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## The Support System Synergy on Working Productivity From The Perspective of Economic Sharia Law

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**ABSTRACT** This study discusses the synergy of support systems on work productivity from the perspective of Islamic economic law. Support system or work productivity support system, is not only interpreted by the quality of human resources, but the whole system that supports each other for the implementation of effective and efficient performance. The research method uses qualitative research that focuses on literature study, including collecting bibliographical sources and processing data or citing references. Support systems that support work productivity include: the quality of human resources, efforts to provide motivation, technological excellence, availability of funds, completeness of facilities, and also infrastructure. Indicators of work productivity will be achieved in the ability to form good work professionalism, increase the results achieved from targets, high morale, self-development in increasing maximum performance, as well as quality as an output of performance results and work efficiency. Work productivity in accordance with Islamic economic law standards is one that reflects Islamic principles and ethics, including: good and useful, diligent at work and able to respect time, doing the best or better, working hard and optimally, competing and helping honest, consistent, has a high sense of belonging to work, responsibility, and is able to grow stronger and more solid human relations.

**KEYWORDS:** Islamic Economic Law, Support System, Work Productivity

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### INTRODUCTION

The term support system is generally interpreted as a group of people who are ready to provide moral and material support to a person or institution. If examined separately, which is related to the scope of the world of work, the system is a series of work procedures and work procedures which then form a certain unanimity pattern in order to carry out a field of work.(Abadi & Latifah, 2017) Implementation of today's meaning, support system or work productivity support system, is not only interpreted by the quality of human resources but the whole system that supports each other for the implementation of effective and efficient performance (Angeline, 2018).

The importance of having a support system, in this case, includes being able to prepare an organization to always survive in all conditions and pressures, both due to

internal and external influences, as well as the demands of globalization (Pratiwi, 2016). Elements of mutual assistance, mutual understanding, maintaining mutual trust, discipline in time management, upholding integrity, focus on organizational goals, responsibility, openness, and honesty, are basic competencies that must be possessed by every member of the organization (Wijoyo, 2021).

The era of society 5.0 is a condition where people are required to be proficient in solving various challenges and life and social problems, of course by optimizing every innovation that was born in the Era of the Industrial Revolution 4.0. The emergence of the internet of things, big data, artificial intelligence and robotic variants to improve the quality of human life, all of which still have to be balanced with the moral aspects of the humans themselves. Because this digitalization apart from having a positive impact, on the other hand it also has a negative impact (Irwan dkk., 2022; Nurbaya, 2020).

Seeing the importance of the support system on work productivity, the author chooses to analyze the synergy of the support system on work productivity from the perspective of Islamic economic law. The productivity of an employee is the main key for an institution in order to develop and be able to provide good service to consumers. Given this, the authors want to see whether the support system has an influence on employee work productivity according to the perspective of Islamic economic law. So the purpose of this research is to find out how much synergy is determined and supported by a support system for work productivity.

## **RESEARCH METHODS**

To realize the research objectives, the authors used normative juridical research methods, and analyzed qualitatively, as well as the focus of research on literature. The stages of the research were carried out by collecting library sources, both primary and secondary. This study classified data based on a research formula (Darmalaksana, 2020). In the advanced stages, data processing and/or citation of references are carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for drawing conclusions. As for the interpretation stage, an analysis or approach is used, for example, philosophical, theological, Sufistic, interpretation, syarah, and others (Abdullah, 2014; Subagiyo, 2017).

## **RESULTS AND DISCUSSION**

### **1. Islamic Perspective on the Concept of Work and Productivity**

The term work can be interpreted as doing a job or doing something, it can also be interpreted as a physical/mental effort or activity that is oriented towards production and

certain achievements. In Yusuf Qardhawi's view, work is all the maximum effort made by humans, either through gestures or reason to increase wealth, whether done individually or collectively, both for individuals and for others (Qardhawi, 1997). The term work is found in the Al-Qur'an with various mentions. Among others, work, income, to employ or use, wages or awards and seek the virtue of Allah. (Yusuf & Al-Faruqi, 2012) In the hadiths many mention the word charity with the meaning of handicrafts or physical actions in general. And in many verses of the Qur'an the use of the word "faith" is followed by the word "good deeds" which means that faith that is instilled in the heart will only be meaningful if it produces real outward deeds following the guidance of the faith itself (Walian, 2018).

