



Implementation of Qur'anic Verses and Hadiths About Work Behavior, Responsibility and Motivation

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Abstract

Islam as a religious teaching that has a vision of rahmatan lil'alamain contains teachings that are able to shape a person's personality who implements divine messages (Alquran) and prophetic messages (hadith) in daily behavior -day. The obligation to study, work, hold fast and convey the mandate, and accountability for deeds before Allah SWT is a small part of Islamic teachings that allow a Muslim to have good work behavior. Commitment, motivation and job satisfaction (either together or separately) will be higher when HR policies create workforce capabilities, reward motivation and provide opportunities for participation. Fourth, HR policies to develop capabilities, motivation and opportunities must exist and reinforce each other. HR policies and reward practices that are implemented and enforced by the leadership can trigger discretionary behavior which is characterized by a change in attitude. It can increase or weaken if the policy is not in accordance with the organizational culture and values adopted. The success of the work done will provide experience that can help in acting in the future.

Keywords: Qur'anic Verses and Hadith About Work Behavior, Responsibility and Motivation

A. Introduction

One of the concepts about how to behave in carrying out work is explained in the Qur'an in the letter at-Taubah verse 105, namely: It means: "Work you, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) who knows the unseen and the real, then He informs you of what you have done." (Surat At-Taubah: 105)^[1]

Based on the verse above, there are several points that need to be understood to be the basis for behavior. work, namely: Charity and Work Orders The first point of Surah At Taubah verse 105 is the command to do charity and work. The word *لِ اعْمَلُوا* (*And Say: "Work ye*). According to Buya Hamka in the interpretation of Al Azhar that At Taubah verse 105 is an order to do charity which is God's guidance to people who have repented. The step first of repentance is giving alms, which is to free and purify the soul from the influence of property that has been enslaving oneself. Charity means work, effort, action or life activity.^[2]

Semantically, the word *'amal* comes from Arabic, which means work. The word *'amal* is generally used to describe an activity that is carried out intentionally and has a specific purpose. The word *'amal* in Islam is often associated with the word pious so that it becomes a pious deed. Something can be seen as a good deed if it serves to bring value to the benefit. On the other hand, actions that cause harm are not called good



deeds, but wrong deeds. Therefore, some scholars state that a job can be said to be good, if it has an impact in the form of benefits and rejects harm. Thus, the benchmark for a good deed or not is in the value of the benefits or harms it contains.

So in addition to worship, believers must work and try especially according to their talents and abilities so as not to waste time by always asking Him for guidance. As Allah says about work ethic in the following verse: It means: "Each person acts according to his own circumstances. Then your Lord knows best who is more righteous in the way." (Surat al-Isra: 84)^[3]

Allah Sees Charity and Work. The second point of Surah At Taubah verse 105 explains that Allah sees the deeds of His servants. (*then Allah and His Messenger and the believers will see your work*). What is interesting from this word of Allah SWT is that what Allah sees is *amalkum*, namely your deeds, your work, or your efforts. That's what God saw. Not the result of his efforts and not the result of his work. This verse motivates Muslims to continue to do good deeds and work in earnest. Allah SWT does not judge human work based on results, but judges based on the process. Are we really working and doing charity?

Whole Charity will be held accountable. The third point of Surah At Taubah verse 105 explains that all mankind will return to the creator of Allah SWT and be responsible for their deeds. He is the All-Knowing of the unseen and the real. It is He who knows the intentions and deeds of mankind. He alone knows what is hidden and what is exposed. He will reward every deed, no matter how secret it is. As His word in Surah Luqman verse 16. Meaning: "(Luqman said): "O my son, really if there is (an action) the weight of a mustard seed, and it is in a rock or in the sky or in the earth, Allah will surely give it (reply). Verily, Allah is Subtle* All-Aware." (Surat Luqman: 16)^[4]

Based on some of the descriptions of the experts above, it can be synthesized that the discretionary behavior of the lecturers in this study is the choice of actions that a lecturer has to determine how the steps or methods will be carried out at work, which come from within himself so that the work objectives can be achieved effectively and efficiently. . The indicators of the lecturer's discretionary behavior are the work target of willingness to work, open communication of knowledge and skill needs, availability of *rewards*, unyielding efforts, involvement in work.

