

Building Character of Sharia-based Human Resources as Significant Component in Facing ASEAN Economic Community (MEA)

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Abstract—This research aims at analyzing the characters of Sharia-based human resources in facing ASEAN Economic Community (MEA). The data used were those of qualitative data compiled from literatures and other supporting sources. The approach used was qualitative approach using an in-depth study of literature review on the aspects of Sharia-based human resources and MEA. The interesting aspect from the finding is the internalization of Tawheed (monotheism) reinforcement as the main foundation for all practitioners/observers/economic society consisting of 1). Merchants or entrepreneurs 2). Capital owners 3). Consumers 4). Labors. Further, the competence and the cultures of Sharia are highly supportive toward the process of building habit/custom among all parties involved including government as a policy maker; especially the one which is in favor of realizing MEA. In addition to that, government also acts as party who postulates rules and regulations. This research is suitable in explaining how to built character of sharia based human resources in facing Asean economic community (MEA) in ASEAN. The novelty of this research that the internalization of Tawheed (monotheism) reinforcement as the main foundation for all practitioners/observers/economic society consisting of 1). Merchants or entrepreneurs 2). Capital owners 3). Consumers 4). Labors.

Keywords—sharia-based human resources, ASEAN economic society (MEA)

I. INTRODUCTION

ASEAN Economic Community (AEC) contains an economic policy among the countries in South Asia to free them from barrier and obstacle in trading, capital/investment flow, service flow, and worker flow. AEC has come into the eighth month in South Asia region including Indonesia as the country with the largest Moslem population in the world i.e. around 12.7% and almost 13% of the population in the world [1]. The following data indicates a phenomenon of the remarkable growth of the world’s Moslem population.

TABLE I. MOSLEM POPULATION RESEARCH DATA OF THE WORLD’S MOSLEM POPULATION IN 2014

North America	8.04 million
Europe	56.18 million
Oceania	1.77 million
South America	2.07 million
Africa	581.58 million
Asia	1389.5 million

The other source mentions the population growth in five countries as follows:

TABLE II. MOSLEM RESEARCH DATA OF THE LARGEST MOSLEM POPULATION IN 2010

Indonesia	209 million
India	176 million
Pakistan	167 million
Bangladesh	134 million
Nigeria	77 million

TABLE III. MOSLEM POPULATION GROWTH PREDICTION IN 2050 ACCORDING TO DEW RESEARCH CENTER OF REPUBLIKA IS AS FOLLOWS:

India	310 million
Pakistan	273 million
Indonesia	256 million
Nigeria	230 million
Bangladesh	182 million

The number of the data emphasizes that Islam emerges as power started with new civilization development that is really remarkable related to culture, science, and technology covering all social life institutions including the man empowerment. The condition is not only on economic issues but human activities aimed at material and spiritual progress [2]. Islam teaching is perfect and comprehensive as explained in QS. Al-Maidah verse 3: “This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion”. Sayyid Quthb [3] states that the verse explains the law of Allah SWT is a unity that cannot be separated. It is both related to faith and social community institution even from every life aspect of the people [4]. It is a situation in which the policy of the construction and the man does not consider religion teachings that then its realization will face failure because it will not be supported by the people institution with its existence and it is definitely against the values of good deed and ethics. Islam teaching has been known as comprehensive teaching (complete, perfect) paying attention to the material and spiritual needs of the humans, caring for individual and community, being oriented to good deed and benefit [5].

