

ISLAMIC VIEWS TO POSITION WORK ORGANIZATION

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Abstract: *In carrying out the process of a job requires an effective work organization and has a clear purpose. However, each organizational goal is different and has its own unique way of achieving its goals. In this regard, Islam as a comprehensive religion has described the position of the working organization in order to ensure the common good. Hence, the objective of this article is to clarify the position of the work organization according to Islamic views. This article is a fully qualitative study using data collection and data analysis methods involving library research. The findings of this article are to find out about the position of the work organization in accordance with Islamic views to achieve its true goals as described by Islam to guarantee the rights and responsibilities of the working organization.*

Keywords: *Work Organization, Islamic Views, Position*

Introduction

Humans as social beings in their lives always interact with other humans. According to Asep Iwan Setiawan (2015), it is a necessity for human life to create a group that is then referred to as an organization. According to Mulyadi (2010), the organization is a platform for society with the goal of achieving results that were not previously achieved if done individually. Solahuddin Ismail (2009) states that organizations can be defined as a form of grouped activities that are divided according to certain sectors in order to achieve collective goals. While according to H. Edy Sutrisno (2018), he explained that the organization is a collaboration between several people who form groups or units of mutual cooperation.

However, the materialistic human nature of today, whether inspired by "ism" is so magnificent to human systems of creativity, especially those who come from the West. They begin to adhere to the vague and inseparable meaning of life. Man has no concrete understanding of the nature

of their occurrence as human creation of God S.W.T in his pure nature called softness of nature. No wonder humans today are faced with a terrible moral crisis and lead to the depletion of pure human values that result in the quality of work done do not yield the desired results because there is no steady understanding of the innate nature of a work organization for the execution of a work entrusted.

Therefore, every individual in a work organization needs to understand better about the nature of the innate nature. This is stated by the word of Allah S.W.T in the Qur'an, surah al-Rum verse 30:

"(After the error of the shirk) then set yourself (you and your followers, O Muhammad) to a religion far from error; (continuously) the religion of Allah is the religion that God created man (with the state of preparedness) to receive it; there must be no change in the creation of Allah; that is the right religion, but most people do not know".

According to Mustafa Hj. Daud (2011), the increasingly clear day of the teachings and guidance of Allah S.W.T delivered through the Messenger of Allah S.A. What is unpopular. In fact, it is not exaggerated to say that more and more people are scoffing, questioning and underestimating their truth and holiness. Departure from this point, many principles and systems of life management that become human beings conflict with what has been set by Allah S.W.T. According to Mohd Afandi Hassan (2010) states that a famous US management figure, L. F. Urwick once suggested:

"The entire American people refuse to block and restrict a person from moving forward regardless of the inverse and unethical values and methods used".

According to Mohd Afandi Hassan (2010), this suggestion is an extension of the well-known philosophy of Nicolo Machiavelli, the "goal-wise way", supported by other management figures such as James L. Gibson and Anthony Dawns. According to A. Sorokin Pitirim (2014) states that hedonistic superficial thinking is a cornerstone or a fundamental basis in the thinking and concept of modern management that the West speaks. This thought is not just a recipe for work organization management in the West, but has penetrated all over the world. It has become a universal conviction. The effect of this thought and realized in the form of practice, it was born a cultural pattern in today's human society known as "the sensate culture". In fact, according to Tuan Mohd Samsuddin Tuan Nor (2019), there are some work organizations that are influenced by elements of Western teaching work that do not meet the criteria as outlined by Islam and even deviate even when they are related to the management of Islamic affairs. This causes a lot of work to be done quickly and neatly without the proper quality

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According to H. Muhammad Rifa'i (2013), the working organization is an overall mix of human elements that each has a function in achieving a goal. According to J. Winardi (2013), it is clear that in everyday life, we recognize the different types of organizations that affect all levels of life. The fact shows that most of us live a great part of life in the organization. We are members of an organization called families, members of our place of work and so on. It can generally be

said that organizations are shaped by humans aiming to carry out a job to achieve certain things that can't be done individually.

However, according to Razali Mat Zin (2011) it is clear that it would be a mistake to stick to the fact that work is a burden given by God S.W.T to humans. However, this is contrary to reality. There is clear evidence that humans need a job. Work is one of human activities that can't be separated from human life. From the time of the Prophet Adam a.s. Until now, mankind has made the most of their lives. Indeed, the arena is a place where people struggle and compete as a process of self-development and continue their life.

From the above description, the word "work" illustrates to us something that a person must do to sustain his life. In other words, our understanding of the concept of work is merely a mere aspect of the economy. It is a process whereby humans satisfy their external needs known as "human needs" in modern terms. The concept of management also emphasizes that the measure or value given to the work is the value of the "instrumental value" that is to determine whether it is bad, useful or not that the job depends on the extent to which human needs can be fulfilled. Continuing from this understanding, many planners, technicians, management members and ordinary people believe that the development and well-being of human life will be achieved if there are opportunities for employment and a passion for work. The nation's development and the well-being of the people will come about when individuals can increase their income or their economic status.

According to Razali Mat Zin (2002), history has proven to us that the understanding of human well-being and development must be linked to the whole humanity's sense. If accepted by the size of human development based on the number of industries, factories or the number of skyscrapers, then it is not different from the sense of development in Pharaoh's time. Tyranny was rampant in the Pharaoh's system of government but his physical development was great. Among the achievements of development is the construction of the famous pyramids and unmatched by humans to this day. Religion and history have imposed heavy penalties against Pharaoh. The word of Allah S.W.T in the Quran, surah al-Baqarah verse 50:

"And when We split the sea for you, We saved you, and drowned Pharaoh and his hosts while ye were witnessing".

