

IMPLEMENTATION OF *IHSAN* CONCEPT AS PART OF ISLAMIC CHARACTER EDUCATION IN THE WORKPLACE CASE STUDY OF PT HWASEUNG INDONESIA

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Abstract: This study aims to analyze the implementation of the concept of *Ihsan* as part of Islamic character education in the workplace, with a case study at PT Hwaseung Indonesia. The research focus includes the understanding of the concept of *Ihsan* in Islamic teachings, its relevance to the formation of Islamic character in the work environment, and its impact on work ethics, discipline, responsibility, and employee honesty. The approach used is qualitative with a case study method. Data was collected through observations, interviews with employees, and literature studies. The results of the study show that the implementation of *Ihsan* values contributes positively to forming a professional, harmonious, and performance-oriented work culture. Values such as seriousness, discipline, and honesty can strengthen work motivation and relationships between superiors and subordinates. However, there are challenges in its implementation, such as the lack of employee understanding of the concept of *Ihsan* and the influence of the work culture that has been formed beforehand. Therefore, continuous efforts are needed through training, socialization, and company policies that support the integration of Islamic values in the work culture. This research confirms that *Ihsan* has a strategic role in shaping Islamic character in the workplace and improving the quality of individual and organizational work.

Keywords: *Ihsan*, Islamic character education, work culture

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi konsep *Ihsan* sebagai bagian dari pendidikan karakter Islami di tempat kerja, dengan studi kasus di PT Hwaseung Indonesia. Fokus penelitian meliputi pemahaman konsep *Ihsan* dalam ajaran Islam, relevansinya dengan pembentukan karakter Islami di lingkungan kerja, dan dampaknya terhadap etika kerja, kedisiplinan, tanggung jawab, dan kejujuran karyawan. Pendekatan yang digunakan adalah kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi, wawancara dengan karyawan, dan studi pustaka. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai *Ihsan* berkontribusi positif dalam membentuk budaya kerja yang profesional, harmonis, dan berorientasi pada kinerja. Nilai-nilai seperti kesungguhan, kedisiplinan, dan kejujuran dapat memperkuat

motivasi kerja dan hubungan antara atasan dan bawahan. Namun demikian, terdapat tantangan dalam implementasinya, seperti kurangnya pemahaman karyawan terhadap konsep *Ihsan* dan pengaruh budaya kerja yang telah terbentuk sebelumnya. Oleh karena itu, diperlukan upaya berkelanjutan melalui pelatihan, sosialisasi, dan kebijakan perusahaan yang mendukung pengintegrasian nilai-nilai Islam dalam budaya kerja. Penelitian ini menegaskan bahwa *Ihsan* memiliki peran strategis dalam membentuk karakter Islami di tempat kerja dan meningkatkan kualitas kerja individu dan organisasi.

Kata kunci: *Ihsan*, pendidikan karakter Islami, budaya kerja

PENDAHULUAN

In the world of work, character and ethics have an important role in determining the quality of individuals in carrying out their duties and responsibilities. As part of Islamic teachings, the concept of *ihsan* is one of the values that can be applied in shaping the character of quality employees. *Ihsan* means doing something as well as possible, as if under the supervision of Allah SWT. In the context of the world of work, the application of *ihsan* not only focuses on productivity, but also on the formation of employee ethics, discipline, and responsibility. The implementation of this concept is believed to be able to create a more professional, harmonious, and based work environment based on Islamic values ¹.

However, in the current era of globalization, various challenges in work ethics are increasingly complex. Problems such as dishonesty, low commitment, lack of discipline, and abuse of authority are still common in various companies. These challenges not only harm companies but also reflect the weak application of moral values in the workplace. In fact, if Islamic values, especially *ihsan*, are applied properly, then employees will be more responsible in carrying out their duties, prioritizing honesty, and working with full dedication. The application of *ihsan* can also be a solution in dealing with problems related to morals and ethics in the work environment ². This is in line with research ³ which shows that the internalization of the value of *ihsan* in the world of work is able to reduce the level of ethical violations and significantly increase work professionalism.

PT Hwaseung Indonesia, as one of the companies whose majority of employees are Muslim, also faces various challenges in implementing Islamic

¹ Tri Yugo and Dedih Surana, "Ihsan Dalam Tinjauan Aksiologi Filsafat Islam" 1, no. 2 (2024): 1–20.

² Syafriani Wahyuni, Rizqa Anita, and Muhammad Rasyid, "ETIKA KERJA ISLAMIS PADA ISLAMIC SOCIAL ENTERPRISE (ISE) Pendahuluan Tinjauan Pustaka Metode" 2, no. 1 (2025): 120–25.

³ M. Ulil Hidayat and Isma Nurun Najah, "Konsep Ihsan Perspektif Al-Qur'an Sebagai Revolusi Etos Kerja," *Jawi* 3, no. 1 (2020): 22–40, <https://doi.org/10.24042/jw.v3i1.7035>.

values in the workplace. Phenomena such as delays in work, abuse of rest time, and the use of doctor's licenses for personal interests are indications that awareness of the concept of *ihsan* in work is still low. The lack of implementation of *ihsan* values in the work culture has the potential to hinder productivity and create a less conducive work environment. In fact, *ihsan* is not only related to the individual's relationship with Allah, but also with fellow human beings in social and professional life. Therefore, there is a need for a more in-depth study of how the concept of *ihsan* can be implemented as part of Islamic character education in the workplace ⁴.

