

CONTEMPORARY EMPLOYMENT JURISPRUDENCE: AN ANALYSIS ON THE ASPECTS OF BELIEF, SHARIA, AND MORALITY

JURISPRUDÊNCIA TRABALHISTA CONTEMPORÂNEA: UMA ANÁLISE SOBRE OS ASPECTOS DA CRENÇA, SHARIA, E MORALIDADE

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ABSTRACT

Contemporary Occupational Jurisprudence is a discussion on the recent Islamic legal rulings synonymous with every Muslim engaging in the religious aspects of the workplace. Every Muslim is obligated to work to seek sustenance for daily expenses, considered an act of jihad and worship. While working, various aspects of life need attention, including attire, income, integrity, socialization, communication, and more. However, religious aspects, especially in terms of belief, Sharia, and morality, must be considered to adhere to Islamic standards. The question arises: how can all these aspects be related to the current work environment? What are the fundamental principles for each aspect of employment, and what is the continuity between these three? Therefore, this study establishes two objectives: first, understanding Contemporary Occupational Jurisprudence and its application in the workplace.



Second, the fundamental evidence and interconnection of key aspects in Contemporary Occupational Jurisprudence. A qualitative method, focusing on document analysis, is used, followed by a thematic content analysis to obtain research results. In conclusion, the concept of Occupational Jurisprudence in Malaysia exists but needs periodic updates due to involvement with contemporary legal rulings. Additionally, existing employment laws need to be summarized and reorganized by linking them to the aspects of belief, Sharia, and morality. With the emergence of Contemporary Occupational Jurisprudence, it can raise awareness among Muslims to fulfil their responsibilities as workers and servants of Allah SWT, simultaneously achieving success in both the worldly and hereafter.

Keywords: Contemporary Occupational Jurisprudence, Current Jurisprudence, Muslim Worker Quality, Belief, Sharia, and Morality

RESUMO

A Jurisprudência Ocupacional Contemporânea é uma discussão sobre as recentes decisões legais islâmicas, sinônimo de todo muçulmano se envolver nos aspectos religiosos do local de trabalho. Todo muçulmano é obrigado a trabalhar para buscar sustento para as despesas diárias, o que é considerado um ato de jihad e adoração. Durante o trabalho, vários aspectos da vida precisam de atenção, incluindo vestuário, renda, integridade, socialização, comunicação e muito mais. No entanto, os aspectos religiosos, especialmente em termos de crença, Sharia e moralidade, devem ser considerados como estando em conformidade com os padrões islâmicos. Surge a pergunta: como todos esses aspectos podem estar relacionados ao ambiente de trabalho atual? Quais são os princípios fundamentais para cada aspecto do emprego e qual é a continuidade entre estes três? Portanto, este estudo estabelece dois objetivos: primeiro, compreender a Jurisprudência do Trabalho Contemporânea e sua aplicação no mundo do trabalho. Em segundo lugar, a evidência fundamental e a interligação de aspectos-chave da Jurisprudência Ocupacional Contemporânea. Utiliza-se um método qualitativo, com foco na análise documental, seguido de uma análise de conteúdo temática para obtenção dos resultados da pesquisa. Concluindo, o conceito de Jurisprudência Ocupacional na Malásia existe, mas necessita de atualizações periódicas devido ao envolvimento com decisões jurídicas contemporâneas. Além disso, as leis laborais existentes precisam de ser resumidas e reorganizadas, ligando-as aos aspectos da crença, da Sharia e da moralidade. Com o surgimento da Jurisprudência Ocupacional Contemporânea, ela pode conscientizar os muçulmanos para cumprirem suas responsabilidades como trabalhadores e servos de Allah SWT, alcançando simultaneamente o sucesso tanto no mundo quanto no futuro.

