
TAWADHU ATTITUDE AND SERVICE PERFORMANCE: MODERATE ROLE OF SELF-CONCEPT

MUAFI MUAFI^{1*}

Received: November 2022 | Accepted: February 2023 | Published: June 2023

Please cite this paper as: Muafi, M. (2023) Tawadhu attitudes and service performance: moderate role of self-concept, *Holistica Journal of Business and Public Administration*, Vol. 14, Iss. 1, pp.63-81

Abstract

This study aims to investigate and evaluate the impact of: (1) Islamic training and development towards service performance, (2) tawadhu attitudes towards service performance, (3) the moderating role of self-efficacy in the effect of Islamic training and development towards service performance, and (4) the role of self-efficacy in moderating the effect of tawadhu attitude on service performance. The population in this study were all Muslim employees at cooperative and sharia savings and loan institutions in the DIY Province, Indonesia. The approach for choosing sample in this research is purposive sampling, with a number of respondents being 160 respondents. The results of the study found that: (1) Islamic training and development had a significant effect on service performance, (2) the attitude of tawadhu had a significant effect on service performance, (3) self-efficacy had not been able to strengthen the influence of Islamic training and development on service performance, and (4) self-efficacy has not been able to strengthen the influence of tawadhu attitude on service performance.

Keywords: Islamic training and development, tawadhu attitude, self-efficacy, service performance.

1. Introduction

Every organization has the freedom to manage its human resource management (HR) system and practices. HR practices will usually be integrated and based on the organizational culture inherent in the organization.

Likewise, religious-based organizations will usually integrate religious-based HR practices. Islamic organizations usually encourage business managers to be transparent and fair to everyone, including HR practices (Razimi et al., 2017). HR practices, especially in training and development, are essential for employees to improve the performance of the organization's service to the community (Ali, 2005; 2010; Amin et al., 2014). Al

¹ Professor, Department of Management, Business and Economic Faculty, Universitas Islam, Indonesia, muafi@uii.ac.id

* Corresponding author

Quran and Hadith should be a guideline for the organizational leaders in implementing HR practices, especially from employee HR training and development (Altahtani, 2014; Muafi & Uyun, 2020). This HR training and development is also used to increase the capacity and competence of the employees themselves (Altahtani, 2014; Muafi & Uyun, 2020), which include Tarbiyah (growth), Ta'dib (discipline) dan Ta'lim (educate) (Halstead, 2004). All of these are expected to improve organizational performance, especially individual performance (Fesharaki & Sehat, 2017) and service performance (Junaidah (2010; Rahman & Shahidi, 2018; Rahman et al., 2013; Rahman & Shahidi, 2009).

Likewise, in improving employee performance, especially service performance, other aspects need to be considered by the company, namely the attitude of employee humility. Employees should be humble towards other employees, both for their colleagues and with their superiors or subordinates. Linguistically, the meaning of tawadhu is submission and humility. The word's origin comes from 'tawaadha'atil ardhu,' which means the land is lower than the land around it. When someone has an attitude of humility, it means being an ordinary person even though he has advantages compared to others. Even with tawadhu, as servants of Allah SWT, humans must humble themselves to Allah SWT and must not act arbitrarily or look down on others (Mahardika, 2022; news.detik.com, 2022). In psychology, this humble attitude means someone who interacts with others by respecting each other, both strengths and weaknesses. Humility in psychology is called humility. Humility also means someone who can admit mistakes, imperfections, limitations and is always open to new ideas and things (Elliot, 2010). This tawadhu attitude is one of the positive attitudes that can affect a person's outcome (Youssef & Luthanss, 2007).

In the current era, the world of work is faced with very tight competition from the service aspect. Employees must improve their behavior to improve their best performance (Luthans & Youssef, 2007a; 2007b). however, in improving one's performance, the role of this humble attitude needs to be strengthened with positive self-efficacy. This is because, in organizations, self-efficacy is a crucial aspect that plays a vital and significant role in shaping and directing individual behavior (Muafi et al., 2010). Muafi & Uyun (2020) added that the part required by a person in the workplace is necessary to apply Islamic values and norms in the workplace environment. This is important to strengthen the attitude of tawadhu in improving employee performance, especially service performance. This research was conducted to fill research gaps and novelties, including;

1. Aspects of training and development from the Islamic perspective are rarely studied regarding employee service performance. Significantly when it is strengthened by self-efficacy (Muafi et al., 2010)
2. There are still some inconsistent research findings related to the factors causing service performance improvement from an Islamic perspective using

a soft HRM approach (Muafi, 2022; Junaidah (2010; Rahman & Shahidi, 2018; Rahman et al., 2013; Rahman & Shahidi, 2009).

This research was conducted on Muslim employees who work in the sharia cooperative, savings, and loans institutions in the Province of DIY, Indonesia. This is because employees must provide optimal service to their customers. Of course, it must be supported by competence and humility in serving customers well. It needs to be strengthened by the self-efficacy inherent in employees so it can be appropriately implemented.