The concept of Islamic character education emphasizes the formation of individuals who not only have competence in work but also uphold morality and integrity. In Islamic teachings, good character is formed from values that are applied in daily life, including in the world of work. *Ihsan* as part of Islamic character education can help employees understand that work is not just fulfilling professional obligations, but also a form of worship that must be done with full responsibility and sincerity. Research from ⁵ It also emphasizes that Islamic character values such as *ihsan*, amanah, and taqwa can encourage loyalty and increase employee morale in the company environment.

This study aims to understand how the concept of *ihsan* is applied in Islamic character education at PT Hwaseung Indonesia. The main focus of this study is to identify employees' understanding of *ihsan*, analyze the impact of its application on work ethics, and evaluate the challenges faced in the implementation of this concept in the work environment ⁶.

Research on *ihsan*-based Islamic character education in the world of work is still rare, especially in the manufacturing sector, so this research is expected to contribute both theoretically and practically. Theoretically, this research can enrich the academic literature on Islamic character education and its implementation in the world of work to form a strong work ethic. Practically, this research is expected to provide direct benefits for PT Hwaseung Indonesia and other companies in implementing Islamic values in the work environment. By understanding how *ihsan* can be implemented, companies can improve work ethic, discipline, and employee productivity. In addition, the results of this

⁴ Maghfur M Ramin, "Etika Kerja Dalam Tradisi Kenabian Versi Kantian" IV, no. 1 (2025): 20–30, <https://doi.org/10.37252/jpkin.v4i1.1368>.

⁵ Syaifulloh Yusuf and Kurniawan Dwi Saputra, "Ihsan -Based Character Education ," *Proceedings of the 2nd Southeast Asian Academic Forum on Sustainable Development (SEA-AFSID 2018)* 168 (2021): 207–11, <https://doi.org/10.2991/aebmr.k.210305.038>.

⁶ Mastura Ab. Wahab and Yusof Ismail, "Mas ' Uliyyah and Ihsan As High-Performance Work Values in Islām," *International Journal of Economics, Management and Accounting* 27, no. 1 (2019): 187–212.

research can be used as a basis for designing employee training and development programs based on Islamic character education. The implementation of *ihsan* is also expected to create a more harmonious work environment, increase cooperation between employees, and minimize conflicts in the workplace ⁷.

In addition, this research also seeks to overcome various moral crises in the workplace, such as corruption in the form of abuse of working time, dishonesty in carrying out duties, and low sense of employee responsibility. By understanding how *ihsan* can be applied in professional life, it is hoped that a healthier and more productive work culture can be formed. Research from ⁸ It shows that the consistent application of *ihsan* values in business organizations plays an important role in shaping an Islamic work culture that encourages spiritual and professional growth of employees.

Thus, this research can help the application of the concept of *ihsan* in Islamic character education in the manufacturing industry sector which has not been widely researched. Through a deeper understanding of the concept of *ihsan* and its application in the world of work, it is hoped that this research can contribute to the development of the theory and practice of Islamic character education, as well as help overcome various moral and ethical challenges faced in the modern work environment. The consistent implementation of *ihsan* values in the world of work can be a strategic step in creating a workforce that is not only competent, but also has high integrity and responsibility in carrying out their duties ⁹.

METHOD

This research uses a qualitative approach that aims to explore employees' experiences, views, and perceptions of the concept of courtesy in daily life in the workplace. Through this approach, researchers can obtain data related to values, challenges, and factors that affect the application of *ihsan* in the workplace and explore the meaning behind employee actions and attitudes that are difficult to quantitatively measure ¹⁰.

⁷ Fathor Rahman and Hendry Cahyono, "Etika Kerja Islam Dan Kemampuan Kerja Karyawan Dengan Produktivitas Kerja Karyawan Bank Syariah Bukopin Surabaya Cabang Darmo," *Jurnal Ekonomi Islam* 2, no. 1 (2019): 89–96.

⁸ Windu Baskoro, Wuri Suhasti, and Angeliya Mega Melisa, "Implementasi Nilai-Nilai Religiusitas Pada Budaya Kerja Karyawan BMT Bina Ihsanul Fikri," *IBSE Sharia Economic Journal* 2, no. 1 (2023): 12–26, <https://doi.org/10.62708/ibsesej.v2i1.28>.

⁹ Adek Kholijah Siregar, Tobroni Tobroni, and Faridi Faridi, "Pembentukan Manusia Ihsan Dan Karakter Rabbani Dalam Al-Qur'an," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023): 1219–32.

¹⁰ Ryan Basith et al., "Istithmar : Jurnal Studi Ekonomi Syariah Evaluating Ihsan Behavior , Work Engagement , Job Performance With Employee Well-Being as A Mediator" 8, no. 50 (2024): 126–41.

This study focuses on employees at PT Hwaseung Indonesia who have accumulated a work period of approximately one year. The selection criterion was based on the assumption that these employees are sufficiently familiar with the workplace environment, thus enabling them to provide relevant insights into the application of the concept of *ibsan* within their professional context. By ensuring that the participants have been exposed to the organizational culture for a considerable time, the study aims to capture an informed perspective on the practice and internalization of this concept in the workplace.

