



Research Article

Analysis Of Understanding Work Activities In The Perspective Of The Qur'an And Hadith

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Abstract. The problem that occurs in worldly life to achieve a good job is the lack of work enthusiasm and undisciplined work, even though Islam has provided guidance on how to work well and professionally. This is important to study from the perspective of the Qur'an and hadith. This paper aims to explain good and beneficial work from two sources, namely the Qur'an and hadith. The method used is qualitative, which is library research using a descriptive-analytical review. The findings of this study are that work in the Qur'an and hadith is a very important activity carried out by humans with full awareness that is intended because of Allah. In addition, good and bad work must be motivated by environmental conditions that influence it, but bad work must be avoided by prioritizing good work that is motivated by good motivations in Islam, such as motivation for worship, earning a living, and presenting happiness in life, by paying attention to the urgency and ethics of working based on the Qur'an and hadith. The Qur'an and hadith tell humans to seek happiness in life by spreading out and establishing serious relationships independently without depending on the existence of others in order

to carry out the mandate as a caliph. Therefore, trust is a responsibility that must be fulfilled by humans in carrying out work activities that are good for the welfare of individuals and society.

Keywords: Analysis, Understanding, Works Activities, Qur'an, Hadith.

INTRODUCTION

Explaining the research background and discussing here previous studies of research relations with other researchers, especially in the works of relevant academics. Another thing that needs to be disclosed here is the importance of the purpose of the research you are doing and what your contribution is.

Work is the most important part of human life. Mankinds do good work and do good deeds for the happiness of this world and the hereafter. Every work, both spiritual (divine) and physical (worldly), must be carried out in earnest. One of the obstacles to increasing performance satisfaction is the lack of discipline and motivation. Discipline is needed to get the job done. There are two kinds of discipline; preventive and corrective discipline. Preventive discipline is an effort to motivate and move employees, and corrective discipline is an effort to move employees to obey the applicable rules (Sinabela 2016: 336-337).

When mankind do a job seriously and solely in the context of worship, Allah will give a commensurate result. From here applies the law of causality where God will not change the fate of mankind unless they change it. In addition, Prophet Muhammad SAW was a pious person who worked hard all his life, providing five-before-five guidance to his people (Al-Nasāi n.d.).

Every Muslim should apply the five-before-five guidance in work because it is a dynamic activity that must be carried out seriously as a form of devotion to Allah to meet physical and spiritual needs. Dynamic means challenging, not monotonous, innovative, and always wanting to get better results (Tasmara 1994: 10). Work is a worship based-necessity. Laziness leads to unemployment which results in ignorance and backwardness due to the low economy. The Prophet ordered his people to work correctly, trustworthy, earnestly, and intend for Allah to get good and lawful results: "The best food comes from the results of his efforts, just as Prophet Dawud (AS) ate food from his labor (Al-Bukhāri 1422: 57).

The formulation of the problem in this paper is "How do the Qur'an and hadith explain the work?". Many books and journals that discuss work do not clearly explain it from the perspective of the Qur'an and hadith. Beberapa buku yang membahas tentang adalah Hadith whose position as an explanation of the Qur'an becomes very important as reinforcement that is intact, textual, and contextual (Rohmansyah 2017: 187-214). This paper aims to explain the concept of good work according to the Qur'an and Hadith to find out what should be done in working based on the Qur'an and Hadith.

RESEARCH METHODS

Explain the type of research, data sources, data collection methods, data analysis and others. Example: this research is library research. Library research is research carried out using library literature, either in the form of books, notes, or reports on the results of previous research (Hasan, 2008: 5).

Work activities according to the Qur'an and hadith use qualitative research methods that are more bibliographic in nature (library research) (Meleong 2017: 4). Using a descriptive-analytical approach, which describes and analyzes verses and hadiths about work with interpretations of understanding from the book of interpretation, syarh hadith, and other relevant writings (Suryadilaga, 2017). This is done intentionally to get an explanation of working in the Quran and hadith. The analysis of this research certainly requires the help of tafsir books and hadith syarah books by contextualizing it in everyday life.

The approach used is descriptive-analysis, namely narrating the source of the written text and conducting a study based on the interpretation of the Koran and hadith to obtain correct information in reading the Koran text and hadith about work ethic. The textuality of the Qur'an and hadith is not enough to provide an explanation that answers the challenges of the times, so a dialogue is carried out between the text and the context. Therefore, the contextuality of the interpretation from the text to the context will answer the reality of society, especially about work ethic. Work ethic is greatly influenced by various factors. These factors are the spiritual factors of people who worship Allah, social or environmental factors that influence a person's personality and economic factors. This last factor is the habit of people working to increase their enthusiasm for work in order to get more income.

