

Analysis of the Concept of Working in Islam in the Era of Technology

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Abstrak

Salah satu rangkaian kehidupan manusia adalah berkerja, manusia memerlukan penghasilan agar bisa bertahan hidup, baik pada tingkat mikro maupun makro kerja merupakan kekuatan utama di balik aktivitas perekonomian agar kehidupan dapat berjalan sejahtera. Majunya peranan teknologi tentunya berdampak besar bagi kehidupan individu khususnya Masyarakat yang mengharuskan perkerjaannya menggunakan teknologi, dengan adanya teknologi manusia harus mampu mengimplementasikannya pada kehidupan agar senantiasa terhubung dengan dunia luar. Bersama dengan kemajuan teknologi ini, tentunya ada tren positif dan negatif dalam dunia kerja contohnya seperti pegawai kantor yang dituntut untuk menyelesaikan perkerjaannya di rumah. Penelitian ini bertujuan untuk mengetahui sejauh mana teknologi mempengaruhi konsep kerja dalam Islam dan teori lainnya. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif kepustakaan. Serta hasil yang di dapatkan menjelaskan bahwa berkerja adalah hal pokok atau hal mutlak yang harus di lakukan manusia untuk mendapatkan penghasilan yang halal sesuai dengan prinsip-prinsip Islam. Menurut pandangan Islam kemajuan teknologi khususnya dalam bidang kerja tentunya menjadi hal yang baik karena dengan adanya teknologi bisa memudahkan segala hal, namun ada beberapa hal yang kurang baik muncul akibat maraknya teknologi. Penggunaan teknologi di dunia kerja telah meningkatkan efesiensi, karena dari masa ke masa teknologi akan terus maju ke arah yang lebih canggih sehingga dengan adanya teknologi Masyarakat bisa terus berkembang.

Kata kunci: *Berkerja, Islam, Teknologi*

Abstract

One part of human life is work, humans need income to survive, both at the micro and macro levels, work is the main force behind economic activity so that life can run prosperously. The advancing role of technology certainly has a big impact on the lives of individuals, especially people who require their work to use technology. With technology, humans must be able to implement it in their lives so that they are always connected to the outside world. Along with these technological advances, of course there are positive and negative trends in the world of work, for example office employees who are required to complete their work at home. This research aims to determine the extent to which technology influences the concept of work in

Islam and other theories. The research method used in this research is a library qualitative method. And the results obtained explain that work is the main thing or absolute thing that humans must do to get a halal income in accordance with Islamic principles. According to the Islamic view, technological progress, especially in the field of work, is certainly a good thing because technology can make everything easier, but there are several things that are not good that have arisen due to the rise of technology. The use of technology in the world of work has increased efficiency, because from time to time technology will continue to advance in a more sophisticated direction so that with technology society can continue to develop.

Keyword: *Work, Islam, Technology*

PENDAHULUAN

Islam, founded upon the Qur'an and the Hadith as guidance and direction for its followers, carries the responsibility not only to regulate matters of worship but also various issues that affect people's work and economic life (Aravik, 2018). The Prophet once said: "Work for your worldly life as though you will live forever, and worship for your afterlife as though you will die tomorrow." Nevertheless, in reality, many Muslims often behave and act in ways that are not in line with the guidance contained in this hadith. A moral economy must be grounded in economic principles derived from the revealed teachings of the Qur'an. These ethical values have the potential to generate new meaning for the very notion of value, while also filling the intellectual void that has begun to emerge as a result of industrialisation (Upah et al., 2020).

