

Islamic Work Ethic As A Model Of Islamic Management Theology

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Abstrak: The integration of Religious Sciences and General Sciences has attracted the attention of Islamic scientists since, Various researches by Muslim scholars have proposed concepts that strengthen the Integration of Science and Religion as an established scientific paradigm. Conceptually, there are at least two big ideas: Al-Faruqi's Islamization of Science and Kuntowijoyo's Islamization of Science. While practically there is IWE (Islamic Work Ethics) which lowers the concept of work ethics from the Al-Quran to the scientific realm. This paper attempts to connect IWE with two trends in the integration of knowledge paradigms: the Islamization of Islam and the Islamization of science. After realizing this, this paper attempts to formulate a scientific work pattern for the IWE theorizing process which can become a scientific work model for the Islamization of science for other concepts.

Keywords: Management; Theology; Islamic Work Ethic.

Introduction

The integration of Religious and General Sciences continues to be overshadowed by doubts about whether irrational religious elements can be scientifically discussed rationally and measurably. Barbour emphasizes the urgency of religion during the world of science which has been built as a system is so stable (Barbour, 2013). Modern science, according to Barbour, has succeeded in creating the scientific method which is the only way capable of 'providing' knowledge, without following the path of science, it is impossible to create knowledge. The scientific method is the only one seen as capable of producing objective, universal, rational findings based on an established observation process. On the other hand, religion is seen as subjective, emotional, and based on a tradition or authority that often contradicts one another.

The integration of Religious and General Sciences then develops into the process of ayatization of science (buchailism), or various modern findings are shown related verses of the Koran to prove the alignment of scientific findings with statements of the Koran. This verse encourages the conclusion that (1) the truth of the Koran can be proven scientifically, (2) the evidence for the miracles of the Koran contains scientific truths long before modern science talks about it. The scientific evidence of the statements of the Koran can be used argument for the acquisition and adoption of science and boosting the self-confidence of Muslims in their backwardness West field of science.

This ayatization of science or Buchailism was not immediately accepted, some Muslim scientists rejected it. Hoodbhoy, for example, stated that Islamic science which is a development of the Bucaillis model does not qualify to be called Islamic science because: (1) the object of study is outside the realm of science, (2) cannot be verified and (3) does not provide a new theory other than an explanation of something has occurred (Barbour, 2013). Many thinkers consider Bucaille to be still problematic. It tends to be mechanistic and not

creative because it is just waiting for scientific findings and then looking for the verses (Rahman, 1988). In fact, according to Goslani, this effort is not in line with the basic spirit of the Koran which encourages the study of nature, not just waiting for other people's findings. Another negative side of Bucaillism is the risk of changing or erroneous a theory that has already been used to explain a verse which will mean that the verse is wrong (Bible & Pannell, n.d.).

In addition to Buchailism, thoughts are developing that approach integrating knowledge from a more fundamental aspect, namely from its worldview (Iqbal, 2018). Seyyed Hosein Nasr, for example, formulated the development of Islamic science by reincorporating the Islamic worldview as the basis of science, namely a worldview that sees the sacred dimension of everything as was done by Muslim scientists in the golden era of Islamic civilization (Nasr, 1987, 1993, 2001). Sardar, unlike Nasr, projects contemporary Islamic science, namely science that is fully based on Islamic values, not just what has happened in Islamic history, as Nasr idolized. To create a different science, Sardar does not only speak at the level of the Islamic worldview, but also penetrates into efforts to formulate a typical Islamic epistemology (Kirmani, 2000). This is called contemporary Islamic science *sasi*" (Sardar, 1989).

In the midst of this debate, an interesting phenomenon emerged regarding Islamic Work Ethics (IWE) which has become an interesting topic for researchers studying the attitudes and behavior of employees in Muslim societies. Starting from Abbas Ali's (1988) paper on Islamic Work Ethic, researchers began to pay attention to the discourse on the need to find an Islamic work ethic. Research on this topic gained momentum after Arslan's article "A cross-cultural comparison of British and Turkish managers in terms of Protestant work ethic characteristics" (2000; 2001) challenged Marx Weber's (1959) claim that the Protestant work ethic was limited to Western society and had little influence on other cultures.

