

# The Work Ethic of The Coastal Community of Java Island in The Perspective of Islamic Theology

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**Abstract:** This study examines the typology of the work ethic of the people on the North Coast (PANTURA) of Java Island and the correlation between work ethic typology and economic conditions. The research uses qualitative and quantitative methods to focus on communities in Indramayu, Cirebon City, and Cirebon Regency. Results show that 86% of respondents follow the Qadariyah Theological Doctrine, 6.6% adhere to the Jabariyah Doctrine, and another 6.6% have a combined Qadariyah-Jabariyah typology. 86% of workers in the private sector align with Qadariyah, while all civil servants follow Qadariyah. A significant correlation exists between work ethic typology and income: Qadariyah adherents generally have higher monthly incomes than those following Jabariyah or combined typologies. Respondents with Jabariyah and combined typologies typically earn less than 5 million monthly rupiah. Among the 26 respondents with a Qadariyah work ethic, 14 earn more than 5 million rupiah monthly. The study concludes that theological doctrines significantly influence work ethic and economic conditions in Java's coastal areas.

**Keywords:** Work Ethic, Jabariyah Theology, Qadariyah Theology

**Abstrak:** Penelitian ini mengkaji tipologi etos kerja masyarakat di Pantai Utara (PANTURA) Pulau Jawa dan korelasi antara tipologi etos kerja dengan kondisi ekonomi. Dengan menggunakan metode kualitatif dan kuantitatif, penelitian ini berfokus pada masyarakat di Indramayu, Kota Cirebon, dan Kabupaten Cirebon. Hasil penelitian menunjukkan bahwa 86% responden mengikuti Doktrin Teologi Qadariyah, 6,6% menganut Doktrin Jabariyah, dan 6,6% lainnya memiliki tipologi gabungan Qadariyah-Jabariyah. Di sektor swasta, 86% pekerja menganut paham Qadariyah, sementara seluruh pegawai negeri sipil menganut paham Qadariyah. Terdapat korelasi yang signifikan antara tipologi etos kerja dan pendapatan: Penganut Qadariyah umumnya memiliki pendapatan bulanan yang lebih tinggi daripada mereka yang mengikuti tipologi Jabariyah atau gabungan. Responden dengan tipologi Jabariyah dan gabungan umumnya berpenghasilan kurang dari 5 juta rupiah per bulan. Di antara 26 responden dengan etos kerja Qadariyah, 14 di antaranya berpenghasilan lebih dari 5 juta rupiah per bulan. Studi ini menyimpulkan bahwa doktrin teologi secara signifikan memengaruhi etos kerja dan kondisi ekonomi di wilayah pesisir Jawa.

**Kata Kunci:** Etos Kerja, Teologi Jabariyah, Teologi Qadariyah

## Introduction

In the context of the development of Islam, the North Coast (PANTURA) area of Java Island cannot be separated from the role of the Nine Guardians, who began spreading Islam on the island of Java in the 14th century AD. As an area in Java Island that was early introduced to Islam, it is not surprising that the culture, attitudes, outlook on life, mindset, and behavior of the people of the Pantura region were influenced by the values of Islamic teachings, including in the work ethic.

According to the Big Indonesian Dictionary, the word Ethos is defined as the spirit of work that characterizes and believes a person or group. (*Kamus Besar Bahasa Indonesia*, 2005). According to Franz Magnis Suseno, ethos is a person or group's spirit and permanent inner attitude that contains certain moral strengths and values. (Anggraheni, 2018; Muntaqo & Huda, 2018). Clifford Geertz defines ethos as a fundamental attitude towards self and the world manifested in life's reality. Thus, ethos concerns the spirit of life, including the spirit of working, studying, and improving skills to build a better life. Humans cannot change their destiny without having enough work, spirit, knowledge, and skills. (Mashdurohatun, 2011; Tebba, 2003).

Nurcholish Madjid explains that "ethos" is the characteristics, attitudes, habits, beliefs, soul, essential qualities, and mindset that a person, group, or nation specifically owns. Ethos, thus, is related to ethics or morals about good and bad. (Irham, 2012; Madjid, 1999) According to Max Weber in his book "The Protestant Ethic and The Spirit of Capitalism. According to him, there is a close connection between Protestant theological doctrines, especially the Calvinism sect, and the work ethic. Their theological doctrine considers that working hard is not just an effort to fulfill the needs of life; more than that, working hard is a sacred religious duty to obtain salvation in the hereafter. Within this theological framework, the spirit of capitalism, which relies on ideals, diligence, frugality, calculation, rationality, and the ability to restrain oneself for the sake of achievement, finds its partner. These Protestant doctrines, according to Max Weber, are the reason why the leaders of companies, owners of capital, top technical and commercial personnel are dominated by Protestants, not by Catholics (Jones, 1997; Kersting et al., 2020; Nadjib, 2013; Weber, 1958).

Robert N. Bellah also conducted similar research on Japanese society. The results of his research concluded that the progress of Japanese society is closely related to the teachings of the religions it adheres to, namely Shintoism, Buddhism, and Taoism, especially in the early era of its rise, namely the Tokugawa era (1600-1868) (Bellah, 1992; Mintaredja, 1995; Ruhullessin, 2019).

