

The Work: An Islamic Psychospiritual Study

العمل: دراسة نفسية إسلامية

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Abstract:

Objectives: Discover the meaning of the work in psychology and Islamic psychology, the main problem of this study is: what is the meaning of the work in psychology and Islamic perspective?.

Methods: The researcher used the qualitative method (content analysis). And to find the meaning of work the researcher will study the theoretical literature about the work in psychology and the Qur'anic verses which include the word work.

Results: The result show that there is big difference between the meaning of work in Psychology and Islamic psychology, researcher found that the meaning of work in psychology, it refers to an individual's explanations of his/her real live experiences and interactions at work, also it is about need of self-actualization. Also, the work is consistency between oneself and one's work, similar to the work is the harmony between one's self and one's work, similar to a evenness in one's personal relationship with work. But in Islam there is a big difference; Islam define work as worship (Ebadah).

Conclusions: The implication of the result of this research is lead to develop scale of the meaning of work from Islamic psychology perspective.

Keywords: The work; qualitative research; Islamic psychology.

الملخص:

الأهداف: يهدف هذا البحث إلى تعريف معنى العمل في علم النفس وعلم النفس الإسلامي، وتتمحور مشكلة هذه الدراسة حول ما معنى العمل في علم النفس والمنظور الإسلامي؟.

المنهجية: استخدم الباحث المنهج النوعي (تحليل المحتوى). وللتعرف على معنى العمل يقوم الباحث بدراسة الأدبيات النظرية حول العمل في علم النفس والآيات القرآنية المتضمنة لكلمة العمل.

النتائج: أظهرت النتائج من خلال دراسة الآيات القرآنية والأدبيات المتعلقة بالعمل في علم النفس، أن هناك فرقاً كبيراً بين معنى العمل في علم النفس وعلم النفس الإسلامي، حيث وجد الباحث أن معنى العمل في علم النفس يشير إلى تفسيرات الفرد لتجاربه الحياتية الحقيقية وتفاعلاته في العمل، كما أنه حول الحاجة إلى تحقيق الذات. كما أن العمل هو الانسجام بين المرء وعمله، كما أن العمل هو الانسجام بين الإنسان وعمله، كما هو التكافؤ في العلاقة الشخصية مع العمل. لكن في الإسلام يعرف العمل بأنه أمر من الله تعالى، لذا العمل في الإسلام عباده.

الخلاصة: استناداً على نتائج هذا البحث سيقوم الباحث بتطوير مقياس معنى العمل من منظور علم النفس الإسلامي.

الكلمات المفتاحية: العمل، المنهج النوعي، علم النفس الإسلامي.

1 Introduction

What is work and what makes it meaningful in people's lives? We must acknowledge that the problem of labor was not raised in the context of human existence. Studies mainly dealt with the problem of labor from its economic and social aspects. Here it must be noted that Sigmund Freud: He stated that work, like the need for love and food, is necessary for the development of the individual and society. This is because work has a material, social, economic, psychological and biological scope. Now is the time to pay attention to the issue of work and the importance it represents to individuals' lives. (Morin, 2008, p.1). But Islam ordered people for work before more than 1400 years ago.

قال الله تعالى: ﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾ [التوبة الآية 105].

Allah said:(105) And say, "Do [as you will], for Allah will see your deeds, and [so, will] His messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

عن عائشة رضي الله عنها، عن النبي -صلى الله عليه وسلم- قال: (إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ، وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ)¹

And from Sunnah: 'Aa'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The best thing you eat is from your earnings, and your children are from your earnings."

From the above mentioned, the work is an important component for human live because Allah (God) who create us ordered us to work.

There are many studies conducted Since the end of the 1980s, all these studies are tried to find the meaning of work, particularly in psychology (Rosso, D, & Wrzesniewski,2010). Western psychology has developed over the decades allowing the human condition to be analyzed, especially with regard to the effect of childhood experiences on later life. However, this knowledge of the human psyche is still largely the product of its historical cultural environment, that is a secular humanist vision that prefers to see the mind more as machine that can be 'understood' and can even be mimicked by Artificial Intelligence algorithms in a computer. (Badri.et al, 2000, p. vii). In a bibliographic study conducted by Morin, he reviewed 183 papers conducted between 1974 and 2006. (Morin, 2006)., all of which focused on the topic of work. Based on the great development in the field of work and the context of work during the last years of the twentieth century, the meaning of work became of great importance, especially in the field of social sciences and more precisely in the field of vocational psychology. This is because of the importance that work represents in the lives of individuals and the economic development of countries. In this context, Morin prepared a questionnaire consisting of 30 statements to measure the meaning of work. This questionnaire has been used by practitioners and researchers in the field of psychology. However, the precise meaning of the work has only been partially determined (Pignault & Houssemand, 2021).