B. Research Methodology The

the method used in writing this article is a literature review. The author collects several materials related to the theme of writing from the literature search. Including the analysis section used by the author. This activity aims to collect scientific data and information, in the form of theories, methods, or approaches that have developed and have been documented in the form of books, journals, manuscripts, notes, historical records, documents, and others contained in the library.

This study was conducted with the aim of avoiding repetition, imitation, plagiarism, including sub plagiarism. The basis for consideration is the need to prepare a literature review in a research



design based on the fact that every cultural object is a multidimensional phenomenon so that it can be analyzed more than once differently, both by the same person and by different people.[5]

C. Results and Discussion

A Muslim must be able to balance the interests of the world and the hereafter. Not only oriented to the afterlife, but must think about the interests of his life in this world. It is the duty of humans as creatures who have many needs and interests in their lives to try to fulfill them through working with their abilities.

Ability shows a person's potential to carry out a task or job which is the embodiment of the knowledge and skills possessed. Stephen Robbin stated that *ability refers to an individual's capacity to perform the various tasks in the job. It's a current assessment of what one can do. An individual's overall abilities are basically made up of two sets of skills: intellectual and physical.*^[6] An individual's ability to perform various job tasks is an assessment of what a person can do. All individual abilities are essentially shaped by intellectual and physical skills. Intellectual ability is the ability needed to carry out mental activities, such as thinking, analyzing, and problem solving. There are seven dimensions that make up a person's intellectual abilities, namely numeracy skills, verbal comprehension, perceptual speed, inductive reasoning, deductive reasoning, spatial visualization and memory. Physical ability is the ability needed to perform tasks that demand stamina, speed, strength and skill. According to Miftah Thoha, who defines ability as one element in maturity related to knowledge or skills that can be obtained from education, training and experience.^[7] In other words, one needs a long period of time to have high abilities. Mangkunegara stated that the ability factor is (*ability*) that is psychologically the employee's ability consists of potential ability (IQ) and *ability reality (knowledge + skill)*.^[8]

This means that lecturers who have an IQ above the average with adequate education and are skilled in doing daily work, will be easier for him to achieve the expected performance. To achieve organizational goals, it is necessary for existing employees to work effectively and efficiently so that their performance increases from time to time. To improve performance, it is also necessary to increase capabilities. By increasing the ability, both intellectual ability as well as physical ability and personality, it will ultimately improve employee performance.

Jobs place different demands on people and everyone has different abilities. Intellectual ability alone is not enough to support performance, because physical ability is also very supportive of performance and is supported by the personality of employees who indicate ethics and motivation at work. All of these factors, if maximized, will be able to support employee performance.

Blanchard and Hersey stated that work ability refers to several indicators: 1) technical ability, with sub-indicators of mastery of work tools, mastery of work procedures and methods, and understanding of work regulations. 2) conceptual ability with sub-indicators of understanding workplace policies. 3) social skills with sub-indicators of being able to work with friends without conflict, ability to work in a team.^[9] To be able to work that refers to the competencies and



abilities needed and increase the opportunity to get a job in the labor market, Dacre Pool and Sewell state the completeness of work abilities in the CareerEDGE model.

Furthermore, Fishbein developed a model *Integrated Behavior* which shows that knowledge and skills are related to behavior. Fishbein's theory shows that a person's behavior is influenced by knowledge and skills. There should be no or few constraints from the environment that affect behavioral performance. A person's behavior becomes an experience and becomes a habit.

