

The Value of Social and Morals Education in Verses of Work Ethos

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Abstract

This Research Aims to Formulate the Concept of Social Education in The Living Verse Contained in the Qur'an. The Method of Study Used Is a Method of Thematic Interpretation To Assess The Concept of The Living Qur'an, As Well As A Method Of Sociology To Read Its Influence On The Reality of Social Life Of Society. Implementation of the Concept of Social Education in Verses About Living in the Qur'an Will Build a Spirit of Entrepreneurship, Work Ethic, Business Ethics, Responsibilities, Social Care and Victim Attitudes. IT Can Also Create Economic Growth, Revenue Distribution, Public Services, Jobs, Eliminate Poverty, Slavery, Consumptive Behavior, and Protect the Public from The Economic Crisis.

Keywords

work ethos; Qur'an; social; moral



I. Introduction

Studies and discussions about the Qur'an will no end. There are always interesting things from each side. The Qur'an "is like a diamond that emits different light according to their respective perspectives. The presence of various types of phenomena and dynamics of the present has spent many analyzes from observers, especially intellectuals in opening the mysteries of verses that indicate work ethic. These phenomena always become actual discourse that is never boring to be discussed either in the media exposure or in the academic discussion spaces held. This proves distinctive identification related to these phenomena, even not infrequently the peculiarities gave birth to the theorization of various parties.

The Qur'an is the instructions and guidelines for the living of humanity. Through the Qur'an Allah SWT guides humans to achieve the happiness of the afterlife. Unfortunately, the condition of the community today is even farther than the values of the Qur'an. Humans are competing to pursue the world by justifying everything, denying Moeal's value. Social relations are no longer considered important, personal interests are prioritized above all. Finally, social problems occur everywhere. In this era of capitalism, many people are affected by consumptive lifestyles. As a result, there is a lot of shifts in value in life. No one aspect of today's society life is not contaminated and can be separated from the influence of capitalism. Even religious life. (Suyanto, 2014)

Islam always has a solution to complete various kinds of social problems. Islam called for justice for the whole community. Islamic economic policy is a science that brings unity and change for the world which is currently controlled by the strength of capitalism and globalization. (Choudhury, 2005) about social problems, there is a close relationship between the values of social life of society with the conception of the Quran work ethic 'An. An important theme that has not been raised by researchers before this.

The conception of the work ethic in the Qur'an is not limited to the work ethic of the material given by a husband to his wife, not so. The conception of the work ethic in the Qur'an is much wider than that. Includes all types of material expenses made for good purposes. (As-Sa'di, 2005) This study strives to contribute to providing solutions to the Qur'an. The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The verses of the Qur'an which describe the communication process explicitly illustrate that potential kinesic aspects occur throughout the period in the process of human interaction (Fairus, 2018). The name of this interpretation is not a coincidence and origin, but this title reflects a nature that was shared with the Al-Qur'an (Kholil, 2020).

The ignorance of some people will guide the Qur'an about this often causes errors in the implementation of the work ethic. For example, some people are excessive to spend their wealth, some of which are very stingy. It turned out that both were wrong, the truth was the middle, QS. Al-Furqan [25]: 67.

Some think that work ethic business is a private region and has nothing to do with social life. This opinion is contrary to the reality where the social conditions of the community are very dependent on individual economic conditions. Poverty, for example, can be a threat to the general public. Because poverty can encourage humans to violate the law and Shari'a. Poverty can trigger crime and threaten social stability. (Al-Khathîb, N.D.)

This research offers the conception of the Qur'an as a solution. Researchers tried to find clues related to the Qur'anic insight on the work ethic, by tracing the verses that talked about the problem. Because the work ethic is well executed and correctly, the prosperity and social justice for the whole community will be realized.

