

Analysis of the Relationship Between Islamic Spiritual Development and Work Motivation of Human Resources in Islamic Universities

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ABSTRACT

Islamic spiritual development plays an important role in shaping the character and work ethic of human resources in Islamic educational institutions. STAI Ali bin Abi Thalib strives to balance intellectual and spiritual aspects through various spiritual development programs. However, further investigation is needed to determine the extent to which these programs influence the work motivation of staff and lecturers on campus. This study aims to describe the implementation of Islamic spiritual development for human resources and analyze the relationship between Islamic spiritual development and employee work motivation. The research method used is a correlational quantitative approach, with data collected through questionnaires and documentation. Data were analyzed using the Pearson Product Moment correlation test to determine the degree of relationship between the two variables. The results showed that: (1) Islamic spiritual development at STAI Ali bin Abi Thalib has been systematically implemented through various programs such as staff Islamic studies, Qur'an recitation and memorization, short lectures, and international seminars with Middle Eastern scholars. (2) The correlation test results show a value of $r = 0.5246 > r_{table} = 0.2787$ at the 5% significance level, indicating a positive and significant relationship between Islamic spiritual development and work motivation among human resources.

Keywords: Human Resources, Islamic Spiritual Development, Relationship Analysis, Work Motivation.

ABSTRAK

Pembinaan rohani Islam memiliki peran penting dalam membentuk karakter dan etos kerja SDM di lembaga pendidikan Islam. STAI Ali bin Abi Thalib Surabaya berupaya menyeimbangkan aspek intelektual dan spiritual melalui program-program pembinaan rohani. Namun hal ini perlu diteliti lebih lanjut untuk mengetahui sejauh mana pembinaan tersebut berpengaruh terhadap motivasi kerja pegawai dan dosen di lingkungan kampus. Penelitian ini bertujuan untuk mendeskripsikan implementasi pembinaan rohani Islam bagi SDM dan menganalisis hubungan antara pembinaan rohani Islam dengan motivasi kerja pegawai. Metode penelitian yang digunakan adalah pendekatan kuantitatif korelasional, dengan pengumpulan data melalui kuesioner dan dokumentasi. Analisis data dilakukan menggunakan uji korelasi Pearson Product Moment untuk mengetahui tingkat hubungan antara kedua variabel. Hasil penelitian menunjukkan bahwa: (1) pembinaan rohani Islam di STAI Ali bin Abi Thalib Surabaya telah diimplementasikan secara sistematis melalui berbagai program seperti kajian pegawai, tafsir dan tajwid Al-Qur'an, kultum, serta seminar internasional bersama ulama Timur Tengah. (2) Hasil uji korelasi menunjukkan nilai $r = 0,5246 > r_{tabel} = 0,2787$ pada taraf signifikansi 5%, yang berarti terdapat hubungan positif dan signifikan antara pembinaan rohani Islam dan motivasi kerja SDM. Dengan demikian, semakin baik pelaksanaan pembinaan rohani Islam, semakin tinggi pula motivasi kerja pegawai dan dosen di lingkungan kampus.

Kata Kunci: Analisis Hubungan, Motivasi Kerja, Pembinaan Robani Islam, Sumber Daya Manusia.

INTRODUCTION

One of the essential elements that requires attention within educational institutions is Human Resources (HR). This includes human resources tasked as educators, such as lecturers, or educational staff, such as administrative personnel. Uhar Suharsaputra mentions that educational institutions possess five types of capital that need to be managed well to achieve educational success: integrative capital, human capital, financial capital, social capital, and political capital.¹ This indicates that HR management is a decisive factor in achieving national educational goals or the objectives of the higher education institution itself.

Human capital or HR is what needs to be managed effectively to improve the quality of educational institutions. one method that can be pursued is by increasing the work motivation of the HR. Humans are social beings who have various needs, feelings, thoughts, and motivations. Every human who does something is fundamentally driven by a motivation that arises within them.² According to Nurul Fauzyah, motivation is a very important aspect for every educator and education staff member, because with motivation, they can cultivate enthusiasm and a sense of happiness in carrying out the tasks of teaching, working, and providing services.³

Work motivation in Islam can be identified through several main indicators that reflect spiritual values and principles of faith in professional activities. These indicators are *akidah* (spiritual belief), needs, expectations, and incentives.⁴ This shows that spiritual belief is one of the indicators of a person's work motivation. Therefore, the need for spiritual development through religious guidance activities plays an important role for an institution.