Palavras-chave: Jurisprudência Ocupacional Contemporânea, Jurisprudência Atual, Qualidade do Trabalhador Muçulmano, Crença, Sharia e Moralidade



INTRODUCTION

Islam mandates its followers to strive in their daily lives. However, the effort in seeking employment must be carefully considered, as it has implications for earning halal sustenance and, conversely, haram. This is because every sustenance consumed will have an impact on one's life in terms of blessings, goodness, and future generations. Eventually, individuals will be questioned before Allah SWT, in line with the saying of Prophet Muhammad SAW:

"The feet of the son of Adam will not move away on the Day of Judgment until he is asked about five things: about his life, how he spent it; about his youth, how he passed it; about his wealth, how he earned it and how he spent it, and what he did with his knowledge." Narrated by al-Tirmizi (2416).

Additionally, halal wages and income should be a concern for every Muslim to attain Allah's pleasure, as stated in the hadith by Abu Hurairah R.A, where Prophet Muhammad SAW said:

"Whoever seeks the halal world to keep himself away from begging and to strive for his family and be good to his neighbours, Allah will raise him on the Day of Judgment with a face like the full moon. And whoever seeks the halal world to boast, brag, and show off, will meet Allah on the Day of Judgment while Allah is angry with him."

Narrated by al-Baihaqi (9890), Ahmad (2/436), Ibn Abi Syaibah (7/16), al-Tabarani (3465).

Both of the above hadiths clearly indicate that halal sustenance has a close connection with both the worldly and the hereafter realms. In Islam, specifically, employment and halal sustenance are not merely viewed on a physical level; rather, they are seen implicitly through blessings and the quality of trustworthiness in one's work. Values of ethics and integrity also serve as the primary pillars in seeking the pleasure of Allah SWT through halal employment (Mariana Ismail, 2018).

In essence, in the process of seeking sustenance, every Muslim individual cannot escape various *fiqh* (religious rulings) issues, whether involving interactions, conversations, attire, and others. All these circumstances must adhere to Islamic standards to ensure that the earned sustenance is halal, blessed, and gains the approval of Allah SWT. Discussions about halal and haram in the context of employment are known as Islamic jurisprudence of employment, contemporary *fiqh*, or in Arabic terms, *fiqh al-wazifiy*, *fiqh al-mihan*. Therefore, Muslims, especially the current generation, must



understand and apply these fiqh practices in fulfilling their responsibilities as responsible Muslims and workers, ensuring a balanced implementation.

BACKGROUND

According to Rahimin Affandi (2010) and Kamaruddin (2012), the concept of contemporary fiqh has started to be understood by the Malaysian community. However, there are still groups that doubt whether fiqh from the medieval period can meet the demands of the modern era, characterized by advancements in science and technology (Kamarudin, 2012; Sholihur, 2011). Modern groups believe in the brilliance of reason and reject views that do not pass the test of reason (Kamaruddin, 2012: 32). Islamic values such as sin, reward, halal, haram, and blessings, while not measurable scientifically, are deemed essential for nurturing the spiritual aspect of the body. They believe these matters cannot be empirically implemented, especially when there are no clear guidelines related to their execution.

Fiqh, linguistically, means understanding. In the terminology of fuqaha, it is the knowledge that explains Shariah law derived from detailed sources, namely the Quran and Sunnah, through profound research using *ijtihad* and *istinbat*. Therefore, it is the responsibility of the Muslim community to improve themselves in terms of faith, worship, transactions, and morality (Abu Abdul Rahman, 2005).

RESEARCH PROBLEM

Currently, the application of fiqh practices in careers, especially involving public servants in management and professionals in Malaysia, remains unsatisfactory. This statement is supported by Hasni (2003) and 'Adawiyah (2011), stating that there is still confusion among men and women regarding Shariah when working and managing households together. Continuous efforts are needed to enhance public understanding of these issues (Zulkifli, 2012; A'dawiyah, 2011; Hasni, 2003; Lim Hock Eam et al.2003).

