

AL-QUR'AN INSIGHTS ON WORK ETHICS

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Abstract

This article aims to find out the meaning of work ethic and the verses of the Qur'an that describe it, and the relevance of verses about work ethic in increasing the work productivity of Muslims. In Islam, a Muslim is a worker. The deep belief that work is a way to demonstrate good deeds as well as a means of glorification is the basis of the Muslim work ethic. Muslims are also taught to strive for a balance between material success in this world and the afterlife. A Muslim who works to worship Allah must sincerely remember His rights and obey moral laws. It is hoped that the application of religious precepts in everyday life will increase the level of welfare as stated in the Al-Qur'an and Sunnah. A Muslim is taught a strong work ethic so that he can serve Allah and live a better life. Additionally, Muslims must face the free market times and struggle to survive and earn a respectable life based on their extraordinary talents and work ethic. A literature review or literature research methodology was used to write this article. From the results of the discussion, it was discovered that the Qur'an contains many verses about work ethics, one of which requires humans to work to manage the land and improve its welfare. Tauhid has a strong work ethic because he is the main worker. Although the section on work ethics has many benefits in helping Muslims be more productive at work, the reality is very different from what one might think.

Keywords: al-Qur'an, Work Ethics, Islam

Abstrak

Artikel ini bertujuan untuk mengetahui makna etos kerja dan ayat-ayat al-Qur'an yang menguraikannya, dan relevansi ayat-ayat tentang etos kerja dalam meningkatkan produktivitas kerja orang Islam. Dalam Islam, seorang muslim adalah seorang pekerja. Keyakinan mendalam bahwa bekerja adalah cara untuk menunjukkan perbuatan baik sekaligus sarana pemuliaan adalah landasan etos kerja umat Islam. Umat Islam juga diajarkan untuk mengupayakan keseimbangan antara kesuksesan materi di dunia dan akhirat. Seorang muslim yang bekerja demi beribadah kepada Allah harus

ikhlas mengingat hak-hak-Nya dan mentaati hukum-hukum moral. Penerapan sila-sila agama dalam kehidupan sehari-hari diharapkan akan meningkatkan taraf kesejahteraan sebagaimana yang tertuang dalam Al-Qur'an dan Sunnah. Seorang muslim diajarkan etos kerja yang kuat agar dapat mengabdikan kepada Allah dan menjalani kehidupan yang lebih baik. Selain itu, umat Islam harus menghadapi masa pasar bebas dan berjuang untuk bertahan hidup dan mendapatkan kehidupan yang terhormat berdasarkan bakat dan etos kerja mereka yang luar biasa. Tinjauan literatur atau metodologi penelitian literatur digunakan untuk menulis artikel ini. Dari hasil diskusi tersebut diketahui bahwa Al-Qur'an banyak memuat ayat-ayat tentang etika kerja, yang salah satunya mengharuskan manusia bekerja untuk mengelola tanah dan mensejahterakannya. Tauhid mempunyai etos kerja yang kuat karena beliau merupakan pekerja utama. Meskipun bagian mengenai etos kerja memiliki banyak manfaat dalam membantu umat Islam menjadi lebih produktif di tempat kerja, kenyataannya sangat berbeda dari apa yang diperkirakan.

Kata kunci: Al-Qur'an, Etos Kerja, Islam

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A. Introduction

According to the Qur'an, humanity was created in a weak state. However, humans must try to fulfill all their desires. In other words, people need to find work to avoid hunger, poverty and death. Society does not need to passively accept its fate in the midst of its weak situation; instead, action is needed to change it.

The Qur'an explains that unless a people actively tries to change their fate, Allah cannot change it. Working precisely and efficiently (as a professional) is one approach to changing destiny. In order for a person's work goals and orientation to be visible, workers must also have a strong foundation of faith. Work (good deeds) and faith are two things that cannot be separated because they both have an impact on each other.

Therefore, the Qur'an contains many verses that link faith with righteous deeds. The Koran always encourages humans to work; In fact, because earning a living is a requirement for worship, work is considered a form of religion. Therefore, people must be careful when working, especially nowadays. work must produce something halal because the Koran firmly recommends everyone to be careful in choosing or doing a job, because the nature of the work greatly influences the results of the effort, good or bad.

On this earth, humans were created as the most ideal creatures (fi ahsani taqwīm), with the sole responsibility of praising Allah and obeying His commandments. Humans are physical and spiritual creatures who have many needs, including food, clothing, shelter, air and other needs. Humans work and exert effort to fulfill their body's needs, although these demands are not the only ones. Basically, everyone must work to fulfill their basic physical and spiritual needs. As Allah says:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Translation:

Say (Prophet Muhammad), "Work! Then, Allah, His Messenger, and the believers will see your work. You will be returned to (the Substance) who knows the unseen and the real. Then He will tell you what you have been doing."