This is also the case with Confucian ethics taught in the Chinese tradition. Confucian ethics convinced its adherents to traditionalize an economic ethic for profit (material) and to achieve status (dignity). Thus, its adherents are encouraged to develop a more meaningful work ethic. This can also be evidenced in the reality of Chinese people who

are economically successful in almost all parts of the world (Goodell et al., 2024; Huang et al., 2024; Natalia, 2023; Shulthoni, 2011; Wang et al., 2024).

This research refers to two grand theories: Work Ethic from a religious perspective and the relationship between work ethic and quality productivity. Religion is the work ethic's locomotive that drives human work behavior. Ethos is the energy that spurs the behavior (productivity) of successful people with noble hearts. (Kasali, 2013).



Several religions, monotheists such as Islam, and polytheists such as Protestant Christianity, Shinto, Buddhism, Taoism, and Confucius teach the concept of work ethic. (Jati, 2018).. In the perspective of these religions, working seriously and with quality is God's call, carrying out a holy mission with an ukhrawi dimension as a form of self-actualization of existence, expression of identity, and, at the same time, devotion to the Divine. Meanwhile, productivity results from a work ethic based on religious teachings and values, as stated in the thesis of Max Weber, Robert N. Bellah, and Confucian Ethics in the Chinese economic tradition. According to Musa 'Asy'ariy (Asy'ariy, 1997; Asy'arie, 1994) Etymologically, the word ethos comes from the Greek word "ethos," which means the usual place of residence, habits, customs, character, and feelings. In its plural form, "ta etha" means customs. While terminologically work ethic is a fundamental life attitude in dealing with work, work ethic is also a reflection of a view of life oriented towards divine values. These divine values will be the basis for the development of spirituality which is indispensable as a force that shapes a personality that determines the existential quality of his life. Meanwhile, according to Toto Tasmara, ethos is something that is believed. From this word was born what is called "ethic," namely guidelines, morals, and behavior, also known as etiquette, which means how to behave. (Tasmara, 1995). In Webster's New World College Dictionary, ethos is the characteristic and distinguishing attitudes, habits, beliefs, etc. of an individual or a group. (Neufeldt & Guralnik, 1996). Ethos is the characteristic and distinguishing attitudes, habits, beliefs, etc., of an individual or group. In the large Indonesian dictionary, ethos is defined as a view of life that is typical of a social group. (Kamus Besar Bahasa Indonesia, 2005).

Most people on the north coast, especially Indramayu and Cirebon, adhere to a fairly diverse Islamic theology. The Islamic theology adopted includes Qadiriyyah, Jabariyyah, and a mixture. The understanding of Jabariyyah, which tends to surrender, and Jabariyyah, which prioritizes, certainly affects their work ethic. Therefore, the researcher is interested in knowing the full contraction of the concept of work ethic in Islam. Researchers are also interested in studying the typology of work ethic adopted by the north coast community from the perspective of Islamic theology. In addition, researchers are interested in

obtaining data on the correlation of work ethic typology to the income of the north coast community.

Regarding literature searches related to work ethic and religion, several research results are considered. First, research related to the influence of people's religious understanding with the spirit of work ethic. (Dachi & Lase, 2020; Fahrurrosi, 2017; KHOIRI, 2016; Khusniati, 2017; Mohamad & Mustofa, 2014; Muliati, 2016; Prihastiningtyas, 2018; Suparti & Tari, 2019). Second, research related to the comparison of religion with the community's work ethic. (Amrozi, 2019; Ceri-Booms, 2014; Muhibbin, 2008; Wasisto, 2013). Third, research on religion and culture influences people's work ethic. (Bernardo et al., 2018; Djakfar, 2012; Faizah et al., 2020; Faraby, 2016; Sastrawan, 2020; Yulianti & Octaviani, 2014; Zulkarnain, 2020). Fourth, research related to work ethic in religious views. (Nurdin, 2020; Saifulloh, 2010; Sono et al., 2018; Sriyani & Hasibuan, 2024; Sunardi, 2014).

From several studies, there are general similarities between previous studies and this research in the context of the relationship and influence of religion with work ethic. The methodology aspect is also not much different; some use qualitative methods, and some use quantitative methods. However, the difference in this research is that research is multi-scale, multi-site and heterogeneity of respondents. Researchers consider it important to research how the real work ethic of the PANTURA community is viewed from the perspective of Islamic theology. The objectives of this research are: First, to fully understand the construction of the concept of work ethic in Islam. Second, to know and elaborate in depth the PANTURA community's understanding of work ethic according to Islamic theology. Third, to examine in depth the typology of work ethic adopted by the PANTURA community from the perspective of Islamic theology. Fourth, to obtain data on the correlation of the Work Ethic Typology to income.

