

PRINCIPLES OF SHARIA WORK ETHIC IN REALIZING AN ETHICAL AND SUSTAINABLE ORGANIZATION

Nurul Arifa Aulia¹, Misbahuddin², Muhammad Nur Taufiq Sunusi³

^{1,2,3}Alauddin State Islamic University of Makassar

aulianurularifa@gmail.com , misbahuddin@uin-alauddin.ac.id , nurtaufiq066@gmail.com

Abstract

This research discusses the principles of the sharia work ethic in realizing an ethical and sustainable organization. In Islam, hard work is not only to achieve material success, but also as an act of worship to Allah swt. and as a responsibility towards Allah swt. Therefore, organizations that want to realize the sharia work ethic must ensure that the work done is halal, sincere, and to meet the needs of the family. This research aims to explore and analyze the principles of Sharia work ethic that are relevant to the creation of an ethical and sustainable organization. This research uses descriptive qualitative research methods through a library research approach. This research shows that the principles of sharia work ethic have an important role in creating an ethical and sustainable organization.

Keyword: Sharia Work Ethic, Organization, Principles

Abstrak

Penelitian ini membahas prinsip-prinsip etos kerja syariah dalam mewujudkan organisasi yang etis dan berkelanjutan. Dalam Islam, kerja keras bukan hanya untuk mencapai kesuksesan materi, tetapi juga sebagai ibadah kepada Allah swt. dan sebagai tanggung jawab kepada Allah swt. Oleh karena itu, organisasi yang ingin mewujudkan etos kerja syariah harus memastikan bahwa pekerjaan yang dilakukan halal, ikhlas, dan memenuhi kebutuhan keluarga. Penelitian ini bertujuan untuk mengeksplorasi dan menganalisis prinsip-prinsip etos kerja Syariah yang relevan dengan terciptanya organisasi yang beretika dan berkelanjutan. Penelitian ini menggunakan metode penelitian kualitatif deskriptif melalui *pendekatan penelitian kepustakaan*. Penelitian ini menunjukkan bahwa prinsip-prinsip etos kerja syariah memiliki peran penting dalam mewujudkan organisasi yang beretika dan berkelanjutan.

Kata Kunci: Etos Kerja Syariah, Organisasi, Prinsip

Introduction

In the era of globalization that continues to grow, more and more organizations are starting to consider the application of sharia economic principles in their operations. These principles not only cover financial aspects, but also include the ethical and moral values that underlie all economic activities. In the midst of rapid changes in the business world, sharia economic law offers a strong framework for creating an ethical, fair, and sustainable work environment¹

¹ Rezki Akbar Norrahman, "The Role of Fintech in the Transformation of the Islamic Financial Sector," *JIBEMA: Journal of Business, Economics, Management, and Accounting Sciences* 1, no. 2 (2023): 101–126.

Islam attaches great importance to work, considering it as an obligation that has the same level of merit as worship. Working for oneself, providing for one's family, or contributing to society is considered more commendable in God's eyes than those who prioritize worship over work. Man needs an ethos, a set of principles and values, as well as a code of ethics and rationality in his work, which distinguishes him from animals that work only on instinct, without an ethical or normative framework. The Islamic work ethic, which is rooted in the Quran, sunnah, and ijihad, seeks to ensure the success of one's work and provide blessings to the individual and his environment. If one does work without a strong work ethic and moral principles, the quality of human work will deteriorate to the basic level of animality. Therefore, it is very important to have a strong work ethic in order to show good work behavior, especially within the framework of an Islamic work ethic that produces good work results.²

In the context of the principle of work ethic for change, the application of sharia economic law can be a solid foundation to face the challenges of change with integrity and courage. Principles such as transparency, social responsibility, and the avoidance of usury and speculation are important foundations in creating a values-oriented work culture. In addition, the principle of social responsibility in the sharia economy requires companies to pay attention to the welfare of employees, the surrounding community, and the environment. This is in line with the global trend towards sustainable and socially responsible business.³

Increasing work productivity can not only be seen from a technical point of view but also from a behavioral point of view. A strong work ethic, which includes values such as discipline, responsibility, and commitment, is essential for driving productivity. In the sharia economy, this work ethic is seen as an integral part of worship and moral responsibility. Every individual is expected to work with good intentions, aiming to provide benefits not only for himself but also for the wider community. This creates a strong intrinsic motivation and a greater sense of responsibility towards their work.⁴

² Muh Said HM, "Ibn Hazm's Economic Fiqh Thoughts on Labor Welfare," *IQTISHADIA Journal of Sharia Economics & Banking* 3, no. 2 (2016): 199–234.

