Conceptual Of Targhib In Social Exchange Theory

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Abstract This study tries to explore the overall concept of targhib, namely that there are four factors that are used in shaping the performance of an Islamic organization (ta'awun/help, as-samahah/tolerance, friendship, ukhuwah, tawadhu') as a rule in conducting interactions both individually and collectively. group. In the concept of targhib, it functions to motivate humans as individuals and groups in small and large organizations, as was done by the Prophet Muhammad at the beginning of preaching activities. Rasulullah SAW encouraged us humans with the promise of reward and Jannah, for anyone who is able to walk according to the creed of monotheism and far from polytheism by carrying out the values of ta'awun / help, as-samahah / tolerance, friendship, ukhuwah, tawadhu' in organizing. Tafsir Ibnu Katsir, (2013) explains targhib is a certainty of comfort, pleasure in the hereafter which is done with seduction. This concept refers to human nature, which has the desire to always live in a state of pleasure, safety and away from difficult or suffering conditions.

Keyword: Targhib, Social Exchange Theory, Organizational Performance, Social Interaction

BACKGROUND STUDY

Differences and complexities in life as social beings in an organized community group which can be described that most have been coordinated in an association of community groups both in large and small numbers of members, so that when viewed from the perspective of social relations between a group of individuals, that an attachment will be seen when there is friction between each interest, both individually and as a group (Dolores Albarracin, Blair T. Johnson, 1967). Seen from the point of view of social interaction between individuals, what usually happens is individual relationships that occur in a community, both large and small groups, as illustrated by the behavior that occurs where there is an attitude of mutual influence which contains elements of rewards, sacrifices and benefits (Yeşil & Dereli, 2013).

Schaap, (2021) explains that social behavior is an exchange activity in a community group that is carried out jointly by several people who take into account the consequences of the advantages and disadvantages of these activities. For example, models of friendship that exist in the work environment or close friends. The analogy, if interpreted more broadly, explains that in establishing a friendship, someone has a goal where that goal will give a sense of mutual attention to one another. Everyone is expected to be able to do positive things for others when they need help, and to motivate each other in times of trouble. However, we need to realize where, maintaining the integrity of friendship, both individually and in groups, cannot

be denied in that there are costs as a result of these activities so that they require time and energy, and sacrifice other activities because they have to choose these activities. Although everything that is issued cannot be said to be a form of expensiveness, it can be assessed from the other side which has a positive value, namely rewards. So if it is simply assumed that social exchange theory is a social interaction that contains economic transactions, which if further examined is that the value of money is not an absolute thing, because what is exchanged is something that exists in its form or which is intangible (Yeşil & Dereli , 2013). This means that there is hope, both individually and in groups, in achieving a balance between what is gained and what has been sacrificed, which can be explained by social exchange theory, in which the balance of expectations is a manifestation of employee responsiveness (employee reciprocity) in the organization.

LITERATURE REVIEW

Social Exchange Theory

Homans, (1961) describes social exchange theory as an exchange of social behavior in which it contains costs and benefits, both tangible and intangible. Still according to Homans who believes that the sustainability of this behavior is very dependent on the benefits that will be enjoyed by all. Social exchange theory investigates human judgments in terms of costs and benefits, to analyze the factors that lead to behavior change (Zhou et al., 2019). Similarly, Zhang et al., (2020) used costs and benefits to investigate the role of knowledge-sharing behavior in the relationship between core self-evaluation and creativity. Obermayer & Toth, (2020) investigates individual and organizational factors that influence knowledge sharing behavior using costs and benefits. Hamoud Almuqrin, (2022) uses the costs and benefits associated with social exchange theory to examine the effect of various determinants of knowledge sharing on learning communities. In addition, Wu Yi, Wei Li, (2017) use social exchange theory to discuss how knowledge sharing can be enhanced by empowering group leaders through positive organizational behavior.

