

The Role of Islamic Religious Education on Behavior and Competition in the World of Work

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Abstract - Islamic education today is faced with the challenges of modern human life that are filled with various problems that are quite complex; among others is "how Islamic education can be of high quality with the ability to foster good morals in the face of societal changes that take place so quickly that Islamic education products can serve the needs of the afterlife, but also must be able to compete competitively and proactively in the modern world of society". In life and work, it teaches the importance of future orientation. It grows with a consequential attitude in the form of behavior that always leads to an efficient (energy-efficient) way of working. This attitude became the basis for "the effort to make human beings who have always been so oriented towards productive values. Work casually, have no plan, lazy, wasteful energy, time, and cost is precisely the opposite to Islamic values" Islam teaches that every second of time must be filled with three things: "increased faith, pious charity, and social communication".

Keywords: Job Opportunities, Islamic Education, Worker Behavior.

INTRODUCTION

Work for every Muslim is also an honor. Man is a descendant of Adam, who is god's highest level creature and has been given various advantages over other beings. That is why man is given his own appreciation, glory, and honor by God.

God gives reason to man as an advantage not given to other beings, so that man is able to communicate to his neighbor, much more perfectly than animals, despite different places and times. God also gives man the advantages of beautiful looks and matching shapes and limbs, so that they look in accordance with various situations and conditions. Humans are also able to work and find good sustenance effectively and efficiently, can store food for a long time, process foodstuffs into higher value, and deliver to distant areas in need. It cannot be done by animals, let alone by plants. There are also animals that eat fruits or a type of root such as sweet potatoes, cassava, bengkoang, and others. But what animals do is still very simple, whereas humans can plant and make vast and abundant plantations produce, processing them into calorie foods, so that they can be durable and sent to distant places, becoming profitable trading commodities. Humans are able to conduct inter-island and even interstate trade. These are all advantages of abilities that are not possessed by other creatures, so humans work almost perfectly when compared to the work of other creatures. This human labor is actually carrying out the honor that God has bestowed upon all of us as human beings. Man is valued and designated as caliph on the face of the earth.

If man is serious about carrying out the mandate, working earnestly, God will surely reward with the happiness of the world and the afterlife. *Allah said: And say, "Work you, then Allah will see your work, so will His Apostle and believers, and you will be returned to (God) Who Knows the unseen and the real, and then preaches to you what you have done."* (at-Taubah/9:105) In interpreting this verse Ahmad Mustafa al-Maragi said that Allah (SWT) ordered the Prophet Muhammad to convey to his people to work for the

world and its afterlife, for the personal self, family, and for its people, because work is the key to happiness. Work cannot be done playfully or perfunctorily, it cannot just claim to be earnest and passionate, when it is not the case. All of that will be seen by God, and Allah knows whether the work done is good or bad. For that you need to watch them and tell them that God knows the purpose and purpose of their work. The work that must be done by everyone is certainly not the same, but in accordance with their respective positions and abilities.

It turns out that not only in this verse Allah told the Prophet Muhammad to invite and command his people to work according to his position and ability, but Allah also said in almost the same sense in Surah *Hud* /11:93 and *az-Zumar*/39:39. These aspects of worship, honor, and trust in work activities need to be infused by all parties, both entrepreneurs as owners of capital and workers who will provide more value and great benefits from their work for society and the state, as well as the government as a regulatory holder for common good and welfare, so that justice and prosperity can be realized for the entire nation. All parties need each other, and all parties have interdependence. Therefore, there needs to be a commitment from all parties to these principles, namely worship, honor and trust.

RESULTS AND DISCUSSIONS

a. The role of Islamic Religious Education in building a work ethic

The word ethos, which undergoes widespread changes in meaning, is at the very least, used in three different senses:

- a. A general rule or way of life.
- b. An order of rules of conduct.
- c. Research on the way of life and a set of rules of conduct.

Seeing this, terminologically work ethic can be understood as a person's character in the form of will or will in work accompanied by a high spirit to realize ideals. For example, the existence of a work ethic in a trader will give birth to the spirit to run a business earnestly, which is based on a belief that by trying to the maximum then the results that will be obtained are certainly maximal as well. Thus, with this work ethic, the guarantee of the sustainability of the trading business will continue to run with time. It's just that, with reference to the word of Allah above, especially in the editor *wa anna ila rabbikal-muntaha* (and to your God it is all over the end), then the work ethic for a Muslim should not be solely to survive (survive), let alone just satisfy his lust. Or in other words, the work ethic in Islam is not just to get maximum results, but there is a more noble and essential goal, namely the emergence of a strong belief that any effort or work will end up leading to God.