The data collection methods used in this study are grounded in Jailani's (2023) approach, which includes interviews, observations, and documentation. Interviews were conducted with 15 employees who have been with the company for over a year. The interviews were scheduled in stages between March 10 and March 28, 2025, with each session lasting approximately 10 minutes. This method was chosen to gather in-depth views and experiences regarding the application of *ibsan* at the workplace. In addition to interviews, participant observation was employed to document relevant behaviors and activities within the work environment that align with the values of *ibsan*. Documentation was also utilized, involving the review and analysis of company archives and documents pertinent to the research.

The data gathered was analyzed using a qualitative descriptive approach, as outlined by Rijali (2019). This process involved three main stages: data reduction, data presentation, and conclusion drawing. Initially, data reduction was performed to organize and condense the vast amount of information into meaningful categories. The presentation of data followed, which helped in structuring the findings clearly and coherently. Finally, conclusions were drawn by synthesizing the findings from the data, and coding was performed to identify specific issues related to the implementation of *ibsan* in the workplace. This process allowed for an in-depth understanding of how *ibsan* is integrated into the organizational culture at PT Hwaseung Indonesia.

The validity of the research data was rigorously tested using triangulation, a method described by Luthfiyani & Murhayati (2024). Triangulation involves comparing and cross-checking the data obtained from the interviews, observations, and document analysis to ensure consistency and accuracy. By employing this technique, the study ensured that the data was not only reliable but also comprehensive, reflecting a more holistic view of the application of *ibsan* in the workplace. The use of multiple data sources helps in minimizing biases and increasing the credibility of the findings.

RESULT AND DISCUSSION

Definition and Understanding of *Ihsan* in the Islamic Context and Its Relevance to Islamic Character Education in the Workplace

Ihsan is a fundamental concept in Islamic teachings that reflects a person's quality in doing good with full awareness that Allah SWT always supervises every human action. In a hadith narrated by Muslim, the Prophet PBUH explained that *ihsan* is worshipping Allah as if seeing Him; and if you are not able, then be assured that Allah sees. This concept is not limited to ritual worship, but also covers all aspects of life, including work. A Muslim who understands *ihsan* will work earnestly, honestly, and responsibly ¹¹.

In the context of the workplace, *ihsan* means carrying out one's duties as best as possible, not only because of professional obligations, but also as a form of worship to Allah. Work ethic, professionalism, and integrity, such as working on time, maintaining product quality, and not committing fraud in the production process are important values that are reflected in the attitude of courtesy. Employees who work with courtesy will be more concerned about the results of their work, maintain trust, and are not easily tempted to commit deviations ¹².

Based on an interview with Hajar, an employee of the input department of the stock fit department, he stated that he always tries to work as well as possible because he believes that Allah sees all his deeds. He feels embarrassed if he works carelessly (Interview, March 10, 2025). Tari, an employee of the Primary section, said that honesty in work is not because of fear of being scolded by superiors, but because of fear of sin. He considers that work is also part of worship (Interview, March 18, 2025).

This statement shows that spiritual awareness encourages a better quality of work, so they try to maintain honesty in their work because they feel responsible not only to their superiors, but also to Allah SWT. This reinforces that the value of *ihsan* can be the foundation for positive work behavior.

The following is a summary of the understanding of *ihsan* based on the results of interviews with 15 employees:

Understanding Courtesy in the Workplace	Number of Employees
Understanding and applying <i>ihsan</i> consciously	10 people

¹¹ Julianto Hutasuht et al., "Etika Kerja Islam Dan Relevansinya Terhadap Kinerja Dosen (Studi Pada Universitas Muslim Nusantara Al-Washliyah)," *Seminar Hasil Penelitian Kerjasama Universitas Muslim Nusantara* 96 (2020): 162–72.

¹² Ab. Wahab and Ismail, "Mas ' Uliyyah and Ihsan As High-Performance Work Values in Islām."

Knowing the courtesy but not yet fully implementing it	3 people
Not understanding <i>ihسان</i> in depth	2 people

Data from interviews, March 10-28, 2025

Islamic character education aims to form people who are not only intellectually intelligent, but also have noble morals. Values such as honesty, trust, discipline, and responsibility are closely related to the concept of *ihسان* ¹³. With the awareness that Allah is always watching, a person will be encouraged to work optimally without direct supervision from superiors. It forms a spiritually independent and responsible person.

The application of *ihسان* also has an impact on the creation of an ethical work environment. Companies that encourage Islamic values, including *ihسان*, in their work policies tend to have a more harmonious and productive atmosphere ¹⁴. Problems such as time corruption, dishonesty, and indiscipline can be suppressed because of the motivation to work from within ¹⁵.

However, the results of the interviews also show that there are still employees who have not understood *ihسان* in depth. They consider work just as a routine to get a salary. This shows the need for educational efforts from the company so that the values of *ihسان* can be internalized as part of the organization's culture ¹⁶.

Understanding Islamic character education in the workplace is essential to build a professional and high-integrity work environment. The application of *ihسان* not only has an impact on the individual, but also on the organization as a whole, creating a more positive and value-oriented work atmosphere ¹⁷.

By understanding and applying *ihسان*, the workplace becomes not only a space for productivity, but also a field of charity. Individuals who work with courtesy will feel blessed, while organizations will benefit from increased employee integrity and loyalty. For this reason, concrete efforts are needed such

¹³ Siregar, Tobroni, and Faridi, "Pembentukan Manusia Ihsan Dan Karakter Rabbani Dalam Al-Qur'an."

¹⁴ Syamsul Rijal et al., "Implementasi Nilai-Nilai Islam Dalam Pembentukan Budaya Organisasi Dan Pengukuran Kinerja Perusahaan Kalla Group," *Jurnal Iqtisaduna* 5 (2019): 46–61.

