
Professional Work and Productive Work to Improve the People's Economy: an Analysis Based on Prophetic Revelation

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Article History: Received January 30, 2023; Revised September 21, 2023; Accepted October 15, 2023

Abstract: *This research was conducted to analyze how to work professionally to improve the economy of the ummah based on prophetic revelations namely the Qur'an and Hadith. The method used is Library Research. The type of research used is qualitative research with a descriptive analysis approach. Data processing techniques by sorting relevant sources, classifying and compiling them systematically. The findings of this study are that work is part of worship and jihad if you follow Allah's rules consistently. The value that must be maintained at work is Itqon, which is professional which is interpreted as expert, smart, proficient, capable, accurate, careful, precise, mastery, strong, and firm. Professional indicators or itqon is always present on time and complete obligations to completion. The application of itqan values in a job includes accuracy, thoroughness, professionalism in utilizing science and technology, and consistently maintaining quality. Islam through Sharia Economics has provided concepts in work culture with several characteristics and characters including al-Shalah, al-Itqan, al-Ihsan, al-Mujahada, and Taawun.*

Keywords: *work, professional, halal, Islamic economics, prophetic revelation.*

INTRODUCTION

Allah created man by being given the responsibility of being a caliph on earth. The task of the Caliphate inherent in man is carried out by prospering the earth which is implemented by working. Work is a process of activities to achieve certain goals, namely to earn income to meet the needs of life. By working, a person will gain experience that will be used for the next career path. In addition, work can help meet social needs by establishing work relationships [1], [2].

The Holy Prophet(sa) emphasized the necessity of work for every capable adult in his words:

مَا كَسَبَ الرَّجُلُ كَسْبًا أَطْيَبَ مِنْ عَمَلِ يَدِهِ وَمَا أَنْفَقَ الرَّجُلُ عَلَى نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ
وَخَادِمِهِ فَهُوَ صَدَقَةٌ

It means: "There is nothing better than a man's efforts except the fruits of his own hands. And whatever a man provides for himself, his wife, his children and servants is alms." (HR. Ibn Majah).

To be more complete, a worker must have soft skills. This soft skill is the hallmark of a professional. Workers who have a professional attitude can understand how to interact and establish relationships, understand duties and responsibilities, and can carry out activities consistently with work matters. Having these behaviours will have a positive impact on where someone works [3]-[5].

Professional can be interpreted as an expertise related to the profession undertaken. Easily and simply, a person's professionalism can be seen when employees have received salaries or wages, then they carry out their obligations as employees following procedures. When given various types of work complete them properly and on time without complaining, also always correct mistakes so that the future is better [6]-[8].

A person who has a spirit of professionalism always pushes himself to do professional work, trying to realize everything that has become his responsibility. Always improve and maintain the quality of performance, and always feel proud and confident in the profession [9].

From this presentation, this researcher examines more deeply how to work and professionalism in the Qur'an and hadith from an Islamic economic perspective [10].

LITERATURE REVIEW

Rahmad Kurniawan in the Transformative Journal Vol. 3, No. 1 April 2019 examines the urgency of working based on the Qur'an focused on Surat At-Tawbah verse 105 and Surat Al-Jum'ah verses 9-11. The methods used in this article are library methods, normative approaches, using content and hermeneutics to perform analysis. The results show that the urgency of working in the Qur'an is hard work [11].

The next piece of literature is an article entitled Working in an Islamic Economic Perspective (A Thematic Study of the Prophet's Hadith) by Eep Saefullah. Through his writings, Eep mentioned that the Islamic economic system does not just view work as the main driver of economic activity, but more than that work is a noble act to realize the benefit of individuals and society. Working in the Islamic economic system is a necessity as a sharia obligation and is seen as a form of worship for those who do so. Work receives special attention in both the Qur'an and the Hadiths of the Prophet Muhammad (PBUH) [12], [13].

Another piece of literature is Norvadewi's writing entitled Business Professionalism in Islam. Islam commands work as worship to seek sustenance from Allah. Working to obtain halal thayyiba sustenance is included in jihad fisabilillah whose value is equal to carrying out the pillars of Islam. Working according to the Islamic view is not just working or working carelessly. But there are values that every working Muslim must observe and practice. These values are ihsan (good), jiddiyah (integrity), and itqan (professional) [14].

