



## ANALYSIS OF UNDERSTANDING OF ISLAMIC WORK ETHIC

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### Abstract

Work ethic is a person's attitude and view at work, sourced from self-quality, realized based on values and implemented in activities at work. A work ethic based on Islamic values will form a Muslim full of responsibility and hard work in carrying out his duties at work. At a practical level, an understanding of the Islamic work ethic will have a major impact on work. The results of this study indicate that in general the understanding of the Islamic work ethic of the employees of UIN Raden Intan Lampung and IAIN Metro is in accordance with the theory of Islamic work ethic. However, in practice, not all employees carry out an Islamic work ethic which includes work to seek sustenance, that work is worship, work professionally, work hard, respect time (discipline), uphold honesty. According to the Islamic perspective, work is part of fulfilling the needs of life divided into primary, secondary and tertiary needs. These three needs are very important for the running of human life in general and humans in particular. If it does not work, then humans will naturally experience difficulties which will eventually fall into sin.

**Keywords:** Islamic Work Ethic, UIN Raden Intan Lampung, IAIN Metro, Self Quality

## INTRODUCTION

A high spirit of work ethic is a very vital role in order to realize performance (work achievement) in the company and provide a positive influence on the company environment. And until now, all companies prioritize the existence of a high work ethic in every employee they have (Sikettang, 2021). Work ethic in this case is the attitude and view of an individual or human towards work, work habits, characteristics or traits related to the way a person works, whether a human group or a national group (Buchori, 2004).

For a Muslim, work is an earnest effort by mobilizing all his thoughts (ability), assets, and dhikr to actualize his existence as a creature and servant of Allah SWT. They must subdue the world and place themselves as part of the best chosen community group (khairu umah) (Tasmara, 2002). In other words, through genuine work, a human being can humanize himself. Religion also outlines work as the main effort and way to bring a servant closer to the Creator.

Jansen (2008) said that the professional work ethic is a set of positive work behaviors rooted in strong awareness, fundamental beliefs, accompanied by a total commitment to an integral work paradigm. The Islamic work ethic is different from the general work ethic. The work ethic in general gives birth to a work spirit that is oriented to obtain worldly satisfaction, while the Islamic work ethic does not only give birth to a work spirit that is oriented to material or worldly satisfaction, but furthermore work as worship whose aim is to gain the pleasure of Allah SWT. Nurfitri et al. in Hidayanti (2017) explained that the work ethic is the soul and work spirit that is influenced by one's perspective on work and this perspective is sourced from the values that grow and develop that are embraced by a person as a way to fulfill their needs.

Islamic work ethic plays a big role in shaping one's personality. A person who has the Islamic work ethic is always addicted to doing good deeds. An act is called good deeds if the act is done with the intention of worshipping Allah SWT (Sastrahidayat & Rochdjatun, 2009). Therefore, Tasmara (2002) suggests 25 characteristics of a person who is addicted to doing good deeds as characteristics of the Islamic work ethic. The characteristics of the Islamic work ethic can be seen in his daily behavior, such as: respecting time, being honest, istiqomah, being responsible, working hard, and having high aspirations, and so forth (Luth, 2001).

Embedding a high Islamic work ethic in a Muslim, then the person will have a high sense of responsibility for his work and always work hard in completing his work assignments. The high Islamic work ethic of a Muslim will have its own influence on the achievement of his work, one of which is loyalty at work (Kusumawati, 2015; Setyo, 2016). This work loyalty results from the high Islamic work ethic of a Muslim.

Loyalty in work is an important aspect that must be considered by a company or other institution. Employees with high loyalty will have more empathy and are easy to work with other employees or companies or institutions (Amen, 2019; Mighty, 2019), so that employees work in accordance with the standards that exist in the institution. This work loyalty describes the loyal and responsible attitude in completing the mandated tasks. In addition to qualified employees, companies or institutions also need employees who have high loyalty.

Related to the work ethic at PTKIN (State Islamic Religious College) Lampung Province, the Islamic work ethic is important, this is because the College is the State Islamic Religious College that must uphold Islamic values in everyday life, including in work. The State Islamic Religious College in Lampung Province include the State Islamic University (UIN) Raden Intan Lampung and the State Islamic Institute (IAIN) Metro Lampung. UIN Raden Intan Lampung is an Islamic College located on Jalan Letkol Endro Suratmin Sukarame Bandar Lampung, Lampung.(UIN Lampung, nd). Whereas IAIN Metro is Islamic College located on Jalan Ki Hajar Dewantara 15A Metro City Campus, Lampung (IAIN Metro, nd).