Islam gives a very high appreciation of the value of work. In several hadiths, the Prophet said that the best person is one who eats what he has made with his own hands. There is a hadith qudsi that explains that there are sins that can only be erased by earning a living for the family and those it bears. Through work, humans express their existence in social life. Work is a fundamental reality for humans and therefore becomes a natural essence that is always carried over to every level of human development because with work humans can carry out community economic development and at the same time a reflection of the implementation of religious orders (Kirom, 2018).

Work in the contextualization of Islamic economic law is not only seen to fulfil needs. However, work becomes part of self-existence. The meaning is that humans exist because of work and work that fills their human existence. (Tarigan dkk., 2015). Work is done not only to fulfill needs but as a form of human servitude to the Creator, namely Allah SWT (Qomar, 2016).

In Islamic economic law, work is not for short-term goals or only limited to the world, but more than that, for long-term goals, namely until the last day. And the important point is the implications or rewards received from the work done depending on how it is done because everything will be accounted for in the hereafter. In work, there are three responsibilities carried out by an individual, namely responsibility to God, responsibility to oneself, and responsibility to others. Therefore, productive and consistent discipline is needed as a form of accountability, to God, oneself, and others. (Sidiq, 2014)

A Muslim is encouraged to do something with the best performance, not only for himself but also for others. Because this is a superior personal measure as in the following hadith: The Prophet SAW said: A strong believer is better and more loved than a weak believer and in everything always do his best, reach for what can benefit you, and ask for help in Allah, do not be weak! If something happens to you, don't say: "If I do this and that,"

but say: "Allah SWT has determined and willed me." Pretending it was the devil's work. (HR. Muslim)

The above hadith implies that a believer is advised to become a strong and superior person by:

a. Strengthening Faith

One's faith will lead to glory, both in this world and in the hereafter. If the quality of his faith is strong and is always followed by doing good deeds, then he will taste the sweetness of faith.

b. Exploring Ability

A believer is required to work well in order to become a strong category of people in various ways, be it in faith, psychology, science and so on. Because, if they already have that power, they will become superior people and will produce achievements in their lives. Both achievements in family life, and in terms of work. Achievement at work can be seen from the quality of work and performance that is high and getting better.

c. Multiply useful deeds

In work, a believer is encouraged to achieve the best and most useful results, not to speculate and not to just plan without implementing it. (Fatoni: 2017).

Working is the obligation of every Muslim, because by working every Muslim actualizes his Muslim status. Because humans are God's most perfect and noble creatures in the world. This is in accordance with the word of God: "When the prayers have been performed, then scatter you on the face of the earth; and seek Allah's bounty and remember Allah much so that you may be successful." (Q.S. Al-Jumua: 10).

Islam encourages its people to produce and play a role in various forms of economic activity. Islam blesses the work of this world and makes it a part of worship and jihad. By working, individuals can make ends meet, meet the needs of their families and do good to their neighbors. (Son: 2016). Allah SWT said: "And indeed We have glorified the children of Adam, We transported them on land and in the sea, We gave them sustenance from the good and We made them superior to most of the creatures that We have created." (Q.S. Al-Isra': 70)

The verse above explains to believers to be able to increase work productivity to obtain income that can improve their economic situation. Appreciation of the values or meaning of life, religion, experience, and education must be directed to create a

professional work attitude, while the appreciative appreciation of values will produce good morals, including:

1) Kind And Helpful

Work productivity with this criterion is shown through the elements: having high initiative toward better self-development, never giving up on achieving organizational goals, also having motivation. This is by the word of Allah SWT in the letter An-Nahl verse 97: "Whoever does good deeds, both men and women in a state of faith, We will surely give him a good life and We will reward them with a reward. better than what they have done." (An-Nahl: 97)

2) Stability

The quality of work that is stability or perfect is the nature of God's work, then it becomes the quality of Islamic work. This criterion, among others, is achieved by being diligent at work and being able to respect time.

3) Do best or better

The quality of goodness has two meanings and gives two messages, namely as follows. First, goodness means the best that can be done. Second, ihsan means "better" than the previous achievements or quality of work. The obligation to do better also applies when a Muslim repays the services or kindness of others. In fact, ideally, he still does better, even when repaying the bad of others.

4) Work Hard and Optimally

The manifestation of work productivity from this criterion includes the responsibility to continue to be committed to determining work priorities through careful planning with predetermined targets, being able to work together with teamwork, being professionally reliable, and being able to self-evaluate the work achievements that have been carried out.

5) Compete and Help Each Other

Al-Quran in several verses calls for competition in the quality of good deeds. We find this message of competition in several Qur'anic expressions that are "amar" or commands. There is an order "fastabiqul khairat" (so, compete with all of you in goodness).

