop motivation to improve workers' performance (Güngör, 2011). Thus, managers need to that worker motivation will determine the performance of an organisation (Samsudin & Ahmad, 2018). Employees with low motivation are very likely to concentrate less on their work, tend to neglect duties and responsibilities, deceive superiors, and also leave the organisation if they get another opportunity. However, employees with high motivation are more loyal, innovative, and productive. They provide high-quality results for work that they are well prepared (Bhatti et al., 2016). It should be noted that reward practice is very much related to values that must be considered as a determining factor for organisational performance (Ismail et al., 2015).

Since motivation is a complex idea, Muslim scholars have conducted research using models that can be used to understand humans. They believe that a motivational principle that contains Islamic values is needed for its adherents (Khair et al., 2017) due to reward is a multidimensional concept that can be interpreted based on Islamic and organisational perspectives. For a Muslim worker, the most crucial principle and belief that Muslim life in this world is only temporary and hereafter is the ultimate goal as eternal life. Thus, this spiritual motivation fulfils responsibilities as servants and caliphs for getting Ridha from Allah as the main priority in life. The main point that everyone wants to be successful and get their goal and ambition. However, work must be intended only for Allah S.W.T. It is clear, Allah S.W.T. does not look at rank, dignity, rank, descent, color, or appearance. Without good intention, Allah S.W.T. will not acknowledge (Khair et al., 2017).

For managing motivation, managers are responsible for using methods according to Islamic Sharia on Islamic workers (Samsudin & Ahmad, 2018). Considering the wide influence of Islam in various fields as well as spiritual life in most Muslim countries, it is possible to dissect patterns in Muslim workplaces that correspond to their Islamic origins that can provide understanding and sensitization of leaders and managers who have Muslim workers (Noor et al., 2011). However, the existing motivation models do not fully accommodate motivation in the Islamic perspective (Alias & Samsuddin, 2005). Different religions, values, and lifestyles result in different views and demands, and in many ways, are incompatible with Muslim employees. In building an effective and efficient workforce, it is crucial for knowing and understanding how to manage an organisation based on Islamic perspective and approach (Khair et al., 2017). Therefore, it is necessary to understand that the practice of reward management in countries where Islam has a dominant role in regulating Muslim's lives (Noor et al., 2011).

Thus reward practice can increase or decrease employee motivation and responsibility that will affect organisational performance. When workers have a high level of motivation and responsibility, they will have a high level of performance. In this case, the implementation of Islamic values will affect the motivation and responsibility of the worker. The higher implementation of Islamic value by the worker, the higher motivation and responsibility of Muslim workers for the organization. It is clear; they are motivated by the principle in Islam that carrying out work must be considered as Worship and Responsibility to Allah S.W.T. As stated in the Oxford Islamic Dictionary (2004)

that in Islam, the reward is also called *ujrah*. Allah S.W.T. will bestow *mukafaah* (reward/positive incentives) and *jannah* (heaven) to individuals who obey Him. On the other hand, *qasas* (negative reward/punishment) and *jahim* (hell) will be given by Allah S.W.T to individuals who disobey Him (Ismail et al., 2015). Therefore, Bhatti et al. (2016) claimed that in motivating Muslim employees, Islamic values integrated with conventional motivation concepts tend implemented successfully by the worker to produce better results.

This study reviews the concept of reward practices and how it is conceptualised in Islamic principles. This review would provide an in-depth understanding on how reward practices should be aligned with Islamic principles. The roles of motivation and responsibility are central to this discussion as Muslim workers should uphold their roles as servants of Allah to get pleasure or blessings of Allah S.W.T. for the life of the world and the hereafter.

## 2. Literature Review

### 2.1 Concept of Reward Practice

Currently, the practice of reward has been widely adopted in various organisations both in public and private sectors (Zakaria et al., 2011). However, different kinds of rewards schemes in organisations have their effects and consequences. Therefore, for the effective reward practice, it is important to investigate various topics related to rewards, both the purpose of the reward system, the principle of rewarding, types of rewards, characteristics of reward, type of payment methods, individual and group reward system (Karami et al., 2013). Brown & Reilly (2011) claimed that many organisations do not evaluate the effectiveness of reward policies and practices and also do not examined the best approaches applied by those organisations. Organisations should be aware that employee rights need to be prioritised in reward programs. Organisations should have to deal with this problem by allocating the most valued reward only for high achievers in the organisation. The reward values may not only monetary form but also in other forms such as appraise or recognition of employees (Zakaria et al., 2011). Reward management system contains policies, processes, and organisational practices for awarding employees that are confirmed to the contribution, abilities, and intelligence of the workers (Armstrong, 2003). According to Hussain et al. (2013). The organization has policies and considerations for positive decisions on rewards such as salary increases or adverse decisions such as dismissal.