The instilling of an Islamic work ethic through Islamic values must be implemented by the university with the aim that employees are able to create values with a dream: work with clear and measurable goals, achieve well-planned goals and targets; Pray: work with the best attitude of trust. A Muslim must believe that Allah SWT is the Giver of sustenance, so that he always tries to get closer to Allah through worship and prayer, and maintains honesty and trust. This is something that every employee should hold on to. Therefore, the dream of an Islamic higher education can be realized, then it is implemented by action: working with earnest efforts to achieve the best results so as to carry out the principles of hard work, smart work, and thorough work which in the end of Islamic Higher Education is

able to create employees with Islamic character. Not only the quality of work but also the quality of religion is an important part of the higher education it self.

## **REVIEW OF LITERATURE**

### **Understanding Islamic Work Ethic**

Ethos comes from the Greek (ethos) which is the special nature of the moral feelings and ethical rules of a group of people (Naples, 2004). Tasmara (2002) interpret the word ethos as attitude, personality, character, character, and belief in something. Meanwhile, in the Big Indonesian Dictionary (KBBI), it is explained that ethos is a unique way of life of a group of people. Thus, ethos are characteristics and attitudes, habits, beliefs that are specific about an individual or group of people. From the words "ethos" are also taken the words "ethics" which refer to the meaning of morality or morality, namely the essential qualities of a person or a group including a nation (Majid, 2000). According to Sinamo (2008), work ethic is a set of positive behaviors rooted in fundamental beliefs accompanied by a total commitment to an integral work paradigm. According to Usman Pelly in Sukardewi (2013), work ethic is an attitude that arises from the will and self-awareness which is based on a system of cultural value orientation towards work.

Based on this, it can be understood that work ethic is the nature, character, moral quality and aesthetic style as well as the basic human inner atmosphere in terms of work that is reflected in the real world. Work ethic is the driving force of productivity. Work ethic is a complex issue and contains many aspects, both economic, social, and cultural. Therefore, increasing it requires a comprehensive, effective and efficient effort (Nichilo, 2021).

The Islamic work ethic is an orientation that shapes and influences the involvement and participation of adherents in the workplace. The initial concept is derived from the Qur'an and Sunnah or the words of the Prophet Muhammad SAW. Meanwhile, another opinion says that the Islamic work ethic is a human character and habits related to work and emanates from the Islamic aqidah system which is a way of life (Amilin, 2016).

The Islamic work ethic is an earnest effort, by mobilizing all of his assets, thoughts and remembrance to actualize or reveal his meaning as a servant of Allah SWT. who must subjugate the world and place himself as part of the best society (Khairul Ummah)

(Tasmara, 2002). Therefore, it can be said that only by working humans humanize themselves, because by working humans can actualize themselves so that they are able to place themselves as part of society (Mauliza et.al., 2016).

The Islamic work ethic is needed because in the treatise which contains a complete and straight life guide there is also a work ethic, guidelines and demands for work so that his work is successful and a blessing because the work ethic comes from Allah SWT the Creator and the Ruler (Noviarita et.al., 2021; Ya'qub, 2002). It is in line with the word of Allah SWT. in the Qur'an letter al-An'am verse 71, and we are told to measure a person's work ethic, namely: seeking sustenance; work hard; sincere; honest; cooperation; balance; looking ahead; prohibition of monopolizing; prohibition of begging; and prioritize quality/tidiness (Amaliah et.al., 2013).

According to Sinamo (2008) there are eight aspects in measuring work ethic, namely: Work is grace, work is a trust, work is a calling, work is actualization, work is worship, work is art, work is honor, work is service. Meanwhile, according to Petty in Sinamo (2008) said that work ethic has three aspects or characteristics that can be used to measure it, namely: interpersonal skills, initiative, and reliability.

### **Employee Work Loyalty**

Literally loyal means trust, or loyalty can be interpreted as a trust. This loyalty and trust arise without coercion, but arise from self-awareness in the past. According to Poerwadanimta (2012) loyalty is "devotion and trust given or aimed at a person or institution, in which there is a sense of love and responsibility to try to provide the best service and behavior".

According to Nitisemito in Hamzah (2013) loyalty is "the extent to which an employee identifies with his workplace which is indicated by the desire to work and try his best". According to Richard Coughland loyalty is "an ethical action of an employee in doing work and socializing or interacting with coworkers" (Marpaung & Krisna, 2012).

