

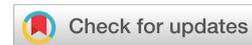
Islamic Work Ethics: A Thematic Commentary Study

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DOI: <https://doi.org/10.31603/cakrawala.v14i2.3101>



ABSTRACT

Kata Kunci:
*Asceticism;
Islamic Ethics;
Thematic
Commentary;
Work Ethic*

Veysel Bozkurt's research proved that Protestant ethics, which consists of work ethic and asceticism did not just occur to Protestant Christians. However, it also occurred in Turkish and Kyrgyz communities where the majority of the population is Muslim. Researcher reinforce Veysel Bozkurt's theory by revealing the work ethic and asceticism in the Qur'an with a thematic commentary approach. This research found that the Qur'an teaches four work ethics and two attitudes of asceticism. The four-work ethics are that work is obligatory, work must be optimal beyond basic needs, work is jihad, and work must be based on the principle of goodness. While the two attitudes of asceticism are strong spiritual and managing wealth wisely.

ABSTRAK

Article Info:
Submitted:
16/12/2019
Revised:
23/01/2020
Published:
31/01/2020

Penelitian Veysel Bozkurt membuktikan bahwa etika Protestan, yang terdiri dari etika kerja dan asketisme tidak hanya terjadi pada pemeluk Kristen Protestan. Namun, itu juga terjadi di komunitas Turki dan Kirgistan yang mayoritas penduduknya adalah Muslim. Peneliti memperkuat teori Veysel Bozkurt dengan mengungkap etos kerja dan asketisme dalam Al-Qur'an menggunakan pendekatan tafsir tematik. Penelitian ini menemukan bahwa Al-Qur'an mengajarkan empat etika kerja dan dua sikap asketisme. Keempat etos kerja itu adalah bekerja itu wajib, bekerja harus optimal di luar kebutuhan dasar, bekerja adalah jihad, dan bekerja harus didasarkan pada prinsip kebaikan. Sedangkan dua sikap asketisme adalah kuat spiritual dan bijak mengelola kekayaan.

INTRODUCTION

Protestant ethic was able to support the success of the economic system of Western capitalism. This theory was based on phenomenological research using data of European economic development in the 16th to 18th centuries by Max Weber. This study showed an interesting finding that Protestants are a community that is entirely the basis of the development of European industrialization, especially the western region and the Atlantic coast (Jati, 2013).

Protestants have a great work ethic such as work hard, save money, invest, asceticism, independent, and anti-leisure (Purwanto & Lenga, 2014). This work ethic arises from the Protestant's belief that human destiny cannot be known, because it is part of God's business. Therefore, they live "straight", work hard, and do asceticism. Asceticism is a form of self-control that is indicated by a variety of modest attitudes, such as no spree, charity, helping each other, saving, keeping manners, saving and investing (Jati, 2013).

This form of positive activity will position them in God's destiny to become the chosen person who will enter heaven. Transcendental observance of the Protestant appears in his work ethic. In conclusion, Protestants who have a strong faith will have more wealth. Conversely, if the faith is weak, the less wealth (Jati, 2013).

David C. McClelland proves the distinction between the Protestant and Catholic ethos explicitly. He examined the relationship between religion and economics with resident respondents from several Indian villages in the state of Chiapas, Mexico. The villages have the same cultural background, but some are inhabited by a majority of Protestants and some by a Catholic majority. This study results in the finding that villages with a majority of Protestant populations are economically better than villages with a Catholic-majority population (Purwanto & Lenga, 2014).

The phenomenon of work ethic and asceticism does not only occur in Protestants. Veysel Bozkurt examined Protestant ethics and hedonism with respondents from 3 countries, namely 122 students from Kyrgyzstan who are Muslim secular countries (75%), 317 students from Turkey who are Muslim-dominated countries (99%) and 311 students from Australia who are dominated by Protestant Christians (Bozkurt, Bayram, Furnham, & Dawes, 2010). This study concludes that the highest protestant ethics are seen in Turkish and Kyrgyzstan students who are predominantly Muslim compared to Australia, which is predominantly Protestant Christian (Bozkurt et al., 2010).