2 Meaning of Work

There are many scholars trying to define the meaning of work from different perspective, and they found that it is hard to defined it. In theoretical point of view, it has been defined differently in several academic fields. In psychology, it refers to an interpretation that reflect an individual's actual experiences and interactions at work (Ros & Surkiss, 1999). From other field like sociological perspective work, it involves assessing meaning in reference to a system of values (Rosso et al., 2010). The concept of work from a social perspective, involves a value system. In this case, the definition of work depends on cultural or social differences and this makes the interpretation of work more complex. (Pignault & Houssemand, 2021) Generally, at the conceptual level, work has been defined in three different ways (Morin, 2003). First, the meaning of work is linked to the individual's view or perception of the work and the values that are attributed to this work (Morin & Cherré, 2004).

Brief and Nord (1990) emphasized that the Purposeful activity is the only element whose multiple meanings are compatible with each other. Accordingly, work is defined as the expenditure of energy through

¹ (Narrated by Ibn Hazm)

the performance of consistent actions aimed at producing something useful (Firth, 1948; Fryer and Payne, 1984; Shepherdson, 1984). These activities may or may not be enjoyable, and may or may not be related to economic exchanges. Based on the interviews conducted by Fryer and Bryan, work was defined as: a useful activity with a specific purpose that goes beyond the pleasure resulting from its performance (Fryer and Payne, 1984).

Work as a term has some differences, because the meaning of work represents an individual's interpretation of what work represents or the impact it leaves on an individual's life (Pratt & Ashforth, 2003). However, an individual's perception is influenced by the environment in which the individual grew up as well as the social system (Wrzesniewski et al., 2003). The psychological literature has primarily dealt with the positive side of work, although not every work experience is positive, as there are negative experiences. This hypothesis led to bias regarding the nature of the meaning of work in research, leading to some overlap between the concept of work and the concept of meaning of work, which expresses the extent of the personal importance of work and seems to depend on positive elements. (Steger & Duffy, 2012).

The basic idea of the meaning of work refers to its central importance to the lives of individuals, and this goes beyond the behavioral activity it produces. By referring to various historical references, these scholars sought to understand the importance of work in the lives of individuals (Pignault, A& Houssemand, C, 2021). Work can also be a source of identity. It may give you a profession, conferring on you the status of an auto mechanic, a beautician, a journalist, a nurse, a lawyer, or a teacher; often, along with wealth, education, and connections, your job helps fix your social class (Appiah, 2021). Work means the familiar things we do in fields, factories, offices, schools, shops, building sites, call centers, homes, and so on, to make a life and a living. Examples of work in our commercial society include driving a taxi, selling washing machines, managing a group of software developers, running a till in a supermarket, attaching screens to smartphones on an assembly line, fielding customer complaints in a call center, and teaching in a school (Clark 2017, p.62). In general, work is considered an important activity in the life of individuals and society alike, and therefore work is an activity through which a person discovers the world, practices his hobbies and talents, and achieves himself and his potential. Thus, work gives a person a sense of accomplishment and personal effectiveness, but it goes beyond that, as work gives life meaning. (Morin, 2008, p.2).

From the above all meanings the researcher defines the work is: an individual state of self-satisfaction for doing something to himself and people can benefit from it.

3 The Qur'anic Verses the Word "Work" is Mentioned

The Qur'an is the book of Allah revealed to his Messenger Muhammad peace be upon him and it is the book that falsehood does not come from his hands or behind him. In this section the researcher reviews some Qur'anic verses that mentioned the word work. The word (work) in Qur'an mentioned as (labor, business, action and, job) many times in these verses:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّادِقِينَ وَالصَّابِرِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة الآية 62].