RESULT AND DISCUSSION

Definition of Work

The word 'work' in Arabic is *Amila-Ya'malu-Amalan* which means deeds, doing for a purpose, or grace. (Manzūr, 1999) For example, someone collects deeds, as in the word of Allah: *إنما الصدقات للفقراء والمساكين والعاملين عليها*. The word *āmil* means people who serve or control someone's property, ownership, and work. It can also mean a person who takes zakat from the owner (Unes, 2004: 628). In the Indonesian Dictionary (KBBI), work means: 1) doing something, (2) earning a living, (3) celebrating marriage, circumcision and so on (Kebudayaan, 2018: 428). So, work is an activity to get maximum results for the benefit of individuals, society, and others.

Quraish Shihab provides two definitions of work as a value system that is beneficial to human life (Shihab, 2013: 303-306). First, work is a necessity. Work means human activity carried out using power and effort as a gift from God. Mankind are generally endowed with four basic powers. First, physical power that produces physical activity and skills. Second, the power of thought that encourages people to think to produce a science. Third, the power of the heart that makes mankind able to imagine, express beauty, believe and feel, and relate to God as the Creator of the universe. Fourth, the vitality that generates enthusiasm, ability/skill to face and overcome challenges and difficulties. A person may find it difficult to work when not

using the power. But keep in mind that work must be based on good deeds to produce something useful.

Second, work is worship. The Prophet Muhammad taught every Muslim to say "Inna salati wa nusuki wa maḥyaya wa mamati lillahi Rabbil Alamin" (indeed, my prayer, my worship, my life, and my death are for Allah the Almighty) in every prayer. This sentence is said to gain the pleasure of Allah. These two definitions show that work is an activity that can give positive results and is of worship value if it is carried out with all sincerity and sincerity. Allah says, "I create jinn and mankind to worship Me". (Surat az-Zariyat [51]: 56).

Work according to the Qur'an and Hadith

The Qur'an mentions work (Amila-Ya'amalu-l'mal wa amalan) repeated 251 times in several letters and verses. The stand-alone structure was repeated 161 times, the juxtaposed version (kataāmanū wa amilus ālihāti) was repeated 83 times, the juxtaposed version (wa amilus sayyiāt) was repeated 4 times, the juxtaposed version (su'un) was repeated 3 times, and the juxtaposed version (khabāis) was showed 1 time. The word āmanū wa amilus ālihāti which is repeated 83 times implies that mankind should increase their righteous deeds or positive actions, while wa amilu as-Sayyiāt 4 times and su'un 1 time indicate that mankind should stay away from bad deeds.

According to the book *Mu'jam Ma'an al-Fādh al-Qur'an al-Karīm* by Muhammad Rusydi Bassam al-Zein quoted by the Ministry of Religion of the Republic of Indonesia, the word عمل when associated with the word before or after has the following meaning: the word العمل which means deeds (6 verses), tests for mankind (5 verses), interrupted by death (11 verses), rewards for good deeds (26 verses), encouragement to do good deeds (11 verses), guarantees for deeds (11 times), deeds witnessed by body parts (3 verses), deeds witnessed by Allah (97 verses), deeds of human responsibility (30 verses), deeds attributed to Allah (17 verses), deeds of jinn (3 verses), good deeds (7 verses), bad deeds (12 verses), bad deeds related to ignorance (2 verses), bad deeds related to pride (15 verses), bad deeds related to repentance (8 verses), rewards for bad deeds (28 verses), rebuke bad deeds (11 verses), good deeds (14 verses), the virtue of good deeds (5 verses), rewarding good deeds in the hereafter (77 verses), rewarding good deeds in this world (4 verses), the loss of deeds of disbelievers (23 verses), deeds related to angels (4 verses), and deeds related to piety (4 verses) (RI, 2012: 32) & (Al-Maqdisi, 2005: 241-243).

In the hadith, the word 'work' comes from the word Amilū which is mentioned twice in Muslim and Amad hadiths. While the form of the command word, l'malū, is found in various hadith Narrated by the book of the Kutub at-Tis'ah, namely al-Bukhari (18 times), Muslim (3 times), Ahmad 21 (times), and At-Tirmizī (1 time).

