

# Islamic Work Ethics Implementation in Islamic Bank

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**Abstract**—People's beliefs that forms the *aqidah* relating to work may affects the optimal performance of individuals in the organization. Previous researches state that well-implemented Islamic work ethics has a direct and positive influence on various dimension of attitudes in organizational change and individual performance. However, the existence of work ethics in a company cannot always be implemented properly, meaning that there are still irregularities in the work ethics. It can be seen from the rampant fraud committed by employees and members of Islamic organizations. Looking at this phenomenon, this study will examine how the dimensions of Islamic work ethics (IWE) applied to Islamic Community Credit Bank (ICCB) employees in Bandung. ICBB is a financial institution with Islamic Community as its market segment. To reach this objectives, descriptive quantitative analysis method using questionnaire spread to Islamic Community Credit Bank employees operating in Bandung. The results show that there are various dimensions that influence the application of Islamic work ethics on Islamic Community Credit Bank in Bandung. It was found that the theoretical construct of Islamic work ethics (IWE) consists of 7 dimensions namely: Work Intentions, Trusteeship, Work type, Work results for Islamic Ummah, Justice and fairness, Cooperation and collaboration and Work as the only source of ownership. Based on the testing, the authors conclude that Islamic Bank in Bandung had an excellent Islamic work ethics (IWE).

**Keywords**—Islamic Community Credit Bank (ICCB); work ethics; Islamic Work Ethics (IWE)

## I. INTRODUCTION

The principles of sharia in financial institutions reflected in the work ethics of its employees. The concept of Islamic work ethics comes from the Qur'an and Hadith [1]. The principle of Islamic work ethics focuses on the relationship between humans and Allah SWT. This Islamic work ethics (IWE) contains instructions for the organization by practicing it in order to maintain success and quality in a sustainable manner. Islam has also provided guidelines for creating a healthy and harmonious work culture, to form good cooperation between superiors and employees and among colleagues in the workplace [2].

Cases that occur in various Islamic financial institutions show that Islamic work ethics still need to be repeatedly confirmed between superiors, employees, and all parties, to comply and apply it at all times both in the work environment and outside the work environment. To overcome the case,

every Islamic Community Credit Bank (ICCB) certainly has its own rules and work ethics for its employees.

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The data from OJK [3] shows that there are five Islamic Community Credit Bank (ICCB) that are currently operating in Bandung, West Java. Namely, PT. Amanah Rabbaniah, PT Baiturridha Pusaka, PT Al Ma'soem Syari'ah, PT Al Ihsan dan PT Harta Insan Karimah Parahyangan.

Based on research, many ICCB cannot last long because of many problems that they encountered; among them are the lack of adequate education within its human resources, thus weakening the activities of the Islamic financial institutions, moral hazard problems, lack of socialization to the public and other problems.

## II. ETHICS AND WORK ETHICS

According to Bertens [4], ethics is a scientific reflection on human behavior from a good and bad viewpoint. This normative aspect is a unique point of view in ethics, compared to other sciences that also discuss human behavior. Ethics also does not stop at the things are factually done, but also examine what to do or not to do.

Islamic work ethics (IWE) is a concept of ethics based on Islamic teachings and principles and also on Islamic beliefs. Islam is a way of life that never separates every human activity from religion. The concept of Islamic work ethics comes from the Qur'an and the teachings of the Prophet Muhammad [1]. Ali and Al-Kazemi stated that Allah SWT said in the *surah Al-An'am* verse 132, which means: "and each person obtains degrees (balanced) with what he does. and your Lord is not unaware from what they do."

The concept of Islamic work ethics (IWE) is a pattern of human relations with their God in order to carry out the work, therefore as expressed by Yousep that the work ethic of Islam comes from the Al-Qur'an which is exemplified by the Great Prophet Muhammad saw [5]. The thing that distinguishes sharia based work ethics with other ethics is related to intentions, how to choose their goals, and the source of determining values [6].

Various studies have been conducted to explain and define the dimensions of the Islamic Work Ethics (IWE). This study

will use the dimensions of the Islamic Work Ethics (IWE) formulated by Chanzanagh and Akbarnejad [7].

Chanzanagh and Akbarnejad [7] explained that there are seven dimensions of Islamic work ethic (IWE), namely, *Work intention, Trusteeship, Work type, Work for Islamic Ummah, Justice and Fairness, Cooperation and Colaboration dan Work as the only source of ownership.*

#### A. *Work Intention*

Is the intention to do a job. Work that is commendable in economic activities is part of good deeds, which has a prime position in Islamic economics with the intention of getting closer and increasing faith in God. So that the intent above economic activity in Islam is to reach the pleasure of Allah.

