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THE ROLE OF WORK ETHIC IN ISLAMIC EDUCATION BASED ON AL-QUR'AN AND HADITH

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Abstract: This article examines the concept of work ethic from the perspectives of Al-Qur'an and Hadith and its relevance to Islamic education. The aim of this study is to explore how the principles of work ethic derived from Islamic teachings can be integrated into modern educational practices, focusing on the role of teachers and students in fostering a productive and ethical learning environment. Using a library-based research methodology, this study analyzes key verses from the Al-Qur'an and relevant Hadith to extract core values such as discipline, responsibility, and professionalism, which are central to the Islamic work ethic. The research findings suggest that these values can significantly contribute to the development of moral character in students, improve their overall academic performance, and help shape individuals who are both academically capable and ethically responsible. Additionally, the article discusses how the application of these values in the classroom and through the curriculum can foster an atmosphere conducive to both academic success and personal growth. The study concludes with recommendations for integrating Islamic work ethic into Islamic educational systems, advocating for teacher training, curriculum modifications, and institutional support to ensure the effective implementation of these values. The article highlights the importance of work ethic as a foundation for creating a holistic educational system that nurtures both intellectual and moral development in students.

Keywords: Work Ethic, Al-Qur'an and Hadith, Relevance, Islamic Education

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INTRODUCTION

Muslims believe that the Qur'an is a holy book revealed to the Prophet Muhammad PBUH. as a guide to life as well as an inspiration for human life to navigate the vast sea of this world. The Qur'an contains various teachings to regulate the joints of human life as well as teach humans how to live life well as a person and in socialising.[1] When viewed in the perspective of the Qur'an that, humans are required to live with meaning. As Hamka said "If you live just to live, pigs in the forest also live, if you work just to work, apes also work" this expression illustrates to us that in running the wheels of life, humans should live in accordance with the guidance of the scriptures, as well as

[1] Mubtadin, "Etika dalam Diskursus Pemikiran Islam: Dari Wacana Menuju Islamologi Terapan" dalam *Suhuf*, No. 1 Thn. 2019, hlm. 90.

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in the process of working, humans are not only required to be limited to work without a clear purpose and vision of mission.[2]

The command to work in the Qur'an and hadith is so much explained, because it is also part of the form of human existence before Allah, the Messenger and even fellow human beings. This is found in the words of Allah and say: "Work, and Allah and His Messenger and the believers will see your work." (QS. 9: 105). As explained in the hadith of the Prophet Muhammad Saw said. Meaning: (No one eats a better food than what he eats from the work of his hands, and indeed the Prophet David ate from the work of his hands. H.R. Al-Bukhori).[3] Another narration explained (Abi Sakir from Sulaiman bin Ali bin Abdullah bin Abbas from his father from his grandfather, Whoever in the afternoon sits down tired because of the work he has done then he gets that afternoon his sins are forgiven by Allah Swt. H.R. Ahmad Thabrani).[4]

Based on a glimpse of the Qur'an and hadith above, it turns out that work is part of the obligation of every individual, which is fardu 'ain and cannot be delegated to anyone. Because this is related to the responsibility of each individual, and in time will be accounted for later.[5] In working a person must have a good work ethic which is also a human characteristic, work ethic in the view of Muslims is more about the perspective that work is not only to glorify yourself, but rather a manifestation of good deeds that have noble values before God.[6] In line with the above view, Sriyanti also views that work ethic can be translated as a way of thinking how to do activities or work with the aim of getting results or in other words to get maximum results.[7] In line with Sriyanti's view, Ewzar also views work ethic by putting forward three basics, namely first, the willingness to show quality in work, second, trying to maintain self-esteem in carrying out work, third, the ability to provide services to the community through professional work.[8]

If work ethic is drawn into the concept of Islamic education, then this has a very close relationship, and is one of the keys to the success of Islamic education. One of the elements in running the wheels of education is the teacher, therefore a teacher must be a role model not only for the community, students, fellow professionals, and even the environment. So every teacher must have a good work ethic, in order to be a role model and role model for the community, students, and the environment so that the title of teacher can be accounted for. Teachers have a

[2] Muhammad Thariq Aziz, *Analisis Qur'an Surah Al-Quraisy Tentang Etos Kerja*, (Jurnal Tamaddun–Fai Umg. Vol. XIX. No. 1. Januari 2018), hlm. 66.
[3] Al-Bukhori Isma'il, *Shahih Al-Bukhori*, (Sa'udiyah: Baitul Afkar ad-Dauliyah).
[4] Ahmad Thabrani, *Al-Mu'jam al-Ausath Juz 7*, (Qahirah: Dar al-Harmain, 1995).
[5] Sari Narulita, *Etos Kerja dalam Islam*, Jurnal Studi Al-Quran, hlm. 49.
[6] Novi Indriyani Sitepu, *Etos Kerja Ditinjau Dari Perspektif Alquran Dan Hadis (Suatu Kajian Ekonomi Dengan Pendekatan Tafsir Tematik)*, Jurnal Perspektif Ekonomi Darussalam Volume 1 Nomor 2, September 2015, hlm. 137.
[7] Sriyanti, et all, *Etika Membangun Masyarakat Islam Modern*, (Yogyakarta: Graha Ilmu, 2007), hlm. 139.
[8] Ewzar, *Hadis Ekonomi*, (Jakarta: PT Rajawai Grafindo Persada, 2013), hlm. 2.