The Meaning of Work

The meaning of work is an act to get grace and mercy from Allah which leads to joy for the good that is done. Allah says: "Say: Rejoice in Allah's grace and mercy. Allah's grace and mercy are better than what they collect (have)". (Surat Yunus [10]: 58). This short verse has a very deep meaning, causing differences among commentators, especially on the words Faḍlullāh and Raḥmah. Ibn Abbās interprets

the word al-Faḍl as Islam and the word ar-Rahmah as the Qur'an. Abu Sa'īd al-Khudri argues that the word al-Faḍl is the Qur'an and ar-Rahmah is the (Arab) Qur'an expert. Zaid bin Aslam and aḍ-Ḍahāk argue that al-Fadhil is the Qur'an while al-Rahmah is Islam. According to aṣ-Ṣa'alabi there is nothing that can be takshish except what is relied on by the Prophet Muhammad, that al-Faḍl means Allah's guidance in the form of religion and taufiq to follow Allah's shari'ah and ar-Rahmah is Allah's forgiveness. Ar-Rahmah can also be interpreted as heaven that Allah has promised to those who follow the shari'ah and believe in Allah (Al-Tsa'alabi, 1997: 182).

The verse means that Allah commanded Prophet Muhammad to convey to his people to be happy for the virtue and mercy of Allah, not over worldly affairs and wealth. On the other hand, Allah rebukes those who rejoice excessively. Rejoicing over good is a good thing while rejoicing over evil is a despicable act. An intelligent man should rejoice in religion and fear Allah (Al-Tsa'alabi, 1997: 182).

Contextually, the verse above teaches that the goodness of work (wealth and others) is God's grace and mercy. Be happy (of Allah's grace and mercy), but do not overdo it because excessive rejoice can cause sadness and close one's heart. Any work should be intended to improve the work of others because it is a form of noble action that will bring the virtue and mercy of Allah. Mankind should not criticize or find fault with other people's work because no one human work is perfect; perfection belongs to Allah only.

Work motivation

Every job is done based on a certain motivation and target. Islam teaches that work should be done based on worship, earning a living, and finding happiness.

1. Worship

Human work should be done as worship to God so that it does not become a waste. Allah says in the Qur'an which means: "Jinns and mankind were created to worship Allah". (Surat al-Dzariyaht [51]: 56). According to Ibn Kathir, Allah ordered his servants only to worship Allah, because there is no god but Allah. Those who worship Allah will be rewarded with goodness while those who do not will be punished. Allah does not need anything from his servants, but we need Allah. Therefore, mankind are commanded to do good deeds and worship.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Those who wish to meet Allah must do good and worship only Allah, and do not betray him." (al-Kahf [18]: 110).

According to al-Sa'di, the word عَمَلًا صَالِحًا means practices that are in accordance with Allah's shari'a, both obligatory and sunnah, which is carried out only for the sake of Allah, not because they want to show off to others. Mankind are required to worship and work sincerely and according to the teachings of Allah and

the Messenger in order to avoid worldly losses and eternal losses (ukhrawi) that distance God's pleasure (As-Sa'di, 2002: 489).

The description shows that activities that have the value of worship are activities carried out according to worship procedures and prerequisites. Requirements mean intention and motivation in doing a job. Worldly work that is intended as worship to Allah will be judged as worship. On the other hand, if worship is intended for worldly interests, then the practice has no worship value. The Prophet said:

عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ اللَّيْثِيِّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى
 فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ (رواه
 البخاري)

“From 'Alqamah bin Waqash al-Laitsi said, I heard Umar bin Khathab was on the pulpit and said, I heard the Messenger of Allah say: Verily, the work is determined by the intention, and indeed for everyone depends on what is intended. Whoever works for the worldly, he will get wealth or a woman to marry, so make what you do". (Narrated by al-Bukhari) (Al-Bukhāri, 1422).

This hadith states that Allah only accepts sincere deeds of someone who is intended to Allah by saying Subhanallahu wa Bihamdihi and Subhanallahu al-Azhim. Both mean love for Allah and doing activities for Allah (Al-Asqalānī, n.d.). Contextually the hadith shows that every work should be done for the sake of Allah, not just for the sake of desire. It means that work is both physical and spiritual. Mankind should always be close and remember Allah in their work. The hadith is very relevant to the verse of the Qur'an which reads "They are commanded to worship Allah with sincerity" (Al-Ḥanafi, 2001).

