

The Degree of Religiosity, Motivation, Islamic Personality, and Cultural Values of Software Developers and Their Relevance to Work Behavior

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ABSTRACT

The use of the Internet in various fields has grown rapidly, as it makes one's activities more efficient and effective. This necessitates the development of an application specific to its intended use, which in turn requires a software developer's expertise. Indonesia has a scarcity of software developers, a situation akin to an IT crisis that indirectly impacts software developer performance. This study aims to determine the level of religiosity, motivation, Islamic personality, and cultural value of software developers, as well as their relationship to work behavior. A quantitative approach was used, with 157 respondents from West Java, Jakarta, and Banten surveyed and 15 interviewed. The study's findings showed that the respondents' religiosity, motivation, Islamic personality, and cultural values had already entered the good category. According to respondents, there was a significant relationship between religiosity, motivation, Islamic personality, cultural values, and work behavior.

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1. INTRODUCTION

The number of Internet users is rising every day. This phenomenon happens because, with the Internet, humans can perform their daily activities effectively and efficiently. Figure 1 illustrates the various fields in which individuals can carry out their daily activities. Nowadays, with the COVID-19 pandemic, a significant portion of life activities have shifted to the online realm. The simplest examples are bank transactions, which include transferring money to others and making payments. In addition, there are online marketplaces such as Shopee and Tokopedia, among others. Through these marketplaces, individuals can conduct online sales transactions, significantly reducing time and energy waste compared to offline transactions.

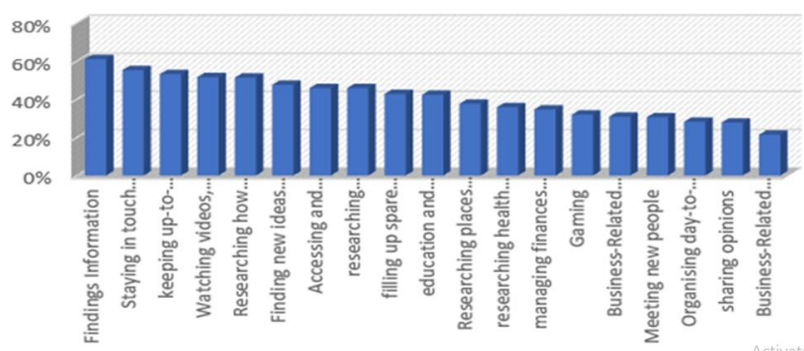


Figure 1. The Internet is used in various fields

As mentioned above, some kind of application is required to do online transactions. Someone who makes an application is called a software developer. There are several positions of software developers within a company, in particular the UI/UX designer, who is responsible for determining the initial design of the application; the front-end developer is responsible for changing the original design of UI/UX design teams into programming code languages so that customers can see the results generated; and the back-end developer is in charge of creating the database and preparing the server to be handed over to the front-end development team so that it can be accessed by customers (Adani, 2020). Putri (Putri, 2018) and Malvik (Malvik, n.d.) stated that the skills that should be possessed by software developers above are so varied, both technical skills and non-technical abilities, to support such rapid growth of technology.

The development of Internet-based technology, which is necessary in people's daily lives, is not in line with the number of software developers available. The number of non-linear software developers is increasing with the increasing number of Internet users. It's happening not only in Indonesia but also all over the world. Regarding the number of software developers in the world, there were 26.9 million in 2021, of which 4.3 million were in North America and are expected to continue to rise to 28.7 million by 2024 (Emerson, 2022). The Ministry of Information and Communications of the Republic of Indonesia (KemKomInfo) reported in 2017 that Indonesia was facing an emergency in the field of the IT labor force, resulting in a need for unmet IT human resources across various professions and areas of human life (Andriyawan, 2021). The number of software developers that is unparalleled with the advancement of IT causes the workload of a software developer to increase, especially if a software developer works for a large company and

specializes in IT because of the large number of customer orders to the software dealer. This will, of course, affect the software developer's working behavior.