Recent technological advances have given rise to new challenges. The emergence of online retail systems, for instance, has led to a decline in visitor numbers for many traders, particularly those in the Tanah Abang area. This situation has directly affected the livelihoods of numerous individuals involved in the sector. As a result, traders voiced demands for one of the online retail applications to be shut down. Responding to this pressure, the government eventually took a firm stance by closing the application's online. Nevertheless, modern technological developments have undoubtedly brought significant benefits to human life. People feel increasingly assisted in carrying out their daily tasks, including work-related activities, through the availability of various technical devices. However, technology does not exist without its drawbacks. Workers today face a number of emerging challenges. In the context of modern life, a worker's day does not always end upon leaving the workplace. Thanks to mobile phones, computers, and a range of other technical tools,

workers often remain connected to their professional responsibilities in this technological era (Umiyarzi, n.d.).

According to several scholars, the concept of work in Islam may be divided into two categories: work in its general (broad) sense and work in its specific (narrow) sense. All forms of human endeavour, whether material or non-material, physical or mental, and relating to worldly or spiritual matters, fall under work in its general sense (Zamzam & Aravik, 2020). Meanwhile, work in its specific sense refers to the fulfilment of basic needs such as food, clothing, and shelter, which constitute individual obligations that enable a person to uphold their dignity and attain success, both in the eyes of other people and before Allah Almighty (Mungkasa & Papers, n.d.).

Human beings are creatures driven by inner and psychological dimensions rather than solely by visible physical factors (Abdus, 1988:86). For a Muslim, working signifies undertaking sincere efforts to realise their purpose as a servant of Allah, who is obliged to manage the world and position themselves as part of an ideal society (*khairu ummah*). In other words, through work, a person supports and uplifts themselves. Furthermore, work represents one of the most concrete forms of worship, as it not only sustains life but also serves as a means of self-actualisation (Umiyarzi, n.d.).

Muslim communities are often perceived as occupying low-paid positions, living in poverty, and lagging behind in various respects, including technological advancement. Such stigma has sometimes given rise to the assumption that countries with large Muslim populations are less developed. Therefore, this paper aims to examine the concept of work in Islam, the positive and negative impacts of technological progress within the modern labour industry from an Islamic perspective, the characteristics of an ideal work environment according to Islamic teachings, work systems that are compatible with the digital era, and the factors shaping the motivation of the younger generation to remain diligent, thereby improving the public perception of Muslim societies (Upah et al., 2020).

THEORETICAL FRAMEWORK

Work

The term *work* or *employment* in this article refers to an activity undertaken or carried out continuously for the purpose of earning a livelihood (Kamus Dewan, 2005). This definition clearly links the concept of work to the daily activities performed by individuals as an effort to meet their basic needs, either for themselves or for their dependants. Various sustained activities undertaken to earn an income, such as farming, fishing, factory work, civil service, trading, and other professions, fall within the category of work or employment.

Within the framework of human life activities, the types of work mentioned above fall under the category of *muamalah* or *adah*, according to classical Islamic jurists. Accordingly, this article focuses on two main questions: first, whether such forms of work may be regarded as acts of worship that earn divine reward; and second, whether these work-related activities are bound by the rules of Islamic law or are left to human discretion (Kirom, 2018).

Technology

According to Suparmoko (2009:196), technology constitutes a change in the production function, reflected in the production techniques employed. Even in developed countries, many factories have yet to apply existing production techniques in an economically optimal manner due to the relative scarcity of production factors, limited markets, incomplete development, and cultural constraints. The concept of technology referred to in this study concerns the methods used to transform various types of goods (inputs) into processed products (outputs) in the wooden table furniture industry in Denpasar City, whether through modern technological tools or traditional methods (DianDesa, 2018).

The Concept of Work in Islam

The Islamic concept of work is closely tied to the pursuit of success in both this world and the hereafter. Islam encourages its adherents to work diligently and with a strong sense of responsibility. Work is not merely perceived as a means of earning

a livelihood; it is also regarded as an act of worship that draws a person closer to Allah. Islamic teachings emphasise the importance of hard work, honesty, and contributing positively to society. In practice, Muslims are encouraged to take part in a wide range of economic activities, including agriculture, horticulture, fishing, industrial labour, and trade. Islam recognises worldly occupations as an integral form of worship and even as a form of jihad (Kirom, 2018).