After that, research publications emerged that strengthened IWE in various management cases. For example, starting from Abbas Ali (1988, 1999) Yousef (2001; 2000b; 2001;) Arslan (2000; 2001); Ali & Al - Kazemi (2007); Rohman (2010). IWE has been shown to significantly affect job satisfaction (Mohammad, Karim & Hussein, 2010); Rokhman (2010, etc.), organizational commitment (Hayati & Chaniago, 2012; Rokhman, 2010), Yousef, 20001, etc.) and job involvement (Khan Abbas, Gul & Raja, 2013), and positive employee behavior such as organizational behavior (Abbasi & Rana 2012; Murtaza etl 2014) and knowledge sharing behavior about organizational psychology (Murtaza, et al, 2014).

All papers on IWE so far have discussed two aspects, namely the formulation of the IWE conception and the measurement of IWE in the management world. Existing papers have not positioned the IWE phenomenon on the big idea of Islamization of Science. For this reason, this paper tries to formulate

IWE's scientific work process as part of the Islamization of science, placing IWE between the paradigms of Islamization of science or Islamic Sciences, and a model for developing the integration of Religious Sciences and General Sciences.

These three formulations are expected to strengthen the Islamization of science program.

IWE Scientific Work Process

The Indonesian Islamic academic world is quite familiar with Weber's theory.. In 1979, Taufiq Abdullah published a book (ed.), *Religion, Work Ethics and Economic Development* (Jakarta: LP3ES, 1979). This book contains several writings from several different foreign and domestic authors, providing a complete description of Max Weber's

thoughts and theoretical framework regarding functional theory. This book includes translations of Max Weber's articles "Protestant Sects and the Spirit of Capitalism" and "Attitudes of Other World Religions to the Social and Economic Order", Bryan S. Turner's article "Islam, Capitalism and Weber's Thesis", and Hussein Alatas' "Weber and Southeast Asia's Thesis". Additionally, it includes Clifford Geertz's writings on "Social Change and Economic Modernization in Two Indonesian Cities" to strengthen theoretical aspects regarding religious relations and work ethic. The collection of writings in this book provides a lot of rationale and criticizes Weber's theory as an alternative way of thinking that other religions can use as the basis for their application.

By using the same assumptions regarding religious relations and work ethic, Muhammad Tholchah Hasan (Hasan, 2000). through his work *Dynamics of Religious Life*, develops Islamic studies and work ethic from the perspective of Sufism. In the study of Sufism, the human position towards work can be divided into two categories. First are people in *maqâm tajrid*, whose position no longer needs work. The second category is people in the *maqâm ikhtiyâr*, namely those who still need a job because they still need a house, vehicle and other needs. In this context, Tholchah Hasan contextualizes the *maqâm ikhtiyâr* category to develop a work ethic in Islam.

While a political study of Islamic relations and work ethic as a political choice for government policy is revealed in the writings of Yahya Muhaimin, "Islam and Work Ethics: A Political Review". In his view, as a Muslim-majority country, it is appropriate for the Indonesian government to start making policies to adopt and develop the values contained in Islamic teachings as the spirit of nation-building. This is considered significant for transforming religion into aspects of social life. This view is supported by the writings of Prijono Tjiptoherijanto, *Work Ethic and Moral Development in Islam*, (1988).

The ideology of development (developmentalism) which tends to be positivistic which has been used as the basis for the development of the Indonesian nation, has given rise to alienation and degradation of religion from social areas. This ideology's strength has pushed religion aside only with regard to purely formalistic ritualistic issues. Because of this, the social function of religion has been marginalized in real life for two decades. For this reason, as a nation's asset and "culture", religion has a significant role in developing this nation. Through humanist values, social justice, responsibility, trustworthiness, and so on contained in the Islamic religion, for example, the government can develop it as a culture of the nation's work ethic. Prof.'s book reinforces this fact. Dr. KH Ali Yafie et al., *Fiqh of Free Trade*, who revealed that "economic development" in Indonesia has given birth to problems that were not anticipated, such as inflation, debt burdens, and difficulties in planning.

