



Implementation of ihsan values in the workplace to build personal bargaining power (study on the case of working mothers)

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ABSTRACT

Working mothers have double roles; they are roles at work and in their families. The main weakness of a working mother is not being able to comply with some work regulations, usually like other employees. In this case, especially the discipline of working time. The purpose of this study was to find out whether, by implementing the values of ihsan, working mothers can have bargaining power in the workplace. The indicator of bargaining power in this study is the high appreciation/recognition of the leader for the quality of their work beyond their weaknesses. The type of this research is field research, by prior observation to select potential research objects and interviews with three informants who have been direct leaders for at least three years from a working mother. The working mothers as the object of this research are those who fulfill two criteria: a) have toddlers and are without a household assistant, so they have to take their children to the office, and b) are indicated to be professional based on the results of prior observations in carrying out their duties. The results of the study show that the employees (working mothers) adhere to ihsan values, namely competence, integrity, and emotional intelligence, and those who implement ihsan values have high bargaining power in their workplace.

Keywords: Ihsan; working mother; bargaining power

1. INTRODUCTION

Every human being is obligated to exert effort based on the ability bestowed by God, as stated in Q.S. Al-Balad (90:4). The ability to think and act is divine grace and

should be utilized in accordance with His will. Working is a form of worship dedicated to attaining happiness, not only in the afterlife but also in meeting worldly needs.

Presently, the escalating cost of living, encompassing education, housing, health, and other necessities, necessitates many mothers to engage in professional work outside their homes and fulfill their roles as housewives. As per Nawang Lukman Priyonggo (n.d.), Islam does not prohibit women from working, as human status is not solely determined by gender but also by devotion—deeds and actions performed for God. Historical examples include Khadijah Binti Khuwailid, a successful businesswoman; Zainab binti Jahsy, who managed a business in tanning animal skins for clothing materials; and Al Syifa, a pioneer in writing, bookkeeping, and market management in Medina City during the time of the Prophet and his companions, support this perspective (Jailani, n.d.).

The phenomenon of working mothers paints a complex picture of life marked by various conflicts, both internal and external. Internal conflicts manifest within oneself, often triggered by psychological pressures from family environments or personal conditions. External conflicts arise in social environments, such as offices, triggered by work demands.

This paper does not delve into the issues of equality or justice between men and women. Instead, it focuses on responding to the challenges faced by women or working mothers responsible for two simultaneous roles: social roles at the workplace and their inherent roles. Fulfilling the social role involves meeting productivity demands at the workplace while fulfilling the natural role requires attending to maternal duties. Juggling these dual responsibilities becomes burdensome, particularly for those with young children, leading to challenges such as a lack of punctuality at work due to the necessity of preparing for their children's needs before starting work.

Punctuality is a crucial aspect of managing employees and serves as an indicator of employee performance. Violating this rule may place working mothers in a precarious position, making them vulnerable to termination. Paradoxically, some workplaces demonstrate attractive leadership policies that consider the needs of their employees, particularly working mothers. Some leaders respond to the challenges of working mothers, who may be unable to secure childcare assistance, by providing concessions and technical assistance to enhance flexibility in completing tasks. For instance, creating child-friendly workspaces enables direct mother-child interaction without disrupting work responsibilities. While logically, this situation might impact performance, it may not necessarily affect the perception of their supervisors.

The research aims to: 1) Examine the alignment between the quality of working mothers (research subjects) as described by their superiors (informants) and the values of Ihsan as described in the Qur'an. The indicators for Ihsan values draw from Aini Ideris' perspective. 2) Identify the position or bargaining power of working mothers who adhere to the values of Ihsan. The indicator for employee bargaining power is based on comparing the advantages/features and disadvantages related to working time discipline.

If the interview results indicate that direct supervisors strive to maintain the employee's presence and tolerate weaknesses, it implies that the employee possesses high bargaining power.

