

The Value of Work Ethic in the Qur'an Surah Saba'

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Abstract

The majority of Muslims are still in a backwardness, whether economic or technology. Underdevelopment was certainly related to the level of quality they profess, Islam. Some observers argue that their work ethic is low because the instructions they were sourced from the Qur'an, many who thought that the weakness of their work ethic because is rooted from the Qur'an. Conversely, Muslim thinkers saw the weaknesses that are not based on the Quran, but in the confusion of interpretation and their application to the Qur'an. This review discusses how the verses of the quran in Surah Saba contains the value of work ethic, making donations for the Muslims to be more enterprising work. The Quran should be interpreted and linked with the present conditions and more futuristic-contextual conditions, more extensively on local issues, so the forward still remains up to date. By applying the interpretation of texts about the work ethic, God will bring Muslims can bounce back from adversity.

A. The Sense of Work Ethic

Koentjoroningrat suggests that the character is typical of the ethos that looks from the outside, visible to others.² In Websters Dictionary World University described that ethosis the nature or character of the habits and character of the nation or race.³ According to Geertz ethos is the fundamental attitude towards oneself and the world emitted a live. Ethos is an evaluative aspect of judging⁴. The ethos in Greece language which means is characteristics, properties or habits, costumes, or moral trends, view of life that a person, a group or a nation⁵. according to Nurcholish Madjid, the ethos in Greece language which means character, attitudes, habits and beliefs that are specifically about an individual or a group of people.⁶ From the ethos being drawn is also the word "ethics" which refers to the meaning of "morals" namely the essential qualities of a person or a group of people or a nation. Also means a special soul of a human group from which the good progress of the nation with respect to the both of good and bad, that ethics. Where as Musa Asy'arie confirms that ethos can be linked to individuals and society.

Work ethic according to Musa Asy'arie is the nature, character and quality of life of human, moral, spiritual and a esthetic styles as well as their inner atmosphere.⁷ It is a fundamental attitude towards them selves and their world are reflected in the real world. He was a steady stream of human life is a fundamental attitude towards work. Work ethic can be interpreted as an attitude and a look towards the work, work habits; traits or attributes about the workings of that someone, a group of people or nation, is also part of the values (value system)⁸

B. Indication of the Work Ethic High

Toto Tasmara traits suggests people who live the work ethic there are fourteen, namely: (1) has the soul of leadership; (2) always counting; (3) the value of time; (4) not satisfied do good; (5) effective and efficient; (6) have the entrepreneurial spirit; (7) had a competitive instinct; (8) independently; (9) scientific thirst; (10) an

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² Kuntjoroningrat, *Rintangan-rintangan Mental dalam Pembangunan Ekonomi*, (Jakarta: LII, 1980), p. 231.

³ Lewis Mulford Adams, et. al, *Websters World University Dictionary*, (Washington DC: Publishers Company Inc., 1965), p. 331.

⁴ Taufik Abdullah, ed., *Agama, Etos Kerja dan Pembangunan Ekonomi*, (Jakarta: LP3ES, 1995), Cet. V, p. 3.

⁵ Mochtar Buchori, *Penelitian Pendidikan dan Pendidikan Islam di Indonesia*, (Jakarta: IKIP Muhammadiyah Press, 1994), p. 6

⁶ Nurcholish Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 1995), p. 410.

⁷ Musa Asy'arie, *Islam, Etos Kerja dan Pemberdayaan Ekonomi Umat*, (Yogyakarta: Lesfi, 1997), p. 34

⁸ *Ibid*, p. 33-34

insight fulmacro; (11) health care and nutrition; (12) the tenacious; (13) the product oriented; and (14) silaturrahim network. According to Gunnar Myrdal, a sign of the high work ethic at someone is 13: (1) efficient; (2) the diligent; (3) regular basis; (4) the discipline/just in time; (5) save money; (6) an honest and conscientious; (7) the rational in taking decisions; (8) willing to accept change; (9) clever use of the opportunity (10) the energetic; (11) the sincere and confident; (12) cooperation; and (13) far-sighted ahead.⁹

Is an indication of the work ethic, according to Ahmad Asifudin Janan was have properties: (1) active and likes to work hard; (2) the eager and efficient; (3) diligently and professionally; (4) efficient and creative; (5) an honest, disciplined and responsible; (6) independent; (7) a rational as well as having a vision far ahead; (8) confident but was able to cooperate with others; (9) a simple, resilient and tenacious, and (10) healthier physical and spiritual.¹⁰

Of some of the definitions and indications, authors can conclude that work ethic is someone's beliefs about the work that indicated with, (1) hard work; (2) discipline; (3) to be honest; (4) efficient; (5) a visionary; (6) the rational; (7) cooperation; and (8) of achievement.