Meanwhile, within the applicable framework of Weber's theory, M. Bambang Pranowo's article, "Tarekat and Economic Behavior" (1992), provides several frameworks for thinking about economic behavior among followers of the tarekat. In his view, economic behavior that upholds perseverance, tenacity, and a high business mentality positively correlates with the teachings of certain congregations. His research proves the flow of the tarekat as a spirit in increasing economic activities and activities. In addition, using Weber's theory, Sugeng Sugiyono et al (AGAMA, n.d.). attempted to apply the Work Ethics of Bakul Women in Yogyakarta City and Sleman Regency in a study. 19 In his research, Sugeng attempted to apply Weber's grand theory in the context of basket traders by linking the religious qualities of traders with basket business activities. As for the relationship between the work ethic and Islam in the context of factory workers or laborers in the industrial area of Bekasi district, this phenomenon has not been touched complete study. support for workers

The IWE phenomenon can be used as a model for the Islamization of Science or Islamic Science. The main reason is that IWE can demonstrate the theorizing of the diversity of Muslims based on empirical research evidence, not just verseization. Although IWE is composed based on verses, it is not the same as Buchailism, which gives verse reinforcement to scientific phenomena. For this reason, formulating the IWE scientific work process can be a model for the Science Integration process.

To describe the IWE research process, this paper will focus on two early studies, namely the research of Abbas Ali (1988) and Mahmut Arslan (2001) and one recent research from Azharyah Ibrahim and Nor 'Azzah Kamri (2013). First, Abbas Ali (lecturer in the management department at Indiana University at South Bend) formulated the Islamic Work Ethics scale. In his paper, Abbas begins by reading the development of Weber's theory regarding the role of Protestant ethics in determining the work ethic and his anxiety that there is no scientific discussion regarding the ethics of other religions for work ethic (A. Ali, 1988). Meanwhile, research at that time considered Islam, unlike Christianity, did not see involvement in the world of work as worship (A. Ali, 1988). so that the conclusion emerges that the economic backwardness that prevails in Arab countries and other Islamic countries, is placed in a historical perspective and is not related to religious beliefs. Relating the role of work ethic, for Ali, without paying attention to other motivational components and social constructions can be misleading. For Ali "These problems need to be clarified and identified to generate the necessary strategies to erode the roots of backwardness".

Ali carried out three stages of developing research methods to realise his research. First, the drafting of the IWE concept is based on the thoughts of Muslim scholars; secondly, the results of the formulation are examined by other scientists so that they are by scientific principles; third, choose the right respondent. After that Ali tested 150 Arab students studying in America, then in 2001 it was used for 117 managers in Saudi Arabia. The results show that managers with a high commitment to Islamic work ethics tend to have a moderate tendency towards individualism.

Second, Mahmut Arslan researched "A cross cultural comparison of British and Turkish managers in terms of Protestant work ethic characteristics" (2000). In this research, he compared the work ethics of managers in England and Turkey using the Protestant work ethics instrument. The results show that managers in Turkey have higher work ethic characteristics than managers in England.

Arslan's research is more extensive than Ali's because it compares Muslim workers in Turkey with Protestant workers in England. Arslan's research from the beginning was made to review Weber's thoughts which stated that "Islam had not developed such a spirit (Weber 1985). A Muslim society could hardly produce PWE-like values because, Weber argued, three factors prevented the development of 'the spirit of capitalism' in Islamic societies (Weber 1982). These are Sufism, warrior ethics and oriental despotism". Weber considered Sufism to have a view of life that shunned worldly life and fatalism, the spirit of conquering chivalry in Islam was considered the antithesis of the spirit of capitalism, and the despotic character of Islamic empires restricted property rights and capital accumulation.

This book includes translations of Max Weber's articles "Protestant Sects and the Spirit of Capitalism" and "Attitudes of Other World Religions to the Social and Economic Order", Bryan S. Turner's article "Islam, Capitalism and Weber's Thesis", and Hussein Alatas' "Weber and Southeast Asia's Thesis". Additionally, it includes Clifford Geertz's writings on "Social Change and Economic Modernization in Two Indonesian Cities" to strengthen theoretical aspects regarding religious relations and work ethic. From these two dimensions, Arslan formulates the PWE characteristics that will be measured including Work as an end in itself,

Money and time saving, Internal locus of control, Hard work offers little guarantee of success, and Negative attitude to leisure.