Veysel Bozkurt's research proves that this kind of ethics does not just occur to Protestant Christians. But it also occurs in Turkish and Kyrgyz communities where the majority of the population is Muslim. Therefore, the author seeks to explore the work ethic and asceticism in the Qur'an with a thematic tafsir approach.

THEMATIC TAFSIR METHOD

Thematic tafsir emerged and developed among al-Azhar scholars in Egypt (Hidayatulloh, 2018). Fathullah Sa'id argued that the thematic tafsir method was first introduced in detail by Al-Kumi (Said, 1991). However, Farmawi said that the initiator of the first thematic tafsir paradigm was Abduh in *Tafsir Al-Manar* (Farmawi, 1977).

Abduh has his own method of interpreting the Qur'an. These methods such as the thematic tafsir method through the concept of *al-wihdah al-mawdu'iyah*

munasabah, focus on the theme of the verse, and the context of the verse through *ilm makki* and *madani* (Syabu, 2004).

Mahmud Syaltut was Abduh's student who continued the tradition of thematic tafsir. Syaltut gave a statement about the urgency of this method as quoted by Kumi & Qasim (1982) that the thematic method is the ideal method for understanding the Al-Quran so the range of instructions can be explored more deeply, relevant to individuals and society today. The statement also appeared in paper with the title *Al-Ijtihād Al-Insyā'ī Inda Al-Shaykh Mahmūd Syaltūt* written by Afifi Ahmad in the paper with title *Al-Ulūm Al-Fiqhiyyah Tathawwur* (Ahmad, 2015). At the International Seminar held by *Rābithah Al-Ishlah Al-Ijtima'i* in Den Hag in the Netherlands in 1936 AD, Syaltut (1941) used the thematic tafsir in a presentation paper entitled *Al-Islām wa Al-āAlāqāt Al-Dawliyah*.

The essence of thematic tafsir is the understanding of the Al-Quran that focuses on the study of Al-Quran themes. Mushthafa Muslim termed the word "theme" with the word *qashd* (purpose). This is in accordance with the definition of thematic tafsir by him that thematic tafsir is a method for understanding the Al-Quran based on the *maqashid* of Al-Quran (Muslim, 2000).

Mushthafa Muslim believes that the *munāsabāt* approach is something important. Because the order of the verses in a surah is the case of *tawqifi* - there is no opportunity to do *ijtihad* about it (Muslim, 2000). A mawquf hadith confirms the statement above. The Hadith states that Zaid bin Thabit said: “*In the past we compiled the Koran from riqā '(board / cloth) beside Rasullah SAW*” (Hākim, 1990). This history confirms that Rasulullah SAW was present and agreed with all the processes in the compilation of the Al-Quran.

The example of thematic tafsir based on *munāsabah* are thematic tafsir written by Muhammad Al-Ghazali entitled *Nahwa Al-Tafsīr Al-Mawdhū li Suwar Al-Qur'ān Al-Karīm*. Ghazali wrote this work because he was encouraged by Muhammad Abdullah Diraz's work *Al-Nabā 'Al-Adzīm*. In this work, Muhammad Abdullah Diraz discussed Surah Al-Baqarah in a single unified theme that has detailed themes in it. This discussion encouraged Al-Ghazali (2000) to write such a work.

Historical approaches are also used in thematic tafsir. This approach is used to analyze the theme of a verse in the Al-Quran adapted to the context when the verse revealed. This approach has relations with the *ilm Al-Qur'ān* such as *asbab al-nuzul*, *makki madani*, and *tartib al-nuzul*.