METHODOLOGY

The method used is data collection using Library Research, namely library data research to obtain relevant conclusions [15]. The type of research used is qualitative research with a descriptive analysis approach. The research traced journals, books, and articles on work, professionalism, verses and hadiths, and Islamic economics [16]-[18].

Data processing techniques are carried out by in-depth analysis of data source sources, sorting out relevant sources, classifying and compiling them systematically, and ending with drawing conclusions based on research findings [19]–[21].

RESULTS AND DISCUSSION

Work and Professionalism

The word work comes from the root word "work" in Indonesian which means deed or effort. The word "work" when given the prefix "be" becomes "work" and has the meaning of actions done by humans deliberately for a specific purpose. And if given the prefix "pe" to "worker" means someone who does the deed. The word "work" means the type of deed done by a person [22]–[24]. In Arabic work is called "charity" and "kasb" which means deed or effort, as stated in a hadith of Prophet Muhammad (PBUH) From Rafi' bin Khadij, he said:

قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْكَسْبِ أَطْيَبُ قَالَ عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ

Meaning: The Prophet was asked, "O Messenger of Allah, what is the best work?" He replied, "Work a man with his own hands and every good business." (HR. Ahmad and Al Bazzar; Shahih Lighairihi) [25].

The meaning of work is etymologically an action, effort, action, or activity of a person. In terminology, the meaning of work is an action, effort, action, or human activity that is carried out deliberately to meet the needs of life or achieve a certain goal. Work in terms of the type of work has two categories, namely first, work carried out by individuals or groups independently or entrepreneurially. Second, work is done by individuals or groups with a system of wage or rent benefits [5], [26]–[28].

Islam views work not only to meet the needs of consumption but also to maintain self-esteem and human dignity that should be upheld. A person who has worked and is earnest in his work will increase in dignity and dignity. On the contrary, a person who does not work, in addition to losing dignity and self-esteem before himself, is also in front of others [24].

The Islamic economic system views work as a form of good that produces good and encourages the good of others. When someone works well, they are seen as having done something good. The results of his work, whether in the form of work, in the form of material or immaterial, in the form of income or awards, are all good in themselves. By working a person will get results or something valuable that can be utilized both by himself and others. Furthermore, it can carry out other obligations both mahdhah worship and ghairu mahdhah worship [29]–[31].

In the Big Dictionary Indonesian, a professional is defined as something that requires special intelligence to carry it out. A professional is a set of skills required to perform a job that is done efficiently and effectively with a high level of expertise to achieve maximum work objectives [32].

Professionalism comes from the Anglosaxon language which contains the notion of proficiency, expertise and discipline. Professionalism also contains the notion of running a profession for profit or a source of livelihood. Webster's American Dictionary affirms that professionalism is a behaviour, a goal or a set of qualities that mark or describe its complexion. Professionalism strongly reflects a person's attitude towards work and the type of work/profession. According to Abeng in Moeljono's writing, professional understanding consists of three elements, namely knowledge, skills, and integrity, and these three elements must be based on firm faith, gratitude, and willingness to learn continuously [33], [34].

According to Anoragaga, several characteristics of professionalism are put forward, namely:

1. Professionalism requires the nature of pursuing perfection of results, so it is required to always seek quality improvement.
2. Professionalism requires earnestness and thoroughness of work that can only be obtained through experience and habits.
3. Professionalism demands perseverance and fortitude, that is, the nature of not being easily satisfied or discouraged until results are achieved.
4. Professionalism requires high integrity that is not shaken by "forced circumstances" or temptations of faith such as possessions and enjoyment of life.
5. Professionalism requires determination of thought and action so that high work effectiveness is maintained [35], [36].

Professionalism in Islam is similar to Ihsan and itqon which are highly recommended in Islam. The teachings of Islam motivate Muslims to work with professionals in various facets of life and various means of work.

Qur'anic verses and Hadiths About Work and Professionals:

Here are some sentences and hadiths related to work and professionalism:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: "And say; " Work you, and Allah Almighty and His Messenger of Allah and the believers will see your work, and you will be returned to (Allah) Who knows the unseen and real, and He will tell you what you have done." (QS. at-Tawbah; 105) [37].

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ
خَلَقْنَا تَفْضِيلًا

It means: "And verily we have glorified the children of Adam. We raise them on land and in the ocean. We give them sustenance from the good and We exalt them with a perfect advantage over most of the creatures We have created." (Q.S al-Isra': 70) [38].