¹⁵ Basith et al., "Istithmar : Jurnal Studi Ekonomi Syariah Evaluating Ihsan Behavior , Work Engagement , Job Performance With Employee Well-Being as A Mediator."

¹⁶ Hidayat and Najah, "Konsep Ihsan Perspektif Al-Qur'an Sebagai Revolusi Etos Kerja."

¹⁷ Riza Kharisma Hasibuan, Rizal Agus, and Supaino, "Perspektif Islam Tentang Etos Kerja Dan Kinerja Karyawan Pada Bank Syariah," *Jurnal Bilal Bisnis Ekonomi Halal* 2, no. 2 (2021): 119–30.

as training, habituation of values, and example from leaders so that *ihsan* really becomes part of daily work life ¹⁸.

Thus, the value of *ihsan* in Islamic character education plays a strategic role in improving the quality of human resources who are not only technically reliable, but also morally and spiritually strong.

The Concept of Islamic Character Education and the Role of *Ihsan* in It

Islamic character education is a process of personality formation based on the values of Islamic teachings. The main goal is to form individuals who not only excel in professional competence, but also have noble character. Fundamental values such as honesty, trust, discipline, hard work, and responsibility are the main pillars in Islamic character education. One of the important aspects of this education is the concept of *ihsan*, which is the awareness to give the best in every aspect of life, including in the world of work ¹⁹.

The concept of *ihsan* is closely related to the development of work ethic. Employees who have a courtesy character will show discipline, respect time, and be committed to optimal work results. Islamic character education with a courtesy approach is believed to be able to create a more professional and harmonious work environment. In this case, work motivation comes not only from external impulses, but also from a deep moral and spiritual awareness ²⁰.

To strengthen this analysis, an interview was conducted with Rosi (March 11, 2025), one of the employees of Lem Paylon. He explained that Islamic values, especially *ihsan*, have a significant role in shaping work ethic.

Islamic character education based on *ihsan* can also be a solution to various problems in the world of work, such as low discipline, loyalty, and responsibility. A good understanding of the value of courtesy encourages employees to work honestly and avoid negative practices, such as abuse of work time or manipulation of work reports ²¹.

¹⁸ Eka Afnan, Mintarti Rahayu, and ad Ibrahim, "The Effect of Organizational Culture, Leadership, Personal Values, and Ihsan Behavior on Masyithoh Islam Hospital," *International Journal of Business and Management Invention* ISSN 3, no. 6 (2014): 1–12.

¹⁹ Dede Ahmad Ramdani, Aan Hasanah, and Bambang Samsul Arifin, "Core Ethical Values Pendidikan Karakter Berbasis Nilai-Nilai Islam," *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 10 (2023): 7891–99, <https://doi.org/10.54371/jiip.v6i10.3010>.

²⁰ Nurul Tsalis, Lauhan Achda Sarjana, and Fadlurrahman, "Konsep Ihsan Menurut Para Mufassir Al-Qur'an Dan Hubungannya Pendidikan," *INNOVATIVE: Journal Of Social Science Research* 3, no. 2 (2023): 1288–1300.

²¹ Safu'an Mahfud Effendi, Moh. Mahrus, and Muhammad Hasbi, "Pengaruh Lingkungan Kerja, Disiplin Kerja, Religiusitas Dan Kompensasi Terhadap Kinerja Pegawai Badan Amil Zakat Nasional

An interview with Agus, an employee of PT Hwaseung Indonesia's press outsole production department on March 17, also gave a real picture of the application of *ihسان* in the world of work. Ahmad said that applying the principle of *ihسان* made him appreciate every task given. He not only focuses on the final result, but also pays attention to the intention and quality of the work he gives. According to him, this gives him inner peace and satisfaction at work.

Ihسان also has a role in shaping professionalism in the workplace. Professionalism based on the concept of *ihسان* emphasizes that every job must be done seriously, not only for personal gain, but also for the greater good. Employees who apply *ihسان* will not work carelessly, but will try their best to make the best contribution to the company ²².

One of the biggest benefits of *ihسان*-based Islamic character education is increased job satisfaction. Research shows that employees who work with the awareness of *ihسان* tend to be more satisfied with their work because they feel that they have a greater purpose in their work, namely obtaining the blessings and pleasure of Allah SWT. They are also more motivated to thrive and contribute positively in the work environment ²³.

However, the implementation of Islamic character education in the workplace still faces various challenges. One of them is the employee's lack of understanding of the concept of *ihسان* and how to apply it in their work. Many employees still separate the spiritual aspect from the world of work, even though in Islam, working well is also a form of worship ²⁴.

In addition to the benefits that can be felt, the application of the concept of *ihسان* in the world of work also faces challenges. This was conveyed by Nita, a senior employee of the rubber cutting section who has worked for six years at PT Hwaseung Indonesia. He stated that in dense work conditions and strict targets, maintaining the intention to work as a form of worship is not easy. This pressure often shifts the focus from the initial goal. However, he still tries to remember that his work is part of his spiritual responsibility and an effort to achieve the pleasure of Allah SWT. (Interview, March 17, 2025).

To overcome this, companies can take various strategic steps, such as providing training and coaching on the importance of Islamic values in the

Provinsi Kalimantan Timur," *Borneo Islamic Finance and Economics Journal* 3, no. 1 (2023): 34–48, <https://doi.org/10.21093/bifej.v3i1.6246>.