C. Factors Affecting Work Ethic

Many factors affect the process of the formation of potential work ethic. It also effected by causality plural complex to bring up a variety of possibilities. The experts featuring different theories among one another. Social sience experts gave rise to the theory of climate. Climate affects the society's work ethic. The country has subtropic, stimulates their citizens to work more actively in tropical countries, its citizens are less actively works, because of the heat and tired more quickly. This theory was contradicted by David c. Mc Clelland, as many of its weaknesses. This theory cannot explain why the neighbouring countries that the climate is relatively the same but different economic growth. Miller and Form also holds similar to David. If analyzed carefully, their opinions have a point, though not entirely, because the factors that affect human beings actively working or preferably, not limited to just one, two or three factors. Similarly with regard to other theories put forward factors of race, cultural dissemination and others. So each one no single cause factor who became, but very likely mutually supporting one another in the course of formation of the work ethic.

For religious people, it isn't impossible work ethic backed by a transcendental dimension. Musa Asy'arie argues that work ethic is closely related to the human dimension of the individual when effected by personal motives where work becomes a way to make it possible. If the social values that motivated his activities such as propulsion earned status and respect of the community, then that work ethic when the person concerned has received a strong influence and integral part of the social dimension. Natural environmental factors play a role when the State of nature, climate and so on affects the attitude of work. While the transcendental dimension is a dimension that goes beyond the limits of material values that underlie human work ethic to this dimension is considered to be the work of worship. Jalaludin also confirmed that religion can be a source of motivation to work, because it is driven by a sense of obedience and worship consciousness.¹¹

From the discussion above it can be concluded that the man with the ethos of work has always been faced with a number of factors that influence, it could be positive or negative, internal or external. That could arise from internal factors, such as the psychic impetus needs, searching for the meaning of work, frustrated, lazy cause factor and so on. As for the external physical factor, comes from the natural environment, socialization, culture, education, training, experience, the State of politics, the economy, honor, the promise and the threat that comes from the teachings of the religion.

From the concept of faith, science and pious charity, can formulated Islamic work ethic characteristics as follows:

1. The Work is the Manivestasi Creed

Man is a creature that is controlled by something that is innate in him, not by the physical. He directed by beliefs that tied it. The religious factor is not a requirement of a high work ethic of a person. This is evidenced by the large number of religious people don't have a good work ethic.

⁹ Gunnar Myrdal, *An Approach to the Asian Drama*, (New York: Vintage Books, 1970), p. 61-62.

¹⁰ Ahmad Janan Asifudin, *Etos Kerja Islami.....*, p. 38

¹¹ Jalaludin, *psikologi Agama*, (Jakarta: Raja Grafindo Persada, 1997), p. 229.

But according to the theory, people definitely have the belief, attitude or view certain life that became the trigger for a good work ethic. So religious teachings is one of the factors that can be the cause of the onset of fundamental life demeanor and confidence that leads to a good work ethic.

2. Work Based Science

Work without faith can drive human behavior incompatible with human values, attitudes too greedy, self-serving, harming themselves and others. While faith without knowledge, it is easy to be misguided because it is based on the understanding that the disproportionate. So, science and faith work in order to manifest the charity of worship, it turns out each is indeed played an important role for others.¹² the characteristics of such a moral mandate, are already entered into the creed, while saving it into a science.

If Islam is a religion of the consequences of science and charity (including work), then it requires Muslims to continue trying to improve both, so that the work is rational, scientific, creative, proactive, professional and avoid attitudes that is the opposite of positive attitudes at the top.¹³

3. Work with the Modeled Attributes of God in favor of Work Ethic

As a Caliph of God on Earth, it's only natural if people are directed to seek performed adaptations in order to identify with the policies and his actions. Because human weak, may not be able to make a significant adjustment to identify it, then it must be if he attempted imitation of its properties. God says in Q.S. al-Qasas28: 77¹⁴

Human beings have the names, designations and indications that are similar to the attributes of God, but in a different capacity and quality, God commanded that men do good as God has been kind to him. In these verses, God told mankind that imitation of how God did ihsan according to ability and capacity. That attitude is in line with human tasks as Caliph and executor, which encouraged that understanding of wills and the attributes of God as the giver of the task. The nature of al-Khâliq (the Creator) on God, could be elaborated by humans with a form of creative nature. If God was able to create something from nothing, then humans are capable of creating something new in a way take advantage of God's creation that already exist according to the size of the humane. The nature of al-Bari'u (Makes everything in its proportions), al-Hakim (Supreme wisdom, not creating something in vain), humans can also emulate to create something useful according to its capacity. Al-Qadir (Almighty, capable of carrying out what he wants) humans also have the potential to develop high work ethic characteristics such as active, effective, efficient, planning, discipline, professional scientific, critical, constructive, trustful and others sparingly, if you want to try.¹⁵

