

# OPTIMIZING PERFORMANCE: REVEALING THE FIGHTING POWER AND WORK MOTIVATION OF RELIGIOUS COUNSELOR IN WEST SUMATRA

Ramza Husmen <sup>1</sup>, Rusdinal <sup>2</sup>, Syahril <sup>3</sup>, Hadiyanto <sup>4</sup>,  
Syofyarma <sup>5</sup> and Harisnal Hadi <sup>6\*</sup>

<sup>1,2,3,4,5,6</sup> Universitas Negeri Padang, Padang, Indonesia.

\*Corresponding Author Email: [harisnal@fbs.unp.ac.id](mailto:harisnal@fbs.unp.ac.id)

DOI: [10.5281/zenodo.11399535](https://doi.org/10.5281/zenodo.11399535)

## Abstract

This research aims to investigate the influence of Fighting Power (X1) and Work Motivation (X2) on the performance of Islamic religious counselor (Y) in West Sumatra Province. The research method uses descriptive quantitative research; analysis testing uses the "path analysis" method with a sample of 203 Islamic religious instructors selected using the Proportional Random Sampling method. The results of the analysis show that there is a direct and indirect influence of these variables on the work motivation and performance of Islamic religious instructors. The research results show that fighting power (X1) makes the largest contribution to the performance of Islamic religious instructors (Y), both directly and indirectly with an effective contribution percentage of 15.57%. Meanwhile, Work Motivation (X2) on the performance of Islamic Religious Counselors (Y) obtained the smallest contribution percentage, namely 1.24%... This research concludes that factors such as intelligence in overcoming difficulties and work motivation play an important role in determining the performance of Islamic religious instructors in West Sumatra.

**Keywords:** Performance, Fighting Power, Work Motivation, Religious Counselor.

## INTRODUCTION

Religious companions play an important role in society, acting as a link between the community and the spiritual values it believes in [1; 2]. In this context, their performance not only includes aspects of understanding religion but also the ability to provide relevant and meaningful guidance in everyday life [3]. However, improving the performance of Religious Counselor is still a relevant challenge in this context [4]. The problem is driven by a lack of comprehensive understanding of the factors that influence their performance. One aspect that may play a key role in this is the concept of Fighting Power and work motivation [5; 6]. Fighting Power, which refers to an individual's ability to persist and overcome challenges, and work motivation, which motivates individuals to achieve goals and high performance [7; 8], can be a determining factor in improving the quality of services provided by Religious Counselor.

The performance of Religious Counselor in West Sumatra Province is an important and relevant issue in the context of providing religious services in society [9]. Although their role in spreading religious values and providing spiritual guidance has been widely acknowledged, challenges in improving the quality of services provided persist. One of the main challenges faced is the inadequate understanding of the factors that influence their performance [10]. Within this framework, a deeper understanding of these issues is crucial for improving more effective religious services.

This research aims to investigate the influence of fighting power and work motivation on the performance of Religious Counselor in West Sumatra Province. In the context of providing religious services, the performance of Religious Counselor has significant

implications for success in conveying religious messages and providing spiritual guidance to the community. However, a lack of understanding of the factors that influence their performance is a challenge that needs to be taken seriously. This research will make an important contribution to the scientific literature by providing a deeper understanding of the psychological factors that influence the performance of Religious Counselor, as well as providing a strong empirical basis for the development of more effective intervention strategies in improving the quality of religious services at the local and national levels.

Research on the performance of Religious Counselor in West Sumatra Province highlights the importance of an in-depth understanding of the factors that influence their performance [11; 12]. In this context, analysis of psychological factors such as Fighting Power and work motivation can provide valuable insights to better understand the dynamics of their performance [2]. However, existing scientific literature has not fully explored the contribution and interaction between these factors in the context of religious assistance in West Sumatra.

Religious Counselor in West Sumatra Province play an important role in providing spiritual guidance and supporting the community's religious needs. However, improving the quality of their performance is a major concern in organizing religious services. To understand the factors that influence the performance of Religious Counselor, previous studies emphasize the importance of psychological factors such as fighting power and work motivation. However, existing research has not fully explored the potential relationship between these two factors and the performance of Religious Counselor in the context of West Sumatra. By conducting a comprehensive analysis, this research is expected to provide a deeper understanding of the factors that influence the performance of Religious Counselor at the local level, as well as highlight the theoretical and practical implications in the context of providing religious services.