Human factors largely influence the performance of software developers, according to some studies (Graziotin et al., 2014), (Verner et al., 2014), (Joshi, 2018), (Wagner & Ruhe, 2018), (Anany et al., 2019), (Machuca-Villegas et al., 2021), (RL, 2021). Based on the theory of organizational behavior, a person's behavior at work strongly influences performance and will be closely related to each other, including productivity capacity. Regarding personal work behavior, this theory uses a psychological approach to looking at the factors that influence a person's work behavior in the workplace. These factors include motivation but also personality and cultural values (Robbins & Judge, 2017). This study uses these three factors and religiosity as a new factor because research suggests that religiosity influences a person's work behavior (Setiawati & Parmin, 2019).

Direct interviews with some respondents demonstrated the influence of religiousness on work behavior, as they reported that performing ritual worship increases their focus on work and calms them down when faced with a problem. This study also uses Islamic personality rather than personality theory in general (Mujib, 2023). Basic considerations use Islamic personality to accommodate a research finding that suggests a need for positive personalities to behave effectively (Wang et al., 2021), For this research, authors used the positive type of Islamic personality known as *muṭmainnah*.

The authors conducted this research to measure religiousness, motivation, Islamic personality, and cultural values. Next, the authors will confirm the relevance of a number of respondents to the work behavior of a software developer, considering the high workload caused by a shortage of software developers. This research's findings will inform the respondents' workplace management.

2. METHODS

This section's research methods will cover the scope of research approaches, data analysis methods, data collection methods, time and place of research, sampling, and populations, as shown in Figure 2.

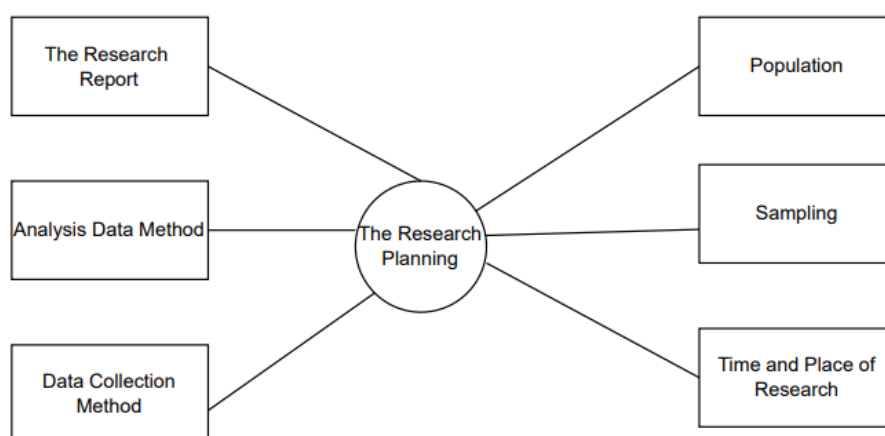


Figure 2. *The research planning*

2.1. The Research Approach

This research uses a quantitative-descriptive approach. Quantitative approaches usually test previous theories based on the relationship between the variables submitted so that data that corresponds to the problem and purpose of the research will be obtained. The data will then be processed and examined so as to obtain a conclusion. The type of research used in this study is causal, i.e., investigating cause-and-effect relationships between variables (Creswell & Clark, 2011).

2.2. Analysis Data Method

The authors will analyze the collected data by calculating the values of the respondents' religiosity, motivation, Islamic personality, and cultural values. The authors will compare the data collection variables' total score with the ideal variable's expected total score. In subjective research, the results will represent variable values (Sugiyono, n.d.). The authors will then classify the test results based on the obtained values. The category is good if the value is 76%–100%; the group is sufficient if it is 56%–75%; and the group is less if it's below 56% (Arikunto, 2011).

2.3. Data Collection Methods

A questionnaire in an online form, such as a Google Form, gathers data using a 5-point Likert scale. Scale 1 indicates extreme disagreement, and scale 2 indicates disagreement, scale 3 indicates neutrality, scale 4 indicates agreement, and scale 5 indicates extreme agreement (Budiaji, 2018).

2.4. Time and place of research

The authors conducted the data collection at several offices, including software houses and startups, randomly distributed across the West Java region, Jakarta, and Banten. The region was chosen due to data indicating the amount of IT workers in the three regions (Rizaty, n.d.). As for the duration of data collection, it is about one month, from September 24, 2023, to October 24, 2023.

2.5. Population

The respondents were IT workers spread across the West Java region, Jakarta, and Banten, with a total of 421,070 people and respondents who worked specifically in software houses and startup companies.