The Islamic spiritual guidance referred to here is an effort to understand and know deeply matters related to the religion of Islam, whether related to teachings, history, or the practice of worship and daily life interactions.⁵ Specifically, according to Ibn Abdil Bar, studying Islam is mandatory for every Muslim, especially knowledge regarding *tauhid* (monotheism), *syahadat* (testimony of faith), *akidah* (creed), and the *syariat* (Islamic law) mandated by Allah.⁶ Thus, Islamic principles that serve as a mercy to the universe (*rahmatan lil alamin*) are realized, where these principles will guide Muslims to always bring about positive change in society and the environment.

STAI Ali Bin Abi Thalib Surabaya is a Private Islamic Religious Higher Education institution (Perguruan Tinggi Keagamaan Islam Swasta, hereinafter referred to as PTKIS) that strives to build its competitive strategy by preparing competent HR; even existing HR are continuously developed through the enhancement of academic and spiritual competence

¹ Uhar Suharsaputra, *Manajemen Pendidikan Perguruan Tinggi* (Bandung: Refika Aditama, 2015), 137–38.

² Purnama Sejati, “Hubungan Motivasi Kerja dengan Prestasi Kerja Guru dan Karyawan di SMK Muhammadiyah 1 Sleman” (Universitas Negeri Yogyakarta, 2012), 29.

³ Nurul Fauzyah, “Hubungan Motivasi Kerja Dengan Kinerja Guru Madrasah,” *MUNTAZAM* 1, no. 1 (2020): 45, <https://journal.unsika.ac.id/muntazam/article/download/4018/2331>.

⁴ Nurul Fadila, “Pengaruh Kepemimpinan Islam dan Motivasi dalam Meningkatkan Kinerja Karyawan Melalui Budaya Organisasi Islam pada Universitas Islam Zainul Hasan dan Universitas Nurul Jadid Paiton Probolinggo” (IAIN Jember, 2021), 45–48.

⁵ Agus Kenedi, “Urgensi Studi Islam Interdisiplin Di Era Millenial,” *Jurnal Mubtadiin* 7, no. 01 (Juni 2021): 146, 01.

⁶ Wagiman Manik, “Kewajiban Menuntut Ilmu,” *Waraqat: Jurnal Ilmu-Ilmu Keislaman* 2, no. 2 (2017): 164, 2, <https://doi.org/10.51590/waraqat.v2i2.63>.

of employees. STAI Ali Bin Abi Thalib, as an Islamic educational institution, has a distinctiveness in the spiritual development of its employees. One such way is through spiritual guidance for all employees—namely routine religious coaching activities conducted with the aim of increasing the understanding of Islamic values, forming character, and strengthening the spiritual integrity of employees. In this context, spiritual guidance for employees is viewed not only as religious coaching but also as a means of strengthening work spirit through a spiritual approach and Islamic values. STAI Ali Bin Abi Thalib Surabaya strives to create an Islamic atmosphere and a conducive environment for students to spur enthusiasm in studying Islam. One way is by ensuring that the atmosphere of seeking religious knowledge is not only carried out by students but also by the lecturers and educational staff working within the environment of STAI Ali Bin Abi Thalib.⁷

Scientific studies regarding spiritual guidance in various institutions have been widely conducted by researchers. These include research by Dalimunthe, which shows that Islamic spiritual guidance at Kosekhanudnas III Medan is carried out through five management functions, though its impact has not been optimal because some members do not attend activities consistently.⁸ Research by Latifah shows that improving employee performance is achieved through Islamic spiritual guidance, such as routine studies and memorization, with performance influenced by an Islamic work environment and other factors such as facilities, superior support, and bonuses.⁹ Research by Putra shows that the Bintaldam unit plays an effective role in carrying out mental and Islamic spiritual guidance for soldiers through programmed and routine activities, which impacts the formation of good spiritual character within the Kodam XVII Cenderawasih environment.¹⁰ Research by Hidayah et al. shows that work discipline, spiritual guidance, and performance allowances significantly influence officer performance, with work discipline providing the largest contribution, followed by performance allowances and spiritual guidance; these findings emphasize the importance of improving discipline, providing adequate allowances, and continuous spiritual guidance.¹¹ Research by Yulianto shows that the method of guidance through spiritual motivation effectively improves teacher performance, as evidenced by an increase in performance scores and changes in teacher behavior from the initial condition to cycle II, as well as high positive responses from teachers toward the program.¹² Based on previous studies, there is no research yet that discusses the relationship between Islamic spiritual guidance and HR work

⁷ Mochammad Danu Kurniadi and Biyanto Biyanto, “Strategy to Build Competitive Advantage of Islamic Higher Education at an University in Surabaya,” *Academia Open* 6 (June 2022): 10.21070/acopen.6.2022.1814-10.21070/acopen.6.2022.1814, <https://doi.org/10.21070/acopen.6.2022.1814>.