2. Literature Review

2.1. Islamic Training and Development and Service Performance

The basic idea of globalization is that people need to learn new ways of achieving goals. The task of human resource development (HRD) is to encourage skills and learning on an ongoing basis at every level of the organization or global society. Radical changes in today's environment have changed digital technology that can change work in organizations. This condition will require an alignment of capabilities between work and human resources. The primary function of HRD is to improve relative equality when jobs and HR capabilities are no longer in line with the pressures of globalization (Sofa, 1999: 18; Dessler, 2004; Mathis & Jackson, 2001). According to Dessler (2004), employees are not only technically mastered but also required to be able to analyze and solve work-related problems, work productively in a team and be more ready to move from one place to another (flexible) (Dessler, 2004). The concept of human resource development (HRD) is more directed at the importance of training, education, and development. HRD is organized learning provided by the owner of the organization within a certain period to bring about the possibility of improving performance or personal growth (Sofa, 2003). Smith defines training as a planned process of modifying the attitudes, knowledge, or behavior of skills through experience-based learning to achieve efficient performance in one or more areas. They were added by Sofa (2003) that training is also the acquisition of technology that allows workers to work according to standards. The goal of the training process is to create the ability to meet one's internal resource demands through continual learning, growth, and change. Employees training is expected to exert more effort and desire in order to attain goals and reach their full potential (Sofa, 2003). Maintaining and enhancing individual and organizational capacities through training is crucial to the process of organizational change (Valle et al., 2000). Azmi (2012) has studied HR practices related to service performance. Companies can carry out HR practices effectively and efficiently so that business performance is expected to increase. One of the important HR practices is training and development. When the company can run it, employees are expected to have a professional attitude, the ability for continuous self-improvement, and the desire to have superior performance with skills and knowledge taught by the guidelines and teachings of the Quran and Hadith. In general, there are findings from Junaidah (2010; Rahman &

Shahidi, 2018; Rahman et al., 2013; Rahman, & Shahidi, 2009) that HR practices affect employee commitment and service performance.

H1. Islamic training and development can significantly affect service performance.

2.2. Tawadhu Attitude And Service Performance

Attitude reflects a person's statement towards a particular object (Robins & Judges, 2013); it can even be against individuals or specific events (Rodriguez et al., 2013), both pleasant and unpleasant. This attitude can be a benchmark for influencing a person's intentions and actions when they want to make short-term and long-term decisions (Hoskisson et al., 2000; Robbins & Judges, 2013). The traditional definition of attitude contains a slightly different picture of attitude. According to Allport (1935), attitude is a mental, neutral state of readiness controlled by experience that has an impact on how a person reacts to all linked objects or circumstances. At the same time, O'Sears et al. (1991) define attitude as a persistent organization of motivational, emotional, perceptual, and cognitive processes regarding aspects of the individual's world. It can be concluded that attitude is a comprehensive evaluation of the concept that is carried out on a person. In Islam, we are led to have compassion for fellow Muslims and respect for one another, both Muslim and non-Muslim. Muslims are expected to have good prejudice and be sympathetic to others because it is part of the noble character recommended in Islam.

"O, believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that..." (QS. Al-Hujurat [49]: 12)

" The 'true' servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them 'improperly', they only respond with peace.," (QS. Al-Furqan: 63).

" And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains." (QS. Al-Isra: 37)

Tawadhu attitude means that an employee has a humble attitude (humility), respects fellow employees, and is not arrogant. Khalid (2017) added that when people have an attitude of tawadhu, it means that a person accepts the truth from everyone and can interact and communicate with others without ever regarding one another. Having an attitude of humility does not mean having a lower ability than others and not having an arrogant attitude (Ahmadi, 2004; Ilyas, 2001). Khalid (2017) added that implementing the tawadhu attitude means tawadhu towards Allah and the Prophet Muhammad SAW. Besides, tawadhu interacts with other people such as; helpers, the poor, people under them, teachers, people who are taught, and most importantly, parents. Likewise, we also must have the tawadhu attitude in dressing and building a house.

Munawaroh's (2018) study on students shows that the tawadhu attitude is one of the important aspects of everyday life. Many benefits are felt when students have a

humble attitude; they can improve a person's psychological well-being, such as avoiding stress, and depression, having good academic performance, and other problems. This result is supported by Wong & Wong (2021), that a humble attitude can improve a person's performance when mediated by intrinsic motivation. Based on social information processing theory, the findings of Liu et al. (2021) explained that in building the multileveled model, there was evidence that humble leader behavior could explore the effect on team performance. Through organizational-based self-esteem, a humble leader's actions have a favourable impact on individual performance. The same is true for teams, where a humble leader's actions have a good impact on team productivity through team potential. The indirect positive effect of humble leader conduct on individual and team performance was also moderated by team cognitive diversity, making it larger for teams with high cognitive diversity than for teams with low cognitive diversity.

H2. The attitude of tawadhu can have a significant positive effect on service performance.

