

## Professionalism and Religiosity: A Thematic Interpretation Study on Muslim Workers in Indonesia

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**Abstract.** The work challenges of developed countries, such as; (Indonesia) are characterised by the demands of professionalism in fierce work competition. There is a need for a new approach to the terminology of Quran-based professionalism to give maximum results to Muslims who reflect religious aspects. This research aims to understand the interpretation of the Quranic verses related to work professionalism and elaborate its meaning and to find out the opportunities for Quran-based work professionalism terminology to be applied to work demands in the modern era. The research method uses literature study with a qualitative-descriptive approach through thematic interpretation model. The results of the study found; that the terminology of professionalism can be combined with `ahsanu `amalan and `atqana in the verse which indicates grade and quality in accordance with the field of expertise accompanied by aspects of piety. Known professionalism can be developed into religious-professionalism. It is undeniable that the modern world requires workers to adapt to the changes of the industrial revolution 4.0. The aspect of religiosity is really likely to improve the quality of international work professionalism.

**Keywords:** Professionalism, Religiosity, Job, Worker, Thematic Interpretation,

### Introduction

One of the implementations of Islamic teachings is a work. Work is a form of dynamic activities aimed at fulfilling certain needs such as physical and spiritual, in achieving its goals humans strive with full seriousness to realise optimal achievement as proof of their devotion to Allah SWT .<sup>1</sup>

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<sup>1</sup> Fuad Riyadi, "Sistem Dan Strategi Pengupahan Perspektif Islam," *Iqtishadia* 8, no. 1 (2015); Arie Mooduto, *Ekonomi Islam: Pilihan Mutlak Seorang Muslim* (Jakarta: Gramedia, 2012), 31; Jirhanuddin, *Islam Dinamis* (Yogyakarta: Pustaka Pelajar, 2017), 23.

Work is an obligation that must be fulfilled and carried out by every human being in the world who wants to get sustenance to fulfil all the needs of his own life or the family he is responsibility .<sup>2</sup> Islam is a complete religion, which regulates all aspects of human life, both spiritual life and material life, including the issue of work. Implicitly, many verses of the Quran encourage people to work hard, including in the Quran Surah al-Mulk verse 2, al-Isrā` verse 36, al-Isrā` verse 84, Hūd verse 121 and al-An'ām verse 135.

In working, a person is encouraged to work *professionally* and skilfully in order to produce good quality work so as to provide the best service to the community .<sup>3</sup> A person is said to be *professional* if he is proficient in his field of work from which he derives income. This proficiency is supported by several indicators and criteria, including the following: *First*, academic qualifications or educational background. *Second*, qualified skills and experience in the field. *Third*, producing works and products in the field they are engaged in. *Fourth*, having dedication and a serious work ethic .<sup>4</sup> In Islam, *professionalism is synonymous* with the words *al-ihsān* and *al-itqān* which are highly recommended in Islam. Islamic teachings motivate Muslims to work professionally in various aspects of life and various means of work .<sup>5</sup>

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<sup>2</sup> Muh Said, *Pengantar Ekonomi Islam Dasar-Dasar Dan Pengembangannya* (Pekanbaru: Suska Press, 2008), 21; Miskahuddin Miskahuddin, "Pekerjaan Mulia Dalam Perspektif Al-Quran," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (January 30, 2021): 44, <https://doi.org/10.22373/jim.v18i1.10502>; Sahmiar Pulungan, "Etos Kerja Dan Etika Profesi Dalam Pandangan Islam," *Wahana Inovasi* 3, no. 2 (2014): 512–18.

<sup>3</sup> Burhanuddin Al-Butary et al., "Analysis of Professional Specialization in the Perspective of Islamic Economic Philosophy," *Jurnal Ekonomi, Manajemen, Akuntansi Dan Keuangan* 4, no. 1 (2023): 67–74, <https://doi.org/https://doi.org/10.53697/emak.v4i1.1087>; Nurhadi Nurhadi, "Konsep Pelayanan Perspektif Ekonomi Syariah," *Ekbis: Jurnal Ekonomi Dan Bisnis* 2, no. 2 (2020): 137–50.

<sup>4</sup> Sudarwan Danim, *Inovasi Pendidikan: Dalam Upaya Peningkatan Profesionalisme Tenaga Kependidikan* (Bandung: Pustaka setia, 2016), 21.

<sup>5</sup> P Oerip and T T Utomo, *Mengatasi Krisis Manusia Di Perusahaan* (Jakarta: Grasindo, 2010), 264; Zainal Abidin, "MENEROPONG KONSEP PERTUMBUHAN EKONOMI (Telaah Atas Kontribusi Sistem Ekonomi Islam Atas Sistem Ekonomi Konvensional)," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 7, no. 2 (October 14, 2014): 356–67, <https://doi.org/10.19105/al-lhkam.v7i2.334>; Andi Mardiana and Asrin Saleh, "Pemberian Reward Terhadap Peningkatan Motivasi Kerja Karyawan Dalam Perspektif Islam," *MUTAWAZIN (Jurnal Ekonomi Syariah)* 2, no. 1 (August 8, 2022): 1–14,

*Professional* also means an expert in his field, while *professionalism* reflects a person's attitude towards his profession and the existence of responsibility for his profession<sup>6</sup>. So *professionalism* is a person's attitude towards his work or profession, sincerity to explore, apply and be responsible for the work he carries out. The measure of *professionalism* is having a stand, behaving and working seriously, hard work, working full time, discipline, honesty, high loyalty and full of dedication for the success of their work, effectiveness, and efficiency and responsibility. *Work professionalism* in the field of staffing is also largely determined by the level of employee ability reflected in daily behavior<sup>7</sup>. This must refer to the potential of employees in carrying out their duties.<sup>8</sup>

Islam does not only give birth to people who are successful in terms of religious practice but also wants to give birth to success in life in the world and the hereafter. Among the work ethics according to Islam, which if applied will produce good performance, namely work is worship.<sup>9</sup> People who are able to maintain their honour at work, especially morally and professionally, will be given even higher honour in the form of higher positions and ranks, respected and their status in society is highly respected.<sup>10</sup> The *work professionalism* possessed by one person with another is certainly different. As Islamic professionalism is formed because of the motivation that arises and stems from the Islamic faith /

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<https://doi.org/10.54045/mutawazin.v2i1.112>; Zulkifli Lubis and Dewi Anggraeni, "Paradigma Pendidikan Agama Islam Di Era Globalisasi Menuju Pendidik Profesional," *Jurnal Online Studi Al-Qur'an* 15, no. 1 (January 31, 2019): 133-53, <https://doi.org/10.21009/JSQ.015.1.07>.