It should be noted that reward is not only in the form of finance. Rewards can be applied in two forms, financial rewards and non-financial rewards. These rewards are called extrinsic and intrinsic Reward. Financial rewards such as salary increase, bonus, perquisite, while, non-financial reward can be in the form of promotion, authority, responsibility, education, appreciation, certificate, social activities, feedback, the comfort of working place, vacation time, flexible working hours, recognition, social rights, etc. (Samsudin & Ahmad, 2018; Yang, 2008).

Further, Samsudin & Ahmad asserted (2018) that when managers use reward method effectively, then it has succeeded in increasing employee motivation, especially to improve performance and commitment to work. These rewards include salaries, bonuses and allowances, paid leave, awards, recognition, and promotions. However, rewards given by managers are mostly in the form of money or financial rewards. This statement was supported by the findings of Güngör (2011) that proved reward in the form of finance have a positive influence on employee performance.

In reward practice, the imbalance of reward between the efforts issued by workers with the low rewards is because of injustice that is closely relevant to the psychological effects of the worker. Park & Melamed (2015) asserted that injustice of giving reward leads to the consequences of emotional and behavioural. According to Tsutsumi et al. (2012), considering the current trend, imbalance of effort and reward is a relevant stressor for the worker that can be associated with depression due to inconsistency between high efforts spent by the worker and low reward received. Therefore, organization should have to implement effective reward practice to achieve the best result from the worker.

A study by Ismail et al. (2015) confirm that organisations that have implemented an appropriate reward system will encourage employees to increase commitment. Managers have adopted policies and rules that are appropriate for high-performing employees. In general, employees already have an understanding of the reward system. This can occur because the organisation has communicated openly about the reward system used and implemented a participation system in the reward system to direct employees to increased commitment to the organisation. Similarly, a study by Hussain et al. (2013) found that there is a significant relationship between the reward management system and employee commitment. Individuals who have a high commitment to the organization will put forward the principle that working in the company is important and for the good of the company. They tend to agree with or agree with organisational principles. They feel part of the organisation. In this term, Tsutsumi et al. (2012) proposed three factors in the Effort-Reward Imbalance (ERI) Model. The three factors of reward are as follows: reward at the monetary level (remuneration), related to self-esteem (respect and approval), and organisation (job security and promotion prospects).

### 2.2 Effect of Reward Practice

When reward practice is implemented effectively, it will be able to motivate individuals to a higher level of performance, and proper reward improves the performance of organisation-level (Allen & Helms, 2001). Therefore, reward programs should have to influence the performance of employees in positive ways. Also, it can be applied to

identify needs for training, promotion, problem of management, promotion, job rotation, and layoffs (Zakaria et al., 2011). Some scholars i.e. Güngör (2011), Allen & Helms (2001), Karami et al. (2013) proved the relationship between reward and performance. Similarly, Lawler (2003) clearly showed that performance appraisal has a positive effect on salary increases rather than a negative effect. When performance increases, salaries also increase. Thereby, assessment is more effective concerning the effectiveness of the performance management system so that salary increases have a positive effect on employees. Meanwhile, fairness or stability of rewards practice refers to the extent to which between expected rewards and actual reward (Park & Melamed, 2015).

In addition, problems against reward practice are related to the many aspects of human such as the physiological aspect. According to Park & Melamed (2015), emotional reactions to the reward justice intervention mechanism motivate workers to appropriate emotional behaviour and reactions where the positive reaction obtained increases worker commitment. This statement was supported by Huang et al. (2020) that found the relationship between reward and commitment. Similarly, Hussain et al. (2013) revealed the relationship between the reward management system and employee commitment. The study showed a significant positive relationship between the reward management system and employee motivation by using employee commitment as the intervening variable. While a study by Saleh et al. (2020) found evidence that reward has a positive and significant effect on engagement.

Further, Hussain et al. (2013) revealed that reward management system has a significant effect on motivation by intervening variable of employee commitment. Also, Park & Melamed (2015) pointed that reward stability leads to commitment. Contrary, the finding by Ismail et al. (2015) does not support this statement and previous finding. It found that the reward administration system cannot act as an important predictor of commitment in the organisation. Motivation is indispensable for the sustainability of an organisation. An employee with high motivation is always taking part in the continuity of the organisation. In this case, a manager must know the factors that motivate employees to improve performance. Indeed, employees must also help managers find out their motivational factors so that managers can design reward systems that can motivate employees (Hussain et al., 2013).

