



## Analysis of the Concept of Work Productivity in Islamic Economic Perspective

Nur Ifna<sup>1\*</sup>, Nuringsih<sup>2</sup>, Jamaluddin<sup>1</sup>

<sup>1</sup> Universitas Cokroaminoto Makassar, Indonesia

<sup>2</sup> Universitas Muhammadiyah Pare-Pare, Indonesia

✉ [jamaluddin@ucm-si.ac.id](mailto:jamaluddin@ucm-si.ac.id)\*

### Abstract

One important element of the economy that received great attention from various economic systems, including the Islamic economic system, was the world of work. Work is the main driver of economic activity both micro and macro which is a means for every human being to be able to survive. The purpose of writing is (1) knowing the concept of work or productivity in Islam, (2) knowing the purpose of working in Islamic economics, and (3) knowing work ethics in Islamic economics. The method used in writing this journal is based on qualitative writing using the Literature Review approach. The results and conclusions obtained by work are a way to meet human needs both physical, psychological, and social needs. In addition, work is an activity that has the social support and individual itself. Humans are required to try, not waiting because God does not lower property, science and technology and power from heaven but humans must try themselves. Humans must realize how important economic independence is for every Muslim. Independence or uninvesting for the mercy of others contains risks, that Muslims are required to work hard. And the condition is to understand the basic concepts that work is worship. With this understanding, a high work ethic will be built

**Keywords:** Islamic Economy, Work Productivity, Islamic Economic

### ARTICLE INFO

*Article history:*

Received

July 29, 2023

Revised

November 02,  
2023

Accepted

December 18,  
2023

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-7077

<https://www.attractivejournal.com/index.php/bce/>

<https://creativecommons.org/licenses/by-sa/4.0/>



### INTRODUCTION

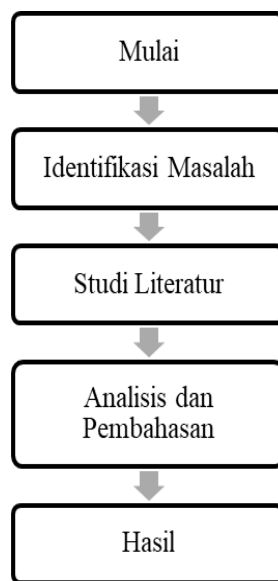
One important element of the economy that receives great attention from various economic systems, including the Islamic economic system, is the world of work. Work is the main driver of economic activity both micro and macro, which is a means for every human being to survive (Eef Saefullah et al., 2015). A person's work spirit and skills will also determine his level of welfare (hayyatan thayyibah). In addition, working will affirm the nature and dignity of humanity before God because it is sunnatullah.

Production activities are the link to consumption and distribution. Without production, economic activity will stop, and vice versa. To produce goods and services, production activities involve many production factors. The production function describes the relationship between the amount of input and output that can be produced in a certain period of time (Metwally et al., 1995).

Therefore, 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 in order to realize the common good. Work is the command of Allah swt and the sunnah of the Prophet saw. So that all forms of unemployment, including begging is a reprehensible act. Thus, working in the Islamic economic system is a must for every Muslim as a shara` obligation and is seen as a form of worship for those who do it (Karim et al., 2007).