<sup>6</sup> Oerip and Utomo, *Mengatasi Krisis Manusia Di Perusahaan*, 265.

<sup>7</sup> Edy Topo Ashari, "Memahami Karakteristik Pegawai Negeri Sipil Yang Profesional," *Civil Service Journal* 4, no. 2 November (2010); Suwanto Suwanto, "Faktor-Faktor Yang Mempengaruhi Kinerja Pegawai," *Eksis: Jurnal Ilmiah Ekonomi Dan Bisnis* 11, no. 1 (July 7, 2020): 15, <https://doi.org/10.33087/eksis.v11i1.180>.

<sup>8</sup> Sedarmayanti, *Sumber Daya Manusia Dan Produktivitas Kerja* (Bandung: Mandar Maju, 2010), 96.

<sup>9</sup> Binti Nur Aisyah, "Etos Kerja Dalam Islam," *Amal: Jurnal Ekonomi Syariah* 1, no. 01 (2019), <https://doi.org/http://dx.doi.org/10.33477/eksy.v1i01.913>; Agus Supriyanto, "PERAN NILAI-NILAI ISLAMI DALAM KEWIRAUSAHAAN UNTUK MENUNJANG SEBUAH KINERJA BISNIS," *El -Hekam* 7, no. 1 (June 29, 2022): 69, <https://doi.org/10.31958/jeh.v7i1.6515>.

<sup>10</sup> David Weir, "Islamic Perspectives on Management and Organization," *International Journal of Islamic and Middle Eastern Finance and Management* 1, no. 1 (2008): 84-87.

belief system, with regard to work that comes from the teachings of revelation and reason that work together.

As for the actual challenges that occur in work, the new workforce is now both employed and unemployed and the future workforce in the twenty-first century is characterised by increasing demands for professionalism. Competition for jobs, and competition in the workplace is increasingly fierce and challenging. Competition for jobs in *developed* countries is also getting tougher due to the growth of the new labour force plus migrants and the increasing number of workers over the age of 60 who are still maintaining their jobs. In *developing* countries, especially in *under-development* countries, in addition to the growth of the labour force averaging above 3% per year, coupled with the unemployed labour force in the previous few years and the slow growth of new jobs, makes the battle even more extraordinary. On the other hand, one of the challenges of professionalism on an international scale is the COVID-19 pandemic which almost occurred throughout the world in 2019-2020. One of the impacts of COVID-19 is that it inhibits the professionalism of workers, both employees and officials.<sup>11</sup>

Some literature studies on *professionalism* signal that professionalism is not Islamic if it is not based on the Quran, because even though work is beneficial and worldly for many people, without the basis of spirituality it will be a futile act in the view of religion. Most of these studies seem to stand alone as a practical concept that is applied in various circles of the world of work. The following are previous studies that are relevant to this discussion, such as; *first*, research Menara Simanjuntak<sup>12</sup>, states that almost all aspects of the living environment are changing with such rapid acceleration that the professionalism of workers must also be at least parallel and must be able to anticipate future trends. Professionalism is no longer just an expert in the field of work he is engaged in, but a person also needs to re-understand himself and his work environment as a whole and understand the value of the direction of the

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<sup>11</sup> Corrie Stone-Johnson and Jennie Miles Weiner, "Principal Professionalism in the Time of COVID-19," *Journal of Professional Capital and Community* 5, no. 3/4 (November 25, 2020): 367-74, <https://doi.org/10.1108/JPC-05-2020-0020>.

<sup>12</sup> Menara Simanjuntak, "Peningkatan Perilaku Profesionalisme Pekerja Menghadapi Tantangan Globalisasi Pada Abad 21," *Binus Business Review* 1, no. 2 (November 30, 2010): 319, <https://doi.org/10.21512/bbr.v1i2.1078>.

goals to be achieved in his life as well as the goals, missions and strategies of the organisation where one works. Increasing the professionalism of workers is based on the behaviour of individuals in the organization. Workers' self-understanding generally has basic beliefs, goals, values and attitudes that are part of the worker's personality. This personality is part of what is observed in the worker selection process at the beginning before being accepted to work, then during work to determine the guidance and career development of the worker according to his interests and expertise.

*Second*, research by Subhan Nur<sup>13</sup>, states that applying 5 values of work professionalism ethos, among others: Integrity, commitment, innovation, exemplary, and spirituality. Work is a way to improve the quality and glory of life, because begging is humiliation, and laziness is a form of disbelief. Work is an expression of gratitude for immeasurable favours, and laziness is kufr that causes falling down. *Third*, research by Mahadhir<sup>14</sup>, states that teacher professionalism in the Qur'an letter Al-Isra': 84 is actually taken from the opinion of the mufasir who emphasizes the meaning of the word '*ala syakilatih*' which means form, character, path, purpose, intention, religion, habits, morals and madzhab. From this, an understanding can be drawn that the verse indicates that the work must be done professionally. Similarly, the teaching profession must be done professionally.

*Fourth*, research by Wiener<sup>15</sup> entitled *Principal professionalism in the time of COVID-19*, states that it explains the impact of COVID-19 on principals and their work and the issue of professionalism requires concerted attention and action. In the current context of uncertainty, chaos and change, directives from the government to remain professional have little effect. Therefore, it is imperative that the education sector mobilize professionalism for their work and make some decisions at the local, state

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<sup>13</sup> Subhan Nur, "Etos Profesionalisme Kerja Para Nabi Dalam Al Quran," *Jurnal Bimas Islam* 10, no. 1 (2017): 65-100, <https://doi.org/https://doi.org/10.37302/jbi.v10i1.15>.