Humans are working creatures. Humans can fulfill all their needs and ensure their survival by working. Therefore, work is life because it allows for the possibility of a more meaningful life for humans. To be truly successful and happy in this world and the hereafter, both physically and spiritually, humans must work and struggle as a manifestation of the authenticity of their lives. However, efforts to achieve goals without passion will definitely be in vain. Therefore, good work must be driven by a strong passion and the right goals. This is what is usually referred to as "work ethic".

Ethos comes from the Greek ethos which means nature or character. The Big Indonesian Dictionary defines ethos as a view of life that characterizes a social group. On the other hand, the work ethic of a person or group is their work spirit and beliefs. Work ethic is not something that is given, according to Azhari Akmal Tarigan. This shows that work ethic is something that can be acquired, grown and adapted, not something that cannot be changed or influenced by other people. Therefore, no group has a bad work ethic from birth; instead, a group's work ethic is shaped by their habits, environment, and way of life.

This work ethic in the Qur'an should be applied in people's daily work. As Allah says:

وَالرُّجْزَ فَاهْجُرْ

Translation:

All evil (deeds), leave!

One of the work ethics in the Koran, namely abandoning sins and bad deeds, is reflected in the verse above. For example, lying, corruption, and neglecting our Muslim obligations—namely prayer. There are still other additional verses in the Koran that can be an inspiration in your work. Muslims need to work harder because they will be eliminated if they don't, especially in Indonesia where they have to compete in the free market. because we can clearly see the impact of the free market era. a time when everyone must be competent in order to use appropriate knowledge and abilities to defend their lives and obtain the right to live in society and have access to appropriate facilities.

Based on the explanation above, the problems that will be discussed in this article are about how work ethic is understood, how work ethic is in Islam, what the urgency of work ethic is, how the verses of the Al-Qur'an describe work ethic and how relevant the verses are. work ethic in increasing the work productivity of Muslims

B. Research Methods

A literature research or literature review approach was used in writing this essay. A literature review is a comprehensive summary of all research that has been conducted on a particular subject with the aim of providing information to readers about what is known and what is not known, as well as to provide support for previous research or ideas for new research. .

A variety of resources are available for literature study, including books, journals, documents, and online and other libraries. The literature study method is a series of activities related to methods of collecting library data, reading and taking notes, and managing writing materials. The writing style used is a literature review study, which concentrates on written findings regarding the subject or object of study - in this case the soul from an Islamic perspective. The information used in this research comes from research that

has been conducted and published in national and international online journals and reference books.

C. Results and Discussion

1. Understanding Work Ethic

According to its etymology, the word “ethos” means “attitude, personality, character, disposition, and belief towards something” in Greek. According to John M Echols and Hassan Shadily ethos is "the unique soul of a nation", where groups and perhaps society as a whole, apart from individuals, share the same mentality. Value systems, customs, and cultural influences all contribute to the formation of an ethos. The terms ethics and etiquette, which are closely related to the concepts of good and bad (morals), come from the word ethos.

In contrast, the term “ethos” refers to general norms, a way of life, an order of action, or a way of life combined with a set of standards of behavior aimed at achieving the highest level of perfection. The verb in KBBI means the activity of doing something. Work is all the effort a person makes, either alone or in collaboration with other people, to create a good or provide a service. Meanwhile, Toto Tasmara believes that work is a serious endeavor that requires the mobilization of all one's resources, ideas and thoughts in order to actualize or express one's meaning as a servant of God who is obliged to subdue the world and strengthen oneself. as the most noble member of society (khairul ummah).

One way to understand the meaning of work is as an effort to fulfill one's needs, both in this world and in the afterlife. Working is more important than just making money because it fulfills God's mandate for us to be human beings who like to help. There is a lot of experience that a person can gain through work, and a person is always motivated to work hard, be creative, and be prepared to face new difficulties so that today's work is better than yesterday.

Ethos has a more specific meaning when related to labor. The word "work ethic" is a compound word that has two parts that have the same meaning. Two common interpretations are passion for one's work and one's or group's beliefs. Additionally, it is often understood to refer to any human effort that is deliberately focused on achieving a specific goal. The goal is human wealth, both material and spiritual, as well as protection of wealth that has been obtained.

Professional work ethic, according to Jansen H. Sinamo, is a collection of constructive work habits that are based on strong awareness, core values, and full dedication to a holistic work paradigm. Initially seen as a paradigm, work ethic is now considered a belief. As a paradigm, several work values are considered by individuals or organizations to be true and good values. This implies that if someone behaves according to established standards, they have the potential to gain acceptance or respect within their group.