²² Subhan Nur, "Etos Profesionalisme Kerja Para Nabi Dalam Al Quran," *Jurnal Bimas Islam* 10, no. 1 (2017): 65–100.

²³ Siti Masruroh, Nurwadjah Ahmad, and Andewi Suhartini, "Implementasi Nilai Iman, Islam Dan Ihsan Pada Pendidikan," *Munazam: Jurnal Manajemen Pendidikan Islam* 02, no. 1 (2021): 56–70.

²⁴ Opik Taupik Kurahman and Dadan Rusmana, "Tantangan Pendidik Dalam Pengintegrasikan Nilai-Nilai Pendidikan Islam Di Sekolah Negeri Pada Era Globalisasi" 3 (2025): 179–89.

world of work. In addition, company leaders must also be role models in applying *ihsan*, so that employees can see real examples of how Islamic values can be integrated into their daily work ²⁵.

Thus, *ihsan*-based Islamic character education is a strategic approach in improving the quality of human resources in the workplace. In addition to forming a high work ethic, this approach also supports the creation of a harmonious, professional work environment based on Islamic values. Synergy between companies, leaders, and employees is needed to make this happen in a sustainable manner ²⁶.

The Impact of *Ihsan* on the Work Character of Employees

The application of *ihsan* in the world of work has a significant impact on employee ethics. Work ethics that reflect *ihsan* include honesty, responsibility, and integrity based on the awareness that Allah is always watching. Employees who work with courtesy will uphold moral values in their work, avoid actions that are detrimental to the company, and maintain the trust given by superiors and colleagues. *Ihsan* in work is not only completing tasks, but also maintaining a professional and moral attitude in every interaction at work ²⁷.

This is in line with the statement of one of the employees of the paylon glue section named Jihan, in an interview on March 27, 2025: "*Because I intend to work for Allah, I am more careful and do not want to commit the slightest cheating.*"

In addition, *ihsan* also affects employee discipline. Awareness of God's supervision makes employees more punctual, focused on tasks, and not abusing work time. Good discipline in work can increase company productivity and create a more harmonious and organized work environment ²⁸.

This is corroborated by the confession of Nihla, an admin staffer, in an interview on March 13, 2025: "*The study of ihsan changed me; Now I'm used to getting the job done faster and more disciplined.*"

²⁵ Alam Fabian Hardityo and Arasy Fahrullah, "Pengaruh Pelatihan Dan Pengembangan Sumber Daya Insani Terhadap Kinerja Islami Karyawan Pada Pt Jamkrindo Cabang Surabaya," *Jurnal Ekonomika Dan Bisnis Islam* 4, no. 1 (2021): 78–87, <https://doi.org/10.26740/jekobi.v4n1.p78-87>.

²⁶ Imanuddin Kamil, Akmal Amir, and Dedi Ambari, "Konsep Etos Kerja Muslim , 5R Dan Relevansinya Terhadap Karakter 3T Mahasiswa Akademi Komunitas Toyota Indonesia," *Journal on Education* 05, no. 01 (2022): 1122–32.

²⁷ Ahmad Ridho, Aldi Rahmadani, and Muh. Faiq Farhan Najiya, "Etika Bisnis Dalam Islam: Pengaruh Implementasi Prinsip Islam Dalam Pengambilan Keputusan Manajerial Terhadap Kemajuan Bisnis UMKM," *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya* 1, no. 5 (2023): 1150–56.

²⁸ Ryan Mafatihul Fuad, Mutdi Ismuni, and Rofiq Noorman Haryadi, "Penerapan Kedisiplinan Dan Budaya Kerja Islam Serta Pengaruhnya Terhadap Kinerja Karyawan : Studi Kasus CV Garmen Bogor" 5, no. 2 (2025): 949–60.

In the context of responsibility, *ihsan* encourages employees to be more committed to their duties and roles in the company. They work wholeheartedly not just because of their superiors, but because of the conviction that God judges every effort. Responsible employees will be more proactive in completing tasks, are less likely to blame others for failures, and always try to improve their performance²⁹.

As said by Mr. Kisman, one of the heads of the production section, in an interview on March 20, 2025: "*Ihsan makes me feel that I still have to be responsible even though I am not directly supervised by my superiors.*"

Honesty is another aspect that is greatly influenced by the concept of *ihsan*. In the world of work, honesty is indispensable in various aspects, ranging from performance reporting, the use of company facilities, to interaction with colleagues and superiors. Employees who work with courtesy will avoid dishonest practices, such as data manipulation, abuse of authority, or lying in work reports. Honesty in work will create an environment that is transparent and trustworthy by all parties³⁰.

This is in line with what Lidya Putri conveyed in the Packing section, revealing in an interview on March 15, 2025: "I was tempted to change the report a little to make it look better, but I remembered that Allah is All-Seeing. I undo it. I learned that *ihsan* is honest even if no one knows." (Interview, March 15, 2025)

However, the challenges in implementing *ihsan* in the workplace are still quite large. Many employees have an understanding that working is just making a living without considering moral and spiritual aspects. This leads to the emergence of various negative behaviors, such as being late for work, dishonesty, and a low sense of responsibility for work. Therefore, a more systematic approach is needed to internalize the concept of *ihsan* in the company's culture³¹.