⁸ Syah Ahmad Qudus Dalimunthe, “Manajemen Pembinaan Rohani Islam dalam Meningkatkan SDM Prajurit di TNI AU Kosekhanudnas III Medan” (Universitas Islam Negeri Sumatera Utara, 2021), 67.

⁹ Nurul Latifah, “Upaya Peningkatan Kinerja Pegawai Melalui Bimbingan Rohani Islam di Rumah Sakit Roemani Muhammadiyah Semarang” (UIN Walisongo Semarang, 2022), 80.

¹⁰ Muhammad Irwan Putra, “Peran Satuan Bintal Kodam dalam Pembinaan Mental Rohani Islam Bagi Prajurit di Kodam XVII Cenderawasih Papua,” *Jurnal Pendidikan dan Keguruan* 1, no. 5 (November 2023): 1551, <https://jutepe-joln.net/index.php/JURPERU/article/view/381>.

¹¹ Nasrul Hidayah, Dudung Hadiwijaya, dan Aris Gumilar, “Pengaruh Disiplin Kerja, Pembinaan Rohani Dan Tunjangan Kinerja Terhadap Kinerja Petugas Lembaga Pemasyarakatan Kelas I Tangerang,” *Jurnal Manajemen Terapan Dan Kewangan* 13, no. 03 (September 2024): 873, <https://doi.org/10.22437/jmk.v13i03.34094>.

¹² Achmad Yulianto, “Motivasi Spiritual Dengan Metode Pembinaan Untuk Meningkatkan Kinerja Guru Smp Negeri 42 Purworejo Tahun 2020,” *Jurnal Riset Pendidikan Indonesia* 2, no. 2 (Februari 2022): 202.

motivation, specifically in PTKIS (Perguruan Tinggi Keagamaan Islam Swasta). The focus of this research is to determine the implementation of Islamic Spiritual Guidance for HR at STAI Ali bin Abi Thalib Surabaya and also to determine and analyze the relationship between Islamic Spiritual Guidance and HR work motivation at STAI Ali bin Abi Thalib Surabaya.

METHOD

This research is a correlation study used to determine the relationship between two or more variables by measuring the coefficient or significance using statistics.¹³ Thus, Islamic spiritual guidance serves as the independent variable (X) and work motivation serves as the dependent variable (Y), which will then be analyzed to see if a correlation exists between the two. The research subjects include all human resources working within the environment of STAI Ali Bin Abi Thalib Surabaya, both lecturers and educational staff, with a total sample of 50 people. The sampling technique used by the researcher is Purposive Sampling, where the sample is selected based on specific criteria, such as experience or involvement with STAI, to ensure the data obtained is relevant to the research.¹⁴

Data collection techniques in this study were obtained through questionnaires, observation, and documentation. The combination of these three techniques aims to obtain valid and comprehensive data regarding the implementation of spiritual guidance at STAI Ali Bin Abi Thalib Surabaya and its correlation with HR work motivation. The questionnaire created was tested for validity using the Pearson Product Moment Correlation technique, while the reliability test was conducted using Cronbach's Alpha. Consequently, research instruments that have passed validity and reliability tests can be ensured as feasible for use in primary data collection.¹⁵

The data from the questionnaires were analyzed in three stages. First, descriptive statistics were used to present respondent characteristics as well as the distribution of scores for spiritual guidance and work motivation in the form of tables, graphs, means, and standard deviations. Second, a Kolmogorov-Smirnov normality test was performed to ensure the data is normally distributed before further analysis. Third, the Pearson Product Moment correlation test was used to determine the relationship between employee study sessions (X) and work motivation (Y), with the criteria for significance being a significance value of < 0.05 .¹⁶ Thus, this test serves as the basis for assessing the extent to which spiritual guidance influences the increase in work motivation. Meanwhile, data from observation and documentation were analyzed to provide a general overview of the implementation of Islamic spiritual guidance for all lecturers and educational staff at STAI Ali Bin Abi Thalib Surabaya.