For career women, there is still a lack of application of Islamic fiqh practices when leaving home for work, such as observing modesty, social interactions, and adhering to Islamic laws when traveling for work reasons. The crisis of Shariah observance and the appearance of women are more pronounced when involved in challenging jobs monopolized by men (Rohaiza, 2011; Basri, 2007). They are often unaware that all of these actions will be held accountable and have direct consequences on life in this world and the hereafter (Zunita, 2004). Regarding men, the culture of drinking outside while



neglecting work responsibilities has long been discussed in newspapers. This is not a trivial matter, as it has significant implications, especially when the task involves the general public. Strict laws only endure for a specific period, and then the same issues are repeated by a few workers.

Several factors contribute to such situations, including shallow religious knowledge and numerous disputes (khilaf) related to Islamic fiqh considered outdated, influencing the Muslim community today (Sholihur, 2011; Rahimin Affandi et al., 2010). Additionally, the influence of Western thought and the reinterpretation of Islamic laws adjusted to Western tastes and modern interpretations play a role (Sophia, 2012; Sholihur, 2011). All these factors will be considered in this study, and further refinement will be examined globally based on the current situation.

Therefore, a recent holistic study addressing these issues needs to be conducted. The development of a modern concept of Islamic jurisprudence of employment, combining old and contemporary issues, is essential to ensure its relevance and to close the door to misinformation when some people negatively criticize the lack of information regarding Islamic laws.

Current issues that have become problems need to be resolved according to proper Islamic methods through the legal rulings of the Quran, Sunnah, and consensus of scholars (ijma'). Differences of opinion must be examined, taking into account local factors and the traditions of Malaysian society to avoid confusion caused by issued laws. Furthermore, the development of Islamic jurisprudence of employment must be oriented toward local traditions to make it more compatible with society and capable of being implemented efficiently. Classical fiqh must be developed according to suitability, and it is a collective responsibility to ensure its theoretical and practical application.

At the very least, with the existence of a comprehensive concept of Contemporary Islamic jurisprudence of employment, it can provide fundamental guidance in assessing contemporary issues that arise. This concept and model of fiqh should be developed to examine the fundamental basis of problem-solving from an Islamic perspective.

RESEARCH METHODOLOGY

This qualitative study employs an explanatory design, elucidating information obtained from books, articles, papers, and the like, whether in physical or digital form.

The acquired data will be analysed and organized thematically. The document analysis method is employed in this study. All data will then be documented in more detail.



DISCUSSION AND ANALYSIS

In this section, three themes will be emphasized to comprehensively examine the Islamic jurisprudence of employment, namely in terms of belief (*akidah*), Islamic law (*syariat*), and morality (*akhlak*). These three aspects are crucial for every individual bearing the title of Muslim. The continuity of these three aspects produces individuals with a devout adherence to Allah's commands, a balance in societal interactions, and a life that attains tranquillity and happiness (Asming Yalawae et al., 2011). Subsequently, this fosters the development of outstanding and high-quality Muslim workers.

DEFINITION OF CONTEMPORARY WORK JURISPRUDENCE (ISLAMIC JURISPRUDENCE OF EMPLOYMENT CONTEMPORARY)

Linguistically, *fiqh* means understanding. Among the evidence from the Quran and hadith that touches on the term *fiqh* are as follows:

Translation: Why did not a group from each division of them go forth to become learned in religion (Al-Tawbah: 122)

Translation: Whoever Allah intends good for, He grants him understanding in religion (Reported by Al-Bukhari and Muslim)

Terminologically, *fiqh* means the knowledge of Islamic legal rulings that are practical and detailed, derived from its detailed evidence. This includes matters that must be understood for self-improvement, such as beliefs (*akidah*), worship (*ibadah*), transactions (*muamalat*), and morals (*akhlak*).

Therefore, when combined, Contemporary Work Jurisprudence (Islamic jurisprudence of employment) refers to matters related to Sharia laws in the context of work, including ethical aspects and the role of work in propagating Islam (Athiyah Fayadh, 2005).

Meanwhile, contemporary means of the present time and is synonymous with the term new (board dictionary, 4th edition). If something did not happen in the past, is happening now, and requires different attention, it can be categorized as contemporary.