In other words, work ethic can also be evaluative and have an assessment movement for each individual and group. This assessment will result in the creation of a movement graph that will continue to develop and increase in future periods. It also refers to reflections or thoughts that a person may use as a guide to decide what action to take next. Simply put, work ethic is a double standard that functions as a motivator and a set of values for any person or organization.

2. Work Ethic in Islam

Humans are working creatures. Humans can fulfill all their needs and ensure their survival by working. So, life is work. Because human existence can actually have a greater purpose when someone works. To be truly successful and happy in this world and the hereafter, both physically and spiritually, humans must work and struggle as a manifestation of the authenticity of their lives. However, working without being motivated by the desire to achieve goals will definitely be in vain or in vain. This is the most frequently used "work ethic".

The limits of Islamic work ethics according to Izzuddin Al-Khatib At-Tamimi are: working honestly and responsibly; can be trusted; always keep promises; be tolerant of others; never speak out of envy towards others; and refrain from slander. Therefore, it is clear that Islamic work ethics always emphasize environmental awareness and prohibit the use of unethical means, and to achieve business goals, one must be aware of the components of the Islamic economic system.

Musa Asy'ari emphasized that the principles of caliphate and servanthood which shape the character of Muslims are what truly unite the Islamic work ethic. The values of the caliphate are moral, obedient and obedient to social and religious regulations, while the values of the caliphate are imaginative, inventive and based on intellectual understanding.

A person's work ethic is a reflection of his psychological values. Muslims must cultivate constructive habits and strive to create their best work in order to live up to their belief in Islamic principles. Ethos also expresses a person's (king's) views and ideals. Because Muslims understand that the earth was created as a test for those with the best ethos, work for them is essentially prayer, an expression of devotion and gratitude, and an opportunity to cultivate and fulfill the Divine call to be the best. As Allah says:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Translation:

Indeed, We have made whatever is on the earth as an ornament for them so that We may test them as to which of them is better in deeds.

Every Muslim is personally touched by this verse, which encourages them to embody a work ethic that involves doing things to the highest standards.

Islam has broadened and expanded ideal and practical lifestyle patterns because it is a religion that seeks to guide human life towards

success in this world and the hereafter, both physical and spiritual. The Qur'an makes this Islamic way of life very real, and the Sunnah of the Prophet Muhammad (PBUH) describes it very well. Islam gives every Muslim the opportunity to work and choose the charity that best suits his or her skills, background and preferences. Islam does not limit a person's ability to work by excluding factors that are beneficial to society as a whole. Islam will not prohibit someone from working unless it will cause physical or psychological harm to them or society as a whole. All destructive actions are prohibited by Allah.

Therefore, in order for a Muslim's life to be meaningful and beneficial in the eyes of Allah SWT, and ultimately reach the level of Al-hayat Althoyyibah (a life full of goodness), then he must always try to perfect it. Every Muslim must work, create, worship and perform good activities to reach this level. Because the urge to create, the need to give it your all, and the joy of facing current adversity are fundamental aspects of life itself.

From the above point of view, it can be concluded that the Islamic work ethic consists of human character or work habits which are based on Islamic doctrine or aqidah, which originates from the Al-Qur'an and Sunnah. Work is not only the driving force of human efforts to achieve worldly fulfillment, but is also mandated by Islamic law. Only based on faith and hope in His blessings, work ethic.

3. The Urgency of Work Ethic

The importance of work ethic goes beyond simply following one's natural desire to survive. Islam teaches that the sole purpose of human existence is to worship Allah and pursue His pleasure. The ultimate goal of a Muslim's endeavors and pursuits, both worldly and spiritual, is to seek Allah's pleasure. As Allah says:

وما خلقت الجن والانس الا ليعبدون

Translation:

I did not create jinn and humans except to worship Me.

The command to work, create and seek halal sustenance is stated in various verses of the Qur'an and hadith of the Prophet. God's Word:

قُلْ يٰٓقَوْمِ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ لَّسَوْفَ تَعْلَمُوْنَ

Translation:

Say, "O my people, act according to your position! Indeed, I also did (so). Soon you will find out

This verse has a "mandatory" legal status that must be followed because it is a command (amar). Whether they realize it or not, every person who blasphemes by remaining silent and not trying to work is a disgrace to himself.

Many verses in the Koran advise people to work hard and be alert at all times. For example, Allah clearly states in Surah al-'Ashr that humans will continue to be at a loss as long as they do not believe and behave well (do good). Verse by verse, we will definitely see that the words "pious deeds" and "faith" are always found throughout the Koran. This shows us that relying on faith alone to be happy is not enough; Faith must be accompanied by meaningful deeds. In other words, goodness is the fruit of faith; Faith alone without effort is like a shady tree without fruit.