## Methods

The approach used in this research is a phenomenological approach of qualitative and quantitative methods. This approach emphasizes the subjective aspects of human behavior. (J Moleong, 2018). This approach is intended to obtain the necessary information and data on aspects of psychological value (inner value) that encourage a person to perform certain economic actions. The research was conducted in Cirebon and Indramayu. These two areas were chosen as samples because they represent the main areas of the spread of Islam in the PANTURA region, which is characterized by traces of the life of Sheikh Sharif Hidayatullah, one of the Wali Songo.

The selection of subjects used as informants in this study is based on purposive sampling techniques (samples that are most likely to obtain information). Based on this, the research subjects came from civil servants and private employees. Data collection techniques in this study are observation, questionnaire distribution, and interviews. All incoming data were analyzed using the content analysis method, namely analyzing the meaning contained therein, then constructing it into a concept building expected to answer the problems raised in this study scientifically.

## Results and Discussion

### Influence of Islamic Theological Perspective on Work Ethic Typology

Based on questionnaires and interviews conducted with 30 respondents, including 15 private employees and 15 civil servants from October to November 2019, the results of the research data are as stated in the following table:

**Table 1. Typology of Respondent's Work Ethic in the Perspective of Islamic Theology**

| N  | Percentage | Typology of Work Ethic   |
|----|------------|--------------------------|
| 2  | 6.6 %      | Jabariyah                |
| 2  | 6.6 %      | Mixed Type (combination) |
| 26 | 86 %       | Qadariyah                |

The research results in Table 1 show that of all 30 respondents, as many as 6.6% have a work ethic typology oriented to Jabariyah theological doctrine. And 6.6% have a combined typology of work ethic oriented to Jabariyah and Qadariyah theological doctrines. Meanwhile, 86% of respondents have a Typology of Work Ethic Oriented to Qadariyah Theological Doctrine. In other words, in the context of work ethic, most respondents have a Typology of Work Ethic Oriented to Qadariyah Theological Doctrine.

This striking difference can occur because of the difference in understanding between Jabariah and Qadiriya theology. Jabariah theology tends to be pessimistic, dependent on fate, awake in the sense of surrendering to reality, not persistent, just working, easily despairing, prioritizing prayer, static, preferring to accept, and ordinary aspirations. (I. F. A. Nasution, 2017). This Jabariah understanding is contrary to the understanding of Qadiriya theology. Qadiriya theology has optimistic thinking, prioritizes ikhtiyar, always makes maximum efforts, has persistence, works seriously, never gives up, tries then prays, is progressive, prefers to give, and aspires. People who follow Jabariah's theology do not understand work ethic because humans cannot determine their destiny. Adherents of Qadiriya theology have a high understanding of work ethic because human happiness is determined by what has been attempted. (Abdullah et al., 2024; Muhibbin, 2008; Sunardi, 2014; Zaeny, 2017).

### Typology of Respondent's Work Ethic in the Perspective of Islamic Theology Based on Type of Work

**Table 2. Respondent as a Private Employee**

| No. R | Education          | Private Employee                                   | Typology of Work Ethic |
|-------|--------------------|--|------------------------|
| 1     | Junior high school | Pancake vendor, Sumber sub-district                | Jabariyah              |
| 2     | Bachelor           | Honorary Employees of Dinakertrans Cirebon Regency | Qadariyah              |
| 3     | Senior high        | Employees of RM Ampera Cirebon                     | Qadariyah              |

|    | school                 | City  |                          |
|----|------------------------|---|--------------------------|
| 4  | Elementary School      | Motorcycle Taxi Driver, Nuances of Majasem Cirebon          | Kombinasi (mixed type)   |
| 5  | Elementary School      | Motorcycle Taxi Driver, Nuances of Majasem Cirebon          | Jabariyah                |
| 6  | Third diploma          | Contractor, Cirebon City                                    | Qadariyah                |
| 7  | Bachelor               | Branch Manager of PT Amarnya Micro Fintech, Sumber District | Qadariyah                |
| 8  | Bachelor               | Therapist, Cirebon City                                     | Qadariyah                |
| 9  | Bachelor               | Private Employee, Cirebon City                              | Qadariyah                |
| 10 | Bachelor               | Honorary Teacher, Cirebon City                              | Qadariyah                |
| 11 | Vocational High School | Honorary BPS Employee, Indramayu Regency                    | Qadariyah                |
| 12 | Vocational High School | Honorary BPS Employee, Indramayu Regency                    | Combination (mixed type) |
| 13 | Vocational High School | Honorary BPS Employee, Indramayu Regency                    | Qadariyah                |
| 14 | Senior high school     | Mitsubishi Employee, Cirebon City                           | Qadariyah                |
| 15 | Senior high school     | Mitsubishi Employee, Cirebon City                           | Qadariyah                |

**Table 2.1 Respondent Private Employees with Work Ethic Typology**

| N  | Percentage | Typology of Work Ethic      |
|----|------------|-----------------------------|
| 2  | 13.33 %    | Jabariyah                   |
| 2  | 13.33 %    | Mixed Type<br>(Combination) |
| 11 | 73.33 %    | Qadariyah                   |