Organizational Performance

In the 1950s, company performance was defined as maximizing the ability to manage and maximize all existing capabilities in the organization, especially economic capabilities, which became a form of organization as a social system that must have the ability to manage limited assets, as an effort to reach the targets that have been set. determined by the members of the organization without carrying out an excessive activity, in other words a little effort can achieve maximum results. The assessment categories used to determine the results of

organizational work are the ability to produce (productivity), adaptability (flexibility), and tensions between organizations (Georgopoulos & Tannenbaum, 1957). Then, between the 60s and 70s, the search for new methods began to be used as an organizational evaluation tool. Where the concept used as an evaluation so far is the result of environmental exploitation in utilizing and maximizing limited resources by the organization which is defined as organizational performance. Furthermore, Price, (1968) assumes that performance is the same as appropriate action in utilizing and managing the limitations of the resources owned by the organization or what is called an effective organization, and identifying the reward criteria: productive, appropriate, and coordination, as criteria. to assess performance: productivity, flexibility, and adaptability. Grant, (1996) describes organizational performance as the output of an assessment of the organization's efforts in carrying out its activities. Lupton in Rubera & Kirca, (2012) is very careful in explaining his findings compared to other researchers, based on the results of their study it can be explained that organizational effectiveness can be seen from the achievement of productivity, high support from members and the satisfaction felt by members of the organization is achieved. , as evidenced by the low turnover, cost, rush in the organization. In contrast, Barney (1991) states that effectiveness and efficiency in an organization are the same, where these two things are indispensable elements, which can be evaluated by looking at maximizing all components of return.

In the 1980s, organizational performance was based on the company's capability to generate value for its customers (Porter, 1986). Robbins (1987); in Taouab & Issor, (2019) defines organizational achievement as how the organization is able to carry out its role as a social system, which is able to explain the capabilities and goals to be achieved. Rubera & Kirca, (2012) explain that organizational achievement is a form of success in the organization, it is also an indicator of the organization's success in carrying out its activities effectively.

As time goes by, the assessment of company performance experiences a shift in orientation, Dao & Ta, (2020) interprets organizational performance can be explained by the achievements that have been achieved by employees. They explain that the quality of employee work can be used as a guarantee for organizational performance, it is also explained as a scheduling requirement by the organization to increase employee knowledge and skills, with the aim of increasing employee competence so that they are able to adapt to the times.

Dao & Ta, (2020) assimilation in organizations as "action", and a certain "behavior" or doing something and not just as a result. (Taouab & Issor, 2019) explains where organizational effectiveness is realized by achieving organizational performance qualifications, namely the ability to complete all requests from all interested parties. Referring to the description of

organizational performance by management figures, the operational definition of company performance developed is organizational efficiency in utilizing and managing limited resources in maintaining outstanding performance qualifications, where these results can be used as a basis in determining organizational policies, through the process of collecting, processing, and analyzing data based on accurate and reliable data to evaluate whether or not the organization's strategy has been achieved from four perspectives, namely financial, customer, innovation, learning, and internal processes.

Targhib

Etymologically, targhib comes from the Arabic word "raghaba" which means help and love. Then it turns into a targhib noun which implies a desire to achieve a sense of pleasure, love, and happiness, which as a whole can be realized in the form of promises and joy that can stimulate one's desire to realize one's desires and support efforts in getting it. Psychologically, it can lead to encouragement for someone to achieve it (Isa & Jalil, 2020).

Good behavior, and encourage humans to always do good with others, is implied in the Qur'an and Hadith, including:

"Who will lend Allah a good loan (give their wealth according to Allah's teachings) so that He can multiply it for him many times? And it is Allah who holds back and gives abundance, and to Him you will return" (Surah al-Baqarah: 245).

"Like a person who spends his wealth according to the teachings of Allah, that is like a seed that grows seven branches; each branch is a hundred grains. And Allah multiplies (reward) for whom He wills. And Allah is All-Encompassing, All-Knowing" (Surah al-Baqarah: 261).

Narrated by al-Bukhâr, 1344; Muslim, 1014. The Messenger of Allah (SAW) said: "It is not one day that mankind wakes up, but two angels descend, and one of them (the angels) say, 'O Allah, replace the people who spend and the others say, 'O Allah, destroy those who spend. hoard" (HR. Al-Bukhâr, 1374; Muslim, 1010).