#### B. *Trusteeship*

Trust (*amanah*) is a recommendation for Muslims to have a large social capital in socio-economic relations. It is important to mention that Islam encourages Muslims to be trustworthy not only in economic activities but also in all aspects of life.

#### C. *Work Type*

Observations of the increasing number of Muslims in the Arabian peninsula made the region as one of the business centers at that time and the economic activities carried out were trade, and in Islam, trade (business) was the most rewarding activity. There are many types of work and Muslims are required to choose according to their capacity and not to conflict with Islamic law.

#### D. *Work for Islamic Ummah*

Carving a career path is not about choosing something that is popular, one that everyone else seems to be doing or one that gives you the highest financial returns. For Muslims, it is of utmost importance that he choose the right career path as it is a decision that will affect the productivity. It also has the potential to make or break not only the worldly life but also the hereafter.

#### E. *Justice and Fairness*

Truth and justice in the Islamic economy gives welfare to all people. Islam strongly prohibits the collection of wealth through unfavorable or Haram. Justice applied will make relations between Muslims strong and eliminate distance or differences in social classes.

#### F. *Cooperation and Colaboration*

In Islam, the community is encouraged to help and cooperate with each other especially in economic activities and it is recognized as one of the characteristics of pious people. Helping each other and work together will help improve teamwork and can support increased productivity in the company.

#### G. *Work as the Only Source of Ownership*

Work is the only way in the system of wealth distribution in Islam, and every Muslim will get wealth from the results of his

work. Based on the teachings of Islam, every Muslim must work to earn income and people who live like parasites for others are not recommended. However, this should not conflict with other dimensions of Islamic work ethics. Work done with the intention of hoarding money and not to get closer to God will cause harm to the Islamic community and other beliefs.

Through this study, researchers urge to know how the Islamic Work Ethics (IWE) is implemented by managers and employees in carrying out their duties on ICCB in Bandung and how are the dimensions of Islamic Work Ethics applied to ICCB in Bandung.

### III. RESEARCH METHODOLOGY

The research method used in this research is descriptive survey. Information is collected directly from the field to find out the opinions of respondents on the object being studied.

To see how the Islamic Work Ethics dimension applies to the ICCB, a descriptive qualitative analysis method is performed on independent variables, without making comparisons or connecting with other variables that aim to obtain an overview of the research variables. This qualitative descriptive study aims to describe what applies to the object. In it there is an attempt to describe, record, analyze and interpret the conditions that currently occur or exist. In other words this qualitative descriptive study aims to obtain information about the existing situation.

The data collected will be measured using a Likert scale, which is a scale that can be used to measure attitudes, opinions and perceptions of a person or group of people regarding a phenomenon or phenomenon. The scale that will be used in the preparation of the questionnaire is a Likert scale that contains five levels of preference answers with choices 1 (strongly disagree) to 6 (strongly agree).

### IV. RESULT AND DISCUSSION

Respondents used in this study are 70 respondents from 4 ICCB operating in Bandung which are registered in the data of the Financial Services Authority (OJK).

Based on the data collected, it can be seen that the majority of employees on ICCB in Bandung are men at 74.3% and women at 25.7%. This imbalance can result in the company's performance and condition being not optimal.

Based on the results of the distribution of work experience shows that as much as 47.5% of employees have a working period of more than 5 years and 1-3 years at 30%. Only 20% of employees have 3-5 years of work experience in their respective fields. The longer employees work in an institution can affect their understanding of culture and work ethics that take place in the institution.

The criteria for Islamic Work Ethics (IWE) studied consisted of a total of 18 question items. Each question consists of 6 (six) alternative answers that have a certain value. following responses from 70 respondents who are employees on ICCB in Bandung. The total score obtained on this variable is as big as the score range for each category is determined as follows:

Category Score's Range

$$= \frac{(70 \times 18 \times 6) - (70 \times 18 \times 1)}{6} = 1050$$

TABLE I. DATA PROCESSING RESULT OF ISLAMIC WORK ETHICS IMPLEMENTATION FOR ICCB EMPLOYEES

Num.	Sub Variable	Item	Score
1	<i>Work intention</i>	3	1164
2	<i>Trusteeship</i>	3	1199
3	<i>Work Type</i>	2	765
4	<i>Work for Islamic Ummah</i>	2	819
5	<i>Justice and Fairness</i>	2	760
6	<i>Cooperation and Colaboration</i>	3	1135
7	<i>Work as the only source of ownership</i>	3	1116
Total			6958
Criteria			Very Good

Source: Result of Data Processing

From Table 1 above, it can be seen that the respondent's response to the 18 questions asked about Islamic Work Ethics (IWE) for ICCB employees in Bandung is very good.