### **2.3 Reward Practice and Performance from Perspective of Islam: Aligning Responsibility and Motivation**

A concept in Islam about reward emphasises Islamic behaviour that confirms good moral behaviour as the basis of a successful Islamic worker. Thus, life in the world is a test from Allah S.W.T to see if we can become His faithful servants and can resist the temptations of the devil. The Qur'an describes the ideal of a Muslim as a true believer as stated in Surah Ali-Imran, 3: 102. However, sometimes circumstances in life can be challenging. At this time that reward and punishment motivations play an important role in our life (Nazri et al., 2011). Reward is very decisive and influential in the life of a Muslim. Because of reward, Muslims have to maintain behaviour and manifest in actions, words, and thoughts, feelings, and intentions (Nazri et al., 2011). In overcoming situations and problems involving motivation, managers must be more vigilant because managers hold responsibility in managing the motivation of employee. Providing reward rewards in both financial and non-financial form is one way to motivate employees. As in Islam, it allows both forms of reward. However, in Islam, employees should not pursue financial rewards as the main intention to work. Indeed, financial rewards are temporary. Muslim workers must strive to get rewards from Allah SWT. Therefore, managers play a critical role in motivating employees by encouraging them to straighten their intentions, namely only to gain the pleasure or grace of Allah S.W.T. (Samsudin & Ahmad, 2018).

The value of the existence or essence of humans is as a Khalifah on earth as said by Allah S.W.T in the Al-Qur'an Surat Al-Hujarat: 3 (Khair et al., 2017). From the Islamic perspective, in fulfilling responsibilities as servants of Allah, humans must know how to carry out their orders and stay away from their prohibitions. To achieve this, humans must have motivation in various aspects and forms as a force to be able to do good deeds so that worship is performed sincerely and with the right intention only for Allah (Khair et al., 2017). Ismail et al. (2015) confirmed that the significance of responsibility is also emphasised in Islam as stated in the Koran (QS Al-Imran 3: 110) that considering the tasks entrusted to Muslims, they must be aware of their responsibilities and avoid mistakes made by their predecessors. Therefore, Muslims are charged with this responsibility because of their competence in a collaborative perspective (Surat Al-Baqarah 2: 143).

Every Muslim should motivate himself to straighten out his will for good. Thus, in Islam, every action must be preceded by an intention (niyyah) because this intention plays an important role in directing human action to good or bad deeds. Good intentions will lead to good action, but wrong intentions will lead to bad action. As the hadith stated in the saying of the prophet Mohammad (Peace Be Upon Him): "Verily deeds are judged according to the intention, and everyone will become what is intended" (Narrated by al-Bukhari, Muslim) (Khair et al., 2017). Theoretically, understanding motivation from an Islamic perspective contributes to the relationship between employee motivation and organisational performance. It is necessary to train and practice work motivation to enhance performance from an Islamic perspective. Thereby, Muslim leaders are encouraged to use an Islamic approach in managing employees (Khair et al., 2017). Managers are those who have control over employees. The priority in motivating employees is to straighten out a Muslim's intention to work. Employees must be helped to encourage goodwill to work. Their intention must be straightened out that their motivation is that working in Islam is the worship of Allah SWT. With this intention,

an employee will be more motivated to work (Samsudin & Ahmad, 2018). A recent study by Bhatti et al. (2016) found that in terms of employee motivation from an Islamic point of view, Islamic spirituality, reward and punishment, and justice have a strong spirit in increasing employee motivation. While achieving a competitive advantage is one of the main goals of the success of an organisation in today's dynamic business world. Many organisations aspire to their highest goal of survival in an aggressive industry. Of course, to achieve these goals, organisations are very dependent on a workforce with characteristics such as effective, efficient, dedicated, and highly motivated (Bhatti et al., 2016).

In general, the main function of the concept of reward or allowance is as a means for encouragement where a servant will get a reward according to what he planted (Nazri et al., 2011). A study by Bhatti et al., 2016 found that three constructs i.e. Islamic spirituality, rewards and punishment, and justice that contribute to increasing motivation among Muslim employees. Therefore, according to this study, these factors increase motivation of Muslim employees to succeed whether at home or work. Muslims use these principles to gain blessings from Allah S.W.T. and earn merit both in this world and in the future. This is because devout Muslims have the belief that every task carried out in this world will get a reward from Allah SWT (Samsudin, et al., 2018).