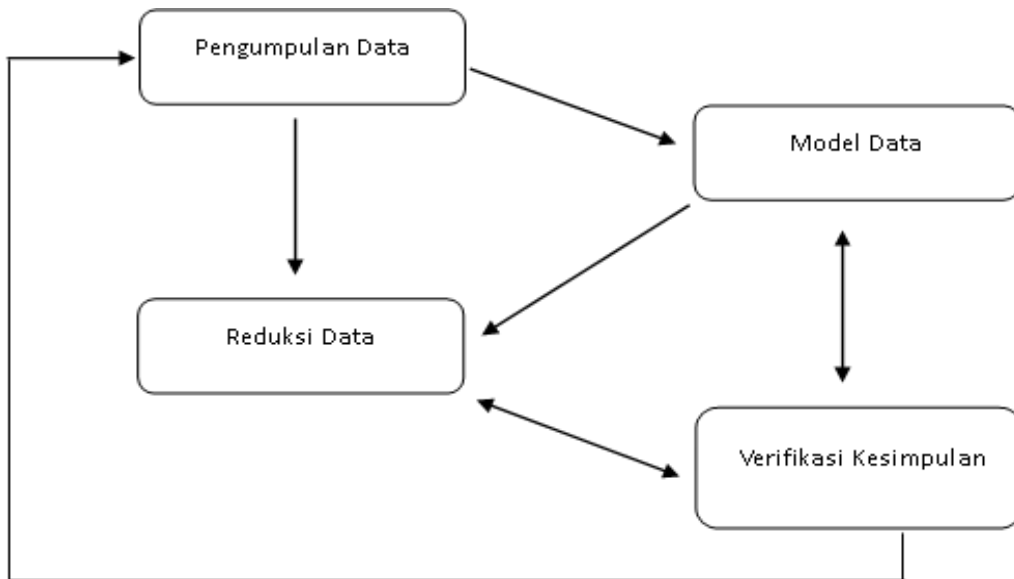
## METHOD

The method used in writing this journal is based on qualitative writing using a literature review approach. The writing technique is based on qualitative data. However, if in the writing there are various forms of data that are quantitative or related to numbers and values, then this will certainly be mentioned in this journal writing. The following is Figure 1 which describes the researcher's framework, namely:



Gambar 1. Kerangka Berfikir Penelitian  
Sumber: (Rumetna, 2018).

Data collection techniques through primary and secondary data. Secondary data collection is obtained from literature studies conducted sourced from Google Scholar search, Researchgate, and Google databases. After the data is obtained, the data analysis technique is presented in Figure 2 below.



Gambar 2. Teknik Analisis Data

Sumber: Miles & Huberman (1992) dalam (Diyati & Muhyadi, 2019)

## RESULT AND DISCUSSION

### The Concept of Work in Islam

The Quran uses several terms that mean work: 'amal (work), kasb (income), sakhkhara (to hire or use), ajr (wage or reward), ibtighā'a fadl Allah (seeking Allah's favor) (Al-Faruqi, 1995). According to Yusuf Qardhawi, work is any maximum effort made by humans, either through gestures or intellect to increase wealth, whether done individually or collectively, either for themselves or for others (Qardhawi, 1996).

Production is the process of finding, allocating and processing resources into output in order to increase mashlahah for humans. Production also includes aspects of the purpose of the activity of producing output as well as the characteristics inherent in the process and results (Qardhawi, 1996). Therefore, workers can be grouped into two, typical workers and musytarak. A typical worker (permanent worker) is someone who works for one employer for a certain period of time and may not work for another party. While musytarak workers (casual workers) are people who work for several employers and are free to work with anyone (Al-Zuhaily, tt).

Meanwhile, according to Hasibuan, productivity is the ratio between results (output) and input (input). If productivity rises it is only possible by increasing efficiency (time, materials, energy) and work systems, production techniques and improving the skills of the workforce (Hasibuan et al., 2003).

The term work (productivity) in Islam does not merely refer to seeking sustenance to support themselves and their families by spending time day and night, from morning to evening, continuously tirelessly, but work includes all forms of practice or work that has elements of goodness and blessings for themselves, their families and surrounding communities and countries. In other words, people who work are those who contribute their souls and energy for the good of themselves, their families, their communities and their country without being a burden to others (Walian, 2013).

Through work, humans declare their existence in social life. Work is basically a fundamental reality for humans and therefore a nature that is always carried in every level of human development, because with work humans can carry out the economic development of society and at the same time as a mirror of the implementation of religious orders (Asy'arie, 1997). By providing various conveniences of life and ways to get sustenance on this earth full of all favors as in His word in QS al-Mulk / 67: 15.

The Quranic verses about work call on Muslims to be active in working and earning in order to be able to achieve prosperity, meet the needs of themselves and their families, and society. Work is the nature of life, whether it is spiritual, intellectual, physical, biological, or individual and social life in various fields. Therefore, working and trying is an absolute thing for humans to fulfill their needs and Islam considers it as a kind of worship that is rewarded by not determining the type of work and effort that is declared more important than others (Walian, 2013).

In addition, work is a fitrah and at the same time human identity, so that work based on the principles of tawhid not only shows the fitrah of a Muslim, but at the same time elevates his dignity as a hambah Allah who manages all of nature as a form of his way of being grateful for the enjoyment that Allah has given him (Tasmara, 1995).