³ Armanu Thoyib et al., *Muslim Entrepreneurs: The Strengths, Challenges, and Sustainability of Business* (Universitas Brawijaya Press, 2023).

⁴ Arif Setiawan and Dyah Sawitri, "The Influence of Organizational Power and Work Ethic on Job Satisfaction Has an Impact on the Performance of Educators at the KODIKLATAD Polytechnic," *Arthavidya Journal of Economic Sciences* 21, no. 2 (2019): 135–149.

In addition, research shows that organizations that implement ethical values in their operations tend to be more successful in the long run. This is because they build a good reputation, attract committed employees, and create strong relationships with their stakeholders. In this regard, the principles of sharia economics offer a comprehensive framework for building organizations that are not only profit-oriented but also oriented towards human values and sustainability.⁵

Thus, the application of sharia work ethic principles in an organization can provide many benefits, ranging from increasing productivity to creating a more ethical and sustainable work environment. This is a challenge as well as an opportunity for organizations in this era of globalization to adopt sharia values and apply them in their daily operations. By integrating these principles, organizations can create a strong foundation for sustainable growth and long-term success. This research aims to explore and analyze the principles of Sharia work ethic that are relevant to the creation of an ethical and sustainable organization.

Research Methodology

This study uses a qualitative research methodology, especially using a literature research strategy. Data collection strategies are used to obtain primary and secondary data. Primary data consists of literature that is directly relevant to the research problem. Secondary data includes other sources of information, such as articles, journals, and scientific studies, which are obtained to complement existing literature data. This study examines the current literature on Islamic corporate theory and compares it to the dominant business framework. This study is an extensive literature review in which the researcher thoroughly examines all relevant materials and sources related to the research subject.⁶

Research Results and Discussion

1. Definition of Sharia Work Ethic

Ethos is a word in Greek that can mean character, character, or attitude. In this regard, Toto Tasmara explained that the word ethics, or etiquette, comes from this word. The Greek term ethos (ethos) denotes attitudes, personalities, dispositions,

⁵ Didi Sunardi, "Islamic Work Ethic," *JISI: Journal of Industrial System Integration* 1, no. 1 (2014).

⁶ M Zed, *Literature Research Methods* (Yayasan Pustaka Obor Indonesia, 2008), <https://books.google.co.id/books?id=zG9sDAAAQBAJ>.

and character. A person's ethos is shaped by values, habits, and cultural influences. Ethics, also known by the word ethics from the word ethos, refers to a strong will to act in a better, more ideal, and avoidant way of causing harm. The branch of philosophy known as ethics, or ethos, discusses a person's morality, values, and conventions in a thorough and logical way. Ethos is a branch of philosophy that places great emphasis on the use of a critical eye when observing and assessing values and conventions. Thus, every task that a person performs is intended to minimize or even completely eliminate the shortcomings in the work output. The term "ihsan" in Islam refers to this mindset. morals and issues that will arise in relation to moral standards and values themselves.⁷

Work ethic is the perspective and attitude of a country or society towards work. Work ethic will be strong if one believes that work is a noble endeavor and approaches life with that perspective. On the other hand, a low work ethic will arise if one views work as something that is not valuable to human life, especially if there is no perspective or attitude at all about work.⁸

This explanation shows that there is a relationship between a person's psychological value and work ethic. Therefore, a Muslim needs to fill it with good habits so that he can represent his character as a Muslim and give very good and perfect results. Islamic work ethics are characterized by a mindset that gives rise to a deep belief that one's work serves as a means of self-improvement and the expression of humanity, as well as a manifestation of good deeds, and thus, has a very high religious significance.