4. Al-Qur'an Verses Relating to Work Ethic

It is not because the concept of work ethic is new that there are no verses or surahs in the Koran that discuss it specifically. Since the Qur'an is a book of guidance, the absence of this term makes sense. However, the Al-Qur'an, as the final holy book that serves as a guide, certainly contains verses that hint at moral ideas related to efforts to increase work ethic.

To make searching easier, the author searched for these verses with a classification of several words including: عمل which means work (QS at-Taubah: 105) اِنْتَشَرَ which means scattered (QS al-Jumu'ah: 10) فَاَمْشُوا فِيْ مَنَاكِبِهَا which means then walk in all directions (QS al-Mulk:

15)مَعَايِشًا which means livelihood (QS an-Naba': 11)فَأَنْصَبَ which means, work hard (QS as_Syash 7).

a. The Importance of a High Work Ethic

- Surah ar-Ra'du: 11

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Translation:

For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves. If Allah wills evil for a people, no one can resist it, and there is absolutely no protector for them besides Him.

According to al Maraghi's understanding, Allah will not give health and blessings to a people just by taking these things away at a later date so that they can change something within themselves, such as one person's injustice towards others or evil. that exterminates people and threatens the social order. Similar to an infectious agent that destroys the person.

According to Quraish Shihab's interpretation, Allah created mu'aqqibat or angels to carry out their role in caring for humanity. Allah will not allow the condition of a people to change until their inner or mental condition changes. For example, obedience can turn into disobedience, faith can turn into fellowship with Allah, and so on. At that time, Allah will change blessings into disasters, guidance into misdirection, happiness into misery, and so on.

We can conclude that this verse has many interpretations. First of all, this verse addresses societal change rather than personal development. Second, the name "qaum" shows that this social law applies to anyone, anywhere, at any time, and is not limited to Muslims or a particular tribe, race or religion. Third, this word is understood to represent two agents of change: God and humanity. Fourth, society's change within them must occur before God's change.

- Surah at-Taubah: 105.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Translation:

Say (Prophet Muhammad), "Work! Then, Allah, His Messenger, and the believers will see your work. You will be returned to (the Substance) who knows the unseen and the real. Then He will tell you what you have been doing."

M. Quraish Shihab in his interpretation explains that, the word *وقل اعملوا* means, say, work for Allah alone with various pious and useful deeds, both for yourself and for other people or the general public. *فَسَيَرَى اللهُ*, which means that Allah will see, that is, judge and reward your deeds. And His Messenger and the believers will see and judge it too, then adjust their treatment to your deeds and then you will be returned to Allah through death. *وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ*, meaning, the One who knows all the unseen and the real, then he will inform you of the sanctions and rewards for what you have done, both what is visible on the surface and what you have hidden in your heart.

In this verse, Al-Maraghi believes that Allah ordered His Messenger Muhammad SAW to advise people who repent of their sins to work for their own happiness and also the happiness of the afterlife. Work for your country and yourself, because work is the means, not the end, of happiness. expressed when someone is unemployed or just seems busy and productive. And Allah will witness all human toil, good and bad. And although man's intentions are not expressed, God knows his motivations.

Several interpreters have been discussed above, and based on their interpretation of the verse, it seems that they all agree with each other. Regarding the reading of Surah at-Taubah, several conclusions can be drawn as follows: 105: First and foremost, to achieve happiness both in this world and in the afterlife, humans must try according to their hearts. wishes while remembering the rewards of their work. Second, everything that humans do will be seen by Allah and His

Messenger. Third, in the afterlife, believers will be witnesses to each other's hard work. Fourth, based on their actions during this life, everyone will be held responsible in the afterlife.

- Surah al-Qashas: 77.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Translation:

And, seek what Allah has bestowed upon you (rewards) in the land of the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not cause harm on earth. Indeed, Allah does not like those who do damage."

In this verse Al-Maraghi explains the advice given in the story of Qarun. First, take advantage of the wealth and various gifts that Allah has bestowed on you to obey Him and draw closer to Him in various ways that will ultimately result in His reward. both in this world and in the afterlife. Second, remember that you, your family, and your God all have the right to material enjoyment in the form of food, drink, and clothing. Don't give up your share in these things. Third, treat God's creatures well, as He has treated you with His grace; so help Him by showing them goodness and riches, and by meeting them well and praising them without ceasing their understanding. Fourth, resist the urge to destroy God's creation and the surface of this planet with all your might. Because Allah will not exalt people who harm others.