Thus, Contemporary Work Jurisprudence signifies matters related to Sharia laws in contemporary work settings. The contemporary Sharia laws refer to several new aspects in work, viewed from the three religious' perspectives: belief (*akidah*), Islamic law (*syariat*), and morality (*akhlak*).



ASPECT OF FAITH IN WORK JURISPRUDENCE

Faith or Tawhid is a crucial foundation in the beliefs of Muslims as they navigate through life. The term "Akidah" is of Arabic origin, meaning belief or conviction. The correct adherence to faith implements balance and perfection in all aspects of life. According to Muhammad Shamat, faith is likened to the flesh in societal life, representing the main pillar that can bring people together and unite them. Indeed, it is the center and the precursor to everything (Muhammad Shamat, 1998).

In the context of employment, faith refers to the beliefs or principles underlying an individual's behavior and actions at work. Faith in employment can influence work ethics, job quality, productivity, and job satisfaction (Embong, A. H., Ghazaly, M. M., Yasin, M. F. M., & Rahman, B. A., 2023). For example, if someone holds strong beliefs in the values of honesty and integrity, they are inclined to act with honesty and respect in their work. This makes the individual trusted and respected by employers, colleagues, or clients. Examples of aspects of faith that a worker should emphasize include:

1. INTENTION TO WORK SOLELY FOR THE SAKE OF ALLAH

Working to provide for one's family is a noble practice. A worker who upholds personal values is closely related to the goals and intentions or the worker's intention itself, impacting the reputation of job achievements. Allah SWT emphasizes sincerity in the Quran:

Meaning:

"They were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakat. And that is the correct religion."

Surah al-Bayyinah: 30 (5)

This verse clearly indicates that Allah informs His people that the religion from Allah SWT is one and must be obeyed and implemented with true worship, i.e., sincerity. In Islam, intention determines how something is treated and highlighted in any matter based on a hadith that means:



Meaning:

"Verily, deeds are only by intention, and for every person is what he intended. So whoever emigrated to Allah and His Messenger, then his emigration is for Allah and His Messenger. And whoever emigrated for worldly gain or to marry a woman, then his emigration is for what he emigrated for."

(Narrated by al-Bukhari, Sahih Bukhari, and Muslim (1907))

Intention in the context of work, besides achieving goals or achievements in the field of work, the element of surrender to Allah SWT also needs to be emphasized. This is so that every task performed is not merely for human perception but turns the work into an act of worship. This statement is supported by Yusuf al-Qardhawi, stating that a person's intention can be good or bad, obligatory or recommended, prohibited, disliked, or permissible (Yusuf al-Qardhawi, 2004). Therefore, a good or bad intention depends on what motivates the intention, whether it aims for worldly gain or seeks the pleasure of Allah SWT.

2. REMEMBERING ALLAH SWT

Furthermore, remembering Allah in work is important for maintaining work quality and a good attitude in the job. Some ways to remember Allah while working are (The Islamic Workplace, 2023):

1. Read a prayer before starting work: Before starting work, read a prayer for ease in completing tasks, blessings, and protection from all evils.
2. Uttering Basmalah: Utter "Bismillahirrahmanirrahim" before undertaking any work as a sign of initiating with the name of Allah, the Most Gracious, the Most Merciful.
3. Reading verses from the Holy Quran: Reading verses from the Holy Quran is one way to remember Allah while working.
4. Maintain good work ethics: Maintaining ethics, including honesty, trustworthiness, and responsibility, is a form of remembering Allah in work.
5. Pray before and after work: Praying before and after work is also a reminder that all efforts are only by Allah's permission.

In conclusion, the role of faith for workers in performing their jobs is crucial because it represents a person's belief and reliance on faith in Allah SWT. If this aspect of faith is



taken lightly by some workers or if they neglect obedience to Allah SWT, then Allah SWT may inflict punishment, removing the happiness and pleasures obtained. This is evidenced in the Quran in Surah Saba, verse 15, regarding the downfall of the people of Saba' after their success (Faridah Kamaruddin, 2022).