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great influence on the learning process in madrasas, which is why the work ethic of teachers is very important, and teachers are one of the important elements in education. Therefore, the loyalty and work ethic and tenacity of the teacher must be imprinted in him so that in carrying out his duties can be maximised.[9]

The work ethic of teachers is a work ethic that exists in every teacher, to act towards an Islamic education goal. Each teacher has a different work ethic, teachers who do not have a work ethic will work carelessly, but on the contrary if the teacher has a good work ethic, then he will work with full responsibility in devotion. Because basically work ethic will support work productivity that gives birth to good performance.[10] Islamic teachings strongly encourage its people to work hard, and that Islamic teachings contain the spirit and encouragement for the growth of a high culture and work ethic. More specifically, education as an aspect that is very important to be applied in life, because basically education is not only limited to educating students, but what is more important is to develop the potential possessed by every human being so that what is realised is in accordance with what is desired.[11]

So that Islamic education is fuelled or imbued with Islamic teachings and values, which in practice is in the form of educators who conduct and develop their educational activities through Islamic teachings and values.[12] The basic assumptions above give birth to anxiety in the author to review the nature of work ethic in the perspective of the Qur'an and Hadith in the review of Islamic education, and the author tries to see its relevance in the current Islamic education system. Because work ethic has a very close relationship with education, because work ethic is one of the alternatives among the keys to success, especially Islamic education.

The concept of work ethic in Islam is deeply rooted in the teachings of the Al-Qur'an and Hadith, highlighting values such as discipline, responsibility, and commitment. These principles are considered essential not only for personal development but also for shaping a thriving society. In the context of Islamic education, work ethic plays a critical role in developing students' moral character alongside their intellectual growth. Education in Islam is not solely about acquiring knowledge; it is about shaping individuals who contribute to society with a strong sense of responsibility and integrity. Thus, the application of Islamic work ethic within the educational

[9] Riana Shahla, *Etos Kerja Guru*, (Semarang: Sinar Press, 2003), hlm. 43.
[10] Akmal Mundiri dan Jaelani, *Kepemimpinan dan Etos Kerja di Lembaga Pendidikan Islam: Konsep dan Implementasi*, (Pamekasan: Duta Media, 2019), hlm. 4-5.
[11] Wely Dozan, M. Farhan Hariadi, *Pemikiran Pendidikan Islam dalam Perspektif Ibn Sina*, (Jurnal: El-Hikmah "Kajian dan Penelitian Pendidikan Islam", Vol. 13, No. 2, Desember 2019), hlm. 209.
[12] Weni Indriani, *Kontribusi Etos Kerja Islami Terhadap Kinerja Dosen*, (Jurnal el-Idare, Vol. 1, No. 2, Desember), hlm. 174.

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system has the potential to produce well-rounded individuals who embody both academic excellence and ethical behavior.

The objective of this study is to explore how the values of work ethic, as outlined in the Al-Qur'an and Hadith, can be practically applied within Islamic education. Specifically, this research seeks to determine how these values can contribute to student character development and the improvement of teaching practices. The study will examine how educators can integrate these Islamic principles into their teaching methods to not only improve students' academic performance but also to instill moral integrity, responsibility, and hard work.

In contemporary Islamic education, several challenges hinder the full application of these values, including modern societal influences such as materialism, technological distractions, and individualism. These modern challenges can dilute the effectiveness of traditional Islamic teachings. Therefore, this study also aims to examine how Islamic education can adapt and overcome these challenges while still remaining true to its ethical foundations. The relevance of Islamic work ethic becomes particularly evident in today's society, where educational environments are increasingly influenced by global trends, and where a strong moral framework is crucial for ensuring a balanced and ethical approach to learning.

METHOD

The data analysis method used in this research is qualitative descriptive analysis. Qualitative descriptive analysis is a way of analysis that tends to use words to describe and explain the phenomena or data obtained. The steps used in data analysis in this study are data reduction, data presentation, and conclusion drawing on an object.