Allah has placed humankind upon the earth, which is endowed with abundant sources of sustenance. Provision is a blessing bestowed by Allah upon every individual. When one consumes lawful and wholesome food and experiences contentment, one is essentially partaking in an act of worship to Allah (Aravik, et.al, 2022). To attain good sustenance, humans are commanded to act righteously and work in accordance with His injunctions. Muslims are encouraged to labour by day in order to meet their needs, as affirmed in the Qur'anic verse: "It is He who has made the night for you as a covering, and sleep for rest, and the day for rising and striving" (Qur'an, Surah Al-Furqan 25:47).

Through work, a Muslim gains benefits not only for themselves but also for those under their care. Numerous hadiths instruct Muslims to work and provide for their families. Among them is the hadith recorded by al-Bukhari, No. 4932: "Narrated to us by Adam ibn Abi Iyas, narrated to us by Shu'bah from 'Adi ibn Thabit. He said: I heard 'Abdullah ibn Yazid al-Ansari from Abu Mas'ud al-Ansari. I asked, from the Prophet, peace be upon him? He said: 'If a Muslim spends upon his family with the intention of seeking reward, then such expenditure is counted as charity for him'" (Pusaka, 2019).

It is evident from the Hadith and verses of the Qur'an that work constitutes a significant concept in Islam. Work functions as a means of worship, submission, and gratitude to the Creator, while also serving as a means to fulfill life's necessities and support overall well-being. From an Islamic perspective, work is not merely a way to meet basic human needs but also a means to preserve human dignity and honor, which must be respected. The act of working holds a highly esteemed position in Islam; therefore, individuals who earn a living through their own effort are highly regarded. Moreover, when a person experiences fatigue or exhaustion after completing their work, Allah Almighty forgives their sins. Furthermore, those who

work to meet the needs of themselves and their families with their own hands are considered to be engaging in jihad fi sabilillah (Ichsan, 2019).

In daily life, humans are obliged to fulfill their needs in order to sustain their livelihood. One of the primary ways to meet these needs is through work (Aravik, 2016). Individuals who work professionally should perform all mahdah (ritual) and ghayr mahdah (non-ritual) acts in accordance with Islamic law. Islam, with its comprehensive, profound, and perfect guidance, provides clear, precise, and innate directions suited to human nature. No aspect of life is excluded from Islamic teaching, including the activity of working.

Islam requires every individual to strive in seeking sustenance to meet the needs of themselves and their families. Additionally, the religion affirms that every lawful occupation, endeavor, or business constitutes a trust (amanah) bestowed by Allah upon humans. Therefore, when an individual engages in work or conducts a lawful business, they are fulfilling the responsibility entrusted to them by Allah.

Every effort that meets the conditions of worship is accepted by Allah as a noble act (Arifianto, 2022). Accordingly, work in Islam is not merely an economic activity; it is also a form of worship and devotion to the Creator, as well as a means of upholding human dignity and fulfilling social responsibilities.

RESEARCH METHOD

This study employs a qualitative research method, which aims to obtain and describe data through the review of books, magazines, journals, research findings, and other data sources. Data were collected from various literature, both available in libraries and other sources, either online or offline. The study aims to provide a clearer and more detailed understanding of the subject under discussion (Baihaki, 2020).

RESULTS AND DISCUSSION

According to the *Kamus Besar Bahasa Indonesia*, work is defined as an activity of performing something. Several scholars also define work as follows: Supriyadi (2003) states, "Work is a burden, obligation, source of income, pleasure, prestige, self-

actualization, and so on.” Meanwhile, Brown (in Anoraga, 1998) asserts that work is a mental and physical process in achieving productive goals (Salatiga, 2018).