2.3. The Moderate Role Of Self-Efficacy

A person's self-efficacy is their confidence in their ability to do a certain activity. Self-efficacy results from progressive experience-based development of difficult cognitive, social, linguistic, or physical skills. Childhood experiences strongly influence self-efficacy (Gibsons et al., 2000; Kreitner & Kinicki, 2007). Kreitner & Kinicki (2007) say that there is a relationship between self-efficacy and performance, which is related to each other (cyclical). The efficacy performance cycle can cycle up to success and down to failure. Numerous researchers have discovered significant links between success and high self-efficacy expectations in a broad range of physical and mental tasks, anxiety reduction, increased control, pain tolerance, pain relief, and stress avoidance. On the other hand, on average, those with low self-efficacy expectations have low success rates. Low self-efficacy is associated with learned helplessness, or having little faith in one's capacity to exert control over the circumstance. Self-efficacy can play a part in mediating the pattern of relationship between attitudes and outcomes in the soft HRM approach. Research results from Sari (2016) found that the association between hope and a peaceful attitude might be totally moderated by self-efficacy, which also moderated the relationship. The moderator role shows that self-efficacy strengthens the relationship between hope and peace. Online self-efficacy was discovered by Peng et al. (2006) to be a moderating factor in the association between learning strategies and online performance. This result is reinforced by research findings from Zainal et al. (2022) that self-efficacy moderates the relationship between a person's knowledge, attitudes, and behavior when faced with a high-performance change. Some of these findings also prove that self-efficacy can act as a strong moderator. Individuals have a program for themselves to succeed or fail by setting expectations on self-efficacy. Positive or negative consequences subsequently become feedback and form the basis of one's experience (Kreitner & Kinicki, 2007).

H3. Self-efficacy can have a significant positive effect on service performance

H4. Self-efficacy strongly moderates the relationship between Islamic training and development on service performance.

H5. Self-efficacy strongly moderates the relationship between tawadhu attitude toward service performance.

3. Research Methods

The quantitative approach is used in this study to evaluate and examine the pattern of causation between variables (Malhotra et al., 2007; Hair et al., 2014).

All of the participants in this study are Muslim workers who work in Islamic cooperatives, savings, and loan institutions in the DIY province, Indonesia. 200 participants made up the study's target sample, and 160 returned the questionnaire and filled it out completely. The sampling technique used was purposive sampling. The variables, operational definitions, and questionnaire were modified from various sources and can be seen in table 1. The Likert scale technique was used in this study with a scale of 1 (disagree) to 5 (strongly agree) for the variable of training and development in the Islamic perspective (**T&D**), attitude tawadhu (**TW**), and self-efficacy (**IP**), as for the service performance (**SP**) options on a scale of 1 (very low) to 5 (very high). This refers to (Joshi et al., 2015), (Sullivan & Artino, 2013; Harpe, 2015). The data analysis technique uses Partial Least Square (PLS) version 4.0

Table 1. Variable, operational definition, indicator/item, and measurement scale

No	Variables and References	Operational Definition	Indicator/item	Measurement Scale	
1.	Islamic training and development (T&D) (Mellahi & Budhwar, 2010; Azmi, 2012; Rahman & Shahidi, 2009; Rahman et al., 2013)	Employee competency development following the guidelines of the Quran and Hadith.	Includes three indicators: <ul style="list-style-type: none"> - Tarbiyah (potential to grow and develop), - Ta'dib (discipline and istiqomah) - Ta'lim (educate). 	Score 1 Disagree	Score 5 Agree
2.	Tawadhu attitude (TW) (Munawaroh, 2016; Rahman, 2018; Khalid, 2006; Ilyas, 2014).	Humility, respect for fellow employees, and not arrogance and simplicity.	Include seven indicators/items <ul style="list-style-type: none"> - Does not stand out - Respect for others - Friendly with others - Sit together and not be arrogant to the 	Score 1 Disagree	Score 5 Agree

			<p>staff</p> <ul style="list-style-type: none"> - Simple life - Dress simply 		
3.	<p>Service Performance (SP) (Zainudin et al., 2019; Ismail et al., 2019; Muafi et al., 2021).</p>	<p>Employee performance in serving external and internal customers with excellent service quality compared to the service performance of other institutions.</p>	<p>It consists of 5 indicators: Time, Accessibility, Completeness, Courtesy, and Responsiveness</p>	<p>Score 1</p> <p>Low</p>	<p>Score 5</p> <p>High</p>
4.	<p>Self-efficacy (IP)</p> <p>Gibsons et al. (2000; Luthans & Youssef, 2007a; 2007b; Kreitner & Kinicki, 2007).</p>	<p>The ability of employees to complete specific tasks</p>	<p>Consists of 7 indicators</p> <ul style="list-style-type: none"> - Experience in completing routine work - Can solve problems at work - Clarity in receiving orders from superior - Can complete difficult jobs - Easy to maintain and achieve goals - Calm in the face of work difficulties - Have a high curiosity so that they can solve new job problems. 	<p>Score 1</p> <p>Disagree</p>	<p>Score 5</p> <p>Agree</p>

Source: Author synthesis

4. Research Result

4.1. Respondent description

The research findings describe that the majority of respondents are male (66%), have a working period of more than five years (75%), bachelors (71%), have an age range of 23 to 38 years (36%), and are regular employees (100%) with an average income above IDR 4 million.

4.2. Hypothesis test

4.2.1. Outer Model Evaluation

Figure 1 and Table 1 present the outcomes of the outer model test. To demonstrate the findings of the validity and dependability of the research instrument, measurement model testing is carried out. In figure 1 and table 1, it can be seen that there are several items or instruments of the tawadhu construct (TW) which show a loading factor < 0.70, namely TW1 and TW2. Items or instruments that show a loading factor of < 0.7 can be declared invalid and must be eliminated from the model. More clearly regarding the revised research is by removing items that fall into the invalid category, as shown in Figure 2.

