

# **CHAPTER I**

## **INTRODUCTION**

### **A. BACKGROUND**

Indonesia is a developing country which continuously active in developing all fields to catch up the lag from other developing countries. One of them is the Human Resources (HR) improvement. It triggers the emergence of companies that will produce goods to fill human needs in general.

In globalization era, every company is expected to face fierce competition from companies that exist in the world, every company is also required to always pay attention to the needs and desires of consumers, and to realize what is desired by them, in such way which more satisfying the consumers than what has been done by the competitors.

The companies that want to win the competition should pay more attention to the role of Human Resources (HR) and other resources to achieve organizational goals. Human Resources (HR) is one of the assets owned by a company that needs to get more serious attention, because it must be supported by the presence of qualified employees in order to achieve high productivity, So that they will able to complete their work. Therefore, one thing must be considered is the continuous improvement in all areas; such as Human Resource (HR), production, and marketing management.

The approach mentioned can work well if it is followed by some efforts to improve the Human Resources (HR), because the human factor is the most important dimension in running a company. In addition, the state of a good working environment will have a positive impact in improving employee performance. It is a method so that employees are not impaired in completing their work.

Conducive working environment gives a sense of security, and it makes employees possible to work optimally. The work environment can affect the

emotions of employees and bring a sense of high optimism on employees. However, it should also be intended that optimism is not something that can be commanded or ordered. Human cannot even force their self to stay optimistic when faced with the possibility of a bad, or when he does not have a hope.<sup>1</sup>

Optimism is the attitude that always had good expectations in every way, as well as the tendency to expect pleasing results. In other words, optimism is a way of thinking or paradigm of positive thinking (Carver and Scheier 1993).<sup>2</sup> While Seligman (1991) states that optimism an overall view, seeing the good things, positive thinking, and easy to give meaning themselves.<sup>3</sup> Individuals who are optimistic to produce something better than the past do not be afraid of failure, and try to get up to try again if they fail. Optimism encourages people to always think that something happened is the best thing for him.

In Islamic teaching itself, especially in *tasawuf*, optimism is better known *asraja'*, which means hope. *Raja'* (hope) is one of the *maqam* of people on the path toward God (*Salikin*) and the state of those who seek the path to God (*Tha>libin*). However, this trait is called *maqam* if it fixed and steadfast nature, while nature is called *hal* (state) if it can change quickly.<sup>4</sup> According to Ahmad Zaruq, the definition of the *Raja'* (hope) is the belief in the grace of God as evidenced by the charity. If it were not so, then it is self-impotency.<sup>5</sup>

Allah has been suggesting us to expect his gifts and forbid us to despair of His mercy. As stated in Qur'an:

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<sup>1</sup>Viktor E. Frankl, "*Optimisme di Tengah Tragedi: Analisis Logoterapi*", Bandung: Nuansa 2008; cet 1. p. 212

<sup>2</sup>Carver dan Scheier dalam Lopez, J.S dan Synder.R.C.*Positive Psychological Assesment. A Hand Book Of Models and Measurement* (Americant Psychological Association: Washington DC, 2003)

<sup>3</sup>Dalam E.P Seligman dan Martin, "*Learned Optimism*", How to Change Your Mind and Your Life.

<sup>4</sup>Hawwa Sa'id, *Tazkiyatun Nafs (Intisari Ihya Ulumuddin)*, Pena Pundi Aksara: Jakarta Selatan, 2006. Cet.3. p. 362

<sup>5</sup>Ibid., p. 67

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ

هُوَ الْغَفُورُ الرَّحِيمُ<sup>6</sup>

*“O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.*

Optimism should not disappear as long as people live, because it is oxygen for the soul of the man himself. Without a strong optimism, then the tide will wash away human life in despair. Besides, it debilitates fighting spirit, this trait of character is not a faithful servant. It is also described in the Qur’an:

وَلَا يَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>7</sup>

So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

Work is something needed by humans. The needs can be diverse, evolving and changing, and often it is realized by them. Someone works because there is something to be achieved, and the hope that the work activities that he done will bring it to a state that is more fulfilling than the previous state.