According to Maineldi (2015) employee work loyalty is the attitude and act of devoting one's abilities and expertise, carrying out tasks with responsibility, discipline, and honesty in work, creating good working relationships with superiors, co-workers and subordinates in completing tasks, creating a supportive and pleasant atmosphere at

workplace, maintaining the company's image and a willingness to work for a longer period of time.

Loyalty is the determination and ability to obey, implement and practice something obeyed with full awareness and responsibility, determination and ability which must be proven in daily attitudes and behavior as well as in carrying out duties (Saydam, 2008). Referring to this opinion, the loyalty indicator according to Saydam (2008) namely: Obedience or obedience, responsibility, devotion, and honesty.

Employee work loyalty is not formed just like that in the organization, but there are several indicators that manifest this loyalty. The loyalty indicators found in individuals were put forward by Siswanto, who focused on the implementation of work carried out by employees, including: Obedience to regulations, Responsibility to the company/organization, Willingness to work together, Sense of belonging, interpersonal relationships, and love of work (Sastrohadiwiryo, 2005).

Based on the description above, the researcher will use the aspect of work loyalty proposed by several figures above as a reference in making the employee loyalty scale indicator. So based on these aspects, indicators of work loyalty can be developed, namely: obeying regulations, responsibility to the company/organization, willingness to work together, sense of belonging, willing to be transferred anywhere, interpersonal relationships, willing to work beyond usual conditions, do not mind being given assignments tough, and accept whatever the organization does.

## **RESEARCH METHOD**

The study is a field research carried out in the real world (Kartono, 1990). The approach used is a case study, which is the type of approach used to investigate and understand an event by collecting various information and then the data is processed to obtain a solution to solve the problem (Creswell & Creswell, 2017). In this approach, the researchers create a complex picture, examine words, report detailed views of the respondents, and conduct studies in natural situations (Iskandar, 2016; Moleong, 2001).

The data collection methods used are observation, interview, and documentation. Analysis of the data used is a qualitative analysis and then presented descriptively. Conclusions are drawn using a deductive way of thinking, which is a method of analyzing

data using a general method, then the nature of the general data is taken to a more specific conclusion point (Hadi, 2003; Hanif & Susanto, 2020).

## **RESULTS AND DISCUSSION**

The Islamic work ethic is a character with regard to work that is oriented not only to the material aspect but also deeper than that to serve Allah SWT, so that His pleasure can be achieved. The Islamic work ethic has principles including that work must be done wholeheartedly because it is a form of devotion to Allah SWT. Working as a form of devotion to Allah SWT includes worship in a broad sense. Thus, muslims should balance their lives by worshipping *mahdhah* and also *muamalah*, *hablum minallah* and *hablumminannas*. Worshipping *mahdhah*, like prayer, is indeed obligatory on Muslims, but Islam does not want humans to spend all their time only worshipping *mahdhah*, isolating themselves from social life, and neglecting their duties as caliph of Allah SWT.

Regarding the Islamic work ethic, from the results of research with several respondents, the researchers can draw a connection between the Islamic work ethic and the work loyalty of the employees of UIN Raden Intan Lampung and IAIN Metro Lampung with the characteristics of a high Islamic work ethic. The characteristics of the person who lives up to the Islamic work ethic will be seen in his attitude and behavior which is based on a very deep belief that work is a form of worship, a call and command from Allah SWT. who will later be able to glorify himself.

As for the Islamic work ethic at UIN Raden Intan Lampung and IAIN Metro Lampung Lecturers, the results of the research can be analyzed as follows:

### **Work to Look for Sustenance**

The Islamic work ethic is a character or spirit related to work that is not only driven by the goal of obtaining material results, but deeper is the urge to obtain immaterial results, namely happiness in the hereafter. That is, the Islamic work ethic is a work spirit that is oriented to the worldly and hereafter aspects. The Islamic work ethic can simply be said to be a work spirit based on the belief that the world must be grasped in hand for the provision of achieving happiness in the hereafter, this is what is in the work concept for UIN Raden Intan Lampung lecturers and IAIN Metro Lampung lecturers.