Figure 1. analysis of CFA first-order construct

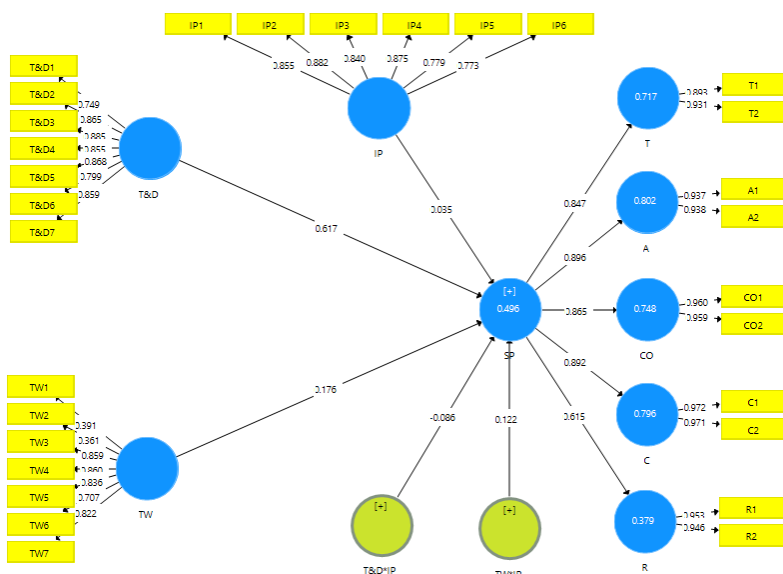


Table 1 Loading Factor (Outer Loading)

	T&D	TW	IP	SP
T&D1	0,749			
T&D2	0,865			
T&D3	0,885			
T&D4	0,855			
T&D5	0,868			
T&D6	0,799			
T&D7	0,859			

	T&D	TW	IP	SP
TW1		0,391		
TW2		0,361		
TW3		0,859		
TW4		0,860		
TW5		0,836		
TW6		0,707		
TW7		0,822		
IP1			0,855	
IP1			0,882	
IP2			0,840	
IP3			0,875	
IP4			0,779	
IP5			0,773	
IP6			0,855	
T1				0,893
T2				0,931
A1				0,937
A2				0,938
CO1				0,960
CO2				0,959
C1				0,972
C2				0,971
R1				0,953
R2				0,946

Source: primary data processed in 2021

Figure 2 Full PLS Model

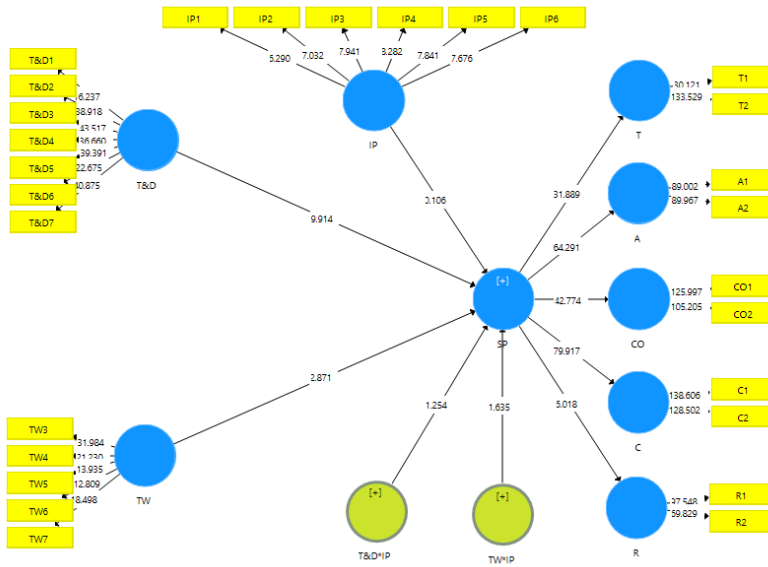


Table 2 Loading Factor (Outer Loading)

	T&D	TW	IP	SP
T&D1	0,750			
T&D2	0,867			
T&D3	0,886			
T&D4	0,853			
T&D5	0,868			
T&D6	0,797			
T&D7	0,859			
TW3		0,862		
TW4		0,859		
TW5		0,845		

	T&D	TW	IP	SP
TW6		0,717		
TW7		0,817		
IP1			0,850	
IP1			0,877	
IP2			0,839	
IP3			0,873	
IP4			0,783	
IP5			0,783	
IP6			0,850	
T1				0,882
T2				0,939
A1				0,938
A2				0,938
CO1				0,960
CO2				0,958
C1				0,972
C2				0,971
R1				0,954
R2				0,944

Source: primary data processed 2022

The outer loading output from the model revision results shows that the entire construct with reflexive items or indicators has resulted in a loading factor value > 0.7, so all items or research construct indicators have been declared valid. Furthermore, the research model must also meet the reliability requirements. More clearly about, the results of reliability testing are shown in Table 3.

Table 3 Construct Reliability and Validity

	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
T&D	0,931	0,944	0,708
TW	0,881	0,912	0,676

IP	0,913	0,932	0,697
SP	0,942	0,953	0,742

Source: primary data processed 2022

The output constructs reliability and validity display the average variance extracted (AVE) value for the entire reflexive construct > 0.5 to meet the convergent validity requirements. Then, the value of Cronbach’s alpha and composite reliability generated for the overall reflexive construct shows an outstanding category or > 0.70, so it can be concluded that all indicators of the reflexive construct are reliable or have met the reliability test assumption.