The following are examples of the application of historical approaches in thematic tafsir. Researchers found there are 26 verses in the Al-Quran that contain the word *jihād* or its derivation. Twenty-six verses consist of 5 verses *makiyah* (Al-Furqan: 52, Luqman: 15, Al-Ankabut: 6, Al-Ankabut: 8 and Al-Ankabut: 69) and 21 verses of *madaniyah*. Twenty-one *madaniyah* verses are divided into two based on their *munāsabat*, 7 verses talk about *jihād* generally (Al-Nahl: 110, Muhammad: 31, Al-Hajj:

78, Al-Hujurat: 15, Al-Tahrim: 9, Al-Maidah: 35, and Al-Maidah: 54) and 14 verses talk about the jihad of war (Al-Anfal: 72, Al-Anfal: 74, Al-Anfal: 75, Ali Imran: 142, Al-Shaf: 11, Al-Taubah: 16, Al-Taubah: 19, Al-Taubah: 20, Al-Taubah: 41, Al-Taubah: 44, Al-Taubah: 73, Al-Taubah: 81, Al-Taubah: 86, and Al Taubah: 88) (Hidayatulloh, 2017). The makkiyah verses do not refer to jihad as war, because the war command did not exist at that time. War orders appear after surah Al-Hajj verse 39 is revealed (Al-Qaysi, 1428).

The description above confirms that the thematic tafsir has two models. The two models are the method of interpretation that used to trace the goal (*al-ghardh*) of a surah; and the interpretation method that applied to study a theme in the Koran by collecting verses from the Al-Quran that have the same theme (Hidayatulloh, 2018). The first model is closely related to the *munasabat Al-Quran*. The application of *munasabah* is useful for analyzing the relations between verses before and after it, as well as the relations between surahs before and after it. The second model does not follow the systematics of *al-tartib al-mushafi* (the verses are arranged in order based on the *mushaf*). However, the verses are compiled based on the theme. This second model has two types. The first type is to understand the theme of the Al-Quran with a historical approach. Several *ilm Al-Quran* such as *asbāb al-nuzūl*, *makki madani*, and *tartīb al-nuzūl* are used in this type. The second type is to understand the theme of the Al-Quran based on the concept of *al-wihdah al-mawdhu'yyah* (theme integrality) without looking at the origin of the verses (Ready, 2012). This study outlines the themes of work ethic and asceticism in the Al-Quran by using the second type.

Thematic tafsir is qualitative research (Sugiyono, 2015). The subject is the Quran, the object is the theme that studied, the data are verses in the Quran, while the researcher is the instrument. This research requires searching and compiling data in the form of verses of the Quran related to the theme studied until the data is saturated. The researcher then reduce the data that has been compiled according to research needs. The data is then categorized under the theme of Islamic work ethics and ascetism in Islam.

THE VERSES ABOUT WORK ETHICS AND ASCETISM

A. Spiritual Strengthening

1. Guarding Salat for Good Luck

Allah said in Surah Al-Muminoon verse 9th, “*And who (strictly) guard their prayers*”. The command to keep prayer is accompanied by the promise of Allah. The promise is like victory or good fortune in the world and the hereafter, as mentioned in Surah Al-Mukminun above. The promise of goodness will build a positive spirit in a mukmin. When he found the difficulties of life, then the positive character will help him to find a solution. Something positive will certainly attract the positive as well, while something negative will attract something negative.

2. *Khusyū'* in Solat Improves Quality of Life

Allah said in Surah Al-Muminoon verse 2nd, “*(Al-Muflih) Those who humble themselves in their prayers*”. *Khusyū'* in prayer is proof that the person is able to subdue his body and soul. People who are able to subdue the soul are certainly able to control their lust and desires. People who are able to control their lust and desires are certainly able to hold their body from *haram* (illicit) acts. This is the process of how *khusyū'* impacts a good life for humans.

3. Getting a Good Position with Tahajud

“And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!” (Al Israa: 79)

Tahajud is a sunnah prayer that delivers people who do it in a good place. Surah Al-Muzammil explained that the tahajjud was commanded to the Prophet Muhammad SAW so that he could carry a heavy mandate (*qawlan syaqīla*). The Prophet Muhammad SAW obtained orders to perform the midnight prayer for the last half of the night or more. This statement implies that one of the functions of *tahajjud* is to make it easier for someone to overcome difficulties in living the commands of Allah. The commands of Allah include working to earn a living, giving, performing hajj and other obligations.

4. Sadaqa Increases Sustenance

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things. (Al-Baqara: 260).