2. METHODS

This field research begins with observing the working mothers' daily lives in the office—working mothers are the object of research because they are assumed to be in a position that could violate the regulations. If they are not excellent, it is reasonable to receive sanctions and even dismiss them from their employment status. The researchers limited the object of this study based on the following criteria: a) working mothers with toddlers who do not have a household assistant therefore, they have to take their small children to work every day), and b) professional indications based on the results of initial observations in carrying out their duties. Professional indications are obtained from observations of diligence in completing their tasks, maximum service to all party's needs, the absence of verbal or written complaints about the results of their work, and complaints from outside parties, coworkers, or the leadership. After making observations, the researcher recorded the mothers eligible to be selected as representatives or samples of all working mothers in the same office.

After confirming the selected mothers' identity, the researcher conducted the following research method. To obtain data relevant to the purpose of this study, the researcher conducted a two-stage interview method with several leaders (informants) as direct supervisors of working mothers for at least three years. According to the researcher, three years of interaction between an employee and her supervisor is adequate for getting to know each other and making a judgment with a high degree of certainty.

The first interview was conducted to retrieve the first research objective, which is to examine the compliance between professional values of employees (working mothers) based on informants' perceptions of Ihsan values. The indicator researchers use refers to Aini Ideris (Mesran & Jakaria, 2019), stating several values of Ihsan or Professionalism: trustworthiness, high skill, perfection, sincerity, integrity, quality, and a culture of brilliance. In this session, the researcher did not convey these indicators to the informant with the expectation that the informant would describe the assessment freely and naturally. If the informant's assessment showed that the employee (object of research) was not in line with or did not meet one of these indicators, then the employee was eliminated and judged not to implement Ihsan values in the workplace so that the person concerned was not included in the next stage of an investigation. Working mothers who became the object of research did not have to possess all of these indicators required to be the object of the second interview.

The second interview aims to determine the bargaining power of working mothers who are considered to have implemented the values of Ihsan. Suppose the informant prefers or expects to maintain the working mother's existence considering that the employee is difficult to replace, or there is no guarantee that a replacement will get

the same performance. In that case, it is indicated that the employee has high bargaining power in front of his superiors (leaders).

The following are employees' names (working mothers) that were selected based on the results of initial observations and their direct supervisors (informants).

Table 1. Informants Data and Research Object

Informants Initial	Research Object	
	Employees' Initial	Job Type and Status
SB	NS	Administration Staff (honorary personnel)
AN	F	Administration Staff (honorary personnel)
AA	I	Administration Staff (permanent employee)

3. RESULTS AND DISCUSSION

The researchers have observed several working mothers in an office. The results show that working mothers are weaker than employees, although some have particular advantages/values. Their presence brings comfort to the work environment. They create a positive atmosphere among their team/co-workers and superiors.

The prominence or privilege of someone above the average can put him in a higher bargaining position. To be excellent, employees must have competence, commitment (Paramarta, 2016), and a work ethic (Bagus & Hamidah, 2021). An employee can maximize the benefits of his existence everywhere by his privilege. The command to do good things is widely mentioned in the Qur'an, including in Q.S. Al-Qasas (28):77:

"Rather, seek the 'reward' of the Hereafter using what Allah has granted you, without forgetting your share of this world. And be good to others as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors."

The verse said that humans have been given the ability to do good things or work professionally in their respective fields. Working as an employee by exerting the best ability for the best results with sincerity is a kindness or Ihsan behavior. According to Aini Ideris, Ihsan has some values, such as Professionalism, trustworthiness, high skill, perfection, sincerity, integrity, quality, and brilliant culture.