One psychiatrist, Brown, argues that the work is actually a vital part of human life, because the aspects of life that give status to the community.<sup>8</sup> Besides, the work is a very important requirement for humans, because of the work, he will be proud with the potential that he has. And with the work, he did to meet basic needs (primary) in his life, even to the secondary and tertiary needs.

Every human being by nature has a number of requirements that at certain times of demanding gratification, where the things that can give you the satisfaction of a need is the goal and the needs. General principle applies to every human need

<sup>6</sup> QS. Az- Zumar[39] : 53

<sup>7</sup>QS. Ali<- ‘Imra>n [3] : 139

<sup>8</sup>Anoraga Pandji, *Psikologi Kerja*, Jakarta: PT Rineka Cipta, 2006, cet 4 , p. 11

is the need is satisfied, then after some time then came back again and demanded satisfaction. This reappearance in the form of the same goals, or the goals has changed. Small example, when an employee who wants his salary increase, and after needs are met, every few months or years later, he began to feel the need to increase his salary more and more. Thus the process is running continuously for all kinds of needs.

In the world of work, certainly no such thing as a problem in his work, the nature of the problems that are small to large problems. And is often approached a subordinate or employee. The matter will be resolved solely by the employee, as are the demands and responsibilities of life that must be lived, so that an employee must be able to adjust to the surrounding circumstances.

The problems faced by an employee on the job should be overcome by him with a positive attitude. But in fact, most people who work as employees of the plant instead of leaving it bigger. Self-unconfidence in completing a job he has made him fall in an attitude of despair. Seeing that reality, not a few of a factory employee are resigned from his work because they are afraid of being scolded by superiors by the reason they cannot work properly. Lacking of optimism makes him stress and blaming the fate. The lack of knowledge about religion prevented him from completing problems at hand.

According to observations by the author, some employees at PT. Nusantara Building Industries are experiencing anxiety, pessimism in doing his job. Optimism that had ups and downs and inconsistent, sometimes up sometimes down, and it is very prone to the effects in the environment. It can be seen through their facial expressions that seem fraught with problems and burdens in his work.<sup>9</sup> In this phase, if it is not balanced with knowledge about religion, it will interfere with their psyche.

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<sup>9</sup> *Observation result*, on 10 September in PT. Nusantara Building Industries, District Karangtengah, Demak

By looking at these conditions, then religion is a factor that plays an important role, and that determines in human life. One of the most important functions of religion is trying to create a sense of security and prosperity to its adherents, from here, there will be safe through faith and belief in the incompatibility of human behavior guidance which suitable with the will of God. As word of God in the Qur'an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>10</sup>

*“We sent thee not, but as a Mercy for all creatures.”*

But unfortunately today's modern world is less aware of how important and great influence of religion in human life, especially the ones that start to erode the attitude of optimism and plunged into the valley of despair. Moreover, religion is a solid grip, which can be used as a way of life, especially in dealing with problems at work.

Maturity in religion, which is a person's ability to understand, appreciates and applies the noble values of their religion in everyday life. He adheres to a religion because he believed that religion is exactly the best, so he tried to be a good follower. The conviction was displaying the religious attitudes and behaviors that reflect adherence to religion.<sup>11</sup>

Based on the description above, authors are encouraged to conduct research entitled The Correlation between Religious Maturity with Optimism in the Work (Case Study on Employee of PT. Nusantara Building Industries, District Karangtengah, Demak).

## **B. RESEARCH PROBLEM**

Based on the above, the problem in this study is formulated as follows:

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<sup>10</sup>QS. A>l- Anbiya>' [21] : 107

<sup>11</sup>Jalaluddin, *Psikologi Agama*, Jakarta: PT Grafindo Persada, 2004, cet 8, p. 199

1. Is there a correlation between religious maturity and optimism in the work on employees of PT. Nusantara Building Industries, District Karangtengah Demak?

### **C. THE AIM AND BENEFIT OF RESEARCH**

The purpose of this study was to determine whether there is a correlation between religious maturity and optimism in the work.

The expected benefits of this research are as follows:

1. Theoretically

Theoretically, this study is expected to be useful to add their repertoire of knowledge, particularly in guidance, counseling guidance and Islamic counseling religion, by helping individuals/groups to prevent problems in the religious life by knowing the barriers and drivers of religious feeling, and to know the religious and attitude of optimism in the work, and can also be used a reference role in further research.