<sup>14</sup> M Saiyid Mahadhir, "PROFESIONALISME GURU DALAM PANDANGAN QS. AL-ISRA': 84," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 3, no. 2 (December 17, 2018): 83-90, <https://doi.org/10.48094/raudhah.v3i2.32>.

<sup>15</sup> Stone-Johnson and Miles Weiner, "Principal Professionalism in the Time of COVID-19."

and federal levels. *Fifth*, research by Yuniarti<sup>16</sup>, states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in formal early childhood education, basic education and secondary education. In the challenge of teachers as professionals to have an educational progress in Indonesia, teacher professionalism is certainly very necessary to advance Indonesian education because of the professionalism of teachers who certainly have expertise in the field of education. So in this case the teacher certainly has a component of teacher professional competence in order to be called a professional teacher so that there are several components.

Therefore, professionalism is largely determined by the level of a person's ability which is reflected through his daily behaviour in an organization. A high level of worker ability will more quickly lead to the achievement of pre-planned organizational goals. Therefore, a person is required to have work professionalism, so as to provide maximum results for himself. Moving on from the anxiety that occurs in the background above, the formulation of the problem in this study is the extent to which the elaboration of the interpretation of the verse of the Qur'an reviews the terminology of work professionalism and how it is implemented in supporting work challenges in the modern era.

This study aims to understand the interpretation of the Quranic verses related to work professionalism as well as the elaboration of its meaning and to find out the opportunities for Quran-based work professionalism terminology to be applied to the demands of work in the modern era. The benefits of this research are as a contribution to the expansion of the meaning of Quran-based work professionalism and as an improvement effort in supporting professionalism to face the work challenges of the modern era.

## **Research Methods**

The type of research method uses *literature studies*, namely scientific research where all data comes from written materials in the form of books,

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<sup>16</sup> Maya Yuniarti, "Peranan Guru Serta Tantangan Profesionalisme Guru Di Indonesia," *Seri Publikasi Pembelajaran* 1, no. 2 (2021).

manuscripts, documents, and others .<sup>17</sup> This research uses a *descriptive qualitative* approach that starts by compiling all the data, then analyzing it and then interpreting it through writing .<sup>18</sup> However, all materials and data are related to the Quran and tafsir .<sup>19</sup> The tafsir method that will be used in this research is the thematic method <sup>20</sup> or *maudhū'i* interpretation .<sup>21</sup> Plus the utilization of other insights that can help the understanding of the verse of the Quran .<sup>22</sup> Research with the *maudhū'i* tafsir approach is carried out in the following ways: *First*, collecting texts or manuscripts of the verses of the Qur'an that have similarities or similar editorials or different editorials on the same case. *Secondly*, comparing a verse of the Quran with one of the contradictory traditions in a discussion. *Third*, comparing several mufassir's opinions in interpreting the verses of the Qur'an in one discussion .<sup>23</sup>

The research data sources use *primary data* sources in the form of; al-Qur'an, hadith books, tafsir books and *secondary data* sources in the form of; journals, articles, books related to '*ulūm* al-Qur'an, and scientific works scattered in print and / or electronic media related to the problems to be studied. From the classified data sources, the steps taken to collect data are; determining the theme or verse to be discussed, tracking a number of verses related to the theme and tracking the interpretation of the verse according to the interpretation that will be explained .<sup>24</sup> Then, explain the implications of the interpretation which will be corroborated

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<sup>17</sup> Suharsimi Arikunto, *Prosedur Penelitian Kuantitatif Dan Kualitatif Dan R & D* (Bandung: Alfabeta, 2009), 12.

<sup>18</sup> Albi Anggito and Johan Setiawan, *Metodologi Penulisan Kualitatif* (Jawa Barat: CV Jejak, 2018), 9.

<sup>19</sup> Nashruddin Baidan, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2019), 29.

<sup>20</sup> Abdul Hayy Al-Farmawi, *Metode Tafsir Maudhu'i Dan Cara Penerapannya*, 1st ed. (Jakarta: PT Raja Grafindo Persada, 1994).

<sup>21</sup> Muhammad Al-Ghazali, *Berdialog Dengan Al-Qur`ān*, ed. Masykur Hakim (Bandung: Mizan, 1996), 29.

<sup>22</sup> Dadan Rusmana, *Metode Penelitian Al-Quran & Tafsir* (Bandung: Pustaka Setia, 2015), 177.

<sup>23</sup> Baidan, *Metodologi Khusus Penelitian Tafsir*, 68.

<sup>24</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2007), 308.

by hadith and other relevant Islamic doctrines .<sup>25</sup>

This research also uses an *inductive descriptive-analytical* data analysis method based on the theme or main discussion used by presenting a description first and then analyzed more thoroughly. Because this research uses interpretive research, what is meant by the descriptive method here is to obtain explicit and detailed information related to the understanding and interpretation of the verses of the Quran .<sup>26</sup>

## Literature Review

### 1.1. Theory of Professionalism

The term *professionalism* comes from the word *profession*. The *Oxford Learner's Pocket Dictionary* states (*profession is occupation, especially one needing special knowledge and professionalism is the high standard of a profession*) meaning that profession means work that requires special knowledge and professionalism is the high standard of a profession.<sup>27</sup> In the *Big Indonesian Dictionary* *professionalism* means the quality, quality, and conduct of a person's work.

According to Supriadi as explained in the book *Professional Ethics-Work Professionalism*, professionalism refers to a person's appearance, both his attitude and commitment to work based on high standards.<sup>28</sup> According to Ali, what is said with professionalism is the quality of a person equipped with the competence of knowledge and expertise used to complete their tasks.<sup>29</sup> Professionalism can also be interpreted as an effort made to produce

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<sup>25</sup> Restu Kartiko Widi, *Asas Metodologi Penelitian: Sebuah Pengenalan Dan Penuntun Langkah Demi Langkah Pelaksanaan Penelitian* (Jakarta: Graha Ilmu, 2010), 253.