(Al-Qur'an Al-Kareem, Al-Baghara:62). Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness- will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّادِقِينَ وَالصَّابِرِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [المائدة الآية 69].

(Al-Qur'an Al-Kareem, AL-Maaida: 69) Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾ [الأنعام الآية 43].

(Al-Qur'an Al-Kareem, AL-An'aam 54) And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ [التَّحْلُ الْآيَة 97].

(Al-Qur'an Al-Kareem, An- Nahl:97) Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

﴿وَأَمَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِن أَمْرِنَا يُسْرًا﴾ [الكهف الْآيَة 88].

(Al-Qur'an Al-Kareem, Al-Kahf:88). But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾ [مَرْيَم الْآيَة 60].

(Al-Qur'an Al-Kareem, Maryam:60). Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

﴿وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ﴾ [طه الْآيَة 75].

(Al-Qur'an Al-Kareem, Taa-Haa:75) But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾ [طه الْآيَة 82].

(Al-Qur'an Al-Kareem, Taa-Haa:82) But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾ [الْفُرْقَان الْآيَة 70].

(Al-Qur'an Al-Kareem, Al-Furqaan:70) Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

﴿وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا﴾ [الْفُرْقَان الْآيَة 71].

(Al-Qur'an Al-Kareem, Al-Furqaan:71) And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

﴿فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَغَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ﴾ [الْقَصص الْآيَة 67].

(Al-Qur'an Al-Kareem, Al-Qasas:67). But he who repents, and believes, and does righteous deeds, may well be among the winners.

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ﴾ [الْقَصص الْآيَة 80].

(Al-Qur'an Al-Kareem, Al-Qasas:67). But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

﴿مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَن عَمِلَ صَالِحًا فَلَا نَفْسِهِمْ يَمْهَدُونَ﴾ [الرُّوم الْآيَة 44].

(Al-Qur'an Al-Kareem, Ar-Room:44). Whoever disbelieves, upon him falls his disbelief. And whoever acts righteously — they are preparing for themselves.

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي تُفَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمُ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ﴾ [سَبَأ الْآيَة 37].

(Al-Qur'an Al-Kareem, Saba:37). And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh) , but only he who believes (in the Islâmic Monotheism) , and does righteous deeds (will please Us) ; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾ [غَافِر الْآيَة 40].

(Al-Qur'an Al-Kareem, Ghaafir:40). Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness

of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ [فُصِّلَتِ الْآيَةُ 33].

(Al-Qur'an Al-Kareem, Fussilat:33). And who is better in speech than he who [says: « My Lord is Allâh (believes in His Oneness), » and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: « I am one of the Muslims.

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فُصِّلَتِ الْآيَةُ 46].

(Al-Qur'an Al-Kareem, Fussilat:46). Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾ [الْجَانَّةِ الْآيَةُ 15].

(Al-Qur'an Al-Kareem, Al-Jaathiya:15). Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss. Then to your Lord you will 'all' be returned.

From the above-mentioned verses, the word (work) means something people can do even if Ebadah (worship), or action. Another thing, the work can be right work or wrong work. Also, the word work mentioned in Qur'an as (present, tense and command verb like:

﴿وَلَوْظًا عَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرِيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمٌ فَاسِقِينَ﴾ [الْأَنْبِيَاءُ الْآيَةُ 74].

(Al-Qur'an Al-Kareem, Al-Anbiyaa:74). And to Lot We gave wisdom and knowledge and delivered him from the society engrossed in shameful practices. They were certainly an evil, rebellious people.

﴿* وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا﴾ [الْأَحْزَابُ الْآيَةُ 31].

(Al-Qur'an Al-Kareem, Al-Ahzaab:31). And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her reward twice; and We have prepared for her a noble provision.

In this revers (Al-Ahzaab:31) Allah Subhanahu Wataala (God Almighty) spoke directly to women if a women obey and did right work, she gave twice rewards. The researcher thinks that the woman has great role that she doing beside worship and because of that Allah gave her twice rewards as reinforcement.

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ﴾ [البَقَرَةُ الْآيَةُ 74].

(Al-Qur'an Al-Kareem, Al-Bagara:74). Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do.