Islam is the perfect religion of nature and is a comprehensive way of life. This perfection has been confirmed by Allah S.W.T in the Quran, surah al-Maidah verse 3:

"Today I have perfected for you your religion, and I have perfected My favor to you, and I have raised Islam to be a religion for you".

According to Noraini Ahmad (2014) explains that in Islam, "work" carries a wider understanding of the economic aspects. The goal of a work according to Islamic philosophy is not to give pleasure to pleasure, pleasure and comfort that can satisfy all the desires of the unlimited lust. But what is emphasized is that such a job can bring humanity to the demands of Allah S.W.T over him as a servant. The word of Allah S.W.T in the Qur'an, surah al-Mulk verse 15:

"He it is Who made the earth for you to be easy to use, then walk all over the niche of the niche and eat from the sustenance which Allah has given you; And unto Allah ye will be raised up (again); (then value His favors and fear His wrath)".

The other word of Allah S.W.T in surah al-Qasas verse 73:

"And of His Mercy, He hath appointed for you night and day, so that ye may rest therein, and that ye may seek of His Bounty, and that ye may be grateful".

This means that a job can accept the status of worship if it is implemented in accordance with Islamic law. According to Wan Izuddin Wan Sulaiman (2017) states that in Islam there is no separation between economic activities and religious or religious activities. The two aspects above are required by humans to lead a perfect life in the world and in the hereafter. The tauhid doctrine adopted by Muslims in shaping the unity of life by not disrupting the daily life of activities that have the opposite ends of one another.

According to this perspective, every human being's work including what is commonly regarded as a worldly activity such as trading in a market or working in the office has a color, identity, purpose and a spiritual religious spirit if carried out in accordance with Islamic law. In the philosophy of Islam there is no dichotomy of the world and the hereafter because it is all important for human happiness from the spiritual and physical point of view. Both of these nature have a very close relationship and are not separated. Islam reminds people to create a balance in their lives. The Quran constantly reminds people of the hereafter to come and the fact that this world is just a farm to cultivate and the results are fully cited in the hereafter. The word of Allah S.W.T in the Quran, surah al-Baqarah verse 201:

"And of them are some who say:" Our Lord! Give us good in the world and good in the Hereafter, and save us from the torment of the Fire".

According to Razali Mat Zin (2002), work must be done with all the mental and physical powers provided by Allah S.W.T, but do not sacrifice the charity, especially the fardu prayers ordered by God S.W.T. In this case, Allah S.W.T says in the Quran, surah al-Nur verse 37:

"(The worship is done by) those who are strong in faith that are not neglected by business or trade rather than the remembrance of Allah and establish worship and give charity; they fear the day (the doom) in which it turns round the heart and the eyes".

According to Razali Mat Zin (2002), Islam also prohibits the work done solely for the job or accumulating wealth as much as possible without taking into account religious claims on the collected property. In this connection, among the goals of the job is to ensure that the settlement of zakat claims to the economic development of Muslims and the practice of mujahadah or sacrifice. It is clear to us that Islam seeks unity or integration between work and worship, the world and the hereafter, physical and spiritual. The word of Allah S.W.T in the Quran, surah al-Qasas verse 77:

"And seek the wealth which Allah has bestowed on you the reward and the happiness of the Hereafter and do not forget your share of the world; and do good (as slaves) as Allah does good to you. and do not make mischief in the land; Lo! Allah loveth not those who do mischief".

According to Ahmad Nawawi Yaakob (2010), Islam has emphasized that the handling of a work of small or large, heavy or light must place God S.W.T as the basis of perfection. Therefore, the essence of work in Islam is to begin by fulfilling the requirements of religion because employment is considered part of worship. Therefore, even though Islam tells man to be diligent in doing a job, it should be appropriate and in line with the teachings of religion by emphasizing the nature of honesty, high values of sincerity and discipline. This is because the target of living a Muslim is to get the pleasure of Allah S.W.T. This is based on the natural will of the person's own creation as stated by Allah S.W.T in the Quran, surah al-Dhariyat verse 56:

"And I did not create jinn and men except that they worship and worship Me".

Muslims also daily read their special prayers in the word of Allah S.W.T in the Quran, surah al-Fatihah verse 5:

"You are the only ones we worship, and to You we seek help".

According to Ahmad Nawawi Yaakob (2010), Muslims also often state the pledge during the "solat prayer, my worship, my life and my death is because of God the god of the universe". Therefore, it is precisely that every work of life in this life is directly related to God S.W.T and to Him is given the decision whether to succeed or fail. Whatever the decision, people need to be grateful and then receive without desperation and rebellion. The word of Allah S.W.T in the Quran, surah Ibrahim verse 7:

"And when your Lord said: 'If you are grateful, I will increase My favors unto you, and if ye disbelieve, verily My punishment is hard".

Conclusion

The success or failure of a work organization depends largely on how its position is in managing it. Thus, Islam has laid the foundations for determining the position of a working organization. This should be clearly understood to fulfill the religious needs because the work is regarded as part of worship in order to achieve the pleasure of Allah S.W.T. So if we really want to build a working organization in a good mood, we can not forget about all the important aspects of management as described by religion. Otherwise, the construction of a work organization in executing a job will not succeed to achieve the desired goals and targets. Consequently, in order to enjoy the sustainability and well-being of life in any form of working organization, we must understand its position clearly and free ourselves from being slavish mentality to any suggestion by Westerners. The narrow-minded people will say this is ideally and deliberately exclusively. The fact is that we have no choice but to go back to the Sunnah of Allah and the Messenger of Allah so that we may realize and return to the innate nature and not to something more ideal than that.

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