## **METHOD**

This research method uses descriptive quantitative methods. The research population was all Islamic religious instructors in the area, with a sample of 203 respondents selected randomly using the Proportional Random Sampling method. The research procedure was carried out by sending questionnaires to respondents who were asked to fill in honestly and without coercion. The questionnaire was carefully developed to ensure valid and reliable measurement of variables [13]. Data was collected through a questionnaire which included a scale to measure the level of fighting power, work motivation, and performance assessment of religious companions. The data analysis technique uses the path analysis method with the help of appropriate statistical software to test the causal relationship model between the variables studied and identify significant influence paths.

## **RESULTS AND DISCUSSION**

### **Analysis Results**

#### **1. Description of Islamic religious instructor performance data**

This research study is based on five data variables that have been determined by researchers, namely the variables Performance of Islamic Religious Instructors (Y), Fighting Power (X1), and Work Motivation (X2), based on data analysis it is known

that the average price, standard savings, mode and median, frequency distribution and histogram graph below.

Data on the performance of Islamic religious instructors shows quite small variations in values, with an average of around 202.26 and little variation around this average value. The median, which represents the middle value in a distribution, is also close to the mean, indicating a symmetrical distribution. The mode, the most frequently occurring value, is 199. The standard deviation, a measure of the spread of data from the mean, shows moderate variation, about 17.553. The range of values between the minimum and maximum values is 79, indicating considerable variation in the data. Although there is a slight difference between the minimum (157) and maximum (236) values, the overall data distribution is quite dense around the middle values. All data were well distributed and there were no missing data, indicating good and reliable data quality for further analysis. For more details, see Table 1 below.

**Table 1: Performance of Islamic Religious Instructors (Y)**

		Y
N	Valid	203
	Missing	0
Mean		202,26
Std. Error of Mean		1,232
Median		203,00
Mode		199
Std. Deviation		17,553
Variance		308,102
Range		79
Minimum		157
Maximum		236
Sum		41058

Source: Primary Data Processing, 2024.

Based on the trend distribution as depicted in table 2 below.

**Table 2: Distribution of data on the performance of religious instructors**

		Frequency	Percent
Valid	124-138	2	1.0
	139-152	9	4.4
	153-166	14	6.9
	167-180	27	13.3
	181-194	45	22.2
	195-208	41	20.2
	209-222	35	17.2
	223-236	17	8.4
	237-250	13	6.4
	Total	203	100.0

Source: Primary Data Processing, 2024.

In Table 2, the distribution trend of the performance of Islamic religious instructors (Y) above the data distribution table for the performance of religious instructors depicts the distribution of performance values within a certain range. The performance value ranges from 124 to 250, with each range having a specific frequency. The range 181-194 has the highest frequency, namely 45, accounting for 22.2% of the total data. The ranges 195-208 and 167-180 also have significant frequencies, with 41 and 27 data points respectively. Meanwhile, the 124-138 range has the lowest frequency, only 2

data or 1.0%. Data distribution shows that the majority of religious instructors have performance in the range 181-208, which covers 62.6% of the total data. Although there are variations in frequency in each value range, the overall distribution shows a tendency that the performance of religious instructors tends to be centered in the higher value ranges.

## 2. Hypothesis Testing Data Description Fighting Power Variable

The Fighting Power variable (X1) in Table 3 provides an overview of the characteristics of the Fighting Power data (X1), a variable that plays a key role in the performance of religious instructors. The data analyzed consisted of 203 valid samples, with no missing data. The recorded average Fighting Power was 196.14, with a standard deviation of 25,574, indicating quite large variations in assessments. The value ranges from 124 to 250, with the minimum value reaching 124 and the maximum reaching 250. The median of the data distribution is 197, which indicates that half of the sample is above this value. The data mode is found at the value 201, indicating the highest frequency in the distribution. Analysis of variance shows that the data has significant variation, with a variance of 654,044. All this information provides a comprehensive picture of the distribution and characteristics in the context of religious counseling.

**Table 3: Description of Fighting Power Data (X1)**

		X <sub>1</sub>
<b>N</b>	<b>Valid</b>	203
	<b>Missing</b>	0
<b>Mean</b>		196,14
<b>Std. Error of Mean</b>		1,795
<b>Median</b>		197,00
<b>Mode</b>		201 <sup>a</sup>
<b>Std. Deviation</b>		25,574
<b>Variance</b>		654,044
<b>Range</b>		126
<b>Minimum</b>		124
<b>Maximum</b>		250
<b>Sum</b>		39817

Source: Primary Data Processing, 2024.

Based on the results of these calculations, the researchers compiled a range of Fighting Power with a percentage distribution trend as depicted in Table 4 below.

