Work Ethic, Amanah, and Integrity in the Qur'an: Constructing an Integrative Ethical Framework

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Abstract

Contemporary professional life increasingly demands strong ethical foundations to address problems such as declining work ethics, weak accountability, and the erosion of integrity in various social and institutional contexts. Within Islamic intellectual tradition, the Qur'an offers a comprehensive moral framework that emphasizes ethical responsibility in human conduct. However, previous studies often examine the values of work ethic, *amanah* (trustworthiness), and integrity separately, resulting in a fragmented understanding of their interrelated ethical structure. This study aims to analyze the Qur'anic construction of work ethic, *amanah*, and integrity as an integrated ethical framework and to explore their relevance for strengthening moral character and professional culture in contemporary society. This research employs qualitative library research using thematic analysis of Qur'anic verses supported by classical and contemporary exegetical literature. The findings demonstrate that the Qur'an conceptualizes work ethic as diligence and responsibility in fulfilling human duties, *amanah* as moral accountability in carrying entrusted responsibilities, and integrity as consistency between faith, speech, and action. These values are not independent but form an interconnected ethical system that guides individuals toward responsible and ethical conduct. The study concludes that the Qur'anic framework of work ethic, *amanah*, and integrity provides a significant moral foundation for reinforcing professionalism, accountability, and ethical work culture in the modern era.

Abstrak

Kehidupan profesional kontemporer semakin menuntut landasan etika yang kuat untuk mengatasi berbagai persoalan seperti menurunnya etos kerja, lemahnya akuntabilitas, serta terkikisnya integritas dalam berbagai konteks sosial dan kelembagaan. Dalam tradisi intelektual Islam, Al-Qur'an menawarkan kerangka moral yang komprehensif yang menekankan tanggung jawab etis dalam perilaku manusia. Namun, kajian-kajian sebelumnya sering membahas nilai etos kerja, amanah, dan integritas secara terpisah sehingga menghasilkan pemahaman yang terfragmentasi mengenai keterkaitan struktur etika di antara ketiga nilai tersebut. Penelitian ini bertujuan untuk menganalisis konstruksi Al-Qur'an mengenai etos kerja, amanah, dan integritas sebagai suatu kerangka etika yang terpadu serta mengeksplorasi relevansinya dalam memperkuat karakter moral dan budaya profesional dalam masyarakat kontemporer. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan melalui analisis tematik terhadap ayat-ayat Al-Qur'an yang didukung oleh telaah terhadap literatur tafsir klasik dan kontemporer. Hasil penelitian menunjukkan bahwa Al-Qur'an mengkonseptualisasikan etos kerja sebagai sikap kesungguhan dan tanggung jawab dalam menjalankan tugas-tugas kemanusiaan, amanah sebagai akuntabilitas moral dalam memikul tanggung jawab yang dipercayakan, serta integritas sebagai konsistensi antara iman, ucapan, dan tindakan. Ketiga nilai tersebut tidak berdiri sendiri, melainkan membentuk suatu sistem etika yang saling terhubung yang membimbing individu untuk bertindak secara bertanggung jawab dan beretika. Penelitian ini menyimpulkan bahwa kerangka etika Qur'ani tentang etos kerja, amanah, dan integritas memberikan landasan moral yang penting dalam memperkuat profesionalisme, akuntabilitas, dan budaya kerja yang beretika di era modern.

INTRODUCTION

The Qur'an as a guide for human life does not only provide direction for the ritual and spiritual aspects of human beings, but also serves as a source of ethical values that guide individual and social behavior comprehensively. The function of the Qur'an as *hudan li al-nās* affirms that its teachings are universal and applicable in various contexts of life, including social, economic, and political spheres (Rosa, 2023). Thus, the Qur'an does not merely remain at the normative level, but presents a moral framework oriented toward the formation of a just and civilized civilization (Akib, 2024). Among the Qur'anic moral principles that possess strong relevance in modern life are work ethic, *amanah*, and integrity. These three values play a central role because they not only shape the personal character of a Muslim but also determine the quality of social structures and the governance of collective life (Fadilah et al., 2021). From the Islamic perspective, the progress of a society largely depends on the moral quality of its individuals; therefore, social crises are essentially often rooted in crises of values and ethics.

Work ethic in the Qur'an is understood as an encouragement to strive earnestly, productively, and responsibly as a manifestation of fulfilling humanity's duty as God's caliph on earth (QS. Hud: 61). This value becomes highly relevant in addressing contemporary issues such as laziness, low professionalism, and economic inequality resulting from weak productivity and injustice in labor practices (Tasmara, 2002). By positioning work as a form of worship, Islam encourages the emergence of individuals who are not only technically competent but also morally oriented in every activity they undertake. *Amanah* represents an ethical principle that frames human behavior through the demands of honesty, accuracy, and accountability in managing every form of trust, both in private and public domains (QS. An-Nisa: 58). The crisis of *amanah* is evident in various cases of corruption, abuse of authority, and manipulation of power that undermine the foundations of social justice in modern society (Fadilah et al., 2021). Therefore, the internalization of the value of *amanah* becomes a crucial foundation in building governance and social life that are clean and oriented toward the common good.