2. Earn a living

All mankind survive in the world by meeting the needs of clothing, food, and shelter. To meet these needs, mankind are required to earn a living for themselves and their families. Mankind are allowed to earn a living anywhere in the world. Allah says:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ
 تُفْلِحُونَ

"When you have performed the prayer, then go all over the face of the earth; and seek Allah's grace and remember Allah so that you may be successful." (QS. Al-Jumu'ah [62]: 10).

Muhammad Rashid Rida in the interpretation of al-Manar explained that after worship, mankind should seek Allah's grace throughout the earth (Rida, 1947). God does not give grace to those who are not serious in their work. Halal livelihood can be obtained by building a good relationship with God and fellow human beings. Building good relations between individuals, communities, and countries in the fields of economy, trade, etc. will make it easier for us to earn a living. Cooperation can only be done in the field of halal work, as Allah says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O mankind, eat what is lawful and good from what is on the earth, and do not follow the devil, for indeed the devil is a real enemy to you." (Surat al-Baqarah [2]: 168).

The verse explicitly shows that the income sought is the result of a work that is lawful and does not follow the devil because every human action (including work) will be judged by Allah. The messages from these verses are: 1) Allah provides the earth as a place to seek sustenance; (2) Allah commands mankind to manage the earth to seek sustenance; (3) mankind may enjoy the sustenance obtained as a form of gratitude to Allah; and (4) human life is not only in this world but also in the hereafter.

Earning a living is God's commandment and those who work to earn a living are following God's commands and are considered to worship. Doing halal work also means adding to the value of worship before Allah. A believer is also expected to leave his sustenance to Allah. The Hadith of the Prophet states:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا (رواه الترمذي وابن ماجه وأحمد)

"From Umar bin Khattab said, I heard the Prophet SAW say: If you really put your trust in Allah, then He will provide sustenance for you as He gives sustenance to birds that leave the nest hungry and return full." (Narrated by al-Tirmidhi, Ibn Majah, and Ahmad) (Al-Qazwini, n.d.) & (Hanbal, 2001).

The hadith shows that tawakkal is the pinnacle of work. Mankind tries and works hard and then leaves all matters to Allah, because Allah determines everything. One's hard work does not always produce the desired results, but those who put their trust in will get good results. The hadith also shows that mankind must try and put their trust in getting sustenance. Mankind cannot fully rely on himself, they must surrender everything to Allah (Al-Zarqani, 1411).

3. Creating Happiness

Happiness and prosperity can only be obtained through good work (al-A'mal al-Salihah). Allah says: "Whoever does good deeds and believes in Allah, Allah will give them a good life and indeed Allah will reward them better than what they have done." (Surat al-Nahl [16]: 97).

Sayyid Qutb explained that the verse is the basis for determining several things. First, men and women have the same position before Allah in terms of work, worship, and getting recompense. Second, good deeds must be based on the rules of faith in Allah (indicated by the word مُؤْمِنٌ) so that deeds that are not based on these rules will not create pious deeds. That rule is the basis for mankind to gain the pleasure of Allah. Third, Allah gives a good world life and rewards as provisions for life in the hereafter (hayyatan thayyibah). At-Ṭabari states that Allah will reward those who obey and punishment those who disobey. (Al-Thabari, 2011) Jobs that give happiness are related to spiritual values. Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Indeed, those who believe, do good deeds, establish prayer and pay zakat, will be rewarded. They don't have to worry or grieve." (Surat al-Baqarah [2]: 277).

The verse shows that work that gives happiness is carried out with faith, muamalah, istiqamah worship, and zakat. Work done by Allah's guidance will result in a good life in this world and the hereafter (hayyatan ṭayyibah) and true happiness. The Prophet's Hadith states that the true happiness that results from work and faith is Paradise:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ... فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ أَوْ فَقَدْ غَفَرْتُ لَكُمْ فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ (رواه البخاري)

"From Ali RA said, then the Prophet said: Work and you will get paradise and forgiveness. Then Umar shed tears. Verily, Allah and the Messenger know best." (Narrated by al-Bukhāri).

This hadith motivates Muslims to work and believe to get heaven and forgiveness from Allah. Those who do good will get good results and get guaranteed heaven and forgiveness. Scholars say that forgiveness is given by Allah in the hereafter. This is also in accordance with the opinion of Ibn Baṭāl (Al-Mālik, 2003).