¹³ Musfiqon, *Panduan Lengkap Metodologi Penelitian Pendidikan* (Jakarta: Prestasi Pustaka Publisher, 2016), 63.

¹⁴ Aldo Bonar Simbolon dan Dicky Hendrawan, "Pengaruh Minat Olahraga Terhadap Hasil Belajar Siswa Kelas v Pada Mata Pelajaran Pendidikan Jasmani," *Jurnal Dunia Pendidikan*, advance online publication, 2022, 30, <https://doi.org/10.55081/jurdip.v2i2.628>.

¹⁵ Morissan, *Metode Penelitian Survei* (Jakarta: Kencana Prenadamedia Group, 2014), 98–102.

¹⁶ Musfiqon, *Panduan Lengkap Metodologi Penelitian Pendidikan*, 170–72.

RESULTS AND DISCUSSION

Implementation of Islamic Spiritual Development for Human Resources at STAI Ali bin Abi Thalib Surabaya

Religion serves as a divine guidance that directs and guides human beings in balancing outward and inward aspects of life in order to achieve well-being in both this world and the hereafter.¹⁷ Religious values shape behavior, provide direction in life, and function as a moral and spiritual foundation. Human resources who adhere to religious teachings possess spiritual resilience and a strong sense of responsibility in utilizing knowledge and technology wisely, whereas those who neglect religious values tend to fall into hedonism and irresponsible behavior.¹⁸

Therefore, spiritual and religious development is essential within organizations, including educational institutions that are entrusted with the responsibility of producing individuals who are faithful and pious. STAI Ali bin Abi Thalib Surabaya, as an Islamic higher education institution, is committed to strengthening the spiritual and moral dimensions of its academic community through Islamic spiritual development programs. These activities aim to cultivate faith, piety, and noble character, thereby creating a balance between intellectual and spiritual intelligence and fostering a religious, productive, and Islamic-character academic environment. The Islamic spiritual development program for human resources at STAI Ali bin Abi Thalib Surabaya is implemented in the following forms:

1. Employee Religious Study Program

The Employee Religious Study Program at STAI Ali bin Abi Thalib is an Islamic spiritual development initiative aimed at non-lecturer staff as an effort to enhance religious understanding and strengthen spiritual values in the performance of professional duties. This program is conducted regularly every Wednesday on the first, third, and fifth weeks of the month from 10:45 to 11:45 a.m. (WIB), with scheduling arranged so as not to interfere with primary work activities.¹⁹ To ensure broader accessibility, the sessions are also broadcast online via the Zoom Meeting platform, allowing all employees, including those working on a shift system, to participate actively.

The study materials focus on strengthening aspects of *aqidah* (Islamic creed), *ibadah* (acts of worship), and *mu'amalah* (social and transactional ethics), using *Kitab al-Tawhid* by Shaykh Muhammad bin Abdul Wahhab and *Al-Arba'in al-Nawawiyyah* by Imam Nawawi as the main references.²⁰ Through this program, employees are expected to gain comprehensive Islamic understanding and internalize religious values in their work ethic and daily social life.²¹

¹⁷ Raji Raji, "Urgensi Pembinaan Prilaku Keagamaan Bagi Siswa/Siswo SMA/SMK Sebagai Generasi Penerus Bangsa," *TAZKIRAH* 4, no. 1 (2023): 167.

¹⁸ Suhanda Suhanda, "Urgensi Sumber Daya Manusia Menuju Aparatur Sipil Negara Berbasis Ketangguhan Mental-Spiritual," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 1, no. 02 (Desember 2016): 218.

¹⁹ "Jadwal Kajian Pegawai STAI Ali bin Abi Thalib Surabaya Semester Ganjil Tahun Akademik 2025/2026," Bagian Kepegawaian, 1 September 2025.

²⁰ Modul Kajian Pegawai STAI Ali bin Abi Thalib Surabaya

²¹ Dea Delliska Mellisy dan Rini Rahman, "Implementasi Ekstrukturikuler Rohani Islam Sekolah (Rohis) Dalam Pembinaan Akhlak Peserta Didik," *An-Nuha* 3, no. 2 (Mei 2023): 193, <https://doi.org/10.24036/annuha.v3i2.294>.