The research results in Table 2.1 show that as many as 13.33% of respondents, consisting of serabi traders and motorcycle taxis, have a typology of work ethic oriented to Jabariyah theological doctrine. At the same time, respondents who work as Honorary Employees of BPS and motorcycle taxi drivers have a Combined Typology of Work Ethic Oriented Jabariyah and Qadariyah Theological Doctrine as much as 13.33%. As many as 73.33% of respondents have a Typology of Work Ethic Oriented to Qadariyah Theological Doctrine. In other words, regarding work ethic, most respondents who work as private employees, such as Dinaskertrans Honorary Employees, Restaurant Employees, Contractors, Managers, Therapists, Honorary Teachers, and Automotive Company

Employees, belong to the Qadariyah category. The suitability of the profession and the orientation of the doctrine embraced determines the pattern of behavior at work. This is because each theology has a different doctrine conveying patience and persistence in the human work ethic.

Work Ethic is a characteristic, attitude, habit, belief, soul, essential quality, and mindset that a person, group, or nation specifically owns. (Madjid, 1999; Neufeldt & Guralnik, 1996). Work ethic must also fulfill the aspects of faith, worship, muamalah, and morals. Aspects of faith include upholding honesty, istiqomah or consistency, responsibility, and sincerity. Aspects of worship include emphasizing that work is part of worship, so it must work well, be diligent, prioritize quality, and maintain self-respect according to the rules. The muamalah aspect emphasizes that work is a manifestation of one's good deeds. Moral aspects include respecting time, not doing wrong, being humble, and obeying applicable laws. Both Jabariyah and Qadiriyah adherents understand each of these aspects differently.

**Table 3 Respondent Civil Servants (PNS)**

| No. R | Pendidikan     | Pegawai Negeri Sipil                    | Typology of Work Ethic |
|-------|----------------|---|------------------------|
| 1     | Master         | Civil Servant, BPS Cirebon Regency      | Qadariyah              |
| 2     | Master         | Civil Servant, BPS Cirebon City         | Qadariyah              |
| 3     | Bachelor       | Civil servant, teacher of SMAN 1 Sumber | Qadariyah              |
| 4     | Bachelor       | Civil servant, teacher of SMAN 1 Sumber | Qadariyah              |
| 5     | Master         | Civil Servant, Lecturer IAIN Cirebon    | Qadariyah              |
| 6     | Third diploma  | Civil Servant, BPS Indramayu Regency    | Qadariyah              |
| 7     | Bachelor       | Civil Servant, BPS Indramayu Regency    | Qadariyah              |
| 8     | Fourth diploma | Civil Servant, BPS Indramayu Regency    | Qadariyah              |
| 9     | Bachelor       | Civil Servants, Cirebon City            | Qadariyah              |
| 10    | Third diploma  | Civil Servants, Cirebon City            | Qadariyah              |
| 11    | Bachelor       | Civil Servant, Dentist                  | Qadariyah              |
| 12    | Bachelor       | Civil Servant, Pharmacist               | Qadariyah              |
| 13    | Bachelor       | Civil Servant, teacher                  | Qadariyah              |
| 14    | Bachelor       | Civil Servant, Pharmacist               | Qadariyah              |
| 15    | Bachelor       | Civil Servant, Dentist                  | Qadariyah              |

**Table 3.1 Respondent Civil Servants**

| N  | Percentage | Typology of Work Ethic |
|----|------------|------------------------|
| 15 | 100 %      | Qadariyah              |

Based on the research results in Table 3, 100% of respondents from civil servants, including teachers, lecturers, doctors, pharmacists, and BPS employees, have a Typology of Work Ethic Oriented to Qadariyah Theological Doctrine.

**Differences in Respondent Work Ethic Typology in the Perspective of Islamic Theology Based on Type of Work**

**Table 3.2. Differences in Respondent's Work Ethic Typology in the Perspective of Islamic Theology between Private Employees and Civil Servants (PNS)**

| N  | Percentage | Typology of Work Ethics of Private Employees | Percentage | Typology of Work Ethic of Civil Servants |
|----|------------|--|------------|--|
| 2  | 13.33 %    | Jabariyah                                    | 15         | 100 %                                    |
| 2  | 13.33 %    | Mixed Type (combination)                     | x          | x  |
| 11 | 73.33 %    | Qadariyah                                    | x          | x  |

Table 3.2 above shows respondents' work orientation differences between private and civil servants. As many as 73% of respondents who work as private employees have a work ethic typology oriented to Qadariyah theology doctrine, 13.33% have Jabariyah theology, and another 13.33% have a work ethic typology oriented to a combination of Qadariyah theology doctrine with Jabariyah theology or Asy'ariyah theology. At the same time, all (100%) respondents from among civil servants have a work ethic typology oriented to the doctrine of Qadariyah theology.

