



The Relevance of Work Ethics and Productivity in the Theory of Al-Kasb Asy-Syaibani

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ARTICLE INFO	ABSTRACT
<p><i>Article History:</i> Received January 23 2021 1st Received in revised form 23 March 2021 2nd Received in revised form 16 June 2021</p> <p>Available online on June 30 2022</p> <p><i>Keywords:</i> <i>Al-Kasb, Work Ethic, Economic Productivity</i></p>	<p>Al-Syaibani is a significant scholar and economic thinker who is an Abu Hanifah student focusing on microeconomics. Al-Syaibani's economic thoughts can be seen in Kitab al-Kasb, al-Ikhtisab fi al-Rizq al-Mustahab, and Kitab al-Asl, which discuss income, guidelines for production and consumption behaviour, various forms of business such as trade, agriculture, industry and agreements. Work. Al-Syaibani's economic thinking in a modern context is still very relevant, especially in the concepts of al-kasb and al-Ikhtisab, which must refer to usability and usefulness. This research uses a literature study to examine the theory of al-kasb asyibani and its relevance to Indonesia's economic growth. The relevance found between al Kasba asy Syaibani's theory regarding the obligation to work, which is a production activity, is very closely related to the work ethic and productivity theory that in productivity, one of the most important facts is labour, in line with this to create high productivity there is an additional factor of human resources work the quality of its workforce accompanies that.</p>

1. Introduction

The product of thought is a product of its time. This means that the product of a person's thoughts is greatly influenced by the social setting that occurred in his time (Salidin, 2018). The enormous contribution of the Muslims to the survival and development of economic thought, in particular, and to world civilization in general, has been ignored by Western scientists. According to Chapra, although part of the blame lies with Muslims for not adequately articulating the contributions of Muslims, the West has contributed to this because it has not given proper appreciation for the contributions of other civilizations to the advancement of human knowledge. When fiqh was undergoing rapid progress and

development, it had even reached its peak where two different patterns of fiqh thought were formed, namely ahl-ra'y represented by Imam Abu Hanifah in Iraq and the second fiqh thought of ahl-alhadiths represented by Imam Malik in Medina. Followers of ahl-ra'y thought believe that Islamic law experiences obstacles from ahl-hadith because of their limitations in using ra'yu (rational reasoning). Conversely, followers of the ahl-hadith school accuse followers of ahl al-ra'y for being too free to use ijihad through a reasoning approach, which results in the non-effective functioning of al-sunnah. Under these conditions, al-Syaibani tried to bridge the conflict between the two groups.

Many Muslim economists refer to the book al-Kasb, which was born as a response to the ascetic attitude that grew and developed in the second century of the Hijriyah. Overall, this book reveals the study of microeconomics, which revolves around the theory of cash (income) and its sources and guidelines for production and consumption behaviour. The book is one of the first in the Islamic world to discuss this issue. Therefore it is not an exaggeration if al-Janidal mentions al-Syaibani as one of the pioneers of economics in Islam. Al-Kasb's book by al-Syaibani is the second book after Al Kharaj by Abu Yusuf, which discusses economics. However, this book is the first book in the world for Yusuf to focus more on macroeconomics, so the emphasis in al-Syaibani's book is more on microeconomics. Al-Syaibani did not talk much about economic policies but about economic behaviour, mainly production and consumption.

In this case, the author focuses on discussing al-Syaibani's economic thought in his work which discusses al-kasb, where al-kasb itself is defined as work, and this is a production activity to produce something stated by al-Syaibani as written in the book al-kasb. Al-Syaibani defines al-kasb (work) as seeking the acquisition of wealth through various lawful means. In economics, such activities are included in production activities. This definition indicates that what production activities mean in an Islamic economy differs from those in a conventional economy. In Islamic economics, not all activities that produce goods or services are referred to as production activities because they are closely related to the halal and haram of goods or services and how to obtain them. In other words, producing only halal goods and services can be called a production activity. (Salidin, 2018).