The study's conclusion states that Islamic religion is an important motivator and significantly affects the business of Muslims. It also highlights the role of the Sufi movement in Turkey, comparable to the Christian movement "Calvinism" in Northern Europe in the 18th century. It emphasizes the importance of Islamic ethics and history in business ethics.

After that, several studies emerged using IWE as a measurement tool. Darwish A. Yousef in 2000 has conducted research with the title *Organizational Commitment as a Mediator of the Relationship between Islamic Work Ethics and Attitudes toward Organizational Change*, the results of this study prove that Islamic Work Ethics has a direct and positive effect both on organizational commitment and on attitudes towards changes for various dimensions. Darwish A. Yousef in 2001 conducted research with the title *Islamic work ethic - A moderator between organizational commitment and job satisfaction in a cross-cultural context*, the results of this study indicate that Islamic work ethic directly affects organizational commitment and job satisfaction, and moderates both that relationship.

Astri Fitria in 2003 conducted a study entitled *"The Influence of Islamic Work Ethics on accountants' attitudes in organizational change"* with organizational commitment as an intervening variable, the population of this study were all internal accountants, accounting educators and accounting staff working in Islamic-based organizations in Indonesia, namely Islamic banking, Islamic insurance, hospitals and tertiary institutions, the results of this study indicate that Islamic work ethics have a significant effect on organizational commitment and attitudes towards change in all dimensions. Mochammad Maksu et al. in 2006 conducted a study entitled *"The Influence of Islamic Work Ethics and Organizational Commitment to Job Satisfaction"*.

Indira Januarti, Ashari Bunyaanudin in 2006 conducted a study entitled *"The effect of organizational commitment and work involvement on the relationship between Islamic work ethics and attitudes towards organizational change"*. In 2006, Indira Januarti and Ashari Bunyaanudin conducted a study entitled *"The effect of organizational commitment and work involvement on the relationship between Islamic work ethics and attitudes towards organizational change"*. The study found that Islamic Work Ethics did not directly influence attitudes towards change. However, when performance involvement was included, there was a strong influence on the relationship between Islamic work ethics and attitudes towards change. Organizational commitment did not have a strong influence on this relationship towards organizational change", the results of this study were that Islamic Work Ethics did not directly influence attitudes towards change, with including performance involvement, there is a strong influence on the relationship between Islamic work ethics and attitudes towards change. In contrast, organizational commitment does not strongly influence the relationship between Islamic work ethics and attitudes towards change.

In 2006, Subowo and Marfiah conducted a research study titled *"Relationship between Accounting Knowledge, Work Experience, and Islamic Work Ethics with the Performance of the Financial Accountability Unit in the UII Waqf Board"*. The study found that work experience and Islamic work ethics had a significant positive correlation with employee performance

Achmad Kusaili and Kasyful Anwar in 2007 conducted a study entitled *"Analysis of the effect of organizational commitment and work involvement on the relationship between Islamic work ethics and organizational change attitudes."* organizational changes and organizational commitment do not affect Islamic work ethics.

In 2008, Sari Atmosphere Dewi and Iruk Rangga Bawono conducted a study titled "Analysis of the influence of Islamic work ethics on the attitudes of accounting employees in organizational change (Case study of non-Sharia commercial banks in the former Banyumas residency area, Central Java)". The study found that Islamic Work Ethics significantly positively influenced attitudes towards changes in cognitive, affective and maritime tendencies. Wahibur Rokhman in 2010 conducted a study entitled *The Effect of Islamic Work Ethics on Work Outcomes*. The results of this study showed that Islamic Work Ethics had a positive and significant effect on Job satisfaction and Organizational Commitment, but did not have a significant effect on Turnover Intention. Norshidah Mohamed, Nor Shahriza and Abdul Karim Ramlah Hussein in 2010 have conducted research with the title "Linking Islamic Work Ethic to Computer Use Ethics, Job Satisfaction and Organizational Commitment in Malaysia", the results of this study show that Islamic Work Ethic has a positive effect on Organizational Commitment.