SHARIA ASPECTS IN ISLAMIC JURISPRUDENCE OF WORK

The Sharia aspect can also be understood as fiqh, the legal rulings in Islam, and Islamic law. The Sharia aspect in work is a crucial element that needs thorough consideration by the Muslim community. Sharia encompasses all rules set by Allah SWT in the Quran and the Sunnah conveyed by the Prophet Muhammad SAW (Embong, A. H. et. al., 2022). In the Quran, Allah SWT mentions regarding Sharia:

Meaning:

"Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know." (Al-Jathiyah, 45:18)

Sharia has established what is permissible (halal) and forbidden (haram) (Hamzah Omar et.al, 2020). For example, Sharia in the context of work includes guidelines for attire compliant with Sharia, limits of interaction between male and female workers, required communication etiquette in Islam, the performance of worship acts such as prayer, maintaining modesty in dress, the obligation of zakat, and more. Some Sharia elements in work that need emphasis include:

1. Avoiding Riba (Usury/Interest)

Riba is prohibited in Islam and considered a major sin. In contemporary terms, riba has been replaced with new terms like interest and usury. These terms can be misleading to Muslims, adding more capital to the lender. Generally, riba involves gaining profit that is prohibited from the inequality of value or the surplus of original goods (Mohd Shukri, 2013).

Muslims must avoid riba in any form, including in work, loans, or any involvement with riba. Allah SWT states in the Quran:

Meaning:

"Allah has permitted trade and has forbidden interest." (Surah al-Baqarah: 275)



Additionally, there is a hadith where Prophet Muhammad SAW cursed those directly involved in riba (Abdul Hakim, 2021):

"The Messenger of Allah cursed the receiver and the payer of interest, and the one who records it, and the two witnesses, and he said: They are all equal."

(Sahih Muslim 1598)

The prohibition of riba has significant wisdom in one's life. Neglecting the enormity of the sin of riba can lead to the loss of blessings in one's work (Zaharuddin Abd Rahman, 2016). According to Zaharuddin, if a business is profitable but involves usurping the rights of Allah, such as riba, it should be stopped (Hasniza Hussain, 2021).

The prohibition of riba is a manifestation of Allah's mercy to protect the weak and poor from oppression by the powerful and wealthy, a practice prevalent in the ignorant society (Nur Zainatul Nadra et.al, 2016). The implications of riba on human life include creating an opaque economic return system, increasing commodity prices in the market, causing inflation, affecting the purchasing power of the poor, contributing to unemployment, international debt, income disparity between the rich and the poor, and fostering bad morals among humans (Sharifah Faigah, 2003).

2. Fulfilling Workers' Rights

The relationship between employers and employees is a unique bond characterized by a high level of dependence. A Muslim in the workforce must fulfill the rights of workers and treat subordinates with kindness and fairness. A good relationship between employers and employees creates a positive atmosphere in the workplace. Moreover, there are laws in place to ensure employers safeguard the well-being of their employees (Mumtaj & Anis Shuhaiza, 2018). This includes providing fair wages, adhering to labor regulations, granting appropriate leave, and treating employees with respect. Prophet Muhammad (SAW) stated:

"Indeed, Allah SWT loves those who behave well towards their workers."

(Narrated in Bukhari)

In the context of work, employers must maintain proper conduct in both actions and conversations. Sexual harassment is a negative phenomenon in the workplace. Victims of sexual harassment are haunted by problems and stress, significantly affecting



organizational productivity (Shamsinar & Suria, 2018). Therefore, maintaining a good relationship between employers and employees in an organization yields significant results in achieving organizational missions for continuous growth and productivity spread to the community, especially (Nor Hartini, 2016). This contributes to an atmosphere of harmony, security, and brotherhood within the organization.

3. PERFORMING PRAYER AND OTHER WORSHIP

Prayer is the pillar of faith. Muslims are obligated to perform the prayer even while busy with work. The five daily prayers are a mandatory act of worship, and one must also allocate time for other worship activities such as reading the Quran, fasting, and charity. The Islamic religion requires the performance of prayer five times a day. Additionally, every Friday, male workers are obligated to perform the Friday prayer at the mosque during the Zuhr time (Department of Labor, 2018).