The type of research used is library research, which is research used to solve conceptual-theoretical problems, either about educational figures or certain educational concepts such as goals, methods, and educational environments. In simple terms, library research is a type of research that tries to collect data from various literatures and make it the main object of analysis.[13] In documentation research. Documentation or documentary study (documentary study this author wants to examine the work ethic and its relevance to Islamic education.

To gather data, a comprehensive review of primary sources (i.e., Al-Qur'an and Hadith) and secondary sources (such as academic articles, books, and journal papers) was conducted. Thematic content analysis was used to identify key themes related to work ethic, such as discipline, responsibility, dedication, and honesty. The sources were selected based on their authenticity, relevance, and scholarly credibility. The inclusion criteria for the sources were: Texts that explicitly

[13] Nana Syahodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT Remaja Rosdakarya Ofseet, 2012).

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discuss work ethic in Islam. And Studies that analyze the impact of these values in Islamic educational systems.

The author collects data by means of) is a data collection technique by collecting and analysing documents, both written, pictorial and electronic documents. Books, journals and internet sources used in this study aim to obtain data on the object of research to be studied.

RESULTS AND DISCUSSION

Analysing The Theoretical Concept Of Work Ethic From Multiple Perspectives

If reviewed theoretically that the term "Ethos", actually comes from the Greek 'Ethos'. Then this word "Ethos", in Indonesian is translated into "character", "spirit", "character" or "attitude". While in English, the word ethos is closer to the meaning of ethic or ethics. Ahmad Janan Asifudin quotes the Hand Book of Psychological Terms, that ethos is defined as the distinctive view of a social group, the value system behind the customs and procedures of a community.[14] Meanwhile, Ethos according to Taufiq Abdullah, is an evaluative aspect that is a self-assessment of work that comes from a sacred self-identity, namely the religious spiritual reality he believes in.[15] In addition to the two figures above, Gerrt also provides a definition of ethos as the basic character of society, ethos becomes the basis for the behaviour of oneself and the surrounding environment, which radiates in people's lives.[16] Ethos can be simply defined as the basic character of a society. The manifestation of ethos can be seen in the social structure and norms of that society.[17]

Meanwhile, the definition of work, in the Big Indonesian Dictionary, is defined as the activity of doing something.[18] El-Qussy as quoted by Ahmad Janan Asifuddin suggests that there are two types of human activities or actions. First, actions related to mental activities, and second actions that are carried out unintentionally. The first type has the characteristic of interest, namely to achieve a purpose or realise a specific goal. While the second type is random movement (random movement) as seen in the movements of small babies that seem irregular, reflection movements and other movements that occur without the impetus of the will or thought process.[19]

According to Sarsono, Confucianism has its own concept regarding active working people, whose characteristics include; 1. Work ethic and personal discipline. 2. Consciousness of hierarchy and obedience. 3. Respect for expertise. 4. Strong family relationships. 5. Frugality and simple living. 6. Willingness to conform. 7. Some indications and characteristics of the work ethic reflected

[14] Asifudin, Ahmad Janan, *Etos Kerja Islami*, (Surakarta: Muhammadiyah University Press, 2004), hlm. 2.
[15] Taufik Abdullah, *Agama, Etos Kerja dan Pengembangan Ekonomi*, (Jakarta: LP3ES, 1982), hlm. 55.
[16] Clifort Geertz, *The Interpretation of Culture*, (New York: Basic Book, 1973), hlm. 127.
[17] *Ensiklopedia Nasional Indonesia*, 1989, hlm. 219.
[18] Muliono Anton, et all, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1994), hlm. 488.
[19] Asifudin, Ahmad Janan, *Etos Kerja Islami*…, hlm. 27.

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in the opinions mentioned above are universally sufficient to describe the aspects of a good work ethic in humans, sourced from self-quality, realised based on the value system as a work ethic implemented in work activities. Work itself in Islam has a very high value, in several hadiths the prophet said that the best person is the one who eats the results of work with his own hands, there is even a hadith qudsi which explains that there are sins that can only be erased by making a living for the family and the people he is responsible for. Of course the work in question is maximum work and has a high work ethic.[20]

Based on the definitions above, it is clear that work ethic is about the mentality and morality of people towards their daily work activities, whether in the office, in the company, or at home. Work ethic in the big dictionary of Indonesian language is a way of life of a social group. Work ethic means the spirit of work that has become a belief and is embedded in a group. Work ethic is also close to the word ethics, which in its understanding is the same as morals, namely the issue of good and bad, about the issue of moral rights and obligations.[21]