<sup>26</sup> Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), 70.

<sup>27</sup> Martin H. Manser, *Oxford Learner's Pocket Dictionary*, 2nd ed. (Oxford: Oxford University Press, 1991), 295.

<sup>28</sup> Abdurrozaq Hasibuan, *Etika Profesi-Profesionalisme Kerja* (Medan: UISU Press, 2017), 64.

<sup>29</sup> Ali Mudlofir, *Pendidik Profesional* (Jakarta: Raja Gafarindo Persada, 2012), 120.

the best quality of the work he does.<sup>30</sup>

*The* concept of professionalism on an international scale is contained in the philosophy of *The Right Man on The Right Place* in human resource management as an effort to place a worker based on his ability or expertise. When placing an expert in their respective fields, of course, the work done will be faster and there are also not too many serious obstacles so that the ultimate goal of this philosophy is applied, it will create maximum results from various fields carried out by experts in their respective fields.

In Islam, *professionalism* is interpreted by placing someone to do a job in accordance with adequate abilities, meaning that his abilities are right to encourage the completion of the work that has been assigned.<sup>31</sup> This can be juxtaposed with the Quranic verse surah Hud verse 93, as follows; ... وَيَا قَوْمِ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَمِلٌ ... (O my people, do according to your ability, indeed I do too.), and surah al-Nisa' verse 58, as follows; ... اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّواْ الْاٰمَانَاتِ اِلٰى اٰهْلِهَا ... (Verily, Allah enjoins you to deliver the trust to those who are entitled to it...).

So it can be understood in general, the meaning of *professionalism* is a view to keep thinking, behaving, working earnestly to produce satisfactory work quality by mastering two things namely knowledge and skills or expertise and an attitude of moral integrity that supports the work being carried out.

## 2.2. Human Needs at Work

The word work comes from the word work. In the *Big Indonesian Dictionary*, work is defined as the activity of doing something, something that is done (done) something that is done for a living, livelihood. Meanwhile, the word work is interpreted as what is done (done, done) the duty of obligation, the result of working, the act of

<sup>30</sup> Suwinardi, "Profesionalisme Dalam Bekerja," *Orbith* 13, no. 2 (2017): 81.

<sup>31</sup> Suriadi Adi Samsuri, "Profesionalisme Guru Dalam Perspektif Al-Qur'an," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 21, no. 1 (2018): 127.

doing.<sup>32</sup>

From the above definition, it can be concluded that work indicates the existence of a reciprocal relationship between humans. Through this work, it can be seen that humans are social creatures who cannot always produce whatever they want on their own without the help of others. The existence of mutual need to fulfil daily human needs is one of the functions of work.<sup>33</sup>

Based on data released by the Central Statistics Agency (BPS) titled Indonesia's Employment Situation November 2023, it was recorded that Indonesia's working population reached 139.85 million people in August 2023.

**Table 1: Main Employment Status of the Indonesian Population**

<i>Sampling</i>	%				
<b>@139.85 million</b>	<b>2021</b>	<b>Index</b>	<b>2022</b>	<b>Index</b>	<b>2023</b>
Workers / Employees	37,46	<b>↑0,02</b>	37,66	<b>↑0,02</b>	37,68
Self-Employed	20,78	<b>↑1,26</b>	22,04	<b>↑0,99</b>	23,03
Business Assisted by Permanent or Non Workers	17,39	<b>↑0,15</b>	17,54	<b>↑0,17</b>	17,71
Freelancers	24,37	<b>↓1,61</b>	22,76	<b>↓0,83</b>	21,93

Most of the working population had the status of Workers / Employees, which was 37.68 percent, followed by Self-Employed as much as 23.03 percent and Business Assisted by Non-Permanent Workers as much as 17.71 percent. Compared to August 2022, the status of own business, business assisted by permanent and paid workers, and workers/employees/employees experienced an increase, respectively by 0.99 percentage points, 0.17 percentage points, and 0.02 percentage points.

<sup>32</sup> Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 703–4.

<sup>33</sup> Ismantoro Dwi Yuwono, *Memahami Berbagai Etika Profesi Dan Pekerjaan* (Yogyakarta: Medpress Digital, 2013), 13.

The increase in the employment status of Workers / Employees / Employees and Self-Employed occurred consecutively from August 2021 to August 2023. In August 2021, the employment status of Workers / Employees / Employees was 37.46 percent, then in August 2022 it was 37.66, and in August 2023 there were 37.68 percent. Meanwhile, the employment status of Self-Employed was 20.78 per cent in August 2021, then increased to 22.04 per cent in August 2022, and as much as 23.03 percent in August 2023.

The usefulness that results from a job will be very helpful to others. When a person begins to feel useful to others, then that is where he begins to build self-identity and as a form of actualization of his potential. In the perspective of the Quran, one of the efforts to seek sustenance is to work. And work in the Islamic perspective is the noblest way that can be used in terms of earning a living rather than begging or begging.<sup>34</sup> The call to work in the Quranic verse surah al-Taubah verse 105 (*wa quli'malū fasayarā Allahu 'amalakum wa rasūluhu wal mukminūn...*), surah al-Jumu'ah verse 10 (*...fantasyirū fī al-'ardhi wabtaghū min fadhliḷlāh...*) and surah al-Mulk verse 15 (*...famsyū fī manākibihā...*).

### 2.3. Thematic Interpretation Model: An Approach

Over time, human problems have become increasingly complex, causing scholars to increasingly seek solutions from the main guidance of Muslims, namely the Quran. One of the ways initiated by Muslim scholars is by interpreting the Quran through *tafsīr maudhū'i*. According to al-Farmāwī (1942-2017 AD) cited by Muna<sup>35</sup> the basics of *maudhū'i* interpretation were initiated by Maḥmūd Shaltūt (1893-1963 AD), which was interpreted and limited by Aḥmad Sayyid al-Kūmī (d. 1991 AD).

