

# Islamic Employee

*by* Deni Febrini

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## Islamic Employee Management Reformation in Shaping the Nation's Character in Higher Education

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### Abstract

*The increasing number of problems in the regional employee management raises various questions about what the government should do in increasing the professionalism of the civil servant. The various negative effects of the implementation of decentralization in government administration, including in the civil service sector, if not immediately responded, can lead to increasingly complex problems in the management of civil servant in the regions. Stagnation of official mobility, politicization and commodification of bureaucratic position, and fragmentation of official based on spatial and primordial grounds are the main challenges that must be answered by the government in realizing professional civil servant.*

*Globalization period is the time of 'tact', a time wherein Muslims are needed to be moderate (wasathiyah). Muslims as conservatives' kin must have the option to incorporate two distinct measurements; measurements 'theocentric' (hablun min Allah) and 'human-centric' (hablun min a nas). These requests are not requests of the occasions, however requests of the Qur'an that must be executed. The significance of the wasathiyah ought not be taken from the comprehension of the fanatics who will in general advance a hard mentality without bargain (ifrâth), or the comprehension of liberal gatherings who regularly decipher strict lessons in a free, even nearly leaving the line of strict truth (tafrîth). The importance of Islam as wasathiyah religion must be taken from the clarifications of the researchers, so as not to trigger 'misconception' and prejudiced perspectives that harm the picture of Islam itself. The correct comprehension of wasathiyah can frame a cognizant disposition in moderate Islam in the genuine importance (ummatanwasathan), to acknowledge world harmony, without brutality for the sake of gatherings, races, philosophies and even religions.*

*Keywords: Islam. higher education, civil servant, employee, management*

## 1. INTRODUCTION

Of late the term 'moderate Muslim' is regularly promoted by numerous individuals who center around the change development of Islamic da'wah. At first, this term was frequently utilized by researchers to offer edification to Muslims about the lessons of Islam that are reformist, real and not outdated. Despite the fact that it appears to be twisted, the term 'moderate Muslim' can free the large name from Islam today [1]. The picture of Islam that had been corrupted by specific acts was explained by the publicity of moderate Muslims who were pleasant, inviting and charitable. Numerous researchers of interpretation (hadith, and so forth) examine this term. Understanding the idea of wasathiyah in the Qur'an from the perspective of the pundit is critical to locate the significant focuses that can limit the 'misconception' and bigoted mentalities that are inclined to happen in specific regions because of the absence of comprehension of the genuine importance of wasathiyah. The scholastic essentialness of this conversation will be especially felt right now - whenever found a good way (read: good effect) brought about by a moderate mentality, to make an open minded, agreeable and harmony adoring society [2].

The low mobility of the officials between regions and between governmental structures is an urgent problem for an immediate solution. When the transfer of employees becomes the full authority of the regions and personnel expenditure becomes one of the basic allocation components of the general allocation fund (DAU), the transfer of employees between regions and between government structures becomes very difficult. The closure of the recruitment and promotion of official has also hampered the mobility of the officials during the last decade. As the result, the perspective of the regional officials tends to be very narrow and lead to exclusivity that can endanger nationalism [3].

Civil servant that should have become one of the pillars of the Unitary State of the Republic of Indonesia tends to become increasingly grouped spatially and vertically. The spatially grouping of the official increases with the increasing number of autonomous region. The problem becomes more complex when the formation of autonomous region is contrary to primordial values such as ethnicity and religious equality [4]. As a result, ethnocentrism in employee management tends to be strengthening. This has the potential to encourage the institutionalization of narrow primordial values by civil servants in the region. It is not surprising that there is a tendency for the regional official and government to become increasingly exclusive, because it is based on narrow regional and primordial values [5].

The low mobility of the civil servants also makes it difficult for the government to develop the knowledge and competence of the regional officials. The difficulty in transferring employees between regions and between government structures that makes it difficult to transfer between one position to another position. There is a tendency that increasing number of regional officials who do not have experience holds various

positions. Meanwhile, the experience of having different positions in terms of type, amount of responsibility, and scope of activities has a very important role in shaping the leadership capacity and quality of civil servants [6]. This leads to real concerns because it can make regional official have a narrow perspective and limited career development.

Based on the understanding from various problems above, we try to elaborate various actions that need to be taken by the government in increasing the professionalism of the civil servant. It is necessary to immediately implement a system of recruitment and placement of officials in public positions that are merit-based, open, promoted national perspective, and inclusive. The government also needs to develop effective performance management by clarifying the division of functions, measuring performance, and providing incentives based on performance outcomes [7]. In order performance management can improve to be effective and sustainable, the government needs to internalize a productive work culture. In this way, it is hoped that the government can form a professional country.

## 2. Ineffective Performance Management

Performance management is one of the weak points of the management of civil servants, not only the civil servants employed in the regions but as a whole. Performance appraisal system which refers to Regional regulation No. 10/1979 through the filling of Assessment List of Work Implementation (DP3) has long been criticized by many parties, but until now the Assessment List of Work Implementation.

(DP3) is still the applicable instrument as a reference for official performance assessment. The basis for performance assessment which only relies on the superior's assessment without clear indicators to measure various aspects of performance used in Assessment List of Work Implementation (DP3) makes performance assessment fully become the subjective of the leader [8]. As a result, the leadership in filling Assessment List of Work Implementation (DP3) tends to be only a formality to comply with regulations, not as an instrument to assess the performance of their subordinates.