**Table 4: Distribution of Fighting Power Tendencies**

		Frequency	Percent
<b>Valid</b>	123-135	4	2.0
	136-147	4	2.0
	148-159	21	10.3
	160-171	29	14.3
	172-183	48	23.6
	184-195	49	24.1
	196-207	31	15.3
	208-219	12	5.9
	220-231	5	2.5
	Total	203	100.0

Source: Primary Data Processing, 2024.

Distribution of Fighting Power tendencies, which is a measure of the extent to which a person can overcome challenges and difficulties. Data were analyzed from 203 valid samples, with no missing data. The range of values ranged from 123 to 231, with the highest range recorded between 172 to 183. The highest frequency occurred in this range, with 48 cases (23.6%). The highest percentage is in the 184-195 range with 24.1%. The data distribution shows a tendency that most respondents have a range of 148 to 207. This range covers 70.6% of the total sample analyzed. The results show that Daya Juang has the largest effective contribution percentage of 15.57%, indicating the importance of this factor in determining the quality of performance of religious instructors. These factors may influence their performance through various mechanisms, including increased motivation, resistance to pressure, and commitment to their tasks.

### 3. Hypothesis Testing Data Description Work Motivation Variables

Work Motivation Variable (X2), a total of 47 questionnaire statements with a range of 116 respondents. Empirically, the Work Motivation score range is 94, with the lowest score being 140 and the highest score being 234. Based on the results of data analysis, it was found that the average score was 186, 57 with a standard deviation of 20.469, median of 188, mode 180, number of classes 7, and length of classes 14.

**Table 5: Description of Work Motivation**

		<b>X2</b>
<b>N</b>	<b>Valid</b>	203
	<b>Missing</b>	0
<b>Mean</b>		207,70
<b>Std. Error of Mean</b>		1,591
<b>Median</b>		207,00
<b>Mode</b>		194 <sup>a</sup>
<b>Std. Deviation</b>		22,665
<b>Variance</b>		513,686
<b>Range</b>		126
<b>Minimum</b>		142
<b>Maximum</b>		268
<b>Sum</b>		42163

Source: Primary Data Processing, 2024.

Based on the results of these calculations, researchers developed criteria regarding Work Motivation with distribution tendencies as depicted in Table 6 below.

**Table 6: Distribution of Work Motivation Tendencies**

		<b>Frequency</b>	<b>Percent</b>
<b>Valid</b>	142-156	3	1.5
	157-170	10	4.9
	171-184	15	7.4
	185-198	39	19.2
	199-212	48	23.6
	213-226	50	24.6
	227-240	27	13.3
	241-254	6	3.0
	255-268	5	2.5
	Total	203	100.0

Source: Primary Data Processing, 2024

#### 4. Testing Direct and Indirect Effects

The results of the correlation calculation between variables show that Fighting Power (X1) and Work Motivation (X2) have a significant direct influence on the Performance of Islamic Religious Counselors (Y). The Fighting Power variable (X1) shows the highest contribution with a percentage of 14.84%, followed by Work Motivation (X2) which also makes a significant contribution with a percentage of 1.24% each. Apart from that, there is an indirect influence contribution from the Fighting Power variable (X1) on the Performance of Islamic Religious Instructors (Y) through Work Motivation (X2), although the percentage is lower. Based on these results, it can be concluded that in improving the performance of Islamic religious instructors, it is necessary to pay attention to aspects such as the ability to face challenges (Fighting Power), interpersonal communication skills, creativity, and work motivation. So a summary table can be prepared as depicted in table 7 below.

**Table 7: Analysis of Direct and Indirect Effects**

No	Description	Direct %	Indirect %	Amount %
1	Direct influence of fighting power (X1) on the performance of Islamic religious instructors (Y)	14,844		
2	Indirect influence of fighting power (X1) on the performance of Islamic religious instructors (Y) through work motivation (X2)		0,723	
3	Direct and indirect influence of fighting power (X1) on the performance of Islamic religious instructors (Y)			15,57
4	Direct influence of fighting power (X1) on work motivation (X2)	2,85		
5	Direct influence of work motivation (X2) on the performance of Islamic religious instructors (Y).	1,24		
6	Influence of other variables			<b>55,525</b>

Based on the calculation of the results of the percentage analysis above, it is known that there is a direct and indirect influence of the exogenous variable, namely Fighting Power (X1), on the endogenous variable, namely Work Motivation (X2) and Performance of Islamic Religious Instructors (Y), as summarized below. From the results of the study above, it can be concluded that the biggest contribution that influences the performance of Islamic religious instructors, both directly and indirectly, comes from the Fighting Power variable (X1) on the Performance of Islamic Religious Counselors (Y) with an effective contribution percentage of 15.57%. Then, the influence of the Work Motivation variable (X2) on the Performance of Islamic Religious Instructors (Y) obtained the smallest percentage figure, namely 1.24%.