2. Tahsin al-Qur'an Program

The Tahsin al-Qur'an Program for employees at STAI Ali bin Abi Thalib is an Islamic spiritual development activity aimed at improving the quality of Qur'anic recitation among non-lecturer staff in accordance with correct *tajwid* rules.²² This program is conducted regularly every Wednesday on the second and fourth weeks of the month from 10:45 to 11:45 a.m. (WIB), with scheduling adjusted to avoid disruption to regular working hours. During the month of Ramadan, the program is implemented more intensively on a weekly basis to deepen participants' spiritual engagement with the Qur'an.

Learning materials include mastery of *makharij al-buruf* (articulation points), *sifat al-buruf* (characteristics of letters), and refinement of the recitation of Surah al-Fatiyah and short chapters of the Qur'an. For employees working in shifts or facing attendance constraints, the institution provides opportunities to attend the program outside regular working hours. Through this program, employees are expected to recite the Qur'an with *tartil* and strengthen their love for the Qur'an.²³

3. Tahfidz al-Qur'an Program

The Tahfidz al-Qur'an Program for employees at STAI Ali bin Abi Thalib Surabaya is a continuation of the Tahsin al-Qur'an program, focusing on strengthening the ability to memorize the Qur'an correctly in accordance with *tajwid* principles. This program plays a strategic role in Islamic spiritual development, as it not only fosters love for the Qur'an but also shapes spiritual and moral character grounded in Islamic values.

Tahfidz activities are conducted concurrently with the Tahsin program, namely every Wednesday on the second and fourth weeks of the month from 10:45 to 11:45 a.m. (WIB), with participants divided into separate *halaqah* groups to ensure effective learning.²⁴ Each *halaqah* is guided by qualified instructors with expertise in *tahfidz* and *tajwid* to ensure a systematic and well-directed learning process. The primary target of the program is the memorization of at least *Juz' Amma*, with opportunities for participants who are capable of achieving additional memorization beyond this target. Through this program, it is expected that human resources will emerge who are not only professional but also possess deep spiritual awareness, moral integrity, and a commitment to making the Qur'an an ethical guide in both life and work.²⁵

4. Short Religious Lectures (*Kultum*)

The *kultum* (seven-minute religious lecture) activity at STAI Ali bin Abi Thalib Surabaya is one form of Islamic spiritual development conducted regularly after the congregational *Dhuhr* prayer. This activity aims to foster an academic spirit, strengthen

²² Endin Mujahidin dkk., "Tahsin Al-Qur'an Untuk Orang Dewasa Dalam Perspektif Islam," *Jurnal Pendidikan Luar Sekolah* 14, no. 1 (Agustus 2020): 29, <https://doi.org/10.32832/jpls.v14i1.3216>.

²³ Jahrani Jahrani, Zainap Hartati, dan Yuliani Khalifah, "Pelaksanaan Kegiatan Tahsin Al-Qur'an Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Orang Dewasa Di Masjid Al-Firdaus," *JURNAL PENDIDIKAN DAN KEGURUAN* 1, no. 7 (November 2025): 2296.

²⁴ "Jadwal Kajian Pegawai STAI Ali bin Abi Thalib Surabaya Semester Ganjil Tahun Akademik 2025/2026."

²⁵ Valentina Marisa dan Indah Muliati, "Implementasi Pendidikan Karakter Melalui Program Tahfidz Al-Quran," *An-Nuba* 1, no. 2 (Mei 2021): 3, <https://doi.org/10.24036/annuha.v1i2.41>.

spiritual values, and enhance religious understanding among the academic community, including lecturers, staff, and students.²⁶

Kultum sessions are held twice a week, every Tuesday and Thursday, with a distinction in the language of delivery. Tuesday sessions are conducted in Arabic as part of fostering an academic environment that supports mastery of the language of the Qur'an and Hadith, while Thursday sessions are delivered in Indonesian to ensure that Islamic messages can be widely and deeply understood by all staff, particularly those who are not proficient in Arabic. The speakers for the *kultum* sessions are lecturers of STAI Ali bin Abi Thalib who possess scholarly competence in Islamic studies.²⁷

With a concise yet substantive delivery method, *kultum* activities function as a means of internalizing values of *aqidah*, *akhlaq*, and *ibadah* in the daily lives of the academic community.²⁸ In addition, these activities serve as an effective medium for cultivating a religious campus atmosphere, strengthening the culture of da'wah, and habituating the academic community to consistently derive lessons and wisdom from Islamic teachings.