Maka is actually the function of ethos for a person who works, just like the function of lust for oneself. Lust by the time the expert is interpreted as a spiritual potential that serves to encourage a person to do or not do something. Thus, any act that a person does, both commendable and reprehensible is driven by lust, so that the position of lust in this regard as ethos is neutral. While the neutrality of ethos and lust will be greatly influenced by motivation. Therefore, work should not be just an activity to produce something; However, work must be believed to be a form of devotion to God. Or in other words, work is worship. That is, when a person realizes his work is worship, then he should also realize that a high work ethic is not always directly proportional to great results or profits. The high work ethic and Islam will also not pursue anything less or even not beneficial to his life. It is enough that he is satisfied to have done his work with dedication, honesty, and full of sincerity. Enough he feels satisfied with the results that are not too much but halal and useful. Therefore, a person who has a high work ethic will not prostitute himself to justify all kinds of ways for the realization of his ideals and desires, because he realizes that he is "worshipping" God. Thus, the ethos not only aims to cultivate the spirit in working to produce what he desires, but the spirit is based on devotion to Allah *subhanahu wa ta'ala* and sacrifice to others. According to Dr. Musa Asy'ari, the Islamic work ethic is actually knitted the values of the caliphate and servitude (as 'abdullah) that make up the personality of Muslims. The values of the caliphate are creatively charged, productive, innovative, based on conceptual knowledge, while the values of 'abd are morally charged,

obedient and obedient to the laws of religion and society. Thus, the work ethic will form a Muslim person who is strong, creative, innovative but still tawadu, obedient, and obedient, so that he always maintains himself from behaviors or jobs that can bring down his own dignity. He also distanced himself from the things that were forbidden with great glory.

Here are the characteristics if the self has built a work ethic based on teachings in islam;

1. Strive

The Qur'an's exhortation to work hard can be understood from His words: *And say, "Work you, then Allah will see your work, so will His Apostle and believers, and you will be returned to (Allah) Who Knows the unseen and the real, and then preaches to you what you have done."* (at-Taubah/9:105) The Qur'an always motivates every adherent to always be creative and innovate. In fact, Islam gives a more essential value, that is, a hard work should be based on the right intentions, and aware that the achievements of its work will be judged by Allah, the Apostle and the believers, as indicated by the word i'shame derived from 'amila-ya'malu-'practice.

2. Appreciating Time

Islam teaches its people that every second of its time should be filled with useful things, as hinted at by the Qur'an: *For the sake of time, really, man is at a disadvantage, except those who believe and do virtue and counsel each other for truth and counsel each other for patience.* (al-Asr/103:1-3) According to ar-Razi, the word al-'asr means ad-dahr (masa) is based on several reasons, namely: 1) Based on hadith, "Allah has sworn by using dahr (past), and then he read Surah al-'Asr. 2) The word dahr contains several opposite realities, for example, ease and difficulty, pleasure and distress, health and illness, rich and poor. 3) That man's age becomes meaningless despite his age of 1000 years, if in the end goes to hell, because of his inability to use the opportunity in the dahr. Therefore, dahr (masa) is the greatest pleasure for man. 4) The use of the word asr is not the true meaning, but indicates the end of the human journey in a dahr. That is, swearing with time means that time has passed and is nearing its end. Departing from the explanation of ar-Razi, then humans will really experience losses, if they do not make optimal use of their life opportunities, because time will not be repeated. Also, in that time a person must experience a situation that is volatile as a reality of the life he lived. Therefore, a person who is sretos will always be able to fill his time with more essential things, as illustrated in the word of God above, namely increasing faith, pious charity, and fostering social communication. In this regard, the Qur'an has shown a fairly clear distinction between the Islamic value system and other value systems that tend to be secular and very materialist. Therefore, the motto "time is money" must be corrected again, because it is very un-Islamic. This motto only gives birth to the figure of a greedy worker, which is precisely counterproductive of what is desired from the meaning of the ethos itself. In fact, the work ethic should give birth to the soul of altruism (dare to sacrifice).

3. Responsible

Daring to be responsible is a basic feature of man, who indeed from the beginning has been constructed as a creature given the freedom to choose. It is inconceivable, if human freedom is not based on a sense of responsibility. Certainly, will be born figures whose form is human but animal-spirited, because every human has a bad tendency that is produced by uncontrollable lust. Therefore, responsibility is also a feature of one's maturity. If so, then the high work ethic that a person has is not only shown seriousness in the work, but everything is done with dedication and responsibility. A person who works must dare to bear any risk for what has been done after going through deep calculations and thoughts. He must dare to face the bad possibilities that will happen. He abstained from seeking refuge upwards, and threw the blame down, as hinted at by His word: *He got (reward) from the (virtue) he did and he got (torment) from the (evil) he committed.* (alBaqarah/2:286) The above verse was originally related to the obedience and intoxication of a servant to Allah. That whatever the servant will obtain, reward or torment, is a logical consequence of the life choices taken. God has never wronged His servant in the slightest. In the context of work, as a Muslim who has a work ethic must be prepared to face the possibilities arising from the work and the way he chooses to achieve the results of his work, positive and negative. Because, man has been constructed from the beginning by God as a

responsible being.

b. Ethics that must be owned by employers and workers according to the religion of Islam

Etika a businessman and worker in the perspective of the Qur'an. Among the important points that will be discussed are: honest, trustworthy, professional and loyalty.