Prayer and work have a close relationship with each other (Nik Hasnah Ismail, 2017). Prayer, when performed with sincerity, shapes one's character positively. It is crucial for a worker to cultivate praiseworthy qualities. Allah SWT says in the Quran:

Meaning:

"So when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."

(Surah al-Jumuah: 10)

This verse clearly indicates that Islam does not prohibit seeking livelihood through work, but it emphasizes the importance of fulfilling Allah's commandments, including the obligation of performing prayers. Working without considering prayer times is feared to result in a lack of blessings in income and acquired sustenance.

4. GUARDING MODESTY

A Muslim must safeguard their modesty and refrain from exposing their private parts, especially in the workplace. Maintaining the boundaries of modesty at work is crucial for both men and women. For women, their entire body is considered 'aurat' (private parts)



except the face and palms, while for men, it extends from the navel to the knees. Allah SWT states in Surah An-Nur:

Meaning: "And tell the believing women to lower their gaze and guard their private parts, and not display their adornment except that which ordinarily appears thereof."

An organization should establish dress code guidelines in accordance with Islamic principles to ensure attire is modest and not provocative (Siti Nurathirah et al., 2019). Proper workplace attire etiquette includes:

1. Wearing modest and non-tight clothing.
2. Avoiding excessive makeup, strong scents, and excessive jewelry.
3. Wearing a hijab or headscarf covering the chest.
4. Maintaining appropriate interactions between men and women.
5. Avoiding personal discussions with the opposite gender, staying focused on work.

In conclusion, work is not just about meeting livelihood needs but also connecting with life's purpose, dedicating oneself to Allah SWT (Norhayati Paradi, 2015). Failing to adhere to Shariah requirements can create an unfavorable environment, fostering negative behaviors such as gossip, slander, insults, and more. This can lead to unproductive employees and a lackadaisical attitude towards work, affecting overall achievement. Additionally, society may view an organization with untrustworthy and unscrupulous employees negatively.

Moral Aspects in the Jurisprudence of Work (Islamic jurisprudence of employment)

Morality is defined as behavior, mysticism, or excellence. Good morals are crucial in the workplace and stem from strong faith principles and practicing Shariah based on the Quran and Sunnah. The Quran emphasizes moral values:

Meaning: "Do not worship except Allah, and to parents do good, and to relatives, orphans, and the needy speak kindly to people."

Surah Al-Baqarah, 2:83

Furthermore, Prophet Muhammad (SAW) stated in a Hadith recorded by Al-Bukhari: "Indeed, I was sent to perfect good character," highlighting the importance of integrity, honesty, and professionalism in the workplace. Erosion of integrity values can lead to administrative conflicts and misconduct in organizations (Megat Ayop & Abd Halim, 2016). Moral aspects to uphold include:



1. Guarding Speech and Actions

Allah SWT emphasizes in the Quran to maintain good communication, both in speech and writing. If someone cannot speak positively or write something good, they should remain silent. This is evidenced in Surah Al-Qaf:

Meaning: "Not a word does he utter but there is a watcher by him ready to record it."

Surah Al-Qaf, 50:18

Prophet Muhammad (SAW) also advised in a Hadith:

Meaning: "Whoever believes in Allah and the Last Day, let him speak good or remain silent. Whoever believes in Allah and the Last Day, let him honor his neighbor. Whoever believes in Allah and the Last Day, let him show hospitality to his guest."

Recorded by Bukhari and Muslim (40:15)

From this Hadith, it is understood that Islam encourages actions that cultivate love and kindness, especially in the workplace. Islam emphasizes that a Muslim should speak beneficially and refrain from prohibited or harmful words.