The recipient of sadaqa adds positive energy to the giver. This positive energy such as smile, support, praise and so forth. People who work hard then get support from their environment with a variety of positive attitudes, then it will motivate him to more optimally complete all his work. Optimal at work will generally lead him to the abundance of sustenance.

5. Getting Allah's Guidance by Remembering Him

“By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)” (QS Al-Noor: 37)

Humans in general will meet other humans who have similar characters. Humans who obey God will meet people who obey God. People who are honest, trustworthy, and professional will meet such people. This is due to the same gathering place, similar ways of thinking, almost the same conversation theme, and so on. This positive environment will optimize the goodness of humans, including getting inspiration in their lives. This kind of inspiration is a representation of Allah's guidance.

B. Work is A Mandatory

1. Husband Must Work

Allah said in Surah Al-Baqara verse 233th, *“But he shall bear the cost of their food and clothing on equitable terms”*. A husband will not be able to provide a living without work. Therefore, work becomes mandatory as income is mandatory. This is based on the rules of ushul fiqh *“ma lā yatimmu al-wājib illa bihi fa huwa al-wājib”* which means *“If an obligation is not carried out except with that, then it becomes mandatory”*.

2. Work Obligation Supervised by Allah

“And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did.” (QS Al-Tawba: 105)

The verse emphasizes that work to support the family is transcendent. Work is not only related to fellow human beings, but work has a close relationship with God. The verse explains that God is watching over our work, and that He will hold accountable for the work later. These conditions require a Muslim to work optimally to obtain a variety of good in this world.

3. Qawam Must Work to Provide a Living

“Men are qawam (the protectors and maintainers) of women, because Allah has given the one more (strength) than the other, and because they support them from their means”. (QS. Al-Nisaa: 34)

One proof of men as *qawam* is a living provided for the family. If a man refuses the obligation to make a living for his family, then he is not called *qawam*. Making a living will not be realized except by working, so that work becomes mandatory for him.

4. Not Forgetting the Worldly life

“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.” (QS. Al-Qasas: 77)

Humans are God’s servants who were created to serve Him. The purpose of human life is to prepare for the future in the hereafter. Ibn Kathir interprets "for tomorrow" in Surah Al-Hasyr verse 18 is “doomsday”. This is proof of the importance of the afterlife for a Muslim. However, the verse above reminds us that humans must also pay attention and work for the worldly life.

C. Work Optimally to Earn More

Muslims have obligations that can only be fulfilled if they have assets. This obligation is Hajj and Zakat. This obligation is a sign that God teaches His servants to work and try to exceed their basic needs.

1. Hajj Obligations

“Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey”. (QS. Aali Imraan: 97)

2. Zakat Obligation

“Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth”. (QS. Al-Tawba: 103)

The question arises, "Isn't zakat and hajj only for people who can afford it?". Any worship is obligatory for those who are able to do it. If he is unable, then his obligations fall. Inability cannot be a reason for not trying to be able. However, a person must strengthen his ability to be able to perform various kinds of worship.

D. Work is Jihad

Allah said in Surah Al-Furqaan verse 52th, *“But strive against them with jihad, with the (Qur'an)”*. This verse was revealed in Mecca. At that time there were no war orders in Islam. Therefore, the command of jihad in the verse above is not a command of jihad of war. Ibn Taymiyyah exemplifies jihad in this verse such as the jihad of knowledge, jihad of da'wah and so forth. This form of jihad can certainly be adapted to the form of jihad that is relevant to this era of capitalism. Jihad of work is a form of jihad that is relevant and badly needed by the Ummah today.

E. Work Based on the Principle of Goodness

Work must accord with goodness principles agreed upon based on humanity and the Al-Quran. The examples of goodness principles in the Al-Quran are listed below:

1. Meritocracy and Professional

Allah said in Surah Al-Nisaa verse 58th, “*Allah doth command you to render back your Trusts to those to whom they are due*”. This verse explicitly teaches meritocracy by putting people in certain positions according to their capabilities. Implicitly this verse teaches professionalism to Muslims in carrying out their obligations. Meritocracy is tied to professionalism, and vice versa. Both are good traditions taught in the above verse.