Etymologically, work refers to any activity performed with the aim of earning a livelihood. The term “work” originates from the Sanskrit word *kriya*, which means action or deed. A verb or action word represents an act or performance. Therefore, it can be concluded that working encompasses all activities conducted in a proper context, with the objective of earning lawful income in accordance with Islamic principles (DianDesa, 2018).

Principles of Working in Islam

1. A Muslim should work with sincere intention for the sake of Allah SWT. From the perspective of Islamic law, work is a form of worship intended to avoid prohibited acts and to guard against undesirable traits, such as begging or becoming a burden to others (Aravik & Hamzani, 2021).
2. A Muslim engaged in business or employment must uphold noble character, including honesty, trustworthiness, keeping promises, fulfilling debts, and properly repaying obligations. By adhering to these ethical principles, individuals are also able to assist others who face difficulties in meeting their responsibilities.
3. A Muslim must engage in work that is both good and lawful. For Muslim employees and entrepreneurs, there is no distinction between worldly projects and the ultimate purpose in the Hereafter.
4. Muslims in the workforce must respect rights, both those related to the rights of Allah SWT (such as zakat) and the rights of fellow human beings (such as settling debts and honoring business agreements).
5. Muslims are required to avoid interest-based transactions (*riba*) and all forms of prohibited (*haram*) business activities, as *riba* brings only the curse of Allah SWT and His Messenger, both in this world and in the Hereafter. The sin of *riba* is severe, and wealth derived from *riba* lacks blessing.
6. A Muslim worker is prohibited from stealing or unlawfully taking the property of others.
7. Muslim entrepreneurs and workers must avoid behaviors or actions that cause harm to others.
8. To prevent violations and deviations that may lead to legal consequences or moral

defects, Muslim entrepreneurs and workers must adhere to the rules and guidelines prescribed by Shari'ah.

9. In their work and business activities, Muslims must maintain loyalty to the Muslim community and prioritize ukhuwah (brotherhood) over business interests, ensuring that their enterprises do not create tension or conflict among fellow Muslims.

With the advancement of the modern era, many aspects of work have changed, particularly the manner of working. In today's technologically driven environment, work can be performed anywhere and at any time. Technology represents a breakthrough that enables the creation of goods and services, thereby facilitating human labor (Ridwan, 2018).

Islam, as explained in the Qur'an, does not prohibit its followers from utilizing modern technological advancements. On the contrary, Islam encourages progress through research and experimentation in all fields, including technology. Technology is regarded as one of the manifestations of Allah's signs that must be explored and understood. The Qur'an states: "Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs for those of understanding—who remember Allah while standing, sitting, or lying down and reflect on the creation of the heavens and the earth, saying: 'Our Lord, You have not created this in vain. Glory to You, so protect us from the punishment of the Fire.'" (QS. Ali-Imran: 190-191).

The Positive and Negative Impacts of Technological Advancement in the Workplace from an Islamic Perspective

Technological advancement can develop rapidly if users adopt appropriate guidelines to utilize it for beneficial purposes. Compared to earlier facilities such as radio, television, and conventional mass media, which were less accessible, modern technology—particularly social media—has spread widely and been well received in countries like Malaysia (Seaman & Tinti-Kane, 2013). Consequently, technology can facilitate daily life and simplify work processes, representing a positive impact on employees who leverage technological tools (Abdullah, 2019).

Positive Impacts of Technology in the Workplace from an Islamic Perspective:

1. **Enhanced Business Opportunities:** For individuals engaged in online trade, technological advancement provides significant advantages, as progress in technology directly supports the growth of their businesses.
2. **Knowledge Expansion:** Rapid technological development allows for access to a wide range of learning opportunities.
3. **Access to Information and Learning Resources:** Technology serves as a valuable source of information and references for diverse groups of people, making social media a powerful educational medium. Islam has long emphasized the importance of teaching and learning, dating back to the time of the Prophet Muhammad SAW (Abdullah & Jasmi, 2018).
4. **Platform for Expression:** Technology enables people to voice their opinions and participate in discussions, promoting freedom of expression within ethical boundaries.
5. **Motivational Awareness:** With technology, human interaction has become more dynamic, allowing communication across geographical boundaries, which can inspire motivation and collaboration.
6. **Entertainment Media:** Social media can serve as a source of permissible entertainment. In Islam, entertainment is considered natural but must adhere to ethical and religious guidelines.