4.2.2. Evaluation of the Structural Model (Inner Model)

4.2.2.1. Direct effect test

Table 4 Path Coefficients

	Original Sample (O)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	Description
T&D → SP	0,598	0,062	9,674*	H1 accepted
TW → SP	0,161	0,056	2,850*	H2 accepted
IP → SP	0,008	0,070	0,112	H3 rejected

Note: *Sign alpha 0.05. Source: primary data processed in 2021

The output path coefficients show that the training and development (T&D) construct has a positive and significant effect on service performance (SP); this finding is evidenced by the acquisition of the t statistics value of 9,674 or > 1.96, it can be stated that the first hypothesis is **accepted**. Next, the tawadhu construct (TW) was found to have a positive and significant effect on service performance (SP); this finding is evidenced by the acquisition of a t statistics value of 2.750 or > 1.96, so the second hypothesis can be **accepted**. Finally, the self-efficacy (IO) construct was found to have no significant effect on service performance (SP); this finding is evidenced by the value of t statistics which show the number 0.112 or < 1.96.

4.2.2.2. Test Moderation Effect

Table 5 Path Coefficients

	Original Sample (O)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	Description
T&D*IP → SP	-0,070	0,059	1,186	Not significant (H4) rejected
TW*IP → SP	0,133	0,083	1,600	Not significant (H5) rejected

Source: primary data processed in 2021

The output path coefficients in table 5 also show the result of testing the effect of moderation. In the output path coefficients, the self-efficacy (IP) construct was found not to moderate the effect of training and development (T&D) on service performance (SP); this finding is evidenced by the t statistic value of 1,186 or <1.96. then it can be stated that H4 is **rejected**. Further, the Islamic Principle (IP) construct was also found not to moderate the effect of tawadhu (TW) on service performance (SP) as evidenced by the finding of t statistics, which showed the number 1.600 or < 1.96. Thus, the H5 is also **rejected**.

5. Discussion and Implication

The result of this study found that **Islamic training and development** can have a significant positive effect on service performance, so H1 is accepted. This finding also supports the result of research and theory from Junaidah (2010; Rahman & Shahidi, 2018; Rahman et al., 2013; Rahman & Shahidi, 2009; Sofo (1999: 18; Dessler, 2004; Mathis & Jackson, 2001). Employees with good competence will be reliable when asked to complete routine and incidental work and tasks. This work can be heavy or light. Competence in skills, knowledge, and attitude is obtained from the company's results of HR development regularly and continuously. All of them aim for the company to have an advantage of the excellent service aspect so that customers will be more loyal and make repeat transactions. Employees must be able to become role models and excel as human beings. As Khalifah, they have a duty to create prosperity, safety, and happiness and work together to uphold truth and patience so that the company's goals can be realized together and harmoniously.

'Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know." (Al-Baqarah: 30)

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Al-Anbiya: 107)

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error" (Al-Jumuah: 62)

The company's training and development must be a comprehensive process that aims to improve and develop the skills and personality of Islamic employees in terms of intellectual, emotional, and spiritual intelligence, and they can have an Islamic character. The company must prepare Muslim employees and Muslim women properly to be able to carry out their duties in accordance with their presence as servants of Allah SWT (His Khalifah) on this earth of Allah who can provide benefits for Rahmatan Lil Alamin.

Furthermore, the study's results found that the attitude of tawadhu can have a significant positive effect on service performance, so H2 is accepted. At the same time,

these findings support the theoretical and research results of Munawaroh (2018; Liu et al. (2021; Wong & Wong (2021)). The attitude desired by the company is that employees should be humble, respect each other, and not be arrogant and honest. Employees should not be ambitious in their work to be popular, be sincere in their work, work professionally, and seek the pleasure of Allah SWT. Likewise, always uphold the truth, get along, and want to learn with anyone who makes positive and useful contributions, is impartial, and does not discriminate in socializing. All employees must have a motto to lighten the burden of other co-workers. Of course, this submission to fellow human beings must be preceded by an attitude of humility towards Allah SWT and prophet Muhammad SAW (Khalid, 2013). If this is implemented, employee performance is hoped to be increased, especially service performance. When an employee has a humble attitude, it is expected to improve the psychological well-being of one's employees, such as avoiding stress so that they will have increased. (Munawaroh, 2018; Liu et al. (2015). Employees will have faith in Allah SWT's help when experiencing problems and can avoid work problems, increasing their motivation at work, especially intrinsic motivation. (Wong & Wong (2021).

Further, the research found that self-efficacy did not strongly moderate the influence of Islamic training and development on service performance (H3 rejected). Likewise, self-efficacy does not strongly mediate the relationship between tawadhu attitude towards service performance (H4 is rejected). The research results have not been able to support the theory and research from Kreitner & Kinicki 2007), Sari (2016), Peng et al. (2006), and Zainal et al. (2022). This finding also proves that self-efficacy fails to play a role in moderating the relationship pattern between Islamic training and development and the attitude of tawadhu about service performance. The moderating role of self-efficacy in low or high conditions also has no meaning. More clearly, the moderation effect on the model has been presented in Figure 3 and Figure 4.