In detail, a description of each dimension that forms the Islamic Work Ethics is explained later.

Based on the results of interviews with leaders of ICCB in Bandung, researchers analyzed the seven dimensions of the Islamic Work Ethics (IWE) formulated by Chanzanagh and Akbarnejad [7], namely, *Work intention*, *Trusteeship*, *Work type*, *Work for Islamic Ummah*, *Justice and Fairness*, *Cooperation and Colaboration* dan *Work as the only source of ownership*.

*Work Intention* dimension according to the leaders of ICCB in the Bandung area that everything must be done with good intentions, also conveyed that the intention to work is worship (lillah), not solely to search for material.

The *Trusteeship* dimension is the core business of financial institutions. Bank activities will not run if there is no trust. This starts from the recruitment of employees who build trust. Activities on ICCB also take place because employees have worked honestly. When there is a violation, of course there are punishment that will overcome it.

*Work type* dimension, the determination of employees that is carried out in part by the leadership of the ICCB is in accordance with the interests and abilities of each employee. This suitability is obtained from the psychotest value, from the value of the interview, the academic value of each prospective employee. But if there is a shortage of employees because of their educational background. training was conducted to improve the ability of employees and for equality among these employees.

The fourth dimension of *Work for Islamic Ummah* means also blessing for the people. The leaders of the ICCB consider that work is for the benefit of the people, meaning not only for the benefit of the world but also for the benefit of the afterlife. Besides this business is not solely seeking profit. With the aim of blessing, employees really enjoy working at the ICCB, even though they earn less than in other institutions. In addition, loyalty is also owned by employees, this loyalty is supported by the nuances of family that are obtained in the

work environment. It appears here that with blessings, welfare among employees has been achieved, even though salary levels are vary.

The fifth dimension, namely *Justice and Fairness*, must exist in the ICCB because of the existence of the Sharia concept. The truth is realized by setting a contract in accordance with its designation. For example the mudharabah agreement already has an element of justice, because it does not use an interest scheme. When a bank is profitable, profit sharing will increase, as well as when it decreases. The Bank does not seek maximum profit, in accordance with the instructions and supervision of the DPS (Sharia Supervisory Board). In addition, it is also linked to the salary given to employees who have been adjusted to their abilities, there is a stipulation of fees and additional bonuses if they exceed performance targets.

In the sixth dimension, *Cooperation and Colaboration* (mutual help and mutual cooperation) is a necessity that cannot be avoided. In working there is no superman but superteam. The system in the environment can work if employees work together with each other. The study held was a means to remind employees that they should not feel more capable, smarter so that they are instilled in each employee because of teamwork. All the aspirations of employees are accommodated in the deliberation to draw conclusions which then become joint decisions.

*Work as the only source of ownership* is the last dimension that explains work as a way to get income. Of course this is based on Islamic law which is working to get halal income and not with the intention of hoarding wealth. This is attributed to the employee payroll system that is inseparable from employee rights and obligations. Salaries and bonuses given are in accordance with the performance of each employee and in accordance with the level of education they have and also the length of work in the company. ICCB also provides housing facilitation for employees given through employee mortgages, also for vehicles that can be paid in installments to the office. and if there is damage will be paid by the office. Salaries obtained are also directed to the expenditure of zakat, infaq and alms.

V. CONCLUSION

From the results of the calculation of the questionnaire score, it can be seen that the respondent's response to the Islamic Work Ethics (IWE) for ICCB employees in the Bandung Region was in the very good category with a score of 6,958 from the highest score of 7,560. The highest average value of the questionnaire item is at point 5.871 which states that ICCB employees do their best in working because they believe in God's supervision. The guarding of a servant against his Lord bearing his Lord will always guard him. This attribute is called *muraqabah*, and can be realized by carrying out all of His commands and away from all His prohibitions.

Based on the results of interviews, all dimensions of Islamic Work Ethics (IWE) have been carried out well on each ICCB. However, the dimensions of IWE that are best applied and can be clearly seen in practice in the company are the dimensions of Work Intention and Justice and Fairness. This

result is in accordance with the calculation of the questionnaire that has been done by the author.

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