Offering the conception of social welfare whose arguments are built based on the message and the teachings of the Qur'an. The result of the work ethic of each individual can be driven and at the same time, his laziness can be controlled. It has not directly discussed the insight of the Qur'an about the concept of social and moral education in the verses of work ethos. The works examined the work ethic from a different perspective. Thus, this research is intended to fill and complete problems that have never been studied by other studies. This study aims to determine the concept of social and moral education in the verses of work ethos and know the steps for implementing the concept of social education in verses of work ethos.

II. Research Methods

To get a good understanding of the problems studied, the method used is the research method of Tafsir Maudhûî (Thematic Interpretation). Because the limited nature of a particular theme will be very helpful in producing a focus and completion discussion. (Al-Qaththan, 1973) Researchers will collect the verses of the Qur'an relating to the problems being studied. After those researchers will examine all aspects to answer questions that are a problem from this study. The results will be measured by the results of previous studies, so they can be presented in full and comprehensive. The sociological approach will be used to read the variety of problems in social reality, study the values and social conceptions in the Qur'an verses that discuss the work ethic, then implement them into social and moral reality. The sociological approach that will be used is a functional approach and interpretive approach. Where this study will read the relationship between religious functions, community understanding, and the reality of social welfare. (Haryanto, 2011).

III. Discussion

The concept of social education in the verses of work ethos in the Qur'an is very strong with the nuances of universal social values. Various aspects of community life are directed towards the embodiment of ideal people's ideals. From the deepest, someone's psychological aspects, family internal relations, to the outermost, macroeconomic aspects, social welfare, national stability, even international relations. This study tries to map the concept of social education contained in the work ethic verses.

3.1 Entrepreneurship Spirit and Create Jobs

The Qur'an contains many verses that contain the motivation to work and employers. No one verse justifies human dependence on creatures. God has given a livelihood source for everyone, mandatory for humans to work to get it.

Indeed, we have put you on earth and we hold for you on the face of the earth (source) livelihood. Very a little grateful. (QS. Al-A'râf [7]: 10)

Earth, sea, and all, God has created for humans to find food. Even your noble humanity exceeds many creatures. God gives good, and a sense that can create a vehicle to travel on land, sea, and air like in QS. Al-Isrâ '[17]: 70. Then, Allah SWT ordered Muslims to travel on the face of the earth to find sustenance from him, QS. Al-Jumu'ah [62]: 10

The materials provided in the form of zakat and waqf can be allocated to productive economic activities, which foster the entrepreneurial spirit of weak economic people. This method is enough to apply by zakat management institutions and *waqf*. (Fred, 2006) Community funds used productively will provide sustainable (sustainable) and the benefits will be obtained with a broader circle. (Chepkwony, 2008) The format used can be business training for weak economic communities and revolving capital administration followed by assistance and evaluation in business implementation. (Al-Bukhârî, n.d.).

3.2 Build a High Work Ethic

The concept of social education in the ethics of the work of both verses is to grow a high work ethic for those who run it because a Muslim will be motivated to work harder so that the sustenance obtained can meet the need for work ethics which is responsibility (Walvin, 2006). The obligation of work ethic is difficult to fulfill by someone with a low work ethic, because the work of the wife's meeting, children, parents, relatives, and others requires a few fees (Sinamo, 2005). Not to mention the motivation to achieve other work ethic virtues, such as fulfilling the work of the poor, orphans, *Shadaqah*, *Zakat*, *Waqf*, *Infaq*, *Jihad*, and others. Even to reach the limits of zakat wealth, one must achieve a fairly high level of welfare. Which should not be achieved by a low work ethic.