Work Ethic From The Perspective Of The Qur'an And Hadith

In Islam, every Muslim should be able and have a work ethic that is in accordance with the guidance of the Qur'an and hadith, so that he becomes a professional, reliable and productive person. Islam does not ask its adherents to just work, but also asks that they work diligently and well, namely being able to complete it perfectly. To achieve diligence in work, one of the foundations is trustworthiness and sincerity and try as much as possible with the principle of doing the best and having faith and fortified by noble ethics and only hope to get the blessings of Allah SWT. for the efforts made in the world and later in the hereafter get rewarded.[22]

In working a Muslim must have an Islamic work ethic which includes:

1. **Professional.** Every work done by a Muslim must be done seriously to get the best results. Of course, to achieve professionalism must be supported by scientific, modern and sophisticated means.
2. **Diligent.** A Muslim does not just work, but also emphasises to work diligently and well, that is, to be able to complete it perfectly because it is an obligation of every Muslim.
3. **Honesty** in work is not only a demand but also an act of worship. A Muslim who is close to Allah will work well for this world and the hereafter.
4. **Trustworthiness** in work is a very noble and main action.

[20] Cihwanul Kirom, "Etos Kerja dalam Islam", (*Tawazun: Journal of Sharia Economic Law* Vol. 1 No. 1 Thn. 2018), hlm. 61.
[21] Pusat Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia (KBBI)*, (Jakarta: Balai Pustaka, 2007), hlm. 309.
[22] Yusuf Qardhawi, *Norma dan Etika Ekonomi Islam*, (Jakarta: Gema Insani Press, 1997), hlm. 164.

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5. **Creative.** The person who is the same today as yesterday is considered a loser, because there is no progress and is left behind by change. Moreover, a person who is worse today than yesterday is considered a wretch, because it means that they will be left far behind and it will be difficult to catch up. The only lucky person is the one who is better today than yesterday, meaning that there is always an increase. This is the attitude of change that is expected to always occur in every Muslim, so that he will never be left behind, he is always antisaive to change, and always ready to respond to change.[23]

In the Al-Qur'an there are quite a few verses that talk about work ethic, including in the Al-Qur'an surah Ar-Ra'd verse 11:

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ۗاِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۗوَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْۤءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ﴿١١﴾

Meaning: Indeed, Allah does not change the condition of a people until they change the condition of themselves. (Q.S. Ar-Ra'd : 11).[24]

In the verse above it is clear that Allah gives the widest possible movement to humans to carry out activities in order to change their situation. Allah as Kholiq gives legitimacy to humans as rational creatures to work as best they can to improve the standard of life both in the eyes of fellow humans and in the eyes of Allah. And if the human being is on his hands and knees then he will definitely experience difficulties in his life.[25]

If the verse is understood broadly, the meanings contained in it are, Firstly, the verse is talking about social change, not individual change. Secondly, the word qaum also indicates that this societal law does not only apply to Muslims or one particular tribe, race and religion, but it applies generally, whenever and wherever they are. Third, it is interpreted with two actors of change, namely the first actor Allah and the second actor is human. Fourthly, the changes made by Allah must be preceded by changes made by the community regarding their inner side.[26]

As other verses have correlations in Q.S. Taubah verse 105 of Allah SWT also explains work ethic as follows:

[23] Didin Hafidhuddin, *Sifat Etos Kerja Muslim*, (Jakarta: Gema Insani Press, 2000), hlm. 34.
[24] Kemenag RI, *HIJAZ: Terjemah Tafsir Perkata*, (Bandung: PT SYGMA EXAMEDIA ARKANLEEMA, 2010), hlm. 250.
[25] Budimansyah, "Etos Kerja Dalam Al-Qur'an", *Al-Dzikra* Vol. X No. 2 Thn. 2016, hlm. 129.
[26] M. Quraish Shihab, *Tafsir Al-Al-Qur'an: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), hlm. 232-233.

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وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ وَالْمُؤْمِنُوْنَۗ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ١٠٥

In Hamka's opinion, verse 105 of Surah at-Taubah is connected to Surah al-Isra' verse 84: "*Say: each person does good deeds according to his talents, but God, you know better who will be more guided on the way.*"

After connecting it with this verse, it can be seen that Allah orders humans to work according to their talents and innate qualities, that is, humans are ordered to work according to their strength and abilities. This means that humans do not need to do work that is not their job, so that their life does not end in vain. Thus, people are advised not to be lazy and spend time without any benefit. The quality of work must be improved, and always ask for Allah's guidance.[27]

As for the explanation in the hadith, the Prophet also explained that his people should always work, and not be lazy, as narrated: "From Abdullah ibn Umar said, the Prophet SAW said: people who are always in this world begging from fellow humans, So on the Day of Resurrection he will come with no flesh on his face at all"

From the hadith it is clear that Islam teaches a very high work ethic, in order to become a human being who tries and always works. In working must have a high spirit (high work ethic), so that with a high work ethic humans can be productive and produce various human needs and interests in general, self and family in particular. So that humans avoid a life of misery, destitution, and begging. In another hadith it is also explained: "Ibrahim ibn Musa has narrated to us 'Isa ibn Yunus from Tsaur from Khalid in Ma'dan from Almiqdam (may Allah be pleased with him) who said: 'No one eats anything better than the food of his own hands. And indeed the Prophet David AS ate food from his own labour'." (H.R. Bukhari).