2. Guarding Oneself from Transgressions

Ethics is related to "ihsan" because without it, one's faith is incomplete. "Ihsan" entails drawing close to Allah by being an obedient servant, fulfilling all commands, and avoiding prohibitions sincerely (Mohamad Zulfakhairi et al., 2018). Practicing "ihsan" makes one feel constantly under Allah's observation, as stated in the hadith:

"Ihsan is to worship Allah as if you see Him, and if you do not see Him, surely He sees you."

(Hadith narrated by Muslim, 9 & 10)

Hence, an employee with "ihsan" will indirectly strengthen their faith. In Islam, self-development starts with "tarbiah" or education based on the Quran and Sunnah, commencing from the early stages of pregnancy until facing death. A well-formed personality becomes a khalifah (vicegerent) responsible for managing all of Allah's creations and a devout servant obeying all His commands (Yusmini Md Yusoff, 2019). Allah emphasizes in the Quran to avoid wicked deeds and actions prohibited, warning of severe consequences:



Meaning: "Indeed, those who [falsely] like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter."

Surah An-Nur: 19 (18)

Ibn Kathir, in his commentary, states that those who desire the spread of immoral news among believers will face a severe punishment. Islam asserts that those who speak of wicked things share the same guilt as those who spread them, as both groups cause negative consequences. Engaging in gossip at the workplace must be avoided to maintain harmony and peace within an organization.

3. Preserving the Blessings of Time

Every individual aspiring for success in their career must safeguard the blessings of time. Employees should manage their time to avoid wasting it on unproductive matters. Stealing work time, engaging in non-work activities, and being lax in punctuality are negative behaviours that should be avoided in work ethics. In today's society, excessive use of social media poses concerns, leading to sinful activities. This is supported by Allah's words in the Quran:

Meaning: "And [they are] those who turn away from ill speech."

Surah Al-Mu'minun, 3: (18)

This verse clearly indicates that futile actions should be avoided to prevent oneself from falling into harmful or sinful activities. In conclusion, having good manners at work is crucial as it reflects one's personality. Working diligently and seeking lawful sustenance ensures the blessings of income. Additionally, the obtained income benefits one's spouse, parents, those in need, and others. Failing to practice the ethical aspects emphasized by Islam can lead to disruptions in one's life, family, workplace, and society. Good work results shape the physical and mental well-being of employees who adhere to Islamic principles.

Therefore, by combining the three religious' aspects in work, every Muslim attains balance within themselves. Balancing both worldly and hereafter matters, serving as a servant of Allah and a quality worker within an organization. The significance of faith in work is a primary consideration, followed by legal and moral aspects.

An individual's ethics are translated into actions during work, including interactions, attire, communication, time management, and more. Certainly, good ethics and behaviour stem from correct beliefs and Islamic laws, as all three are interconnected.



In conclusion, a quality Muslim worker is one who fulfils these three aspects, translating them into good deeds while working. Understanding Contemporary Employment Jurisprudence adds value to adhering to every Islamic guideline. For those lacking in these aspects, Contemporary Employment Jurisprudence can serve as a guide at work to avoid prohibited and doubtful matters.

CONCLUSION

Islamic jurisprudence of employment is a discussion that must be practiced within an organization and by every Muslim worker. Work is considered an act of worship in Islam, a sincere effort to seek sustenance to support one's life, family, and benefit others. Furthermore, work demands ethical conduct, including respectful transactions, avoiding arrogance, and steering clear of negative assumptions incompatible with Islam, such as flattery, lobbying, self-promotion, arrogance, and the like.

In essence, individuals practicing these three aspects determine the value or self-worth of a Muslim. This can lead to personal, national, and religious progress. It demonstrates Islam's keen attention to the advancement of individual Muslims, emphasizing progress in various life sectors such as the economy, social aspects, and politics. Therefore, implementing these three aspects, encompassing belief (*akidah*), Islamic law (*syariat*), and morality (*akhlak*), makes an individual beloved to Allah SWT and recognized as a true Muslim. This, in turn, facilitates worldly and hereafter affairs by Allah SWT in various ways. To nurture exemplary workers, the three aspects discussed in this study must be refined to achieve collective goodness, both in this world and the hereafter.

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