As stated in economics, the production of goods or services is carried out because the goods or services have utility (use-value). Islam views an item or service as having use value if it contains benefit value. As stated by al-Syatibi, the benefit can only be achieved by maintaining the five main elements of life: religion, soul, mind, lineage, and wealth. Thus, a Muslim is motivated to produce goods or services with these benefits. This means that *maslahah* is an objective concept of consumer behaviour because it is determined by sharia's objectives (*maqasid*), namely maintaining human benefit in this world and the hereafter. This Islamic view is undoubtedly far from the conventional one, which considers an item or service to have use value as long as some people want it. In other words, in conventional economics, the use value of an item or service is determined by individuals' subjective desires. In the Islamic view, production activities are part of the obligations of 'Imarul Kaun, namely creating universal prosperity for all creatures. In this regard, al-Syaibani emphasized that work which is the main element of the production, has a significant position in life because it supports the implementation of worship to Allah SWT. And therefore, the law of work is mandatory (Karim, 2017).

The state is obliged to lead the national productivity movement. By implementing incentive-reward and punishment instruments, each component of society can be triggered to produce something according to their respective fields. Meanwhile, on the other hand, the government is also obliged to protect production activities by guaranteeing security and justice for everyone. The concept of kasb put forward by al-Syaibani above is the seed for the

birth of the production theory because the essence of production is work. In contemporary economic studies, work is one of the factors of production itself from labour, capital and natural resources. In subsequent developments, the factors of production were selected into two, namely, the original and derivative factors of production. The original factors of production consist of human and natural resources, while the derived factors of production consist of capital and entrepreneurship resources (Fakhri, 2016). As the most dominant production, work (human resources) has received serious attention from al-Syaibani. According to al-Syaibani, a productive business (iktisab) is a business that produces wealth through methods that are permissible according to syar'i (halal). This understanding explains that iktisab is one way to get property or wealth. The method of obtaining wealth must be categorized as iktisab if it does not conflict with the provisions of syara' to be the controller for the search for assets carried out by a Muslim (Faris, 2016).

Efforts to produce wealth are usually done by working. In almost every corner of human life, so many people work. They all carry out activities (activities), and in every activity, they carry out something to be pursued. There are goals and efforts (efforts) that are very earnest to realize these activities have meaning. However, not all human activities can be categorized as a form of work (Toto, 1995). The work ethic for a Muslim is a perspective believed by a Muslim that work is not only to glorify himself to show his humanity but also as a manifestation of good deeds and therefore has a very noble value of worship. (Toto, 1995) In carrying out production activities, the final goal is to increase economic productivity. Productivity implies work and operational techniques. Philosophically, productivity contains a view of life and a mental attitude that continually strives to improve the quality of life. For the definition of work, productivity is a comparison between the results achieved (output) and the overall resources (input) used per unit of time. At the same time, for technical operations, it implies that increased productivity can be realized in four forms, namely the same amount of production can be obtained by using With fewer resources, a more significant amount of production can be achieved by using fewer resources, a more significant amount of production can be achieved using the same resources. Adding relatively more minor resources creates a much more significant amount of production. (Sukotjo, 2009).

In conventional economics, producers are said to be rational by conducting productive business with one goal, namely maximizing profit. By using the income of a rational economic man, a producer will try his best to make a profit. Profit maximization in economic activity is part of self-interest that a producer will always strive for from a conventional economic perspective (Toto, 1995). In contrast to the conventional view of production, al-Syabani said that the primary goal of productive business is to pursue profit and help others perform obedience and worship to help themselves and others in obedience to Allah. With these lofty intentions in a productive business, producers get worldly benefits and a reward from God. In other words, the orientation approach built into economic activity balances self-interest, public interest, or altruism.

Things that can influence a thought are the conditions at that time, al-Shaibani himself lived during the time of the Abbasid dynasty, and this was the background of al-Syaibani's thoughts regarding the Islamic economy of his time, then this is what raises a question regarding how relevance of the economic thinking put forward by ash Syaibani to economic productivity carried out in the present, the purpose of this study is to answer the formulation of the problem regarding the relevance of ash Syaibani's economic thinking to economic productivity. Further research needs to be done. It is also important because the theory discussion regarding the concept of Islamic economics put forward by previous Islamic scientists is still very minimally discussed today. Hence, the author is interested in discussing the relevance of the thoughts of one of the economic leaders, namely asy Syaibani, with his al-Kasb theory on economic productivity.