1. Honest

1. Honest

As an employee, working is no longer just to collect money, but as a self-expression and confirm his existence as a servant of Allah SWT. It is with this principle that the ethical foundation in trying to be very important, among which is an honest attitude. One of the Qur'anic expressions that is synonymous with the word "honest" is Siddiq.

An entrepreneur must be honest in running his business. So do the workers. In carrying out his duties must be honest. Honest in a broad sense. Why be honest? Because various dishonest acts other than being clearly sinful, if usually done in trying—will also color and negatively affect the personal and family lives of employers and workers themselves. Even furthermore, such attitudes and actions will color and affect community life. The Qur'an, explains the necessity of being honest in trying, especially with regard to perfecting doses and scales.

2. Trust

The word trust is as thick as the word with faith, taken from the word amn which means security or tranquility. This word is a masdar form of the verb amine, ya'manu, amnan, amanatan, consisting of the letters hamzah, mim and nun which means safe, calm and calm tree.

Employers and employees carry the trust on each other's shoulders. In the time of the Prophet there was a good example, with regard to the trust placed on their shoulders.

3. Work professionals

A professional entrepreneur / worker will do his job appropriately, clearly and completely. Ethics like this get appreciation from Allah SWT, through the word of Prophet Muhammad SAW which states that "Really Allah is happy if one of you does a job, he does itqan (precisely, directed and complete)".

4. Loyalty

Among the important ethics that an employee should have is loyalty. Often there are differences in views in interpreting loyalty, between entrepreneurs and employees. An entrepreneur / boss views loyalty as the total compliance of an employee / subordinate to his employer / superior. While in the perspective of employees, loyalty is not to the person but to the rules of the game and the system that has been mutually agreed upon. From this difference often raises frictions in the context of the relationship between superiors and subordinates or between entrepreneurs and their employees.

c. Wages of Employment in Islam

In the Qur'an, the term used to refer to the reward for a work is al-ajr. The word 'a-j-r' and its derivation in the Qur'an contain about a hundred verses. Generally interpreted as a reward for a job (al-jaza' 'ala al-'amal), plural al-ujur. This word is used by the Qur'an for several meanings that can be categorized as follows:

1. Al-ajr with the meaning of reward (as-sawab) Is a group of rewards or rewards provided by Allah subhanahu wa ta'ala in the afterlife for believers and pious charities. It is this meaning that dominates the word ajr in the Qur'an. One of them is contained in *Surah an-Nahl/16:97*: Whoever does virtue, both men and women in a state of faith, then surely We will give him a good life and we will reward him with a reward better than what they have done. (*an-Nahl/16:97*)
2. Al-ajr with the meaning of al-mahr or as-sadaq (dowry, dowry) Is a specific gift that must be given by men to the woman he married. This meaning is actually more metaphorical than the meaning of al-ajr. The gift of dowry is a symbol of the responsibility of living to the wife. Verses that speak of al-ajr (al-ujur) with the meaning of maskawin can be read in *Surah al-Nisa'/4:24-25*, al-

Ma'idah/5:5, al-Ahzab/33:50; al-Mumtahanah/60:10. One of those verses; And (it is also forbidden that you marry) married women, except for the female sahaya servants (prisoners of war) that you have as God's decree over you. And it is permissible for you other than (women) that way if you try with your property to marry her not to commit adultery. So because of the pleasure you have received from them, give them their maskawin as an obligation. But it doesn't matter if it turns out that among you have given up each other, after being set. Indeed, Allah is All-Knowing, Wise." (an-Nisa'/4: 24)

3. Al-ajr with the meaning of an-nafaqah is a living from husband to wife for an additional work he did. This meaning is also metaphorical, cannot be calculated mathematically and taken into account as wage as usual in the world of work.

CONCLUSION

So, humans do have to work to get a good life. Bwork is in addition to worship is also an honor for humans, because only humans are given noble duties, given a lot of good sustenance, clean and halal, while animal creatures eat as is good on the ground, in dirty mud, in the trash, and so on. Only man, a creature, is assigned by God as caliph on earth. In finding sustenance, humans need to do a good work ethic and be active in carrying out it. The work ethic in a mnesia will give birth to the spirit to run a business in getting sustenance with halal and earnest, which is based on a belief that by trying to the maximum then the results that will be obtained are certainly the maximum also. The work ethic is also not only the spirit of work that must be done while working but also as a worship to Allah SWT so that the work ethic we do becomes a blessing and gets halal results.

In working there needs to be ethics that need to be applied that postulate to the Quran, some of the work ethics contained in the Quran are honest, trustworthy, professional work, and loyalty. These four ethics make the work we do halal and beneficial for companies and people. In working people will get the wages they have done, wages that they can in accordance with what they do and they do, If they do illegal work then they will get illegal wages while if they do halal work then they will get halal wages as well. In search of sustenance need to be considered so that humans do not fall into the search for illegal sustenance such as stealing, bribery, interest and embezzling funds. It is not allowed in Islam because it is sinful and can harm others. Look for work that is halal and can be useful for many people such as teachers or teaching children to study.

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