**Respondent's Work Ethic in the Perspective of Islamic Theology Based on Typology and Monthly Income**

**Table 4. All 30 Respondents**

| N  | Percentage | Typology of Work Ethic | Income in Months |             |
|----|------------|------------------------|------------------|-------------|
|    |            |                        | < 5 Million      | > 5 Million |
| 2  | 6.66 %     | Jabariyah              | √                | x           |
| 2  | 6.66 %     | Mixed Type             | √                | x           |
| 12 | 40 %       | Qadariyah              | √                | x           |
| 14 | 46.66 %    | Qadariyah              | x                | √           |

Seen from the aspect of income per month, the research results as listed in Table 4 explain that there is a difference in income per month between respondents who have a Qadariyah Theology Doctrine-Oriented Work Ethic Typology and respondents who have a Jabariyah Theology Doctrine-Oriented Work Ethic Typology. Respondents with the



Qadariyah theology-oriented work ethic typology have a better monthly income than those with the Jabariyah theology-oriented work ethic typology. However, there is a similarity in monthly income between respondents who have a Jabariyah Theology Doctrine-Oriented Work Ethic Typology and respondents who have a Combined Qadariyah Theology Doctrine-Oriented Work Ethic Typology with Jabariyah Theology or Asy'ariyah Theology.

Overall, respondents who have a typology of work ethic oriented to the doctrine of Qadariyah theology have a better monthly income than respondents who have a typology of work ethic oriented to the doctrine of Jabariyah theology and respondents who have a typology of work ethic oriented to the combined doctrine of Qadariyah theology with Jabariyah theology.

**Table 4.1. Private Employee Respondents Numbering 15 people**

| N  | Percentage | Typology of Work Ethic                            | Income in Months |             |
|----|------------|---|------------------|-------------|
|    |            |   | < 5 Million      | > 5 Million |
| 2  | 13.33 %    | Jabariyah   | √                | x           |
| 2  | 13.33 %    | Mixed Type (Kombinasi Jabaraiyah dengan Qadariyah | √                | x           |
| 10 | 66.66 %    | Qadariyah   | √                | x           |
| 1  | 6.66 %     | Qadariyah   | x                | √           |

Table 4.1 shows that as many as 13.33% of private employee respondents have a work ethic typology oriented to the Jabariyah theology doctrine, and 13.33% of private employee respondents have a work ethic typology oriented to the combined doctrine of Qadariyah theology with Jabariyah theology earning less than five million rupiah per month. As many as 66.66% of private employee respondents with the Qadariyah Theology Doctrine-Oriented Work Ethic Typology earn less than five million rupiah monthly. At the same time, only 6.66% of private employee respondents who have the Qadariyah Theology Doctrine-Oriented Work Ethic Typology earn more than five million rupiahs each month.

**Table 4.2. Respondent Civil Servants (PNS) Numbering 15 people**

| N  | Percentage | Typology of Work Ethic | Income in Months |             |
|----|------------|------------------------|------------------|-------------|
|    |            |                        | < 5 Million      | > 5 Million |
| 15 | 100 %      | Qadariyah              | x                | √           |

Table 4.2. all respondents from among civil servants who have the Qadariyah Theological Doctrine-oriented Work Ethic Typology earn more than five million rupiahs each month. Thus, based on Table 4.1 and Table 4.2, respondents with a work ethic typology oriented to Qadariyah theological doctrine have a better income than respondents with a work ethic typology oriented to Jabariyah theological doctrine. The

typology of work ethic correlates to monthly income. At the same time, the type of work is less correlated with monthly income.

**Respondent's Work Ethic in the Perspective of Islamic Theology Based on Education Level and Monthly Income**

**Table 5. All 30 Respondents**

| N  | Percentage | Education Level      | Income in Months |             |
|----|------------|----------------------|------------------|-------------|
|    |            |                      | < 5 Million      | > 5 Million |
| 11 | 36.66 %    | No bachelor's degree | √                | x           |
| 1  | 3.33 %     | No bachelor's degree | x                | √           |
| 5  | 16.66 %    | Bachelor             | √                | x           |
| 13 | 43.33 %    | Bachelor             | x                | √           |

Table 5 shows that 36.66% of respondents with a non-graduate education earn less than IDR 5 million monthly. And only 3.33% of respondents with a non-graduate education earn more than five million rupiah monthly. While only 16.66% of respondents with a bachelor's degree earn less than five million rupiahs each month, and as many as 43.33% of respondents with a bachelor's degree earn more than five million rupiahs each month. Thus it can be stated that the level of education correlates to a person's income each month.

**Respondent's Work Ethic in the Perspective of Islamic Theology Based on Level of Education, Typology, and Per-Month Income**

**Table 6 Work Ethic of 30 Respondents in the Perspective of Islamic Theology Based on Education Level, Typology, and Monthly Income**

| N  | Percentage | Education Level      | Typology of Work Ethic | Income in Months |             |
|----|------------|----------------------|------------------------|------------------|-------------|
|    |            |                      |                        | < 5 Million      | > 5 Million |
| 4  | 13.33 %    | No bachelor's degree | Jabariyah              | √                | -           |
| 0  | 0          | No bachelor's degree | Jabariyah              | -                | x           |
| 7  | 23.33 %    | No bachelor's degree | Qadariyah              | √                | -           |
| 1  | 3.33 %     | No bachelor's degree | Qadariyah              | -                | √           |
| 0  | 0          | Bachelor             | Jabariyah              | -                | -           |
| 0  | 0          | Bachelor             | Jabariyah              | -                | -           |
| 5  | 16.66 %    | Bachelor             | Qadariyah              | √                | -           |
| 13 | 43.33 %    | Bachelor             | Qadariyah              | -                | √           |