6) Properties

- a) Shidiq, means having honesty and always underlining words, beliefs, and actions based on Islamic teachings.
- b) Istiqomah, means being consistent in faith and good values despite facing various temptations and challenges. Istiqomah in goodness is displayed with

firmness, patience, and tenacity, to produce something optimal. For example, strong interaction with Allah in the form of prayer, dhikr, reading the Koran, etc. All of these processes will develop a system that allows goodness, honesty, and openness to be applied properly.

- c) Fathanah, means to understand, understand and live deeply all the things that are the duties and obligations. This trait will foster creativity and the ability to carry out various kinds of useful innovations. Creativity and innovation are only possible when someone is always trying to add various knowledge, regulations, and information, both related to his work and the company in general.
- d) Amanah or Trust means having responsibility in carrying out every task and obligation. Amanah is displayed in openness, honesty, optimal service, and ihsan (doing the best) in all things. The nature of trust must be owned by every believer, especially those who have jobs related to community service.
- e) Tabligh, means inviting and giving examples to other parties to implement the provisions of Islamic teachings in everyday life. Tabligh that is conveyed with wisdom, patience, argumentative, and persuasive will foster more solid and stronger human relations.

## 2. Principles and Work Ethics in Islam

Work is an essential part of life, live to work and work to live. Work in general is all human activity to obtain/achieve something. Allah SWT created this world for humans, and one of the tasks of humans is to become caliphs. Khalifah means: leader, cultivate, utilize and preserve nature, it is the function of humans to process and preserve nature that requires them to work hard, because some of the potential of nature can only be used optimally when it has been processed by humans (worked on). The bottom line is that all humans must work hard. Prophet David was a blacksmith, Prophet Zakariya was a carpenter, Prophet Muhammad SAW was a shepherd until he finally became a successful trader. (Annam: 39).

A Muslim worker or entrepreneur in carrying out various business activities must always rely on and adhere to the following principles. (Baharuddin, 2019)

- a. A Muslim must work with sincere intentions because Allah SWT. Because in the eyes of the Shari'a, work is only to uphold the worship of Allah SWT to avoid things that are forbidden and to protect from bad traits, such as begging or being a burden to others.



- b. A Muslim to decorate himself with noble morals, such as: being honest, and trustworthy, keeping promises, fulfilling debts and paying debts properly, making concessions for people who are having difficulty paying debts, avoiding the attitude of deferring debt payments, greed, deceit, collusion, extortion, bribery, and manipulation or the like.
- c. A Muslim must work in good things and halal business. So that in the view of a Muslim worker and entrepreneur, there will not be the same world project and the afterlife project. For him, it will not be the same between what is lawful and what is unlawful. He will always justify what is lawful and forbid what is unlawful, even only to the extent permitted by Allah SWT and His Messenger. A Muslim at work must fulfill the rights that are fulfilled, both those related to the rights of Allah SWor those related to human rights. Because delaying the payment of debts for people who can afford is a tyranny. Wasting trust and violating agreements is not the morality of a Muslim, it is a habit of hypocrites
- d. A Muslim must avoid usury transactions or various other forms of illicit business that are driven toward him. Because the sin of usury is very serious and usury is not a blessing, it will only bring curses from Allah SWT and His Messenger, both in this world and the hereafter
- e. A Muslim may not eat other people's property in an unlawful and vanity way, because the honor of a person's property is like the honor of his blood. It is forbidden to take the property of a Muslim except with the willingness of his heart and because it is syar'i to take it, such as work wages, operating profits, buying and selling, grants, inheritance, and the like.
- f. A Muslim worker or entrepreneur must avoid all forms of attitudes or actions that can harm others. He must also be able to become a reliable partner as well as a moral competitor who always puts forward the principle "all danger and what is harmful is unlawful".
- g. A Muslim worker or entrepreneur must adhere to shari'ah rules and Islamic guidance to avoid violations and deviations that bring legal witnesses and moral defects.
- h. A Muslim in working and doing business must be loyal to the believers and place ukhuwah above business interests so that business does not become a means to create tension and hostility among fellow Muslims. And when doing business, don't talk socially, while when socializing, don't talk business, because it results in the appearance of dishonesty in charity and giving.