The Qur'an greatly motivates someone to have a high work ethic. The higher the spirit of someone works, life and more noble livelihoods. The Qur'an always encourages Muslims to become zakat, there are no verses of the Qur'an that encourage *zakat* recipients. A Muslim has the self-esteem to always put his hand above (as a giver) not below (as a recipient). (Kusnan, 2004) The encouragement and command to take care of the Graft love property of works seek *halal* food, distance themselves from laziness, and rely on the fulfillment of living needs to others. And that's the nature of happiness, as described in the following verse:

Of course the lucky believers. (Ie) people who are *khusyu'* in their prayers. And people who distance themselves from (deeds and words) are useless. And people who meet *zakat*. (QS. Al-Mukminûn [23]: 1-4)

Islamic pillars related to the social aspects of the community are zakat. Zakat emphasizes individual and social piety at once. A good and sincere person will be a godly person individually and socially. This illustrates that vertical aspects with horizontal aspects may not be separated by one and more. (Hafidhuddin, 2007). One cause of poverty is a lazy mental attitude to work. For this reason, the Qur'an provides a solution by working hard to find a work ethic to get out of poverty. Allah SWT says:

Surely God does not change the circumstances of something that they change the situation in themselves ... (QS. Ar-Ra'd [13]: 11)

We can explain the implications of this paragraph through the explanation of the Messenger of Allah:

If someone among you took the rope, then came to bring firewood on his back, then he sold, then God suffered it with it, then it was better than he asked people, whether it was given. (Hr. Bukhari)

From this chapter, there are instructions on the spirit of the urge to work hard to change the economic situation. So, the importance of working looking for work, until God teaches humans when the best time to find work,

And we make noon to find livelihoods. (QS. An-Naba '[78]: 11)

The companions of the Prophet also gave the boost of hard work, even they had practiced as well as possible. Sahabat Abu Bakar, Umar, Uthman, Ali, Abdurrahman bin 'Auf, and Thalha, are successful entrepreneurs. Umar bin Khattab said:

Don't be any of you who just sit in just don't like trying to find sustenance and say, "O God give me sustenance." You all know for sure that the sky will not lower the rain of gold and silver! " (Ridha, 1990)

Suggestions work hard as described above is one way to deal with poverty caused by laziness and weak.

3.3 Building Healthy and Honest Business Ethics

The capitalism that controlled the world economy in the modern era, has made business competition getting harder. To achieve business advantages of various ways to be abandoned, which are strongly playful, the law of jungle applies. The following derision discovered his momentum, "the rich, and the poorer get poorer". In carrying out economic activities (business) humans are often selfish, only pursuing personal benefits, even though they must harm others. Islam does not justify business practices in ways that harm others. In Islam halal boundaries are clear and firm. Islam prohibits the use of adverse methods in finding work ethics, such as fraud, bribery, theft, robbery, and so on (RI, 2008).

A big accident for people who cheat. (Ie) People who receive a dose of others ask to be fulfilled. And if they take or weight for others, they reduce. It was not guessing, that they would be resurrected. One big day. (Ie) days (when) humans stand facing the Lord of the universe. (QS. Al-Muthaffifin [8] 3: 1-6).

3.4 Realizing the Social Responsibility of Business Actors

Zakat has an important role in the social development of the Islamic community. *Zakat* is not just a gift of someone but zakat is a person's cleansing of what it has, both treasure and soul. Business marketing strategy experts said that to strengthen and develop modern

companies, the key is to make corporate generosity or corporate social responsibility (CSR) the heart of the strategy. *Zakat* can be part of the strategy to advance a business.

Corporate generosity has become a global trend. Banks in Europe for example, only want to channel credit to companies that have run CSR properly. Likewise, the New York Stock Exchange assesses shares categorized as having corporate sustainability with one of the criteria for CSR implementation. Likewise with the London Stock Exchange, Financing Times Stock Exchange, Hangseng Stock Exchange (Hong Kong), and Singapore Stock Exchange. (Hafidhuddin, 2007).

3.5 Build Public Facilities

With increasing the number of poor people in Indonesia, funds collected *through zakat, infâq, Shadaqah, Kafarat, and waqf* can be an alternative breakthrough for poverty alleviation besides the programs the government has carried that out. (Chepkwony, 2008) The existence of Muslim funds helps fulfill the needs of the community, especially the community of weak economic groups. The social care of Muslims brings many benefits to people.