The results showed that the lecturers of UIN Raden Intan Lampung and IAIN Metro Lampung explained that the Islamic work ethic includes elements that are mutually integrated, namely in the form of faith, knowledge, and good deeds. In this case, Islam is of the view that humans can only humanize themselves with faith, knowledge, and charity. The faith will be realized by the existence of deeds decorated with noble morals that can lead to the straight path. The straight path will be obtained through knowledge. Likewise for lecturers in working based on faith and knowledge that can lead to a straight path, so that humans can humanize themselves.

The Islamic work ethic, apart from the view that work activity itself will bring a reward in the form of happiness in the hereafter, also has the view that the results of work activities carried out in the form of material, are a means that can be used to get closer to Allah SWT. Therefore, the people who have an Islamic work ethic in their work are always accompanied by a roar of enthusiasm to achieve maximum results and always try to improve results. The material produced from his work in the form of sustenance, besides being used to meet the needs of clothing, food, board, is also saved for provisions in the afterlife. The afterlife savings are obtained, for example, from alms issued, infaq, endowments, and other charities.

### **Work is Worship**

The results of interviews with several lecturers of UIN Raden Intan Lampung and lecturers of IAIN Metro Lampung obtained a data that they believe that work is part of worship and carry out the commands of Allah SWT. and continue the sunnah of the Prophet Muhammad. Work is not only seeking sustenance for worldly affairs, but also for achieving happiness in the hereafter. The previous theory explained that work is not merely to earn money to support life but is a calling. Likewise, according to Jansen Sinamo (2008) that it is only by fulfilling this call every day that heaven's salvation can be obtained. In other words, work is a sacred duty which is a religious doctrine. Worldly activities are considered to have religious meaning. In addition to work is an economic activity, work is also a form of worship with the intention of working solely for the sake of Allah SWT. in order to get His blessing. That is the difference between religious and non-religious people in their activities, including at work.

The lecturers of UIN Raden Intan Lampung and IAIN Metro Lampung are educators with an Islamic work ethic, which is passionate about getting material results, but material is not the goal of their work. He uses the material as a means to get closer to Allah SWT, so the pleasure of Allah SWT is the goal he wants to achieve. For someone with an Islamic work ethic, ritual worship such as prayer is not enough to meet the savings in the afterlife. He has the belief that he must be a successful person in his work so that he can be useful for many people. By his success, he was able to share his sustenance with the less fortunate; able to help his less fortunate brothers and sisters. The possessions are not for their own enjoyment, but they are used for the happiness of many people. For people with an Islamic work ethic, all activities of life are worship. Practicing the five pillars of Islam is worship, praying for the benefit of the people is also worship.

### **Work Professionally**

Lecturers of UIN Raden Intan Lampung and IAIN Metro Lampung carry out their obligations with full sincerity, whose main orientation is to gain the pleasure of Allah SWT so that they will produce professional work. Their sincerity to devote himself to Allah SWT will give birth to professional ways of working which are certainly liked by Allah SWT. The lecturers, of course in their work, will have an honest, consistent, responsible and serving attitude. They did these attitudes sincerely, without any strings attached. Even though their work attitude does not always produce the desired results, they will still accept it with pleasure, because they are sincere in the work. They believe that the sincerity of Allah SWT will give a more beautiful reply.

In order to increase professionalism in their work, the lecturers of UIN Raden Intan Lampung and IAIN Metro Lampung seek to improve their abilities in the field of teaching and research by reading books or articles, participating in seminar activities, both in the development of science and in the development of scientific works. in the form of articles, and see the development of knowledge through technology. While the ability of lecturers as administrative staff can be developed by participating in training and conducting direct guidance with colleagues who have administrative fields. The overall goal is as an effort to increase professionalism in work.

### **Hard Work is Glory**

For lecturers at UIN Raden Intan Lampung and lecturers at IAIN Metro Lampung, hard work is a must. Because of that hard work, they will get glory. Judging from their work activities from morning to evening, they see that people who work hard will benefit and get a special position before Allah and His Messengers. This understanding is in accordance with the characteristics of the Islamic work ethic according to Jansen Sinamo that the main purpose of work is to make human beings honorable so that we can carry out work that is full of excellence which ultimately results in the fruit of perseverance.

The results of the study indicate that when hard work is carried out by the lecturers, automatically perfect work quality (*itqan*) is the result of work that can achieve the ideal technical standard of work. Perfect work requires the support of optimal knowledge and skills. Islam encourages its people to continue to add or develop their knowledge and keep practicing, this is what the lecturers of UIN Raden Intan Lampung and IAIN Metro Lampung are trying to improve their ability to achieve professional performance in order to achieve perfection in their work.