Conformity of Work Quality and Ihsan Values

The term Ihsan is defined as perfection or the best, and the opposite of it is badness. Ihsan is the sincerity of giving kindness to other servants of Allah, with treasure,

knowledge, or position and refraining from disturbing others. According to the term, Ihsan is devoting oneself to Allah SWT as the Prophet Muhammad SAW explained, "*You worship Allah as if you see Him, then if you do not see Him, surely Allah sees you.*"

According to (Mukhrij et al.) the term Ihsan is doing something perfectly, with whole skill, presenting all the best abilities or qualities with the best effort. The best quality can only be achieved by a professional. Being able to do something with whole skill, the work must be left to the experts. Allah forbids us to hand over or entrust a job or business to someone who is not an expert and likes professional people (Muljadi, n.d.). Professional is a term used for someone with certain expertise, knowledge, and skills per the provisions in the field he is living in. People who work professionally do their jobs correctly and follow ethical standards.

The following are the results of one of the interviews with three informants separately. Informants freely expressed their subjective assessment of their employees.

Informant I (Mr. SB)

I know precisely his qualities. I know her work is so challenging. I do not doubt it because I have worked with her for a long time. I do not have to bother if there are some tasks that I ask her to do, I do not need to draft letters, her quality is not the same as the other staff. I feel weak if she is not there.

Informant II (Mrs. AN)

Overall, the performance is entirely satisfactory, although some conditions sometimes make moving difficult. However, all tasks can be completed even if they require additional time. ... This is one form of responsibility.

Informant III (Mr. AA)

She can work optimally and complete the tasks on time ...; she can work professionally, the presence of her child does not reduce her productivity/performance at all, and she can manage her emotions well even though the workload is very high. She is initiative, integrity, and independence. Independent, in this case, is not showing pro and con attitudes towards certain people.

Based on the answers of the three informants, there are several advantages of the employees can be identified they are:

- a) Competence gives birth to initiative;
- b) Integrity breeds responsibility for work;
- c) Emotional intelligence and a neutral attitude.

The three types of excellence above fulfill the criteria of "professionalism" or "*Ihsan*": trustworthiness, high proficiency, perfection, sincerity, integrity, quality, and a culture of brilliance. Thus, all employees (working mothers) who are the object of this study have implemented the *ihsan* values in their workplace. Another term, *Amanah*, is a trust entrusted to someone, which can be objects or work. Trustworthy employees are employees that honestly carry out the work entrusted to them. Trustworthy employees will have integrity at work.

High skills are only produced by employees whose work is related to their competence. Every human being is endowed with the ability to develop his competence continuously, thus giving birth in responding to changes of his duties. Work dynamics in quantity and quality occur due to the demands of interested parties or stakeholders.

The term sincerity is doing righteous things solely because of carrying out God's orders. Allah SWT obliges humans to do good things for all creatures. Human activities as individuals or as social beings basically fulfill needs, rights, and obligations. How the rules for fulfilling rights and obligations have been regulated in the Qur'an and hadith of the Prophet Muhammad SAW and implemented in employees' daily activities.

Employees who carry out their work are trustworthy, capable, and sincere, indicating strong integrity. This mental attitude of integrity creates a bond of trust and high respect and becomes the spirit to face challenges together.

Quality is not a goal but a character or a way of life. Many successful companies apply this principle, and it has existed over time. Quality that is internalized in the work. Attitude will become a work culture. A culture of excellence is the culmination of applying the *Ihsan* values and will spread positive effects into the work environment and related external environments.

The spirit of *Ihsan* is the work ethic of every Muslim. According to (Bagus Hamidah, 2021), an Islamic work ethic applies ethical and spiritual values, with the primary source being conscience. Musa Asy 'ari, in Sudin Yamani and Achmad Abubakar, argues that the Islamic work ethic is built from the intertwining or combining of the values of *khilafah* and *slavery*. This combination forms the complete personality of a Muslim. With the values of *khilafah*, a person can be creative, productive, and innovative based on knowledge and conceptual thinking. At the same time, the values of *slavery* form morals, obedience, and submission to the rules or laws of religion and society (Yamani & Abubakar, 2022). The combination of *khilafah* and *slavery* values in employees supports increasing both individual productivity and the company or organization's productivity. Every employee is a servant serving anyone who needs or has an interest in his work; it could be outsiders of the organization as well as his colleagues and leaders. In this situation, it is very relevant to apply *slavery* values. Meanwhile, at the same time, employees need to develop or build their capacity so that the quality of service and management capabilities, initiatives, and decisions become more relevant to the development of their dynamic organizational environment. This is an example of

Caliphate values. Employees with these two work ethic values can form strong integrity and high competence and produce beautiful, meticulous, and perfect work.