One way to increase employee awareness of *ihsan* is through ongoing education and training. Companies can hold seminars or workshops on the importance of Islamic values in the world of work. In addition, the company's

²⁹ Octaviar Wilmar Ervanni, "Perspektif Al-Quran Dan Hadits Dalam Peningkatan Kinerja SDM Modern" 1, no. 1 (2024): 65–72.

³⁰ Siti H Nur and Asia Jamil, "PENERAPAN ETIKA KERJA ISLAM PADA KARYAWAN BPRS Oleh : UNIVERSITAS ISLAM NEGERI Diajukan Kepada Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember Fakultas Ekonomi Dan Bisnis Islam," 2022.

³¹ M Akob, "Analisis Etika Kerja Islam, Budaya Organisasi, Komitmen Organisasi Dan Kompetensi Sumber Daya Manusia Terhadap Kinerja Karyawan (Studi Empiris Pada Karyawan Perbankan Syariah Di Indonesia)," *Jurnal Ilmu Sosial Dan Ilmu Politik* 1, no. 1 (2018): 80–101.

leaders must be role models in applying *ihsan*, so that employees can see real examples of how these values are applied in daily life³².

The positive impact of the application of *ihsan* in the world of work is not only felt by individual employees, but also by the company as a whole. Companies that have employees with good work ethics, high discipline, and great responsibility will be more competitive and have a good reputation in the eyes of customers and business partners. Therefore, the integration of *ihsan* values in the world of work is not only a moral obligation, but also a strategy to increase the competitiveness of the company³³.

Thus, the application of *ihsan* at work is one of the best ways to improve ethics, discipline, responsibility, and honesty in the work environment. If this concept is applied consistently, then the company will have a better, more productive, and based on strong Islamic values³⁴.

Challenges in the Application of the Concept of *Ihsan* in the Workplace

Although the concept of *ihsan* has great potential in shaping Islamic character in the work environment, its application does not always go easily. One of the main challenges is the low awareness of employees towards the values of *ihsan*. Many employees still think of work as just an obligation without understanding the spiritual meaning behind it. This causes them to make less effort to work as well as possible, both in terms of ethics, discipline, and responsibility³⁵.

The results of an interview with Seli, one of the employees of PT Hwaseung Indonesia on March 12, 2025, show the same thing. He stated: "*Most of my friends here work only out of the demands of necessity. They rarely talk about sincerity or Islamic values in their work.*" This statement reinforces that awareness of the meaning of *ihsan* in work still needs to be improved.

In addition, a work culture that has taken root in the company can also be an obstacle in the application of *ihsan*. If the work environment has become accustomed to practices that do not reflect Islamic values, such as lack of

³² Ihsan Rahmat, "Manajemen Sumber Daya Manusia Islam: Sejarah, Nilai Dan Benturan," *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018): 23, <https://doi.org/10.29300/syr.v18i1.1568>.

³³ Fadli Ahmad Yogasara and Fuad Mas'ud, "Penerapan Nilai-Nilai Islam Dalam Praktik Manajemen Berbasis Islam (Studi Kasus Hotel Haz Syariah Semarang)," *Diponegoro Journal of Islamic Economics and Business* 1, no. 1 (2021): 54–75.

³⁴ Mustofa Mustofa and Roni Mohamad, "Etika Kerja Islam, Budaya Organisasi, Dan Citra Perusahaan: Pengaruhnya Terhadap Kepuasan Kerja Karyawan PT. Bank Muamalat Indonesia Tbk. Cabang Gorontalo," *Al-Bubuts* 15, no. 1 (2019): 01–24, <https://doi.org/10.30603/ab.v15i1.927>.

³⁵ Elma Tiana and Ambo Intang, "Budaya Perusahaan Dalam Persepektif Islam," *At Tawazun Jurnal Ekonomi Islam* I, no. I (2021): 53–61, <https://doi.org/10.24252/attawazun.v1i1.19953>.

discipline or dishonesty at work, then changing the culture will take a lot of time and effort. Resistance to change from both employees and management is often a major obstacle in this process³⁶.

A supervisor who is usually called Mr. Wowo was interviewed said, "The work culture here still has a lot to improve. Some come late, some like to find shortcuts. But slowly we are trying to change that through a more humane approach." (Interview, March 14, 2025)

Another factor that is a challenge is the lack of support from the management or the company's leadership. The implementation of courtesy in the workplace requires commitment from all levels in the organization. If the company's leadership does not set a good example or does not pay attention to aspects of Islamic character, then it is difficult for employees to apply the values of *ihسان* in their work³⁷.

This is strengthened from an interview with Mr. Wowo who said, "If the boss does not show an example, yes, the subordinates are also reluctant. Your boss should be an example of discipline and honesty."

The next challenge is economic pressure and high work targets. In the industrial world, productivity is often a top priority, so aspects of work ethics and spirituality are sometimes overlooked. Employees may feel compelled to prioritize results over processes that conform to the principles of courtesy, such as ignoring time discipline, working without honesty, or looking for shortcuts to meet work goals³⁸.

One of the cutting production operators named Nalwa said, "Daily targets are sometimes stressful. So yes, sometimes we work as long as it's fast, the important thing is to get it done. Ethics are sometimes forgotten because of pressure." (Interview, March 19, 2025)

In addition to work pressure, the social environment in the workplace can also be a challenge in the application of *ihسان*. If the majority of employees do not have a high awareness of Islamic values, individuals who want to apply *ihسان* at work can have difficulties due to a lack of support from colleagues. In some

³⁶ Prima Utama Wardoyo Putro, "Etika Kerja Islam, Komitmen Organisasi, Sikap Pada Perubahan Organisasi Terhadap Kinerja," *Jurnal Manajemen Indonesia* 18, no. 2 (2018): 116, <https://doi.org/10.25124/jmi.v18i2.1205>.