Work is also one of the causes or means of shar'i to own property individually. It is clear that the Islamic commitment strongly emphasizes the necessity of working for humans on earth in order to seek sustenance given by Allah so that humans in the context of carrying out their function as caliphs on earth to worship Allah (Muslich, 2004). as illustrated in the words of the Prophet Muhammad: "Whoever feels tired at night because of working with his hands, then that night he gets Allah's forgiveness" (Mursi, 2007).

### **The Purpose of Work in Islamic Economics**

Working for Muslims is certainly not only based on worldly goals. More than that, work is for worship. Work will give results. It is these results that allow us to eat, dress, live in a house, provide for the family, and carry out other forms of worship properly (AlKindi, 1997).

In the concept of conventional (capitalist) economics, work is intended to obtain maximum profit, in contrast to the purpose of work in Islam which aims to provide maximum Mashlahah for self and others. Although in Islamic economics the main goal is to maximize mashlahah, earning profits is not prohibited as long as it is within the framework of Islamic goals and laws. More specifically, the purpose of production activities is to increase kemashlahatan which can be realized in various forms including: (1) Fulfillment of individual and family needs; (2) Finding the needs of society in general; (3) Preparing supplies of goods / services in the future; (4) Fulfillment of means for social activities and worship to Allah.

The first objective of production is very clear, namely the fulfillment of the means of individual and family human needs. This will have at least two implications. First, workers will produce goods and services that are a necessity although not necessarily a desire. The goods and services produced must have real benefits for Islamic life. Second, the quantity of production will not be excessive, but only to the extent of reasonable needs. Excessive production of goods and services not only leads to misallocation of economic resources and waste, but also causes rapid depletion of these economic resources.

Although production only provides the means of human needs, it does not mean that producers are simply reactive to consumer needs. Producers must be proactive, creative and innovative in finding various goods and services that are needed by humans. This proactive attitude must also be forward-looking, in the sense that: first, producing goods and services that are beneficial for future life; second, realizing that economic resources, whether natural resources or non-natural resources, are not only intended for humans living now, but also for future generations.

This future orientation will encourage producers to continuously conduct research and development to find various types of needs, applied technology, and various other standards that are in accordance with future demands. Efficiency will also naturally be developed, because this is how the continuity and sustainability of development will be maintained. Islamic teachings also provide a strong warning against human behavior that

likes to create damage and destruction, including environmental damage, in the pursuit of satisfaction.

The last objective is to fulfill the means for social activities and worship of Allah. This is actually the most original purpose of production from Islamic teachings. In other words, the purpose of production is to obtain blessings, which are not necessarily physically felt by the entrepreneur himself.

### **Work Ethics in Islamic Economics**

#### **Work sincerely for the sake of Allah**

This is the most important foundation for a person who works. This means that when working, the main intention is because of Allah SWT. He realizes that work is an obligation from Allah that every servant must do. He understands that providing for himself and his family is an obligation from Allah. He also knows that only by working can he fulfill other Islamic obligations, such as zakat, infaq and shodaqah. So he always starts his work activities with the remembrance of Allah.

#### **Avoiding Shubhat**

In working sometimes a person is faced with the existence of syubhat or something that is doubtful and vague between halal and forbidden. Such as elements of gifts from outside parties, which there are indications of a certain interest. Or such as working with parties who are generally known to be corrupt or violating the sharia. And this kind of shubhat can come from internal or external sources. Therefore, we are asked to be careful in this syubhatan. In a hadith the Prophet Muhammad SAW said,

Meaning:

"Halal is clear and haram is clear, and between the two there are things that are syubhat. So whoever falls into a matter that is doubtful, then he falls into what is forbidden..." (HR Muslim)

#### **Honest and Trustworthy**

Another ethic of work in Islam is honesty and trustworthiness. Because in essence the work he does is a mandate, both worldly from his superiors or business owners, and worldly from Allah SWT who will be held accountable for the work he does. The implementation of honesty and trustworthiness in work includes not taking something that is not his right, not cheating, being objective in assessing, and so on. Rasulullah SAW gave a promise for people who are honest and trustworthy will enter heaven with the shiddiqin and shuhada'. In the hadith narrated by Imam Turmudzi: From Abu Said Al-Khudri ra, he said that the Messenger of Allah SAW said, "An honest and trustworthy businessman (anamah) will be with the prophets, shiddiqin and martyrs" (Katsir, 2009).