Competence creates initiative

Everyone has potential that can make him/her helpful in the community (Ritonga & Nasri, 2021). Islam requires its people always to increase or improve their knowledge and keep applying it. If someone has excess knowledge and skills, these can create the motivation and innovation to do something. Creative work, which is often called "mujahadah" in Islam or in a broad sense as defined by the ulama, namely "istifragh ma fi al-wus'i," defined as the mobilization of all available forces and possibilities to complete every good work (Yamani & Abubakar, 2022). Creative work is an indicator of the quality of one's work. Consistent and perfect quality of work is the nature of God's work. This nature of work then becomes the basis of Islamic quality or ideal work standards or efforts towards perfection.

The employee competence is a combination of aptitude and ability. Based on (Paramarta, 2016), talent is a person's potential to learn something, while ability shows the capacity to perform various tasks in a job. Competence is the power to trigger innovation. Allah SWT gives humans the ability to develop themselves and create innovative works. This is shown in Q.S. Ar-Rahman (55):33:

"O assembly of jinn and humans! If you can penetrate beyond the realms of the heavens and the earth, then do so. Nevertheless, you cannot do that without 'Our' authority."

The above verse reminds us that innovation and success belong to God. Humans cannot produce good works except with guidance and strength from God. The human obligation to think and endeavor cannot be separated from what and how Allah wills. Humans are caliphs. Humans and their God are one unit that, in life, has one goal: to prosper and reconcile the world. Every employee is free to innovate and constantly improve the quality of his work to the best of his ability but is not allowed to get out of the corridor set in the Qur'an and hadith of the Prophet Muhammad Saw. This is what distinguishes Muslims from people outside of Islam.

In Quran Surah al-Hujurat (49): 13, Allah SWT conveys to people that He created human beings in different conditions, but their origin is one, namely, from a man and a woman. This verse is also accompanied by an order to address these differences positively, namely that the noblest among humans in the sight of Allah is the most pious. One branch of the difference is the difference in competence. The diversity of abilities and expertise is a blessing so that every human being can take advantage and collaborate with the same goal of spreading goodness.

Every employee should recognize their competence in terms of what they can do and what they like or are interested in as their identity. This competency is usually developed into a passion. Working according to passion can create motivation to develop

one's professional potential. This was exemplified by the Prophet Yusuf A.S when he accepted an offer as a government official as told in Q.S. Yusuf (12): 55-56:

"Joseph proposed: "Put me in charge of the store-houses of the land, for I am truly reliable and adept." We established Joseph in the land to settle wherever he pleased. We shower Our mercy on whoever We will, and We never discount the reward of the good-doers."

The lesson to be learned from this verse is that every employee can take a role in matters of goodness or benefit by empowering his competence.

Integrity breeds responsibility

Responsibility is a form of employee attitude or behavior towards their duties and obligations. Rasulullah SAW said: *"Every one of you is a leader and will be held accountable for his leadership"* (H.R. Bukhari and Muslim). Thus, every employee is a leader and is responsible for what he does for himself, society, the environment, the state, and Allah SWT (Sidiq, 2014). Every employee is responsible because he realizes that whatever he does can have good or bad consequences for him or other parties. He also realizes that other parties need his devotion and sacrifice (Sukron Ma'mun, n.d.).

Responsibility is a form of integrity. High integrity causes employees to work not materially oriented but want to create work satisfaction to create mutual trust between employers and employees. Such employees do their work in accordance with rights and truths consistently, transparently, honestly, ethically, and compassionately (Aryani et al, 2013).