Western scholars recognise the effect of reward and punishment in shaping human behavior. Appreciation of Western culture can be viewed from the individual behavior, acting and working for money and other economic benefits such as vacation time, sick leave, health insurance, and retirement. Some of the rewards obtained at work are not in the form of money but symbolic, for example, titles, large offices, and parking access. Basically, Individuals will be motivated to work hard every time they hope to improve their performance because they believe that good performance will be rewarded according to the rewards they hope to receive (Nazri et al., 2011). Indeed, positive and negative concepts of reward and punishment as known to western psychologist was introduced long before in Islam (Nazri et al., 2011). Generally, literature study confirms that Islam does not reject the reward method used in managing employee work motivation. However, as mentioned previously, financial rewards will not be the main motivation as an intention to work (Samsudin & Ahmad, 2018). Contrary, the results of the study by Saleh et al. (2020) revealed that there was no positive effect on the moderating variable of religiosity between the relationship between reward and commitment. Religiosity is unable to bridge a positive relationship between appreciation and commitment. There is a separation between religiosity in the world of work. Religiosity is only a part of worship that involves the relationship between the individual and God so that it is not implemented in the world of work.

Al-Qur'an and Sunnah, convey to humans that rewards are given by Allah S.W.T. for a good deed. The rewards that a person receives for good deeds are not natural consequences but rather because of God's grace and virtue depending on Him to reward them or not. Allah S.W.T has full authority to punish humans for their sins and to forgive them. Thus, the concept of reward can be expressed as a positive commitment that must be fulfilled as a human responsibility (Nazri et al., 2011). According to Ismail et al. (2015), in the Qur'an this problem is clearly stated as follows: "Allah does not fill the soul except [with what is] in its capacity. It will have [consequences of] what [good] it gets, and it will bear [the consequences of] what [evil] it gets. "Our Lord, do not blame us if we have forgotten or done wrong. Our Lord, and do not give us burdens as you gave to those who are before us. Our God, and do not burden us with what we do not have ability to endure, and forgive us, and forgive us, and have mercy on us. You are our protector, so give us victory over the unbelievers "(Surah Al-Baqarah 2: 286). Nazri et al. (2011) highlighted that only Allah has authority over all rewards and punishments. Allah SWT does not burden humans beyond their ability and Allah S.W.T is never mistaken in giving rewards for one's good deeds. Rewards inspire and encourage to do good and good deeds while in the world. The reward that a person receives is a consequence of his actions. Therefore, rewards give confidence that anyone who obeys Allah's commands and does good deeds will be able to live eternally and happily and in peace in the hereafter.

Motivation with the intention of working is to worship, namely to practice virtue, so employees will be more motivated to work because they believe that working as a form of worship will be rewarded by Allah SWT. Through worshipping, employees will be more motivated to work while practising virtue to avoid bad traits. By carrying out these Islamic work practices, employees will be rewarded in life by the manager and only for the sake of Allah SWT (Samsuddin et al., 2018). While Khair et al. (2017) confirmed five models of Islamic motivation i.e. taqwa model, Islamic model motivation, total motivation model Khauf and Raja' and divine motivation. Firstly, taqwa: the model of Taqwa is formed from the factors of faith (faith), taqwa (fear of Allah), tahrir (passion) and tawbah (repetition). In the context of motivation, taqwa refers to fear which means fearing God by obeying His commands and avoiding His obedience. Tahrir is feeling aroused. While tawbah is to keep away from wrong actions. Thus, this theory explains the role of taqwa, tahrir, and tawbah as external and internal stimuli or motivations that can influence human faith and behaviour. Second, Islamic Model Motivation: in this model, the variable plays an important role in the opening as the moderator variable is the human spirit or human soul. It will increase or decrease motivational behaviour. The theory used begins with the theory of instinct, theory of drive-reduction, theory of arousal, theory of intrinsic/extrinsic, theory of hierarchical and theory of religion. Thus, this model focused on the role of the human soul in fulfilling responsibility in doing worship. Third: Total Motivation Model; this model is a combination of material motivation and spiritual motivation. What is required is the level of faith as a fundamental factor in balancing materialistic demand in a halal way due to responsibility as a servant and Khaliah to eternal life in the hereafter as a spiritual motivation. Fourth, Khaufwaraja': model is derived from the motivational ideas of Al-Ghazali in the Ulumiddin Ihya Book. This concept

emphasizes the Khaufwaraja 'fear and hope). Khauf means fear of Allah S.W.T, while Raja 'means hope only in God. Fifth, Divide Motivation: 3 elements play an important role in motivation in a person, namely faith, religious intentions or goals, and determination.