Allah SWT said,

And please help you inside (work) virtue and piety, and don't help in sinning and violations (QS. Al-Mâi'dah [5]: 2)

The *waqf* fund, for example, can be one source of funds for the construction of public facilities needed by Muslims, such as educational, health, economic and social facilities. (Sait & Lim, 2005) with blazing on the success of several other countries that have successfully used *waqf* productively, *waqf* can be developed into extraordinary business facilities (Chepkwony, 2008).

3.6 Prevent Consumerism Culture

Global Capitalism has given birth to a culture of consumerism in the community. This culture turns off human sense, people can no longer distinguish between desires and needs. (Haryanto, 2011) The community becomes irrational, depends on many objects. They forced humans to continue to buy objects for consumption. Such consumption in the sociology perspective is not just the fulfillment of physical needs, which is more important is the fulfillment of social needs as high social status by having certain items or consuming other luxury services. People will spend large amounts of money, may even exceed their economic prices to get high social status. (Haryanto, 2011)

Many things can mark indications of the consumerism of the community, such as the rise of advertisements, mushrooming supermarkets and malls, the spread of shopping hobbies, the widespread use of credit cards, and others. The conception of the Qur'an's work ethic prevents humans from being consumptive, resulting in waste. The allowed consumption is what is suitable for needs, enough and not excessive. Eat, drink, dress, even *Shadaqah*, everything shouldn't be done excessively, especially until Causing *Riyâ'* an arrogant feeling.

Hi, Adam's child, wear your beautiful clothes in each (entering) the mosque, eat and drink, and do not overload it. Indeed, God does not like excessive people. (QS. Al-a'râf [7]: 31)

That the lifestyle of consumerism and hedonism is a big mistake because in it there is excessive consumption behavior, even arrogant.

3.7 Growing Social Care and Sacrifice

The conception of the Qur'anic work ethic with various kinds of work ethos in it, foster social sensitivity and the attitude of sacrifice in all levels of society. The existence of a great reward and benefit has motivated humans to leave their selfishness, and bring up the spirit of togetherness. In Islam, someone's sacrifice will not be in vain. There are rewards and great benefits that are the rewards. Likewise, with the work ethic, the sacrifice of some energy, with a far greater reward than what I have spent. Allah SWT calls it a commercial that will not lose money,

Surely people who always read the book of God and establish prayers and spend the sort of fortune that we announced to them secretly and openly, expect a commercial won't lose (QS. Fâthir [35]: 29)

The attitude of this sacrifice needs to get attention, especially when the attitude of selfishness, individualism, hedonism, consumerism, and materialism are now increasingly prominent, so the orientation of personal benefits is even more dominant than the orientation of dedication and sacrifice. (Abdillah, 2015).

3.8 Income Distribution

The conception of work ethic guarantees that the income distribution is as wide as possible through various types of wages and rewards in it. All of that is not separate from one of the basic principles fought for by Islam, which is the termination of justice and social welfare. Allah SWT said,

And give it to families that are close to their rights, to the poor, and people who are on their way and do not squeal (your treasure) wastefully. (QS. Al-Isr "[17]: 26)

In the verse above, the results of the work given are referred to as rights. In other words, the nature of the work ethic results is true to be distributed to those who have the right. The distribution of work results embodies income equality, realizing social welfare, being morally good, and encouraging economic wheel turnover. The purpose of the Shari'a associated with the property is that the property is not only circulating in certain circles or rich people. Therefore, in the verse, it is said by a particular group, such as orphans, the fake, poor, and running out of provisions on the journey, weak economic groups that are always in any community structure. The spirit of the income distribution can be understood through the Word of Allah SWT in QS. Al-Hasyr [59]: 7.