Work Urgency

Work is very important for mankind's life because it can maintain survival, improve quality of life, improve social status (human dignity), and fulfill religious orders and guidelines.

1. Maintaining life

Allah commands mankind to use nature wisely and responsibly for their life. Allah says: "I sent Saleh to amud. Salih said: "O my people, worship Allah because there is no god but Allah. He created you from the earth/earth and made you prosperous, therefore ask Allah's forgiveness and repent. Verily Allah is very near and accepts (the prayer of Allah's servant)" (Surat Hud [11]: 61).

Textually this verse talks about Tsamud who was sent by Allah to live in Madain al-Hijr (a place between Tabuk and Medina that was previously occupied by the Ad). Allah sent Salih to order the Thamud to only worship Allah, the Creator, and Provider of Sustenance, Who created Adam and made mankind prosperous on earth (Hatim, 1997). Contextually, this verse is addressed to all mankind to prosper the earth. Prosperity means to build, organize, regulate, manage, beautify, control, utilize, maintain and preserve. God did not create the earth for a particular tribe, nation, or region but all mankind. Allah says:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And Allah has subjected to you all that is in the heavens and the earth (as mercy). Verily it is a sign (of Allah's power)". (Surat al-Jatsiyah [45]: 13).

This verse explains that mankind can take advantage of all that Allah has created, such as the moon, stars, night and day, oceans, land, plants, animals, etc (Al-Jaza'iri, 2008). So that mankind can maintain their life.

2. Improving quality of life

Mankind is required to work quality to improve the quality of his life. Good quality work is obtained through consistent efforts to obtain satisfactory results. Allah says: "Allah is the One who created death and life, testing you (knowing someone's deeds). He is Mighty and Forgiving." (Surat al-Mulk [67]: 2).

The words أَحْسَنُ عَمَلًا means doing good deeds, leaving things that are forbidden by Allah and obeying Allah (Al-Qurthubi, 2006). al-Baidhawi stated that أَحْسَنُ عَمَلًا means increasing the quality of knowledge and practice (practices of the heart and deeds). (Al-Badhawi, 2001) The verse shows that Allah determines the life and death of mankind and makes the world a place of mortal life and the hereafter as an eternal

place. Allah will reward and accept sincere and true deeds. 'Sincere' means only for Allah and 'true' means by what the Apostle exemplified (Al-Baghdad, 1979).

Implicitly, this verse motivates mankind to improve the quality of their work seriously, sincerely, and intelligently. These three things are benchmarks for improving the quality of mankind's work. The quality of work will be better if it is supported by qualified human resources to produce quality and beneficial results for themselves and others. Improving the quality of work is an effort to improve the quality of life, solve problems, and plan future work programs.

3. Improving Mankind's Social Status, and Dignity

In addition to meeting needs, mankind works to improve social status, and Dignity in their social environment. Doing halal work is an effort to maintain the dignity of mankind. Allah says: "And verily We have honored the children of Adam, We transported them on land and in the sea, We gave them sustenance from the good things and We gave them a perfect advantage over most of the creatures We have created." (Surat al-Isra '[17]: 70).

Fakhruddin Ar-Razi said that the word al-Karamah means good, intelligent, able to work well and keep the sanctity of his work from sin. Implicitly what is meant by al-Razi illustrates that mankind is gifted with intelligence to be able to create something useful. The greatness of mankind's creativity, which is supported by the grace of God, will automatically raise social status, dignity, and status to be higher than other creatures. Ibn Kathir said that Allah glorifies mankind with the perfection of physical form and function, different from other creatures. Allah made hearing, sight, and heart to understand all that and take advantage of the potential that exists and know the benefits and harms both in this world and in the hereafter (Al-Dimasqi, 2000).

4. Fulfilling Religious Commands and Guidance

Fulfilling Religious Commands and Guidance: "And say: "Work, then Allah, the Messenger and the believers will see your work, and you will be returned to (Allah) Who knows the unseen and the real, then Allah will inform you of what you have done" (Surat al-Tawbat [9]: 105).

The verse contains three keywords, namely: 1) the command to do charity, to be active, or to work which is manifested in two forms: the work of the heart such as desire, and the work of the body such as movement; (2) Sayarallahu means al-science; (3) examine and know with clear knowledge or a vision that Allah will later show on the Day of Resurrection.