5. International Seminars with Middle Eastern Scholars

The International Seminars with Middle Eastern scholars organized by STAI Ali bin Abi Thalib Surabaya constitute an important component of the spiritual development program for lecturers, packaged in the form of *Daurah Ilmiah* (intensive Islamic training) conducted regularly at least three times a year. These activities consist of three main types: *Daurah Syar'iyyah*, *Daurah Mukatsafah*, and *Daurah Minhaj al-Sunnah*, each focusing respectively on deepening Islamic legal knowledge, strengthening *aqidah*, and developing a methodological framework aligned with the principles of *Ahl al-Sunnah wa al-Jama'ah*.²⁹

The primary objective of this program is to enhance lecturers' scholarly competence in Islamic studies while simultaneously strengthening their spirituality and moral integrity as educators. The instructional materials cover fundamental disciplines such as *aqidah*, *fiqh*, *tafsir*, *hadith*, *usul al-fiqh*, and *usul al-da'wah*, with teachings based on authoritative classical texts. Each session is delivered by qualified scholars from leading institutions in the Islamic world, such as the Islamic University of Madinah and Markaz al-Imam al-Albani in Jordan.³⁰

Through these activities, STAI Ali bin Abi Thalib reaffirms its commitment to developing lecturers who are knowledgeable, firm in creed, and possess high integrity, while also expanding international academic networks. These *daurah* programs not only enhance academic capacity but also serve as a sustainable spiritual development

²⁶ Nadhila Mastura dkk., "Pengaruh Pelaksanaan Kegiatan Kultum Terhadap Pembentukan Akhlak Siswa Kepada Guru," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 5, no. 3 (September 2024): 210, <https://doi.org/10.54371/ainj.v5i3.470>.

²⁷ "Jadwal Nasihat Singkat Dosen STAI Ali bin Abi Thalib Surabaya di Masjid Darul Hijrah T.A. 2025/2026," Kemahasiswaan, 29 Agustus 2025.

²⁸ Maskat, "Optimalisasi Peran Pembinaan Rohani Islam dalam Meningkatkan Religiusitas Anggota Polri di Mabes Polri" (Universitas Muhammadiyah Jakarta, 2019), 29.

²⁹ Dokumentasi Daurah Ilmiah STAI Ali bin Abi Thalib Surabaya Tahun 2024

³⁰ Kurniadi dan Biyanto, "Strategy to Build Competitive Advantage of Islamic Higher Education at an University in Surabaya," 7.

mechanism to produce educators who are moderate, principled, and oriented toward da'wah in accordance with the guidance of the Qur'an and Sunnah.³¹

The Relationship between Islamic Spiritual Development and Employee Work Motivation at STAI Ali bin Abi Thalib Surabaya

To examine the relationship between Islamic spiritual development and work motivation, a descriptive analysis was conducted. This analysis aims to provide a general overview of respondent characteristics as well as trends in responses to the variables of Islamic Spiritual Development (X) and Human Resource Work Motivation (Y). The analysis includes respondent profiles, mean scores, standard deviations, minimum and maximum values, and score distributions for each variable. The study involved 50 respondents, consisting of 30 administrative staff members (60%) and 20 lecturers (40%) at STAI Ali bin Abi Thalib Surabaya. This composition represents the two main groups of human resources within the institution, enabling the findings to present a comprehensive picture of perceptions regarding Islamic spiritual development and work motivation among both groups.

The Islamic Spiritual Development variable (X) was measured using nine valid statement items (X1, X3–X10). Based on the data analysis, the total score obtained was 1,916, with a mean value of 38.32. This mean indicates that the level of Islamic spiritual development among respondents falls within the moderate-to-high category, suggesting that spiritual development activities have been implemented fairly well and are perceived as beneficial by most respondents. The standard deviation of 4.33 indicates relatively low variation in responses, meaning that respondents' perceptions of Islamic spiritual development tend to be homogeneous. The minimum score of 28 and maximum score of 45 further demonstrate that all respondents fall within a positive perception range for this variable.

The Human Resource Work Motivation variable (Y) consisted of ten statement items reflecting aspects of work enthusiasm, responsibility, and commitment to assigned duties. The analysis revealed a total score of 2,141 with a mean of 42.82, indicating that the overall level of work motivation among respondents is categorized as moderate to high. A standard deviation of 4.15 suggests low response variability, leading to the conclusion that respondents share relatively uniform perceptions regarding work motivation. Meanwhile, the minimum score of 32 and maximum score of 50 indicate that none of the respondents exhibited very low levels of work motivation; rather, most were positioned within the moderate to high motivation category.