#### **Bekerja Secara Professional**

Complementing hard work and professionalism is the practice of being and behaving like the Prophet, namely siddiq, fathonah, amanah and tabligh so that we are given salvation in this world and the hereafter. The nature of siddiq is trustworthy and honest. The nature of fathonah is to be smart. The nature of trust is to carry out the tasks assigned and tabligh is able to communicate well.

In principle, the activities of a Muslim are carried out to seek falah (happiness), as well as production is carried out to provide goods and services for the falah. The application of the above ethics in work activities will not only bring profit to oneself but also bring blessings. The combination of profits and blessings obtained by the workers is a mashlahah that will contribute to the achievement of falah. In this way, a worker will obtain ultimate happiness, namely glory not only in the world but also in the hereafter (P3EI).

## CONCLUSION

Work is a way to fulfill human needs, including physical, psychological and social needs. In addition, work is an activity that receives social and individual support. Humans are obliged to try, not wait because Allah does not send down property, science and technology and power from the sky but humans must work on their own. Humans must realize how important economic independence is for every Muslim. This independence or non-dependence on the mercy of others carries the risk that Muslims are obliged to work hard. And the requirement is to understand the basic concept that work is an act of worship. With this understanding, a high work ethic will be built. The purpose of work according to Islam is twofold: to fulfill one's own and family needs, and to fulfill worship and social interests. Islam upholds the value of work, but Islam also gives rewards in choosing the type of work that is halal and haram.

## REFERENCES

- Al-Faruqi dkk. (1995). *Islamizations of Economics, Disertasi* (USA: The International Institute of Islamic Thought).
- Alkindi, Ali-Sumanto. (1997). *Bekerja Sebagai Ibadah: Konsep Memberantas Kemiskinan, Kebodohan dan Keterbelakangan Umat*. Solo: CV. Aneka.
- Asy'arie, Musa. (1997). *Islam: Etos Kerja dan Pemberdayaan Ekonomi Umat*. Cet.1: Yogyakarta: LESFI.
- Al-Dzuhaily, Wahbah. (t.t). *al-Fiqhu al-Islāmī wa Adillatuhu* (Bairut: Dārul al-Fikri al-Mu'āshiru).
- Al-Jarhi, M. (2021). Economic Analysis: An Islamic Perspective. *Asbu Yaymlan, TKBBY Yaymlan*.
- Al Haq, M. A., Abdul Ghani, A., & Ahmad, N. H. (2016). Islamic prayer, spirituality and productivity: an exploratory conceptual analysis. *Al-Iqtishad: Journal of Islamic Economics*, 8(2), 271-286.
- Anoraga, B., & Prasetyo, A. (2015). Motivasi Kerja Islam dan Etos Kerja Islam Karyawan Bank Jatim Syariah Cabang Surabaya. *Jurnal Ekonomi Syariah Teori dan Terapan*, 2(7).
- Annam, R. (2015). Etos kerja dan produktivitas kerja dalam upaya menjawab permasalahan ekonomi islam (perilaku mendapatkan uang/harta). *Al-MASHARIF: Jurnal Ilmu Ekonomi dan Keislaman*, 3(2), 36-54.
- Askari, H., Iqbal, Z., & Mirakhor, A. (2014). *Introduction to Islamic economics: Theory and application*. John Wiley & Sons.
- Asutay, M. (2007). A political economy approach to Islamic economics: Systemic understanding for an alternative economic system. *Kyoto bulletin of Islamic area studies*, 1(2), 3-18.
- Choudhury, M. A. (1999). The structure of Islamic economics: a comparative perspective on markets, ethics and economics. *Consumption, Markets and Culture*, 3(1), 61-97.
- Daris, L., Jamaluddin, J., Sinrang, A. D. B., & Ambokari, Y. A. (2023). Income analysis of hand line fishermen in Banawa Village, South Yapen District, Yapen Islands Regency, Papua Province. *Akuatikisile: Jurnal Akuakultur, Pesisir dan Pulau-Pulau Kecil*, 7(2), 107-112.
- Diyati, H., & Muhyadi, M. (2019). Peran Kepemimpinan Kepala Sekolah Dalam Pengembangan Budaya Sekolah Di SDN Kwayuhan, Kecamatan Minggir, Sleman. *Jurnal Akuntabilitas Manajemen Pendidikan*, 2(1), 28-43.
- Fadila, N., Fitra, M., Annisa, N. H., Ramadina, W., & Jamaluddin, J. (2023). Kontribusi Tokoh Pemikir Ekonomi Islam Di Era Kontemporer. *El-Fata: Journal of Sharia Economics and Islamic Education*, 2(1), 29-38.
- Ibn Kathir. (2009). *Tafsir al-Quran al-Azim*. Riyadh: Dar Tibbah Li Nashr wa Tauzi'.