Figure 3. Chart of the Effect of T&D on SP in Conditions of Low IP and High IP

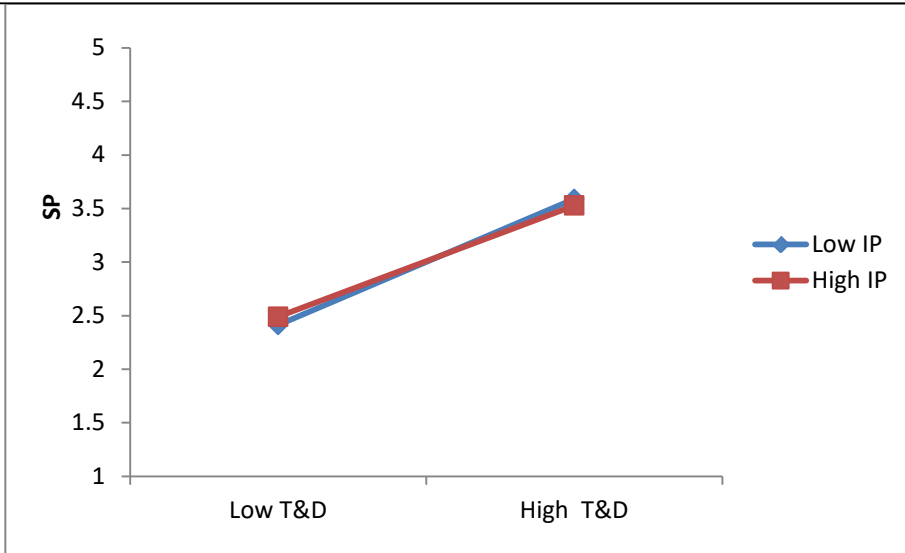


Figure 3 presents the results of the moderation test under two circumstances, namely in conditions of low self-efficacy (IP) and high self-efficacy (IP). In the condition of low self-efficacy (IP), there is no significant effect on Islamic training and development on service performance (SP). Likewise, in the condition of high self-efficacy (IP), it turns out that there is no significant effect of Islamic training and development on service performance (SP). This finding confirms that in high or low conditions, the level of self-efficacy (IP) does not have any impact in the context of the influence of Islamic training and development on service performance; this condition is strengthened through the acquisition of an insignificant t statistic value < 1.96.

Figure 4. Chart of the Effect of TW on SP in Conditions of Low IP and High IP

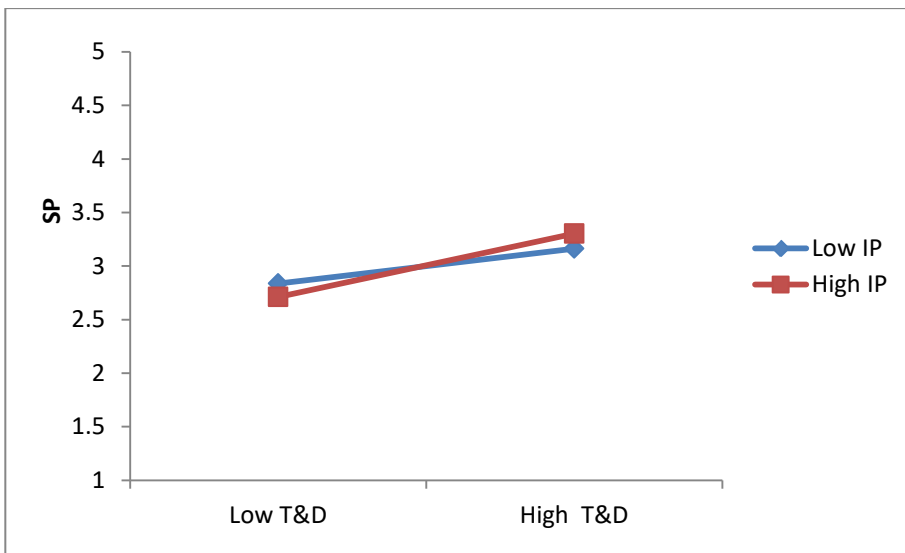


Figure 4 displays the outcomes of the moderation test under two circumstances, namely in conditions of low self-efficacy (IP) and high self-efficacy (IP) and increased self-efficacy (IP). In the condition of low self-efficacy (IP), there is no significant effect of the tawadhu (TW) attitude on service performance (SP). Furthermore, in the condition of high self-efficacy (IP), there is also no significant effect of tawadhu (TW) on service performance (SP). This finding confirms that high or low levels of self-efficacy (IP) do not impact the influence of tawadhu attitude on service performance; this condition is further strengthened by obtaining an insignificant t statistic value of < 1.96 .

6. Limitation Of The Research and Future Research Agenda

Management research from the Islamic perspective is still experiencing limitations in terms of theory and practice enrichment. Therefore, when conventional management concepts and theories are associated with an Islamic perspective, they still require the enrichment and contribution of simple ideas and practices in describing actual conditions. Likewise, this research also has a limited sample due to the lack of employees interested in taking an active and responsive role in this study. This has an impact on the relatively limited sample taken. In the future, it should also examine the employees of manufacturing companies because they tend to be faced with a very tight level of competition. The tawadhu attitude item and questionnaire should not only be applied to companies based on Islamic culture because this attitude tends to be applied to all companies that value humility, which is well known in the non-Islamic business world. It is also necessary to consider other perspectives that can be developed in the future research models, namely: Al Ihsan (able to work well), ta'awun (improve OCB behavior at work), As-Soleh (work well and have the principle of benefiting others), and Al-Mujahadah (the principle of working hard, innovative, and optimal)