Based on the data analysis using the Pearson Product–Moment correlation test, this study aims to determine the relationship between Islamic Spiritual Development (variable X) and Human Resource Work Motivation (variable Y) within STAI Ali bin Abi Thalib Surabaya. The Pearson correlation test was employed because both variables are measured on an interval scale and are assumed to be normally distributed, making this method

³¹ Mellisy dan Rahman, "Implementasi Ekstrakurikuler Rohani Islam Sekolah (Rohis) Dalam Pembinaan Akhlak Peserta Didik," 194.

appropriate for assessing the degree of linear relationship between two quantitative variables. The correlation formula used in this study is as follows:³²

$$r = \frac{n \sum xy - \sum x \sum y}{\sqrt{(n \sum x^2 - (\sum x)^2)(n \sum y^2 - (\sum y)^2)}} \quad (1)$$

Description:

n : Number of respondents.

$\sum xy$: The sum of the products of the total valid item scores of variable X and the total valid item scores of variable Y.

$\sum x$: The total sum of valid item scores of variable X.

$\sum y$: The total sum of valid item scores of variable Y.

$\sum x^2$: The sum of the squared total valid item scores of variable X.

$\sum y^2$: The sum of the squared total valid item scores of variable Y.

An item is considered valid if $r_{calculated} > r_{table}$. r_{table} for $n = 50$, $df = 48$, and $\alpha = 0.05$ (two tailed), the r_{table} value is 0.2787.³³

Correlation Test Calculation

n : 50

$\sum xy$: 82505

$\sum x$: 1916

$\sum y$: 2141

$\sum x^2$: 74338

$\sum y^2$: 92523

$$r = \frac{50 \cdot 82505 - 1916 \cdot 2141}{\sqrt{(50 \cdot 74338 - 1916^2)(50 \cdot 92523 - 2141^2)}}$$

$$r = \frac{4125250 - 4102156}{\sqrt{(3716900 - 3671056)(4626150 - 4583881)}}$$

$$r = \frac{4125250 - 4102156}{\sqrt{(3716900 - 3671056)(4626150 - 4583881)}}$$

$$r = \frac{23094}{\sqrt{(45844)(42269)}}$$

$$r = \frac{23094}{\sqrt{1937780036}}$$

$$r = \frac{23094}{44020,22303}$$

$$r = 0.524622512$$

Thus, the calculated correlation coefficient $r_{calculated}$ is 0.524622512. Since $r_{calculated}$ (0.524622512) is greater than r_{table} (0.2787) it can be concluded that variables X and Y are significantly related at the 5% significance level.

In this study, the number of respondents (n) was 50, consisting of 30 administrative staff members and 20 lecturers. Based on the statistical calculations, the following data were obtained: $\sum xy = 82,505$; $\sum x = 1,916$; $\sum y = 2,141$; $\sum x^2 = 74,338$; and $\sum y^2 = 92,523$. After substituting these values into the correlation formula, the calculated correlation coefficient ($r_{calculated}$) was 0.5246. This value was then compared with the critical value of r_{table} at the 5% significance level ($\alpha = 0.05$) and degrees of freedom ($df = n - 2 = 48$, which is

³² Morissan, *Metode Penelitian Survei*, 98–102.

³³ Musfiqon, *Panduan Lengkap Metodologi Penelitian Pendidikan*, 172.

0.2787. Because $r_{\text{calculated}}$ (0.5246) $>$ r_{table} (0.2787), it can be concluded that there is a statistically significant relationship between Islamic Spiritual Development and Human Resource Work Motivation.

The correlation coefficient value ($r = 0.5246$) indicates that the direction of the relationship between the two variables is positive, meaning that higher levels of Islamic spiritual development are associated with higher levels of work motivation among employees and lecturers. Based on the correlation coefficient interpretation guidelines proposed by Guilford (1956) and Sugiyono (2019), a correlation value between 0.40 and 0.70 falls into the category of a “moderate correlation.” Therefore, the relationship between Islamic spiritual development and work motivation can be considered sufficiently strong and meaningful, although not perfect.