The results of well-managed work are economic growth as well as equality equity, Economic Growth with Equity. Monzer Kahl states that *zakat* and Islamic systems tend to the distribution of egalitarian assets, the benefits of *zakat* are treasures will always be circulating. The conception of the Qur'an work ethic prevents the concentration of assets in rich groups, and at the same time encourages humans to distribute. (Hafidhuddin, 2007)

3.9 Alleviating Poverty

Poverty or lack of property for someone can be a test, warning, or even *Adzab*. Allah said:

And we will give you trials, with a little fear, hunger, lack of property, soul, and fruits. And give good news to patient people. (QS. Al-Baqarah [2]: 155)

Poverty is a source of various social problems. Internal, external, or a combination of factors can cause poverty. Internal factors can be as mentality and conditions of lack, external factors can be as social structure injustice. The conception of the Qur'an's work ethic eased poverty in various ways, which if implemented properly and correctly will eliminate poverty and bring well-being. So, the amount of attention of Allah SWT to poverty, the poor word and in the Qur'an mentioned up to 23 times, said *faqir* and 12 times, most of them ordered Muslims to provide work to the poor. Not to mention other verses containing efforts to control and prevent poverty. The reluctance of some people to apply the conception of the Qur'an work ethic, many caused by diseases or love of the world (Bertens, 1994).

Efforts to realize social welfare are only effective if done collectively, the community together invites each other and reminds them to apply the concept of the Qur'an work ethic. A person's reluctance of this is usually caused by an excessive love for property. Poverty gets great attention in the conception of the Qur'an work ethic. Allah SWT gives a painful torment for people who refuse to run his command to support the poor.

3.10 Protects the Community from the Economic Crisis

It proved the global economic conditions of the era of capitalism that controlled the world today to have brought many economic crises in countries in the world. Suffering, chaos, and prolonged uncertainty haunting the lives of the wider community, the economic crisis has become a common enemy for everyone. The solution to this problem is to build economic resilience to every crisis that comes, and Islam has the answer.

The conception of the Qur'an work ethic has instructions on the procedures for building economic resilience, both at micro and macro levels. The conception of the Qur'anic work ethic contains a lot of economic ethics that are universal and should be accepted by all circles including non-Muslims. Justice in the financial system and debt management for example, if applied, will increase economic resilience to the crisis. First, justice in the financial system. Allah SWT said,

So that you don't go beyond the balance sheet. And set the scales fairly and don't reduce the balance sheet. (QS. Ar-rahmân [55]: 8-9)

Islam teaches that the value of data exchange (money, gold, etc.) must be proportional to the value of the material (intrinsic value). Like the dinar whose value is determined by the value of the gold content, and the dirham whose value is determined by the value of the conquest. The intrinsic value in the paper currency system was initially still running, where the number of banknotes that could be printed by the central bank was calculated based on the amount of gold owned by the bank. The level of value of banknotes with the real sector is justice that should be maintained.(Choudhury, 2005)

But on its way, the supply of banknotes developed into the creation of fictional money without being related to trade activities and industries. So, the financial sector (monetary) runs itself without regarding the real sector. This is why banknotes are so fragile and vulnerable to the crisis(Anoraga, 2009).

Unlike the case with the dinar, for example, usury over the money dinar is very difficult to happen. Dinar characteristics that have intrinsic value, do not allow the inflation of nominal value and cause value difference with its intrinsic value. This means that by applying this value justice, the currency will be stable and immune to the crisis.

Second, debt management. Both economically legal and Islamic law, debt is an act that must be avoided as much as possible. Allah SWT provides an allocation of zakat for people who are deployed in debt to get out of their suffering. Even the Messenger of Allah often prayed for protection to Allah SWT to be kept away from debt.