وَجَعَلْنَا النَّهَارَ مَعَاشًا

It means: "And we make day to earn a living". (Q.S al-Naba': 11)

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

It means: "Behold, we have placed you all on the face of the earth, and we have held for you on the earth (source) of livelihood. Very little are you grateful". (Q.S. al-A'raf: 10)

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

It means: "When prayers have been offered, then scatter you on the earth, and seek the grace of Allah and remember Allah as much as possible so that you may be lucky". (Q.S. al-Jumu'ah: 10)

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

It means: "It is He who makes the earth easy for you, so walk in all directions and eat as part of its sustenance. And to him are ye (returning after) the resurrection." (Q.S. al-Mulk: 15) [39].

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ, تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

It means: "From Umar Radhiyallahu 'anhu, he said: I once heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "If you trust Allah truly with captivity, then Allah will surely give you sustenance as Allah gives sustenance to birds; He went in the morning on an empty stomach and came home in the afternoon full." [HR Tirmidhi, no. 2344; Ahmad (I/30); Ibn Majah, no. 4164] [40], [41].

مَنْ أَمْسَى كَأَلًا مِنْ عَمَلٍ يَدَيْهِ أَمْسَى مَغْفُورًا لَهُ رَوَاهُ الطَّبْرَانِي

It means: "Whoever in the evening feels tired (tired) because of the work of his two hands (earning a living) is forgiven for his sins." (HR. Thabrani).

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

It means: "No man eats a single food better than the food of his own hands. And verily the Prophet of God David (as). eat food from his efforts." (HR. Bukhari)

إِنَّ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آجَرَ نَفْسَهُ ثَمَانِي سِنِينَ أَوْ عَشْرًا عَلَى عِقَّةٍ فَرَجِهِ وَطَعَامِ بَطْنِهِ

It means: "Verily the Prophet Moses (as). employing himself as a labourer for eight years or ten years to maintain his honour and to obtain (lawful) food for his stomach." (HR. Ibn Majah).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ (رواه الطبرني والبيهقي)

It means: "From Aisha (r.a.), the Prophet (peace and blessings of Allah be upon him) said: "Verily Allah loves someone who, when working, does it professionally". (HR. Thabrani, No: 891, Baihaqi,334).

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الرَّجُلُ يَسْأَلُ (النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٍ (رواه البخاري ومسلم

It means: "Narrated from Abdullah bin Umar, the Holy Prophetsa said, "One ceaselessly asks for mercy from others, until later he will come on the Day of Judgment with a fleshless face (like a skull)." (HR. Bukhari: No. 1381 and Muslim: No. 1725)

وعن حكيم بن حزام رضى الله عنهما عن النبي صلى الله عليه وسلم قال (اليد العليا خير من يد السفلى، وأبدأ بمن تعول وخير الصدقة عن ظهر غنى ومن يستعفف يعفه الله ومن يستغن يغنه الله) متفق عليه، والفظ للبخارى

It means: "From the Judge son of Hizam, ra., from the Holy Prophetsa., he said; " The hand above is better than the hand below, put your dependents first. And at best alms is more of one's own needs. And whoever keeps his honor, God will preserve it. And whosoever satisfies himself, God will provide for him." (H.R Bukhari) [42].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ إِحْرَصْ عَلَى مَا يَنْفَعُكَ وَأَسْتَعْنِ بِاللَّهِ وَلَا تَعْجِزْ وَأَنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ عَنِي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا وَلَكِنَّ قُلَّ قَدَرِ اللَّهِ وَمَا شَاءَ اللَّهُ فَعَلْ فَإِنْ لَوْ تَفْتَحْ عَمَلُ الشَّيْطَانِ (أَخْرَجَهُ مُسْلِمٌ)

It means: "From Abu Hurairah (r.a) said, the Prophet (peace be upon him) said: The believer who has a strong faith loves Allah more than the weak faith. That strong faith will bring forth good in all things. Pursue (love) fruitful work and ask God for help. Do not be weak, willed to work. If a bad thing that is not pleased befalls you do not say: If I had done so, it would not have been like this, but say (behold) indeed such a thing is God's decree. He did what He wanted. Indeed, the utterance of "if" is the opening of Satan's work." (Hadith issued by Muslims) [43],[44].

