

WORK ETHICS IN REVIEW OF THE QUR'AN AND AL-HADIST

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Abstract

Working is not just a way to earn money, so it justifies various means. In social life, there are relationships with fellow humans. Human rights must not be ignored. We have rights but they also have the same rights which are our obligations. These two things must go hand in hand. In a life related to God, those of us who are in the position of servants certainly cannot be separated from obeying God's rules as God, in order to become obedient servants. Assets are one of the maqasid of syar'i, so Islam has a concept of how to maintain and produce assets in accordance with the review of the Qur'an and hadith. This research examines work ethics in reviewing the Qur'an and hadith using descriptive qualitative research methods. Data collection in this research was a literature study from books, scientific journals and online news. The results obtained in this research explain that in work there are three main concepts that form the basis of work, namely; there is no element of tyranny, good intentions, and tawwakkal or surrender to Allah. With these three main concepts, it is hoped that it will produce halal and blessed sustenance.

Keywords: Work Ethics, Halal Provisions and Blessings, Maqasid Syari'ah, Human Rights

Abstrak

Bekerja tidak sekedar bagaimana cara mendapatkan uang, sehingga menghalalkan berbagai cara. Di dalam kehidupan sosial, ada hubungan dengan sesama manusia. Hak asasi manusia tidak boleh diabaikan. Kita punya hak namun mereka juga punya hak yang sama yang menjadi kewajiban kita. Dua hal tersebut harus berjalan seirama. Di dalam kehidupan yang berhubungan dengan Allah, kita yang berposisi sebagai hamba tentu tidak lepas dengan kepatuhan terhadap aturan Allah sebagai tuhan, agar menjadi hamba yang patuh terhadap. Harta adalah salah satu maqasid syar'i, sehingga Islam memiliki konsep bagaimana menjaga maupun menghasilkan harta yang sesuai dengan tinjauan al Qur'an dan hadits. Penelitian ini mengkaji tentang etika bekerja dalam tinjauan al Qur'an dan hadits dengan menggunakan metode penelitian kualitatif deskriptif. Pengambilan data dalam penelitian ini adalah studi pustaka dari buku, jurnal ilmiah dan berita online. Hasil yang didapatkan dalam penelitian ini menjelaskan bahwa dalam bekerja ada tiga konsep pokok yang menjadi dasar dalam bekerja, ialah; tidak terdapat unsur kedzaliman, niat yang baik, dan tawwakkal atau berserah diri terhadap Allah. Dengan tiga konsep pokok tersebut diharapkan menghasilkan rizqi yang halal dan berkah.

Kata kunci : Etika Bekerja, Rizqi Halal dan Berkah, Maqasid Syari'ah, Hak Asasi Manusia

Introduction

Working, known as kasab in Arabic, can be defined as an activity carried out by a person to acquire material resources to meet daily needs. In the Islamic context, kasab

encompasses all human efforts for worldly purposes, which can also be directed toward activities that benefit the hereafter (Sachs et al. 2019). Islam strongly encourages its followers to work, and there are various motivations for doing so in both the Qur'an and Hadith. Imam Abu Hamid Al-Ghazali, may Allah have mercy on him, said (Arif 2019):

"Begging is fundamentally haram, but it is allowed only in cases of darurat (urgent necessity) or a dire need close to darurat. I argue that the basic principle is that begging is forbidden because it involves three prohibited things."

First, a beggar indirectly expresses dissatisfaction with Allah, as asking for help reveals poverty and a perceived lack of divine mercy. Second, begging involves degrading oneself before others, especially before those from whom help is asked. While arrogance is prohibited in Islam, self-debasement outside of tawadhu' (humility) is also not allowed. A believer may only humble themselves before Allah, except in cases of darurat. Lastly, beggars often face harm or humiliation from those they ask for help, which contradicts the Qur'anic prohibition against self-harm.

On the other hand, Islam also teaches tawakkal (trust in Allah), asserting that sustenance (rizq) is divinely preordained. This might seem contradictory, as Allah commands people to work to secure their livelihood but also reminds them that sustenance is His matter and already determined, thus urging reliance on Him (Huda et al. 2019).

Many people focus solely on the first command—that success depends entirely on their own efforts. As a result, they work tirelessly, often without prayer, believing that success is purely the result of their hard work. Conversely, some people overly rely on tawakkul, leading to a misunderstanding that results in laziness. They believe that sustenance will come automatically, as Allah has already allocated everyone's share (Fadardi and Azadi 2017).

