Abstract

Need for Achievement Theory has been adapted in many studies because it is proven to improve performance. However, the results of exploratory studies show that this theory still leaves many weaknesses, such as being selfish, ignoring coworkers' resources, and only focusing on short-term achievements. Therefore, this study tries to reconstruct the critical concept of NforAch by internalizing Islamic values. Through the spirit of achieving high achievement based on worship, individuals with an Islamic excellence achievement spirit can empower themselves to the fullest and continuously carry out a long-life learning spirit, as well as empower their colleagues through asking and helping activities to achieve the best performance. This concept is believed to be more powerful in improving team performance.

Keywords: Need for Achievement Theory, Islamic Values, Islamic Excellence Achievement

Introduction

A salesperson, especially in a service organization, is a human resource (HR) who acts as an employee as well as an internal customer. Salesperson in the marketing team plays a role and is responsible for increasing the value and mission of the organization through their efforts to understand and try to meet customer needs. Therefore, a salesperson is required to be committed to continuous learning so that they can motivate themselves, ask and help other salespeople in the marketing team to increase their achievement, and foster motivation to help external customers meet their needs.

Salespersons play a strategic position in service companies concerning the nature of intangibility and inseparability (Blut, Beatty, Evanschitzky, & Brock, 2014) which have an impact on increasing the risk of purchasing services. Hence, a salesperson plays an important role in minimizing this risk by delivering high customer value.

When talking about the activity of the salesperson in delivering value, surely it cannot be separated from the discussion about the performance of his behavior. Behavioral performance indicates how well the salesperson carries out various sales activities. Barker (1999) includes motivation into one of the dimensions of salesperson behavior performance. One form of motivation is the need for achievement (Mc Clelland, 1961). Someone who has achievement motivation wants to be the best. Based on the exploration of previous studies, it can be concluded that most of the research focus still looks at the individual perspective and very rarely sees the need for achievement from a team perspective. Individuals who want to achieve the highest results only focus on themselves and do not care about the people around them. This is presumably because individuals ignore religious values (Mc Clelland 1953; Atkinson, 1960; 1984; Lindgren (1976).

Therefore, this study focuses on developing the concept of the Islamic excellence achievement spirit as a result of Islamic value intervention on the need for achievement theory. This concept is unique and comprehensive. Based on the spirit of fastabiqul khoirat (Ind: competing in kindness), it will result in the accumulation of resources through the empowerment of oneself and colleagues. The harmony in the team will also increase because of the shared values. In Islam, working in a team is a blessing. Allah SWT says in the Holy Qur’an: “being together (united) is compassion (mercy) and being divided is torment” (HQ. Ali Imron: 102-103). "Inamal mu'minuuna ikhwatun” which means “Indeed, believers are brothers“ (HQ. Al-Hujurah: 10).

Need for Achievement Theory

Motivation is a very attractive thing for organizations because it can improve performance. Motive is a cause or reason for an action, while motivation is all reasons, whether consciously or not, that cause a person to take certain actions or tend to achieve certain goals (Hauser, 2014). There are many forms of motivation, one of which is the need for achievement.

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The theory of early motivation was discussed by David McClelland in 1953 about the 'Motive of Acquire Need'. David McClelland stated that individuals have reserves of potential energy, how this energy is released and developed depending on the strength or motivation of the individual, the situation, and the opportunities available. The term need for achievement was first popularized by McClelland in 1961. McClelland called it a mental virus, which is the mind that directs how to do something better, faster, more efficiently than what has been done before. Individuals who put forward the need for achievement want to be successful in a competitive situation. He wanted to prove his superiority over others. Such individuals usually set goals that are quite difficult but still within their reach. Such individuals prefer moderate risk, more concerned with achievement rather than reward. They believe they can achieve results with their efforts and abilities, but also want to get feedback on their performance.

Atkinson (1960) argues that a person's achievement motivation is based on two things, namely, the tendency to achieve success and avoid failure. Achievement motivation is called high if the desire to succeed is greater than failure. The motive condition is owned by the individual, but both have different circumstances in various situations and conditions. Efforts to avoid failure can be interpreted as an effort to do the job optimally so as not to fail to get future opportunities. Likewise, efforts to be successful can be a driving force that raises self-confidence, so that they can do something successfully and consider the ability to avoid failure.