References

- Ahmadi, W. (2004). *Risalah Akhlak. Panduan Perilaku Muslim Modern*. Solo: Era Intermedia.
- Ali, A.J. (2005). *Islamic Perspectives on Management and Organization*. Northampton: Edward Elgar, Cheltenham.
- Ali, A.J. (2010). Islamic challenges to HR in modern organizations. *Personnel Review*, 29(6), 692-711.
- Allport, G. W. (1935). Attitudes. In *A Handbook of Social Psychology* (pp. 798–844). Clark University Press.
- Altahtani, A. (2014). An Application of Islamic Principles in Building a Robust Human Resource Management System (In Islamic Countries). *International Journal of Recent Advances in Organizational Behaviour and Decision Sciences*, 1(3), 183-194.
- Amin, M., Ismail, W. K. W., Rasid, S. Z. A., & Selemani, R. D. A. (2014). The impact of human resource management practices on performance: Evidence from a Public University. *The TQM Journal*, 26(2), 125-142. <https://doi.org/10.1108/TQM-10-2011-0062>.
- Azmi, I. A. G. (2012). Islamic human resource practices and organizational performance: some findings in a developing country. *Journal of Islamic Accounting and Business Research*, 6(1), 2-18. <https://doi.org/10.1108/JIABR-02-2012-0010>
-

- Dessler, G (2004). *Manajemen Sumber Daya Manusia*. 7 edition, Jilid 1, Prenhallindo, Jakarta.
- Elliott, J. C. (2010). Humility: Development and analysis of a scale. University of Tennessee, Knoxville. https://trace.tennessee.edu/utk_graddiss/795
- Fesharaki, F & Sehhat, S. (2017). *Islamic human resource management (iHRM) enhancing organizational justice and employees' commitment: case of a Qard Al-Hasan bank in Iran*. *Journal of Islamic Marketing*, 9(1), 204-218.
- Gibsons, J.L., Ivancevich, J. M., & Donnely, J.H, Jr. (2000). *Organizations. Behavior, structure, processes*. Irwin/McGraw-Hill, Boston, Mass., ©2000.
- Hair, J. F., Sarstedt, M., Hopkins, L., & Kuppelwieser, V. G. (2014). Partial least squares structural equation modeling (PLS-SEM): An emerging tool in business research. *European Business Review*, 26(2), 106–121. <https://doi.org/10.1108/EBR-10-2013-0128>
- Halstead, M. (2004). An Islamic concept of education. *Comparative education*, 40(4), 517-529.
- Harpe, S. E. (2015). How to analyze Likert and other rating scale data. *Currents in Pharmacy Teaching and Learning*, 7(6), 836–850. <https://doi.org/10.1016/j.cptl.2015.08.001>
- Hoskisson, R. E., Eden, L., Lau, C. M., & Wright, M. (2000). Strategy in emerging economies. *Academy of Management Journal*, 43(3), 249-267. doi: <http://dx.doi.org/10.2307/1556394>.
- Ilyas, Y. (2014). *Kuliah Akhlaq*. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI)
- Ismail, A., Sarbini, N. A., & Li, P. L. (2019). Reviewing the Islamic Principle used in Appraisal Method. *International Conference on Business, Management and Information Systems*, 1, 439-454.
- Joshi, A., Kale, S., Chandel, S., & Pal, D. (2015). Likert Scale: Explored and Explained. *British Journal of Applied Science & Technology*, 7(4), 396–403. <https://doi.org/10.9734/bjast/2015/14975>
- Junaidah, H. (2010), Human resource management practices on organizational commitment: the Islamic perspective, *Personnel Review*, 39(6), 785-799. <https://doi.org/10.1108/00483481011075611>
- Khalid, A. (2017). *Semulia Ahlak Nabi*. Solo: Aqwam.
- Kreitner, R., & Kinicki, A (2007), *Organizational Behavior*, 7th ed, McGraw Hill, Avenues of The Americas, New York
- Liu, S., Liu, X.L., Wang, H., & Wang, Y. (2021). Humble Leader Behavior and Its Effects on Performance at the Team and Individual Level: A Multi-Perspective Study. *Group & Organization Management*, 47(5), <https://doi.org/10.1177/10596011211024429>.
- Luthans, F., & Youssef, C. M. (2007a). Emerging positive organizational behavior. *Journal of Management*, 33: 321-349.
- Luthans, F., & Youssef, C. M. (2007b). Positive workplaces. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (2nd ed.). Oxford, UK: Oxford University Press.
- Mahardika, M. (2022). Revitalisasi Sikap Tawadhu Dalam Diri Santri Studi Kasus Di Pondok Pesantren Miftahul Falah Teluk Dalem Rumbia. *DIMAR: Jurnal Pendidikan Islam*, 1(2), 196-208
- Malhotra, A., Majchrzak, A., & Rosen, B. (2007). Leading virtual teams. *Academy of Management Perspectives*, 21(1), 60–70. <https://doi.org/10.5465/AMP.2007.24286164>
- Mathis, R.L., & Jackson, J.J. (2001). *Manajemen Sumber Daya Manusia*, Edisi pertama, Salemba Empat, Jakarta.
- Mellahi, K & Budhwar, P.S (2010). Introduction: Islam and human resource management. *Personnel Review* , 39(6), 685-691.