It is in accordance with the theory that has been described previously that a Muslim who works on the basis of *itqan* always tries to do everything perfectly or with high standards. He does not want to work carelessly, work must be *itqan*. Work in *itqan* requires qualified knowledge, because perfection or ideality is impossible to achieve with limited knowledge of the work. He must be an expert in his field; knows what he is doing down to the roots and constantly makes improvements to get better results every time.

### **Appreciate Time**

Prayer is worship that has been made by Allah SWT. ordered with the specified time. The philosophy of prayer for UIN Raden Intan Lampung and IAIN Metro Lampung lecturers is an implied message so that every Muslim can carry out activities efficiently. The better the prayer of a believer, the better the time management in his daily life will be. Especially in carrying out the profession of lecturers and administrative staff, of course, the discipline of time will determine their success. Lecturers begin to come, rest and go home according to predetermined standards or

rules. Even had to come before the students who take care of administrative activities as an example. As explained in the previous chapter.

It is in accordance with Tasmara's opinion (2002) that the characteristics of the Islamic work ethic are addiction to time and discipline. One of the essences of work ethic is to appreciate, understand, and feel how valuable time is. And discipline in a personal sense who is very careful in managing work and full of responsibility to fulfill his obligations. So that we can understand the time discipline behavior according to the characteristics of the Muslim work ethic according to Tasmara about the characteristics of time addiction and disciplined behavior.

### **Upholding Honesty**

Honesty is a requirement to be a successful worker, UIN Raden Intan Lampung and IAIN Metro Lampung lecturers understand honesty in two dimensions, one is the dimension of faith, namely that the proof of their faith is not to lie because of Allah SWT always supervise what they are doing, the second is the work dimension which requires every worker to be honest so that they are able to hold on to the mandate they hold and carry out their duties.

According to the Islamic perspective, honesty will place itself in the level of glory or maqaman mahmudan. It is related to Tasmara's opinion (2002) that honesty is defined as never cheating, lying or breaking the law. They dare to say that they are transparent, free from all falsehoods and deceptions. Thus, maintaining honesty at UIN Raden Intan Lampung and IAIN Metro Lampung lecturers is in accordance with the characteristics of the work ethic about addiction to honesty.

Based on the explanation above, it can be understood that the Islamic work ethic will make a person excited and passionate to work because he believes that every job is a form of devotion to Allah SWT. The person who has an Islamic work ethic has the belief that he must excel in his work, he must work with high enthusiasm and get results that are always increasing. He believes that if he works with sincere intentions because of Allah SWT, does a good job and does not violate His provisions, then Allah SWT will be pleased with what he does, so that Allah SWT. will record it as a good deed which is a savings to achieve happiness in the hereafter.

The results of the analysis of the authors see that the understanding of the Islamic work ethic at UIN Raden Intan Lampung and IAIN Metro Lampung Lecturers is in accordance with the theory of Islamic work ethic. However, in practice or implementation, not all lecturers at UIN Raden Intan Lampung and IAIN Metro Lampung are in accordance with the indicators and characteristics of the Islamic work ethic like hard, respect time (discipline), uphold honesty. From the existing indicators, there are still some lecturers who do not meet these indicators. It can be seen from the existence of lecturers who have a low level of discipline and lack of professional work due to the low Islamic work ethic,

Based on the Islamic perspective, if you look closely, there are no verses or letters in the Qur'an that specifically discuss work ethic, this is not because the term work ethic is a new thing. The Qur'an is a book of guidance so it is natural that this term is not found in the Qur'an. However, as the last holy book that functions as a guide, the Qur'an must contain verses that hint at moral concepts related to efforts to improve work ethic. -Surah Ar-Ra'd verse 11.

According to Tafsir Muyassar who explained that Allah SWT has angels who monitor humans from front and back in turn (al-Qarni, 2007). His angels guard him based on the command of Allah SWT, counting his good and bad deeds. Verily Allah SWT does not change the favors He has bestowed upon a people until they turn obedience to Him into disobedience. He also turns pleasure into misery, and replaces pleasure with trial. When Allah SWT. wants calamity or calamity upon a people, then no one can prevent it. There is no place to escape from His decree. They have no helper who can help them deal with their problems to get what they like and block what they hate. Only Allah SWT. who controls all the affairs of His servants.