³⁷ Muhammad Ali Subkan, "Integrasi Teori Manajemen Dalam Pendidikan Islam : Perspektif Dan Implementasi" 07, no. 02 (2025): 11189–96.

³⁸ Amilatul Khoiriyah and Nanang Setiawan, "Spiritualitas Islam , Kebahagiaan Karyawan , Dan Kinerja Karyawan : Studi Empiris Pada Perusahaan Multinasional Di Indonesia Islamic Spirituality , Employee Happiness , and Employee Performance : An Empirical Study on Multinational Companies in Indonesia" 1, no. 2 (2024): 75–88.

cases, employees who seek to apply courtesy may be perceived differently or even experience social pressure from their work environment ³⁹.

The lack of a clear reward and sanction system within the company can also hinder the implementation of *ihsan*. If the company does not give appreciation to employees who work with full integrity and responsibility, while ethical violations do not receive strict sanctions, then the motivation to apply *ihsan* in work can be reduced. Without a supportive system, the values of *ihsan* will only become an ideal concept without realization in daily practice ⁴⁰.

One of the employees named Diva Cutting said, "We rarely get awards for honest work. But if someone cheats, it also doesn't look like they will be acted upon. So sometimes we feel like it's worth it." (Interview, March 21, 2025)

Finally, the lack of understanding of the concept of *ihsan* in the context of the world of work is a challenge in itself. Many employees consider *ihsan* only related to aspects of worship, such as prayer and fasting, without realizing that this value must also be applied in work. Therefore, it is important for companies to provide broader education on how *ihsan* can shape the Islamic character and improve the quality of employees' work ⁴¹.

While there are various challenges in implementing the concept of *ihsan* in the workplace, these obstacles can be overcome through the right approach. By raising awareness, building an Islamic work culture, and creating a system that supports the application of *ihsan*, companies can build a more ethical, productive, and based work environment based on Islamic values ⁴². Therefore, a joint commitment between employees and management is needed to build a work environment that is not only productive, but also has an Islamic character.

***Ihsan* Implementation Strategy in Islamic Character Education in the Workplace**

To ensure that the concept of *ihsan* can be properly applied in the workplace, a systematic and sustainable strategy is needed. One of the main strategies is through the internalization of the values of *ihsan* into the company's culture. The company must establish a vision and mission that is in line with

³⁹ Effendi, Mahrus, and Hasbi, "Pengaruh Lingkungan Kerja, Disiplin Kerja, Religiusitas Dan Kompensasi Terhadap Kinerja Pegawai Badan Amil Zakat Nasional Provinsi Kalimantan Timur."

⁴⁰ Agus Wahyudin, Mutdi Ismuni, and Kaffah Imanuddin, "Pengaruh Pemberian Reward Dan Punishment Terhadap Kinerja Karyawan PT Prima Kreasindo," *Binawan Student Journal* 5, no. 3 (2023): 63–69, <https://doi.org/10.54771/bsj.v5i3.1233>.

⁴¹ Didi Sunardi, "Teknik Industri Universitas Muhammadiyah Surakarta," *Industri.Ums.Ac.Id*, 2019, 82–94.

⁴² Fuad, Ismuni, and Haryadi, "Penerapan Kedisiplinan Dan Budaya Kerja Islam Serta Pengaruhnya Terhadap Kinerja Karyawan : Studi Kasus CV Garmen Bogor."

Islamic values, especially the concept of *ibsan*, so that every employee has the same understanding of the importance of working at his best in all aspects ⁴³.

In addition, it is important for companies to provide education to employees about the concept of courtesy in the world of work. Training programs and seminars can be used as a means to increase employees' awareness of how the values of *ibsan* can be applied in their daily work. This training can cover aspects of work ethics, professional responsibility, and how to improve discipline and honesty at work ⁴⁴.

This is supported by one of the cutting production operators named Zizah who said : "We rarely get training on Islamic values in the workplace. If there is, maybe it can help us be more enthusiastic and understand how to work well according to religion." (Interview, March 26, 2025)

Another approach that can be used is to set a real example through leadership based on *ibsan*. Company leaders, both managers and supervisors, must be role models for employees in applying the values of *ibsan*. They must demonstrate a professional, fair, honest, and responsible attitude so that employees can see and emulate such behavior in their work⁴⁵.

An employee of the outboard section named Tutut said, "If our superiors are firm but fair and honest, the subordinates will be reluctant and respectful at the same time. That's a real example that can be replicated." (Interview, March 28, 2025)

Creating a system of rewards and sanctions based on the concept of *ibsan* is also an effective strategy. Employees who show high dedication, work responsibly, and uphold Islamic values should be given appreciation as a form of motivation. On the other hand, employees who violate the values of *ibsan*, such as dishonesty or lack of discipline, should be given appropriate sanctions so that they understand the importance of working well and responsibly ⁴⁶.

According to Diva, one of the cutting employees who became a resource person, "If honest work is appreciated, and violations are acted upon, surely

⁴³ Ihsan Rahmat, "The Celestial Management : Ikhtiar Mewujudkan Budaya Organisasi Islam," *Jurnal MD: Membangun Profesionalisme Keilmuan*, 2016, 19–39.