Aqidah The divine values that guide a Muslim's work ethic are known as Islamic work ethic. The creed of monotheism, which is based on the idea that there is only one god, represents divine principles in a socially conscious and self-centered way. a mindset that works hard to fulfill one's religious obligations in addition to trying to find a mouthful of rice. a mindset that sees everything on a spiritual and material level. The mindset that sees the diversity of life in this world basically comes from one reality.⁹

⁷ Sunardi, "Islamic Work Ethic."

⁸ Cihwanul Kirom, "Work Ethic in Islam," *Tawazun: Journal of Sharia Economic Law* 1, no. 1 (2018): 57–72.

⁹ Nani Machendrawaty and Agus Ahmad Safei, *Islamic Community Development* (PT Remaja Rosdakarya Offset–Bandung, 2001).

From an Islamic point of view, work ethic refers to the manifestation of the Islamic belief system or belief system regarding work. The principles of revelation and reason combine to form this belief, which allows the development of an Islamic paradigm on work ethics.

2. Characteristics of Shariah Work Ethic

Appreciation of the Islamic work ethic will be seen in attitudes and behaviors, which include:¹⁰

a. Tendency towards time

Time is an asset of Allah swt. to be utilized by filling it with meaning and benefits so as not to lose. Allah swt. said in QS. Al-Insyirah verse 7 Allah swt. Said:

فَإِذَا فَرَغْتَ فَانصَبْ

Translation:

"When you are done (with one virtue), keep working hard (for another)"

In this verse we see how seriously the Islamic religion demands to use time efficiently and not waste it. So for a Muslim, time is a valuable asset that must be taken seriously. There is no other net in responding to time, but using it for charity and not letting it pass by without meaning and in vain.

b. Sincere and Professional

A Muslim individual who has a strong sense of ethics in his professional life diligently and earnestly fulfills his responsibility solely to complete the task given, without any ulterior motives. Viewing duties as a necessity that must be carried out as well as possible because of its selfless nature. The only greater incentive that exists is the interest of one's own conscience. The reward provided was an incidental consequence of his unwavering dedication.

In Islam, work has a purpose that is more than just worldly affairs. It includes a broader perspective that includes the afterlife and the desire to reach heaven. Therefore, the benchmark for achieving success in one's job is not simply financial prosperity and social standing, as sought by non-religious individuals, but also prioritizing the use of the benefits derived from work ethically and

¹⁰ Aisyah binti Nur, "Work Ethic in Islam," *Amal: Journal of Sharia Economics* 1, no. 01 (2019).

virtuously, such as wealth and position. This includes distancing ourselves from unethical behavior, complying with applicable norms, and striving to achieve the pleasure of Allah swt.

c. Honest

For a Muslim, honesty is a righteous deed that makes him dependent and addicted. One of the sayings of the Prophet Muhammad PBUH regarding honesty is as follows: "Stay away from lies because lies will lead to sin and sin will lead you to hell. Get used to telling the truth, for honesty will bring you to goodness and take you to heaven."

Working honestly can be defined as diligently pursuing a goal without engaging in lies, maintaining integrity by refraining from betrayal, and demonstrating trustworthiness in words and deeds. Given that every task must be carefully recorded, it is imperative that we strive to work diligently and with integrity. Integrity and a tendency to be honest are attributes that Muslim business owners should cultivate and apply to make a profit and resist the temptation to over-promote their products or services during periods of high demand.¹¹

d. Working as a form of Serving

Engaging in ministry work means putting forth efforts to meet the needs of others. Work can be seen as a type of service, which is specifically aimed at achieving customer happiness. To begin serving, we must first realize the importance of our work and approach it with sincere intention in the context of worship to God. Second, we must understand the wants and needs of those we serve in order to meet their expectations effectively. Finally, it is crucial to assess whether our consumers are satisfied with the services we offer. If consumers are not satisfied, then it is our obligation to improve our operational methods to ensure consumer satisfaction. Furthermore, when we offer services and help others. Offering services means doing a good job.¹²

e. *Istiqomah*

¹¹ Amirul Syah, *Islamic Work Ethic and Leadership* (CV. AZKA PUSTAKA, 2021).