At the beginning of the AEC implementation in 2015, there was a mutual agreement among the ASEAN countries that have a different background but similar vision and mission that is one vision – one identity – one community that becomes mutual commitment in 2020. ASEAN countries that consist of Indonesia, Malaysia, the Philippines, Singapore, Thailand, Brunei Darussalam, Cambodia, Vietnam, Laos and Myanmar has mutual goals integrated into facing challenge and obstacle existing in each country. ASEAN Economy Community whose target is integrating the regional economy of South East Asia describes the main characters in the form of single market and production base, a very competitive economy region, an equal or balanced economic development region, and an integrated region that is fully become global economist. Based on the regional statistic data in 2016, the ASEAN region inhabited by 10 countries occupied a large area of about 4.47 million square kilometers with a population of more or less 600 million people. From the potential owned, observed from the number of human resource, it really needs readiness in facing the various condition including Indonesia as one of the countries that has the largest Moslem population. The readiness of ASEAN countries in facing AEC is revealed in the survey conducted by the chamber of commerce of America in Singapore. The survey involved 475 American senior businessmen which resulted in that 52% of the respondents did not believe that AEC could be realized in the beginning of 2015 [6]. Moreover, the preparation of the human resource from ASEAN countries has to be supported in the readiness. Some challenges of AEC, like field of worker in Indonesia would only increase the number of unemployment itself because it does not affect on the increase of the living standard of Indonesian society, especially the labours who do not have education certification like the labours brought from China, and even from Vietnam whose welfare level of the workers is not better than that of Indonesia. If Indonesia is not ready, then the free flow of goods, service, investment, skilled worker and capital, would be seen as a threat instead of opportunity. The other challenge is the horizontal gap between the countries with advanced economy class and that with middle ones. The vertical gap is between the liberal democratic countries and the authoritarian ones. The question is how we can build the community if the values that become the bond are different and the living standards are also different. ASEAN Economic Community was established with the mission of making the economy in ASEAN to be better as well as to be able to compete with other countries whose economy are more advanced than that of the ASEAN countries today [7]. Besides, the existence of ASEAN Community in which there is AEC can make the position of ASEAN becomes more strategic in international scope. We hope that the existence of ASEAN economy community can open the eyes of all parties so that there would be dialogues among sectors, when someday the stakeholders of the economy sector in ASEAN countries would complete each other, which are very important [8].

From the description today, there are some aspects that become important attention. It is that to build the human resource with sharia character in a country, the individual character should be built first inside in order to get the readiness in facing the AEC. It is through character education that includes self-quality in which all fields started from living faith, worshipping, morality, social interaction activity, a way of thinking until life style strengthened with *Tawheed*

foundation. The context of AEC itself is seen from the activist/actor including the businessmen, the owner of the capital and the customers that are in AEC scope. The research of Muhammad Fathurrohman [9] states that the hope of the character and Islamic personality formed is that there is the cultivation of values or foundation that strengthen in order later on to be understood and implemented through action. This is strengthened with the statement of a psychologist and education expert, Thomas Lichona, stating that the other character that needs to be strengthened is the competence, in this context, i.e. attitude/ behavior and its source are in Al Quran. So, the conditions of factual Moslem and ideal Moslem can be seen, or it is between the existing reality and the ideality expected. The attitude becomes the indicator of the existence of the knowledge accumulation that is owned with individual skill. Not only limited as competence, the culture of the environment becomes something that also strengthens from the role model that makes people do their activities and behavior established from the very beginning of the cultivation of the human resource characters with sharia basis implemented in ASEAN countries especially Indonesia. From here, the framework of thinking will be established in which it contains the objective of the research conducted, i.e. to analyze the character of human resource with sharia basis in facing ASEAN Economy Community (AEC). It is stated that the existence of AEC does not become fearful thing of the preparation of the human resource with Sharia basis, but how the human resource can be role model by taking the attitude/behavior as the example as the teaching of Islam and the source from Al Quran.

II. LITERATURE REVIEW

Sharia Human Resource development strategies facing the global market by Rukiah [10] as Lecturere in Islamic economics and business faculties IAIN Padangsidempuan expansion that human functions in Islamic economics are people who carry out economic activities in accordance with the characteristics and characteristics in Islamic sharia. Besides that, Characteristics of Sharia human resources that are expected to be present in the face of the ASEAN economic community include Kafaah which means experts in certain fields, *Himmatul amal* means having high morale, and *trusful mans* being responsible.

A. Theoretical Review

The word 'character' in Indonesia Dictionary is defined as the characteristics that become the indicator of a person. According to Jack Corney and Thomas Philip define character as attitude or action Management according to Georgy R. Terry, is a way to achieve a goal that has been determined first through the activities of other people. Reference [11] states that generally sharia human resource has universal values in line with business ethics from all human resources that have a high commitment on honesty, trust, etc. All of them come from prophetic value as a positive effect of good *Tawheed* as Islam faith.

According to Ir. Eddy Kuntadi [12], AEC is a form of economy cooperation/ integration that aims at creating ASEAN as a single market and production basis unity. Its establishment in 2015, but it has been discussed since 1997, started from High-Level Conference in Kuala Lumpur.

III. METHODOLOGY

The data used were those of qualitative data compiled from literatures and other supporting sources. The approach used was qualitative approach using an in-depth study of literature review on the aspects of Sharia-based human resources and MEA.