This verse, through the Apostle, ordered the people at that time to work for the happiness of this world and the hereafter, do good deeds, and carry out obligations to Allah. Apostles and believers will return to Allah through death and Allah will reward their deeds. This is the Islamic way which is essentially a manhaj of faith and charity. The deeds that Allah shows are actions of the heart (intentions, dislikes, etc.) and physical work (movement and silence) (Al-Zuhaili, 2011). Movement can be interpreted as work or activities carried out to raise degrees or positions, while silence can be interpreted as spiritual activities (such as thinking about and chanting the verses of Kauniyah). All these activities will be accounted for before God. On this basis, religion requires mankind to do good deeds and avoid bad deeds.

Work Ethic

The Islamic work ethic represents the values that shape Islamic characteristics (work ethic by Islamic teachings). The work ethic has two main elements, namely the relationship with Allah (*ḥablun min Allah*) and the relationship with fellow mankind (*ḥablun minannās*). Islamic ethics places work as a form of respect for Allah so that all forms of shirks and actions and words that demean and oppose Allah can be categorized as not in line with Islamic work ethics. The second element is related to work attitudes and behavior based on obedience to God. Work ethics can be divided into three principles:

1. Sincerely Accepting Fate

Understanding that is holistic and proportional to destiny, does not make mankind passive in trying and working. The Prophet and his companions never complained at work and never handed over all matters to them to Allah without being accompanied by effort and work. Believers are willing to accept the reality given by their God without regretting fate with a sincere and *istiqamah* heart so that their work spirit becomes more stable. Even so, they are determined, optimistic, and far-sighted. They also believe that no work is wasted: "So their Tuhan granted his supplication (by saying): Verily I do not waste the deeds of those who do good among you, whether male or female..." (Surat Ali Imran [3]: 195).

In this verse, Allah will not waste the work and efforts of his servants. Work and effort must be done with diligence and patience; don't expect anything without hard work. The Prophet said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ (رواه مسلم)

"From Abu Hurairah ra said, the Prophet said: A strong believer is better and more beloved to Allah than a weak believer. In every good thing, be enthusiastic about what is beneficial for you, ask Allah for help and do not be weak. If a calamity befalls you, then don't say, if I had done this before, it would have been like this and so, but say, what happened was God's destiny and He acted according to God's will. Because actually wishing it could open up opportunities for the devil's work practice." (Narrated by Muslim).

The hadith mentions five keys to success at work. First, is the strength of the believer, meaning that the soul has a strong will and is willing to sacrifice for the affairs of the hereafter so that it can defeat God's enemies in jihad and strong will in

enforcing the commandments of *ma'ruf nahi Munkar*. Second, be patient in the face of trials and difficulties. Third, the spirit in terms of worship and smart in terms of carrying it out and guarding it. Fourth, enthusiastic about obeying Allah, gaining Allah's pleasure, and asking Allah for help without feeling pessimistic and lazy. Fifth, do not lose hope in the face of calamities from Allah, and imagine something that has not happened or has happened because it allows Satan to influence the heart (Al-Nawawi, 1929).

2. Upholding Proportionality

Proportional is doing the work or practice of the world and the hereafter in a balanced manner and being *tawazun* in building relationships with Allah and fellow mankind which will bring glory to every Muslim who lives it. The imbalance will bring *zhillah* (lowness and humiliation) or defeat. Allah says:

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

“They are filled with disgrace wherever they are unless they adhere to the religion of Allah and the covenant with mankind, and they again find the wrath of Allah and they are filled with humiliation. That is because they disbelieved in the verses of Allah and killed the prophets without a valid reason. This is because they are disobedient and transgressors” (Surah Ali Imran 3: 112).

People who are too *itsar* or prioritize formal *ubudiyah* activities, neglecting their worldly activities, in general, they will experience failure or lack of success in carrying out their duties as caliphs on earth. On the other hand, people who prioritize the interests of the world and ignore the affairs of the hereafter will experience failure (Nurcholis Madjid) due to their lust for efficiency and trapped in the bureaucratic system, such as in modern industrial society, and cause mankind to be marginalized and alienated (the alienated men) (Asifudin, 2004). In addition, those who are busy pursuing material and worldly things are classified as people who are wretched in the hereafter. So in this case, proportionality must be upheld which includes justice in the work of producing the good of the world and the hereafter which applies to every individual and society.