Meanwhile, integrity emphasizes the importance of harmony between belief, speech, and action as an indicator of the moral maturity of a believer. Integrity does not only require personal consistency but also moral courage to uphold the truth even when confronted with social pressures and pragmatic interests (Cox III, 2009). In the context of modern societies that are often marked by value compromises, integrity becomes an ethical safeguard to prevent injustice, discrimination, and moral degradation across various sectors of life. When work ethic, *amanah*, and integrity are understood and implemented in an integrated manner, a Qur'anic ethical framework emerges that is not only theologically strong but also contextual and responsive to contemporary ethical problems. This framework demonstrates that Islamic teachings possess the capacity to respond to the challenges of modernity while offering a path toward moral renewal rooted in divine and humanistic values (Usman & Mat, 2021).

Contemporary social phenomena indicate that modern societies are facing increasingly complex and systemic moral crises (Sholihin & Anwar, 2018). The weakening of work ethic, the rise of manipulative practices, and the prevalence of dishonesty in the public sphere are reflected in numerous cases of corruption, ethical violations among public officials, and the abuse of authority that have been widely reported in mass media in recent years (Putri, 2024). In addition,

the development of digital technology and social media has further exacerbated the crisis of integrity through the normalization of hoaxes, hate speech, and an instant culture that neglects individual moral responsibility (Basith et al., 2025). These conditions reveal a clear gap between the ideal moral values taught by religion and the reality of everyday social behavior, thereby requiring the presence of ethical approaches that are more comprehensive, applicable, and firmly rooted in strong normative principles (Rahman, 2024).

On the other hand, scholarly problems arise from the incomplete nature of academic studies in portraying the fundamental values of Qur'anic ethics. Research on work ethic, *amanah*, and integrity tends to develop separately and has not yet demonstrated an integral interconnection among these values as depicted in the Qur'an. Hermeneutical approaches and linguistic analyses have also not been extensively employed to uncover the layers of ethical meaning contained within relevant Qur'anic verses. These limitations create an urgent need for integrated studies capable of uniting theological, linguistic, and ethical dimensions within a comprehensive analytical framework.

Several previous studies have examined work ethics and Islamic ethical values; however, they still show limitations both methodologically and theoretically. For instance, Romadhon & Nurdiannisa (2020) examined work ethic in *Tafsir al-Azhar* and *Tafsir al-Mishbah* with an emphasis on the concept of effort as worship, yet did not explore in depth the dimensions of moral consistency and *amanah* as the foundation of work ethics. Ansharullah (2024) examined Islamic work ethics based on prophetic hadith using a descriptive-analytical approach; however, it did not explicitly formulate integrity as a central ethical value that completes the moral dimension of work. Meanwhile, a Sufistic study on work ethics conducted by Santoso (2020) highlights the spiritual dimension of work through Sufi values such as sincerity, istiqamah, and spiritual purification. However, this approach tends to emphasize individual spirituality and has not explicitly connected it with socio-economic structures, public responsibility, or the concept of amanah in social life. Thus, it can be concluded that previous studies remain partial and have not integrated work ethic, *amanah*, and integrity within a unified Qur'anic ethical framework.

In addition to this thematic gap, there are also methodological limitations, particularly the absence of studies that integrate classical and contemporary Qur'anic exegesis with linguistic analysis of the Qur'an (*balaghah* and *i'rab*). This condition underscores the need for a holistic analytical model capable of reading QS. al-Mulk: 15, QS. an-Nisa': 58, and QS. as-Saff: 2–3 intertextually. Based on this gap, this study offers a new contribution by formulating an integrative Qur'anic ethical framework that combines three main values work ethic, *amanah*, and integrity through a triangulative approach consisting of classical and contemporary exegesis, *balaghah* analysis, and *i'rab* analysis. The novelty of this research lies not only in the thematic integration of these three values but also in the effort to contextualize the ethical message of the Qur'an with contemporary moral problems such as the decline of work culture, crises of honesty, weakening public integrity, and the fading of social responsibility.

Conceptually, this research is grounded in QS. al-Mulk: 15 as the theological and anthropological basis of work ethic, which emphasizes the relationship between the potential of the earth's creation and the obligation of human effort as a manifestation of the responsibility as a chaliph. Furthermore, QS. an-Nisa': 58 is analyzed to understand *amanah* as a moral and social

principle that regulates human relations, particularly in the context of authority, justice, and the distribution of responsibility. Meanwhile, QS. as-Saff: 2–3 serves as the basis for interpreting integrity, namely the harmony between faith, speech, and action as an indicator of the moral authenticity of a believer. These three verses are read intertextually and analyzed through a linguistic approach to reveal their rhetorical strength and syntactic structures, thereby enabling the formulation of an integrative Qur'anic ethical framework. Through this approach, the study aims to construct a comprehensive understanding of Qur'anic ethics through the synthesis of the values of work ethic, *amanah*, and integrity, while also offering a conceptual contribution in the form of an applicable Qur'anic ethical model that is relevant in addressing moral crises and ethical challenges in contemporary society.