Asy Syaibani's (al kasb) Economic Thinking

Al Syaibani defines al kasb (work) as a way of seeking the acquisition of assets through various lawful means. In economics, these activities are known as production activities. From the definition at the beginning of the paragraph, it can be seen that there is a fundamental difference between Islamic and conventional economics. In conventional, all aspects of production, halal and haram, are permissible, whereas, in Islamic economics, the production aspect is only focused on what is halal. This is a fundamental difference because Islamic economics highly upholds the halal aspect from all aspects, including the source, method and result (Chamid, 2017). The production of an item in economics is done because it has utility (use value). In Islamic economics, the use value is measured by its benefits. Ash Syaibani expressed that benefit can only be achieved by maintaining the five main elements of life, namely religion, soul, mind, lineage, and wealth. This is what underlies the producer differences between Islamic and conventional economics. In Islamic economics, the producer's goal is maqasid shari'ah, namely maintaining the benefit of humans in this world and the hereafter.

In contrast to the conventional which is oriented towards world goals only, where every product can be carried out if people want the production without looking at the overall beneficial effect. In the view of Islam, activity is an obligation of 'marital kaun, namely creating universal prosperity for all creatures. In this regard, Al Syaibani emphasized that work is essential in life because it supports the implementation of worship. Because of this, the law of work is mandatory (Effendi, 2003).

In the context of wealth and poverty, according to Asy Syaibani, the context of poverty is a sufficient condition, not a begging condition. So this is Ash Syaibani calling for humans to live in a state of adequacy for themselves and their families. Regarding business classification, according to Ash Syaibani, economic enterprises are divided into four types: leasing, trade, agriculture and industry. Among the four businesses, Ash Syaibani prioritizes agricultural business because it fulfils basic human needs to fulfil their obligations (Amalia, 2005). Regarding economic needs, Ash Syaibani said that Allah created the children of Adam as a creature whose bodies would not stand except in four cases, namely eating, drinking, clothing and shelter. Specialization and distribution of work, according to Asy Syaibani, humans in their lives always need others, a person will not master the knowledge of all the things needed throughout his life, and even if humans try hard, age will limit them (Januari, 2006).

Work Ethic

According to (Toto, 1995), ethos, which comes from the Greek word, can be beliefs, ways of doing, attitudes and perceptions of the value of work. From this word was born what is called "ethic", that is, guidelines, morals and behaviour, also known as etiquette, which means how to be polite. So with the word ethics, the term business ethics is known as a way or guideline of behaviour in running a business and so on. Because ethics is related to a person's psychological values, every Muslim individual should fill these ethics with his Islam in the actual sense so that the way he perceives something is always positive and, as far as possible, tries to avoid the negative. Ethics, which also has the meaning of decency, is an inner view that is ingrained. Not a sociological view but truly a belief deeply rooted in our souls. Thus, more concisely, what is meant by Islamic quality of life is an environment that is born from the spirit of monotheism, described in the form of work (good deeds). Bearing in mind that these good deeds must be actual, apparent and visible, then in the self-spirit of the Muslim person, there is motivation, direction, sense and ratio, which are all manifested in the form of action. The characteristics of the Muslim work ethic:

1. Have a leadership spirit
2. Always count and value time
3. Never feel satisfied doing good
4. Live frugally and efficiently
5. Thirst for scientific nature and never give up
6. Productivity oriented

Economic Productivity

According to Mohammed Faris (2016), productivity can be interpreted as the output of an input. How much do you get back for what you invest? For example, if you invest three hours in completing a task that should take six hours, you are technically more productive. But that definition seems more fitting for a factory than for an individual. I prefer to define productivity like this:

$$\text{Productivity} = \text{Focus} \times \text{Energy} \times \text{Time}$$

Modern productivity science's origins are rooted in Western civilization's philosophical foundations. These foundations are based on the following:

- a. The pre-eminence of reason and science which was driven by the Age of Enlightenment and the time when a person was able to distinguish between what is good and what is right;
- b. The separation of Church and state (or secularism) and its impact on the marginalization of religion in playing an active role in the affairs of society;
- c. The demands of materialism as a means and goal of materialism are embodied in the capitalist system, which began with the industrial revolution.