¹² Nurfitri Hidayanti, Busaini Busaini, and Moh Huzaini, "Islamic Work Ethic and Employee Welfare at Pt. Adira Dinamika Multi Finance Syariah," *JEBI (Journal of Islamic Economics and Business)* 2, no. 2 (2017): 159–174.

Assertiveness is the ability to remain steadfast, uncompromising, and dedicated to upholding ideals and obligations even in the midst of danger, pressure, or temptation. Istiqomah refers to individuals who show unwavering commitment and resist the temptation to change the direction of their actions. A study revealed that individuals who demonstrated the ability to handle stressful situations effectively and showed tenacity, perceived stress as a fun challenge rather than as a burden, showed more resilience, adaptability, and effectiveness in overcoming obstacles.

f. Self-control

Discipline is proof of human commitment. Through dedication, a person develops a sense of self-discipline, resilience, and wisdom when faced with various circumstances. Discipline can be achieved with sustainable practices and become habits. Habits are repetitive behaviors that individuals perform on a regular basis without causing any meaningful tension while working. Starting and carrying out tasks in accordance with the goals and objectives that have been set.

g. Challenges faced with a big soul

The work culture of Muslims is determined by their willingness to accept the impact of their choices. Humans have the freedom to choose because they are accountable to God. Hope can be achieved with diligent and earnest effort, although there are sometimes inconveniences. Difficulties, pains, difficulties, offer the opportunity to exert greater effort.

h. Confident

Self-confidence is usually characterized by a tendency and ability to engage in debates, regulate emotions, and be independent. This condition encourages the development of assertiveness and confidence to take action, resulting in actions that have a positive impact on oneself and the surrounding environment.

i. Have creativity

A person who has creativity will consistently use new approaches and innovative concepts to achieve optimal results within the right time frame. Therefore, this will reduce the costs that must be incurred. Goldman defines human creativity as a strong drive to achieve, a tendency to take initiative, and an optimistic mindset.

j. Responsible

Responsibility and mandate are synonymous. Amanah comes from the term "*ammun*," which indicates a state of peace and tranquility. This word is the antithesis of "worry, worry, and fear". Responsibility is a commitment to take action and accept the results of decisions or tasks performed carefully, leading to success. Mandate refers to the responsibility or task that must be carried out. When Amanah is implemented, a person will feel safe because they are free from the burden of work. Work is a form of devotion that leads to admirable recognition. Trust can be demonstrated by consistently reinforcing the idea of maintaining a harmonious and well-rounded lifestyle. Therefore, it ensures balance and provides the necessary benefits by the environment.

k. Pleasant Service

Providing service in a pleasant way, infused with a genuine sense of affection, has a profound effect on those who receive it. This situation brings joy to the individual who provides help and who receives it. Service is the embodiment of concern and appreciation for others. Providing excellent service is a strategic investment that generates long-term profits in terms of progress and profitability. By imitating the Prophet, every individual Muslim should feel deep pride in his service. For him, serving is a calling and a fundamental aspect of Muslim identity.¹³

l. Maintaining dignity

To achieve a high level of dignity, it is very important to demonstrate professionalism. It is important to consider other perspectives, such as self-concept, self-image, and self-esteem. The focal point of a person's existence is an integral component of their self-perception. Self-image refers to a combination of self-esteem, self-perception, and the desired signals and roles of others. Self-esteem is defined as the act of evaluating a person's entire existence, fostering self-love, fostering creativity, and aspiring to become a leader or employee. A person's self-perception significantly influences his approach to all aspects of his existence. He shows a strong sense of self-worth when he strives to promote the importance of merit. He lived a passionate life as a loving individual who was missed for his reputation for consistently offering help to others.

¹³ Ade Syarif Maulana, "The Influence of Service Quality and Price on Customer Satisfaction of PT. TOI," *Journal of Economics of Esa Unggul University* 7, no. 2 (2016): 78663.

m. Leadership Values

The essence of leadership lies in efforts to mobilize and influence oneself and others, as well as being a role model for others. When one makes a decision, the outcome is determined by a predetermined destiny given by a higher power.