Integrity comes from Latin, namely "integer, " defined as whole or complete. When someone possesses high integrity, he will behave ethically and do good things correctly even though no one else knows (Joseph et al.), being honest and having strong moral principles. The Prophet once said: "...Ihsan is that you worship as if you see Allah. If you cannot see Him. Indeed He (Allah) must see you" (History of Imam Muslim and Bukhari) (Mesran & Jakaria, 2019). Juliefi also defines integrity as unwavering consistency and firmness in upholding noble values and beliefs (Prawani, 2013).

Employees who do not maintain an attitude of responsibility tend to trigger problems in their work environment. This is because all work is interrelated with one another. The activity points in a work cycle or process are mutually influential. If a work cycle is slow or has poor quality, then it is inevitable that there are deviant work activities or behaviors. Everyone is a servant to others. The work output of one part is the input for another part. Therefore, each employee is responsible for the perfection of his or her work output to make it easier for other employees or superiors to respond or follow up on the work.

Emotional intelligence and neutral behavior

According to Goleman (Daud, 2012), emotional intelligence is the ability to recognize one's feelings and those of others. Emotional intelligence is the ability to manage emotions or motivate oneself well in relationships with others, in Q.S. An-Nahl (16):90 translated:

*Indeed, Allah orders **justice** and good conduct, gives to relatives, and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.*

The above verse commands humans not to think of them but to have empathy in social interactions. A good employee always presents a comfortable atmosphere in the workplace. To be fair is to act proportionally, and it needs intelligence in making work-related decisions and personal relationships between people. No matter how good work competence, innovation, reliability, and responsibility for work are, they do not create goodness if they are not colored with neutral behavior and emotional intelligence. No one is successful without the support or cooperation of others, especially in the workplace.

The workplace is one source of triggering depression or emotions due to demands that must be met (Amanda Setiorni, n.d.). Good emotions in the workplace can create quality working relationships with colleagues or work teams and superiors. Islam provides guidance on how to have a good relationship between a Muslim and another Muslim. In the hadith of HR. Bukhari: 9 describes that the Muslim is the one who saves all Muslims from disaster due to the words and deeds of his hands. Maintaining speech means not speaking except with good speech, avoiding bad speech, gossip, slander, and fighting (Puniman, 2018), and maintaining a fair attitude. Maintaining a fair attitude and obeying religious values and norms is an obligation at work to anyone, both to coworkers and to people outside the workplace.

The work environment is a social environment that has the same vision and goals. Therefore, all human resources should unite the perception of these goals. If appropriately managed, equalization of employee perceptions in competency diversity is a blessing for the organization. The primary keys to success are mutual help or collaboration (ta'awun) and the spirit of competing in doing good (fastabiqul khairat).

Implementation of Ihsan Values and Personal Bargaining Power

Bargaining power is a measure of the capacity or capability of one party to influence another (Ibnu, n.d.). A leader has a higher bargaining position towards his employees because of his authority. However, if the employee has high capabilities or provides an important role that is difficult to replace so that there is no alternative for the boss to replace him, then the employee's bargaining position is high. The following are the results of interviews with informants to measure the bargaining power of their employees. If the informant prefers to keep his employee based on his feelings, it indicates that the employee is difficult to replace or has bargaining power or position in his workplace. Informant I (Mr. SB)

.. So far, the presence of her child does not interfere with his work; no work is hindered. Regarding the plan ... to remove honorary status ... we will discuss internally how good it is ...

Informant II (Mrs. AN)

She can also read the conditions and adjust ... If a new policy does not allow children to come to the office, I will suggest a daycare center in my workplace.

Informant III (Mr. AA)

The presence of her child does not reduce her productivity/performance at all, she can manage her emotions well even though the workload is very high...I still provide a policy of bringing children to the office and reprimanding children so as not to damage office facilities. There must be tolerance (within certain limits) to bring children to the office.