In the context of macroeconomic sociology, debt is one of the main factors in the economic crisis in various countries in the world. The importance of debt affairs, to the point, that the longest verse in the Qur'an is a verse that speaks of debt. In QS. Al-Baqarah verse 282 Allah SWT teaches the technical record of good debt so as not to be a problem later. Not only in the world, but debt can also drag the culprit into a big problem in the hereafter. The Messenger of Allah explained, Indeed, the biggest sin on the side of Allah SWT was brought by a servant when facing Him after the big sins that were forbidden, was the death of a servant in a state of debt and he did not leave the payment. (Sulaimân, 2005)

Psychologically, the debt will disrupt the soul, peace of the person who does it. Socially, debt will cause less harmonious conditions, especially between people who are in debt and people who are heard. Implications can make the culprit in, for example by lying or denying promises. Given the dangers of debt so large, the Messenger of Allah often prayed for protection from debt. In the hadith mentioned:

The Messenger of Allah prayed when prayer, "God, I took refuge in you from sin and debt." Then someone said, "Why had you often prayed for protection from the Debt, Rasulallah." He replied, "Indeed if someone owes if you talk, he lies if he promises him." (Hr. Bukhari)

3.11 Implementation of the Concept of Social Education Inverses of Work Ethos

The needs of modern society will be a good economic system for individuals and communities, encouraging various parties to look for instructions on how to implement the concepts of the Qur'an work ethic. Learning from the success of the Prophet Muhammad to realize the life of the people who apply the conception of the Qur'anic work ethic, it can be concluded that among the key successes in the process of implementation are carried out in stages. This also applies in the implementation of the Teachings of Islam as a whole, such as the congregation of liquor, harsh, and others. The command of Allah SWT to Muslims to issue work ethic and feed the poor has begun since the Makkah period, before Muslims move to Medina. After Muslims moved to Medina and established an Islamic government, the verses of the Qur'an that talked about the work ethic continued to grow, teaching the laws of work ethic with wider coverage than before. (Al-Jami'î, 1998)

The Medina Period lasts for 10 years. During this period the position of Islam became strong, the adhering was increasing and had built a government. As time went on, the community affairs increased complexity, the need for the legal requirements governing social interaction among fellow members of the community. (Khalâf, 1375). The verses of the Qur'an that fall in Madinah contain many laws governing human life, both economically, socially, morally, and politically. This was made possible by the condition of Muslims at that time that has been relatively stable and ready to accept binding legal provisions.

From the facts above, we can conclude that the stages of implementing the conception of the Qur'an work ethic begin with strengthening the aspects of monotheism, worship, and morality (ethics). The next new continued with the introduction and technical implementation of work ethic gradually, starting from the most mandatory, and so on to perfect.

3.12 Implementation of the Concept of Moral Education in Verses of Work Ethos

The importance of increasing the work ethic in an organization is increasingly sticking out lately. This is because of the increasing reality of the importance of understanding work ethic as a solution to solve problems, especially those related to morals. Indirectly there is a correlation between people who are working with their moral behavior, because:

1. Work is God's grace, we accept the grace without conditions, just like breathing oxygen and air without a penny.

2. Work is a mandate. Work is a valuable department entrusted to us so that morally we have to work properly and responsibly. This ethos makes us able to work wholeheartedly and stay away from despicable actions, for example, corruption in various forms.
3. Work is a call. Work is a homage that is by the soul call so we can work with full integrity
4. Work is actualization. Work is a means for us to achieve the highest human nature, so we will work hard with enthusiasm
5. Work is worship. Working is a form of devotion and piety to God, so through human work directing himself to the goal of the Creator of the Devotion. This awareness. In turn, will make us able to work sincerely, not for the sake of making money or position.
6. Work is art. This awareness will make us work feeling happy like doing a hobby. Edward V Appleton, a Nobel-winning physicist. He admitted the secret of his success was that he could enjoy his job.
7. Work is Honor. Well, whatever works, it is an honor. If it can maintain good honor, then the greater honor will come to us
8. Work is service. Humans work not only to fulfill their own needs but to serve, so they have to work perfectly and full of humility(an-Nîsâbûrî, 1990)

Verses of work ethos that correlate with morals:(Al-Bukhârî, n.d.)

QS. An Nisa verse [4]: 36-37

Going God and do not associate him with him. And do good to two mothers, close relatives, orphans, poor people, close neighbors and far neighbors, and colleagues, Ibn Sabil and servant. Surely Allah does not like people who are arrogant and proud of themselves, (i.e.) people who are miserly, and told other people to do miserly, and hide the gift of God that He had given to them. And we have provided for unbelievers who were humiliated.