Based on the findings, it can be stated that 13.33% of non-graduate educated respondents who have a Work Ethic Typology Oriented to Jabariyah Theological Doctrine have an income of < 5 million rupiahs per month. And 23.33% of non-graduate educated respondents with a Work Ethic Typology Oriented to Qadariyah Theological Doctrine have an income of < 5 million rupiah per month. At the same time, non-graduate educated respondents with a work ethic typology oriented to the Qadariyah theological doctrine have an income of > 5 million rupiah per month only 3.33%. The undergraduate-educated respondents with a work ethic typology oriented to the Qadariyah theological doctrine with an income of < 5 million rupiah per month are 16.66%. Respondents with a bachelor's degree with a Work Ethic Typology Oriented to Qadariyah Theological Doctrine with an income of < 5 million rupiah monthly is 43.33%. Thus, it can be concluded that respondents with a bachelor's degree and a Work Ethic Typology Oriented to Qadariyah Theological Doctrine earn better than respondents with a non-graduate education and have a Work Ethic Typology Oriented to Jabariyah Doctrine. The second conclusion is that work ethic typology and education level correlate to one's income.

### Correlation Test Analysis Results

This section explains the correlation test results using Spearman's rho model using SPSS software version 10.01.

Frequency distribution

#### 1. Education level.

| Education level      | Frequency | Percent (%) |
|----------------------|-----------|-------------|
| No bachelor's degree | 12        | 40          |
| Bachelor             | 18        | 60          |
| Amount               | 30        | 100         |

#### 2. Typology of Work Ethic.

| Typology of Work Ethic   | Frequency | Percent (%) |
|--------------------------|-----------|-------------|
| Jabariyah                | 2         | 6.7         |
| Kombination (mixed type) | 2         | 6.7         |
| Qadariyah                | 26        | 86.7        |
| Amount                   | 30        | 100         |

#### 3. Revenue.

| Revenue     | Frequency | Percent (%) |
|-------------|-----------|-------------|
| < 5 Million | 16        | 53.3        |
| > 5 Million | 14        | 46.7        |
| Amount      | 30        | 100         |

**Correlation test**

The correlation test was conducted to answer the assumption that there is no relationship between education level and income.

1. Is there a correlation between education level and income?

| No            | Education            | Revenue     |      |             |      | Amount |     |
|---------------|----------------------|-------------|------|-------------|------|--------|-----|
|               |                      | < 5 Million |      | > 5 Million |      | N      | %   |
|               |                      | N           | %    | N           | %    |        |     |
| 1.            | No bachelor's degree | 11          | 91,7 | 1           | 8,3  | 12     | 100 |
| 2.            | Bachelor             | 5           | 27,8 | 13          | 72,2 | 18     | 100 |
| <b>Amount</b> |                      | 16          | 53,3 | 14          | 46,7 | 30     | 100 |

The analysis results show that out of 30 respondents, 12 have non-graduate education, and 18 have undergraduate education. Of the 12 respondents who have non-graduate education, 11 employees have an income of less than 5 million, and one has an income of more than 5 million.

**Correlations**

|                |           |                         | Pendidikan | Pendapatan |
|----------------|-----------|-------------------------|------------|------------|
| Spearman's rho | Education | Correlation Coefficient | 1.000      | .627**     |
|                |           | Sig. (2-tailed)         | .          | .000       |
|                |           | N                       | 30         | 30         |
|                | revenue   | Correlation Coefficient | .627**     | 1.000      |
|                |           | Sig. (2-tailed)         | .000       | .          |
|                |           | N                       | 30         | 30         |

\*\* . Correlation is significant at the 0.01 level (2-tailed).

The SPSS output results above Spearman's rho value between education and income is 0.627. This correlation value is between 0.600 to 0.799, so the relationship is strong. This means that the relationship between education and income is strong.

Setelah mengetahui besarnya koefisien korelasi, maka perlu dilakukan pengujian hipotesis untuk mengetahui apakah korelasi tersebut berarti atau tidak. Uji hipotesis dapat dinyatakan dengan membandingkan nilai signifikan yaitu

If the Significant value > 0,050, then H<sub>0</sub> is accepted

If the Significant value < 0,050, then H<sub>0</sub> is rejected

Based on the correlation test results above, the significant value is 0,000. Ho is rejected because the significant value is smaller than 0,050, meaning there is a relationship between education and income.