The ability to work in a broad sense involves morals at work, loyalty and dedication at work. To be able to consider how a person's morals in work really depends on how to see the meaning of work in life. Ideally, the higher the faith, the lower the morale. The expression of faith itself relates not only to spiritual matters but also to programs of action. That is, every work we do, is carried out consciously in the context of worship and achieving the pleasure of Allah. He will optimize all the capacities and senses that are in him in order to actualize the purpose of his life. Every form of work does not only demand or rely on physical abilities, but also requires brain performance. The Qur'an in various verses has invited people to think, compare and use the abilities of reason and physicality in living life. As the word of Allah SWT in Surah Saba 'verse 11 below: Meaning: make a large armor and measure the webbing; and do righteous deeds. Verily I saw what you were doing. (Surah Saba ':11)^[10]

According to the interpretation of Al Misbah that, "make a large armor", i.e. We revealed to him to make armor that will be a protector from the enemy's ferocity (armour) and, "and measure the plaits" i.e. by strengthening their bonds with chains. We say, "Do something that benefits you, for yourself and for others! Indeed, We are All-Knowing of what you do and none of your deeds are obscure to Us."^[11] Abdullah bin Muhammad in the book of commentary Ibn Kathir said that: "Make a large armor". Namely, large woven armor. And before that the armor was only plates. and "measure the webbing". This is a hint from Allah subhanahu wa ta'ala to David in teaching him how to make armor.^[12] David made bracelets of iron, weapons of war according to needs, armor that was measured so that it was not too narrow and not too strong to make it difficult to attack, nor too wide so that the wearer felt disturbed. This was a teaching from God to David how he wove the armor properly. Furthermore, it can be said that Allah SWT has provided humans with the ability of reason and the five senses to do something that brings benefits.

Along with the explanation of the verse above, Rasulullah SAW once explained about the role of ability which is very important in determining success. Ability can be defined as the power to carry out an action. According to the Islamic view, someone who has strength is better than a weak person as described in the following hadith: Meaning: Has told us Abu Bakr bin Abu Syaibah and Ibn Numair, they both have told us Abdullah bin Idris from Rabiah bin Uthman from Muhammad bin Yahya bin Habban from Al A'raj from Abu Hurairah that the Prophet sallallahu 'alaihi wa sallam said, A strong believer is better and more beloved to Allah than a weak believer. There is goodness in each of them. Earnestly achieve what is useful for you, seek help from Allah Azza wa Jalla and do not be weak. If a misfortune befalls you, do not say; 'If I had done this and that, surely it wouldn't be like this and that'. But say; This is God's destiny and what He wills He will certainly do. Because indeed the expression of the word 'law' (if) will open the way for Satan's temptations. (HR. Muslim, No. 6945).^[13] The

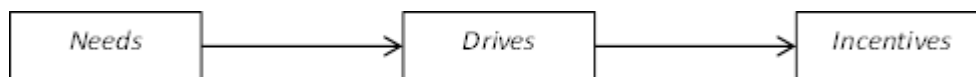


Qur'an and the above hadith call on all people who have the ability to reason and physically to work in an effort to find a means of living for themselves by always asking for guidance from Allah SWT. No one, under normal circumstances, is allowed to beg or become a burden to relatives and the state. The Qur'an highly values those who strive to achieve and obtain Allah's bounty. In addition, it also encourages humans to have skills and master technology by calling it a *fadh*l (priority, gift) of Allah SWT in living the life of the world.

Based on some of the descriptions of the experts above, it can be synthesized that work ability in this study is the individual's capacity or self-potential to carry out work that shows skills such as intelligence, skills and physical condition. Work ability indicators are knowledge and skills possessed, think and understand work, 3) problem solving, physical condition and resilience, perseverance in work, 6) punctuality in completing work.

Motivation can be interpreted differently by each person according to the place and situation of each person and adapted to the development of human civilization. However, viewed from the taxonomic aspect, motivation comes from the Latin "*movere*" which means to move or move. Thus, etymologically, motivation is related to things that encourage or move someone to do something.