3. Obeying Religious Law Consciously

In religious law, it is found that work is *masyru'* (allowed by Allah) and *ghair masyru'* (forbidden by Allah). Work permitted by Allah is work that brings goodness and benefit to individuals and society and is free from elements of *gharar* (fraud). Many verses of the Qur'an and hadith encourage mankind to work honestly and mandate to get happiness. For example, the hadith about getting one's work and not harming:

عَنْ الْمُقْدَامِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ (رواه البخاري)

"From Miqdam ra. The Messenger of Allah said: "No one eats better food than what he earns from his work, and indeed the Prophet Dawud Alaihi Salam ate from his work." (Narrated by al-Bukhari) (Al-Bukhāri, 1422).

Ghair masyru' work is a job that is forbidden by Allah and is detrimental to oneself and others. This type of work is related to tyranny and falsehood such as theft, usury, and the production of illegal and dangerous products. There are several verses of the Qur'an and the hadith of the prophet that give strong warnings against the works of ghair masyru'.

Work or Profession

Talking about work and the professionalism of a worker is not only based on the value of risk and the balance of benefits for each policy maker, but is also based on deontology which goes beyond the domain of benefits. (Iavicoli et al., 2018) Diontological ethics according to Immanuel Kant is an action based on moral obligations in doing work or business. For example, opening up employment opportunities, increasing community welfare and utilizing resources to be more productive (Weruin, 2019). In Islam, what is meant by work is not only related to business but related to the principle of working so that it becomes worship. This means that there are Islamic spiritual values that encourage a Muslim to work and not only to find a worldly life but also a spiritual one.

The Qur'an mentions many words 'Amilu al-Shalihah (good work) and 'Amilu al-Sayyi'at (bad work). As explained below:

1. Ethical profession (عامل الصالحة)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

"Indeed, those who believe and do righteous deeds, they are the best of people." (Surat al-Bayyinah [98]: 7).

The verse emphasizes that people who believe and apply their faith in their work will get the best results, occupy important positions, and be liked by many people. Muhammad Rasyid Ridho said that 'Amilu al-Shalihah is a common practice for mankind, and that is what distinguishes it from bad deeds (Riḍa, 1947). As-Sa'di stated that the word 'Amilu al-Shalihah are people who work professionally and are accompanied by good deeds (ethical work). The application of righteous deeds leads

to five positive things, namely: 1) improving mankind's behavior, (2) improving religious and world affairs, (3) improving worldly and hereafter affairs, (4) eliminating mankind's damage, (5) making a person good, (6) put him in heaven (As-Sa'di, 2002)

Based on this, that mankind does work according to religious norms that have been determined by syara' or in other words, the work that is prescribed does not violate religious provisions. This means that every job requires scientific development to create a good life and away from work that is prohibited by religion. This ethical profession can be seen in an educational environment where teachers/lecturers transfer their knowledge to the fullest.

2. Unethical professions (عامل السيئة)

Unethical professions are jobs that are carried out in a vanity way, such as robbing, stealing, and others. Work that is not carried out in earnest (unprofessional) is also an unethical profession. Allah says:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ
وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“And those who do evil (get) recompense in kind and they are covered with humiliation. There is no protector for them from (the punishment of) Allah as if their faces were covered with the pieces of a night. They are the inhabitants of hell; they abide in it.” (Surat Yunus [10]: 27).

The verse above shows that the word of Allah will give evil in this world and punishment in the hereafter to those who do unethical work, commit immorality, deny Allah and deny Allah's Apostle (Ath-Thabari, 1999). The word السَّيِّئَاتِ means associating partners with Allah (Ibn Abbas: 179). Work that results from shirk (whatever the motivation) is unethical. It is ironic when someone asks for sustenance from other than Allah, some acknowledge Allah as the provider of sustenance, but on the other hand, they ask for sustenance from other than Allah. Allah will not forgive someone who does unethical work unless they repent. Allah also forbids heaven for those who do unethical work. This is as Allah says in the Al-Quran verse editor: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (Indeed, Allah will not forgive the sin of shirk and will forgive sins other than shirk for whomever he wills, and whoever commits shirk to Allah, he has indeed committed a great sin). See QS. al-Nisa' [4]: 48).

Another example of unethical and very harmful work is corruption. Corruption is a multi-dimensional phenomenon that in the public sector includes abuse of authority/position for personal gains such as bribery, embezzlement, extortion, fraud, dishonesty, and illegal work (Ladan-Baki, 2014).