The principle of work in Islam is a motivation that can provide a good personality and is justified by Islam which must meet the following characteristics:

1) Good and Right Intentions (Expecting the Pleasure of Allah SWT)

Before someone works, they must know what their intentions and motivation are in working, this intention will determine the direction of work. If the intention of working is only to get a salary, then that's all you will get. But if the intention is to work at the same time to add to the afterlife savings, get halal assets, and provide for the family, of course, you will get what you intended. Rasulullah SAW said: From Sa'ad bin Abi Waqash radiallahu 'anhu, Rasulullah SAW said to him: "Indeed, whatever you make a living (work) that you intend to seek the pleasure of Allah, you will be rewarded as what you provide to eat your wife". (Narrated by Bukhari-Muslim).

2) Piety in Work

The definition of piety in this scope includes 2 (two) things. First, be obedient to carry out orders and stay away from all forms of His prohibitions. Second, the attitude of responsibility of a Muslim towards the faith that has been believed and professed. People who are pious in work are people who can be responsible for all the tasks entrusted. People who are pious or responsible will always display positive attitudes, for this reason, people who are pious at work will display the following attitudes:

- a) Work in the best way as a form of responsibility for the work and tasks entrusted.
- b) Stay away from all forms of evil for himself and others at work. For example, not being lazy, harming co-workers, etc.
- c) Obey the rules.

3) Be sincere at work

Ikhlas is the key condition for the acceptance of human deeds by Allah SWT. An activity or activities including work if done with sincerity will bring grace from Allah SWT. The characteristics of people who work sincerely are:

- a. Work solely to please Allah SWT.
- b. Clean from all intentions of self-interest and joy.
- c. Enthusiastic in carrying out all work assignments.
- d. Do not feel low because of insults or insults so as not to reduce enthusiasm for work.

### 3. The Importance and Synergy of the Support System on Work Productivity

Seeking halal sustenance in Islam is obligatory. This signifies how important it is to seek halal sustenance. Thus, the motivation for work in Islam is not only to fulfill a living but as another obligatory religious obligation. Islam is very worthy to be chosen as a way of life (way of life). Islam does not only talk about morality, but also lays the foundation for the concepts of building life and high civilization.

Islam encourages its people to choose activities and careers that are truly in line with their inclinations and talents. Thus, Islam lays a strong foundation for freedom of enterprise. It's just that, to avoid the symptoms of evil, Islam places limits. This goal is stated in the Qur'an with the expression that work is worship.

According to the Shari'ah, the pleasure of Allah SWT will not be obtained if we do not carry out our duties diligently, truly and perfectly. The main ambition of a believer in work is to get the pleasure of Allah SWT. From this noble ambition arises an honest, enterprising and diligent attitude. (Qardhawi, 1997).

Some of the benefits of building a support system in the work environment in building work productivity, include:

- a. Improving effective communication,
- b. Better self-confidence,
- c. Satisfaction with work,
- d. Physical and mental health,
- e. Higher level of welfare

To measure work productivity several indicators are needed, including: (Sutrisno: 2011).

1) Ability

One of the indicators to measure employee productivity is ability. In essence, the abilities possessed by everyone are not the same but different from one another. An ability possessed by employees can be formed through the competition that has been passed. Ability in this case is the beginning of the formation of professionalism in doing a job. Ability can also be interpreted as a skill possessed. And this is what differentiates one employee from another.

2) Improve the results achieved

The result achieved is a benefit that can be felt by both the person working on it and those who enjoy the result. This result is one of the benchmarks to see the level of work productivity of employees because with the results of the work that has been done we can see how productive employees are in carrying out their work. If

the results achieved have met the targets and achievements set, then the level of employee productivity is good. The better the results of the work given it means that the more productive the employees are at work

3) Passion for work

Morale is an effort to make yourself better than yesterday in doing a job. This can be seen from the work ethic and results achieved in one day or one month and then compared to the next day or the following month.

4) Self-development

The next indicator is self-development. This self-development needs to be done to improve performance and provide maximum results. This self-development can be done by taking on existing challenges and opportunities. By doing these two things, the capabilities possessed will be upgraded or increased. Because if the challenges faced are getting more difficult and can be solved properly, it means that one's abilities are increasing.