QS. Al-An'am [6]: 152

And do not approach the treasure of orphans, except in a more useful way, until he is an adult. And perfect a dose and just scales. We did not give a burden to someone but just his ability. And if you say, then you want to be fair, even though he is a relative (MU), and fulfill God's promise. God orders this to you so you remember.

QS. Al Insan [76]: 8

And they provide food he likes to the poor, orphans, and the people who are taken on M. The Qur'an oversees improving social life through work ethos

The condition of modern society that is full of individualism and far from social values, causes many social problems that are quite complex. We expect improvements to this condition to save the future of human civilization. Then a social change is needed in a better direction. According to Selo Soemardjan social change is a change in a society, which affects its social system, including the values, attitudes, and patterns of behavior between groups in society. According to the linear theory view, social change can develop and be directed towards a certain point of the goal.

Islam was present during the darkness of the *Jahliyyah* period. Muhammad Rasulullah SAW realized an improvement through effective social change, armed with the Qur'an and

the guidance of Allah SWT. Beginning by introducing the basics of *aqidah tauhid* to the community in a small scope, the process of social change continues until it affects the universe for centuries.

Among the key to the success of the Prophet Muhammad realizing the improvement of socio-social conditions are the communication pattern he used. The Qur'an teaches the most effective communication patterns to realize social changes. Not with coercion, rebellion, or even the bloody revolution. This is in harmony with the Word of Allah SWT in QS.An-Nahl [16]: 125.

As agents of change, every member of the community requires a sufficient understanding of the objectives and implementation of these changes. (Az-Zuhaili, 1418) Because even though social change is collective, the essence of these collectivities is the accumulation of changes made by individuals. That's why Allah SWT asserts in the Qur'an that a social change will not be realized before each individual changes itself first, there is in QS. Ar-Ra'd [13]: 11.

Among the solutions that Islam offers to improve the condition of social life is to implement the concepts of the Qur'an work ethic, a multi-dimensional conception whose influence has been proven by Islamic civilization from time to time. In this context, Allah SWT through the Qur'an has provided messages that function to escort the process of improvement. In addition to orders, prohibitions and technical instructions, many work ethic verses also contain encouragement and motivation, and threats. This encouragement, motivation, and threat function to build awareness within every member of the community.

There are many encouragements and motivation contained in the verses of work ethos. Various virtues of the afterlife are provided for people who carry out the work ethic, properly, each of these virtues is related to the type of work ethic and certain conditions described in the verse. Among them: 1) Replaced the work ethos (QS. Saba' [39]: 2)

Besides motivating and threatening, the Qur'an also escorted the implementation of the work ethic through the legitimacy given to the more profound leaders. Because awareness is not always in a person, then forced legal action is needed.

Leaders and law enforcement agencies have legality to crack down on violations that occur within implementing work ethics. For example, the policy of Abu Bakar Ash-Shiddiq's caliph is to fight people who do not want to fulfill the mandatory work ethic as zakat. The ruler must enforce the law to protect the community from violations of the applicable rules.

IV. Conclusion

Based on the discussion above, God can take the wisdom raising the high position of the believers and those who know. They appointed their position because they can give many benefits to others. Their religion rules Muslims to always discipline in performing mandatory worship, such as prayers, and are always actively trying or wanting under Islamic values (Islamic work ethic). Included in the Islamic work ethos include: Learn truly, work hard, and work productively so that it can encourage the situation in a more advanced direction. Implement the concept of social and moral education in the verses of work ethos in the Qur'an An will build entrepreneurial spirit, business ethics, responsibility, social care, and the attitude of sacrifice, creating employment, income distribution, economic growth, and public services. Eliminating poverty, slavery, consumptive behavior, demanding corrupt behavior, and protecting the community from the economic crisis.

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