METHOD

This study employs a library research method with an integrative thematic approach. This approach was chosen because the focus of the study lies in the analysis of Qur'anic verses and exegetical literature relevant to the themes of work ethic, *amanah*, and integrity. In terms of research design, this study is qualitative-descriptive, aiming to construct the meaning of the verses through thematic analysis (*maudhu'i*) enriched with linguistic studies. In the initial stage, the researcher identifies Qur'anic verses related to the values of work ethic, *amanah*, and integrity. Subsequently, the researcher examines the interpretations of classical exegetes, such as *Tafsir al-Qurthubi*, to understand the historical context and philological aspects of the verses, as well as contemporary interpretations, such as *Tafsir al-Azhar* by Hamka, in order to obtain meanings that are more contextual and relevant to contemporary situations.

The scope of data sources includes Qur'anic verses and exegetical literature directly related to the focus of the study. The selection of sources was conducted using purposive sampling, namely by selecting only verses and literature that substantially discuss work ethic, *amanah*, and integrity. Data were collected using the documentation method, which includes intensive reading, note-taking, and reviewing exegetical texts, books on Islamic work ethics, scientific journals, and other supporting references. The main research instrument was a thematic coding sheet, which was used to categorize verses and interpretations based on thematic categories.

Data analysis was carried out through five stages. First, thematic analysis was conducted to classify verses according to the focus of the study. Second, content analysis was used to identify the moral messages contained in the verses. Third, linguistic analysis, which includes the study of *balaghah* and *i'rab*, was employed to examine the rhetorical style and syntactic structure of the verses. Fourth, a synthesis of all analytical findings was performed to construct the values of work ethic, *amanah*, and integrity within the Qur'anic perspective. Finally, conclusions were drawn regarding the relevance of these values in strengthening morality and professional ethics in the modern era.

RESULTS AND DISCUSSION

This section presents the results of the analysis of Qur'anic verses related to the values of work ethic, *amanah*, and integrity, which are discussed thematically, linguistically, and contextually. The discussion focuses on exploring the ethical meanings within the Qur'anic text through

exegetical approaches and linguistic analysis by combining classical exegesis, such as the work of al-Qurthubi, which emphasizes theological, normative, and legal dimensions, and contemporary exegesis such as *Tafsir al-Azhar* by Hamka, which relates the message of the verses to social dynamics and the challenges of modern life. The results of these interpretations are then synthesized with the realities of contemporary social life and the modern world of work.

Work Ethics in the Qur'anic Perspective

Work ethic in the Qur'anic perspective means that all human activities possess the value of worship and constitute part of the implementation of the trust of a caliph on earth (Khairullah et al., 2022). Therefore, work is not merely interpreted as a material activity to fulfill the necessities of life, but also as a spiritual expression that connects humans with Allah as well as with their social environment. The Qur'an guides human beings to develop a work ethic that has a vertical orientation reflected in faith, honesty, diligence, and sincerity, as well as a horizontal orientation in the form of social responsibility, professionalism, and tangible contributions to public welfare (Hardayani, 2025). Thus, work ethic according to the Qur'an constitutes a structure of values that integrates spirituality, morality, and social benefit in a comprehensive manner, thereby offering a more holistic perspective compared to secular views that tend to focus solely on productivity and material profit (Yusuf et al., 2024).

The foundation of this work ethic is clearly illustrated in the word of Allah in QS. al-Mulk (67): 15:

$$هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِزْقِهٖ ۗ وَاِلَيْهِ النُّشُوْرُ$$

"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." (Agama RI, 2012).

According to al-Qurthubi, this verse emphasizes that Allah has subdued the earth with the attribute "ذَلُوْلًا" which means tame, gentle, stable, and easy to manage. This subjugation is further clarified through the existence of mountains that stabilize the earth, the abundance of vegetation, springs, rivers, and various resources that can be explored and utilized by humans. The command "فَامْشُوا فِي مَنَاكِبِهَا" as interpreted by exegetes such as Ibn 'Abbas, Qatadah, and Mujahid, is understood as an encouragement to explore mountains, the sides of the earth, and the ends of its regions, thereby providing an active impetus for humans to move, work, and explore the potential of the earth. Meanwhile, the phrase "وَكُلُوا مِنْ رِزْقِهِ" affirms that all sustenance obtained by humans is a gift from Allah that must be acquired lawfully and without excess, and the phrase "وَإِلَيْهِ النُّشُورُ" reminds that all human efforts will ultimately lead to accountability before Allah SWT (Al-Qurthubi, 2009).

Hamka, in *Tafsir al-Azhar*, adds a contextual perspective that the earth, which has been made humble and submissive for human beings, provides the widest opportunities for exploration, just as mountains may be climbed, valleys descended, plains traversed, and oceans explored. For him, this verse is a call for humans to master the earth through knowledge, effort, intelligence, and technology rather than through laziness. The development of modern technology that enables humans to penetrate the depths of the earth, process minerals, clear forests, map oceans, and climb

mountain peaks represents a tangible manifestation of the subjugation of the earth as mentioned in this verse. Nevertheless, Hamka emphasizes that all such progress is meaningful only when accompanied by the awareness that humans will return to Allah and be accountable for all their actions. When spiritual awareness disappears, modern anxieties emerge, such as environmental damage, marine pollution, and excessive concerns about the future. However, when humans maintain their spiritual relationship with their Lord, technological progress can be directed toward welfare and sustainability (Hamka, 1943).