Leny Novianti and Hendra Gunawan in 2010 conducted research with the title "The Influence of Islamic Work Ethics and Business Ethics on Organizational Commitment with Professional Commitment as Intervening Variables", the results of this study showed that external audit goes according to work rules, as well as professional ethics or ethics. Islamic work and business ethics can better perform their duties and functions as external auditors. And at the same time affect professional commitment as an external auditor and organizational commitment. Muhammad Nasri Md Husain et al in 2011 conducted a study entitled "The Relationship between Islamic Work Ethic, Work Conflict, Reward and Job Satisfaction", the research results show that Work Conflict has a negative and significant influence on job satisfaction. There is no significant effect between reward and job satisfaction, Islamic work ethic has a positive and significant effect on job satisfaction.

Nik Mu'tasim Ab. Rahmann et al in 2011 conducted research entitled *The Relationship Between Islamic Work Ethics and Organizational Commitment: A Case Analysis University*, the results of this study indicate that there is a positive and significant relationship between Islamic Work Ethics and Organizational Commitment both Continuance, Normative and Affective Commitment, only to affective commitment the correlation is higher.

In 2012, Muhammad Yousuf Khan Marri, Arshad Mahmood Sadozai, Hafiz Muhammad Fakhar Zaman, and Muhammad I. Ramay conducted a research study titled "The Impact of Islamic Work Ethics on Job Satisfaction and Organizational Commitment: A Study of Agriculture Sector of Pakistan". The study found that Islamic work ethics significantly and positively affected both job satisfaction and organizational commitment.

Khurram Zafar Awan, Mehwish Akram in 2012 conducted research entitled *The Relationship Between Islamic Work Ethics And Innovation Capability And Knowledge Sharing Plays Moderation Role*. This study's population are public sector organisation officers for grades 17 to 20. This study's results indicate a positive and significant relationship between the ethics of the Islamic kingdom and the ability to innovate where knowledge dissemination acts as a moderator. Haerudin padan in 2014 has conducted research with the title of the role of Islamic work ethics, spiritual leadership, and organizational culture on attitudes in change: with organizational commitment as a mediator, which was conducted at Islamic People's Funding Banks throughout Indonesia, the results showed that Islamic work ethics did not affect work involvement, Islamic work ethics affect work involvement, Islamic work ethics affect organizational commitment. By looking at the empirical studies of the research results, several conclusions can be drawn; Islamic work ethics influence the variables of organizational

commitment, attitude towards change, job satisfaction, life satisfaction, employee performance, ability to innovate and work involvement.

Third, Ali and Arslan's research has aroused further interest in finding the relationship between IWE and management factors. However, this was considered insufficient, Azhar syah Ibrahim and Nor 'Azzah Kamri (Ibrahim & Kamri, 2013), considered the IWE scale made by Ali even though it was developed based on the hadith of the Prophet (A. J. Ali & Al-Owaihan, 2008). but still using the Protestant Work Ethics framework. Consequently, according to Chanzanagh, most measurement items were designed similar to the items in the PWE and thus, it created confusion whether the scale measures IWE or PWE" (Chanzanagh & Akbarnejad, 2011).

To formulate an IWE measuring instrument that is not affected by PWE Nor 'Azzah Kamri takes several steps. First, the search for literature related to IWE was good, especially from the verses of the Koran and Hadith. To strengthen these verses, IWE conducted investigations on other Islamic literature including the works of early and contemporary Islamic scholars such as Miskawaih, Qaradawi, Al-Maududi, Abbas Ali, Yousef, Beekun's and many works by other Islamic scholars. In addition, Weber's interpretation of the work ethic and others is used for support.

The second stage is exploring the IWE concept and drawing important values. This stage takes place in three levels: determining the principles, values, and dimensions of IWE. The principles of IWE for Kamri are monotheism, khilafah, 'adl, ikhtiyar, fard, and ihsan. From the 6 IWE principles, these are reduced to 16 IWE Values, namely (1) Truthfulness; (2) Honesty; (3) Consultations; (4) Keep promises; (5) Fairness and Justice; (6) Trustworthiness; (7). Patience; (8). Humbleness; (9) generosity; (10) Dignity; (11) friendliness; (12) Professionalism; (13) Punctuality; (14) Cooperation and Collaboration; (15) Self-Reliance; (16) Transparency. These values are then used to formulate the 8 dimensions of IWE: religiosity, effort, competition, work obligation, quality/improvement, equality, collectivity, and advantage. From this dimension, it was developed into 55 items. The IWE item dimensions describe Muslim individual attitudes towards work, interpersonal relationships and perceptions of social issues.