Leadership is a person's capacity to actively participate and effectively influence others and their environment. Leaders have strong and distinctive personality traits. Belief in the value of constructive criticism is inherent in effective leadership. Integrity in a leader refers to their unwavering belief in monotheism, which instills in individuals the ability to be decisive in the face of challenges, even in small situations. Belief in the truth does not depend on the consensus of the majority.

n. Have an entrepreneurial spirit

An entrepreneur's talent includes a strong sense of entrepreneurship. These individuals have the awareness and capacity to understand the phenomena around them in order to contribute more effectively. Self-reflection and an inspiring attitude in an effort to generate sincere and pragmatic expectations.

o. Motivation of a *traveler*

The work ethic for Muslims is characterized by a strong tendency towards exploration and travel. The essence of curiosity, inquiry, gaining knowledge, and gaining insight from every experience that occurs. The tough disposition of a *musyafir* fosters human autonomy, adaptability, attention, and acumen in evaluating input from outside. This condition has an impact on one's possession of a broad understanding, free from fanaticism or chauvinism, and refraining from feeling that oneself is superior to others.

By gaining a broad understanding, a Muslim will gain wisdom, which will enable them to make more and more precise judgments and decisions that are in harmony with the desired truth. Insights encourage a greater sense of realism in formulating goals and taking action. Development of plans and actions aimed at achieving goals.

p. High Productivity Spirit

Sincere followers of Islam have a deep understanding of the importance of the Qur'an, which explicitly prohibits extravagance and vanity, as waste is closely linked to evil. Efficiency in work is shown by behaviors that minimize waste.

Harnessing the potential in the environment to increase productivity is a fundamental strategy. Efficiency is a measure of how effectively a resource is used in relation to the results achieved.

q. Efforts to bring yourself into change

The human work ethic fosters self-awareness and emphasizes the possession of individual abilities, rather than dependence on others. Motivation to be diligent, enthusiastic about one's work, and make positive transformations for a more prosperous future. Regardless of the effectiveness of a motivation, change will be difficult to occur if a person does not have the will to do so. Motivators only welcome and provide encouragement, where the spirit sometimes ebbs and turns. As in the Qur'an "... Indeed, Allah will not change a people, the vanity of the people themselves who change their own circumstances..." (ar-Rad: 11). The verse invites humans to play a role, change their fate, and put themselves in a noble position. Life depends on how we choose or make decisions.

r. Strong Attitude and Never Give Up

Islam teaches people that life is a choice, and an attitude to face the future, which is full of challenges and risks. The quality of Muslims is tested whether they are the type of people who are willing to take risks (*risk takers*) or are actually trapped in pseudo-and temporary pleasures. Muslims have a social spirit, and ease of accepting reality. The drive of spirituality sharpens the soul to be tenacious and not easily despair, because despair is something that God hates. The power from within a person's soul is able to improvise to face challenges or problems into a capital (*to manage pressure*).

s. Hope for Self-Reliance

The recognition of the importance of monotheism, exemplified by the promise *of iyyaka na'budu*, instills a strong work ethic in Muslims. This has a direct influence on the weight of creativity, which in turn influences the creation of ideas that are exclusive to unrestricted individuals. Meanwhile, a subdued soul will increasingly produce uncontrollable desires. This situation is incapable of realizing their valuable divine assets, abilities, and potential. The pursuit of happiness involves achieving the results of one's efforts. Discomfort arises when a person acquires something without making any effort, therefore making the act

of exerting effort a deliberate decision in one's life. In the end, humans receive a commendable value for their efforts.

t. Have a competitive instinct

The spirit of competition is a manifestation and representation of a Muslim who has the spirit of jihad. The imperative to excel in all areas of moral excellence and achievement is upheld with a deep sense of responsibility.