2. *Amana* (Trustful)

Amanah is carrying out the responsibilities of a position. There are two verses that instruct that matter,

(Muflihun) Those who faithfully observe their trusts and their covenants (QS. Al-Mukminoon: 8)

O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. (QS. Al Anfaal: 27)

The two verses above show the urgency of maintaining the mandate. The first verse is one of the seven conditions laid out by the Al-Quran to be a lucky person. The second verse shows the obligation to maintain the mandate, because betraying the trust is like betraying Allah and His Messenger.

3. Avoiding *Zalim* (*Zalim* is the base of the loss in the world and the hereafter)

"As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong." (QS. Aali Imraan: 57)

Asqalani (n.d.) mentions that *zalim* is (وَضَعُ الشَّيْءِ فِي غَيْرِ مَوْضِعِهِ) “*putting things out of place*”. The above verse explains that Allah does not like those who commit *zalim*. Therefore, who commit *zalim* will not get guidance (QS 2:86), get as bad as the final place (QS 2:151), cursed (QS 11:18), destroyed (QS 14:13, QS 23:41, and QS 71:28), fragmented (QS 22:53), painful azab (QS 42:21, QS 42:25, and QS 71:24). This badness confirms that *zalim* is the basis of all losses.

4. Obeying God thoroughly

Zalim is the base of losses (see above). A Muslim who wants the life goodness must leave *zalim*. The way to avoid *zalim* is to practice Islam as a whole. This is mentioned in the verse below:

O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy. (QS Al-Baqara: 208)

The meaning of obedience to Allah as a whole is that humans always stand for the goodness and stay away from zalim. This behavior will keep people from loss because this behavior is in accordance with human nature.

F. Managing Assets Wisely

1. Consuming Sufficient Assets

“O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters”. (QS. Al-A’raaf: 31)

Islam teaches *zuhud* in using property. Property must be used proportionally. This will keep a Muslim's heart from being attached to property. This attitude will make a Muslim as a person who is good at frugality.

2. Wealth Must Rotate

“And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty” (QS. Al-Tawba: 34)

This verse encourages a believer to distribute his wealth as widely as possible. There are two ways to distribute wealth in Islam. First release ownership, such as grants, *sadaqa* or *zakah*. Second distribute to others but still have it. This way well-known by the name of investment. Both the first and second ways will provide great benefits for others.

3. Investing for the Future

“(Joseph) said: “For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat. “Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded. “Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil).” (QS. Yusuf: 47-49)

The verse above describes in detail about the needs of someone to save or invest for the future. The verse above tells us that the Egyptians tried to save some of their crops to face the famine that had been predicted beforehand. When famine occurs, the Egyptian community is not hit by hunger because staples are still available. This is the benefit of saving or investing.

4. Not Excessive and Not Stingy

“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)” (QS. Al-Furqan: 67)

The verse emphasizes that God teaches humans to be fair in managing wealth. Fair in assets means using assets proportionally. Ulama define fair as putting something in its place. So, if the asset is for consumption, it is used for consumption, if it is for investment, it is used for investment, and if it is for alms, it is used for alms.

ISLAMIC ETHICS, THEMATIC TAFSIR, AND PURITANISM

One motivation for this study is information that John Calvin and his followers (Calvinists) are puritans. Puritans are people who have a purified view of the religion they profess. Purification of religion means cleansing religion from various translations or additional interpretations from previous followers or figures, whereas Assyaukanie states in his book that puritanism is the attitude and desire to always present and practice the values and teachings of religion in daily life ([assyaukanie, 2019](#)).

Puritans understand religion through a new paradigm contrary to the traditions that existed at the time. Puritan traditions are textual-fundamental in understanding their religious texts. But they tend to be empirical, have a higher spirit to build the world than traditionalists. The name "puritan" in the West was pinned on the Protestant Christians of John Calvin, while the traditional people in the west at that time were pinned to Roman Catholics who were implicit in the autodoxy of the Roman Church.