Lindgren (1976) believed that achievement motivation is an impetus that exists in a person concerning achievement, has an interest in trying new skills, and improves them as long as they do not depend on others even at the risk of alienation and receiving jealousy from less successful colleagues. Nicholl (1984) states that achievement motivation is motivation aimed at developing or demonstrating high abilities. Achievement motivation is an individual's motivation to achieve success and aims to succeed in competition with several standards of excellence (Heckhausen, 2010). According to Shane (2019), the achievement motivation is defined as an effort to improve or perform personal skills as high as possible in all activities and a measure of this advantage is used as a comparison, even though in the effort to carry out activities have the possibility of failure or success.

Most studies on motivation state that motivation is an important factor in career success (Salleh, Dzulkifli, Abdullah, & Yaakob, 2011). Therefore, someone who has a need for achievement challenges himself to achieve a better performance than before (excellence achievement). This kind of people are needed in organizations. However, in the process of achieving this achievement, individuals tend to look at their interests and very rarely think about the achievements of others. For them, the achievements of others are not their responsibility. They are competing to achieve their own goals, want to be more advanced, want to be more creative, smarter, better, faster, more efficient than what has been done before, even willing to accept jealousy from other parties who have failed and ignore the religious dimension. The drive to achieve success has not been based on the intention to worship so it only focuses on worldliness. In addition, the existing motivation theory has not yet reached the level of "what's the next" after achievement, so it seems that it only focuses on short-term, selfish, immoral, and non-spiritual achievements (Michael, 2015). Incorporating a religious dimension leads to the quality of inputs and processes, and not just a focus on results. Internalization of Islamic values in the need for achievement theory resulted in a new concept of the Islamic Excellence Achievement Spirit. This concept is believed to be more powerful in improving team performance.

**Reconstruction of Need for Achievement from an Islamic Perspective**

Religious observance is the focus of this study. A person who is devout in religion is called a religious person. Behavior associated with religion is known as religiosity. There has been a lot of research using religious elements to solve organizational problems. Very religious individuals tend to internalize the teachings of their religion in everyday life. They have the belief that religion can guide them to achieve their life goals so that it affects their personal and social lives (Bakar, 2013).

Based on an in-depth study of the need for achievement theory, this study provides a critical reconstruction in three ways. **First**, the need for achievement theory puts performance with worldly measures as the ultimate goal. There is no intention to worship. A Muslim makes the Holy Qur'an and Hadith as a "way of life". Both Qur'an and Hadith teach that at work you only want the pleasure of Allah (Sharabi, 2012). For a Muslim, work is worship (Pfeffer & Veiga, 1999) and (Zahrah, Norasyikin, Hamid, Huda, & Rani, 2016), to seek rewards and avoid punishment. The intention of worship should be the basis of all human activities. Allah SWT said in HQ. Adz Dzariyaat verse 56: "I did not create Jinn and Humans except for worship".

If we do not intend our activities for a worship then we will only measure its success based on our self and others' judgment rather than Allah's judgment. This standard is what ultimately colors all the spirits in achieving success in the perspective of conventional motivation theory, such as a focus on personal excellence, resource inefficiency, selfishness, ignoring ethical behavior, no concern for others, emphasizing competition rather than cooperation which leads to eliminating competition, and there is no spirit of learning.
Individuals with the spirit of Islamic excellence achievement are always trying to give their best by using resources as efficiently as possible, not doing israf (wasteful), and does not make anything wrong, both behaviors are prohibited by religion. Allah SWT said in HQ. Al-A'raf verse 31 which means: "O children and grandchildren of Adam, wear your good clothes at every (entering) mosque, eat and drink, but don't overdo it. Truly Allah does not like people who are extravagant ". In addition, they are aware that every activity is under the supervision of Allah (Ikhsan) so that they work professionally. They believe that what they do is under Allah's supervision (ikhsan) so they must do their best (Zahrah et al., 2016). "Indeed, Allah loves the servant who works and is trained (professional)" (Hadith narrated by Ahmad).

Individuals who have an Islamic excellence achievement spirit realize that their resources are limited, they are not superior advantage in one respect will complement the shortcomings of the other party and vice versa. A strong religious foundation encourages them to have a fair partnership so that no one is harmed. They believe that Allah SWT has allocated sustenance to each of his servants and provides it accordingly. Allah says in HQ. Shad verse 24: "And most of the people who are united, some of them do wrong to others, except those who believe and do good deeds, and they are few".