Competitive instincts are inherent attitudes and motivations that develop in productive and high-achieving Muslim individuals. Developing a strong sense of self-worth and respect for oneself will make a positive contribution to achieving success both in this world and in the hereafter. The ultimate goal of all worldly actions is to fulfill physical and mental satisfaction in preparation for the afterlife. The essence of strong competition is aimed at achieving the true goal of existence.

u. Efficient

Efficient living requires effective management. One way to achieve this is to manage one's life effectively and refrain from indulging in superficial activities. The tendency to squander things is an inherent trait of the devil. Individuals with a long-term perspective are able to practice frugality. Thrifty individuals have foresight. Frugality does not mean being miserly. Tasks are completed to be ready for tomorrow's needs.

v. Increasing Friendship

Friendship has three very beneficial aspects. First, friendship has a value of worship. Furthermore, when done with good ethical qualities, friendship will leave a lasting impact on others, leading to extensive remembrance, documentation, and discussion among many people (sometimes referred to as longevity). In addition, friendship facilitates the exchange of information, which in turn creates potential commercial prospects and opportunities. Gathering, if done responsibly, can improve a person's social status and raise their dignity in the eyes of others.

People who are poor in association, cut off friendship and/or do not respond to social conditions, then this situation will have an impact on their life in the hereafter, as in the Qur'an, "Whoever is blind (his heart) in this world, then in the hereafter he is blind and even more deviated from the (right) path." (Al Isra': 72)

3. Principles of Islamic Work Ethic

The principles of work ethic in Islam include: ¹⁴

- a. Work as Worship: Work is a manifestation of our gratitude to the blessings of Allah swt. In Islam, hard work is not only to achieve material success, but also as a worship to Allah swt.
- b. Work as Trust: Work as a mandate means that we are mandated to carry out our duties as well as possible and not give up. In Islam, hard work is not only to achieve success, but also as a responsibility to Allah swt.
- c. Work as a Righteous Charity: Hard work must be done in a halal way and not violate the law of Allah swt. In Islam, hard work must be done in a balanced way between good in this world and good in the hereafter.
- d. Hard Work Must Be Halal: Hard work must be done in a halal way and not violate the law of Allah swt. In Islam, hard work must be done in a balanced way between good in this world and good in the hereafter.
- e. Avoid Things That Allah Forbids: Hard work must be done in a way that does not violate the law of Allah swt. In Islam, hard work must be done in a balanced way between good in this world and good in the hereafter.
- f. Avoid the Elements *of Maysir, Ghoror, Riba, and Batil*: Hard work must be done in a way that does not violate the law of Allah swt. In Islam, hard work must be done in a balanced way between good in this world and good in the hereafter.
- g. Leave the Work to the Able: Hard work must be done in a balanced way between the good in this world and the good in the hereafter. In Islam, hard work must be done in a balanced way between good in this world and good in the hereafter.
- h. Workers' Rights Must Be Fulfilled: Hard work must be done in a balanced way between good in this world and good in the hereafter. In Islam, hard work must be done in a balanced way between good in this world and good in the hereafter.

The Prophet Muhammad and his companions were proficient people who had expertise and showed diligence in their work. Nevertheless, they do not perform the task solely for their own benefit. This is an example for contemporary Muslims, guiding them to seek halal sustenance, worship, and reap rewards.

¹⁴ Shah, *Islamic work ethic and leadership*.

According to Islamic teachings, Allah swt. has assured Muslims that they can achieve abundant sustenance if they do their work with professionalism, intelligence, and a strong work ethic. In the book *Shu'bul Iman* by Al-Baihaqi, it is stated that the Prophet Muhammad taught four basic elements of an exemplary work ethic:¹⁵

a. Work halal (*thalaba ad-dunya halalan*)

Adhering to halal practices is a fundamental aspect of Islamic work ethic. In Islam, diligent effort is not only considered as a means to achieve material prosperity, but also as a form of devotion to Allah swt. Allah swt. commands His followers to exert hard work and not give up easily, and to earn their livelihood through lawful means. Diligent efforts through halal means ensuring that our efforts remain in accordance with the laws of Allah swt. and does not cause a nuisance to others. By adopting this approach, we can achieve a harmonious combination of achievement and satisfaction both in this world and in the hereafter.