Several experts provide an understanding of motivation, one of which is Fred Luthans. The definition of motivation put forward by Fred Luthans is that *motivation is a process that starts with a physiological or psychological deficiency or need that activates a behavior or a drive that is at a goal or incentive.*^[14] Motivation is a process that begins with a physiological or psychological deficiency of a person that drives behavior or drives aimed at obtaining goals or incentives. This theory can be described as follows:



Fred Luthans Motivational Images: *Basic Motivation Process*

From the picture above, information is obtained that the key in understanding the motivational process is depending on the understanding and relationship between needs, drives, and incentives. Another motivation theory put forward by Abraham Sperling is "*motive is defined as a tendency to activity, started by a drive and ended by an adjustment. The adjustment is said to satisfy the motive*". Motive is defined as a tendency to act, starting with self-motivation (*drive*) and ending with adjustment. Adjustment is said to satisfy motives.^[15] While motivation is defined by Fillmore H. who argues that "*motivation as an energizing condition of the organism that serves to direct that organism toward the goal of a certain class*", (motivation as a condition that moves humans towards a certain goal).^[16] Furthermore, Frederick Herzberg argues about motivation that there are certain factors in the workplace that cause job satisfaction, while on the other hand there are other factors that cause dissatisfaction, which are identified as *hygiene factors* and *motivation factors*.



Herzberg stated that there are certain factors in the workplace that cause job satisfaction, while on the other hand there are other factors that cause dissatisfaction. In other words, job satisfaction and job dissatisfaction are related to each other. Certain factors in the workplace by Frederick Herzberg are addressed to intrinsic factors and extrinsic factors. The theory suggests that a set of extrinsic conditions and intrinsic conditions will affect job performance. Extrinsic factors called *Hygiene* consist of salary, job security, work status, supervisors, and interpersonal relationships. All of them are factors that come from outside the individual. Intrinsic factors which are also called *motivation factors* consist of recognition, increased performance, responsibility, interest in work, opportunities to grow forward. These factors are produced by a mover that comes from within the individual. Further on motivation theory, McClelland categorizes three human needs that can motivate work passion, namely:

Need for Achievement, namely the need for achievement which is a reflection of the drive for responsibility for problem solving. An employee who has a high need for achievement tends to dare to take risks. The need for achievement is the need to do a job better than before, always wanting to achieve even better. *Need for Affiliation*, namely the need for affiliation which is an urge to interact with other people, be with other people, do not want to do something that harms others. *Need for Power*, namely the need for power which is a reflection of the drive to achieve authority to have influence over others.^[17]

Work in a broad sense is a form of business carried out by humans, both in the form of material or non-material, intellectual or physical, as well as matters relating to worldly matters and the hereafter. Therefore, it can be interpreted that work motivation is a factor that encourages someone to do a certain activity. McClelland further presents four aspects contained in work motivation that the best standard for winning the competition is to take a job (a) that has a moderate risk, (b) that requires immediate feedback, (c) that can meet satisfaction, and (d) that interesting. With this basis, the person concerned becomes motivated to achieve the best. Related to the power of motivation, Fred Luthans suggests that to meet the need for achievement requires: (1) efforts to do better than competitors, (2) the achievement or success of a difficult job, (3) solving a complex problem, (4) completing something difficult. challenge successfully, and (5) develop better ways of doing things.^[18]

Some people are characterized by being motivated to work. Husaini Usman suggests that the characteristics of work motivation are as follows: 1) being responsible for all his actions. 2) trying to find feedback on his actions. 3) dare to accept the risk with full calculation. 4) trying to be creative and innovative. 5) work hard and be proud of the results achieved.^[19] The implication that can arise from people who have work motivation is to always see the relationship between the effort and the results obtained. An awareness arises that hard work will bring success, and effort without hard work will lead to failure.