A. Findings/ Novelty

There are some aspects that become important attention. It is that to build the human resource with sharia character in a country, the individual character should be built first inside in order to get the readiness in facing the AEC. It is through character education that includes self-quality in which all fields started from living faith, worshipping, morality, social interaction activity, a way of thinking until lifestyle strengthened with *Tawheed* foundation. The context of AEC itself is seen from the activist/ actor including the businessmen, the owner of the capital and the customers that are in AEC scope.

B. Discussion

The research of Muhammad Fathurrohman [9] states that the hope of the character and Islamic personality formed is that there is the cultivation of values or foundation that strengthen in order later on to be understood and implemented through action. This is strengthened with the statement of a psychologist and education expert, Thomas Lichona, stating that the other character that needs to be strengthened is the competence, in this context, i.e. attitude/ behavior and its source are in Al Quran. It is stated that the existence of AEC does not become fearful thing of the preparation of the human resource with Sharia basis, but how the human resource can be role model by taking the attitude/ behavior as the example as the teaching of Islam and the source from Al Quran.

The word 'character' in Indonesia Dictionary is defined as the characteristics that become the indicator of a person. According to Jack Corney and Thomas Philip define character as attitude or action. Human resource is one of the key factors in economy reformation, which is how to create a human resource with quality and has skill as well as possesses high competitiveness in the global competition that we ignore all these times. According to Ir. Eddy Kuntadi [12], AEC is a form of economy cooperation/ integration that aims at creating ASEAN as a single market and production basis unity. Its establishment in 2015, but it has been discussed since 1997, started from High-Level Conference in Kuala Lumpur. AEC is the realization of the final goal of the economic integration embraced in the Vision of 2020, based on the convergence of the interest of the ASEAN member countries to deepen and to expand the economic integration through the existing and new initiative with an explicit time limit.

The Strategies Conducted in Facing AEC for Sharia-Based HRD:

1. Leadership
2. Public Speaking
3. Foreign Language
4. Project Management
5. Negotiation and Mediation
6. Networking
7. Humble
8. Openness

9. Being Curious and Critical

10. Professionalism

The interesting thing about how to Build Character of Sharia-based Human Resources as Significant Component in Facing ASEAN Economic Community (AEC) are **Tawheed** (a concept in Islam faith that states the oneness of Allah) , **Competency** (a set of knowledge, skill, behaviors, attitudes, and characteristics that can differentiate a person from the other), and **Culture of Environment** (a way of life that develops, and owned together by a group of people, and is inherited from generation to generation).

So, how can the influence of the policy of the ASEAN Economic Community (AEC) be assessed from the side of sharia economic actors? Talking about actors or human resources undergoing the process of the sharia-based economy cannot be separated with the understanding of human resource character. *What is HR character?* HR character is a character or an inherent characteristic of an individual that is possessed. The characters brought by an individual into the community order are in the form of abilities, personal beliefs, expectations of needs, and past experiences [13].

The following are some analysis related to character formation and its implementation to the actors: **First**, how to map the character that refers to individual piety and social piety which refers to the Prophet as a role model. **Second**, mapping the elements of sharia economic actors and analyzing them, namely 1). **Trader or entrepreneur**, 2). **Capital Owner**, 3). **Consumer** and 4). **Labor**. These four actors are very influential in the existence of the AEC because these actors are those who determine how this AEC can function according to sharia.

To shape the character of Sharia-based HR in dealing with AEC, several things need to be prepared including: **First**, the strengthening of *Tawheed* as the main foundation that is likened to function as a root that thrust to the ground which is able to hold the branches and twigs to rise to the sky. **Second**, sharia environmental culture strongly supports a process in building a habit.

Besides that it is also similar when choosing the characteristics of a sharia leader with main qualities that the Prophet demonstrated that **Siddiq** (truthful), **Amanah** (trustworthy), **Tabligh** (deliver), and **Fathonah** (intelligent).

CONCLUSION

From the description above, there are several things that can be used as the basis of how to build sharia-based human resources as an important component in dealing with ASEAN Economic Community (AEC), which is the importance of the basics on the internalization of strengthening *Tawheed* as the main foundation for all economic actors/ observers/ communities: 1). **Trader or entrepreneur**, 2). **Capital Owner**, 3). **Consumer**, and 4). **Labor**. Next, the sharia environmental culture is very supportive for the process in building habit for all involved in it, including the government which, in this case, determines policies in making decisions that support the realization in the field as well as in making law/legislation.

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