The Calvinist Christian perspective developed linearly with capitalism. Both are linked together and develop massively and rapidly. Protestant ethics or so-called protestant work ethic is a supportive force for the economic progress of the Western world under the hegemony of capitalism.

In the 19th century AD, the awareness of the Islamic world emerged that their civilization had been left behind. Awareness arose from Jamaluddin al-Afghani and his student Muhammad Abduh. They published a journal entitled *al-Urwatul Wutsqa*. The core content of the journal is the call to all Muslims to rise. This movement is known as Pan-Islamism or *al-wihdah al-Islamiyyah* as mentioned by Ignaz ([Goldzilher, 1955](#)).

The Pan-Islamism movement spread to Indonesia through Ahmad Dahlan who intensely followed the development of the Islamic world, especially when he was in Mecca. Abduh's essays such as the *Al-Urwatul Wutsqa* Journal, *Tafsir Juz 30* by Abduh, and so on greatly influenced Ahmad Dahlan's thought. These thoughts motivated Ahmad Dahlan to form Muhammadiyah on November 12, 1912 AD.

Muhammadiyah spread the idea of Pan-Islamism with the name of the Muhammadiyah movement while still carrying the same character as Pan-Islamism. [Goldzilher \(1955\)](#) mentioned that the Pan-Islamism movement has three characters.

First, commitment to the slogan back to the Al-Quran and Hadith as the teachings of Ibn Taimiyah; Second, tend to empiricism and appreciate science as one of the considerations in understanding religion; and Third, maintain the religious spirituality like in Imam Al-Ghazali teaching. Amin Abdullah adapted these three things by borrowing the terms from Abid Al-Jabiri. This term is used as one of the Manhaj Tarjih Muhammadiyah. Majelis Tarjih Muhammadiyah, in deciding religious matters, must understand Islam with three things, namely *Bayani* (textual), *Burhani* (Ratio) and *Irfani* (spiritual) (Muhammadiyah, 2000).

After the reformation in 1998 AD, there was an euphoria of freedom in Indonesia, including freedom in religious understanding, so that various religious characters appeared unstoppable. Puritan characters also appear, but with different forms. There are puritan with style of Salafi Saudi, puritan style of darud-tauhid, even puritan young entrepreneurs like Ippho Right Santosa, and others.

In the puritan tradition there developed a simple interpretation of the Koran. One of them is the interpretation of the Qur'an with the Koran as their passion for purification. This tradition forms the habit of interpreting the Qur'an with thematic systematics. The results of thematic tafsir must be understood as puritans, that is, intellectual-fundamental (baby) understanding. The Koran will be a source of inspiration and motivation for doing something if it is understood fundamentally. Mahmud Syaltut said that the thematic tafsir method is the most ideal method for revealing relevant Qur'anic instructions (Kumi & Qasim, 1982).

Relevance in thematic tafsir is evident in the understanding of universal verse themes, that is, something that happened in the time of the Koran came down and happened again in this era. This kind of thing will repeat itself. An example is the interpretation of Surah Ali Imran verse 100 which says that believers do not obey the people of the book. Obedience here means provoked. Based on his asbab nuzul, at that time the khazraj and aus who were promptly provoked by the Jews so that conflicts would occur as before. If the conflict occurs, then they are the same obedient to the scribe who has provoked them. However, the conflict did not occur. They did not obey the provocation of the scribe. The theme of this provocation is universal. There was a long time ago until now (Katsir, 1999).

CONCLUSION

Islam also has a work ethic that supports the economy of a democratic country as in Protestant religion. Islamic ethics has two major parts, namely the work ethic and asceticism, the details of which are taken purely from the verses of the Koran. The details of the Islamic work ethic are (1) Work is a mandatory; (2) Work Optimally To Earn More; (3) Work is jihad; and (4) Based on the Principle of Goodness, whereas asceticism that supports the work ethic is divided into two, (1) spiritual strengthening and (2) wisely managing wealth. This Islamic ethics has spread and applied sporadically

by puritanical Islamic groups in Indonesia after the 1998 reformation. Islamic ethics will continue to develop and become a booster for prosperity and economic progress in Indonesia if freedom in practicing religion is maintained.

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