5) Quality

This quality indicator is related to the results achieved. Employees are required to produce quality work or have good quality. And this is very closely related to the capabilities possessed by employees. Therefore if an employee has qualified skills and expertise, it will produce quality performance. Therefore, actually, these work productivity indicators have relationships and interrelationships between indicators

6) Efficiency

Efficiency means that everything that is done is done properly, accurately, and correctly. Efficiency is an indicator that becomes a benchmark to see the level of work productivity. This is because carrying out a job is not only done in a fast time but requires precision, a high level of accuracy, and accordance with applicable regulations. That is why in measuring the level of work effectiveness, efficiency is one of the indicators

Humans as workers to remain productive must be able to utilize the resources of labor both found in themselves and the surrounding environment. The sources of productivity are:

a) Use of the mind

Work productivity is said to be high if the easiest way is used to get the maximum and does not require a lot of complicated thoughts.

- b) The use of physical and physical force  
Productivity is said to be high if in doing something the highest number of results are obtained and the best quality is not used a lot of physical and the best quality, not a lot of tiring physical and physical labor is used, on the contrary productivity is said to be low if it is associated with a lot of use of physical/physical labor while little result.
- c) Use of time  
Productivity in terms of time is about sooner or later the achievement of a result in work. Achieve certain results takes a short time, this means that work productivity has experienced a high increase.
- d) Use of workspace  
It is said to be productive if the space is wide, so that it does not require a lot of mobility, wide use of space will extend the distance that must be traveled by the workforce in realizing cooperation with other people in carrying out a job.
- e) Use of materials and money  
It is said to be productive if the use of raw materials and equipment is not wasted too much and the price is not too expensive without reducing the results to be achieved

High productivity will be achieved if the factors that affect productivity are always met. For this reason, several ways will be given below on how to increase morale, both material and non-material, while the ways to improve are as follows: (Baharuddin, 2019; Hasmy, 2019)

- (1) Adequate salary.  
Every company should be able to provide sufficient salary to employees, meaning that the amount of salary can be paid by the company without causing losses to the company and with the amount of salary given it is expected to increase work productivity.
- (2) Pay attention to spiritual needs.  
Spiritual needs include providing a place to carry out worship, recreation, participation and so on.
- (3) Occasionally need to create a relaxed atmosphere.  
By not burdening employees with routine work at certain times and providing free consumption and enjoying it together.
- (4) Place the employee in the right position.

Every company must be able to place employees in the right position in accordance with the skills and education possessed by these employees.

(5) Give them a chance to move forward.

This creates good morale for these employees, for this reason, the company should provide an opportunity for each employee to restore themselves.

(6) The feeling of security facing the future needs attention

Because employees are usually reluctant to ask their superiors about their situation and status in the company too much detail for fear of the risk of being fired/treated differently from other employees.

(7) Provision of targeted incentives.

Because this is very effective and in encouraging the enthusiasm and work activities of employees.

#### **4. Relations between Labor Productivity and Islamic Economic Law**

Islamic economics understands production as something permissible and clear based on as-Sunnah. Because Rasulullah SAW never made a pulpit. From Sahal said, the Messenger of Allah had sent to a woman, (he said): "Instruct your son the carpenter to make the back of my seat, so I can sit on it".

At the time of Rasulullah SAW, people used to produce goods, and he also silenced their activities. So that his silence shows an acknowledgment (taqdir) of their productive activities. There are 3 (three) principles as an Islamic concept in fostering humans to become productive, worldly and spiritual Muslims.

First, change the paradigm of life and worship. In Islam, life is not just towards death, because death is only a transfer of places, from the world to the afterlife. While the real life is life leading to eternal life, namely the hereafter.

Second, maintaining the key to productivity, namely the heart. The heart is the spirit for all the potential that we have. Thoughts and energy will not be poured out and channeled in a form of 'righteous practice (productivity) if the condition of the heart is dead or damaged. A heart that is cared for and protected will radiate driving energy to do more and more good deeds.

Third, move from now on. The principle of moving from now on shows a high work ethic and passionate charity.

By working (activity), that is the key to happiness (getting rich). However, activities or work must be in accordance with the will of Allah SWT, according to the rules of the game that have been set by the Qur'an and Sunnah Rasulullah SAW.

## CONCLUSION

Support system or work productivity support system, including the quality of human resources with the whole system that supports each other to be able to carry out effective and efficient performance. Efforts to provide motivation can also spur employees to work optimally. Other factors that support the success of various work activities are also supported by technological excellence, availability of funds, completeness of facilities and infrastructure.

The benefits of building a support system in the work environment in building work productivity include increasing effective communication, giving rise to better self-confidence, job satisfaction, physical and mental health, and a higher level of well-being.

This work productivity indicator will be achieved in the ability to form good work professionalism, increase the results achieved from targets, high morale, self-development in increasing maximum performance, as well as quality as an output of performance results and work efficiency.

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