To overcome this, the government has implemented a performance contract for the leader of the officials or civil servant at the central and regional levels as an instrument to increase awareness of performance improvements. However, in its implementation, there are still many obstacles. One of the reasons is because the <sup>6</sup>division of government affairs between the central, provincial and district / city governments cannot be done clearly and thoroughly. Regional regulation No. 38/2007 which regulates the <sup>6</sup>division of functions between the central, provincial and district / city governments has unclear arrangements and provides opportunities for local officials to provide different interpretations according to their interests [9].

The unclear division of functions between the provincial and district / city governments makes it difficult to develop performance management in the regions. Both provincial and district / city

governments have difficulty enforcing performance contract. Performance contract can only be well formulated when provincial and district / city performance assessment can be clearly formulated. In order to determine the appropriate performance assessment of the two levels of government, the division of functions must be clearly defined. Without clear performance assessment, it will be difficult for region to develop performance management [10].

### 3. Politicization of Employee Management

Promotion and placement of employees in certain positions tends to become politicized and commodified after direct regional head election. The failure to institutionalize a meritocratic system of employee management has resulted in promotion and placement of officials in positions based on subjective considerations, such as political affiliation, closeness to relationship, and paying bribe. Job performance, competence, and official's qualifications which should be the main consideration in carrying out promotions and placing the official in certain positions tend to be increasingly displaced by politicization and commodification [11].

The rampant politicization of the bureaucracy in the regions has made it difficult for the officials to respond to the implementation of the regional election (pilkada). Officials in the province or district / city generally feel that the regional election (pilkada) puts them in a dilemma. An informant said that "we are like in the condition always gets hit whether going forwards or backwards, even when we are neutral". This informant explained that in the regional election (pilkada) case, the regional officials were placed in a difficult position, because if they were neutral, not taking sides with certain candidates would be considered unsupportive, so the elected regional head (KDH) and its success team would treat them as opposing parties [12]. However, if the officials are involved in the success team of one of the regional head (KDH) candidates, the officials have gambled with their fate.

Along with the politicization of the bureaucracy, the commodification of bureaucratic positions also tends to expand. Regional head's political budget needs, has prompted regional head (KDH) to frequently change Regional Government Agency (SKPD) head without a clear measurement and mechanism. A Regional Secretary Assistant (Asekda) in one provincial government complained about the frequent displace of Regional Government Agency (SKPD). The provincial government complained that the displaced of heads of Regional Governmen2t Agency (SKPD) had to be accommodated in the provincial government. Access to office is not determined by competence and performance but tends to be based on subjective considerations that are not related to the competence of the officials [13].

The politicization and commodification of bureaucratic positions in the regions have broad implications for the development of professionalism in the local government bureaucracy. These two things have stimulated the mismatch between the competence of officials and their positions. One of the



mismatch phenomena that often occurred in regions is the large migration of teachers into the government bureaucracy. Many structural positions in the regions are currently occupied by former teachers, whose competency bases do not match the structural positions they hold [14].

Teachers today tend to experience politicization because teachers generally have a fairly broad influence in society. Many elected regional head (KDH) made teachers as vote getters in the regional election which then placed them in structural position. Placement of teachers in structural position becomes easier and seems reasonable because generally teachers have a higher rank than non-teacher employees. In promotion of positions that prioritize rank ordered list, teacher politicization becomes easier [15].

The involvement of teachers in the bureaucracy occurs in many areas, causing double losses for the delivery of public services. On the other hand, the transfer of teachers to bureaucratic position can reduce the quality of education in the region and on the other hand, it can have a negative impact on the performance of the bureaucracy because the bureaucracy is led by officials who do not have the qualifications to occupy that position. This phenomenon shows the importance of promotion in bureaucratic position carried out openly and based on meritocracy [16]. Without a promotion system that is open, competitive, and based on meritocracy, the politicization and commodification of bureaucratic position is very difficult to avoid. As long as the politicization and commodification of positions cannot be controlled, it will be difficult to develop a professional civil servant.

#### **4. Promotion System which is Open, have Personal Perspective on Nationality, and Merit Based**

Various problems in the management of the civil servant as described above come from the failure to implement an open and meritocracy-based promotion system. The stagnation mobility of the officials occurs because the recent promotion of officials has tended to be closed with unclear assessment. Heads of ministries, institutions, and regions can promote the officials without going through transparent and objective competency assessment. In areas where society's supervision of employee management is less effective, this situation tends to be exploited by regional head (KDH) for political and other narrow interests [17].

If the recruitment and placement of public officials is carried out transparently, openly and on a merit basis, then vacancies in existing ministries, non-ministerial agencies and regional institutions can be accessed by all qualified employee. The advisory officer has a choice of candidates who come from inside and outside of the agency. Through a transparent and objective assessment process, ministries non-ministries agencies, and regions institutions can select candidates who truly have the competence to

occupy available positions in their institutions [18]. Candidates who are elected can come from their own agency or other agencies, depending on their competence.