When the Age of Enlightenment emerged in the mid-17th and early 18th centuries, its primary focus was to question anything that could not be proven through science. In addition, the Western world is experiencing a less harmonious relationship with the Church and religion. Western scientists believe that religion and spirituality must be put aside to promote human progress so that people can use their minds for economic and social progress. This newfound "freedom" led to the emergence of modern states and capitalism. Productivity has become a science in itself, starting with Frederick Winslow Taylor (1856-1915), who may have been a figure in management science who first became obsessed with increasing human efficiency. He documented various ways and methods to increase human productivity and get more output from the workers in the factory. This step focuses on company productivity and how structures and systems can help improve efficiency. Then, from the 1980s to the 2000s, there was a massive increase in technological productivity. We are now living in a phase where the focus is on increasing human productivity by first understanding human beings physically, emotionally and even neurologically; and, secondly, looking for ways and methods to develop human potential and productivity using artificial intelligence and robotics.

So far, everything looks like positive progress for human society. Individuals, companies and governments benefit from this higher productivity in terms of individual wages, corporate profits and, in turn, the economic well-being of a nation. Seeing this fact, even though we have made enormous progress in various fields of life, we cannot deny that these advances have been

achieved with sacrifice. Call it the impact of progress on the environment, the gap between the rich and the poor, to physical ailments caused by postmodern lifestyles (for example, broken families, diseases due to an inactive lifestyle, and so on), the impacts this negativity tends to cast doubt on the progress we have made in the field of productivity and human civilization. Consider the stories of forests being destroyed by unsustainable logging practices or factory workers working in unsafe conditions for long hours to meet the never-ending demands of the modern world, or when people in the service industry work too much to earn more for their companies, solely to satisfy their clients in different parts of the world.

This drive to increase productivity has forced us to live a life full of competitive struggles. Persistently challenging to pursue, resulting in higher costs (e.g. health and social welfare costs) than we realize. While we have increased our productivity as human beings, we have also lost three things: our purpose, values, and soul. As humans, we treat ourselves (and others) as soulless machines whose entire purpose in life is to work. We have focused on what enhances the body's functions (nutrition, fitness, and sleep) and mind (focus, creativity, and time management) but neglected the values that nurture our souls. Although this section begins by exploring the modern science of productivity in Western philosophical and intellectual thought, this is by no means a justification for anyone who blindly follows current productivity trends unquestioningly. Besides that, as Muslims, we are not. It makes no difference to them in pursuing productivity and economic growth at any cost. Our understanding of productivity and humanity has been separated from our faith and values, even though our history has shown a model of productivity that has been proven to bring about the golden age of Islamic civilization. Productivity is an essential concept in economic development analysis because, apart from the addition of production inputs, income growth can occur due to increased productivity.

Factors that affect productivity either directly or indirectly. Heidjrachman (1987:117) describes the main factors that influence productivity. Factors that directly affect productivity are the development of technology, raw materials, and the workers' work performance. While factors that have an indirect effect (environmental factors) include:

1. Workability factor
2. Motivational factors.
3. Social conditions of workers
4. Formal and informal organization
5. Individual needs of workers
6. Physical condition of workers

2. Research Method

The study of character thinking is the writer's approach in this study. Epistemologically, the character study method can be carried out using historical, social, cultural and religious approaches. This research is included in the type of qualitative research and data collection methods through library research (library research). Library research (library research) is a type of literary research. The data sources used come from written materials, such as books, books, scientific articles, theses and others related to the object to be discussed (Suryana, 2010). The data obtained will then be interpreted to find a good and correct understanding of the existing data. After obtaining the formulation of the interpretation results, it is necessary to conduct an internal coherence study to analyze the alignment of thoughts between one another and their relevance to other thoughts (Syahrin, 2006).

3. Discussion

The theory of al-kasb asy syaibani says that work is a form of activity in producing something or what is often referred to as production activity. The law of work is obligatory because, according to Asy Syaibani, work is an effort to meet economic needs. According to Asy Syaibani, economic needs are classified into four forms: the need for food, drink, clothing, and shelter. In the end, this economic need will support a person in worshipping Allah. The meaning of the description is clear that the work orientation in Ash Syaibani's view is to live to seek the pleasure of Allah SWT.

On the other hand, work is an effort to activate the wheels of the economy, including the processes of production, consumption and distribution, which have macro implications for increasing a country's economic growth. Thus, work has a significant role in fulfilling the rights of Allah SWT, the rights to life, family rights, and community rights. Asy Syaibani, in his view that producing or producing goods or services is closely related to the halal and haram of an item or service, this halal-haram becomes the basis and a fundamental reference in carrying out production activities. So it's not just when someone will carry out production activities just to do production without paying attention to halal and haram to comply with Sharia principles. Production activities in Asy Syabani's view that when carrying out production has utilities that contain benefits, so when carrying out production activities, it is not just adding utilities. Still, it must also pay attention to the benefits for human life. The benefit here means that producing goods or services must include benefits for humanity and not cause harm to human life.