In the third stage, expert validation, the first stage's results were validated by 11 experts from various fields, ranging from experts in Islamic management, business, economics, banking, statistical psychometrics. The selection of experts is not only because they are experts in the scientific field but also have deep knowledge in the Islamic religion. Input from experts is analyzed and modified.

The fourth stage, finding the final shape of the measuring instrument, consists of 47 to 55 items ready to be used. The next process is quantitative validation. In this phase, measuring instruments are tested and validated through pilot studies.

IWE between the paradigms of Islamization of Science and Islamic Science

The Islamization of Science is built on the belief that science is not value-free, science has a different identity and plays a different role. Both are characterized by concepts that shape the world view of a civilization. Because the Islamic worldview differs from the Western worldview, Muslim society requires a different science. Four arguments support this: (1) different civilizations gave rise to different sciences, (2) historically Islamic science has an identity that is expressed in its unique nature and style, (3) Western science has a destructive nature and is a potential threat to human welfare, (4) Western science cannot meet the physical, cultural and spiritual needs of Muslim society (Sardar, 1985).

Epistemologically, according to Sardar, Islamic science has different principles. Because Islamic science is based on monotheism in the form of the unity of religion and science, knowledge and values matter and metaphysics. With this, Islamic science attempts to achieve a "total understanding of reality" (a total understanding of Reality). The epistemological character of Islamic science is subjectively objective, that is, it has subjective goals within an objective framework. Those subjective goals are normative including seeking God's grace, emphasizing community welfare and affirming the eternal values of Islam: 'adl, worship and khilafah, piety, halal, haram, istislah, zulm and diya (Kuntowijoyo, 2004).

Sardar uses the framework of Islamic eternal values as an Islamic judge of a science. If a scientific finding leads to a value of justice for all mankind, provides benefit (istislah), and directs the doer to become pious then that knowledge is "halal" or Islamic. On the other hand, if knowledge directs the perpetrator to diya, zhulm, surely that knowledge will fall into the category of "haram" and un-Islamic. Sardar formulates Islamization in two pillars: the center of knowledge (scientists as khilafah) and the effects of knowledge ('adil or zhulm).

Kuntowijoyo proposed the Islamic Science project to fulfil the Islamization of Science process. Kuntowijoyo emphasized the notion of Islamic scholarship by comparing it to the codification of Islam and the Islamization of knowledge (Kuntowijoyo, 2004). Islamic scholarship (which in this context is called the demystification of Islam) is a "movement from text to context"; Islamization is a movement "from context to text"; while codification revolves around textual exploration with almost no regard for context.

According to Zainal Abidin Bagir (Kuntowijoyo, 2004), Islamic scholarship is a movement "from text to context" to contextualise religious texts; in other words, connecting religion with reality. The reality of life is a context for diversity, and religious content is issued in objective scientific forms so that all mankind can enjoy it. In this paradigm, Kuntowijoyo continues to accept secular sciences and even continues the journey of secular sciences, while trying to improve from within. The achievements of the secular sciences cannot be denied, but are integrated in a new theoretical framework that aligns with the values of humanization/emancipation, liberation, and transcendence (Kuntowijoyo, 2004).

In order to clarify the difference between the conversion of knowledge to Islamic scholarship (Bagir, 2005), three differences are presented below. First, Islamic scholarship is more open to secular sciences. Second, the Islamization of knowledge is more reactive (Kuntowijoyo, 2004). and normative (returning the context to the text) and paying less attention to actual empirical conditions. Third, Islamic scholarship (as a prophetic social science) emphasises wanting to provide an ethical direction for transforming this empirical condition.

IWE shows an interesting phenomenon, both in terms of process and its influence on scientific research. From a process standpoint, IWE starts with Weber's ideas about Protestant ethics and Weber's advanced thesis about the impossibility of Islam having the same ethics. For this reason, Ali formulated a measurement tool for Islamic Work Ethics (IWE) based on the Protestant Work Ethics (PWE) framework and then proved it empirically. Abbas Ali showed that Muslims have the same concept of work ethic as Protestant work ethic. Abbas Ali's project has an abductive pattern:

Stems from the scientific reality and practical needs of the management of the Islamic world.