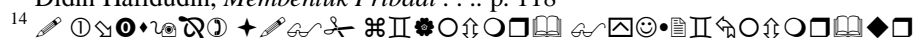
From an explanation of the three Islamic work ethic characteristics above, namely: the work is a work based on the elaboration of belief, science, science knows that Islam is work and work with the imitation of God's nature which support the work ethic, the arise features that are similar to the characteristics of the high work ethic characteristics in General. The first characteristic of, the fundamental life demeanor might be found to be a source of motivation of Islamic work ethic. The second characteristic, found that scientific knowledge with respect to the recognition of destiny or the sunnah of God (the legal regularity of nature), it could cause implications directly or not, make people who study the science of it, always be rational, backed up with science can be active, creative, disciplined, organised, professional, visionaries and hard-wired.

The Verses Containing the Value of Work Ethic in the Qur'an Surah Saba'

Surah Saba' (Arabic: سورة سبأ) is the 34th Sura of the Qur'an. This is a Meccan Surah consisting of 54 verses. Named Saba' because there are stories of Saba'. Saba' is the name of a tribe from Arab who lived in the area of today's Yemen. They established a Kingdom known as the Kingdom of Saba capital Ma'rib; have been able to build a gigantic dam of Ma'rib Dam named, so their land fertile and prosperous.¹⁶

¹² *Ibid.*,

¹³ Didin Hafidudin, *Membentuk Pribadi* . . . p. 118

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meaning: *and do all right (to others) as God have done good, unto you,*

¹⁵ Ahmad Janan Asifudin, *Etos Kerja Islami*, p. 121

¹⁶ http://id.wikipedia.org/wiki/Surah_Saba' accessed on 23-01-2015

a. QS. Saba' [34]: 1

لَا حَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ هُوَ الْحَكِيمُ الْأَخْبِيرُ (١)

1) Translations

praise be to Allah who has what in the heavens and what is in the Earth and for him(also) all praise in the afterlife. and he was the one who Most Wise and knowing.

2) Interpretation

The end of the previous chapter (QS. Al-Ahzab) describes the mandate offer to the heavens, the Earth and the mountains they betray him for fear of decline. The mandate was finally borne out by humans and Jinn. This verse tells us that God was commendable in the hereafter, including the residents of hell, because they've been getting some favors they earn while living in the world. Thus this verse gives motivation to mankind has been given a mandate to work hard in order to get the material in the world, let alone plus "believe" then sync with the pleasure obtained are wordly and ukhrawi

b. QS. Saba'[34]: 4

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤)

1) Translation

that God may give a reply to those who believe and work righteous charity. they are people who get forgiveness and noble property.

2) Interpretation

This paragraph States that a human life in this world is diverse, there is good and there is bad. The fact shows that not all the acts of charity has got a reply, for that's the afterlife exists. This paragraph gives the motivation to make humans believe and apparent "amal salih" works fine for earthly interests and serve the good of ukhrawi.

c. QS. Saba' [34]:11

وَالْأُولَئِكَ عَلَّمْنَا بَلَدَهُمُ الْقَبْلَ الْمَعْرُوفَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٦)

1) Translations

and those who were given knowledge argues that revelation was revealed to you from your Lord is the truth and guides (human) to the Lord of the mighty again Most Commendable.

2) Interpretation

This paragraph is to give motivation to work hard according to fields and his profession, because this paragraph applies i.e. scientists, whoever they are and whatever their master, is the grace of Allah swt. To that end they must utilize and practicing their science to their life starting in the world until in the afterlife.

d. QS. Saba' [34]:11



1)Translations

Make huge armor large and measure it woven. And work the pious! Behold, I am Seer of what you do

2) Interpretation

that God ordered the Prophet Dāūd to make huge armor-large and measurable it woven that can be worn perfectly and fortify the wearer from stabbed a spear and sword. And in addition to Dāūd and all his followers rewarded the charity-charity is virtuous. Allah is Seer of what they do.