إِنَّ مِنَ الذُّنُوبِ لَذُنُوبًا، لَا تُكَفِّرُهَا الصَّلَاةُ وَلَا الصِّيَامُ وَلَا الْحَجُّ وَلَا الْعُمْرَةُ، قَالَ وَمَا تُكَفِّرُهَا يَا رَسُولَ اللَّهِ؟ قَالَ أَهْمُومٌ فِي طَلَبِ الْمَعِيشَةِ رَوَاهُ الطَّبْرَانِيُّ

It means: "From Abu Hurairah (r.a) said, that the Prophet (peace be upon him) said, "Indeed, among these sins, there is a sin that cannot be forgiven by prayer, fasting, Hajj and also Umrah." The Companions asked, "What can wipe the life of the Messenger of Allah?". He replied, "Passion in seeking wealth". (HR. Thabrani, in Al-Mu'jam Al-Ausath I/38) [45], [46].

إِنَّ اللَّهَ اللَّهُ يُحِبُّ الْمُؤْمِنَ الْمُحْتَرِفَ رَوَاهُ الطَّبْرَانِيُّ

It means: "From Ibn Umar (r.a) said, "Verily Allah Almighty loves a believer who works hard". (HR. Imam Tabrani, in Al-Mu'jam Al-Aushth VII/380)

- عَنْ رِفْعَةَ بْنِ رَافِعٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ : عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٌ رَوَاهُ الْبَزَّازُ وَصَحَّحَهُ الْحَكِيمِيُّ

It means: " Rifa'ah bin Rafi said that the Prophet Muhammad (PBUH) was asked about what kind of business is considered good. The Prophet replied: One's work with one's own hands and every trade that is clean from deception and things that are forbidden." Al-Bazzar and consecrated Hakim) [47], [48].

حَدَّثَنَا مَعْلَى بْنُ أُسَدٍ حَدَّثَنَا وَهَيْبٌ عَنْ هِشَامٍ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ يَأْخُذَ أَحَبُّ أَخْذِ حُزْمَتٍ مِنْ حَطَبٍ فَيَبِيعَ فَيَكْفَى اللَّهُ بِهِ وَجْهَهُ خَيْرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ أُعْطِيَ أَمْ مُنِعَ

It means: "Mu'allaa bin Asad has told us Wuhaib from Hisham from his father from Az Zubayr bin Al 'Awwam radiallahu 'anhu from the Prophet sallallahu 'alaihi wasallam said: "Indeed one of you who took the rope and he looked for a bundle of firewood and carried it with his back and sold it and Allah satisfied it with the wood better for him than he begged men, either the man gave it or rejected it".

Work and Professionalism in Islamic Economics

Muslims in their golden age understood that work is part of worship and jihad if the worker follows Allah's rules consistently, cleanses the intention only to gain His pleasure and does not forget Allah in his work activities. The task of the Caliphate in prospering God's earth, guarding itself from immorality and achieving greater goals can be done by working. Likewise, to provide for himself and his family and to do good to his neighbours will be able to be done if he works. By having property, all activities blessed by this religion can be carried out. And that treasure can be obtained by working [49], [50].

The understanding of Muslims in that golden age has made a prosperous nation and a prosperous life because it has prospered on the earth. A civilization oriented towards divinity and humanity can be established. Besides, it has integrated science, faith, world, hereafter, spiritual and moral [51].

Prospering the earth is man's duty as a caliph on earth. Prospering the earth means carrying out all activities that can facilitate and meet all the needs of human life. Both food needs, clothing, and shelter, to meet hunger, cover the aurat, and protect themselves from heat and cold, all must be met in a halal way. Efforts in meeting these needs will be worth worship and jihad in the way of Allah if done in the proper way that is following Allah's provisions. If such efforts are made in a manner contrary to the teachings justified by Islam, then the efforts will be in vain [52].

The task of the Caliphate on this earth must be carried out properly by maintaining the noble principles of Sharia, this is the basis of the human Caliphate. The basis of this caliphate can be seen from two sides: First, the internal side, namely its human basis, its physique, and its potential. Second, the external side is the basis that includes family, family, and society. If one has not been good at the internal side basis, then it cannot carry out the external side basis. Therefore God reproaches a good man for exercising his external policies by commanding others to do good and prevent evil, but he does not want to educate himself [53].

To educate oneself (basic internal side) to further realize the general benefit (basic external side), it is necessary to build a paradigm following sharia in terms of working to prosper the earth as the duty of the caliph. For it to work following sharia provisions, of course, it is necessary to understand how sharia regulates this. Working in Islamic economics certainly has values that must be met so that this aspect of sharia is maintained in work activities [32], [54], [55].