Performance is the result of effort and ability. According to Dr. Davis McClelland that motivation has prominent factors that encourage individuals to do something to achieve goals, including: *achievement motivation, affiliation motivation, competence motivation, and power motivation.*^[20] Motivation is closely related to the level of effort made by a person to achieve a



goal, so motivation is closely related to job satisfaction and performance. In this case, motivation can be grown through *payment* (wages), *promotion* (promotion), *benefits* (benefits), and *recognition* (awards).^[21]

Furthermore, the theory of motivation according to Al Ghazali states implicitly that motivation is associated with *khauf wa raja'* (hope and fear). The motivation of a behavior occurs because of the role of *Junud al-Qalb* or soldiers of the heart. In humans there are two groups of *Junud al-Qalbparts*, namely those that are physical in the form of body that act as tools and those that are psychological. What is psychic manifests in two things, namely lust and *ghadlab* which serves as a driving force (*iradah*). *Syahwat* encourages to do something (the motive of approaching) and *ghadab* pushes to avoid something (motive away). The purpose of this behavior is to reach Allah.^[22]

Islam as a perfect religion, a system of faith and *aqidah* which is believed by its adherents, namely Muslims, also regulates work ethic, encourages and sends its people to have motivation to work and do charity, without complaining which shows satisfaction for oneself. Humans in their habitual activities have the enthusiasm to do something as long as they can produce something that is considered by themselves to have a very valuable value, the purpose of which is clearly defined to carry on their life. Allah SWT says in the Qur'an in Surah Ar-Ra'd verse 11 as follows: This means: for humans there are angels who always follow him in turns, in front of and behind him, they guard him by Allah's command. Verily, Allah does not change the condition of a people until they change what is in themselves. and if Allah wills evil for a people, then no one can refuse it; and there is no protector for them but Him. (Surah Ar-Ra'd: 11)^[23]

Islam explains that what is related to motivation can be understood in the Qur'an in Surah Al Imran verse 152, which is stated as follows: Meaning: Verily Allah has fulfilled His promise to you, when you killed them with His permission to the time when you were weak and disagreed. in this matter and disobey the orders (of the Messenger) after Allah has shown you what you like. Among you are those who desire this world and among you are those who desire the Hereafter. Then Allah turned you away from them to test you, and indeed Allah has forgiven you. and Allah has bounty (which is bestowed) upon those who believe. (Surat al-Imran: 152)^[24]

In Tafsir Al Misbah, "Indeed Allah has fulfilled His promise) to you by giving you victory (when you kill them with Allah's permission) or by His will (until you fail) or fear of fighting (and disagreeing in that matter) namely regarding the command of the Prophet. to stay on the hillside to shoot at the enemy where some of you say, "Let's go down, haven't our friends already won?" While others said, "No, we must not disobey the Prophet's orders." (and you disobey) his command, then you leave the headquarters in hopes of loot (after He has shown it to you) meaning by Allah (what you like) namely victory. Regarding the answer of *idzaa* shown by the previous sentence, it means that you are prevented from getting victory from Him. (There are some of you who want the world) then he leaves his base to seize the spoils (and among you there are those who want the afterlife) so he stays where he is until he is killed like Abdullah bin Jubair and his companions. (Then Allah turns you away) is connected to the answer of *idzaa* which is thought to read, "Being beaten back because of suffering defeat" (from them) meaning the disbelievers (to try you) means testing whichever is sincere among you from those who are



not. (Verily Allah has forgiven you) for the wrongs you have done (and Allah has mercy on those who believe) by forgiving and forgiving them.^[25]

Abdullah bin Muhammad in Ibn Kathir's interpretation that the Muslims when in the battle of Uhud, of which some of them were sincere in fighting for Allah SWT, but there were also those whose motivation was for worldly things, namely being tempted to get ghanimah treasures or spoils of war.^[26] From this verse we can conclude that there were those who encouraged the troops to defend themselves and some who did not follow orders to survive because of the spoils of war. Thus the strongest motivation comes from within a person. Motivation is very influential in a person's movements in each of his actions. Based on some of the descriptions of the experts above, it can be synthesized that work motivation in this study is an impulse that comes from the individual to do a job in order to achieve the planned personal and organizational goals.