The interpretations of al-Qthubi and Hamka regarding QS. al-Mulk (67): 15 both affirm that the subjugation of the earth constitutes a divine legitimacy for humans to work, move, and utilize natural resources in carrying out their responsibility as caliphs on earth, although they differ in their emphasis. Al-Qurthubi interprets the attribute ذَلُولًا as the ontological condition of the earth, which has been made tame, stable, and manageable, so that the command فَامْشُوا فِي مَنَاكِبِهَا is understood as a normative foundation for work and exploration that must remain within the limits of lawful conduct and eschatological awareness, as emphasized in the phrase وَإِلَيْهِ النُّشُورُ (Al-Qurthubi, 2009). In contrast, Hamka develops this verse within a civilizational contextual framework by emphasizing that the subjugation of the earth requires an active human response through the mastery of knowledge, technology, and a progressive work ethic, while reminding that material progress without spiritual awareness may instead give rise to ecological crises and modern anxieties (Hamka, 1943). Thus, al-Qurthubi emphasizes the theological foundation and normative ethics of work, whereas Hamka expands it toward the moral responsibility of modern humanity. Consequently, both perspectives complement each other in constructing an integral Qur'anic concept of work ethic that integrates productivity, spirituality, and accountability.

At the linguistic level, this verse displays a *balaghah structure* that strengthens its moral message. The use of the verb *ja'ala* in the phrase "جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا" illustrates a transformative divine action, emphasizing that the earth underwent a transformation from an unknown condition into a tame and beneficial state for humans (Al-Nahhas, 2008). The word *dhulul* itself is an isti'arah (metaphor) derived from the imagery of a tame riding animal, creating a rhetorical visualization that the earth resembles a great vehicle ready to be ridden by humans, thereby reinforcing the idea of humans as caliphs on earth (Quthb, 2004). The transition from the statement about the creation of the earth to the command of exploration in "فَامْشُوا" represents a form of *iltifat*, providing transitional strength from knowledge to action. The juxtaposition between "وَكُلُوا" and "وَإِلَيْهِ النُّشُورُ" rhetorically connects work, results, and accountability, thereby forming a comprehensive ethical framework.

The *i'rab structure* of this verse also demonstrates a layered meaning. The word "هُوَ" functions as *mubtada'*, while "الَّذِي" serves as *khabar*, reinforcing the identity of Allah as the One who subdues the earth. The phrase "جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا" contains two *maf'ul*: *al-ardha* as *maf'ul awwal* and *dhululan* as *maf'ul tsani*, indicating the condition of the earth after being subdued (Al-Mahalli & As-Suyuti, 2001). The command "فَامْشُوا فِي مَنَاكِبِهَا" shows a *fi'il amr* placed after the explanation of the

subjugation of the earth, syntactically demonstrating a cause effect relationship in which the earth is subdued so that humans may move and work. Meanwhile, "وَكُلُوا مِنْ رِزْقِهِ" indicates the command to utilize sustenance through the *jar-majrur* "*min rizqihi*" as *maf'ul ghayr sharih*, and the phrase "وَإِلَيْهِ النُّشُورُ" consists of *jar-majrur muqaddam* and *mubtada' mu'akhkhar*, emphasizing that the final direction of all activities ultimately returns to Allah SWT (Az-Zajjaj, 1988). The combination of this *i'rab* structure creates a progressive nuance that flows from subjugation, the command to strive, the acquisition of sustenance, to the certainty of returning to Allah SWT.

In the context of the modern workplace, the principles of Qur'anic work ethic as illustrated in QS. al-Mulk (67): 15 can be concretely implemented in organizational and corporate practices. The orientation of work as a trust is reflected in the formation of a culture of professionalism, discipline, and employee integrity in carrying out duties honestly without manipulation or fraud (Edy & Sumarta, 2025). The principle "فَامْشُوا فِي مَنَاكِبِهَا" can be interpreted as an encouragement to be active and progressive through innovation, competence development based on knowledge and technology, and the ability to adapt productively to global dynamics. Meanwhile, the awareness that sustenance originates from Allah and will ultimately be accounted for, as emphasized in the phrase "وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ", is manifested in the implementation of business ethics that uphold the lawfulness of processes, fairness in wage systems, the implementation of corporate social responsibility, and concern for environmental sustainability. Thus, Qur'anic work ethic is not merely normative and theological, but also operational and applicable in building a modern work culture that is productive, just, and oriented toward long-term welfare (Maulida et al., 2024).

The relationship between the subjugation of the earth and the command to walk across its regions reveals the dimension of responsibility within human productive activity. Movement, exploration, and the search for sustenance in this verse are inseparable from the awareness of resurrection and accountability before Allah. This interconnection presents an ethical perspective in which the mastery of knowledge, the utilization of technology, and the optimization of resources must be placed within a broader moral framework. In the context of modern societies that emphasize economic growth and accelerated innovation, this eschatological dimension becomes a point of reflection regarding the direction and limits of work ethics, especially when productivity is often separated from social responsibility and environmental sustainability (Shalawati & Sofa, 2025).