The introduction of a merit-based and open system of recruitment and promotion of public officials can encourage employee mobility and become an instrument for forming professional civil servant. Regional officials who have the competence and aspirations to develop a career in ministries and institutions can develop certain competencies required to occupy the desired position. On the other hand, civil servants in ministries and institutions wishing to build a career in the regions can also prepare their ability to increase their competence [19]. Employee mobility and the Personal Perspective on Nationality of the civil servants are a necessity.

An open promotion system also encourages the official to increase investment in strengthening their competence rather than establishing subjective relationship with their leader. The politicization of bureaucratic position can be avoided if placement in bureaucratic position is carried out objectively, transparently and on a merit basis. Head of regional (KDH) can no longer use their position to utilize the incentive for officials to be involved in political party and regional election activities. On the other hand, civil servants also lose incentives to get involved in head of regional (KDH) political activities and / or become part of the success team of head of regional (KDH) candidates [20]. If open, objective, and merit-based promotion system implemented properly, then it can be an effective tool to avoid the rampant bureaucracy politicization in the region.

The practice of Corruption, Collusion, and Nepotism (KKN) in recruitment and promotion of public official which has recently become rampant in the region can be avoided. Open and merit-based promotion system can cut opportunities and requests for corruption through selling position in the bureaucracy. Regional head (KDH) and regional officials who have used public office as a commodity will lose the opportunity to do Corruption, Collusion, and Nepotism (KKN) practice [21]. On the other hand, those who have hoped to be able to occupy position in the bureaucracy through unhealthy way will also lose interest because there are no longer available opportunities.

The system can also accelerate the development of certain professions of civil servants. The institutionalization of meritocracy as explained above can encourage the officials to master certain competencies according to their respective career orientations. Officials who wish to build a career as chief planner, civil servants trainer (*widiaiswara*), policy analyst, and / or occupy certain structural positions will be encouraged to build the competencies needed to occupy that position. Functional positions will continue to develop and the mastery of technical competences by civil servants will become more widespread [22]. This can provide significant benefits in accelerating the professionalism of the civil servant.



The question is how the recruitment and promotion system should be developed. First, the system must be developed as part of an effort to encourage the employee transfer who can increase competence, strengthening Personal Perspective on Nationality, equitable distribution of officials and equitable national development. This system must be put in place as part of an effort to strengthen the role of the civil servant as the pillar of the Personal Perspective on Nationality. Promotion and transfer are designed to broaden national horizon, inclusiveness, multi-culturalism, and equalize national development. Second, the system must clearly regulate what positions or echelons authorized by central government affairs or regional affairs [23]. The positions currently categorized as echelon I and II positions as well as strategic functional positions, such as specialist doctors, should be determined by the government so the government can distribute equally.

Third, the system needs to pay attention to the fact that there is an imbalance competencies quality between one region and another. The official access in underdeveloped regions to increase their competence is relatively lower than those in regions that are more socially and economically advanced. Official who work in Eastern Indonesia has limited access to increased competence compared to those who work in developed cities in Java. Recognition of differences in access to strengthening competencies is important so open and merit-based promotion system can provide fair treatment to officials from underdeveloped regions. This is important to be concerned in order the system can strengthen Personal Perspective on Nationality and national integration.

## 5. Effective Performance Management

Official professionalism improvement can also be encouraged through the development of results-oriented performance assessment system. The government's efforts to develop government with results-oriented system have been difficult to do because the measurement of results from individual officials, institutions and levels / structures of government has not been carried out optimally. The government does not yet have an instrument to measure the performance of individual official. Institutionally, performance measurement is also difficult to do because the division of government affairs cannot be clearly formulated [24].

This lack of clarity in functional assignment bring extend implication, as it makes difficult to conduct performance assessment at the institutional and individual levels. For example, in the health sector, what instruments can be used to measure the performance of the Ministry of Health, Provincial Health Offices and District Health Offices? So far this question has been very difficult to answer because the division of functions between the central, provincial and district / city governments has not been clearly formulated. As a result, performance contracts for officials at the three levels of government are difficult to clearly formulate.

To develop a performance-oriented government, the government needs to immediately clarify the division of functions between governmental structures, particularly between provincial and district / city governments. Regional regulation No. 38/2007 which regulates the division of functions between the central, provincial and district / city governments is considered unable to provide guidelines for regions to determine government affairs that become the authority of the province and district / city. Duplication of programs and activities between government structures often makes it difficult to measure regional performance. The regional regulation needs to be revised immediately so each level of government has proper understanding of their respective affairs and the government and warp can easily assess the performance of each level of government.

The development of performance contract is not sufficient to develop effective performance management. The government needs a holistic policy that places performance management not only as instrumentation issue but includes the development of work culture and performance-based incentive system. Performance management development can only be carried out if the government places performance appraisal in broad perspective, not only limited to updating the instrumentation for performance assessment as discussed above. Performance management development also requires improvements to the performance-based incentive system. For this reason, the government needs to encourage its bureaucracy to continually strengthen the incentive system in order to reward the performance of civil servant. The performance allowance received by each official must be in accordance with their performance achievements. Thus, good performance culture will be realized more quickly.

The development of a productive work culture can also be done by updating the values, symbols and behaviors that become obstacles to increase productivity. Therefore, audit of the prevailing work culture in the government bureaucracy is necessary. Through this work culture audit, the government bureaucracy can find what should be done to reform the work culture. The distance between existing and expected values, symbols, and behaviors can be identified and productive work culture reform programs can be implemented more effectively.