The targhib concept will motivate a person to always do good, give each other, help in social interactions, both individually and in groups. "And Allah will help his servant because the servant helps his brother" (HR. Muslim). Although a person may give charity because they want to help the beneficiary, but primarily, they are motivated by the gifts offered.

This phenomenon is similar to social exchange theory which describes that an individual is expected to be rewarded when donating. Dichter, (2015) explains that the purpose of a person in giving to other people or different groups is to gain power, by having power

people will get satisfaction. This means that in a social relationship three events occur simultaneously, namely the cost of a number of sacrifices incurred, benefits for the benefit of others and a reward in the form of power for the sacrifices that have been made that give satisfaction to individuals and groups who based on mutual help.

Conceptual Framework

The conceptual framework of this study uses targhib as an effort to provide encouragement to believe in Allah and the Messenger, in line with Islamic guidance, that carrying out worship is obligatory, avoiding immorality and something forbidden by Allah and istiqomah and piety, to encourage Muslims to carry out social interactions from Islamic perspective.

Figure 1. Targhib Concept in Islamic Organizational Performance
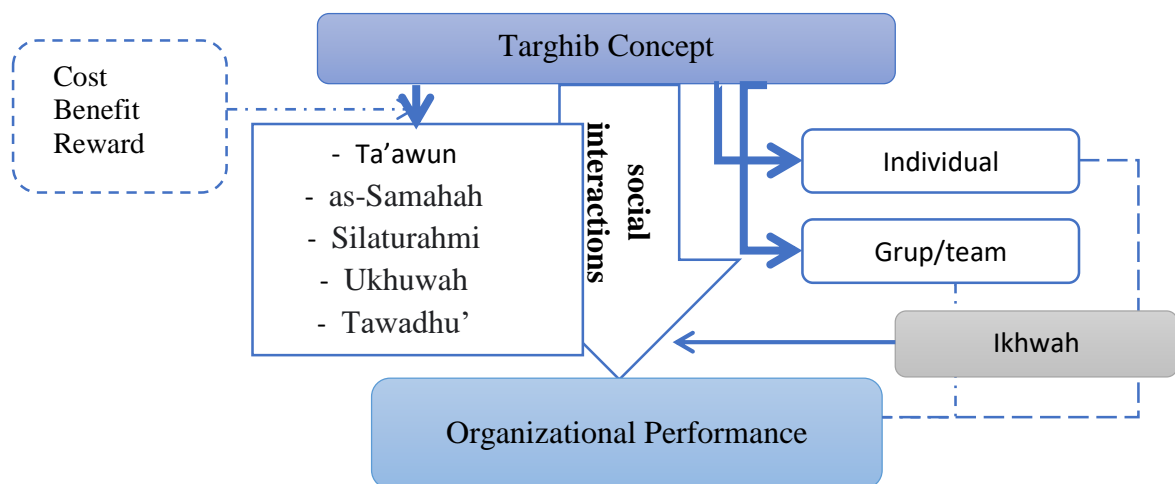
In figure 1, overall, there are four factors that are used in shaping the performance of an Islamic organization (ta'awun/help, as-samahah/tolerance, friendship, ukhuwah, tawadhu') as a rule in conducting interactions both individually and in groups. In the targhib concept, it functions to motivate humans as individuals and groups in small and large organizations, as exemplified in the early activities of preaching the Prophet Muhammad. where he encourages every ummah with the promise of reward and jannah for anyone who is able to believe in monotheism and eradicate polytheism by carrying out the values of ta'awun/help-help, as-samahah/tolerance, friendship, ukhuwah, tawadhu' in the organization. Tafsir Ibnu Katsir, (2013) Targhib is a promise of pleasure, pleasure that will be obtained in the hereafter followed by persuasion.

Social interaction is a form of individual or group behavior that is a reflection of the heart. So if someone has good behavior in interacting will bring grace, give a feeling of pleasure

and happiness. Both in the form of attitudes, speech and thoughts that have a motivating nature, and do not take an action that will have a negative impact on the environment and socio-culture and do not violate the guidelines in Islamic teachings, meaning that all actions, both verbal and non-verbal, are carried out based on Al-Qur'an and Hadith. Seeing this, the importance of the targhib concept for the Muslim community in an organizational environment cannot be doubted. Without compromising the development and existence of employees as individuals in the context of Islamic da'wah and becoming a means for achieving Islamic organizational performance. The concept of targhib has an important role in instilling socio-religious behavior, namely, ta'awun/please help, as-samahah/tolerance, friendship, ukhuwah and humility (tawadhu').