Amanah in the Qur'an as the Foundation of Morality and Social Responsibility

The concept of amanah (trust) in the Qur'an occupies a fundamental position in shaping moral character and the social order of humanity (Supriatna et al., 2023). Amanah is not only understood as an individual's responsibility in safeguarding trust, but also as an ethical principle governing integrity, justice, and awareness of moral consequences in social life. From the Qur'anic perspective, amanah is inherent in human nature, encompassing spiritual commitment to Allah SWT as well as social responsibility toward others in various relationships. Therefore, amanah serves as an ethical foundation for building an integrity based and responsible society (Latief, Abubakar, & Mardan, 2025).

The Qur'an explicitly emphasizes the importance of amanah, serving as a primary reference

in discussions on public ethics, as stated in QS. an-Nisa' (4): 58:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (Agama RI, 2012).

This verse contains two fundamental principles forming the basis of moral life in Islam. It emphasizes the obligation to deliver trusts to their rightful owners and to uphold justice in all legal decisions. Generally, amanah in this verse covers all human responsibilities, both personal, such as worship, and social, such as office and authority. Therefore, this verse serves as the foundation for establishing a civilized, trustworthy, and stable society, as no social life can endure without integrity and justice (Sidqy & Taqwa, 2024).

Al-Qurthubi's interpretation indicates that this verse is related to the event of Fathu Makkah, when the Prophet Muhammad (peace be upon him) returned the keys of the Ka'bah to its rightful owners, despite pressure from his relatives who wanted the office to go to Bani Hashim. The Prophet rejected nepotism and upheld a greater principle that amanah is a right, not a political gift. From this event, al-Qurthubi emphasizes the general principle that amanah must be returned to its rightful owners, and any dishonesty in holding amanah whether due to closeness, personal interest, or pressure is a betrayal of Allah SWT.

Al-Qurthubi also extends the scope of the verse to all types of amanah, such as entrusted property, educational responsibilities, testimony, public office, and legal rulings. When the verse commands, *"when you judge between people, judge with justice,"* al-Qurthubi interprets it to mean that justice is the highest measure of integrity in leadership. He cites numerous hadiths condemning leaders who appoint incompetent people or choose officials due to personal ties, making this verse a fundamental principle of Islamic governance (Al Qurthubi, 2009b).

In Tafsir al-Azhar, Hamka views this verse not merely as legal advice but as the basis for the stability of social structures and public ethics. According to him, the loss of amanah is the beginning of a nation's collapse, as no system can function without trust. Hamka highlights the moral significance of returning the keys of the Ka'bah as a model, showing that office is not a family or group possession but a public trust that must be given to those entitled. He emphasizes that a teacher carries the amanah of knowledge, a father carries the amanah of his family, and a leader carries the amanah of authority, showing that this verse applies to all layers of human life (Hamka, 2001b).

From a rhetorical (*balaghah*) perspective, this verse is highly powerful. The plural form "الْاَمٰنٰتِ" indicates the broad scope of amanah, while the present tense verb "تُؤَدُّوا" signals that the duty of amanah is continuous. The phrase "اِلٰٓى اَهْلِهَا" shows restriction, meaning amanah should only be given to its rightful owner (Shihab, 2021). The repetition of the word *hukm* in "وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ" emphasizes that justice is the core of every decision. The verse concludes

with Allah's attributes, As-Sami' and Al-Basir, reinforcing the spiritual dimension, showing that amanah and justice are not merely social ethics but under the direct supervision of Allah SWT.

Grammatically (*i'rab*), the structure of this verse strengthens its meaning. "اِنَّ اللّٰهَ يَأْمُرُكُمْ" establishes the command to fulfill amanah as a divine decree, reinforced by the emphatic particle *inna* (Quthb, 2001). The phrase *an-tu'addu al-amanat* functions as a verbal noun serving as the object of Allah's command. The conditional structure in *wa idza hakamtum bayna an-nās an tahkumn bi al-'adl* indicates that justice is a normative consequence of adjudication. The use of the particle *idha* emphasizes that every leadership or decision making practice automatically requires the application of justice, not merely a moral suggestion. Finally, "اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا" adds a theological dimension, showing that all human actions regarding *amanah* and justice are under the supervision of Allah.

Amanah and justice in this verse demonstrate the interconnection between spiritual and social responsibility in Islam (Ad-Dimasyqi, 2000). Amanah is not limited to personal integrity or purity of heart, but extends as the foundation of trust in families, institutions, and communities. In socio-political contexts, this principle can be considered an ethical basis for legitimate leadership and governance, particularly when power faces risks of abuse and conflicts of interest. Meanwhile, justice arises as the implication of consistently executed amanah, making both concepts continuously relevant in strengthening legal systems, public policy, and institutional cultures oriented toward moral responsibility amid the dynamics of modern society (Quthb, 2001).