Indicators of work motivation are fulfillment of needs, desire to be recognized for work results, create a sense of security, fulfillment of self-actualization, self-development. According to the Big Indonesian Dictionary, opportunity is time (broadness, opportunity, and so on). Chance is the best situation we are in where we have a very big chance of getting the best end result. Participation is the involvement of a person or several people in an activity. Participation can also be interpreted as "participation or participation" or taking part in joint activities.^[27]

According to Keith Davis, work participation is the emotional and mental involvement of employees in group situations that activates them to contribute to group goals and take responsibility for it.^[28] Based on the above definition, there are three very important aspects of work participation, namely first, the emotional and mental involvement of workers. Participating means engaging emotionally and mentally rather than physical activity. Second, the aspect of motivation to donate (contribution). In participating, motivation to contribute creative and constructive ideas is a very important aspect. Employees need to be given the opportunity to realize their ideas, initiatives, and creativity in achieving organizational goals. Third, the aspect of accepting responsibility. Work participation requires workers to be able to accept responsibility in group activities. Participation is a social process that involves workers in the organization to achieve success. Thus, employee involvement can be in the form of mental and emotional as well as physical involvement in using all their capabilities (initiative) in all activities carried out and supporting the achievement of goals and responsibilities for all involvement.

Marc Jans and Kurt de Backer argue that people will actively participate when there is a dynamic balance between three dimensions called the triangle model, namely challenge, capacity and connection.^[29] These challenges can be personal or organizational issues, interests, or things that excite and excite, have vested interests. They understand and feel capable of having the capacity to face challenges and believe they can make a contribution. Participation requires collaboration of ideas, thoughts, and actions in the face of challenges. The participation triangle model proposed by Marc Jans and Kurt de Backer can be described as follows:

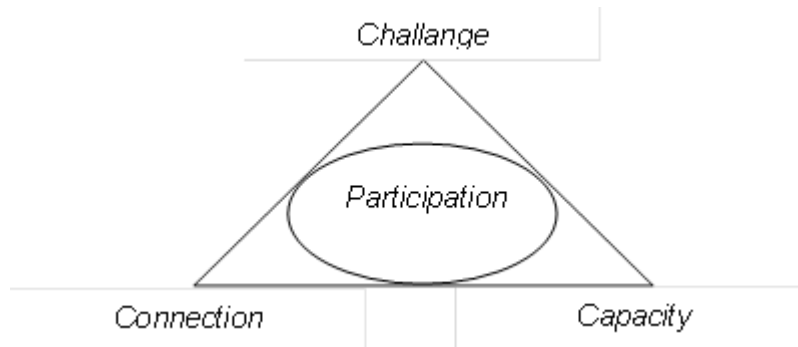


Image Triangle of Participation.^[30]

In the view of Uphoff, Kohen, and Goldsmith that, participation is a descriptive term that indicates the involvement of several people with a significant number in various situations or actions that can improve their welfare.^[31] There are various forms of participation that can be given in an activity or work program, namely money participation, property participation, labor participation, skills participation, idea or thought participation, social participation, participation in decision-making processes. Participation can then be grouped into two types, namely the form of participation in the real and unreal forms. Participation in tangible forms such as money, energy, skills, property, while the intangible forms of participation are ideas or thoughts, social participation, and decision making.