Analyzes the PWE framework.

Interprets the contents of the Koran and hadith based on PWE.

Performs proof by measurement.

Through this abductive pattern, Ali shows two things (1) Muslims have a culture and belief system that supports work ethics, and (2) Islamic belief systems are compatible with the world of work.

On the other hand, Arslan conducted almost similar research but on a different basis. Arslan further pointed out that Muslims have a higher work ethic than adherents of Christianity. The measuring instrument is the same, namely PWE, and produces findings that cancel Weber's conclusions about the Islamic world such as Sufism which is considered a source of laziness. Arslan uses measurement tools from neutral social science to undermine Weber's non-neutral conclusions regarding the work ethic of Muslims. The Islamization of Science, if you want to call it that, what Arslan is doing lies in the selection of science objects from Muslim society.

Kamri later perfected these two scientific works of Ali and Arslan by reformulating Ali's IWE (suspected to be in the PWE framework) into pure IWE based on Islamic teachings. The formulation process begins with an exploration of the Koran and hadith as well as the opinions of Islamic scientists regarding work principles, work ethic values. It becomes a dimension of Islamic work ethics. Then it is re-examined based on the standards of religious knowledge and understanding, and finally tested to produce an IWE measuring instrument that has been tested and proven empirically.

These two phenomena of the scientific process (Ali and Arslan versus Kamri) when read within the framework of Kuntowijoyo's "Islamic Ilmuation" will yield several conclusions. Kuntowijoyo suggests three possible modes of emergence of the behavior of people or Islamic knowledge in the public space: Internalization to externalization, subjectiation to objective phenomena, and from internalization to objectification and ending with objective symptoms.

Internalisasi ~~~~~> Eksternalisasi

Internalisasi ~~~~~> Objektivikasi ~~~~~> Gejala Objektif

Subjektivikasi ~~~~~> Gejala objektif

First, moving from internalization to externalization involves recognizing the importance of religious values that are believed to inspire valuable actions within specific religious communities. Second, from subjectivization to objective symptoms means starting from personal action as a personal expression (not based on religious values) into an observable objective form. Third, from internalization to objectification to an objective phenomenon, it begins with the appreciation of religious values, transformed into acts of religious value that can be enjoyed and accepted by all people from various religions and then manifest objective things in the social space.

In the beginning, the influence of the Islamic work ethic which produced a Muslim work ethic, before it was theorized, was only felt and thought to exist among Muslims. This is a model of internalization towards externalization. In Ali and Arslan's research, a model of subjectivity is drawn to objective symptoms, there is a high work ethic in Muslim workers which can be seen in the results of work in public spaces. In this research, subjects have not been called Islamic values because the internalization of Islamic values that occurs in them has not been explored. Only in Kamri's research were the subjects who had internalized Islamic values to produce Islamic actions that could be measured and proven and manifested in forms that could be observed and felt objectively by all parties.

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Kuntowijoyo emphasized that the scientificization of Islam occurs in the third model, from internalization to objectification to objective symptoms. The subjects studied are not ordinary, but subjects who already have and are exposed to Islamic values, so their actions can be called Islamic and produce performance or works that are also Islamic. Therefore, the formulation of the IWE is important to produce an "Islamic Science" model, without measuring instruments such as the IWE, all research on the actions of the Muslim Ummah is stuck in the second model, namely from subjectivization to mere objective symptoms. On the other hand, it can be seen that the IWE process still uses Weber's theory, even at the initial stage using the Protestant Work Ethics instrument, even though it was later refined into Islamic Work Ethics.

Model of Islamic Work Ethics

The IWE Scientific work process shows conformity with the pattern "from internalization to objectivation to an object symptom" initiated by Kuntowijoyo. The IWE Scientific Process does not merely provide texts in contexts such as Buchailism or legitimize a theory with verses of the Koran, but rather formulates a specific theory for the behavior of Muslim subjects and creates its own measurement tools that are unique to Muslim subjects.