The success to renew and institutionalize productive work culture should be one of the important assessments of the success of bureaucratic reform in government agencies. The amount of performance allowances allocated to agencies that have implemented bureaucratic reform should also be linked to the success level in institutionalizing productive work culture. By linking performance allowances with individual performance and agency performance, the pressure to reform productive work culture in the government bureaucracy will be stronger. In this way, it is hoped that the development of the performance-oriented bureaucracy and official will be realized. If this can be realized, the professionalism of the civil servant will form by itself.

## 6. Human Nature Knowing God

It has become a human instinct that is unmistakably outlined that individuals will look for who is his God and adores Him. People accept that there is a force more grounded than their quality, that force is applied as the intensity of God. By loving God, people really attempt to leave their restricted structures and join the nature that has no deformities, weaknesses, mortality and impediments William James, an American thinker and a figure of present day brain science in logic, directed an analysis to quantify the human spirit regarding their otherworldly propensities. The 40 years of exploration shows that in human structure there is a progression of inclinations towards issue and another arrangement of propensities that has nothing to do with make a difference. This demonstrates the presence of another domain where this sense drives people to that other domain. Otherworldly motivation, the nature to look for God and love for good consistently exist in the human spirit, where most of human inclinations and desires originate from outside the material domain.

Affectability that is felt by people that are overseen inappropriately and not coordinated appropriately will bring about people getting lost for quite a while and obviously this will hurt them later on. Loving icons, people and other material just as a huge number of other love administrations is the effect of deviations on the hallowed propensities of people. As indicated by him, the sentiment of needing to revere God is generally deciphered as a feeling of strict want that normally consistently exist in the human spirit.

In the profundities of the human spirit there is a force that drives individuals to look for God who gives a conviction that all is good and quiet to people and causes them to confront troubles and dispense with all types of stress. While encountering a gridlock and nothing can help them in conquering different material variables, normally people will search for a wellspring of more noteworthy quality that can deliver them from that stalemate.

The Qur'an clarifies that the historical backdrop of excessive admiration happened since the hour of Noah AS prophet, on the grounds that after the tempest fiasco in that time all the heathens were crushed and after some time the nature to love God was again mutilated by certain people by revering symbols and any unusefull objects, even those things are made without anyone else.

Archeological proof shows that people in the past adored God and even accepted about the revival day. Individuals who bite the dust at that point be covered with the things they love since they are relied upon to turn into an arrangement in the following scene. Human bodies embalm so as to make them not harmed is likewise one of the proof that people around then put stock in life after life. In spite of the fact that the activity isn't right and loaded with odd notion, it shows that individuals in the past had confidence in the presence of a Creator and trusted in Him.

The divine religions express that the structure that is equipped for satisfying human needs and wants and should be revered is God Almighty. He is an unending wellspring of elegance, grandness, quality,

flawlessness and magnificence, where adoring Him will interface man to this interminable and perpetual source. Also, the relationship with God drives man to genuine opportunity and in his heart there is no reliance on other than Him. Islam instructs people that love to other than the One God won't fulfill the human spirit and can't convey them to otherworldly flawlessness, however rather causes human detainment in material reliance. Bondage will be acknowledged whether human is associated with God the Wise and through this way the human spirit will accomplish opportunity and peacefulness.

The Qur'an splendidly and flawlessly clarifies that the feeling of bondage isn't restricted to people however all creatures in this world experience it [25]. Different refrains of the Qur'an portray the love of animals other than people. In this manner not just people who have a feeling of dedication however the entirety of God's animals known to mankind do. In any case, there is a distinction between human love and the love of different animals. People love God with their insight and attempts. People dependent on their temperament watch out for flawlessness so they comprehend the magnificence and excellence of the Creator and afterward love Him excitedly, while different animals don't have this sort of information.

## 7. The Main Feature of Religion is Wasathiyyah

Wasathiyyah in Arabic language originates from three letters, that are wawu, sin and tho. Become a word that originates from wasatho sentences (which implies fathah the transgression letter), implies moderate, middle or intercede. Moderate as indicated by English Dictionary is "Normal in sum, power, quality, or degree; and (of an individual, gathering, or strategy) not revolutionary or exorbitantly right-or left-wing".

In the interim, as per the term, wasathiyyah has various implications in Arabic Language. ShaykhFarid Abdul Qadir communicated his feeling about the importance of wasathiyyah, in particular, "the solidarity of Muslims which alludes to equity, truth and declaration to serve all people by and large". Another feeling on the importance of wasathiyyah was expressed by Shaykh Muhammad Qutb in particular, "Equalization and make it an extraordinary element of Islamic logical administration." From the different implications above, it very well may be inferred that fundamentally wasathiyyah is a disposition and conduct that will in general have a reason for goodness and advantage of human life by and large, without taking a gander at any component aside from equity and outfitting his perspectives with information that is equipped for up to emerges an expansive view in tending to something. In reaction to the advancement of comprehension and gathering developments that are narrow minded, unbending and simple to distrust (takfiri), it is important to plan UmmatanWasathan's qualities to battle for the estimations of moderate Islamic lessons in strict life, society, ethnicity and statehood. Moderate mentality is a type of sign of Islamic lessons as rahmatanlil 'alamin; leniency for the whole universe. A moderate demeanor should be battled for the introduction of the best individuals [26].