M. Quraish Shihab stated that a number of members of the Prophet Musa's family followed these instructions, which does not mean that you can only practice pure worship or be prohibited from contact with the outside world. Absolutely not! Work as hard as you can and keep your mind within the parameters that Allah has set for you to acquire material goods and decorations, and sincerely seek the happiness of the hereafter through what Allah has given you as a result of your toil, expenditure and utilization. it is according to His guidance

and at the same time, remember to enjoy some of the pleasures of the world and treat everyone well, as Allah has treated you with His many blessings, and do not harm any part of us. planets. Indeed, Allah hates people who cause problems.

- Surah az-Zumar: 39.

قُلْ يَوْمَ الْقِيَامِ أَقْمُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ سَوْفَ تَعْلَمُونَ

Translation:

Say, "O my people, act according to your position! Indeed, I also did (so). Soon you will find out

Al-Maraghi stated that Allah said to His Messenger, "If you still do not want to understand and do not believe my message, do whatever you like and do whatever you like," then say it to your people who are still not aware and never give up. I will continue to carry out God's commands. You will find out later who will be subjected to excruciating punishment and continued suffering. For me, Allah is sufficient as a guardian and guide; those who surrender to Him are the source of their trust.

According to Quraish Shihab's interpretation of this verse, the Prophet Muhammad SAW had no doubts regarding the thoughts and stance of the polytheists, and the previous verses provide a lot of evidence of their guilt even though they continued to rebel, here Allah commanded the Prophet Muhammad SAW, that: Say to them: "O my people, namely relatives, tribes and people who live in the same community as me, work, that is, do continuously what you want to do according to your circumstances, abilities and attitude to life, indeed I will work too in various positive activities according to the abilities and attitude of life that Allah taught me, then one day you will know who will receive humiliating punishment in this world and be hit by eternal punishment in the afterlife.

- Surah al-Jumu'ah: 10.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Translation:

When the (Friday) prayer has been performed, scatter yourselves on the earth, seek Allah's grace, and remember Allah as much as possible so that you may be successful.

Al-Maraghi said that after doing what is beneficial for you in the afterlife, if you have performed Friday prayers, then disperse to attend to your worldly affairs. Seek reward from your Lord, remember Allah, and know that He watches over all your affairs because He is the only one who is privy to all the details and whispers. He knows everything about you and your affairs. I hope you are lucky in this world and in the hereafter.

According to Hamka, this verse indicates that the order to disperse throughout the world has been fulfilled after fulfilling the obligation, namely Friday prayers. When the call to prayer is called every Friday, pause all activities, pray Friday, then move on to the next task. This means putting forth effort and seeking the food that God has provided for us on this planet. Because Allah has given us various kinds of talents, including those related to farming, cultivation, animal husbandry, animal husbandry, business, buying and selling, and other halal work. We are then reminded to remember Allah SWT, the Creator who is the basis for not committing disgraceful acts, after working hard and trying. You will not do anything unexpected if you think about Allah, and you will consider yourself lucky.

- Surah al-Mulk: 15.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

Translation:

He is the one who made the earth for you easy to use. So, explore all corners and eat some of His sustenance. Only to Him will you (return after) being resurrected.

Al-Maraghi emphasized that you have been given convenience and conquest on this earth by your true God. It is He who created the mountains and springs of water on the earth to provide water for you and your animals, as well as for your plants and fruit. He is the one who makes the earth calm and does not move, nothing trembles or is

tossed about. In addition, He gave him access to the highway, so explore all the areas and settle in the suburbs that you find convenient for work and trade. And increase the food that Allah has bestowed on you through His mercy, because looking for food does not diminish your loyalty to Him.

This verse, according to Quraish Shihab, emphasizes the greatness and goodness of Allah in treating all creatures, including humans, so that they can be grateful for His blessings. It was Allah who created this comfortable place to live and inhabit, making it very easy to carry out daily activities such as walking around, farming, trading, etc. So, whenever you want, go to its corners and even its mountains, feed it. from His abundant supply of food, and offer Him a token of thanks for it. Because only in Him will each of you be held accountable for your deeds.

This verse invites and even advises humans to exploit the environment as much as possible for their personal comfort, taking into account future generations. This is mainly aimed at Muslims. In this regard, Imam an-Nawawi said that Muslims must be able to meet all their needs - including syringes - in the preface to his book al-Majmu' so as not to depend on external sources.

- Surah As-Syarh: 7-8.

فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ

Translation:

When you are finished (with one virtue), keep working hard (for another virtue) and only in your Lord hope!

Quraish Shihab stated that verse 7 mandates someone to be busy. A Muslim who follows this holy book will never waste time because he has to start something new after a job is finished. Term, which connects verses 7 and 8, shows that a person must always make a connection between his sincere desire to try and hope and his inner inclination towards Allah. Although these two verses clearly have a much deeper meaning than this term, it can be compared to the saying

“work while praying”. This expression needs to be emphasized once again because verses 7 and 8 command us to work and strive and pray, each hoping in Allah.