The opportunity to participate is a form of positive appreciation for lecturers. Involving lecturers is a necessity, so all lecturers have the right and obligation to be involved or take an active role both in the work and activities of the college. In the Qur'an this meaning can be understood as the principle of equality or justice as stated in the letter Al Maidah verse 8: Meaning: O you who believe, be people who always uphold (the truth) because of Allah, be witnesses with justice. and let not your hatred of a people encourage you to act unjustly. Be fair, because fair is closer to piety. and fear Allah, verily Allah is Knowing of what you do. (Surat al-Maidah: 8)^[32]

Abdullah bin Muhammad in the book of commentary Ibn Kathir, said of the word of Allah SWT, namely: "and never your hatred of a people, encourage you to act unfairly". That is, do not hate a people to make you do injustice to them. Apply justice to everyone, be it your friends or enemies.[33] In the interpretation of Al Misbah, O you who believe, you should always carry out Allah's commandments and carry out witnessing between humans correctly. Do not let your intense hatred for a people lead you to be unfair to them. Stay fair, because justice is the closest way to piety to Allah and away from His wrath. Fear Allah in every matter. Verily, Allah is Knowing of all that you do and He will give you what you deserve. Islam has called on mankind to always be consistent with justice, both with rulers and with enemies. So, it is an unrighteous act if hatred results in unfair treatment. It is applied to the relationship between individuals, and the relationship between institutions or countries. Being fair to the enemy is explained by the Qur'an very clearly, as an attitude that draws closer to piety. If the principle of justice were applied in



international law, there would be no war. And if every religion has its own characteristics, then the hallmark of Islam is the concept of monotheism and justice.^{34]}

Likewise in the hadith of the Prophet Muhammad as follows: Meaning: It has been said that Ibrahim from Muslim has told me Zuhair bin Harb has told us Shababah has told me Warqa` from Abu Az Zinad from Al A'raj from Abu Hurairah from the Prophet sallallaahu 'alaihi wa sallam. alaihi wasallam, he said: "An Imam is like a shield, a person fights behind him (supports) and takes refuge (from the enemy) with his (power). , then he (the priest) will get a reward for it, and if he (the priest) orders other than that, then he will get a punishment." (HR. Muslim)^[35]

D. Conclusion

Based on the meaning of the letter of the Qur'an and Hadith above, it means that: a leader should always uphold justice towards anyone he leads, which is fair is a form of piety to Allah SWT. Second, a Muslim is encouraged to act fairly in his life in order to avoid disputes. Therefore, all lecturers have the right to have the same opportunity to develop, to be involved in all forms of institutional activities. The opportunity for lecturers to be able to participate is not based on the gender of men and women, nor because of their personal or group interests. Indeed, leaders who act justly will receive a reward from Allah SWT.

It is highly recommended to make good use of the opportunities that have been given. It is possible that the opportunity will not be repeated. In the Qur'an the concept of opportunity is known by several terms, one of which is the word 'asr which has the meaning of time/time, it is mentioned in the Qur'an surah Al-'Asr verses 1-3: Meaning: By time. Verily, man is truly in loss. except those who believe and do righteous deeds and exhorts to obey the truth and advice exhorts to persist in patience. (Surat al-'Asr: 1-3).

In the interpretation of Al Misbah that the word "Asr is time in general. Because it has become the habit of the Arabs when they talk they explain the problem of time (unlucky time and lucky time). There is no such thing as bad luck or lucky time, all times are the same. What matters is the good and the bad in one's business. In Ibn Kathir's commentary, Al-'Asr means the period in which various activities of Adam's descendants take place, both in the form of good and evil. Allah, the Exalted, has sworn that man is in loss, that is, he is truly a loser and perishing. But Allah Ta'ala provides an exception from that loss for those who believe with their hearts and do righteous deeds through their limbs.

Based on some of the descriptions of the experts above, it can be synthesized that the opportunity to participate in this research is a responsive form of a situation (opportunity) caused by the awareness of the individual through physical and mental involvement and participation in a job. Indicators of opportunity to participate are opportunities for involvement, work balance, job challenges, common goals achieved, need to stay afloat.



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