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ فَتُدْوَهِمُوهُمْ وَهُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ﴾ [البَقَرَةُ الْآيَةُ 85].

(Al-Qur'an Al-Kareem, Al-Bagara:85). Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So, do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection, they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

(Al-Qur'an Al-Kareem, Al-Bagara:74-85-110-140-149-233-234-237-265-271-283). And in (Aal-Imraan 153-156-180. An-Nisaa 49-128-135. Al-Maaida 8-105. Al-An'aam 60. Al-A'raaf 43. Al-Anfaal 72. Al-Tawba 16-94-105. Yunus 14- 23. Hud 92-112-123. An-Nahl 28-32-93. Al-hajj 68. Al-Muminoon 51- An-Noor 28. Al-Ankaboot 8-55. Lugman 15- 29. As-Sajda 14. Al-Ahzaab 2-9. Saba 11-25. Yaseen 54. Al-Saaffaat 39-96. Fussilat 22-40. Az-Zukhruf 72. Al-Jathiyaa 28-29. Al-Fath 11-24. Al-Hujuraat 18. At-Tur 16-19. Al-Hadid 4-10. Al-Mujaadila 3-11-13. Al-Hashr 18. Al-Jumu'ah 8. Al-Munaafiqoon 11. At-Taghaabun 2-8. At-Tahrim 7. Al-Mursalaat 43.

In all the above Qur'anic verses the word action comes as a result of what people do, and the important theme here is that all the works that people do are known by Allah. Also, the result of the work done by the people comes into the plural, which emphasizes the need for teamwork.

The word work in whole Qur'an comes as command in nine verses:

- 1- ﴿قُلْ يٰقَوْمِ اَعْمَلُوا عَلٰى مَكَاتِبِكُمْ اِنِّىْ عَمِلٌ فَسَوْفَ تَعْلَمُوْنَ مَنْ تَكُوْنُ لَهُ عَقِيْبَةُ الدّٰرِ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿١٣٥﴾﴾ [الأنعام الآية 135].
(Al-Qur'an Al-Kareem, Al-An'aam: 135). Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.
- 2- ﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُوْنَ وَسُرُدُوْنَ اِلَىٰ عَلِيْمٍ الْغَيْبِ وَالشّٰهَدَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٠٥﴾﴾ [التّٰوْبَةِ الآية 105].
(Al-Qur'an Al-Kareem, Al-tawba: 105). And say, "Do [as you will], for Allah will see your deeds, and [so, will] His messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."
- 3- ﴿وَيَقَوْمِ اَعْمَلُوا عَلٰى مَكَاتِبِكُمْ اِنِّىْ عَمِلٌ سَوْفَ تَعْلَمُوْنَ مَنْ يّٰتِيهِ عَذَابٌ يُّخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَّارْتَقِبُوْا اِنِّىْ مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾﴾ [هُود الآية 93].
(Al-Qur'an Al-Kareem, Hud:93). And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."
- 4- ﴿وَقُلْ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ اَعْمَلُوا عَلٰى مَكَاتِبِكُمْ اِنَّا عَمِلُوْنَ ﴿١٢١﴾﴾ [هُود الآية 121].
(Al-Qur'an Al-Kareem, Hud:121). Say to those who disbelieve, "Persist in your ways; we will certainly persist in ours.
- 5- ﴿يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنْ الطّٰىِّبٰتِ وَاَعْمَلُوا صٰلِحًا اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٥١﴾﴾ [المُؤْمِنُوْنَ الآية 51].
(Al-Qur'an Al-Kareem, Al-Muminoon 51). [Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.
- 6- ﴿اِنِّىْ اَعْمَلُ سَبِيْعَتٍ وَفَدَّرَ فِى السَّرْدِ وَاَعْمَلُوا صٰلِحًا اِنِّىْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١١﴾﴾ [سَبَا الآية 11].
(Al-Qur'an Al-Kareem, Saba:11). [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."
- 7- ﴿يَعْمَلُوْنَ لَهُ مَا يَشَآءُ مِنْ مَّحْرِيْبٍ وَتَمَثِيْلٍ وَحِفَافٍ كَالْجَوَابِ وَقُدُوْرٍ رَّاسِيْنَ اَعْمَلُوْا اَل دَاوُدَ شُكْرًا وَقَلِيْلٌ مِّنْ عِبَادِى الشّٰكِرُوْنَ ﴿١٣﴾﴾ [سَبَا الآية 13].
(Al-Qur'an Al-Kareem, Saba:13). They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.
- 8- ﴿قُلْ يٰقَوْمِ اَعْمَلُوا عَلٰى مَكَاتِبِكُمْ اِنِّىْ عَمِلٌ فَسَوْفَ تَعْلَمُوْنَ ﴿٣٩﴾﴾ [الزُّمَر الآية 39].
(Al-Qur'an Al-Kareem, Az-Zumar:39). Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know.
- 9- ﴿اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِىْٓ اٰيٰتِنَا لَا يَخَفُوْنَ عَلٰٓيْنَا اَفَمَنْ يُّلْقٰى فِى النَّارِ خَيْرٌ اَمْ مَنْ يّٰتٰىنَا بِاٰمِنَةٍ يَّوْمَ الْقِيٰمَةِ اَعْمَلُوا مَا شِئْتُمْ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٤٠﴾﴾ [فَصَّلَت الآية 40].
(Al-Qur'an Al-Kareem, Fussilat:40). Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.
Therefore, the work in Islam it is not just matter of earning money, or grazing cattle, doing business, but the work in Islam is Ebadah (worship). Therefore, any kind of work that you did must align with Islamic divine this mean if your business man you work must be according to Islam, if you are a farmer, you must a Muslim farmer, if you are employee, you must be a Muslim employee...etc.
In addition to that work mention in Qur'an as a profession like; commerce, plowing, farming and grazing.