The comprehension and practice of strict act of a moderate Muslim has the accompanying qualities:

1. Tawassuth (taking the center way), that is understanding and practice that isn't ifrâth (unnecessary in religion) and tafirâth (lessening strict lessons).
2. Tawâzun (balance), which is a fair understanding and practice of religion covering all parts of life, both common and ukhrawi (from now on), solidly in expressing the rule that can recognize inhiraf (deviations) and ikhtilaf (contrasts).
3. It'idâl (straight and firm), which is taking care of things and practicing their privileges and satisfying commitments proportionately.
4. Tasâmuḥ (resistance), which is perceiving and regarding contrasts, both in strict perspectives and different parts of life.
5. Musâwah (libertarian), ie not being prejudicial to others because of contrasts in convictions, customs and causes of an individual.
6. Syûra (pondering), which implies each issue is comprehended by consideration to arrive at agreement with the rule of putting advantage most importantly.
7. Ishlâḥ (reconstruction), which organizes the reformative guideline to accomplish better conditions that oblige the progressions and progress of the occasions by establishing in the overall advantage (mashlahah 'ammah) by adhering to the standard of al-muhafazhah' ala al-qadimi al-shalihwa al-akhdu bi al-jadidi al-ashlah (saving old conventions that are as yet important and executing new things that are more pertinent).
8. Aulawiyah (organizing), the capacity to distinguish matters that are more significant ought to be organized to be actualized contrasted with those with lower interests.
9. TathawwurwaIbtikâr (dynamic and inventive), which is consistently open to make changes as per the occasions and make new things for the advantage and progress of mankind.
10. Tahadhdhur (cultivated), which maintains respectable character, personality and respectability as khairuummah in the life of humankind and development.

To be somebody who thinks and carries on decently, one doesn't need to move away from religion (secularism), yet additionally doesn't curse the convictions of others. Perhaps this mentality frequently emerges due to the impact of globalism and neoliberalism. Such individuals consistently swear the convictions of others by asserting that they are the most honest and afterward others are apostates and unbelievers. This is the infection that is presently assaulting the solidarity of Muslims. This demeanor is an extraordinary disposition in religion. Islamic moderate style requires a Muslim to have the option to react to a distinction, as in what is unique in relation to every religion or order shouldn't be likened and what is the comparability between every religion or faction ought not be recognized or be contradicted.



Distinction is a piece of sunatullah that can't be changed and killed. This has become the predetermination of Allah SWT, just people must figure out how to acknowledge themselves.

Islam consistently advances the deserve to admiration and love each other paying little mind to the foundation of one's convictions, and prohibits its followers to drive the will, even utilize the way of viciousness in tending to a distinction in conviction. Thus, if a Muslim holds a disdain for the distinctions in convictions held by him then in reality the individual has abused the lessons of Islam

## 8. Realizing the Reformation

Islam is a treatise that stretches to cover the entire period and regulate the entire life of the people; and embedded in to include all worldly and ukhrawi (hereafter) affairs. Islam as alleged by the secular is not only limited to the aspects of faith and worship, but includes all aspects of life. Islam contributes through religious treatises to improve the lives of people, the political order of the country, the formation of people, the rise of the nation and the reform of life. Islam is a very perfect religion, because Islam is a faith and law; propaganda and country; peace and jihad; truth and strength; worship and muamalah (transactions). The right perspectives on Islam create the understanding that not all commands in Islam are at the same level of urgency. However, some are mandatory and some are sunnah; there are those whose benefits extend to other parties and some others whose benefits are only limited to the perpetrators; some are comprehensive and some are partial. Whereas a moderate point of view demands that we prioritize cases that are mandatory for those that are sunnah; cases that have broad benefits over cases that have limited benefits; and universal cases of partial cases. It is important to know the main cases, implementing them and prioritizing those cases that have a lower level of urgency, including those that are very important.

The main purpose of da'wah is to reach idealism and the highest level in applying Islam in the reality of human life. However, moderate perception demands to understand the reality of life and think about its stages starting from the existing conditions to the conditions that are planned and expected. Periodization requires us to know the scale of our work priorities; demanding that we make a rank first so that all our efforts do not cross far from reality, do not lose influence, do not become human barriers to the path of Allah, do not deviate from the values of Islam and the sunnah of the Prophet. The example is the obligations of prayer, fasting and almsgiving through a periodic process up to the final level. Another example is the prohibition of khamr (alcohol) and the obligation of freeing slaves, all pay attention to aspects of periodization. The scholars stipulate that the application of Islamic law must pay attention to aspects of periodization, in contrast to thinking that must be universal and comprehensive. There is a difference between theory and point of view with application and implementation.

Islam is a moderate religion in morals and behavior, among the idealist's attitude that fantasizes that humans are angels so they determine ethical values that are impossible to achieve and attitudes of realistic people who regard humans as animals so they want behaviors that are not worth it. The first group is too prejudiced towards human nature so consider it to be pure goodness; while the second group prejudices against human nature so that it is considered as pure evil.