Al-Maraghi interprets this as your seriousness in carrying out other tasks after you have completed one task. It is true that patience brings joyful and chest-filling pleasure. The Prophet was commanded to work non-stop by this holy book. Additionally, you should only rely on Allah for rewards and not rely on your own hard work. Because we are the only ones who need to worship Him and ask for His forgiveness.

b. Time Change

- Surah al-Furqan: 47.

وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

Translation:

It is He who made the night for you (as) clothing and sleep for rest. He took the afternoon to get up and try.

Night enveloped objects and living creatures, giving the impression that the world was shrouded in night, with the darkness of night as its clothing. At night, all creatures, including humans, animals, birds, and insects, stop moving and silence quickly turns into bustle. Loss of contact with the senses, consciousness, and emotions occurs during sleep. Time to relax. The day begins with the dawn of breathing, movement, and life flowing. Therefore, that day marks the awakening of that little death, which awakens and rises every day with each rotation of the earth that never grows tired. He passed by people who ignored his instructions regarding Allah's plan even though they were never negligent and did not sleep for a second.

Quraish Shihab believes that if we understand that the progress of darkness from dim to very dark, which is followed by the gradual arrival of light, is also likened to the state of a shadow, which begins with darkness until it becomes dark, then we will also become dark. able to find harmony in the order of this verse with the previous verse. disappears when light comes. Based on the verse above, one proof of

Allah's unity and power is that He made night and its darkness for you, made it a garment to cover you, and made sleep a means of rest so that you will be refreshed. vitality, and He also made the day to relax among other things in an effort to obtain food.

- Surah al-Qashas: 73.

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

Translation:

Thanks to His mercy, He has made for you night and day so that you may rest at night, so that you may seek some of His bounty (during the day), and so that you may give thanks to Him.

In fact, night and day are two different benefits over time, according to al-Maraghi. In fact, every human being needs light and darkness. Without daylight, it will have difficulty getting food, and without sleep at night, the search for nutrients will be endless. Only Allah, the Almighty and Mighty, can do this.

This is a beautiful day to seek God's good fortune spread throughout the country after a night's rest. As humans, we are obliged to strive for a decent life and not just wait in vain. us, the people we love, and the people around us.

- Surah an-Naba': 11.

وَجَعَلْنَا النَّهَارَ مَعَاشًا

Translation:

We use the day to earn a living.

Allah SWT. educate individuals about the circumstances of the Day of Judgment through Surah An-Naba'. Previously, Allah made four promises: first, the creation of the world and the heavens; secondly, plants will fertilize the soil; third, that humans will be created from nothing into existence; and fourth, humans will live from infancy to work during the day. Because all human actions and activities—both in meeting subsistence needs and searching for a living—occur during the day, we also view the day as a time to earn a living.

Haji Abdulmalik Abdulkarim Amrullah (Hamka) means freshness of body and soul in the morning after resting and relaxing overnight. As soon as you feel refreshed, continue working and doing activities by walking around on the surface of the earth looking for food, drink and other necessities of life. That is sustenance, or *ma'aasya*, as it is called. In other words, another name for it is *ma'iisyah*. Hasbi ash-Shiddieqy stated that Allah created daytime as a time for humans to work and complete various tasks.

This verse tells us that Allah makes the day bright and shining so that people can work, return home to earn a living, and try to fulfill their basic needs through business, trade, and other work. In this verse there is also *dhamir* (hidden words). With his destiny, namely working time (to earn a living). This working time involves any work that can get a source of life in the form of; food, drinks and others. So in this situation "معاشا" becomes the *ism* of the era (time word). And *ma'asyh* can also become *masdar* which means 'isy (life) by removing *mudhaf*.

5. Characteristics of Work Ethic

Those who uphold and have a strong work ethic will be characterized by attitudes and behavior that are based on a deep belief that work is worship, a command and a call from Allah SWT that will elevate their status, The Qur'an teaches us that working means realizing the role of our devotion to Allah, following the path of His pleasure, improving our standard of living, increasing our self-esteem, and benefiting other people, including other creatures.

The following are the most important qualities of the Islamic work ethic to live by. including:

a. Responsible

One of the fundamental qualities of humans as creatures endowed from the beginning with freedom of choice is our courage to assume responsibility. Because they do not have free will and reason, animals, for example, are not considered adult creatures. Therefore,

responsibility is another sign of maturity. A person who has a strong work ethic must be brave enough to take any risks in his actions, considering all options carefully. Responsible individuals will be able to make decisions in their lives; because life is a choice, he will be able to live more prosperously and progress.