Explanation in the commentary of Quraish Shihab (Shihab, 2002) explained that Allah SWT. make the *mu'qqibat* (angels) to carry out their duties in caring for humans, Allah SWT nor will it change the condition of a people so that they change what is in themselves, namely their mental condition/inside, such as changing gratitude into disbelief, obedience into disobedience, faith into partnering with Allah SWT, and at that time Allah SWT will change favors into *niqmat* (disasters), guidance into misguidance, happiness into misery, and so forth.

Muyassar's interpretation (al-Qarni, 2007) explained that say, O Prophet, to a person who repents: "Do good deeds and do good, Allah SWT will see your good and bad deeds. His noble Messenger as well as His righteous servants will see the deeds of that. They are the witnesses of Allah SWT on his earth. And you will return to Allah SWT who knows what is hidden and what is seen, what is unseen and what is revealed, by word and deed. He will inform you of all these deeds, and reward you for them. If your deeds are good then the reward is also good, and if your deeds are bad then the reward will be bad.

In addition to the word of Allah SWT as mentioned above, there are several hadiths of the Prophet related to the work ethic, including the hadith about ordering someone to work or do business. The hadith means: "From Miqdam RA. from the Messenger of Allah. he said: "No one eats a food that is better than what he eats from the work of his hands and indeed Prophet Dawud ate from the work of his hands." (Narrated by Bukhari) (Al-Qasthalani, 2014).

The explanation of hadith above is that work produces benefits for the perpetrator and others, namely apart from unemployment which can cause you to like to interfere in other people's affairs and eliminate the loneliness of the soul with busy work. By working, a person will be awake from the habit of begging despicable. Prophet David made armor and marketed it to his people, even though he was the caliph of Allah on earth and in a loose and abundant financial condition. Likewise our prophet Muhammad, he eats from results of the efforts he gets from the wealth of infidels through jihad, it is the most noble effort because it is to spread the word of Allah SWT (Al-Qasthalani, 2014). It has been done by UIN Raden Intan Lampung lecturers and IAIN Metro Lampung lecturers who carry out their obligations to work in seeking sustenance for the needs of the world but without neglecting their needs in the hereafter.

Based on the explanation of the verses of Qur'an and the hadith above, it can be understood that the understanding of Islamic work ethic and its application by the UIN Raden Intan Lampung and the IAIN Metro Lampung lecturers is a work ethic that is in accordance with Islamic orders. When viewed from a religious perspective, it is clear how the work ethic is emphasized. Working in the concept of religion is looking for sustenance in the context of worshipping Allah SWT as explained in the above-mentioned verse of Qur'an.

Humans are created by Allah SWT with all the potential, both spiritually, physically, and intellectually. The potency distinguishes humans from animals and gain a position as the most noble of creatures. Humans by working, the potency will develop optimally, because work is self-actualization. Humans as the most noble creatures, then the mandate to prosper the earth was delegated to him. The title *khalifatullah fil ardhi* or caliph of Allah SWT on earth brings consequences for humans to work with full sincerity, not work carelessly let alone just lazy. Humans are encouraged to work hard and compete in doing a good job, as has been stated in Surah Al-Baqarah verse 148.

According to the Islamic perspective, work is part of fulfilling the needs of life divided into primary, secondary, and tertiary needs. These three needs are very important for the running of human life in general and humans in particular. If it does not work, then humans will naturally experience difficulties which will eventually fall into sin. In addition, work is an order from Allah SWT, many of which are contained in His words, such as in the Qur'an ar-Ra'du verse 11 which has been mentioned above. The commandment of the verse is none other than inviting humans to work in order to get a better life and humans can elevate their dignity.

## CONCLUSION

In general, the understanding of Islamic work ethic at UIN Raden Intan Lampung and IAIN Metro Lampung Lecturers is in accordance with the Islamic work ethic theory. However, in practice, not all lecturers at UIN Raden Intan Lampung and IAIN Metro Lampung are in accordance with the indicators and characteristics of the Islamic work ethic which includes work to seek sustenance, work is worship, work professionally, work hard, respect time (discipline), uphold honesty. From the existing indicators, there are still some lecturers who do not meet these indicators. It can be seen from the existence of lecturers who have a low level of discipline and lack of professional work. Due to the low Islamic work ethic, work loyalty is also low for UIN Raden Intan Lampung and IAIN Metro Lampung lecturers. Understanding the Islamic work ethic on the work loyalty of UIN Raden Intan Lampung and IAIN Metro Lampung lecturers is part of what Allah has commanded in search of sustenance.

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