In essence, humans are lumps of land and the blowing of the soul entrusted by reason, body and soul by Allah. Then Allah Most High makes sense nutrition in the form of knowledge; body nutrition in the form of food; soul nutrition in the form of purification; and feeling nutrition is a noble art. Then the definition of a rational person is someone who is able to fulfill all of his natural needs in accordance with Allah's orders. On the other hand, a negligent person is one who wastes one of his natural needs, so that the order is damaged and the function of its creation becomes unstable.

Connected to the source of origin (past history). Wasathiyyah (moderate attitude) including the main character of Islam; because this value always connects Muslims with their basic principles. Their current living conditions are inseparable from their past history and are strongly connected with the life histories of previous godly generations. Even so, the present of the Muslims is not a pawnshop of the past, nor is the prisoner shackled by the work of previous generations. Because the present age is not the past, the current environment is not the environment at that time and the current problem is not the past problem. Then we must not burden them with what is not their concern, to solve our current problems.

In the Islamic view, life always changes and turns. Therefore, the moderate attitude of Islam refuses to separate from the present and ignores the events that occur in it. The moderation of Islam also refuses to wrap ijtiḥad that is influenced by a condition or environment with the clothes of eternity and maintenance of mistakes and changes, without any other ijtiḥad that is also influenced by the environment and conditions that are different from the previous ijtiḥad environment. This is because the value of murunah (flexibility) and sa'ah (freedom) will not be meaningful if the texts of the determination or understanding change through the process of ijtiḥad into nashqath`i relating to rights other than mujtahid. On the other hand, all the texts of qath`i must be maintained and must not experience changes until they change -because the process of ijtiḥad becomes Nash dzanni. Attachment to the present is based on identification of the time interval for each understanding (the result of ijtiḥad); also based on the separation between understanding relating to a particular time or place with an understanding that is absolute. Islamic moderation explains that Shari'ah texts (Qur'an & Sunnah) are limited.

While events are always changing and experience (experimental results) is not fixed and always changing. So, the container they have is not yet full to contain useful additions (new ijtiḥad). The law must always develop in line with changing conditions and changes in circumstances, times, spaces and

situations in each period and region, in order to remain in accordance with the objectives of the Shari'a at that time without denying the correlation with the original law.

Therefore, we find Islam calling on Muslims to relate to the present (contemporary world) and take civilization of other nations as long as it does not conflict with moral values, core values of faith, understanding, thought, educational curriculum and syariah directives. This is because "Wisdom" is something that is lost from every believer that must be sought. Wherever this wisdom is found, it is he who has the most right to it, it does not matter where it came from. This path taken by previous godly generations when they deal with other people. Their attitude towards the culture of other people is the attitude of someone who understands the original rules and standards of religious law. This attitude is what they show when they take, reject, refute, accept, justify or deny the culture of other people.

## **9. Religion and Culture**

Islam understands humans in a comprehensive approach. Humans consist of physical aspects, which consist of health, success and neatness. Spiritual aspects related to the development of community religiosity, namely faith and piety to Allah SWT. Emotional aspects related to the development of the affective aspects of religious people or society in general, namely caring, creative, and empathy. The intellectual aspect is blessed with the intelligence of Muslims or society. These aspects of character are developed in Islam and are commendable that can build the character of the nation into superior civilization. By understanding humans and behavior in the perspective of Islam, human beings consist of physical, spiritual and nafsani elements that make humans as perfect beings on earth. Humans have the freedom to choose good or bad behavior, right or wrong, therefore human beings are provided by Allah SWT with reason and heart.

The elements that exist in humans need healthy growth and development in order to carry out human functions as khalifatulfilardhi which can carry out the tasks of humanity and civilization. The process of human growth and development will be achieved optimally through education that can develop all the elements and potential that exists in him.

Likewise, humans in Islam are depicted as independent beings, and because of the nature of their independence, humans occupy a very respectable place (as the representative of Allah SWT on earth). In many verses of the Qur'an it is called for man to find his essence, think of his position in the structure of reality, so as to be able to position himself in accordance with his human existence. With the Islamic paradigm, which teaches liberation, not restraint like other religions, human self-actualization is only realized perfectly in the service of their creator, and this is definitely true liberation. As a paradigm it can be concluded that Islam has the power to be the basis for the conception of behavior and the system of ideas needed in life as a whole. With the actualization of Islamic and Indonesian values which have positive synergy, the superior character of the nation can be formed effectively.

In an interesting dialogue between a Barazil theologian named Leonardo Boff and the Dalai Lama in a roundtable discussion, "what makes a person good? If someone becomes more patient, intuitive, caring, has a sense of humanity, responsibility and ethics, then religion has worked for you. The universe is a reflection of what humans think and what humans do. If people do good they will receive good, if they do evil, they will receive badness. This dialogue shows how religion can be very functional and work well, when religion can reflect on a person's daily behavior to become a good person. Religion is not a separate value from real life, but is integrated in human behavior.

It seems that the character of the Indonesian people who are polite in their behavior, consensus agreement in solving problems, a region rich in plurality, tolerance and mutual cooperation, has transformed into a hegemony of new groups that defeat each other. Even in the last ten years violence and riots have risen sharply. Cases of violence occur in various dimensions, including political, economic and even religious backgrounds. Cases of violence that have been prominent in recent years include cases of violence against children and women, cases of social violence, and cases of violence with religious backgrounds.