2.6. Sampling

This study used the Slovin formula with an error standard of 8% to determine the number of samples (Surendran, 2018). Considering this standard of error, the number of people in the population has exceeded 150,000 (Djamba & Neuman, 2002). The Slovin method, using a population of 421.070, yielded a sample size of 157 individuals. The authors used random sampling techniques in all three regions, with the minimum number of samples in West Java, Jakarta, and Banten being 84, 43, and 30 respondents, respectively.

3. RESULTS AND DISCUSSION

This section calculates the current level value of each variable that the research subject, as a respondent, owns. Since there are four variables, the authors will count each one separately. The authors tabulate the data to determine the respondent's highest initial score. The authors then calculate the number of scores based on the research results and divide this number by the ideal scores, as described in the method section above. The authors will classify the results of the calculations as bad, good, or sufficient based on Arikunto's guidelines.

1. Religiosity Value

The respondent's highest score, 5, represents the ideal score on a known religiosity instrument. The authors calculated that the perfect score for religiosity is $5 \times 8 \times 157 = 6280$, while the data collection yielded a variable score 5293 for religiosity. As a result, the respondent's religiosity score is $5293/6280 = 0.84 = 84\%$, indicating that the respondent's religiosity value is 84% of the 100% expectation.

2. Motivation Value

The value of motivation is equivalent to that of religiosity. The respondent's highest score in the motivation section is 5, indicating an ideal motivation score of $5 \times 13 \times 157 = 10250$; the respondents' variable motivation scores are 8240, indicating a motivation rating of $8240/10250 = 80\%$.

3. Islamic Personality Value

The respondent's Islamic personality score can be determined in advance. The researchers looked for the highest score given by the respondents, which is 5, which will eventually be calculated. Islamic ideal personality scores $5 \times 18 \times 157 = 14130$; the Islamic variable personality scoring respondent is 11365, so the Muslim personality rating of respondents $11365/14130$ yields $0.80 = 80\%$.

4. Culture Value

To search for cultural values, one can look for religiosity, motivation, and Islamic personality. Respondents received the highest score of 5, while the cultural ideal score was $5 \times 4 \times 157 = 3140$. The respondent's cultural variable score was 2608, resulting in a current cultural score of $2608/3140 = 0.83 = 83\%$.

The religiosity values of respondents who filled out the research instruments were 84 percent of the 100 percent expected. According to the guidelines for the categories used by the researchers, this figure falls into a well-defined category, indicating that the respondents possessed an excellent level of religiosity. This suggests that the respondents' intellectual level and religious experience were excellent. Without a doubt, Indonesia boasts the world's largest Muslim population and ranks seventh in terms of religiousness (Rachman, n.d.). Therefore, the organization of numerous Islamic religious activities, including offline and online studies, is unsurprising.

This study serves as a platform to broaden the scope of religious science by incorporating additional religious perspectives. Today, it is a common occurrence for numerous parties to conduct religious studies, both academic and non-academic, with the aim of including participants not only from older, unproductive age groups but also from younger, school-age, adolescent, and productive age groups. Of course, the primary goal of this study is to introduce religious teachings in their entirety, encompassing basic, intermediate, and advanced levels. All of this will serve as

a platform for individuals interested in religious events or topics, fostering a comprehensive understanding of religion and promoting a balanced lifestyle that considers both the world and the future.

Looking at the results of this evaluation, it appears that respondents are interested in religious science and willing to contribute to charity research. It is in harmony with the purpose of God's creation of man, in which this respondent aims to increase worship according to the understanding of each one by coming to religious activities, as in the case of the results of research, in which one digs knowledge by following the activities of the charity according to his understanding of the religion that he professes, performing the worshipping of each according to his knowledge (Husna & Arif, 2021). Furthermore, the findings from the thesis research (Farida, 2019), continuous socialization in religious activities will promote good worship behavior.

The results of interviews with respondents regarding the religiosity of work behavior indicate that the study's findings align with the daily realities of software developers. Where there is often turmoil in completing a task, there is often a sudden, especially after doing worship, such as prayer and thinking or praying, when you find personal turmoil.