Kuntowijoyo's Islamic scholarship departs from the belief that the Koran can be a paradigm. As a paradigm, Al-Qur'an has a mode of thought as well as a mode of knowing which is used to construct social reality and produce knowledge about reality (Kuntowijoyo, 1998). The Al-Quran Paradigm or Islamic Paradigm according to Kuntowijoyo is "a construction of knowledge that allows a person to understand reality as the Qur'an understands it (Kuntowijoyo, 1998). The use of the Al-Qur'an paradigm can initially make a person have wisdom that can shape his behavior, then it can be used to formulate grand designs regarding the Islamic system, including the Islamic science system (Kuntowijoyo, 1998).

To be able to make the Koran as a paradigm, the contents of the Koran must be theorized and then confronted with reality. This effort to understand the Koran was formulated by Kuntowijoyo in an approach he called the synthetic analytic approach. The analytic synthetic approach is an approach used to understand two types of verses in the Koran, namely verses that contain universal concepts (ideal-types) and verses that contain universal conditions (archetypes). Idealtypes verses can be understood with a synthetic approach, namely the subjectivization of religious teachings so as to produce an individual ethical and moral perspective. While the archetype verses are approached analytically which will produce theoretical constructs of the Qur'an.

The Al-Quran paradigm resulting from this synthetic-analytic process is then used as a source of knowledge constructs. The Koran is used as a transcendental structure which is a reference for interpreting reality, the Koran is a pure idea for the production of knowledge whose source is outside of human beings, is autonomous and perfect (Kuntowijoyo, 1998). After that, all existing knowledge must be integrated with the Al-Quran paradigm and the production of new knowledge is also under the light of the Al-Quran paradigm which has the goal of giving grace to everyone (Kuntowijoyo, 2004), in the form of liberation, humanization, and transcendence.

Kuntowijoyo realized that knowledge that was born from human reason gave birth to secular knowledge and is increasingly experiencing a crisis, unable to understand reality. In order for these secular sciences to be under the Islamic paradigm, they must be integrated through the stages of reversal, the anthropocentrism, dedifferentiation, and the formulation of Integralistic Science. The reversal process is the process of incorporating the verses of the Koran, which were initially rejected by secular science, as the first source of knowledge and truth. The anthropocentrism is the process of merging religious truth with truth originating from human reason. So that in practice, dedifferentiation occurs, namely the unification of religions in every activity of life, whether political, economic, legal or cultural. After that, what is known as integralistic science is known, knowledge that not only combines, but also unites revelation and the results of human reason (Kuntowijoyo, 2004).

Meanwhile, the production of new knowledge from the Koran requires a process of objectification. In Kuntowijoyo's terms, objectification is the translation of internal values into objective categories (Kuntowijoyo, 1997). Objectification is an action that is based on religious values, but is sublimated into an objective action, so that it is accepted by everyone. The purpose of objectification is to spread grace to all people, across the boundaries of religion, culture, ethnicity, and others.

Conclusion

The integration of Religious and General Sciences then develops into the process of realization of science (bucailism), or various modern findings are shown in related verses of the Koran to prove the alignment of scientific findings with statements of the Koran. Hoodbhoy, stated that Islamic science, which is a development of the Bucailis model, does not qualify to be called Islamic science because: (1) the object of study is outside the realm of science, (2) it cannot be verified and (3) does not provide a new theory other than an explanation of something that has occurred, Seyyed Hosein Nasr, for example, formulated the development of Islamic science by reincorporating the Islamic worldview as the basis of science, namely a worldview that sees the sacred dimension of everything as was done by Muslim scientists in the golden era of Islamic civilization. Amid this debate, an exciting phenomenon emerged regarding Islamic Work Ethics (IWE) which has become an interesting topic for researchers studying the attitudes and behaviour of employees in Muslim societies. IWE Scientific Work Process The Indonesian Islamic academic world is familiar with Weber's theory. This book contains several writings from foreign and domestic authors, describing Max Weber's thoughts and theoretical framework regarding functional theory. Weber's articles on "Protestant Sects and the Spirit of Capitalism" and "Attitudes of Other World Religions to the Social and Economic Order," alongside Clifford Geertz's writings on "Social Change and Economic Modernization in Two Indonesian Cities," to deepen understanding of religious relations and work ethic theory. The collection of writings in this book provides many rationales and criticizes Weber's theory as an alternative way of thinking that other religions can use as the basis for their application.

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