This leads to the question in society: why should we work hard if our sustenance is already determined? Therefore, it is essential to understand Islam's teachings about working, including its forms, purpose, and essence as taught in the Qur'an and Hadith. The focus of this research is to explore the ethics of work in alignment with the guidance of the Qur'an and Hadith.

Method

The data used in this research is secondary data (Arif 2023). Secondary data refers to information obtained by the researcher indirectly from the subjects of the study, such as books, journals, articles, and online news. The data collection method employed in this research is literature study. This technique involves searching for relevant information through reference books (Arif, Harun, and Aziz 2022), scientific journals, online news sites, and other literature that aligns with the research theme.

Result and Discussion

Working in Islam: Ethics, Purpose, and Principles

Working is a form of effort to obtain sustenance (rizqi), which serves as the capital for sustaining life. In Islam, the concept of work is not strictly limited; however, there are general boundaries and basic principles that should not be ignored. One of the fundamental principles in Islam is justice, which safeguards human rights.

One of the goals of Shariah (maqasid al-shari'ah) is to protect wealth. While we are free to earn wealth, we are also obligated to protect the rights of others in order to achieve justice. In the execution of work relationships, it is essential to have a transaction agreement or contract. For example, in buying and selling, renting, making a promise, or in partnerships (musyarakah), all of these involve haqqul ibad—the rights of fellow human beings (Dusuki and Bouheraoua 2020).

Haqqul Ibad

When carrying out work related to fellow humans, the concept of haqqul ibad must be based on mutual consent, without any element of coercion. Consent, or the absence of compulsion, is a matter of the heart and cannot be directly known by others, which is why it requires clear signs, such as the existence of an agreement or contract.

A contract (akad) generally has three main pillars, or six if detailed. These three pillars are the parties to the contract, the subject of the contract, and the phrasing of the contract. For instance, in a sale contract, the parties are the seller and buyer, the subject of the contract is the item being sold and the price, and the phrasing includes the offer (ijab) and acceptance (qabul) (Graham, Al-Krenawi, and Zaidi 2007).

Each of these pillars has requirements that must be met, distinguishing between what is lawful (syar'i) and unlawful. Even if the type of work is the same, the characteristics of work in accordance with the Qur'an and Hadith differ from other work. The offer and acceptance, or the agreement, are strong indicators of mutual consent. The language used in a contract must be clear to both parties involved to avoid misunderstandings and deception. The item being sold and its price should be clear and certain to prevent fraud.

In the process of work, there should be no manipulation or deceit. If manipulation or deception is present, it is forbidden, as it leads to unlawful sustenance (rizqi). Furthermore, mutual consent will not be achieved in the presence of manipulation or deceit (Ulya et al. 2024). Even potential opportunities for fraud or lack of clarity in the contract are prohibited. This is explicitly mentioned in the Hadith prohibiting the sale of two debts for one.

Even if an agreement has been made, if it is not based on transparency, honesty, and trustworthiness, the essence of mutual consent is violated, leading to deception, disappointment, and harm to others. Undoubtedly, every form of deception or harm to

others is forbidden in Islam. Anything that leads to disappointment cannot be considered acceptable or agreeable to the other party.

Haqqu Allah

In contrast, when work is not directly related to other people, it primarily pertains to haqqu Allah (the rights of Allah). The key ethical principle in such work is tawakkul (trust in Allah). Tawakkul is the act of surrendering to Allah after following all the necessary procedures. These procedures must align with the guidance and rules established by Allah through Shariah (Siregar et al. 2024).

Examples of such work include farming, gardening, carpentry, or other trades that do not require agreements with other people. However, this does not mean that people are free to act without constraints. Islamic rules and boundaries still apply. For example, while one is free to choose the seeds they plant, they are obligated to ensure the seeds are their own and not stolen or obtained through corrupt means. Similarly, the obligation to pay zakat must not be neglected, as this is a form of care for others. Even though these activities do not require agreements, they still carry responsibilities, such as performing prayers and fasting.