⁴⁴ Nur and Jamil, "Penerapan Etika Kerja Islam Pada Karyawan Bprs Oleh : Universitas Islam Negeri Diajukan Kepada Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember Fakultas Ekonomi Dan Bisnis Islam."

⁴⁵ Syifa Armelia and Nesa Sintia, "Pengaruh Pandangan Hidup Islam Terhadap Kepemimpinan Etis Dalam Konteks Manajerial" 03, no. 05 (2024): 10–14.

⁴⁶ Muzammil, "Implementasi Konsep Reward Dan Punishment Dalam Meningkatkan Interaksi Edukatif Dalam Kegiatan Pembelajaran," *Jurnal Penelitian Dan Pengabdian Masyarakat* 1, no. 1 (2022): 103–16.

everyone will be motivated to do the right work. But now sometimes it feels like good efforts are in vain." (Interview, March 21)

In addition, companies can also implement a courtesy based supervision system. In Islam, *ihsan* teaches that every individual should work as if they were supervised by Allah SWT. This concept can be applied in the world of work by building a culture of self-monitoring, where each employee is responsible for their own actions without the need for strict supervision from their superiors. If this value is successfully instilled, then positive behavior will be easier to practice in daily work ⁴⁷.

Pak Wowo, a supervisor, said, "If everyone has the awareness that Allah is always watching, there is definitely no need to be constantly supervised by their superiors. But it takes habituation and understanding from the beginning." (Interview, March 14, 2025)

Building a work environment that supports the application of *ihsan* is also an important factor in the success of this strategy. Companies can create a comfortable and conducive environment for employees, both physically and psychologically. A clean, orderly, and harmonious work atmosphere will help employees to work more focused and dedicated ⁴⁸.

Jihan, one of the employees of the paylon glue section, stated, "If the work environment is calm and clean, we will also be better at work. It's not easy to get emotional, so it's more about keeping an attitude too." (Interview, March 27, 2025)

Periodic evaluations of the implementation of *ihsan* in the workplace must also be carried out to see the effectiveness of the strategies that have been implemented. This evaluation can be in the form of employee surveys, interviews, or direct observation of changes in work behavior after the values of courtesy are introduced. With this evaluation, companies can identify areas that still need improvement and find solutions to increase the effectiveness of the implementation of *ihsan* in work culture⁴⁹.

Mr. Kisman, one of the heads of the company, said, "We need a measuring tool, a kind of routine evaluation, to know whether the Islamic values that we

⁴⁷ Hutasuhut et al., "Etika Kerja Islam Dan Relevansinya Terhadap Kinerja Dosen (Studi Pada Universitas Muslim Nusantara Al-Washliyah)."

⁴⁸ Bambang Dwi Hartono, Sarji Sarji, and Anggita Windiana Sari, "Pengaruh Work Life Balance Dan Lingkungan Kerja Terhadap Kepuasan Kerja Karyawan Generasi Milenial Di Pt Telkom Indonesia Pada Unit Digital Operation and Assurance Dengan Pengembangan Karir Dalam Perspektif Ilmu Islam," *Ar Rasyid: Journal of Islamic Studies* 2, no. 1 (2024): 21–28, <https://doi.org/10.70367/arrasyiid.v2i1.16>.

⁴⁹ Basith et al., "Istithmar : Jurnal Studi Ekonomi Syariah Evaluating Ihsan Behavior , Work Engagement , Job Performance With Employee Well-Being as A Mediator."

instill really enter into work behavior or just a formality." (Interview, March 20, 2025)

By implementing these strategies consistently, the concept of *ibsan* not only becomes an individual's spiritual value, but also becomes the foundation of a work culture that increases integrity, productivity, and harmony in the work environment. A work culture built on the values of courtesy is expected to be able to make a positive contribution not only to the individual growth of employees, but also to the progress of the company as a whole ⁵⁰.

CONCLUSION

Based on this research, it can be concluded that the concept of *ibsan* has an important role in Islamic character education in the workplace. *Ihsan*, which means doing everything as well as possible as if under the supervision of Allah SWT, can be the basis for building a work ethic based on Islamic values. The implementation of courtesy in the workplace encourages increased discipline, honesty, responsibility, and a better work ethic. However, its implementation still faces various challenges, such as low employee awareness of *ibsan* values, a less supportive work culture, lack of support from leaders, and high work pressure. In addition, social environmental factors and the lack of understanding of *ibsan* in the context of the world of work are also obstacles that need to be overcome.

To overcome these challenges, companies need to increase education for employees about the concept of courtesy through regular training and seminars. In addition, leaders and management must be role models in implementing the values of courtesy in order to inspire employees to do the same. The development of an Islamic work culture is also an important step that can be taken by instilling the values of *ibsan* in company policies and regulations.

In addition, a system of rewards for employees who work with full courtesy and sanctions for violations of work ethics needs to be implemented so that the values of courtesy can be carried out more consistently. Periodic evaluation and monitoring also need to be carried out to assess the effectiveness of the implementation of *ibsan* in the workplace and make improvements if necessary. By implementing these steps, it is hoped that the concept of *ibsan* can become an integral part of Islamic character education in the workplace, so as to be able to create a better, moral, and productive work environment.

⁵⁰ Baskoro, Suhasti, and Mega Melisa, "Implementasi Nilai-Nilai Religiusitas Pada Budaya Kerja Karyawan BMT Bina Ihsanul Fikri."

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