2. Practically

Practically, this research is expected to be used by people, especially for people who have a profession as a factory worker at the problems associated with their religious and optimism in their work.

### **D. LITERATUR REVIEW**

From the authors search, we find many papers that examine and learn about the religious maturity and optimism. From those papers, up to now, the author has not found between religious maturity and attitude of optimism in the work discussed simultaneously.

Basically this study is not the first time carried out. However, research conducted by the author has not been discussed before, especially with regard to the correlation between religious maturity and optimism. For supporting the reference, there is some form of erudition book and the results of research that has suggested

things that intersect with the study. As for some erudition related to this study of them as follows:

1. Thesis on *“Pengaruh Pemahaman Ajaran Islam dalam Hal Ibadah Terhadap Kematangan Beragama Bagi Siswa MAN I Yogyakarta,”* by Nurhayati, student of the Faculty of Religious UII Yogyakarta. In the thesis, Nurhayati measure with aspects of religious maturity according to Ibn Qayyim, scholars 7th century, namely, built up his faith, built up his spirituality, built up his thoughts, feelings nurtured, nurtured moral, nurtured her community, built up his will, his health built up, built up sexual desire. And the results of the study, no influence of Islamic teachings in regard to the maturity of religious worship for students MAN I Yogyakarta academic year 2003/2004. In addition to the analysis of the results there are other variables that affect religious maturity, such as in family educational activities, student activity outside and inside the community.
2. Thesis entitled *“Hubungan antara Kematangan Beragama dengan Kompetensi Mahasiswa,”* which is composed by Fuad Nashori (Islamic University of Indonesia) and Sugiyanto (University of Gajah Mada). In this study, Fuad Nashori and Sugiyanto measure religious maturity to express differentiation aspects of capabilities, comprehensive, and dynamic character. From these results it is known that there is a significant relationship between religious maturity in students and interpersonal competency. Students who choose a high interpersonal competency actually have religious maturity level and high self-concept. Maturity of religion can be used as predictors of student interpersonal competency.
3. Thesis entitled *“Hubungan antara Kematangan Beragama dengan Sikap terhadap Pergaulan Bebas pada Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta,”* compiled by Heni Tri Wahyuni, studying at the University of Sanan Kalijaga Yogyakarta. In this study

Heni Tri Wahyuni measure of religious maturity by presenting aspects differensiasi ability, characteristics and dynamic, comprehensive, integral, moral consistency, and heuristics.

4. Thesis titled “*Sikap Optimis dan Penanggulangan Stres Dalam Perspektif Al-qu’a>n (Kajian Qur’a>n Surat Al-Insyi<rah:5-8)*,” compiled by Siti Juriyah, studying at Tarbiyah Faculty, State Islamic Institute Walisongo, Semarang. In the study, Siti Juriyah present policies of the optimistic nature, they are: confidence in faith, positive thinking, and optimism realization.

From the literature review above, the authors will examine The Correlation between Religious Maturity and Optimism in the Work (Case Study on Employee of PT. Nusantara Building Industries, District Karangtengah, Demak). As far as the writer knows, no one has researched about the title.

## **E. SYSTEMATIC of WRITING**

For simplifying and clarifying this paper, it is briefly as follows systematic writing:

CHAPTER I: Introduction, in this chapter an overview essay outline. This chapter contains the advances that include background reading, problem formulation, purpose and benefits of the research, library research, and writing systematic.

CHAPTER II: Religious Maturity and Optimism in the Work. This chapter reviews the theoretical review which will be a reference in the discussion of the problem. This chapter contains the definition of religious maturity, optimism definition, work definition, religious maturity relationship with optimism in the work, as well as the filing of the hypothesis.

CHAPTER III: Methodology of Research. In this chapter contains the research method possible that researchers will use. That describes the identification of research variables, research subjects, operational definitions, data collection

methods, validity and reliability of measuring instruments, to study the implementation of the procedure.

CHAPTER IV: Result of the Research and Discussion. This chapter will describe a general description and characteristics of research subjects, and how the data was analyzed by using statistical.

CHAPTER V: Conclusion. This is the last chapter, includes the conclusions, suggestions, and cover.