*Tafsīr maudhū'i* is one of the methods in interpreting the verses

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<sup>34</sup> Susminingsih, "Implikasi Makna Kerja Pada Perilaku Ekonomi," *Jurnal Hukum Islam* 8, no. 2 (2010): 1-2.

<sup>35</sup> Nailil Muna, "Metode Tafsir Mauwdu'i (Studi Komparatif Antara Muhammad Al-Ghazali Dan Abd Al-Hayy Al-Faramawi)," *Al-Itqan* 4, no. 2 (2018): 128.

of the Quran. Tafsir means to explain, uncover, and reveal the abstract meaning of the Quranic verses. Meanwhile, *maudhū'i* is an *isim maf'ul* from the word *wadha'a* (وضع) which means to place, to make. While the word *maudhū'* means the topic of conversation. Thus, *maudhū'i interpretation* means explaining by collecting verses of the Quran that have the same theme/topic.<sup>36</sup>

According to Muṣṭafā Muslim (1940-2021 AD) in his book *Mabāḥits fī al-Tafsīr al-Maudhū'i* as cited by Fauzan<sup>37</sup> Maudhū'i interpretation is an interpretation that discusses the verses of the Qur'an that have similar topics by collecting the verses, then analysing the content of the verse with a certain method, and based on the existing requirements to explain the meaning and elements in the verse, then connecting one with the other so that it becomes a comprehensive correlation.<sup>38</sup>

Maudhū'i interpretation according to M. Quraish Shihab (b. 1944 AD) in *The first is to explain one surah in the Quran and then explain its general purpose, which illustrates that the surah has various problems that are an inseparable unity. Secondly, collecting verses of the Qur'an with the same issue, then sorting them in the order in which they were revealed, then explaining the overall meaning, to draw a conclusion or guidance on the issue discussed.*<sup>39</sup>

The methods provided by scholars are also growing in the contemporary era, one of those who gave his ideas related to maudhū'i interpretation is Muḥammad al-Ghazālī (1917-1996 AD). According to him, maudhū'i interpretation is an attempt to explore the theme of the Qur'an according to the existing letter so that it is structured, then examine the main thoughts of a letter. Then weave

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<sup>36</sup> Yasif Maladi et al., *Makna Dan Manfaat Tafsir Maudhu'i* (Bandung: UIN Sunan Gunung Djati, 2021), 4–5.

<sup>37</sup> Fauzan Fauzan, Imam Mustofa, and Masruchin Masruchin, "Metode Tafsir Maudu'ī (Tematik): Kajian Ayat Ekologi," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 13, no. 2 (January 24, 2020): 195–228, <https://doi.org/10.24042/al-dzikra.v13i2.4168>.

<sup>38</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, 2014), 114.

<sup>39</sup> M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1994), 118.

or look for correlations between verses with other verses in one interesting theme bond. As quoted by Muna <sup>40</sup> the steps of *maudhū'i* interpretation initiated by al-Ghazālī (1917-1996 AD) are as follows: *First*, reading and scrutinizing the content of the letter being discussed. *Secondly*, taking the main theme of the surah and dividing it into several topics, especially the long surahs. *Third*, interpreting only the verses that represent the main theme. *Fourthly*, explaining the connection between the supporting verses related to the theme that has been divided into several topics. *Fifth*, compromising with other surahs if there are contradictory verses or related to the topic discussed. *Sixth*, explaining the last verse as a closing and completion of the previous main themes in the letter.

Abd al-Hayy al-Farmāwī (1942-2017 AD) defines *maudhū'i* tafsir as collecting verses of the Quran that have the same purpose and purpose and arranged based on the time of the verse's revelation and *asbāb al-nuzūl* (*the causes of the verse's revelation*). Then the mufasir will explain, provide information, and draw conclusions.<sup>41</sup> Some steps in applying *maudhū'i* interpretation according to Al-Farmawī are as follows: *Firstly*, determining the topic to be discussed. *Second*, collecting verses related to the chosen topic. *Third*, arranging the verses based on the time of their revelation with *asbāb al-nuzūl* information. *Fourth*, understanding the correlation of the verses. *Fifth*, arranging the discussion in a structured framework. *Sixth*, including traditions related to the topic. *Seventh*, studying the verses as a whole to produce a conclusion.<sup>42</sup>

From the existing explanation, in summary, *maudhū'i interpretation* is a method of interpretation by collecting verses of the Qur'an that have similar topics or themes of discussion which will then be found conclusions or instructions from the verse by paying attention to the time of descent and *asbāb al-nuzūl* and the

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<sup>40</sup> Muna, "Metode Tafsir Mauwdu'i (Studi Komparatif Antara Muhammad Al-Ghazali Dan Abd Al-Hayy Al-Faramawi)."

<sup>41</sup> Abd. Hayyi Al-Farmawi, *Al-Bidayah Fi Tafsir Al-Maudhu'i* (Mesir: al-Hadharah al-Arabiyah, 1977).

<sup>42</sup> Ma'mun Mu'min, *Metodologi Ilmu Tafsir* (Yogyakarta: Idea Press, 2016), 99.

correlation between existing verses.

#### 2.4. Verses Related to Professionalism

There are several verses of the Quran that describe the various basic competencies that must be possessed to achieve the highest quality or quality in doing something. So the following are some of the competencies that can lead us to a professional attitude <sup>43</sup>, namely:

*First, the competence of khulūqiyyah (attitude).* This competence is related to the heart, which includes one's attitude, interest, and appreciation of knowledge. This competence is explained in surah al-Baqarah verses 103 and 283, al-A'rāf verses 79 and 93, al-Ra'du verse 21, al-Syūrā verse 59, al-Aḥqāf verse 35, Q.S. al-Nisā' verse 63, al-Zumār verse 53, al-Ahzāb verse 53, al-Mā'idah verse 54, Q.S. Ali Imran verse 134, Maryam verse 51, Luke verse 19, al-Isrā' verse 37 and al-Anfāl verse 47.