- Ibrahim, A. (2018, April). Islamic Work Ethics and Economic Development in Islamic Countries: Bridging Between Theory and Reality. In *International Conference of Moslem Society* (Vol. 2, pp. 43-50).
- Jamaluddin, J. (2023). Implementasi Khiyar Majelis Dalam Akad Transaksi Jual Beli Perspektif Ekonomi Syariah. *El-Fata: Journal of Sharia Economics and Islamic Education*, 2(2), 216-228.
- Jamaluddin, J. Implementasi Syariah Enterprise Theory (SET) dalam Perusahaan Manufaktur. *Jurnal Ilmu Ekonomi dan Bisnis Islam*, 3(2), 136-147.
- Karim, Adiwarman. (2007). *Ekonomi Mikro Islami* (Jakarta: PT Raja Grafindo Persada).
- Kasim, S., Octaviani, W., & Lukman, H. (2022). Rekonstruksi Etika Bisnis Islami dalam Perspektif Al-Qur'an. *El-Fata: Journal of Sharia Economics and Islamic Education*, 1(1), 63-73.
- Kementerian Agama RI. (2015). *Al-Qur'an dan Terjemahnya*. Yogyakarta: Dar al-Fikr.
- Metwally. (1995). *Teori dan Model Ekonomi Islam*. Jakarta : PT. Bangkit Daya Insana, 1995.
- Muslich. (2004). *Etika Bisnis Islami: Landasan Filosofis, Normatif dan Substansi Implementasi*. Yogyakarta: Ekonisia.
- Melayu, Hasibuan. (2003). *Manajemen Sumber Daya Manusia* (Jakarta :PT Haji Masaung.
- Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI). (2009). *Ekonomi Islam* (Jakarta: Rajawali Pers.
- Qardhawi, Yusuf. (1996). *Konsepsi Islam dalam Mengentasi Kemiskinan*, terj. Umar Fanany. Surabaya: PT. Bina Ilmu.
- Rumetna, M. S. (2018). Pemanfaatan cloud computing pada dunia bisnis: studi literatur. *Jurnal Teknologi Informasi dan Ilmu Komputer (JTIIK)*, 5(3), 305-314.
- Rosyada, D., Mufraini, M. A., Suherlan, A., Harmadi, H., & Supriyono, S. (2018). Promoting Islamic values to encourage labour performance and productivity: Evidence from some Indonesian industries. *International Journal of Business and Society*, 19(S4), 591-604.
- Rusydiana, A. S., Marlina, L., & Rani, L. N. (2019). Malmquist productivity index on islamic economics and finance research. *Journal of Economics and Business Shirkah*, 4(1), 99-131.
- Saefullah, Eef. (2015). "Bekerja dalam Perspektif Ekonomi Islam", Makalah Presentasi (Cirebon: IAIN Syiek Nurjati Cirebon).
- Sahib, M., Anugrah, M. F., & Syam, N. (2022). Implementasi Etika Ekonomi Islam Dalam Kegiatan Produksi, Distribusi Dan Konsumsi. *El-Fata: Journal of Sharia Economics and Islamic Education*, 1(1), 16-27.
- Sohari, S. (2013). Etos kerja dalam perspektif Islam. *Islamiconomic: Jurnal Ekonomi Islam*, 4(2).
- Tasmara, Toto. (1995). *Etos Kerja Pribadi Muslim*, (Cet. Ke-2; Jakarta: Dana Bhakti Wakaf.
- Walian, Armansyah. (2013). "Konsep Islam tentang Kerja" *An-Nisa*, 8(1). 64.

---

**Copyright Holder :**

© Nur Ifna, et al.,(2023).

**First Publication Right :**

© Bulletin of Community Engagement

**This article is under:**

CC BY SA