In addressing the recent issues the epistemological question arises, how can Islamic values and Pancasila manifest in the character of the Indonesian nation?. Indonesian people have superior character that will build superior civilization. World civilization is built by nations that have advantages not only in the fields of science and technology but the most important is a nation whose inhabitants, people, or humanity have noble, honest, responsible character, become good, strong, positive citizens independent and hard-working. These character forms will become a nation that has the distinction and respect for the association of the nations of the world.

When the majority of the community's character is strong, positive and resilient then a high civilization can be built well and successfully, conversely if the majority of the community's character has a negative and weak character resulting in a weakened civilization, because the civilization is built on a very weak foundation. The character of the nation is the basic capital to build a high level of civilization, a society that has honesty, independence, cooperation, regulation, trustworthy, tough and has a high work ethic that will produce an orderly and good social life system. Social disorder produces various forms of crime, violence, terrorism and others. Responding to the character of the nation. Two moral aspects, namely:

The character of the Indonesian nation is conceptually built using moral pillars. Individual and communal characters are built through two interrelated aspects namely autonomy and heteronomy. Autonomy is an effort in the education process which is implemented through teaching, habituation, modeling, motivation and enforcement.



Meanwhile, the heteromoni aspect is an effort carried out by the environment (outside of education) namely the existence of socio-economic justice, law enforcement without scales, exemplary leadership, and regularity of social norms.

In shaping the nation's character, a strong synergy is needed between aspects of autonomy and aspects of heteronomy. If one of them is fragile or even contradictory, then the nation's character will not be effectively formed. From the aspects of heteronomy describe it below:

a. The aspect of socio-economic justice, with the existence of social and economic justice, it will free people from prolonged conflict due to inequality and injustice in enjoying the fruits of development. There are a small number of people who can enjoy most of the prosperity in the middle of a large number of people who can only enjoy a small portion of prosperity. This is the potential for conflict, which if it cannot be resolved it will damage the **life of the nation and state**.

b. **The aspect of** law enforcement, the law is directive to the behavior of people, a name that must and should not be done in the context of social interests. In law there are consequences that must be borne by each person, so that with the existence of law enforcement, people will know the boundaries of their respective rights and obligations relating to the interests of themselves and others.

c. The exemplary aspect of national leadership will be an important node in the formation of a nation's character. If the leader obeys the rules, consistent and understated, then the leader will become a role model for those he leads. Good and noble character dreamer will be a real example of the desired character shape. Meanwhile, a nation that has a strong character will become a nation that can lead the world civilization.

d. The aspect of regularity of social norms, social order can guarantee all interests, both individual and group. These interests can be fulfilled naturally without conflict with other parties. Therefore, social interaction for a child is very important in shaping good social character and being able to produce good prospective citizens.

On the basis of the pluralism or internal pluralism of Indonesian society and the tendency towards solid national convergence, the development of Islamic civilization in Indonesia requires proper understanding and strategic. From this point then gave rise to the thought of Indonesian-ness insight. The insight of Indonesianism is an understanding and knowledge of the socio-cultural environment of the Indonesian people as a whole. Therefore, it must be taken into account that Indonesia is a nation state that has a high physical diversity, which called the archipelago, the diversity of ethnicities, languages, customs and religions. Seeing this reality, every step of implementing Islamic teachings in Indonesia must take into account the socio-cultural conditions in order to get to be better situation.

In this case the researchers argue that, the most important thing to do is, that diverse cultures must manifest towards Indonesianness. In the course of national history, the process of Indonesian-ness is not



limited to one place and at one time, as often expressed by the nation's leaders that Indonesian-ness has deep roots in the history of the archipelago.

e. Wasathiyah is not an extremity

Wasathiyah (moderate understanding) is one of the characteristics of Islam that is not owned by other religions. Moderate understanding calls for tolerant Islamic propaganda, against all forms of liberal and radical thought. Liberal means the understanding Islam with lust standards and pure logic which tends to seek unscientific justification.

Radical means interpret Islam in a textual level that eliminates the flexibility of its teachings, so that it seems rigid and unable to read the reality of life. Islamic wasathiyah attitude is an attitude of rejection of extremism in the form of tyranny and sleaze. It is nothing but a reflection of the original nature of a pure human being that has not been tainted by negative influences.

In Islamic scientific history, the term 'moderate Islam', 'Arabic Islam', Liberal Islam, Progressive Islam or 'Archipelago Islam' is unknown. Since Islam is a divine religion revealed by God Almighty to the Prophet Muhammad, with the aim to succeed in a universal mission of peace. Islam as a religion is very inappropriate to be discredited by partial terms which reduce the grandeur of the meaning of Islam itself.

Islam is a universal chosen religion; all its teachings must be obeyed and implemented. Every Muslim must be able to prove the majesty of the law and the teachings of Islam in the midst of non-Muslim societies, so that they are able to distinguish between the cry of truth with the whisper of sleaze.

Muslims must be careful in the term "warfare" that is raised by Western intellectuals. Lately, the term "moderate" has become a word that has the tendency to raise one group and bring another group down. These words are usually used as antonyms for fundamentalism and absolutism. In fact, without realizing it, the term wasathiyah is often used to categorize people who act and think liberally in religion. While groups that consistently carry out Islamic teachings are considered as not moderate.