Furthermore, in relation to work ethic, the meaning of a hadith of the Prophet PBUH narrated by Abu Hurairah ra:

[27] Hamka, *Tafsir al-Azhar*, (Jakarta: Pustaka Panjimas, 1985), Juz: 28, hlm. 39.

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

Meaning: "Abu Hurairah reported that the Messenger of Allah (peace be upon him) said that a strong believer is better and more beloved to Allah than a weak believer, but there is good in both of them. Strive for what is beneficial to you and seek help from Allah. And do not be weak. When calamity befalls you, do not say 'if only' I had done such and such, but say that it is by His power and will, for indeed the word 'if only' is an entrance to the work of the devil. (HR. Muslim).[28]

The hadith narrated by Imam Muslim explains the message of the Prophet to his people, there are several things that need to be considered, namely: First, a strong believer is better and more loved by Allah than a weak believer, the meaning of strong here is strong faith. Strong faith will encourage to carry out something that is required by Allah and carry out other deeds, whereas if someone's faith is weak it is not easy to carry out what is an obligation to Allah, especially those that are sunnah, one's faith will bring glory to him, both in this world and in the hereafter. Strong faith is always followed by doing good deeds, and will get the sweetness of faith. The strength in the hadith above can also be understood in terms of economics or wealth, a strong person who then tries so that he gets abundant property to be used as a provision for worship and doing good deeds, better than a weak believer who does not try so that his life is difficult. Secondly, the Prophet warned his ummah to utilise time, several times Allah swore by time. That means Muslims should really pay attention to time. Third, ask for Allah's help, humans only make efforts or try. To achieve something must be undertaken diligently. The Prophet recommends that after making the best use of time, do not forget to ask Allah for help through prayer, namely trying and praying earnestly to Allah. After trying then praying, the final result is left to Allah.[29]

Goals And Characteristics Of Work Ethic In Islam

Work ethic has an important role in life, especially in education. There are several objectives characteristic of work ethic in Islam, namely as follows:

[28] *Sahih Muslim*, Juz 13, 143.
[29] Abd. Wadud, *Al-Qur'an Hadits*, (Semarang: PT Karya Toha Putra, 2015), hlm. 89-90.

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a. Worship

The stability of the meaning of self-servation to Allah in the heart of every human being. Second, every beat of the conscience, every movement of the body's limbs, even every movement and activity in this life. Everything only leads to Allah sincerely.

b. Earn a living

To fulfill these needs, humans are required to earn a living, both for themselves, their wives, children, relatives and families. Therefore, in earning a living, humans are not limited to their place of birth, but can be anywhere. In fact, Allah ordered humans to seek sustenance and living in all corners of the earth.

c. The importance of social charity (sadaqah)

In Islam it is known by its name (*hablum mina Allah* and *hablum min annas*), So with the existence of a work ethic in humans, the goal is for worship and for relationships with fellow humans or sadaqah.

d. A decent life

One of the goals of the work ethic is to get a decent life or what is also called *hayyatan thayyibatan*, namely a good, happy and decent life in this world.

e. Reject evil

If the work ethic can be enforced as well as possible, the difficulties that befall individuals and society can be avoided. Work activities carried out in accordance with Islamic teachings contained in the Koran and Sunnah will eliminate all difficulties and instead foster prosperity and prosperity.[30]

The characteristics of the work ethic in Islam include the following:

a. Work is an Explanation of Aqeedah

Man is a creature who is controlled by something inner within him, not by the visible physical. He is influenced and directed by the beliefs that bind him. Religious factors are not a requirement for a person's high work ethic. This is proven by the fact that many non-religious people have a good work ethic. But religious teachings are one of the factors that can be the cause of the emergence of fundamental views and attitudes of life that cause human high work to materialise.

b. Work Based on Knowledge

The consequences of Islam as a religion of knowledge and charity (including work) require Muslims to always strive seriously for the improvement and equality of both.

[30] Fauziah Nurdin, "Pandangan Al-Qur'an Dan Hadist Terhadap Etos Kerja", *Jurnal Ilmiah Al-Mu'ashirah* Vol. 17 No. 1 Thn. 2020, hlm. 148.