Ta'awun or please help which is developed in the targhib concept, namely the attitude of employees, both individuals and groups based on mutual assistance in completing or exchanging work based on brotherhood/brotherhood with a sincere heart and only hoping for the pleasure of Allah Subhanallahuwata'ala. As-samahah or tolerance based on the targhib concept, it can be explained that as-samahah becomes a new model providing an overview of a culture of respect and respect, as well as the realization of an attitude of mutual help between individuals in a community group with all their differences, whether ethnic, linguistic, cultural, political, or social. religion, in an organization while maintaining the ikhwan in conducting social exchanges, to achieve organizational performance.

Gathering in the targhib concept here is developed as a form of social interaction between individuals and groups by maintaining the existence of brothers and sisters in doing good relations with others and becoming a practice and obligation in Islam without compromising the sacrifices, benefits, and awards obtained to build Islamic organizational performance. Ukhuwah in the targhib concept is developed in the form of social interaction between members together as well as interpersonal interactions within the organization because of the interest of the heart and soul between one another with aqidah ties as carried out in the Ikhwan principle, without compromising the elements of sacrifice/cost, benefits and rewards in conducting social exchanges to achieve organizational performance.

Tawadhu' or humility according to the targhib concept is the attitude, behavior of employees who promote humility, not arrogant, not arrogant, and even has the character of not wanting to be seen in social relations as individuals or in groups. The character of tawadhu' employees will prioritize quality for the common good and achieve high organizational performance.

Organizational performance developed in the targhib concept is the achievement of employees both individually and in groups in conducting social interactions that are ta'awun, as-samahah, friendship, ukhuwah and tawadhu' within the scope of the ikhwan so as to support improving the quality of employees so as to minimize costs. in providing benefits and achieving the highest rewards for the organization.

In Islam, the highest level of sincerity is Ihsan. When a person becomes a muhsin (an individual who attains Ihsan), they no longer perform worship as a reward or fear of punishment, but out of love and devotion to Allah. Thus, the concept of taghrib will be stronger when their faith is stronger and leads to giving behavior. Finally, this concept proposes a positive relationship between the ikhwah (brotherhood) factor and giving behavior. Under the targhib concept, ikhwah becomes a role in interacting, so when people have a strong sense of belonging to a group, what happens is that as individuals and group members they will try to help each other. In this social interaction, it is able to create Islamic costs, benefits, and rewards that are integrated into the behavior of ta'awun, as-Samahah, friendship, ukhuwah, tawadhu 'in the organization.

CONCLUSION

The concept in this study tries to develop a conceptual model from an Islamic point of view in developing social exchange theory and integrating it with Islamic values, so that it can be interpreted that the concept developed here is a form of change in Islamic social interactions carried out in daily activities, both as members of community groups and as members of community groups. individual, so that what is meant by change here is a change due to the attitude carried out which can be seen as a part of appreciation, sacrifice, and benefit that mutually influence the sustainability of social relations as a people.

The concept of targhib has a function to motivate humans as individuals and groups in small and large organizations, as exemplified in the early activities of the Prophet's da'wah. where he encourages every ummah with the promise of reward and jannah for anyone who is able to believe in monotheism and eradicate polytheism by carrying out the values of ta'awun / helped, as-samahah/tolerance, friendship, ukhuwah, tawadhu' in the organization. It is hoped that the understanding of the targhib concept will create a process of better social exchange according to monotheism, especially in the world of work relations so that Islamic organizational performance can be achieved.

The results of this study try to criticize the empirical evidence of the conventional model of social exchange theory. The concepts in this study are expected to contribute in particular in

some way to the understanding of individual and group behavior in social exchange from an Islamic perspective and provide a basis for further research. These results provide several contributions to the current literature and are relevant for practitioners and policy makers. Future empirical studies can prove the conceptual model that has been proposed.

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