In Asy-Syaibani's view, one not only pays attention to the welfare of humanity but also has to consider the interests of humans and also the interests of other creatures or the universe as a whole, so when producing a product or service it is not only beneficial for human life but for other creatures. also to create prosperity for the universe.

Economic productivity. Economic productivity is a term to measure how efficiently production inputs such as labour and capital are used in the economy to produce a certain level of output. This productivity is essential in economic development analysis because, apart from the addition of inputs, income growth can occur due to increased productivity. Workers' productivity is the conventional measurement, namely by adding value per worker. In increasing economic productivity, the most crucial thing is labour. In a company or production activity, to create efficiency, the focus is on how to spend low capital with high output. This will benefit an economic industry. This is what makes companies innovate to achieve efficiency either by increasing the number of workers or by increasing the capacity of the workforce, even using the help of machine power. The relevance of al Kasb Syaibani's thoughts on work ethic and economic productivity

Asy Syaibani's thoughts regarding the concept of work in the book of al-Kasb are that work is a production activity, and the law is obligatory in other ways. In production, some rules must be carried out with Sharia principles. The Sharia principles are that you must pay attention to halal and haram in producing goods or services. You must pay attention to the benefit of humanity, and also, when carrying out production, you must create prosperity for the universe, not only for humans. In this case, every Muslim will not work just to work as long as they get a salary, get a letter of appointment, or just maintain their prestige so they are not called unemployed. Because the awareness of working productively and based on the spirit of monotheism and uluhayah responsibility is one of the distinctive characteristics of the character or personality of a Muslim, in line with this, one of the things that affect the productivity of a good or service is labour, labour in a country is an essential thing to discuss, especially now that in Indonesia there is a high unemployment rate due to low job availability

due to various factors. Such as, when industrial companies use more machine power because it will be more profitable for them and more efficient than using human labour, there is also another factor, namely the lack of quality of existing human resources, so that they are unable to compete primarily at this time in several countries. Even Indonesia itself is affected due to the epidemic, which caused several economic businesses to slow down.

In connection with what was stated by Asy Syaibani that work is one of the things included in production activities, in work in the view of a Muslim, it must be stressed that the intention to work is to achieve the pleasure of Allah SWT and intend to worship, in work this is a means to make ends meet. as a provision for worshipping Allah SWT, and this is what makes the law work is obligatory. Therefore, there is a good theory from Asy Syaibani, which requires work for all human beings so that when work is required, it will indirectly encourage someone to do business to fulfil their needs so that poverty and poverty can indirectly be overcome. Unemployment will decrease, and if this happens continuously, it will increase the economy's productivity in a country.

In line with this also that one of the characteristics of the work ethic is productivity-oriented, so the thoughts put forward by Asy Syaibani in his al-Kasb theory and work ethic and economic productivity are still very closely related, as stated in the theory that works a Muslim not only expecting wages but there is something that is achieved, namely the value of worship and this is something that describes the work ethic because the values of jihad and monotheism are embedded in it. In the work ethic, there must be productivity-oriented values. As Sukotji has researched that productivity has a significant role in improving national welfare. No type of human activity does not benefit from increased productivity as a force to produce more goods and services. Productivity is essential because much of the national income or GNP is obtained by increasing effectiveness and workforce. Productivity gains also result in direct increases in living standards under the equal distribution of productivity gains in proportion to labour input. At the national level, increased productivity complements the position of raising living standards or at least maintaining them while making efforts to improve quality of life. There is no real improvement in the cost of living without a steady increase in productivity. In line with the theory put forward by Ash Syaibani that the distribution of wealth.

4. Conclusion

It can be concluded that among the thoughts of Ash Syaibani, who argues that work is a form of production activity that must be based on several principles such as halal and haram, a benefit for humanity and prosperity for the universe. It is closely related to economic productivity. When you want to create high productivity, you must also pay attention to the efficiency level by paying attention to your capital and the existing workforce.

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