The command of God working on charity saleh addressed to Prophet Daud and his followers, followed by God's promise that he is viewed against all the work. This paragraph goes into an indication of discipline, since working while supervised to God means discipline.

e. Saba' [34]:13

مِيعَةً لِّمَنْ يَشَاءُ لِيُخْبِتَ أَهْلَهُنَّ عَائِلًا وَجِرْفَانَ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ كَلُوا وَشَقِيلُوا مِنْ عِبَادِي الشَّاكِرُونَ

1) Translations

They work for him what he desires such as high buildings and sculptures as well as platters like pools and pot-the pot anyway. please Work oh the family of Daud, as a token of thanks. And a few of my servants are perfectly thankfully.

2) Interpretation

The genie always works to the Prophet as well as make all Sulaimān pleased as constructing buildings that are high as forts or places of worship and statues as a decoration not to be worshipped and the platters of pools of water and pot-a pot that stays on top of the furnace, cannot be driven due to the magnitude and severity. That's part of the grace of God, and therefore God exhorts family Dāūd to enjoy the grace and charity. Thus God ordered them and in fact very few of his servants who herperfect.

Charity in this paragraph can just be what could be closer to God and as a token of gratitude to him, or a work ethic in a manner mimicking the success of Sulaiman who exert power the Jinn.

f. QS. Saba' [34]: 15

إِن لِّسَبْإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ زَكُوفٌ وَأَرْمِينٌ ۗ أَلَمْ تَرَ أَنَّهُمْ لَكَاذِبُونَ (١٥)

1.) Translation

Indeed for the Saba ' no indication (power of God) in their place of residence, namely two fruit orchards on the right and on the left. (they said) : "eat of the sustenance which (awarded) by God and be thankful you are to him. (your country) is a good country and (Allah) is the most Forgiving God".

2) Interpretation

Saba is the name of a tribe from Arab who lived in the area now Yemen. They established a Kingdom known as the Kingdom of Saba capital Ma'rib; have been able to build a gigantic dam of Ma'rib Dam named, so their land fertile and prosperous. Luxury and prosperity led to the Saba ' forget and renounce God who bestows this brings to them, and they also deny the appeal of the Apostles. Because of their disobedience, God give their doom in the form of a large flood caused by the Ma'rib Dam broken. After the ma'rib dam collapse land of Saba became dry and their Kingdom was destroyed.

Good land is land that is appropriate, fun for its citizens, safe through, abundant treasures and interwoven harmony, unity and the unity of its citizens.

This paragraph is to give motivation to work, tried so created the State Saba-Saba that others in the future.

g. QS. Saba [34]: 18-19

وَجَبَعًا أَعْتَقَهُمْ لِيُغِيِبَهُنَّ لِلَّيْلِ بِأَرْكَانٍ فِيهَا قُرَىٰ ظَاهِرَةٌ وَقَدَّرْنَا فِيهَا السَّبِيْرَ سَبِيْرًا لِّقَبِيْلِهِ ۗ وَأَيَّامًا آمِنِينَ (فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُواهُمْ نَأْفِكًا لِّجُنْبٍ جَعَلْنَا قُرْيَاهُمْ كُلَّ مُمْرَقٍ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ (١٩)

1) Translations

and we made between them and between the countries of our plenty thanks to him, some of the adjacent land and we set up between countries that (distances) travel. walk ye in the city-the city at night and during the day with safely.

19. they said: "Oh my God We take away our travel distance", and they persecute themselves; Then we made them the fruit of Our mouth and destroy heir destruction. Verily in this there are actually signs of God for every person who wait again grateful.

2) Interpretation

Is the land that We bring blessings to him was the land which is located in Syria, because her fertility; and the adjacent lands are the lands between Yemen and Syria, so that people can safely walk day and night without being forced to stop in the desert and without getting in trouble.

Is a request to keep a distance of this trip is that of the adjacent towns were wiped out, so that the trip be long and they can do a monopoly in trade, making a larger Profit.

This verse tells us that God's grace is an indicator for the welfare of the community in the form of smoothly transport and creation of a sense of security. On the other hand also shows the importance of maintenance results of development represented by the dam of Ma'rib. Communities that do not build or failed to keep the building going to collapse.

infrastructure development is essential for the progress of a nation, this verse also motivate you to build trading facilities and other work activities.

Summary

The eight verses of surah Saba' above is representative of the verses of the Qur'an that describe work ethic. In the al-Quran verses that describe the hundreds still work ethic and work orders. if only everyone would practice the Islamic holy book Quran, Muslims certainly nothing left. what else is supported by the availability of abundant natural resources. Unfortunately the vast majority of Muslims just make quran as reading, very few of them are able to know what it means, let alone interpret, and fewer still want to practice, especially verses about work ethic. Muslims may want to be aware and rallied to beat the downturn due to the lingering crisis.

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