Among the values or ethics that must be maintained in working from the perspective of Islamic economics is Itqon. This Itqon can be interpreted professionally, or diligently and really. The indicator of itqon is to always be present on time and complete obligations to completion, not neglecting work and not delaying work. In a hadith with Matan hadith is as follows:

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ اللَّهُ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ

From Aisha, said the Prophet (peace be upon him): "Allah 'azza wa jalla likes if one of you does a charity in itqan."

The mufassir gave views on the meaning of itqan, namely expert, smart, proficient, capable, accurate, careful, precise, mastery, strong, and firm. In connection with this meaning, the Quran uses it in Q.S. al-Naml/27 verse 88. Al-Qurtubi mentions that in the verse اتقن the word means احكم while Wahbah al-Zuhaili interprets the word اتقن as "careful in His creation as it should be".

From the information above, it can be concluded that the application of itqan values in a job includes accuracy, thoroughness, professionalism in utilizing science and technology, and consistently maintaining quality [56], [57]. Islam through Sharia Economics has provided concepts in work culture with several traits and characters including:

1. Al-Shalah. meaning goodness or benefit. As in the Qur'an Surah An-Nahl verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteous deeds, both male and female in a state of faith, We will indeed give him a good life and indeed We will reward them with a better reward than what they have done.

It is emphasized in this verse that men and women in Islam are equally rewarded and that pious deeds should be accompanied by faith.

2. Al-Itqan, has the meaning of stability / perfection or perfectness.

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ اللَّهُ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ

From Aisha, said the Prophet (peace be upon him): "Allah 'azza wa jalla likes if one of you does a charity in itqan."

3. Al-Ihsan is to do his best and keep trying to do his best. Quality here has two meanings, namely:

- a. Do the best following the ability / that can be done, as in the sense of Itqan.
- b. Better than previous achievements or qualities. In other words, strive to improve the quality. Both by increasing knowledge both for oneself and for others in the meaning of da'wah [58].

4. Al-Mujahada, the effort of hard work or optimization, as in the Qur'an Surah al-Ankabut Verse 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who wage jihad for Us, We will show them Our ways. And verily God is truly with those who do good.

5. Ta'awun which means please help. As in the Qur'an Surah Al Maidah Verse 2:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا
ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: O believers, do not violate the shi'ar-shi'ar of Allah and do not violate the honour of the haram months, do not (disturb) the animals of had, and the animals of qalaa-id, and do not (also) disturb those who visit Baitullah while they seek the blessings and pleasure of their Lord and when you have completed the pilgrimage, then it is permissible to hunt. And never hate a people because they prevent you from the Grand Mosque, encouraging you to persecute (them). And help you in virtue and piety, and do not help in sinning and transgression. And be fearful of Allah, verily Allah is very heavy in His torment [59].

Changes in cultural character that are built when a person before working, especially innate culture from outside the company environment, certainly do not carry over into the realm of the company. Such conditions in theory are called professional. But these conditions must be cultivated with some strong characteristics as described above. Therefore, companies must try as carefully as possible to collaborate methods as Islam has taught to utilize performance to improve quality and quality of work.

CONCLUSION

Work is part of worship and jihad if the worker follows Allah's rules consistently. In Islamic economics, several values must be maintained so that this aspect of sharia is maintained in work activities. The value of ethics that must be maintained in working within the framework of Islamic economics is Itqon. Itqan be interpreted expertly, smart, proficient, capable, accurate, careful, precise, mastery, strong, and firm. The indicator of itqon is to always be present on time and complete obligations to completion, not neglecting work and not delaying work. The application of itqan values in a job includes accuracy, thoroughness, professionalism in utilizing science and technology, and consistently maintaining quality. Islam through Sharia Economics has provided concepts in work culture with several traits and characteristics including:

1. al-Shalah, meaning goodness or benefit.
2. al-Itqan has the meaning of stability/perfection or perfectness.
3. al-Ihsan, is to do his best and keep trying to do his best.
4. al-Mujahada, effort of hard work or optimization.
5. Ta'awun who has meaning please help.

Acknowledgements

The author's gratitude goes to previous researchers who have enriched the data sources in this paper, as well as to all teams involved in writing until the publication of this article.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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