From various statements of Western intellectuals regarding the classification of Islam into 'moderate Islam' and 'radical Islam', it will be found that what they mean by 'moderate Islam' is Islam that is not anti-Western, Islam that does not conflict with Western secularism, and does not reject various Western interests. Its substance, 'Moderate Islam' is secular Islam, which is willing to accept Western values, and wants to compromise with Western imperialism and not oppose it. The group called 'Moderate Islam' is considered by them as 'friendly Islam' and could be a Western partner.

In contrast, according to the West, what is called 'radical Islam' or 'extremist' is Islam that rejects the ideology of capitalism-secularism, anti-democracy and does not want to compromise with the West. In other words, 'radical Islam' is a Muslim who is faithful to the Islamic way of life and values, and is obedient to Islamic ideology and sharia. Or, radicals are people who want to implement kafah Islamic.

For the West, this Islamic group is not only seen as a 'hard' and anti-Western Islam, but is also considered a threat to their civilization.

Clearly, this classification illustrates the Western perspective on Islam and Muslims according to their ideology. Therefore, Muslims must realize that there must be a demarcation (limitation) of the meaning of Islam as a religion - with a moderate term, the combination of these two words is very medically credited to the meaning of Islam which has a broad meaning, because it is limited by the term human ijthihad results that are not Apple to Apple. The sorting of Muslims to be moderate and radical is intended as a form of clarification to the international community that Islamic da'wah is very friendly, gracious and tolerant. Moderate Muslims are trying to reassert the true values of Islam, without coercion or violence in the name of religion (madhhab, etc.). Thus it can be understood, Islam is an unbeatable one; cannot be compartmentalized, while Muslims are creative and innovative, the majority are moderate groups of the Qur'an, while the minority is divided, there are moderate Western versions, and those that are anti-moderate are very intolerant towards differences of opinion.

## 10. Conclusion

There is no doubt that Muslims are the best of all humanity. If the word "al-wasath" in this verse means fairness, best and virtue, then how human beings really need people who can crystallize these meanings in the reality of life in order to save them from the materialistic aridity and the entanglement of mud. The world will not recognize happiness and peace except after the Muslims are in the forefront, as leaders of the people and teachers of the world. But all of that requires sacrificed hard work and sweat shed. There is no way to change external conditions apart from changing the internal conditions in us.

The effort to build professional civil servant still face many challenges. The implementation of decentralization and regional autonomy not only accelerates regional development, but also creates various problems in the management of civil servant. The low mobility of the officials between region and government structures caused limited access for officials to have work experience, personal maturity, Personal Perspective on multicultural, and Personal Perspective on Nationality which are very much needed in developing the leadership quality of the civil servant and its competence. The spatial fragmentation of the official which often overlaps with ethnicity and other primordial aspects tends to be unhealthy for strengthening the role of the civil servant as a pillar of the Unitary State of the Republic of Indonesia (NKRI).

The tendency to strengthen the politicization of the bureaucracy and the commodification of public position in the regions has created new problem in regional civil service management. Career uncertainty and feelings of insecurity often follows local political dynamics, mainly related to regional election. The potential of the bureaucracy and its officials as voting machines in the regional election often encourages incumbents and head of region (KDH) candidates to take advantage of the bureaucracy

and its officials to become part of the success team. The fragmentation of the official based on political affiliation in the elections is very unhealthy for the official's professional development. This condition greatly disturbs the administration of government and public services in the region.

To be able to answer various problems above, the government needs to renew the management practices of the civil servant, especially in recruitment and placement in public position. The current system which tends to be closed and relies more on seniority is no longer able to answer various challenges mentioned above. The government needs to implement a system of recruitment and placement of officials in public offices that more open, merit-based, gender fair, and with multicultural perspective. This system can encourage civil servant professionalism and also can strengthen the role of the civil servant as the pillar of the Unitary State of the Republic of Indonesia.

The government also needs to encourage the development of the performance-oriented bureaucracy and civil servant. Effective performance management needs to be applied to accelerate the formation of professional civil servant. This needs to be done holistically by responding various problems that have been faced by the government, the bureaucracy and its officials in realizing performance. The unclear division of functions between the government, province, and district / city which often leads to duplication and overlapping programs and activities between government structures must be ended immediately. The division of government affairs must be formulated clearly, firmly and thoroughly. Revised regional regulation No. 38/2007 must be carried out immediately so each government structure can develop solid performance indicators.

Performance indicators are important so performance contract both for institution / agency and at the individual level can be executed. The existence of performance contract at the institution / agency level and performance contract at the individual level is important so the government can reward agency and employee according to their performance achievement. Those performance achievements should also be the basis for determining performance allowances in the bureaucratic reform program. In this way, the government can encourage the civil servant to always improve their competence and professionalism.

To develop effective performance management, the government also needs to encourage each bureaucracy to develop productive work culture. The development of productive work culture can make the changes in performance management that can be more effective and sustainable. One of the efforts is by encouraging the government bureaucracy to audit work culture. Through work culture audit, each government bureaucracy can map values, symbols, and work behavior that are no longer relevant, which are important to maintain and strengthen, and programs that need to be carried out in accelerating the transformation of work culture. The development of productive work culture can be an effective way to strengthen the formation of professional civil servant.

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