*Second, idrākiyyah (knowledge) competence.* This scientific competence refers to a person's level of understanding, reasoning from the knowledge he learns. So to reach a professional level one must have a lot of knowledge and adequate to do his job. This competence in the Quran is described in surah al-Baqarah verses 164 and 247, al-Nisā' verse 162, Yūsuf verses 22 and 68, al-Naml verses 15 and 40, al-Kahf verse 65, Thāha verse 114, al-Anbiyā' verses 74 and 79, al-Qashash verse 14, and al-Ankabūt verse 35.

*Third, jismiyyah (physical) competence.* Jismiyyah competence refers to a person's physicality, meaning that he must have a healthy and strong body, or have physical skills and abilities to be able to carry out his duties normally. This competence is contained in surah al-Baqarah verse 247, al-Aḥqāf verse 9, al-A'rāf verse 31, Sabā' verse 10, al-Rahmān verse 1, Lukmān verse 19, and al-An'ām verse 112.

In relation to work, the term professionalism in the Quran can be juxtaposed with the terms *'aḥsanu 'amalan* and *atqana*. In the

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<sup>43</sup> Samsuri, "Profesionalisme Guru Dalam Perspektif Al-Qur'an," 139.

structure of the Arabic language, the word *`aḥsanu* is an *isim tafdhil* (superlative adjective) of the word *ḥasan*, then if it is connected afterwards with *masdar* in the *original fi'il*, it is punished as *tamyiz* (explaining vague things), such as; *'amalan*, so it means "the best deeds". Meanwhile, the term *atqana* is a verb (*fi'il*) which means "to perfect".

The following verses of the Quran mention the above term, as follows:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتِّ إِيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ. عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيُقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ (٧).

*Meaning: And it is He who created the heavens and the earth in six periods, and His throne (before that) was upon the waters, that He might test which of you is better in deeds; and if you say (to the Meccans): "Surely you will be raised from the dead", the disbelievers will say: "This is nothing but real magic." (Hud, verse 7)*

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (٧)

*Meaning: Verily, We have made the things of the earth an adornment for them, that We may test them as to which of them is best in deeds (QS: al-Kahf, verse 7).*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (٣٠)

*Meaning: Indeed, those who believe and do righteous deeds, surely We will not waste the reward of those who do good deeds. (QS: al-Kahf, verse 30)*

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ (٢)

*Meaning: Who made death and life, that He may test you as to which of you is better in deeds; and He is Mighty, and Forgiving. (QS: al-Mulk, verse 2)*

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (٨٨).

*Meaning: And you see the mountains and think they are fixed in place, but they move as the clouds move. (Such is the deed of Allah, who makes firm every thing; surely Allah is aware of what you do). (QS: al-Naml, verse 88)*

The use of the word *`aḥsanu 'amalan* (the best work) means

that we always feel supervised when working, so that we will be more careful and want to show the best work we can do as much as possible. if it is associated with the terminology of *professionalism*, it means that humans in doing something work must be done well so that the quality produced is good and provides significant benefits. This is in accordance with the meaning or purpose of professionalism itself, which is an effort to develop certain strategies to produce the best quality of what is done. So with this *`aḥsanu* there is a drive to carry out a job with a better quality than before.

While the word *atqana* means perfect or meticulous which indicates that there must be a perfect and meticulous nature at work, with thoroughness and effort to perfect the work, the results that will be achieved are also the best quality of the effort we put out.

## RESULTS and DISCUSSION

### Elaboration of Quranic Verses on the Terminology of Work Professionalism.

The term *professionalism* in the Quranic verses can be combined from two terms namely *`aḥsanu amala* and *al-itqan*. The term *ahsanu* is part of an *isim tafdhil* sentence that indicates a comparison between the state of something and something else. The use of the term *`aḥsanu* indicates the best meaning, meaning that the use of this term indicates the top degree or quality compared to others. The term *`aḥsanu* is juxtaposed with the word *'amalan* which occupies the position of *tamyiz* which serves to clarify *isim* that means vague. So the function of *'amalan* is to clarify the meaning of *ahsanu*, meaning that the best side in question is in terms of charity or work done.

Al-Ṭabarī (d. 310 H/923 AD) interpreted the verse *...liyabluwakum `ayyukum `aḥsanu 'amalan ....* surah Hūd verse 7 is by including the words of the Prophet Muhammad (PBUH) who at that time explained related to the verse, then the explanation of this verse is *أيكم أحسن عقلا وأورع عن محارم الله،* which *هوأسرع في طاعة الله* "who among you uses his mind the most, keeps more

of the actions forbidden by Allah, and is most hasty in obeying Allah".<sup>44</sup> Jalāl al-Dīn al-Maḥallī (d. 864 AH/1460 CE) and Jalāl al-Dīn al-Suyūṭī (d. 911 AH/1505 CE) explained the phrase ...*ayyukum aḥsanu 'amalan*... (which of you is better in deeds) in Surah Hūd verse 7, as meaning *aṭwa'a lillāh* i.e. the one who is more obedient to God.<sup>45</sup> M. Quraish Shihab (b. 1944 AD) in *Tafsir al-Misbah* explains the meaning of *liyabluwakum/to test you* in relation to all His creations both on earth and in the sky. The purpose of testing humans is to be able to distinguish which ones are of good quality and which ones are bad. While the lafal *ayyukum ahsanu 'amalan / who among you is better in deeds* indicates that there will be among humans racing each other to produce better deeds.<sup>46</sup>

A similar verse in surah al-Kahf verse 7, al-Ṭabarī (d. 310 AH/923 CE) interpreted the verse ...*liyabluwahum ayyuhum aḥsanu 'amalan* ... meant as *اختبارا لهم أيهم أتبع لأمرى وأعمل بطاعتي (ikhtibāran lahum ayyuhum atba'a li amrī wa 'amal bi ṭā'atī)* means that the best in deeds is who among them follows My commands more and acts in obedience to Me.<sup>47</sup> While the interpretation given from *Tafsir Jalalain* regarding the lafaz *ayyuhum aḥsanu 'amala* (who among them is the best in deeds) is interpreted with *fīhi ayyu 'azhadu lahu* meaning that in this world what is meant is who is more zuhud / shuns worldliness.<sup>48</sup> M. Quraish Shihab (d. 1944) means the one who is most sincere and most in accordance with the guidance of the holy book.<sup>49</sup>

Similarly, in surah al-Kahf verse 30, al-Ṭabarī (d. 310 AH/923 CE) interpreted the phrase ...*man ahsana 'amalan*... as meaning good deeds, which obey Allah, follow His commands and avoid His prohibitions, then the good deeds will be rewarded with Paradise 'Adn.<sup>50</sup> While the lafadz ...*man ahsana 'amalan* proposed by al-Maḥallī (d. 864 AH/1460 CE) and

<sup>44</sup> Ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Takwil Ayati Al-Qur'an*, (Beirut: Dar al-Fikr, 1978), 251 juz 15.