- Muafi, M., Hartati, A.S., & Gusaptono, H. (2010). *The Role of Life Skills Training on Self-Efficacy, Self Esteem, Life Interest, and Role Behavior for Unemployed Youth*. *Global Journal of Management and Business Research*, 10(1), 132-139.
- Muafi, M. (2022) The Effect of Emotional Intelligence in Islamic Perspective on Affective Commitment: the Moderation role of "Diuwongke" in Islamic Perspective. *Holistica Journal of Business and Public Administration*, 13(1), 1-18.
- Muafi, M., Siswanti, Y., & Anwar, M.Z. (2021). Work life balance in Islamic perspective (WLBIP) and its impact on organizational citizenship behavior in islamic perspective (OCBIP) and service performance. *International Journal of Research in Business and Social Science*, 10(3), 223-230.
- Muafi., & Uyun, Q. (2020). The Influence of Islamic HRM Practices on Organizational Learning and Its Impact on Environmental, Social and Religious Performance. *Journal of Entrepreneurship Education*, 21, Special Issue, 1-9.
- Munawaroh,U. (2018). Hubungan antara Tawadhu dan kesejahteraan Psikologis. Pada Mahasiswa Santri. Skripsi. Fakultas Psikologi dan Universitas Islam Indonesia
- O'Sears, D.O., Peplan, L.A., Taylor, S.E. (1991). *Social psychology*. Englewood Cliffs, N.J. : Prentice-Hall.
- Peng, H., Ying, W., & Ronghuai, H. (2006). Moderating Role of Online Self-Efficacy in Relation between Learning Strategy and Online Performance. Conference: Learning by Effective Utilization of Technologies: Facilitating Intercultural Understanding, *Proceeding of the 14th International Conference on Computers in Education, ICCE 2006*, November 30 - December 4, 2006, Beijing, China
- Rahman, F. N. (2018). Islamic approaches to human resource management in organizations. *International Journal of Development Research*, 8, 23542-23546.
- Rahman, N.M.N.A. & Shahidi, S. (2009), Islamic HRM practices and employee commitment? A test among employees of Islamic banks in Bangladesh, *paper presented at the International Business Research Conference, Dubai*.
- Rahman, N.M.N.A. Alias, M.A. Shahid, S. Hamid, M.A & Alam, S.S. (2013). Relationship between Islamic Human Resource Management (IHRM) practices and trust: An empirical study. *Journal of Industrial Engineering and Management*, 6(4), 1105-1123. <https://doi.org/10.3926/jiem.794>
- Razimi, M.S.A, Romle, A.R & Kamarudin, N.N (2017). The Processes of Recruitment and Selection In Human Resource Management from Islamic Perspective: A Review. *World Journal of Management and Behavioral Studies*, 5 (1), 5-13
- Robbins, S.P., & Judge, T.A. (2013). *Organizational Behavior*, 16th Edition. Pearson Education, Inc., publishing as Prentice Hall.
- Rodriguez, J.F.R., Ulhøi, j., & Madsen, H. (2013). Managerial attitudes, strategic intent, environmental initiatives and competitive advantage. *Journal of global strategic management*, 7(1), 166-177.
- Sari, T. (2016). The Mediating and Moderating Role of Self-efficacy in the Relationship Between Hope and Peace Attitudes. *International Online Journal of Educational Sciences*, 8(2), 1-13. 10.15345/iojes.2016.02.004
- Sofa, F. (2003). *Human Resource Development. Perspectives, Roles and Practice Choices*. Warriewood: Business & Professional Publishing..
- Sullivan, G. M., & Artino, A. R. (2013). Analyzing and Interpreting Data From Likert-Type Scales. In *Journal of Graduate Medical Education*. 5(4), 541–542). <https://doi.org/10.4300/jgme-5->
-

4-18

- Valle, R., Martin, F., Romero, P.M., & Dolan, S.L. (2000). Business Strategy, Work Processes, and Human Resources Training: Are They Congruent? *Journal of Organizational Behavior* , 21(3): 283-297
- Wong, I.H.M. & Wong, T.T.Y. (2021). Exploring the relationship between intellectual humility and academic performance among post-secondary students: The mediating roles of learning motivation and receptivity to feedback. *Learning and Individual Differences*. 88, (4), 102012.
- Youssef, C. M., & Luthans, F. (2007). *Positive Organizational Behavior in the Workplace: The Impact of Hope, Optimism, and Resilience*. Management Department Faculty Publications, 36.
- Zainal, N.C., Mohd Puad, M.H., & Mohd Sa, N.F. (2022). Moderating Effect of Self-Efficacy in the Relationship Between Knowledge, Attitude and Environment Behavior of Cybersecurity Awareness. *Asian Social Science*. 18(1), 55-64.
- Zainudin, M. I., Rashid, M. S. A., Murugeesan, Y., Zainal, C & Malek, S. N. A. (2019). Islamic working environment, organizational commitment and employee's job satisfaction and performance in Malaysia service industry: A conceptual paper. *Global Business & Management Research*,11(1), 436-445. <https://doi.org/10.24191/abrij.v4i1.10082>.
- <https://news.detik.com/berita/d-5560211/tawadhu-adalah-sikap-rendah-hati-ini-keutamaannya>. Access on September 21, 2022.