Shākilah-Based Work (Formation)

The Qur'anic verse that mentions work that is in accordance with syakilah or the process of formation is as follows:

قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

"Say, each person acts according to his own circumstances, then your Tuhan knows best who is more right in his way." (Surat al-Isra '[17]: 84).

Ibn Manzūr said that the word syākilatih in the verse above comes from Syakala-Yasykulu-Syaklan, which means similar or like. The plural is asykal. While syākilah itself is a side, facet, path, and difference or asyakalah which means different needs or various colors such as red, white, and black (Manzūr, 1999). Whereas in al-Ashfahani in the book Mu'jam Mufradat al-Faḥ Qur'an it means that syaklun is a form of state, appearance, type, and similarity in strategy. This understanding can be interpreted as that mankind being created in various forms and very much. While the syakilah in the verse above is a strong character that brings them to the glory of the Shari'a. Hadith al-Bukhari states "everything will be easy for something that was created for mankind" (Al-Asfahani, 2008).

It means that every human job is determined by their effort to become a professional worker. For example, the quality of lecturers is determined by their efforts to get into the profession, so that each lecturer has a different character and teaching pattern. This is by the word of Allah in the letter al-Lail verse 4: *إِنَّ سَعْيَكُمْ لَشَتَّىٰ* (actually your business or profession is different). Wahbahal-Zuhaili mentions that syakilatih is a character, a habit, and a religion. (Al-Zuhaili, 2011) The description above shows that a person's performance is determined by his character, habits, and faith. All three will determine the quality (good or bad) of a person's work. Someone who has syakilah (good character, faith, and discipline) will create a good person, and vice versa.

Implementation of Duties or Professions at Work

Every human being is required to carry out the mandate (orders, prohibitions, and instructions from God). Allah says: "Indeed, We have offered the mandate to the heavens, the earth, and the mountains, so all of them are reluctant to carry out the mandate and they are afraid that they will betray it, and the mandate is carried by mankind. Verily mankind is very unjust and very stupid." (Surat al-Ahzab [33]: 72).

Mandate, in the verse, means obligations, commands, and prohibitions. Mankind with any job is carrying out God's mandate. The mandate according to the author is divided into individual mandates and mandates related to the interests of mankind's people. The individual mandate includes managing, maintaining, and protecting the earth as well as possible without destroying it. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

"O you who believe, do not betray Allah and Allah's Apostle and do not betray your mandate when you know." (Surat al-Anfal [8]: 27).

In this verse, Allah commands that mankind carry out all the commands and stay away from all the prohibitions of Allah because of the unjust and stupid human character. Whoever carries out the mandate is entitled to a reward from Allah and those who do not carry out the mandate or betray it will receive punishment from Allah (As-Sa'di, 2002).

Mandate related to other people includes work related to the lives of others. For example, an official or leader must fulfill the mandate and serve his people well. Allah also commands his people to convey a mandate to those who are entitled to it. Allah says: "Verily, Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when you set a law between people, so that you judge with justice. Verily, Allah has taught you the best. Verily, Allah is the All-Hearing, All-Seeing Essence." (Surat al-Nisa' [4]: 58).

Ibn Kathir explained that Allah ordered mankind to fulfill the mandate to those who are entitled to receive it. In the Hadith of Samurah, the Prophet said: "Fill out the trust to the rightful one and do not betray him". (Ahmad). This includes all mandates from Allah such as prayer, zakat, fasting, vows, kaffarat, etc. In addition to trust, mankind also have to maintain wadi'ah, etc. Mankind are required to fulfill tasks related to aqidah, worship, morals, and worldly needs. All of them are inseparable and interrelated. All of them must be carried out comprehensively and completely (kaffah).

CONCLUSION

Work activities in the Qur'an and Hadith can be concluded with seven important things, namely First, all work activities must have a clear plan and purpose so that they can be accounted for. Second, work such as earning a living and others must be based on worship in order to realize happiness and welfare in life in the world and the hereafter. Third, work is very important to maintain survival, improve the quality of life and improve social status and human dignity. Fourth, work must pay attention to ethics in Islam which includes sincerely accepting destiny, upholding proportionality and being aware of obeying religious law. Fifth, work must pay attention to morality, work that is in accordance with syākilah (formation process). Seventh, carrying out tasks in work is a mandate that must be carried out and accounted for properly and correctly.

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