<sup>45</sup> Imam Jalaluddin Al-Mahalli and Imam Jalaluddin As-Suyuti, *Tafsir Al-Quran Al-Karim Lil Imam Al-Jalalain* (Semarang: Maktabah Thoha Putra, 2007), 285.

<sup>46</sup> Muhammad Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 9 (Jakarta: Lentera Hati, 2002), 200.

<sup>47</sup> Ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Takwil Ayati Al-Qur'an*, 599 juz 17.

<sup>48</sup> Al-Mahalli and As-Suyuti, *Tafsir Al-Quran Al-Karim Lil Imam Al-Jalalain*, 381.

<sup>49</sup> Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 9:201.

<sup>50</sup> Ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Takwil Ayati Al-Qur'an*, 16 juz 18.

al-Suyūṭī (d. 911 AH/1505 CE) in this verse means *al-ma'na ajrahum ayyu nutsībuhum bima tadhammanahu* then the intended meaning is *ajrahum* or reward. Or in other words, We will reward them according to their good deeds.<sup>51</sup>

Then surah al-Mulk verse 2, al-Ṭabarī (d. 310 AH/923 CE) interpreted the words *...liyabluwakum `ayyukum `aḥsanu 'amalan ... (so that He may test which of you is better in deeds)* this explains the purpose of Allah testing His servants, namely so that He knows who is the most obedient to Him and most earnest in achieving His pleasure.<sup>52</sup> And al-Maḥallī (d. 864 AH/1460 CE) and al-Suyūṭī (d. 911 AH/1505 CE) in *Tafsir Jalālain*, interpreted *...`ayyukum `aḥsanu 'amala (which of you has more deeds)* to mean *aṭwa'a lillāh*, meaning the most obedient to Allah.<sup>53</sup> The interpretation of *...`ayyukum `aḥsanu 'amalan..* in Surah al-Mulk verse 2 given by M. Quraish Shihab (b. 1944 CE) is not to suggest that Allah does not know the quality of His servants. But the core thing that this piece of verse wants to convey is the hint that competing in goodness should be a concern for humans.<sup>54</sup>

From these various interpretations, the focus of the meaning of *`aḥsanu 'amalan* referred to in the verse is to indicate the highest quality of the deeds done by humans. Based on the existing interpretations, the scholars always juxtapose the meaning of *better deeds* with the meaning of obeying and obeying Allah. So the religious nature of one's deeds cannot be separated, there will always be a divine side attached to each of these deeds. While the benefit of the word *liyabluwakum / liyabluwahum* shows the function of Allah who tests humans to find who has better quality than others.

In line with the terminology of professionalism, it can also be attached to the term *al-Itqan* which stems from the word *atqana-yutqinu* (اتقن-يتقن) meaning to remove turbidity. In its development, the word *atqana* was equated with *`aḥkam* which means expert, clever, accurate,

<sup>51</sup> (Al-Mahalli & As-Suyuthi, n.d.)

<sup>52</sup> Ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Takwil Ayati Al-Qur'an*, 505 juz 23.

<sup>53</sup> (Al-Mahalli & As-Suyuthi, n.d.)

<sup>54</sup> Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 9:344.

precise and careful, strong, and master. These meanings conclude that the meaning of *atqana* refers to perfection and thoroughness. This lafaz *atqana* is mentioned in surah al-Naml verse 88, ...*shun'a Allāhi alladzī 'atqana kulla syai'in...*, Ibn Katsīr (d. 774 AH/1373 CE). 774 AH/1373 CE) in his tafsir has explained the meaning of the word *'atqana* from the verse *اللّٰهُ الَّذِيّ اَنْقَنَ كُلَّ شَيْءٍ* in this Surah as Allah who made all His creations with precision and equipped them with the wisdom needed by each of them and perfected them by putting wisdom in them <sup>55</sup>. Meanwhile, al-Maḥallī (d. 864 AH/1460 CE) and al-Suyūṭī (d. 911 AH/1505 CE) explain the *alladzī 'atqana/which makes firm* in this verse to mean *'ahkama*, meaning neat and firm or perfect.<sup>56</sup> This is also in line with the interpretation of al-Ṭabarī (d. 310 AH/923 CE) based on various narrations that he included, the memorised *'atqana* in this verse means good and firm.<sup>57</sup>

Then, Wahbah al-Zuhailī (d. 1436 H/2015 M) interpreted this verse specifically on the word *'atqana* with the meaning of confirming its creation and perfecting it as it should be. As for the verse *اللّٰهُ الَّذِيّ اَنْقَنَ كُلَّ شَيْءٍ* it is interpreted that Allah's action is all His great power, which makes everything firm and entrusts the wisdom of creation in His creation <sup>58</sup>. Meanwhile, according to M. Quraish Shihab (d. 1994 AD) in the book *Tafsir al-Misbah*, the meaning of *shun'a* in this verse indicates an action/work done very well and perfectly by those who have proficiency and expertise in their fields.<sup>59</sup>

The term *al-itqan* or *atqana* refers to the meaning of professional, it is also stated in the hadith, as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ (رواه الطبري والبيهقي)

<sup>55</sup> Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir* (Jakarta: Gema Insani, 1999), 242.

<sup>56</sup> As-Mahalli and As-Suyuthi, *Tafsir Jalalain*.

<sup>57</sup> Ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Takwil Ayati Al-Qur'an*, 506.