Negative Impacts of Technology in the Workplace from an Islamic Perspective:

Despite its benefits, technological advancement can produce negative effects when misused or applied without adherence to ethical principles:

1. **Ineffective Work Patterns:** For employees in organizations, technology may reduce efficiency, as flexible schedules or remote work can result in excessive time spent on tasks.
2. **Reduced Face-to-Face Interaction:** Avoiding in-person meetings can weaken social bonds (silaturahmi), which Islam emphasizes as crucial for maintaining community and relationships.
3. **Fraud and Cybercrime:** Technology can facilitate deception and online fraud, causing financial and reputational harm to individuals and organizations.

4. Online Oppression and Harassment: Individuals may exploit technology to intimidate or bully others, for example, in workplace disputes.
5. Rapid Spread of Negative Content: Inappropriate content can circulate quickly online, which is prohibited in Islam and in professional workplaces.
6. Defamation and Reputation Damage: False information and slander can severely harm individuals' reputations.
7. Neglect of Responsibilities: Excessive engagement with technology can lead to negligence in work duties and obligations.
8. Time Wastage: Individuals may spend substantial time on unproductive activities.
9. Decline in Work Capacity and Academic Performance: Overreliance on technology can negatively affect productivity and the performance reputation of an organization or institution.

The Ideal Work Environment from an Islamic Perspective

The work environment is a significant factor influencing employee performance (Sutrisno, 2009). The term "work environment" encompasses all aspects of the workplace, including the physical location, facilities, cleanliness, lighting, tranquility, and interpersonal relationships among employees. These factors collectively affect work performance and employee morale. Poor lighting, disorganized office arrangements, inadequate infrastructure, and uncooperative attitudes among colleagues are indicators of an unfavorable work environment (Syamsuddin, 2020).

According to Sedarmayanti (2009), the work environment comprises all tools and materials encountered by employees, as well as the surrounding conditions in which they operate, including work methods and organizational arrangements, whether individually or in groups. Sutrisno (2018) highlights several indicators of a conducive work environment: the workplace itself, supportive facilities and tools, interpersonal relationships, tranquility, proper lighting, and cleanliness (Abdullah, 2019).

Key Elements of an Ideal Work Environment in Islam:

1. Harmony and Brotherhood

An ideal work environment in Islam upholds harmony and brotherhood among employees. Effective teamwork, mutual respect, and compassionate cooperation are essential for fostering a positive and productive workplace atmosphere.

2. Justice and Equality

Islam emphasizes justice and equality in the workplace. In the absence of discrimination and unfair practices, employees are motivated to perform at their best. Negotiation, active participation, and recognition of individual contributions should form the foundation of an ideal work environment.

3. Ethics and Morality

Islam prohibits theft, corruption, and exploiting others for personal gain. Employees who prioritize ethical conduct and moral integrity contribute to a clean, honest, and principled work environment, positively impacting both organizational development and personal growth.

Characteristics of a Conducive Work Environment that Enhance Productivity:

1. High Work Productivity

A key feature of a positive work environment is high productivity in a comfortable and supportive setting.

2. Effective Communication

Open communication, where employees can express opinions without fear of judgment, is crucial for an ideal work environment.

3. Good Management

Effective management fosters a positive work environment by welcoming employee ideas, facilitating smooth workflow, and ensuring that tasks are executed efficiently.

A Good Work System in the Era of Advanced Technology

Islam emphasizes the importance of maintaining religious and ethical values within the work system, especially in the context of technological advancement. Key values promoted in Islam include honesty, politeness, justice, openness, and caution.