#### DISCUSSION

Based on the analysis of research results, it was found that the Fighting Power variable (X1) had a significant contribution to the performance of Islamic religious instructors (Y) in West Sumatra Province. The large effective contribution percentage of 15.57% shows that Fighting Power directly or indirectly influences the performance of religious instructors. These findings are consistent with theories that highlight the importance of Fighting Power in forming motivation, resistance to pressure, and commitment to work [14; 15]. Directly, Fighting Power may encourage religious extension workers to overcome obstacles and challenges in their work, thereby improving the quality of the services they provide [16]. Apart from that, indirectly, fighting power can also influence

performance through increasing motivation and dedication to their religious duties [17]. These results provide a deeper understanding of the factors that influence the performance of religious instructors, as well as highlight the importance of paying attention to the Fighting Power aspect in developing strategies to improve the quality of religious services in the community of West Sumatra.

Interpretation of the results shows that religious instructors who have a high level of Fighting Power tend to be better able to overcome obstacles and challenges in their work, so they are able to provide higher-quality religious services to the community. It was found that this variable provided the largest contribution, with an effective contribution percentage reaching 15.57%. The implication of these findings in a theoretical context is confirmation of the importance of the Fighting Power factor in improving individual performance in the context of social and spiritual work [18; 19]. Practically, these findings indicate that efforts to improve the quality of religious services in West Sumatra can be focused on developing training and coaching programs aimed at strengthening the fighting power of religious instructors [20; 21]. By considering the importance of these factors in shaping performance, more effective policy planning can be designed to better support their role in meeting the religious needs of society.

It is important to acknowledge the existence of several limitations that influence the interpretation of the results. One of the main limitations is related to the data collection method used, namely questionnaires. Although questionnaires are a commonly used method in scientific research, there is the possibility of response bias, for example, because respondents do not provide honest responses or there may be other factors that influence the quality of their responses. Apart from that, sample limitations also need to be considered. Although the research sample was selected randomly using the Proportional Random Sampling method, the relatively small sample size can affect the generalisability of the research findings.

Several suggestions can be made for future research. First, further research can expand the range of variables. In addition, future research could also use a longitudinal research design to understand changes in the performance of religious instructors over time. Furthermore, future research could consider the use of qualitative methods. This method can help capture nuances and context that may be missed in quantitative analysis. Finally, to increase the generalisability of the findings, future research could involve a larger and more diverse sample, and involve a wider geographic area.

It is important to pay attention to the social and ethical implications of these findings, especially in the context of digital technology use. Religious counseling is an integral part of society, and the use of technology in this process can provide easy access and increase the effectiveness of communication between religious instructors and the community [22]. However, in implementing digital technology, it is necessary to pay attention to ethical aspects related to privacy, data security, and responsible use. In addition, it is also necessary to consider the social impacts of using this technology, including changes in social interaction patterns and their impact on local culture. In this case, there needs to be clear regulations and guidelines to ensure that the use of digital technology in religious counseling takes place ethically and has a positive impact on society. By paying attention to these social and ethical implications, it is hoped that the implementation of digital technology in religious counseling can provide maximum benefits without causing undesirable negative impacts.

## CONCLUSION

Based on the conclusion, Fighting Power significantly influences the performance of Islamic religious instructors in West Sumatra Province. High fighting power shows the ability to overcome challenges, increasing effectiveness in providing religious services. Thus, a strong understanding and application of Fighting Power is the key for religious instructors to provide quality and relevant services for the people of West Sumatra. Fighting Power, which reflects a person's ability to face and overcome challenges, has a significant influence on the performance of Islamic religious instructors. This means that the higher a person's fighting power, the better his ability to overcome obstacles in his work as a religious instructor, which in turn increases his performance in providing religious services to the community. Meanwhile, work motivation also has an important role in determining the performance of Islamic religious instructors. A high level of motivation encourages them to work harder and more efficiently in providing religious services to the community, thereby positively influencing their overall performance.