In Islam, it is expected that hard work should be done in legitimate ways and should also include virtues such as honesty, discipline, and accountability. We must strive to achieve a harmonious balance between the benefits and virtues in this world and the merits and virtues in the hereafter. By adopting this approach, we can achieve a harmonious blend of achievements, rather than just prioritizing material success. Working diligently within the boundaries of the law requires us to focus on additional factors such as integrity, self-control, and accountability. We must strive to achieve a harmonious balance between the benefits we provide to the world and the rewards we seek in the hereafter.

b. Work sincerely (*ta'affufan an al-mas'alah*)

Working sincerely in Islam means working with pure intentions and not expecting anything in return from humans. In Islam, working sincerely means that we work solely for the sake of Allah swt., without expecting material rewards or prestige. We only try to give our best solely for the purpose of worship to Allah swt. Thus, we can achieve balanced success in this world and in the hereafter.

Working sincerely also means that we do not expect anything in return from humans, but only from Allah swt. We do not expect praise, appreciation, or

¹⁵ Kirom, "Work Ethic in Islam."

material gains, but only want to give the best to Allah swt. Thus, we can achieve balanced success and not just focus on material success. Working sincerely also means that we have honesty and do not cheat, as well as have responsibility and do not give up.

c. Work to meet the needs of the family (*sa'yan ala iyalibi*)

Working to provide for the needs of the family (*Sa'yan 'Ala Iyalibi*) is one of the most important principles of Islamic work ethic. In Islam, working hard to provide for the needs of the family is an obligation that must be carried out by every Muslim. Allah swt. He commands His servants to work hard and not to give up easily, and to seek sustenance in a lawful way. Working hard to provide for the needs of the family means that we must ensure that our work does not violate the law of Allah swt. and not disturb others.

In Islam, working hard to provide for the needs of the family also means that we must pay attention to other aspects such as honesty, discipline, and responsibility. We must work in a balanced way between the good in this world and the good in the hereafter. Thus, we can achieve balanced success and not just focus on material success. Working hard to provide for the needs of the family also means that we must pay attention to other aspects such as honesty, discipline, and responsibility. We must work in a balanced way between the good in this world and the good in the hereafter.

d. Work to ease the lives of neighbors (*ta'atthufan ala jaribi*)

Working to ease the burden of neighbor's life (*Ta'atthufan 'Ala Jaribi*) is one of the most important principles of Islamic work ethic. In Islam, work is not only to achieve material success, but also to help others and ease the burden of their lives. Allah SWT. commands His servants to do good and help others, including in work. By working to ease the burden of neighbor's life, we can achieve balanced success in this world and in the hereafter.

In Islam, working to ease the burden of neighbor's life also means that we must pay attention to other aspects such as honesty, discipline, and responsibility. We must work in a balanced way between the good in this world and the good in the hereafter. Thus, we can achieve balanced success and not just focus on material success. Working to ease the burden of neighbor's life also means that we must pay attention to other aspects such as honesty, discipline, and responsibility.

We must work in a balanced way between the good in this world and the good in the hereafter.

4. Sharia Work Ethics Principles in Realizing an Ethical and Sustainable Organization

Sharia work ethic principles offer a solid foundation for organizations to achieve high ethical and sustainability standards. In the beginning, the principle of justice took a central role in regulating the activities of the organization. Justice in sharia not only includes fair treatment of individuals within institutions, but also includes a fair allocation of profits and a sense of responsibility to society as a whole. By implementing this idea, organizations not only foster strong internal trust, but also encourage sustainable social sustainability.

In addition, the idea of transparency and honesty has important significance in the framework of the Islamic work ethic. Organizations that demonstrate transparency in every aspect of their operations, which include financial management and strategic decision-making, not only uphold sharia ideals but also foster an atmosphere of openness and integrity. Transparency has an important role to play in preventing unethical behavior and fostering strong responsibility, which is crucial for building a positive and lasting reputation for the organization.