However, according to Van Eerde (2015), it is crucial to consider that cultural changes affect many variations in reward systems between organisations and between countries in which organisations operate. It is important to know how different systems affect employee motivation. Researchers from Japan i.e. Tsutsumi et al. (2020) recently conducted a study of the psychosocial working conditions of private practising physicians on the imbalance between the efforts paid by workers and the low rewards they receive. They investigated whether the effort-reward in terms of rewards provided by the organisation could be the most relevant factor strongly associated with depression among private practice physicians in Japan. This study describes current adverse work conditions regarding effort-reward imbalances associated with depression in private practice physicians. As this depression poses a potential threat to patient care and improving the situation is very important. Correctly assessing physician's workload and increasing the coverage of medical care are relevant actions to take. Finding revealed an extremely high prevalence of imbalance between effort and reward among active private physicians. It showed that physicians exposed to an effort-reward imbalance are more likely to suffer depression regardless of potential confounding factors. The high prevalence of imbalance of effort and reward will reflect the harsh administrative situation for primary practice physicians.

In terms of reward, the main factor that seems to influence increasing employee motivation is justice. In particular, organisations capable of creating justice and impartiality will automatically encourage employees to achieve excellence (Bhatti et al., 2016). In Islam, justice is prioritised and a fundamental aspect regarding reward. Reward must be paid on time as directed in Al-Qur'an. The Prophet Mohammad (Peace Be Upon Him) sallallaahu 'alaihi wa sallam ordered his Ummah to give wages before the sweat of the dry worker. Mohammed (Peace Be Upon Him), "You have to pay reward for a worker before his perspiration is over." (HR. Ibn Majah, sahih). This hadith stated that immediately fulfil the rights of the worker after the completion of the work, as well as can be said if there is an agreement to give a salary every month. Meanwhile, postpone the payment of salaries to officers even though they can include despotism. As the Prophet sallallaahu 'alaihi wa sallam said, "Delay the fulfilment of obligations (for those who can afford it) including despotism" (HR. Bukhari no. 2400 and Muslim no. 1564). However, it should have be noted that what is obligatory for the employer is to provide a salary at the end of the month. If there is an agreement and there is mutual approval that the salary will be handed over at a certain time then this is not to be a problem because there is an agreement between employee and employer. Prophet Sallallaahu 'alaihi wa sallam said, "Muslims are obliged to comply with the conditions they have agreed to" (Fatwa Al Lajnah Ad Daimah, 14: 390). The Prophet Muhammad (PBUH) emphasised that justice should not be compromised by personal affiliation or other considerations. A believer is required to enforce justice includes themselves. Therefore, a Muslim must be fair both in judgments, transactions, agreements and in fulfilling their responsibilities towards family, society, and work (Bhatti et al., 2016).

For organisations, these Islamic values are very useful in supporting the improvement of performance because the principles of working in Islam will increase the motivation and responsibility of workers. However, the organisation must be able to accommodate the values of justice on employees through reward practices that are well designed so that workers are not disadvantaged. Therefore, according to Samsudin and Ahmad (2018), the role of managers is very necessary for motivating employees namely to encourage them to work to get heavenly rewards only from Allah S.W.T. as worship that hope of getting the pleasure of Allah S.W.T. Specifically, efforts of organizations for guiding workers on the values required by Islam in their work through Islamic activities periodically can enhance performance of the worker. Organizations can provide understanding or awareness of workers on Islamic principles in working through various programs to implement these values that will increase their motivation and responsibility at work.

### 3. Conclusion

Reward is one of the important methods used to encourage performance. Indeed, reward practice have to accommodate the interests and rights of workers. Otherwise, workers have to be aware of what are their responsibilities towards the organisation. Equally important is justice because it has consequences for employee psychology, both on emotions and behaviour. Therefore, it is necessary to design reward practices appropriately that accommodates the interests of both parties. It is also important to pay attention to build open communication with workers regarding reward management system in the organisation to build the commitment of worker. Especially for Muslim workers, there is a demand to implement duty or obligation under Islamic principles. Muslim has the responsibility to be Khalifah on this earth. The principle held that work is only intended as worship and only for Allah S.W.T. and not only because of the material to get the final goal, namely happiness in this world and the Hereafter. With this motivation, the intention to work becomes an impetus to improve the performance of a Muslim worker. Meanwhile, organisations have to make various efforts for Islamic activities to increase employees' understanding of the values of working in Islam in order to increase motivation and responsibility of worker at work.

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