2. Is there a correlation between work ethic typology and income?

| No | Typology of Work | Revenue | Total |
|----|------------------|---------|-------|
|----|------------------|---------|-------|

|               | Ethic                    | < 5     |      | > 5     |      |    |     |
|---------------|--------------------------|---------|------|---------|------|----|-----|
|               |                          | Million |      | Million |      |    |     |
|               |                          | N       | %    | N       | %    | N  | %   |
| 1.            | Jabariyah                | 2       | 100  | 0       | 0    | 2  | 100 |
| 2.            | Kombination (mixed type) | 2       | 100  | 0       | 0    | 2  | 100 |
| 3.            | Qadariyah                | 12      | 46,2 | 14      | 53,8 | 26 | 100 |
| <b>Amount</b> |                          | 16      | 53,3 | 14      | 46,7 | 30 | 100 |

The analysis results show that out of 30 respondents, two respondents have Jabariyah Work Ethic Typology. 2 Respondents have a combination work ethic typology (mixed type), and 26 respondents have a Qadariyah work ethic typology. Respondents with the Jabariyah Work Ethic Typology earn less than 5 million rupiah monthly. Likewise, respondents with a Combination Ethos Typology (mixed type) earn less than 5 million rupiahs monthly. Meanwhile, of the 26 respondents with the Qadariyah Work Ethic Typology, 12 respondents earn less than 5 million rupiah per month, and 14 have an income of more than 5 million rupiah per month.

Of the 12 respondents with a non-graduate education, 11 earn less than IDR 5 million per month, and only one earns more than IDR 5 million per month.

### Correlations

|                |                     |                         | Work Ethic Typology | revenue |
|----------------|---------------------|-------------------------|---------------------|---------|
| Spearman's rho | Work Ethic Typology | Correlation Coefficient | 1.000               | .366*   |
|                |                     | Sig. (2-tailed)         | .                   | .047    |
|                |                     | N                       | 30                  | 30      |
|                | revenue             | Correlation Coefficient | .366*               | 1.000   |
|                |                     | Sig. (2-tailed)         | .047                | .       |
|                |                     | N                       | 30                  | 30      |

\*. Correlation is significant at the 0.05 level (2-tailed).

The results of the SPSS output above the Spearman's rho value between Work Ethic Typology and income is 0.366. This correlation value is between 0.200 to 0.399, so the relationship is weak. This means that the relationship between Work Ethic Typology and income is weak.

After knowing the magnitude of the correlation coefficient, it is necessary to test the hypothesis to determine whether the correlation is meaningful. Hypothesis testing can be stated by comparing significant values, namely:

If the Significant value > 0,050, then  $H_0$  is accepted

If the Significant value < 0,050, then  $H_0$  is rejected

Based on the correlation test results above, the significant value is 0.047.  $H_0$  is rejected because the significant value is smaller than 0.050, meaning there is a relationship between work ethic typology and income.

3. Is there a correlation between education level and work ethic typology on income?

**Model Summary**

| Model | R                 | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1     | .631 <sup>a</sup> | .398     | .354              | .40789                     |

a. Predictors: (Constant), TipologiEtosKerja, Pendidikan

The results of the SPSS output above the R-value between the level of education and work ethic typology on income is 0.631. The correlation value shows that it is between 0.600 and 0.799. This means the relationship between education level and work ethic typology to income is strong.

After knowing the magnitude of the correlation coefficient, it is necessary to test the hypothesis to determine whether the correlation is meaningful. Hypothesis testing can be stated by comparing significant values, namely:

If the value of  $r$  counts  $< r$  table, then  $H_0$  is accepted

If the value of  $r$  counts  $> r$  table, then  $H_0$  is rejected

Given the number of respondents 30 then  $df = 30 - 2 = 28$  maka  $r$  table = 0.3610

Based on the results of the correlation test above, the calculated  $r$  value of 0.631 is greater than the  $r$  table of 0.3610, then  $H_0$  is rejected, meaning that there is a relationship between education levels.

**Discussion section**

**Respondents' Theological Doctrine Tendencies**

The results in Table 1 show that out of 30 respondents, 6.6% have a work ethic typology oriented towards Jabariyah theological doctrine, 6.6% have a combined typology oriented towards Jabariyah and Qadariyah theological doctrines, and 86% have a work ethic typology oriented towards Qadariyah theological doctrine. In other words, most respondents indicated that they have a Work Ethic Typology oriented towards Qadariyah Theological Doctrine.

Qadariyah doctrine influenced how most respondents viewed work and effort, encouraging them to work hard, take responsibility, and strive to achieve good results through personal effort. In contrast, few respondents showed a work ethic toward Jabariyah or combined Jabariyah-Qadariyah theological doctrines. This suggests that a more passive view and surrender to fate is less dominant among the respondents of this study. This may provide important insights for policymakers and related parties on how theological beliefs may influence work ethic and, in turn, the community's economic conditions.

**The tendency of Theological Doctrines Adhered to by Private Employee**

**Respondents**

Regarding the context of work ethic, most respondents who work as private employees, such as Dinaskertrans Honorary Employees, Restaurant Employees, Contractors, Managers, Therapists, Honorary Teachers, and Automotive Company Employees belong to the Qadariyah category. This is shown by the research results, which show that as many as 13.33% of respondents, consisting of serabi traders and motorcycle taxis, have a typology of work ethic oriented to Jabariyah's theological doctrine. At the same time, respondents who work as Honorary Employees of BPS and who work as motorcycle taxis have a combined typology of work ethic oriented to Jabariyah and Qadariyah theological doctrine as much as 13.33%. As many as 73.33% of respondents have a typology of work ethic oriented to Qadariyah theological doctrine.