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1. That the source of knowledge that underlies the Islamic work ethic is revelation and the regularity of natural law (the result of research into reason)
2. That the science of 'aqliy, as knowledge based on revelation, in Islam is considered very important and occupies a very high position alongside faith.
3. In fact, the process of acquiring 'aqli knowledge is from the regularity of natural law (*sunatullah* or the decrees of destiny which may be known objectively). This understanding strengthens faith and educates the Muslim person concerned to have a high Islamic work ethic, be scientific, proactive, highly disciplined, and so on. This is in accordance with the words of Allah SWT in the Qur'an:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌۗ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا ﴿٣٦﴾

Meaning: "And do not follow what you have no knowledge of. Indeed, hearing, sight and heart, all of them will be asked to account for." (QS. Al-Isra:36).

c. Work by imitating Divine Attributes and Following His Instructions

The speciality of people who have an Islamic work ethic is that their activities are imbued with the dynamics of aqidah and worship motivation. People with an Islamic work ethic realise that the potential that is endowed and can be associated with divine qualities is basically a mandate that must be used as well as possible responsibly in accordance with the teachings (Islam) that he believes in. Many verses of the Qur'an and the Hadiths of the Prophet instruct or teach Muslims to be active and work actively. That is, so that they actively utilise the potentials that exist within themselves, as well as utilising the sunatullah in this nature.[31]

Concept Of Islamic Education

Talking about education, we will find three important terms in education, namely *al-Tarbiyah*, *al-Ta'dib*, and *al-Ta'lim*.[32] Textually and contextually these three terms have significant differences, So we need to briefly explain these three terms. The term *al-tarbiyah* comes from the word *rabb*, which in its basic sense shows the meaning of growing, developing, nurturing, looking after, regulating and maintaining its sustainability or existence.[33] In al-Nahlwi's view, the word *tarbiyah* comes from three words, namely *rabba-yarbu* which means add, grow and develop. *Rabiya-yarbu*

[31] Thoib Nasution, "Etos Kerja dalam Perspektif Islam", *Ihtiyadh* Vol. 1 No. 1 Thn. 2017, hlm. 97-98.
[32] Ahmad Tafsir, *Ilmu Pendidikan Islam dalam Prepektif Islam*, (Bandung: Rosdakarya, 2001), hlm. 28.
[33] Al-Rasyidin dan Samsul Nizar, *Filsafat Pendidikan Islam* (Jakarta: Ciputat Press, 2005), hlm. 25-26.

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which means to be big; and *rabba yarubbu*, which means to repair, control affairs, guide and maintain.[34]

Meanwhile, in the view of Nurcholis Majid, education in Islamic terminology is called *tarbiyah*, which contains the basic meaning as growth, improvement, or making something higher. Because of its meaning of growth and development, this contains a paradigm that in every human being there are already seeds of goodness. Therefore, the teacher's job is to grow the seeds of goodness that exist in every student. Thus *tarbiyah* is a process to increase the potential that exists in each learner who resides in his soul, so as to achieve the highest quality, and the educational process is carried out over a long period of time in other words throughout time and life.[35]

While the term *ta'lim*, according to Abdul Fatah Jalal, has been used since the early period of implementation of Islamic education, and is more universal than the word *al-tarbiyah* or *al-ta'dib*. In the viewpoint of the Qur'an, for Abdul Fatah, something that has been done by the Prophet PBUH, is not only able to make Muslims able to read, but also bring Muslims towards the values of Islamic education *tazkiyatun nafs* (purification of the soul), from all forms of impurities, so that it allows it to capture the wisdom of useful lessons. So that the term *al-ta'lim* has a real meal that education is not just about external knowledge but also covers theoretical knowledge, oral recitation, knowledge and skills needed in life, and orders to carry out knowledge and guidelines for behaviour. So in the view of Abdul Fatah Jalal, that the meaning of *al-ta'lim* is broader than *al-tarbiyah*.[36]

According to An-Nahlawi, Islamic education is an individual and social arrangement that can cause a person to obey Islam and apply it perfectly in individual and social life. Islamic education is an absolute necessity to be able to practice Islam as desired by Allah.[37] Meanwhile, Musthofa Al Ghulayani explained that Islamic education is about instilling noble morals in the souls of children as they grow and watering them with the water of guidance and advice, so that morals become one of the abilities (penetrates into) his soul and then the fruit takes the form of virtue, kindness and love of working for the benefit of the homeland.[38]

The ultimate goal of Islamic education, according to Abdurrahman al-Nah Lawi, as quoted by Abdul Majid, explains that the goal of Islamic education namely purifying obedience and worship only to Allah. Therefore, the Islamic education curriculum that is prepared must be the

[34] Ahmad Tafsir, *Ilmu Pendidikan Islam Dalam Persepektif Islam*, hlm. 29.
[35] Nurcholis Majid, *Masyarakat Religius*, (Jakarta: Paramidana, 2000), hlm. 81-106.
[36] Ahmad Tafsir, *Ilmu Pendidikan Islam Dalam Persepektif Islam*, hlm. 30-31.
[37] An-Nahlawi, *Prinsip-prinsip dan Metoda Pendidikan Islam; dalam Keluarga di Sekolah dan Masyarakat*, (Bandung: Diponegoro, 1996), hlm. 41.
[38] Uhbiyati, *Ilmu Pendidikan Islam*, (Bandung: Pustaka Setia, 2005), hlm. 10.