Integrity in the Qur'anic Perspective as the Alignment of Faith, Speech, and Action

Integrity from a Qur'anic perspective is a moral concept built upon the alignment between what is believed (faith), spoken, and enacted. The Qur'an regards consistency as a sign of spiritual maturity and moral development in a believer. Inconsistency among these three aspects is not only a form of social dishonesty but also an indication of weak quality of faith. Therefore, the Qur'an places great emphasis on the importance of harmony between inner belief and outward behavior in all aspects of a servant's life (Khalqi, 2019). One of the most representative verses regarding the principle of integrity is QS. aṣ-Ṣaff ayat 2-3:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ (٢) كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَالَا تَفْعَلُوْنَ (٣)

"O you who have believed, why do you say what you do not do?, Great is hatred in the sight of Allah that you say what you do not do." (Agama RI, 2012).

This verse delivers a direct admonition to believers who claim certain moral commitments but fail to realize them in action. This admonition is not merely a rebuke of hypocritical behavior but a critique of inconsistency that undermines the authenticity of faith (Anggara et al., 2022). Thus, the Qur'an emphasizes that integrity is an essential element of the identity of faith.

Al-Qurthubi explains in his tafsir that this verse was revealed as a reprimand to some companions who declared readiness to perform great deeds, but when the command for jihad was given, they hesitated. According to al-Qurthubi, the verse contains a general principle that every moral statement or declaration entails a responsibility that must be fulfilled. He also highlights the serious consequences for anyone who calls to good but fails to act, as the discrepancy between speech and action constitutes a betrayal of oneself and society. In this interpretation, integrity is

understood as the unity between verbal commitment and the realization of action (Al-Qurthubi, 2009a).

Hamka interprets this verse as a corrective message that simultaneously nurtures the believer's soul. The call *"O you who have believed"* is, in his view, a form of respect followed by a critical question, showing that Allah desires a higher quality of faith beyond mere verbal acknowledgment. Hamka emphasizes that lying is the opposite of *muru'ah* (self-honor), and the misalignment between speech and action is a major factor in the collapse of personal dignity. He adds that a sincere heart brings tranquility, whereas falsehood breeds anxiety, so integrity is directly linked to a believer's spiritual well-being (Hamka, 2001a)

From a rhetorical (*balaghah*) perspective, the verse exhibits profound rhetorical power. The address "يَاأَيُّهَا الَّذِيَ اٰمَنُوْا" employs *nida' li tashrif*, a call of honor elevating the dignity of the audience, immediately followed by a critical question (*istifham inkari*), containing subtle condemnation and moral emphasis. The use of the present tense verbs "تَفْعَلُوْنَ" dan "تَقُوْلُوْنَ" indicates the continuity of behavior, emphasizing that inconsistency between speech and action is not a one-time incident but a pattern criticized by Allah SWT (Al-Karbasi, 2001). The juxtaposition of these two verbs creates a rhetorical contrast (*muqabalah*) highlighting the moral gap between saying and doing. The simplicity of the verse's structure strengthens the intensity of its message, showing that Qur'anic rhetoric can convey moral critique concisely yet powerfully.

From a grammatical (*i'rab*) perspective, the verse's structure reinforces divine intent. The word *"yaa"* functions as a particle of address, while *"ayyuhaa"* acts as a vocative with *ha tanbih* to emphasize attention. The phrase "الَّذِيَ اٰمَنُوْا" serves as a specific designation, indicating that this admonition is directed particularly to the believing group. The phrase "*lima taquluna*" combines particles *li* and *ma* to mean "why," followed by the present tense verb *taquluna* as the predicate of the interrogative. The following portion "مَاآلَا تَفْعَلُوْنَ", uses *ma* as the object, *laa* as a negation particle, and *taf'aluna* as a present tense verb indicating the deed that is not performed (Al-Karbasi, 2001). The entire i'rab structure underscores the causal relationship between speech and action, which is expected to be harmoniously aligned in a believer.

In the modern context, particularly in the digital and social media era, the value of integrity faces increasingly complex challenges. The culture of image management, information manipulation, and constructing virtual identities often encourages a gap between publicly expressed values and actual practice in daily life (Ananda et al., 2025). In professional and political spheres, integrity is tested by pragmatic practices, conflicts of interest, and pressures of popularity and material gain. Thus, the message of this verse remains highly relevant as a moral critique of symbolic cultures that prioritize rhetoric without ethical accountability. Qur'anic integrity demands that every moral claim, professional commitment, and public promise be realized in accountable actions, both in digital spaces and everyday life.

Qur'anic integrity can be understood as a normative framework connecting spiritual awareness, moral honesty, and social responsibility into a unified ethical system. The alignment of faith, speech, and action not only shapes the character of the individual believer but also has implications for the quality of social relations and collective governance. In modern societies

marked by crises of trust and moral fragmentation, this principle raises important questions about how the values of faith can be institutionalized in education, leadership, and public communication culture. Therefore, integrity does not stop at the personal level but continues to be relevant as the foundation for building a just society oriented toward divine values amid evolving social dynamics (Chanifah et al., 2024).

Synergy of Work Ethic, Amanah, and Integrity as a Qur'anic Ethical Framework

The concepts of work ethic, amanah, and integrity presented in the previous verses are not three independent values, but rather a series of moral values interconnected within the framework of Qur'anic character formation. Together, they create an ethical system linking human relationships with Allah and human relationships with others. From a Qur'anic perspective, human character is shaped not only by spiritual strength in the inner realm (faith), but also by moral quality in the social realm (amanah) and consistency in action (integrity). This synergy ensures that a believer's personality is not only spiritually solid but also credible in real-world conduct (Al-Attas, 1993).