To measure religiosity requires various aspects or dimensions that influence it. The search results show that the dimensions of measuring Islamic and non-Islamic religiousness are essentially the same as they relate to the faith and practice of worship of God and social relationships. There is a distinction between what is used in prayer and the rule of law, which is clearly based on the Qur'an of the Islamic religion.

The three main dimensions of the theory of religiosity are the belief in the religious doctrine, the practice of worship in accordance with the teachings of the religion, and the way in which people behave in social life according to their religious teachings. However, in some theories, these three major dimensions have been developed, as described by Glock and Stark.

Huber and Huber endorsed Glock and Stark's perspective; they further refined the Glock and Stark theory by incorporating an additional dimension that pertains to the emotions that significantly impact an individual's social interactions, specifically the religious experience dimension. Besides, there is a Fretzer theory that, in essence, also uses the three main dimensions described by previous researchers, but there is a more detailed division of the three major dimensions.

According to the researchers, the religious dimensions presented by the experts based on the teachings of Islam are also divided into three main dimensions, as mentioned before. However, some experts, such as Abu Raiya, have proposed a more detailed division of the religious dimensions, resulting in eight dimensions, while Aflakseir and Coleman have proposed five dimensions. The Olufadi, on the other hand, divides behavior into two components: avoiding sinful acts and adhering to the required conduct of a Muslim.

Some studies have used the theory of religiosity in all its forms and dimensions, but based on the literary studies conducted by the researchers, the theories of religiosity that are frequently used in the research are the theories of Glock and Stark as well as Huber and Huber. Huber and Huber are a development of Glock and Stark. They can be implemented for Christian believers and non-Christian believers such as those in Islam, Hinduism, or even Buddhism.

The researcher's (Wahyudin et al., 2013) research on the religious aspect of an individual's behavior at work primarily focuses on their readiness to take on tasks that are not their own, a

concept known as organizational citizenship behavior (OCB). This is a single dimension that directly impacts the outcomes of Glock and Stark's religious dimensions.

Moreover, the results of a study (Dewi, n.d.), using Glock and Stark, showed an indirect influence of religiousness on a person's behavior at work. However, many researchers (Aissah & Raharti, 2021), (Novitasari et al., 2020), and (Hm et al., n.d.) demonstrated that all the dimensions of Glock and Stark influenced OCB.

The researchers also discovered that they frequently used Huber and Huber's theories to examine the influence of religion on OCB. One of them shows that the religiousness that significantly influences OCB is only in the intellectual and religious experience dimensions (Budhiarti & Nisa, 2017). However, we found different research results from other researchers (Asamani & Opoku Mensah, 2016), where the positive influences on OCB dimensions are public practice, private practice, and religious experiences. A study showed that only one dimension that influenced the OCB was intellectual (Rahmatillah, n.d.).

While conducting similar research, the researchers discovered a positive relationship between religiousness and productivity in the studies (Fanani & Pebruary, 2019), (Wijaya & Bahjatulloh, 2022), (Widodo et al., 2018). A study by Fanani and Pebruary (2019) has proven that religiousness affects the productivity of employees in one of the enterprises in the Holy Area. According to the researchers, this could happen because Kudus City is known as one of the centric cities in Indonesia, referring to the Wasnu statement (2024). Even in the holy place, there are several centric tourist attractions. This nickname can be expected: that the saints have a good religious life, which indirectly influences their behavior, including in terms of work, so that productivity can be achieved.

The results of Wijaya and Bahjatulloh's research (2022) also show that religiousness significantly influences employee productivity in the wrong private company through employment satisfaction mediators. Another researcher, Widodo et al. (2018), also gave the same findings as the researchers: reliability affects the productivity of employees in the wrong industry in Gresik. The researchers argue that the city of Gresik is also known as the central city of East Java. His religious life is also visible in the city. This is one of the reasons why religiousness has a significant influence on productivity, just like in Kudus City.

The rating for motivation is 80%. According to the category guidelines, this figure falls into the positive category, leading researchers to believe that respondents' motivation can potentially improve even beyond their current level. Motivation is also discussed in Islam, with QS al-Mulk:15 addressing work motivation. This verse inspires every Muslim to pursue pleasure as resilient as energy and resist simple surrender (Basid, 2020). The motivation for work in Islam is the pursuit of material things and charity to obtain rewards toward a happy life in the future (Sitepu, 2017).