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basis for the revival of Islam both in intellectual, experiential, physical and social aspects.[39] Naquib al-Attas stated that the ultimate goal of Islamic education is a good human being.[40] Meanwhile, Atiyyah al-Abrasyi and Munir Mursy agree with Al-Ghazali's opinion that the ultimate goal of Islamic education is human perfection (*al-kamalah al-insaniyah*).[41] Muhammad Quthub believes that the ultimate goal of Islamic education is personal human perfection or a group that is able to carry out its function as servants of Allah and His caliphs in order to build the world/nature in accordance with the concepts established by Allah.[42] Its characteristics emphasize the following principles:

- *ash-Syumuliyah* (universal) between aspects of aqidah, worship, morals and muamalah
- *at-Tawazun* (balance) between personal, community and cultural aspects
- *at-Tabayun* (clarity) functions and characteristics of various aspects of the human psyche (*qalb*, *'aql*, and *nafs*)
- *at-Tanasub* (connection) between these various aspects and do not conflict with each other
- *al-Waqi'iy* (realistic) can be implemented and not excessively
- *al-Taqaddumy* (dynamic) can accept changes according to developments in the situation and conditions of society
- *al-Kamal al-Insaniy* (human perfection), namely always prioritizing the vision and mission of achieving Muslim personal perfection.

The Significance Of Work Ethic In Islamic Education

This discussion, the author will try to analyse how the relevance and relationship of work ethic to the world of Islamic education. Based on the study at length above that work ethic is a person's skill to develop all aspects both in relation to efforts in the learning process can be realised and accounted for by educators and students. In the learning process, the status of the teacher has implications for the roles and functions that are his responsibility. Teachers have an inseparable unity of roles and functions, between the ability to educate, guide, teach, and train. The four abilities are integrative abilities that can be separated from one another. For example, a teacher who can educate, but does not have the ability to guide, teach, and train, then he is not said to be a complete teacher. Comprehensively, teachers must have all four abilities as a whole, so that students are not

[39] Abdul Majid, *Pendidikan Agama Islam Berbasis Kompetensi: Konsep dan Implementasi Kurikulum 2004*, (Bandung: Rosda Karya, 2004), hlm. 78.
[40] Mohammad Munir Mursy, *at-Tarbiyah al-Islamiyyah Usuluhawa Tatawwuruha filbilad al-Arabiyyah*, (Kairo: Alam Al-kutub, 1977), hlm. 18.
[41] Syed Mohammad Nuqaib al-Attas, *Aims and Objectives of Islamic Education*, (Jedah: King Abdul Aziz University, 1979), hlm. 1.
[42] Mohammad Quthub, *Manhaj al-Tarbiyah al-Islamiyyah*, (Kairo: Dar al-Syuruq, 1400 H), hlm. 13.

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pensive with the old saying and paradigm of the D4 learning process (come, sit, listen, and shut up). The duties, roles and functions of teachers are actually a whole. It's just that sometimes tasks and functions are aligned as a description of the role. According to Suparlan, the functions of the teacher are:

1) The role as an educator has the function of: (a) develop personality; (b) guide; (c) foster character; (d) provide direction.
2) The role as a manager has the function of "overseeing the implementation of duties and functions based on applicable laws and regulations".
3) The role as administrator has the functions of: (a) making attendance lists; (b) making assessment lists, (c) carrying out technical school administration.
4) The role of supervisor has the function of: (a) monitoring; (b) analysing; (c) providing technical guidance.
5) The role of leader has the function of overseeing the implementation of the main tasks and functions without having to rigidly follow the applicable laws and regulations.
6) The role as innovator has the function of: (a) carrying out creative activities; (b) finding new strategies, methods, ways or concepts in teaching concepts.
7) The role as a motivator has the function of: (a) providing encouragement to students to be able to study harder; (b) giving assignments to students according to the abilities and individual differences of students.
8) The role as a dynamiser has the function of: (a) providing encouragement to students by creating a conducive learning environment.
9) The role as evaluator has the function of: (a) compiling assessment instruments; (b) carrying out assessments in various forms and types of assessments; (c) assessing student work;
10) The role as facilitator has the function of providing technical assistance, direction, or guidance to students.[43]

Thus, work ethic if internalised in the context of education clearly has an important role in life. Work ethic as an effort to develop a teacher's skills in various aspects related to carrying out tasks according to the review of the studies described above. So that some experts define teachers not only as teaching, transferring knowledge. But then being able to provide examples to students, guide according to goals and be based on Islam. Some Islamic thoughts. Zakiah Derajat, defines teachers (educators) as professional educators, therefore implicitly he has volunteered himself to accept and assume part of the educational responsibilities that rest on the shoulders of parents.