## References

- 1) Ortiz-Gómez, M., Ariza-Montes, A., & Molina-Sánchez, H. (2020). Servant leadership in a social religious organization: An analysis of work engagement, authenticity, and spirituality at work. *International Journal of Environmental Research and Public Health*, 17(22), 8542.
- 2) Abbas, A., Ekowati, D., Suhariadi, F., & Anwar, A. (2022). Human capital creation: a collective psychological, social, organizational and religious perspective. *Journal of Religion and Health*, 1-33.
- 3) Ali, N., Afwadzi, B., Abdullah, I., & Mukmin, M. I. (2021). Interreligious literacy learning as a counter-radicalization method: A new trend among institutions of Islamic higher education in Indonesia. *Islam and Christian-Muslim Relations*, 32(4), 383-405.
- 4) Winkler, R., Söllner, M., & Leimeister, J. M. (2021). Enhancing problem-solving skills with smart personal assistant technology. *Computers & Education*, 165, 104148.
- 5) Kok, M., Tolani, M., Mtonga, W., Salamba, T., Mwabungulu, T., Munthali, A., ... & Chinsakaso, B. (2020). Enabling and hindering factors of health surveillance assistants' roles in the provision of contraceptive services in Mangochi, Malawi. *Reproductive Health*, 17, 1-13.
- 6) Drange, L. D. (2019, May). What Does Wellbeing Mean in Different Cultural and Religious Contexts? An Analysis of the Conceptualizations of Wellbeing in Development Assistance aimed at Indigenous Peoples in the Andes. In *Forum for Development Studies* (Vol. 46, No. 2, pp. 227-248). Routledge.
- 7) Schunk, D. H., & DiBenedetto, M. K. (2021). Self-efficacy and human motivation. In *Advances in motivation science* (Vol. 8, pp. 153-179). Elsevier.
- 8) Chien, G. C., Mao, I., Nergui, E., & Chang, W. (2020). The effect of work motivation on employee performance: Empirical evidence from 4-star hotels in Mongolia. *Journal of Human Resources in Hospitality & Tourism*, 19(4), 473-495.
- 9) Irfan, M., Beik, I. S., Juanda, B., & Mulatsih, S. (2023). Quantifying the Effect of Religion on Rural Development in Indonesia Using the Rural Islamic Religiosity Index: A Case Study in West Sumatera Province. *International Journal of Sustainable Development & Planning*, 18(10).
- 10) Khatri, R. B., & Assefa, Y. (2022). Access to health services among culturally and linguistically diverse populations in the Australian universal health care system: issues and challenges. *BMC Public Health*, 22(1), 880.
- 11) Anggara, D. (2023). Affirmation Education Program: Bridging the Gap between Inclusion and Integration for Migrant Students. *Utamax: Journal of Ultimate Research and Trends in Education*, 5(2), 114-125.



- 12) Noviani, D., & Adil, M. (2024). Religious Moderation Realizes Harmonization of The Malay Islamic Community in South Sumatra. *International Journal of Religion*, 5(6), 1146-1155.
- 13) Sharma, H. (2022). How short or long should be a questionnaire for any research? Researchers dilemma in deciding the appropriate questionnaire length. *Saudi journal of anaesthesia*, 16(1), 65-68.
- 14) Demerouti, E., & Bakker, A. B. (2023). Job demands-resources theory in times of crises: New propositions. *Organizational Psychology Review*, 13(3), 209-236.
- 15) Kruglanski, A. W., Molinario, E., Jasko, K., Webber, D., Leander, N. P., & Pierro, A. (2022). Significance-quest theory. *Perspectives on Psychological Science*, 17(4), 1050-1071.
- 16) Ainscow, M. (2020). Inclusion and equity in education: Making sense of global challenges. *Prospects*, 49(3), 123-134.
- 17) Qasim, M., Irshad, M., Majeed, M., & Rizvi, S. T. H. (2022). Examining impact of islamic work ethic on task performance: mediating effect of psychological capital and a moderating role of ethical leadership. *Journal of Business Ethics*, 180(1), 283-295.
- 18) Junaidi, J., Anwar, S. M., & Sahrir, S. (2023). The role of religion and social capital on entrepreneurship self-efficacy and motivation among students in Indonesia. *Cogent Business & Management*, 10(3), 2265091.
- 19) Paul, M., & Jena, L. K. (2022). Workplace spirituality, teachers' professional well-being and mediating role of positive psychological capital: An empirical validation in the Indian context. *International Journal of Ethics and Systems*, 38(4), 633-660.
- 20) Dahlinar, D., Nasution, W. N., & Daulay, A. F. (2023). Islamic Leading School Innovation (Study of Strategies to Improve the Quality of Islamic Schools in North Sumatra). *Edukasi Islami: Jurnal Pendidikan Islam*, 12(03).
- 21) Yulinar, Y., Nasution, W. N., & Siahaan, A. (2023). Performance Improvement Management of Islamic Religious Education Supervisors at The Office of The Ministry of Religion, Binjai City. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(001).
- 22) Tran, K., & Nguyen, T. (2021). Preliminary research on the social attitudes toward AI's involvement in Christian education in Vietnam: Promoting AI technology for religious education. *Religions*, 12(3), 208.