The high value of motivation is likely due to the respondents' strong desire to achieve maximum reach, their strong friendships, and their increased enjoyment of working in groups. This phenomenon can be attributed to the fact that the study's respondents, despite being primarily young and lacking extensive experience, still feel a sense of inexperience, which naturally impacts their ability to work effectively in a team setting.

The researchers' interpretation aligns with the research results, suggesting that a lack of experience among software developers will hinder the success of this study. It also asserts that a software developer must possess fundamental skills related to their role and strong

communication skills. Having excellent communication would make it easier to build better collaboration in a working team (Ko, 2019). The results of interviews with respondents, which highlight the importance of motivation in work behavior, corroborate the findings of this study, indicating that respondents consistently strive to perform at their highest level.

In order to produce their best work, respondents occasionally monitor the progress of other teams or individual team members. Respondents participate in this activity to evaluate the efficiency of the work process and the extent of task completion. Both individually and in teams, the respondents acknowledged that they had created a work plan that outlined their goals and the strategies and methods to achieve them. Respondents also acknowledged an extraordinary sense of pleasure in successfully completing complex tasks, which corresponds to indicators in the achievement dimension of the motivational variable.

Respondents obtained a score of 80% of 100% for the Islamic personality rating. According to the category guidelines, this value nearly matches the religiosity variable, suggesting that the proportion of Islamic individuality among respondents in the category is satisfactory. This suggests a linear relationship between the respondents' religiosity and their level of Muslim personality, supporting research indicating that a person's religion slightly influences their personality (Muchtar, 2019).

Other research also confirms that a Muslim's Islamic personality is one whose views, attitudes, choices, decisions, and actions are consistent with Islamic values (Saifurrahman, 2016). Personality refers to an individual's pattern of behavior (DuBrin, n.d.) So, there is a connection between religiosity and personality. Therefore, the more religious a person is, the more his deeds improve. Its law of good deeds is to maintain good relations with God (*ḥablumminallāh*) and good relationships with human beings (*ḥablumminannās*) (Isra, 2017).

The interview, which centered on the respondents' Islamic personalities and work behavior, revealed that the respondents recognized the importance of gentleness in task completion. This is because, in addition to dealing with a machine (design or programming), the respondent also needs to communicate with other members, between teams, or with other parties, particularly if the respondent also performs tasks as a project manager. According to respondents, this gentleness will keep them calm and focused at work and make interaction with coworkers easier. Finally, they acknowledged gentleness as a starting point for working on and refining interpersonal and intrapersonal abilities.

The respondents' cultural value was 83 percent out of 100 percent. According to the category guidelines, this figure falls into the good category, leading the authors to assert that cultural values are highly commendable. Based on years of research, Hofstede's theory aligns an organization's culture with the country's cultural values. According to Hofstede, Indonesians place a high value on collectivism, i.e., the close relationship of an individual to his group (Cheng et al., 2020). Understandably, the Indonesian population is known for upholding the core values of the nation's culture despite Indonesia being home to numerous tribes with diverse cultural traditions. All the major values of this culture encourage individuals to adopt a collectivistic mindset.

The interview results showed that the respondent still had free time for himself as well as for his family and friends, as confirmed positively by respondents who succeeded in researching the interview. Respondents stated that having free time to socialize would help to refresh the

mind, brain, and even physical responses. There's a feeling of ease and peace; occasionally, an insight or understanding regarding a task's resolution emerges.

CONCLUSION

Respondents had a high level of religiosity, motivation, Islamic personality, and cultural values in each variable and scored above 75%. The authors disseminated the questionnaire measurement results to 157 respondents, verifying their answers through interviews with 15. The respondent acknowledged that all variables influenced his work behavior. For this reason, there is a need for the attention of the management team where respondents work, depending on the level of these variables. When the management team considers the human needs of the respondents to maintain and even improve the values of these variables in the future, it naturally leads to an increase in the quality of respondent work behavior, even under intense work strain.

Despite the results obtained, this research still has its limitations. This study examines four aspects of individual internal variables, three of which are based on theory. Numerous studies have measured work behavior using variables other than these four. The authors encourage future research to investigate additional factors that influence work behavior, aiming to obtain a more comprehensive understanding as both an internal and independent variable of work conduct.

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