As previously mentioned, in Surah at-Taubah: 105 it is stated that all work will be held accountable in the afterlife. A trust that depends on us, a debt that we have to pay back in order to feel safe and not be helped by anyone, is a trust. Wealth, status, and even life itself must be seen as a trust because it contains an obligation to continue to build and improve it.

b. Future oriented

Apart from enthusiasm, someone with a strong work ethic also needs to focus on the future. To build a brighter future, he needs to have mature plans and calculations. Therefore, people must always take into account themselves so that they are ready to face tomorrow. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation:

O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife). Fear Allah. Indeed, Allah is careful about what you do.

The verse above suggests that a person should have a clear goal for every action he takes in the future. Here, the Qur'an uses the word *gad* (tomorrow) to indicate what will happen. According to scholars, the word "*gad*" refers to the afterlife and the future of the world. This indicates that he will always prepare everything carefully, because as a Muslim who has a strong work ethic, all his actions are focused on achieving certain goals. Its orientation is not limited to life on Earth; All worldly activities must be recognized as the first step towards real life, the afterlife, in order to establish life there too.

c. Sincere

Sincerity is a kind of detached love, devotion, and service. Mukhlis is a sincere person who carries out his professional duties without any other motive other than knowing that his work is a mandate that needs to be completed to the best of his ability. A person's conscience is the only true motivator. If there is a reward, it serves as a secondary objective to the impact of the service.

When someone has a real work ethic, they see their responsibilities as a call to dedicate themselves to their work and see it as a way to repay the trust of others by providing satisfactory service. Sincere individuals will defend themselves against all lies or shirk or other bad morals.

d. Honest

Being honest and morally commendable are characteristics of an honest attitude. Taking responsibility for one's actions and acting with integrity are characteristics of honest behavior. Integrity and honesty are two sides of the same coin. Discipline, obedience, and the courage to admit one's strengths are the first steps to being honest with oneself. Because honesty is the absence of dishonesty, honesty is characterized by a pure conscience which guarantees spiritual happiness through honesty in actions, a strong work ethic, reliability, and a refusal to deceive.

Being honest makes someone trustworthy, and if someone's honesty makes them trustworthy, that is a very expensive moral reward. When someone is given trust, it usually begins with observation and evaluation of his or her actions. With this work ethic, he will have a moral foundation that will inspire others to trust and appreciate his goodness. He will also appear more authoritative, win the affection of many people, and become an example for others.

e. Appreciate time

One of the fundamental components of a strong work ethic is an individual's ability to recognize, understand and value time. A Muslim

will develop a time addiction. He didn't want any time to be wasted or wasted. This is in accordance with the words of Allah:

وَالْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Translation:

For the sake of time, In fact, humans are really at a loss, except those who believe and do righteous deeds and advise each other to truth and patience.

For him, time is a priceless gift, and having awareness of time requires great responsibility. For him, time is a very valuable Divine resource; it is a field that produces fruit in season, but also requires the cultivation of wisdom and kindness.

f. Al-Itqan (steadiness or earnestness).

The nature of the work determines the quality of its itqa, or perfection, which in turn determines the quality of Islamic work. Everyone who works on itqan, namely achieving optimal technical standards, has been awarded Allah's grace. Therefore, optimal knowledge and skills are needed. Islam demands that its followers continue to practice and expand their knowledge in this matter. When training is abandoned, the skills you currently have may be lost, despite the fact that they have enormous social benefits.

Therefore, it is a sin if we give up or ignore these abilities. Compared with large-scale, low-quality productions, Itqan's ideas offer a more thorough evaluation of work that is small in scope or limited in scope but high in quality.

g. Al-Ihsan (do the best or even better).

The quality of ihsan has two meanings and provides two messages, namely as follows. Initially Ihsan was to Allah, as mentioned in the hadith of the Prophet when Jibril asked him about Ihsan. that even though you cannot see Allah, you worship him as if he could see you because Allah certainly sees you. Second, Ihsan towards other people, which includes relationships characterized by moral honesty, politeness, mutual cooperation, a broad heart, respect for

young and old, and kindness towards less fortunate people. Then it is also known as Ihsan towards oneself, namely strengthening and developing oneself to become a more complete and valuable human being for society and the country.

h. Al-Mujahadah(hard work and optimal).