The Qur'anic work ethic, as reflected in QS. al-Mulk (67): 15, provides a philosophical foundation that human activities should be carried out with a sense of responsibility before God. Work is not merely an economic activity but also a form of worship that requires diligence, perseverance, and responsibility, which are central principles in Islamic work ethic and contribute to improved employee performance and job satisfaction (Amaliasita & Astuti, 2023). This spiritual foundation is further reinforced by the value of amanah as emphasized in QS. an-Nisa' verse 58, which establishes trust as the basis of all social interactions, whether in family affairs, leadership, or resource management. Without amanah, work loses its moral value; without work, amanah loses its tangible form. In contemporary professional contexts, the relationship between work and amanah manifests in the demand for accountability, transparency, and fair management of responsibilities, where performance is evaluated not only by results but also by the manner and ethical integrity of the process.

Meanwhile, QS. as-Saff verses 2–3, introduces integrity as the complement to the previous two values. Integrity ensures that what is believed and spoken is genuinely realized in action. If work ethic produces performance, and amanah produces trust, then integrity produces moral consistency. Integrity functions as a safeguard, ensuring that work does not become empty ambition and that amanah does not become a slogan without substance. Thus, integrity serves as the unifying principle that synergizes the concepts of worship, responsibility, and self-consistency (Mardiah & Napratilora, 2021). In modern life, integrity is often tested by performance pressures, professional competition, and pragmatic interests, making the alignment between moral commitment and concrete action a primary indicator of ethical quality.

Based on the conceptual discussion above, the normative and functional relationship between work ethic, amanah, and integrity in the Qur'anic perspective can be systematically mapped as presented in the following Table 1 below.

Tabel 1. Normative relationship of work ethic, amanah, and integrity in the qur'anic perspective

Value	Supporting Verse	Conceptual Essence	Moral Function	Social Implication
Work Ethic	QS. Al-Mulk: 15	Work as worship in consciousness of God, not merely an economic activity	Develops performance, diligence, and productivity	Promotes a professional and responsible work culture
Amanah	QS. An-Nisa': 58	Trust as the foundation of social interactions	Fosters accountability and stability	Realizes transparency and justice in social relations
Integrity	QS. As-Saff: 2–3	Consistency between belief, speech, and action	Produces moral consistency	Builds public credibility and ethical resilience

The synergy of these three values not only shapes individual character but also creates a healthy social ecosystem. Work ethic generates productivity, amanah (trust) produces social stability, and integrity cultivates public credibility. Together, they establish a social structure in which relationships among individuals and institutions operate fairly and reliably. In a broader context, this synergy also serves as a key pillar for the sustainability of civilization; societies that are hardworking, trustworthy, and morally consistent have a strong foundation for sustainable development. Conversely, the absence of any one of these values often leads to crises of public trust, weakened professionalism, and widespread ethical deviations within social and political institutions (Putri, 2024).

From a Qur'anic perspective, the unification of work ethic, amanah, and integrity not only shapes human moral quality but also emphasizes that worship in Islam has a broad social dimension. Therefore, a person is not considered virtuous merely through ritual worship, but also through high-quality professional conduct, commitment to uphold trust, and consistency between speech and action. This represents the Qur'anic character that the Qur'an envisions a character that does not fall into a dichotomy between spiritual and social realms but integrates both into a unified, holistic morality. In the era of digital media and social networks, the integration of these values becomes increasingly relevant to confront challenges such as superficial image management, information manipulation, and relativization of moral truth (Saifuddin et al., 2025).

Work ethic, amanah, and integrity can be understood as an interdependent ethical configuration that supports the holistic development of human beings. Together, they not only cultivate spiritual awareness but also guide social practice to align with principles of responsibility and collective welfare. In modern society, characterized by competition, rapid economic development, and complex social roles, the integration of these three values provides a framework for reflection on how spirituality can be embedded in work culture, institutional governance, and patterns of public interaction. This perspective demonstrates that the cultivation of faith in the Qur'an has wide-ranging social implications, where the strengthening of individual character is

inherently linked to the formation of a more just and morally oriented collective life (Yusuf et al., 2024).

Relevance of Qur'anic Values to Contemporary Muslim Professional Ethics

The Qur'anic values of work ethic, amanah (trust), and integrity are highly relevant to contemporary Muslim professional ethics. The development of modern society, characterized by globalization, digitalization, and increasing complexity of social systems, demands a form of professionalism that relies not only on technical competence but also on consistent moral commitment. In this context, Qur'anic values serve as a strong normative guide to integrate spirituality, morality, and professionalism into daily work activities (Mashuri et al., 2025).

First, the Qur'anic work ethic provides a philosophical foundation for productive and high-quality professionalism. In a fast-paced, high-pressure, and highly competitive work environment, the values of *al-'amal as-salih* and the understanding that work is part of worship offer a more stable intrinsic motivation than external incentives alone (Aisyah, 2019). Awareness that every effort forms part of humanity's caliphate responsibility encourages Muslim professionals to work with discipline, efficiency, and a focus on the common good rather than short-term profit. This aligns with findings from the World Economic Forum (2023), which highlights that organizations with a meaningful, value-based work culture have higher productivity and employee engagement than those emphasizing financial targets alone. These values, therefore, align with contemporary industry needs for human resources that are both productive and morally and spiritually grounded.