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّا اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْا اَنْفُسَكُمْ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٢٩﴾﴾ [النِّسَاء الآية 29].

(Al-Qur'an Al-Kareem, An-Nisaa: 29). Believers, do not consume your wealth among yourselves in falsehood, except there be trading by your mutual agreement. And do not kill yourselves. Allah is the Most Merciful to you.

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التَّوْبَةُ الآية 24].

(Al-Qur'an Al-Kareem, At-Tawba: 24). Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ﴾ [الْجُمُعَةُ الآية 11].

(Al-Qur'an Al-Kareem, Al-Jum'a). But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and then a transaction, and Allah is the best of providers."

﴿زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْبُ ذَلِكَ مَتْنَعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ﴾ [آل عِمْرَانَ الآية 14].

(Al-Qur'an Al-Kareem, Aal-Imraan: 14). Decorated for people are the desires of women, offspring, and of heaped up piles of gold and silver, of pedigree horses, cattle, and sown fields. These are the enjoyments of the worldly life, but with Allah is the best return.

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾ [الشُّورَى الآية 20].

(Al-Qur'an Al-Kareem, Ash-Shura:20). Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ﴾ [يُوسُفُ الآية 47].

(Al-Qur'an Al-Kareem, Yusuf:20). He replied: 'You shall sow for seven years as is your way. Leave in the ear (of corn) you reap, except a little which you eat.

﴿ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ [الْوَاقِعَةُ الآية 64].

(Al-Qur'an Al-Kareem, Al-Waaqia:64). Is it you who makes it grow, or are We the grower?

﴿كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى﴾ [طه الآية 54].

(Al-Qur'an Al-Kareem, Taa-Haa: 54). Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.

4 Discussion of the Result and Conclusion

From the theoretical literature of psychology about the work. The researcher found that the meaning of work in general is human behavior that lead to self-actualization and needs satisfaction. Thus, we find that psychologists have emptied the work of the spiritual aspect associated with it. Rather, they made it like any basic human need, when it is satisfied, the person can stop performing it. But work from the perspective of Islam and Islamic psychology is not just a need that, when satisfied, a person can stop performing. The meaning of work from this perspective goes beyond the material aspect, but rather is linked to the spiritual aspect of man, and man cannot stop working on the spiritual aspects. From this perspective, work is also considered a command from God Almighty to all people. The significance of this research is that it is one of the few studies-to the limit of researcher knowledge- that dealt with the subject of work from an Islamic psychology point of view. The results of this research is could be useful in developing and constructing scale of the meaning of work from Islamic perspective.

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