<sup>58</sup> Wahbah Mushthafa Al-Zuhaili, *Al-Tafsir Al-Munir Fi 'Aqidah Wa Al-Syari'Ah*, vol. 5 (Damaskus: Dar al-Fikr al-Ma'ashir, n.d.), 332.

<sup>59</sup> Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 9:287.

*Meaning: Aisha r.a. reported that the Messenger of Allah (s.a.w) said: "Verily, Allah loves a person who, when he works, does it professionally". (HR Thabrani, No: 891, Baihaqi, No: 334).*

This Hadith shows the recommendation to work in Islam as one of the recommended efforts to earn a living. To get maximum results in work, a person must exert all his abilities and avoid things that can cause laziness in him to arise so that it damages his work. For this reason, through the memorization of *yutqinuhu* in the Hadith emphasizes the professional attitude that a person must have in doing something.

In some of the above interpretations, we can find indications that Allah explicitly mentions His majesty in creating all of His creations in as much detail and neatness as possible, also equipping them with the wisdom needed by each of them and perfected by putting wisdom in them. This means that we, as creatures endowed with minds and talents to be active and creative, must do the work professionally in detail, meticulously in order to achieve perfection and satisfactory results. Do not forget to also be spiked with knowledge and insights that are in accordance with the portion of the field / activity being carried out.

It denotes the exertion of all physical energy, skills, expertise and maximum effort exerted towards the result of working on something to achieve the best quality or quality of what already exists. The term professionalism also refers to the meaning of quality or quality that workers will continue to produce when doing things according to their fields of expertise. So the terminology of professionalism that has been impressed to stand alone becomes complete with the additional requirements of theological or religious aspects. In short, the term professionalism can revolutionise into *religious professionalism*.

### **Implementation of Professionalism towards Work Challenges in the Modern Era.**

In facing the modern world, especially when the twenty-first century adapts to the rapid sophistication of technology, there will be many risks and challenges faced by someone if they do not have the ability to work professionally. Digital transformation will be able to replace human labour if it does not have professionalism such as Japan which is usually known to create robots as a substitute for human labour. This is one of the

challenges for labour professionalism in today's modern era.

Quoting from the DigiTalk Forum, the Director of Information and Communication for the Maritime Economy of the Ministry of Communication and Informatics, Septriana Tangkary, in her speech hoped that workers must have more abilities in facing challenges in the era of the industrial revolution 4.0, "To be able to adapt to the changes brought by the industrial revolution 4.0, a worker must have abilities that cannot be done by machines and robots, namely *problem solving, critical thinking, and creativity*".

The attitudes and behaviours that must be upheld by a professional, on an international scale, are called the *right man in the right place at the right time*.<sup>60</sup> The components include: *First*, always strive to achieve and deliver the best results and show high commitment to their responsibilities. *Second*, adhering to the professional code of ethics and being within the corridors of the law, laws, and other applicable rules. *Third*, behave in a "professional" manner; friendly, respectful, so as to engender respect from people who deal with them or whom they serve. *Fourth*, having high self-confidence so that to achieve personal goals (e.g. getting a promotion) he/she will rely more on personal performance and reputation rather than seeking the help of groups or "sponsors". *Fifth*, will not speak negatively about the organization, institution or company where he/she previously worked even if he/she is no longer there, for whatever reason. *Sixth*, he/she will always "review" his/her knowledge, skills and abilities and always try to improve them to reach a "qualified" level.

The characteristics of a person's strengths are in the form of ability to a field of expertise (competence), readiness to compete, ability to do time and work efficiency, skills, good at reading situations and circumstances, experience, character and outstanding work results. In this context, if a person wants to be a professional, he or she must fulfil the following conditions: *First*, mastering the job; *second*, having loyalty; third, having integrity; *fourth*, being able to work hard; *fifth*, having a vision; *sixth*, having pride in his profession; *seventh*, having commitment; and *eighth*, having motivation. Work professionalism implies the commitment of professionals to their profession. This commitment is shown by his

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<sup>60</sup> Coen N Teulings and Pieter A Gautier, "The Right Man for the Job," *The Review of Economic Studies* 71, no. 2 (2004): 553–80.

pride as a professional, continuous efforts to develop his professional abilities. In addition, what has been neglected so far in applying the principle of work professionalism is the form of individual piety that will reflect a humble attitude for religious believers who are devout in carrying out their work. Indeed, the international world must look at and consider aspects of *religiosity* as a fulfilment of the concept of professionalism.

## CONCLUSION

Based on the results and discussion above, the formulation of this research problem is answered as follows: *First*, that the terminology of professionalism can be juxtaposed with *`ahsanu `amalan* and *`atqana* which is meant in the verse to indicate the highest quality of the deeds done by humans. Based on the interpretation of the scholars, they always juxtapose the meaning of *better deeds* with the meaning of obeying and obeying Allah. The religious nature of one's deeds cannot be separated, there will always be a divine side attached to each of these deeds. While the benefit of the word *liyabluwakum/liyabluwahum* shows the function of Allah who tests humans to find who has better quality than others, which shows the exertion of all physical energy, skills, expertise and maximum effort exerted towards the results of working on something to achieve the best quality or quality of the existing ones. The term professionalism also refers to the meaning of quality or quality that workers will continue to produce when doing things according to their fields of expertise. So the terminology of professionalism that has been impressed to stand alone becomes complete with the additional requirements of theological or religious aspects. In short, the term professionalism can be developed into *religious professionalism*.

*Second*, it is undeniable that the modern world requires workers to be able to adapt to the changes brought by the industrial revolution 4.0, a worker must have abilities that cannot be done by machines and robots, namely *problem solving*, *critical thinking*, and *creativity*. The *religiosity* aspect is very likely to control the rhythm of work intensity in reducing the number of work risks because it is protected by the aspect of piety. The religious aspect is not only owned by Muslims, but can also be applied to other religions with their respective theological aspects. *Professionalism* and *religion* are inseparable, just as *reason* and *conscience* are

inseparable, as the best set of human life.

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