Ultimately, the idea of social responsibility in Sharia's work ethic mandates that organizations carefully assess the consequences of their activities on the environment, society, and other stakeholders. This includes elements such as ecological sustainability, involvement in philanthropic efforts, and assistance in fostering social progress. By incorporating social responsibility into their business plans, companies not only ensure their economic survival, but also enhance their role as catalysts responsible for social change. In summary, Sharia work ethic principles offer a strong framework for organizations to achieve a strong and durable ethical foundation, aligned with Sharia moral values and principles. In addition, the principles of work ethic established by the Prophet Muhammad (peace be upon him) can contribute to the establishment of an ethical and sustainable organization, not only within the organization itself, but also in its influence on the individuals around it.

In summary, the incorporation of an Islamic work ethic not only ensures that the organization upholds strong moral principles, but also builds a solid foundation for

achieving long-term survival. By incorporating these concepts into their business plans, companies can build a solid foundation for continued expansion, improve their market position, and uphold the trust of all stakeholders.

Conclusion

The conclusion of this study shows that the principles of sharia work ethic play an important role in achieving an ethical and sustainable organization. In Islam, hard work not only functions as a means to achieve financial prosperity, but also as a form of devotion to Allah swt. and obligations to Allah swt. Therefore, organizations that want to realize a sharia work ethic must ensure that the work carried out is in accordance with Islamic law, characterized by sincerity, and aims to provide for the family. Organizations can achieve a harmonious level of success both in this world and in the hereafter by applying the principles of sharia work ethic. Organizations can improve ethical and sustainable practices by applying sharia principles that emphasize diligence, integrity, self-control, and accountability. Therefore, organizations must ensure that their activities are carried out with altruistic motives, without expecting anything in return from individuals. Thus, the company can achieve an all-round level of success and not just concentrate on material achievements.

It is recommended to conduct a comprehensive investigation that includes case studies from various organizations that apply the principles of Islamic work ethic as a guideline for this research. In addition, conduct extensive and thorough research using various research methodologies.

Referral List

- Binti Nur, Aisyah. "Work ethic in Islam." *Charity: Journal of Sharia Economics* 1, no. 01 (2019).
- Hidayanti, Nurfitri, Busaini Busaini, and Moh Huzaini. "Islamic Work Ethic and Employee Welfare at Pt. Adira Dinamika Multi Finance Syariah." *JEBI (Journal of Islamic Economics and Business)* 2, no. 2 (2017): 159–174.
- Kirom, Cihwanul. "Work ethic in Islam." *Tawazun: Journal of Sharia Economic Law* 1, no. 1 (2018): 57–72.
- Machendrawaty, Nanih, and Agus Ahmad Safei. *Islamic Community Development*. PT Remaja Rosdakarya Offset–Bandung, 2001.
- Maulana, Ade Syarif. "The influence of service quality and price on customer satisfaction of PT. I." *Journal of Economics of Esa Unggul University* 7, no. 2 (2016): 78663.

- Norrahman, Rezki Akbar. "The Role of Fintech in the Transformation of the Islamic Financial Sector." *JIBEMA: Journal of Business, Economics, Management, and Accounting* 1, no. 2 (2023): 101–126.
- Said HM, Muh. "Ibn Hazm's Economic Fiqh Thoughts on Labor Welfare." *IQTISHADIA Journal of Sharia Economics & Banking* 3, no. 2 (2016): 199–234.
- Setiawan, Arif, and Dyah Sawitri. "The influence of organizational culture and work ethic on job satisfaction has an impact on the performance of educators at the KODIKLATAD Polytechnic." *Arthavidya Journal of Economic Sciences* 21, no. 2 (2019): 135–149.
- Sunardi, Didi. "Islamic Work Ethic." *JISI: Journal of Industrial System Integration* 1, no. 1 (2014).
- Shah, Amirul. *Islamic work ethic and leadership*. CV. AZKA PUSTAKA, 2021.
- Thoyib, Armanu, Andini Risfandini, Suryo Kuncoro, and Hamy Wahjunianto. *Muslim entrepreneurs: the strengths, challenges, and sustainability of business*. Universitas Brawijaya Press, 2023.
- Zed, M. *Literature Research Methods*. Yayasan Pustaka Obor Indonesia, 2008. <https://books.google.co.id/books?id=zG9sDAAAQBAJ>.