### **Tendency of Theological Doctrines Adhered to by Respondent Civil Servants (PNS)**

Based on the results of the questionnaire, which are confirmed by the interview results, all 15 civil servant respondents tend to fall into the typology category of adherents of the Qadariyah theological doctrine.

The interesting thing about this data is that all civil servants tend to adhere to Qadariyah theology. This occurs due to the average education level, Bachelor's degree. With this level of education, rationality, and causality thinking also become more dominant. Civil servants with a bachelor's degree, with the scientific thinking methods they learned in college, it seems that whether they realize it or not, they have slowly changed their Jabariyah mindset to Qadariyah for scientific demands, not because they studied Qadariyah theology. This is also in line with Harun Nasution's theory that Islam in the classical era of Islam (650-1250 AD) progressed because it adhered to sunnatullah theology, which in the West is called natural laws. (Ashari, 2020; H. Nasution, 1986). Sunnatullah theology gives a high position to reason, human freedom of will and action, freedom of thought, belief in sunnatullah, causality, and dynamic attitude and thinking.

Harun's statement essentially states that people who think causality, rational, empirical and philosophical are the characteristics of people with advanced civilization, which is the characteristic of the Qadariyah school.

### **Relationship between Theological Doctrine and Monthly Income**

The analysis results show that out of 30 respondents, 2 have Jabariyah Work Ethic Typology. 2 respondents have a mixed type work ethic typology, and 26 have a Qadariyah work ethic typology. Respondents with Jabariyah Work Ethic Typology earn less than 5 million rupiah monthly. Likewise, respondents with a Combination Ethos Typology (mixed type) earn less than 5 million rupiahs monthly. Meanwhile, of the 26 respondents with the Qadariyah Work Ethic Typology, 12 respondents earn less than 5 million rupiah per month, and 14 have an income of more than 5 million rupiah per month.

Of the 12 respondents with a non-graduate education, 11 earn less than 5 million rupiah per month, and only one has an income of more than 5 million rupiah per month. Based on the data analysis above, it is found that adherents of the Qadariyah theological doctrine tend to earn a much greater monthly income than Jabariyah adherents and Mixed Qadariyah-Jabariyah adherents.

His findings confirm the theory put forward by Max Weber in his book "The Protestant Ethic and The Spirit of Capitalism, Work Ethic." The results of his research show that there is a close relationship between Protestant theological doctrines, especially the Calvinist sect, and work ethic, productivity, income levels, and even the spirit of capitalism (Weber, 1958).

The Protestant teachings of the Calvinist sect consider hard work not just an effort to fulfill the needs of life; more than that, hard work is a sacred religious duty to obtain salvation in the hereafter. Within this theological framework, the spirit of capitalism, which relies on ideals, diligence, thrift, calculation, rationality, and the ability to restrain oneself for a moment for the sake of achievement, finds its partner. These Protestant doctrines, according to Max Weber, are the reason why those who become corporate leaders, capital owners, and top technical and commercial personnel are dominated by Protestants, not Catholics.

Harun Nasution also stated that religion greatly influences productivity and work ethic (H. Nasution, 1986). Religious teachings emphasizing the afterlife by abandoning worldly life

will form a weak work ethic. Likewise, the view that human actions are God's creation will weaken the work ethic, resulting in low productivity and income.

## Conclusion

The majority of respondents of the North Coast of Java Island Ciayumajakuning (Cirebon City, Cirebon Regency, and Indramayu Regency) majority (86%) have a Typology of Work Ethic Oriented Qadariyah Theological Doctrine. At the same time, 6.6% have a typology of work ethic-oriented doctrine of Jabariyah theology. And 6.6% have a combined typology of Jabariyah and Qadariyah theological doctrine-oriented work ethic.

The majority of respondents from the North Coast of Java Island Ciayumajakuning (Cirebon City, Cirebon Regency, and Indramayu Regency) who work as private employees in various sectors, the majority (86%) have a Typology of Work Ethic Oriented Qadariyah Theological Doctrine. At the same time, the remaining 14% have a typology of work ethic-oriented doctrine of theology Jabariyah and combined Jabaiyah-Qadariyah. Meanwhile, all civil servants are oriented as adherents of the Qadariyah theological doctrine.

Adherents of the Qadariyah theological doctrine tend to earn a much larger monthly income than adherents of Jabariyah and Mixed Qodariyah-Jabariyah. Respondents with the Jabariyah Work Ethic Typology earn less than 5 million rupiah monthly. Likewise, respondents with a Combination Ethos Typology (mixed type) earn less than 5 million rupiahs monthly. Meanwhile, of the 26 respondents with the Qadariyah Work Ethic Typology, 12 respondents earn less than 5 million rupiah per month, and 14 have an income of more than 5 million rupiah per month.

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