Substantively, the findings of this study indicate the presence of a causal relationship between the implementation of Islamic spiritual development programs and the enhancement of human resource work motivation at STAI Ali bin Abi Thalib Surabaya. Activities such as Islamic study sessions, *tahsin* and *tahfidz* of the Qur'an, *kultum* (short religious lectures), and seminars with Middle Eastern scholars function as instruments of spiritual development that instill moral and religious values within individuals. Through the internalization of values such as sincerity, responsibility, discipline, and trustworthiness (*amanah*), individuals experience an improvement in work orientation that is not only external in nature (material and professional) but also intrinsic and transcendental.³⁴

These results are reinforced by findings from previous studies, which indicate that spiritual development is a crucial strategy in human resource development within Islamic educational institutions, as it strengthens faith and piety while shaping positive character through various programs such as spiritual guidance, religious seminars, and socio-religious activities. Through such development, human resources are able to understand and practice Islamic values in their daily lives, enabling them to serve as role models for students and the wider community.³⁵ Moreover, spiritual development assists human resources in addressing personal and professional challenges and enhances motivation and confidence in carrying out their duties and responsibilities as educators.³⁶

From a theoretical perspective, these findings support the framework of Islamic work motivation theory, which assumes that motivation is not solely driven by physiological needs or social rewards but is also influenced by spiritual awareness that work constitutes an act of worship and devotion to Allah. Accordingly, Islamic spiritual development can be viewed as a psychoreligious variable that plays a vital role in shaping an Islamic work ethic—one in which spiritual values are integrated with professionalism within the context of Islamic

³⁴ Aziz, Rezy, dan Atina Shofawati, “Pengaruh Kepemimpinan islami dan Budaya organisasi islami Terhadap Motivasi kerja Islami pada UMKM Kulit di Magetan,” *Jurnal Ekonomi Syariah Teori dan Terapan* 1, no. 6 (2015): 401.

³⁵ Muh Ibnu Sholeh, “Strategi Pengembangan Sumber Daya Manusia Di Lembaga Pendidikan Islam Indonesia,” *Indonesia Islamic Education Journal* 2, no. 1 (Desember 2023): 12, <https://doi.org/10.37812/iei.v.2i1.872>.

³⁶ Ajie Eko Prastyo, Dadang Supriyatna, dan Rizal Syamsul Ma'arif, “Optimalisasi Pembinaan Rohani, Mental Dan Tradisi Anggota Polri Yang Profesional Dan Berintegrasi,” *Karimah Taubid* 3, no. 9 (September 2024): 106, <https://doi.org/10.30997/karimahtauhid.v3i9.15352>.

educational institutions. These findings further strengthen the argument that workplace spirituality contributes significantly to improved performance and overall organizational effectiveness.³⁷

CONCLUSION

The results of this study on the relationship between Islamic Spiritual Development and Human Resource (HR) Work Motivation at STAI Ali bin Abi Thalib Surabaya indicate that the spiritual development programs have been implemented in a systematic, well-planned, and sustainable manner. As an Islamic higher education institution, STAI Ali bin Abi Thalib Surabaya demonstrates a strong commitment to developing the spiritual, moral, and professional dimensions of its entire academic community through various religious activities, such as employee religious study sessions, Tahsin and Tahfidz al-Qur'an programs, *kultum* (short religious lectures), as well as seminars and *daurah ilmiah* conducted with international scholars.

Statistical analysis using the Pearson Product–Moment correlation test reveals a positive and significant relationship between Islamic spiritual development and human resource work motivation ($r_{\text{calculated}} = 0.5246 > r_{\text{table}} = 0.2787$; $\alpha = 0.05$). This finding indicates that the better the implementation of Islamic spiritual development programs, the higher the level of work motivation among lecturers and staff. Conceptually and empirically, these findings affirm that Islamic spiritual development plays a crucial role in enhancing work motivation through the strengthening of spiritual awareness, Islamic work ethics, and professional responsibility.

Thus, the integration of knowledge ('ilm), faith (iman), and action ('amal), as realized through Islamic spiritual development programs, is capable of fostering a religious, productive, and Islamic-character work environment at STAI Ali bin Abi Thalib Surabaya.

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³⁷ Fadila, "Pengaruh Kepemimpinan Islam dan Motivasi dalam Meningkatkan Kinerja Karyawan Melalui Budaya Organisasi Islam pada Universitas Islam Zainul Hasan dan Universitas Nurul Jadid Paiton Probolinggo," 45–48.

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