[43] Lalu Mukhtar, Hully, *Profesi Keguruan*, (Yogyakarta: Kurnia Kalam Semesta, 2012), hlm. 78-79.

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Ramayulis argues that teachers (educators) are people who bear the responsibility for guiding students to become humanised human beings.[44] Zahra Idris and Lisma Jamal, say that teachers (educators) are adults who are responsible for providing guidance to students in their physical and spiritual development, in order to reach the level of maturity (able to stand alone) fulfil their duties as God's creatures, independent individual creatures and social creatures.[45] Ahmad Tafsir, defines teachers (educators) as people who are responsible for the ongoing process of growth and development of the potential of students, both cognitive potential and psychomotor potential.[46]

Challenges In Implementing Work Ethic In Contemporary Islamic Education

Despite the importance of work ethic, implementing these values in Islamic educational settings presents several challenges. One major challenge is the influence of modernity and secular education systems. In many Islamic countries, education is often shaped by global educational trends, which can sometimes conflict with traditional Islamic values. The emphasis on competition, material success, and individual achievement in modern education can undermine the collective, moral-oriented framework that Islamic education seeks to instill. This shift toward secular values poses a challenge to educators trying to integrate Islamic work ethic in their curricula.

Another challenge is the lack of resources and training for educators. Teachers may understand the importance of Islamic work ethic, but without proper training on how to model and teach these values effectively, it can be difficult for them to implement them in the classroom. In many Islamic schools or madrasahs, there may be limited professional development opportunities that focus on integrating moral education and Islamic ethics into teaching methods.

Additionally, student disengagement is another significant challenge. In today's digital age, students are often distracted by technology, including social media and online entertainment, which may reduce their focus on academic achievement and moral development. This is particularly challenging for educators striving to maintain discipline and motivation in the classroom while modeling the Islamic work ethic.

To overcome these challenges, Islamic educational institutions must focus on teacher professional development that specifically addresses how to integrate Islamic ethics into teaching practices. Training programs that highlight the importance of work ethic in education and provide teachers with strategies to model these values can significantly improve both the teaching environment and student outcomes.

[44] Zakiah Drajat, *Metodik Khusus Pendidikan Agama Islam*, (Jakarta: Bumi Askara, 2014), hlm. 73.
[45] Zahra Idris, *Belajar dan Pembelajaran*, (Surabaya: IAIN Sunan Ampel Malang, 1983), hlm. 92.
[46] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 2004), hlm. 74.

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Furthermore, schools should develop curriculum frameworks that balance academic knowledge with moral and ethical development. For instance, integrating Islamic character education into the curriculum can help students connect academic success with moral responsibility, leading to a more holistic approach to education.

Lastly, creating an environment that values discipline and responsibility is key. This can be achieved through a collaborative approach that involves not only teachers but also parents, community leaders, and students themselves. Regular workshops, seminars, and parent-teacher interactions can encourage a shared commitment to Islamic work ethic and help students internalize these values both at school and at home.

CONCLUSION

The examination of the aforementioned analysis indicates that the work ethic, as viewed through the lens of al-Qur'an and hadith, can significantly contribute to the development of individuals who are professional, dependable, and productive. Islam encourages its followers not merely to engage in work, but to do so with diligence and excellence, striving for perfection in their endeavors. In the realm of education, it has become evident that the efficacy of educational institutions and the learning experience hinges on the imperative of cultivating the practical skills of both educators and students. This indicates that the responsibilities undertaken by educators and students can be enhanced and fulfilled in alignment with the principles established by Allah SWT. The examination of the Qur'an and hadith compels individuals to engage in the cultivation of work skills, foster positive work attitudes, lead a virtuous life, serve as exemplars, and enhance the professionalism of educators, particularly within the realm of Islamic education.

To effectively integrate Islamic work ethic in education, educational institutions must prioritize teacher professional development, focusing on the application of moral education in teaching practices. Additionally, curricula should be revised to incorporate ethical values alongside academic subjects, while creating supportive environments that recognize and reward student discipline and effort. Engaging parents and communities in this process will further reinforce these values outside the classroom. By addressing these challenges, Islamic educational institutions can successfully cultivate students' ethical character and academic success, ensuring that work ethic remains a foundational element in developing responsible, contributing members of society.

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