In the digital era, Islam permits online business as long as it does not violate religious norms, such as engaging in riba, oppression, monopolistic practices, or fraud (Zulkifli, 2018).

Specifically, the principles for working in a technologically advanced environment are as follows: first, honesty in all interactions and communications; second, politeness and courteous behavior; third, fairness in all practices; fourth, openness to technological advancements; and fifth, careful utilization of technology to ensure compliance with religious norms, personal values, global ethics, community standards, and traditional knowledge, all managed responsibly.

To achieve optimal results and improve organizational efficiency and effectiveness, technology can be leveraged to streamline repetitive data procedures. Enhancing productivity requires careful planning, creative thinking, and efficient work patterns. In Islam, productivity improvement also involves ethical conduct, time management, and maintaining balance between worldly life and the Hereafter (Ichsan, 2019).

Factors Affecting Motivation for the Modern Generation

Several factors contribute to a lack of motivation among today's workforce, including job dissatisfaction, burnout, unhealthy work environments, and the need for flexibility and work-life balance (Arifianto, 2022). Combating laziness is the first step for Muslims to be considered exemplary in work ethics. In addition to laziness, low motivation is another critical challenge. Work motivation significantly influences performance (Hamzah, 2008). Kondalkar (2007) defines motivation as the driving force resulting from needs and desires that push individuals to exert physical and mental energy to achieve desired goals.

Muslim employees should cultivate motivation that fosters good character aligned with Islamic principles. Such motivation should include the following characteristics (DianDesa, 2018):

1. **Sincere and Proper Intention (Seeking Allah's Pleasure)**

Before starting work, individuals must understand their intention and motivation. If the sole purpose of working is to earn money, then that is all they

will gain. However, if the goal includes earning halal income, providing for one's family, and securing rewards in the Hereafter, they will achieve both worldly and spiritual benefits.

2. Taqwa in Work

Taqwa can be understood in two ways: first, as the responsibility of a Muslim toward their faith; second, as adherence to commands and avoidance of prohibitions. Those who responsibly fulfill their duties at work exemplify taqwa in action.

3. Sincerity in Work

One of the essential conditions for human deeds to be accepted by Allah SWT is sincerity. All activities, including work, will be blessed if performed sincerely.

4. Recognition that Work is an Act of Worship

Islamic studies on work culture emphasize that worship encompasses both human-divine relations and economic transactions. Work carried out ethically and with the right intention is considered a form of ibadah.

Maintaining Motivation and Enthusiasm in a Busy Workplace

To succeed professionally, individuals must possess motivation and enthusiasm. Without these, workers can easily become bored or lose focus. The following strategies can help maintain motivation and energy in the workplace:

1. Focus on objectives
2. Pursue passion in work
3. Manage time effectively
4. Take adequate rest
5. Receive support from others
6. Accept and appreciate oneself
7. Learn new skills
8. Avoid constant comparison with others' achievements
9. Practice gratitude for all circumstances

By following these strategies, individuals can remain motivated and energetic even in demanding work environments. Maintaining enthusiasm and motivation is crucial for professional success (Kiom, 2018).

CONCLUSION

Work is a fundamental aspect of life and, in Islam, is regarded as a form of worship to Allah SWT. It allows humans to sustain their lives while adhering to principles designed to ensure ethical and beneficial outcomes. Islamic economics emphasizes morality, justice, fairness, and the welfare of all, aiming to meet human needs in both this world and the Hereafter. Key principles include equitable wealth distribution, social collaboration, and responsible resource management.

In the modern technological era, work systems require efficiency and effectiveness, leveraging technology responsibly. Muslims are often challenged by stereotypes of low wages and marginalization, which can serve as motivation to pursue work diligently. Overcoming laziness and performing tasks sincerely are essential for achieving productivity and receiving blessings in labor, aligning both worldly success and spiritual fulfillment.

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