Second, the value of amanah is a key parameter in an increasingly complex professional world. The digital era not only opens vast opportunities but also presents significant challenges regarding data privacy, transparency, information accuracy, financial management, and public trust. The principle of amanah, as emphasized in QS. an-Nisa' [4]:58, requires Muslim professionals to responsibly manage data, information, and resources, ensuring that the authority granted to them is not misused. For instance, IBM Security (2024) reports that data breaches due to ethical negligence and misuse of internal authority are a major cause of global financial losses across sectors ranging from education, healthcare, bureaucracy, to finance. Amanah is no longer merely a personal moral value but has become the foundation of regulations, professional codes of ethics, and institutional governance. Therefore, it provides an ethical framework guiding decision-making in complex and rapidly changing modern contexts (Abu et al., 2025)

Third, the value of integrity, as emphasized in QS. as-Saff [61]:2-3, is highly relevant amidst rising trust crises in both public and private sectors. Contemporary professional environments often face phenomena such as information manipulation, superficial image making, and unfulfilled institutional promises. Transparency International (2023) reports that low integrity among officials and professionals is a primary factor in declining public trust in political and economic institutions worldwide. Qur'anic integrity the alignment of faith, speech, and action serves as a moral control that prevents Muslim professionals from engaging in unethical practices, even when systems or work environments provide opportunities for deviation. Integrity also marks a professional Muslim not only as competent but also trustworthy and consistent in principles (Aravik et al., 2023).

The integration of work ethic, amanah, and integrity in the Qur'anic perspective and their relevance to contemporary professional ethics can be conceptually mapped as follows:

Tabel 2. Transformation of qur'anic values of work ethic, amanah, and integrity into contemporary professional ethics

Qur'anic Value	Theological Foundation	Transformation in Professional Ethics	Contribution to Organizational Culture
Work Ethic	Concept of *al-'amal as-salih* and human caliphate responsibility	Encourages professionals to work with discipline, productivity, innovation, and focus on the common good	Builds a productive work culture oriented to quality and spiritual meaning
Amanah	Command to fulfill trust in QS. an-Nisa' [4]: 58	Strengthens responsibility in managing information, finance, authority, and public service	Establishes transparent, accountable, and trustworthy organizational governance
Integrity	Alignment of faith, speech, and action in QS. as-Saff [61]: 2-3	Serves as a moral control against information manipulation, conflicts of interest, and institutional pressure	Strengthens professional credibility and enhances public trust in institutions
Qur'anic Value Integration	Unity of spiritual and social ethics in Islam	Unites professional competence with moral and spiritual responsibility	Creates a sustainable, ethical organizational culture focused on the common good

From a broader perspective, these three Qur'anic values work ethic, amanah, and integrity contribute to the formation of a sustainable professional culture. Work ethic drives productivity and quality, amanah builds credible governance systems, and integrity ensures ethical consistency in decision-making and service delivery (Latief et al., 2025). Studies by the Organisation for Economic Co-operation and Development (2022) indicate that institutions with high levels of trust and integrity tend to have more stable and sustainable organizational performance in the long term. When these values are internalized by individuals and institutionalized within organizations, Muslim professionals emerge as adaptive to modern demands while firmly rooted in divine principles.

The relevance of Qur'anic values to contemporary Muslim professional ethics lies in their integration of spirituality with modern requirements. Professionalism is not only understood as technical competence or material achievement but also as a moral practice rooted in awareness of responsibility before Allah and society. In a work culture emphasizing efficiency, performance, and quantitative targets, the Qur'anic perspective provides critical reflection on the meaning of quality and success itself. This opens avenues for further study on how Islamic moral principles can be institutionalized within organizational culture, professional standards, and performance evaluation systems without falling into a dichotomy between spiritual values and professional demands (Hartono et al., 2025).

CONCLUSION

The Qur'an constructs an integrative ethical framework through three main values work ethic, *amanah*, and integrity which directly address the research objectives, namely explaining the construction of Qur'anic ethics and its relevance for strengthening morality and modern professionalism. The thematic analysis of Qur'anic verses, supported by classical and contemporary exegesis as well as linguistic studies of *balaghah* and *i'rab*, shows that these three values are interconnected and form an ethical foundation that encourages diligence in work, accountability in carrying responsibilities, and moral consistency in speech and actions. These findings contribute to the expansion of scholarly discourse regarding the integration of Qur'anic values in contemporary professional ethics and open opportunities for concrete application in the development of character education curricula, institutional governance, and value based human resource management, particularly in educational institutions, bureaucracy and public services, Islamic financial institutions, socio-religious organizations, as well as the business and industrial sectors. Therefore, this study recommends the need for further research to develop an implementative model of Qur'anic values within modern organizational contexts so that they can be empirically and contextually tested, as well as to explore how work ethic, *amanah*, and integrity can be measured, practiced, and evaluated more applicatively as a foundation for strengthening Muslim professional ethics in various sectors of life.

DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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