The Qur'an places the importance of mujahadah in work in terms of its rewards, namely for the benefit of humanity as a whole and to increase the use value of the results of their work. In the broadest sense of the Ulama, mujahadah refers to the use of all available resources to complete any useful task. Another way to look at it is as resource mobilization and optimization. Because indeed Allah SWT has given humans complete power over the earth and sky, along with all the necessary resources. All that remains is for humanity to do its part as best as possible, using and mobilizing it to achieve what is pleasing to Allah. Mujahadah, or helping Before leaving the final result to Allah's decision, every Muslim has an obligation to uphold the spirit of jihad in the context of tawakkal.

i. Tanafusand Ta'awun (competing and helping each other).

The Qur'an encourages competition in the quality of good deeds. Various "amar" (Qur'anic commands) throughout the text convey this competitive message. "Fastabiqul Khairat" is a command which means "compete all of you in goodness." Islamic competition is characterized by a spirit of loyalty to Allah, worship, and good deeds, not intimidation, defeat, or mutual sacrifice. But rather to support each other (ta'awun). Since goodness is the goal of the horizontal line and piety is the goal of the vertical line, cooperation and competition have the same goal. As a result, people who help more are able to do more and better deeds, surpassing the virtues achieved by their peers.

The other side and perception of a Muslim who has the spirit of jihad is the spirit of rivalry. He embodies the invitation to compete in all areas of excellence, achieve success with a full sense of

responsibility, and is an example of the verses of the Koran which are embedded in each individual as a source of their own motivation.

j. Good and useful.

Islam only commands or recommends actions that are right and beneficial to humanity, ensuring that every effort has the capacity to improve the fate of humanity on an individual and collective level. As Allah says:

وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Translation:

Each person has a level, (according to) what they do. Your Lord is not unaware of what they do.

Work that benefits humans and society materially, morally and spiritually is considered standard work. In the absence of clear religious teachings, general statements about the benefits of something should be taken seriously, and others with more knowledge should be consulted. If this is not done, at least return to a rational decision supported by a clear conscience, especially if you do it through prayer and asking for guidance (istikharah). A Muslim does not need to be confused or hesitate in choosing a career thanks to this process.

6. The Relevance of Work Ethic Verses in Increasing the Work Productivity of Muslims

Islam demands that objective and subjective standards be used to regulate production. Welfare which can be assessed in terms of economic ethics based on the teachings of the Qur'an and Sunnah reflects objective criteria. Productivity is the only factor that contributes to economic growth and wealth. Creativity has an impact on productivity itself, and creativity needs to be increased in both input and output. Another way to describe productivity is as an engine of growth.

A person's work productivity is greatly influenced by several factors, including:

a. Monitoring factors

- b. Knowledge (Knowledge)
- c. Motivation
- d. Work culture

Islamic principles involve work and good deeds that have not been assimilated into the fabric of Muslim society, resulting in a picture of decline, unemployment, poverty, and backwardness. This does not mean that Muslims do not make efforts in this regard. Muslims are employed globally, although at relatively lower levels in terms of numbers and quality. There is still a lot of unemployment, both visible and invisible, everywhere. There is still a lot of uncertainty about how and what to achieve in the workplace. Not only those with low education, but also those with a bachelor's degree in education. If we try to explore the big and small cities, we will be able to see this reality. We can observe that there are many people who are unemployed due to not having a job. This inequality then gives rise to various crimes and delinquencies which have a negative impact on society.

Meanwhile, workers have not implemented sharia principles or the correct work ethic according to the instructions of Allah and His Messenger; an example of this is traders who do not incorporate business ethics into their operations. Likewise, the well-known "rubber clock" culture implies a lack of discipline in adhering to set working hours, resulting in substandard output.

Therefore, the work ethic outlined in the verses of the Koran is very important in forming this mindset in the souls and bodies of Muslims in general and Indonesian society in particular. Muslims should examine themselves and learn more about the teachings of Islam contained in the Koran and Sunnah. With the help of these verses from the Qur'an about work ethics, Muslims should be able to learn more about the importance of working hard to produce high-quality work that benefits the wider community and themselves.

D. Conclusion

According to the Qur'an, work ethic refers to the ideals, viewpoints, and guiding principles that guide an individual's actions so that they are in line with Islamic law, provide positive results for those who possess these qualities, and benefit society as a whole. This ethos is firmly adhered to by every worker as a reference.

The author only explains a few of the many verses in the Koran that discuss work ethic. Humans, among other things, must have a strong work ethic in all their efforts to balance the affairs of this world and the hereafter. If someone has a strong work ethic and has the goal of working for worship, then he will benefit both in this world, where he will be rewarded with praise, bonuses, honorary degrees, and in the afterlife.

The verses of the Koran on work ethics have much relevance in helping Muslims be more productive at work, but the reality in the lives of Muslims is concerning because Muslims, more than any other group, lack self-awareness, which means that Islamic Teachings contained in the Al-Quran and Sunnah regarding work ethic has not been fully realized.

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