Based on the comments of the three informants, it can be concluded that the leadership is well aware of the weaknesses of working mothers. However, it seems that these weaknesses are not a barrier to limiting their productivity. Under certain conditions, leaders will try to provide solutions to ensure the continuity of employees' work in their respective work units. In this case, it can suggest organizing childcare around the work environment or allowing children to be with their mothers in daily work activities. Of course, this is not a rule that must be legalized, but only a humanitarian response as a sense of appreciation for its employees' contributions that cannot be valued with material measures.

The study reveals that employee bargaining power in the workplace cannot be measured only by written and formal rules, but values are inherent in carrying out their duties. Ihsan values that are actualized in integrity, responsibility, competence, initiative, and emotional intelligence increase employee bargaining power in the workplace.

A person's bargaining power is indicated by the high expectation of the leader or work team to maintain its existence, even under challenging conditions, to fulfill disciplinary regulations perfectly. Even colleagues or work teams will try to help if needed. The prerequisite for having a bargaining position is to be a superior employee, such as having integrity and recognized competence, to give it more trust. Integrity is the fruit of faith. Therefore, integrity gives birth to good, noble behavior called akhlaq-al-karimah (Subhi-Ibrahim & Meghatruh, n.d.). In Q.S. Al-Isra (17): 7:

“(Saying): If ye do good, ye do good for your souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting”.

Working mothers cannot always carry out their activities like other employees. However, if they have the Ihsan values, they will receive forgiveness from those around them. The benefits they bring outweigh their weaknesses. This shows that the values of Ihsan have a

significant influence on improving their bargaining position. This proves the truth of Q.S. ar-Rahman (55):60 that "there is no reward for good but good." This verse invites humans to straighten out their motivation at work.

Allah SWT obliges humans to believe and do good deeds. In Surah Ar-Ra'd (13):29, "Those who believe and do good deeds, for them is happiness and a good return." Good deeds based on faith will reflect Islamic values or praiseworthy morals in the life of a human being as a whole (Sada, 2016). Good morals should be owned by all employees and become the basis for strengthening competence and a measure of capability (Larasati et al., 2022). It is very necessary to instill in employees that doing good deeds is God's command, not merely superiors' desire. Doing good deeds is only commanded according to ability or capacity. Every human being has been given specific gifts of strengths without denying that they also have shortcomings. Recognizing one's shortcomings will give birth to a sense of respect for others and avoid self-conceit. On the other hand, appreciating specific competencies that are God's gifts should be maintained and pursued to the maximum to be beneficial in a good way and not accompanied by bad attitudes, behavior, or words.

The results of this study can inspire organizational managers or leaders to facilitate the process of learning or training on the theme of ihsan values to employees in the context of their work. This is in line with what Allah SWT says in Q.S. Ali Imran (3):104:

Moreover, let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful.

Organizational leaders realize that humans are a two-dimensional force, namely the physical and mental dimensions. The combination of their power will provide improvements and a very supportive work climate to boost organizational performance in an integrated manner in all units or functions. Especially in a situation of rapid change or dynamics of the current organizational environment, organizations need to respond by increasing the potential of human resources in an integrated and sustainable manner. Many organizations can improve the quality of their services by maintaining a commitment to continuous change and consistently maintaining the moral values of their employees, even making it their organizational culture.

CONCLUSION

Humans are blessed with the ability to create, and humans are caliphs or representatives of God on earth. Therefore, humans should work professionally (ihsan) by creating with full skill, exerting all their best abilities to produce satisfaction of benefits and beauty. All good deeds are done solely for worship or to serve Allah SWT.

Working mothers who implement ihsan values, especially initiative, integrity, and emotional intelligence, make them irreplaceable employees. Her presence is needed and becomes one of the cornerstones to maintain or improve the performance of the team/organization. This is a specialty or advantage that becomes an employee's bargaining power.

Employee excellence presents an atmosphere of brotherhood that needs each other. The work atmosphere created from here gives birth to a humanitarian attitude from superiors and colleagues to give birth to tolerant behavior towards the weak sides of each other.

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