Second, in the need for achievement theory, has never touched on what to do after the excellence achievement is achieved. In Islam, a Muslim is encouraged to do long life learning, namely activities to improve current performance through systematic and continuous steps. Allah says in HQ. Al-Jumu'ah verse 20 that: "When you finish praying Friday, spread you out on the face of the earth to seek Allah's favor". Allah said in HQ. Al-Insyirah verses 5-8: "If you have finished in one job, do other work and surrender to Allah". Individuals with the spirit of continuous improvement believe that Allah will not change the condition of a people if those people do not try to change what is in them (HQ. Ar-Ra'd verse 11). This spirit is very necessary because the environment changes very dynamically.

Islam teaches to continuously improve oneself with a spirit of competing in goodness (fastabiqul khoirat) (HQ.Al-Baqarah verse 148). Learning to gather with colleagues to ensure no information is hidden away. This learning gathering is conducted not to get the same results in monetary terms, but as partners who support each other to achieve the best results. Allah SWT said: "O you who believe, do not eat each other's wealth in a way that is vanity, except by way of commerce that applies consensually" (HQ. An-Nissa verse 29).

Thus, individuals who have a long-life learning spirit are personal learners. A learner is an optimist. Optimism is also taught in Islam, as (HQ. Al-Insyirah verses 5-6) stated that: "Because in fact with difficulties there is convenience". This kind of people will take lessons from the successes and mistakes of activities they do themselves and from others and take lessons from the successes of their colleagues (or can be called as Observational Learning). Allah says in HQ. An-Najm verse 10: "And man only gets what he has worked for". This spirit will move the individual to take another step after the excellent achievement is achieved.

Third, the need for achievement theory only emphasizes individual achievements, there is no enthusiasm to empower colleagues. Empowerment of colleagues is needed to activate idle capacity. This can be done through sincerely asking and helping colleagues to achieve their best performance. Ikhsas (sincere) means only hoping for the pleasure of Allah. In Hadist narrated by Abu Dawud and Nasa'i, the Prophet said: "Surely Allah does not accept deeds unless they are done sincerely and hope to be pleased with Allah". Although not every invitation can be accepted by the recipient of the message, it is certain that by preaching, Allah SWT will improve the practice of the preacher.

Da'wah (preaching) is about communication. Thus, using the right language in the right place for the right people is very important. In communicating, a believer is instructed to speak the truth (qaulan sadida) (HQ. An-Nisa verse 9), right on target, communicative and easy to understand (qaulan bariqa) (HQ.An-Nisa verse 63), good words (qaulan ma'rufa) (HQ. Al-Ahzab verse 32), noble words (qaula karima) (HQ. Al-Isra’ verse 23), gentle words (qaulan layyinma) (HQ. Thaha verses 43-44 ). In order to make the content of his da'wah can be accepted by colleagues, someone should make himself a role model. Allah says: "O you who believe, why do you say something that you do not do? It is hated by Allah "(HQ. As-Saff verses 2-3). By making yourself a role model, it can create a trust for message recipients.

Realizing that in teamwork, not all team members have the same resources, so individuals with a high spirit of Islamic excellence achievement are willing to sincerely help their colleagues. In HQ. Al-Maidah verse 2, Allah says: "And help you in goodness ...": A Muslim believes that the potential that is in him is a mandate (HQ. Al-Ahzab verse 72), not personal property because in it there are other people's rights entrusted by Allah to him.

Helping behavior is perfected by prompt behavior in providing help voluntarily. They realize that not everyone dares to ask for help. Allah describes the characteristics of a devout person as a person who gives a lot to others, both in the field and in the narrow (HQ.Ali-Imron verse 130).
Conclusion

A theory that has existed for almost seven decades, such as the Need for Achievement Theory, apparently still provides opportunities to be studied from another perspective such as religious values. This study used aspects of Islamic religiosity values to reconstruct NforAch. The results of the literature survey concluded that the existing concept only uses generic values and ignores religious values, especially Islam. Though religion is a “way of life” for its followers. Three reconstruction efforts have been undertaken and resulted in a new concept of 'Islamic Excellence Achievement Spirit'. This concept is believed to have a better impact on improving individual and team performance. Future research is expected to examine this new concept on its antecedents and outcomes.

References

- Holly Qur’an