Ethics in Work

As believers who understand that life in this world is temporary and that the ultimate goal is eternal happiness in the afterlife, everything we do in life, including work, is part of striving for that eternal happiness (Rokhman 2010). Work is not merely about earning money, but rather about making work a means of worship or producing material resources that help one in worship. With this principle in mind, whether the work relates to the rights of others (haqqul ibad) or the rights of Allah (haqqu Allah), one should always uphold the ethics taught in the Qur'an and Hadith (Schminke et al. 2002).

The first step in working is having a good intention—to seek lawful sustenance. This intention plays a significant role in the steps that follow. Any violation, whether in a contract or in the work itself, will result in unlawful sustenance (haram). Consequently, the desire to obtain halal sustenance ensures the fulfillment of the conditions and pillars of work.

Furthermore, the purpose of earning sustenance is to support one's worship. Morally, it is unthinkable to use unlawful or haram wealth in acts of worship, as these acts of devotion are meant to honor Allah.

Barakah (blessing) is the ultimate goal in life. Without blessings, life can feel devoid of goodness. Happiness in life is the desire of many, and blessings are the first step toward achieving it. Halal and barakah are two distinct concepts. To attain barakah, one must first ensure their sustenance is halal. Items that are haram will not receive

barakah. However, not all halal things are blessed, as there can be halal wealth that is acquired through harming others.

As stated in a hadith:

"Do not sell on behalf of your brother's sale" (HR. Bukhari and Muslim).

This prohibition does not invalidate the contract, but it concerns causing harm to the other party's feelings.

The final step in working is tawakkul. After putting in all our efforts, we must surrender the results to Allah. Success is not solely the result of the techniques we apply, as many may apply the same methods but achieve different outcomes. By practicing tawakkul, we avoid arrogance and find it easier to share, as we understand that our earnings are a blessing from Allah, not solely the result of our own effort. The sustenance provided by Allah carries more barakah than the works of an individual.

Conclusion

In Islam, work is viewed as a means to earn wealth, and there is no prohibition on working to generate wealth. In fact, the possession of wealth is protected by Shariah. One of the objectives of Shariah (maqasid shari'ah) is to safeguard wealth, alongside other essential aspects of life, such as protecting religion, life, lineage, and intellect.

Because safeguarding wealth is one of the key objectives of Shariah, Islam provides guidelines on the principles and ethics of how wealth should be earned and managed. These principles are essentially aimed at achieving goodness and justice, while respecting rights and duties. The ultimate goal is to prevent injustice, harm, and any actions that would cause loss to others.

These principles are clearly outlined in the Qur'an and Hadith. For example:

Surah Al-Baqarah, Ayah 279:

"And if you repent, you will have your principal. Do not wrong [others], and you will not be wronged." (QS Al-Baqarah 2:279)

This verse emphasizes the importance of fairness and justice in financial transactions, stating that individuals should not cause harm or be harmed when repenting.

Surah Al-Baqarah, Ayah 195:

"And do not throw yourselves into destruction." (QS Al-Baqarah 2:195)

This verse warns against actions that may lead to self-destruction or harm, particularly in financial dealings.

Surah Al-Maidah, Ayah 38:

"As for the male thief and the female thief, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise." (QS Al-Maidah 5:38)

This verse sets a clear guideline for the punishment of theft, indicating that unlawful acquisition of wealth has consequences, and underscores the importance of maintaining honesty and integrity in dealings.

Additionally, the Hadith of Prophet Muhammad (peace be upon him) further elucidates ethical guidelines in trade and transactions:

Hadith from Abu Hurairah:

"The Messenger of Allah (peace be upon him) prohibited the sale of pebbles and the sale of gharar (uncertainty or ambiguity in a transaction)." (HR. Muslim 1513)

This hadith prohibits transactions that involve uncertainty or deceit, which can lead to unfair practices and injustice.

Hadith from Abdullah ibn Umar:

"Do not sell what your brother is selling." (HR Bukhari 2139, Muslim 1412)

This hadith stresses the importance of respecting others' sales and not undercutting or interfering in another person's business, as this could cause harm or competition that leads to unfair advantage.

From these texts, we can conclude that any process that results in injustice, exploitation, or harm to others is forbidden in Islam. The fundamental principle in all work and business practices is to avoid any actions that would lead to injustice or harm, as wealth should be obtained in a fair and ethical manner, in line with Shariah teachings. Therefore, Islam encourages transactions that are clear, just, and free from deceit.

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