

The Concept of Ihsan in Al-Munir's Tafsir and its Implications in the Workplace

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Article	Abstract
Article History : Received : July, 13, 2025 Reviewed: Sept, 4, 2025 Accepted : Sept, 18, 2025 Published : Sept, 19, 2025 Keywords: <i>Ihsan, Tafsir al-Munir, Wahbah az-Zuhaili, the World of Work.</i>	The value of ihsan is a concept of spiritual ethics in Islam that reflects the peak of religious perfection. This study aims to examine the concept of ihsan in Tafsir al-Munir by Wahbah az-Zuhaili and analyze its implications in the contemporary world of work. This research uses a qualitative approach with the method of library research and thematic analysis (maulūf) of six main verses containing the word ihsan in the Qur'an. The results of the study show that ihsan in Tafsir al-Munir not only covers the dimension of individual worship, but also social and professional values, such as sincerity, responsibility, communication ethics, social contribution, and the balance between worldly life and the hereafter. In the context of work, ihsan encourages the formation of an Islamic work ethic that is professional, productive, and worthy of worship. This concept is relevant as a solution to the moral crisis in the modern world of work that tends to be materialistic. This research enriches the treasures of thematic interpretation and offers an integration of Islamic spiritual values in professional practice.

INTRODUCTION

The Qur'an is the word of Allah revealed to the Prophet Muhammad as a comprehensive guide for all mankind until the end of time. It is an eternal and universal miracle (Al-Dosari, 2006, p. 13), the Qur'an not only discusses aspects of worship, but also covers ethical and spiritual values that are relevant to all aspects of life, including the world of work. One of the fundamental values in the Qur'an is ihsan, which means doing good optimally with the awareness that Allah is always watching. This value is emphasized in various verses, including Surah An-Nahl [16]: 90:

﴿إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ....﴾

"Indeed, Allah commands you to be just, to do good, and to give help to relatives...." (Ministry of Religion of the Republic of Indonesia, 2012, p. 277)

In the dimension of Islamic teachings, Ihsan occupies the highest position after Islam and faith (Tarigan, 2019). As explained in the hadith of Jibril, the Prophet Muhammad defined ihsan as worshiping Allah as if you see Him, and if you are unable to do so, then you should believe that Allah is always watching (Imam Ibn Daqiqil'Ied, 1429, pp. 10–11). As a form of gratitude for Allah's blessings, humans are required to emulate His nature of being Most Gracious (Al-Muhsin) according to their abilities, as stated in Surah Al-Qashash verse [28]: 77: (Suriyadi, et al., 2020) "...and do good as Allah has done good to you ..." (Ministry of Religion of the Republic of Indonesia, 2012, p. 394)

The concept of ihsan is the primary foundation for carrying out religious commands as well as an ethical guideline for social interaction. The Quran explicitly demonstrates its

appreciation for ihsan behavior. Allah's love for those who practice ihsan is mentioned more frequently than the characteristics of other groups, including in Surah Al-Baqarah [2]: 195: prayer; "...and do good. Indeed, Allah loves those who do good..." (Ministry of Religion of the Republic of Indonesia, 2012, p. 30)

In the contemporary context, the focus on material achievement, position, and financial gain often takes precedence. As a result, various ethical violations are rampant, such as data manipulation, corrupt practices, and neglect of responsibility. This phenomenon reflects the weak integration between Islamic spiritual values and professional work practices.

Several previous studies have discussed ihsan as a moral value or Islamic work ethic in general (Hidayat & Najah, 2020). highlighted the concept of ihsan from the perspective of the Qur'an as a revolution in work ethic, while (Khan et al., 2024) and (Sodikin et al., 2023) examined the influence of ihsan on organizational performance and commitment. However, these studies did not specifically refer to certain Qur'anic interpretations. Meanwhile, (Nasiruddin, 2017) examined ihsan in Tafsir *al-Munir*, but did not link it to implications in the modern workplace. Based on literature searches, no research has been found that specifically examines the concept of ihsan in Tafsir *al-Munir* and its implications in the workplace.

Based on this background, this research aims to examine the concept of ihsan in Wahbah Az-Zuhaili's Tafsir *al-Munir*, and formulate its implications in the world of work through a thematic interpretation approach (*ma'ūl*). This interpretation was chosen because it combines the approaches of *bi al-ma'tsūr* and *bi al-ma'qūl* (Az-Zuhaili, 1991a, p. xi), as well as presenting a comprehensive and contextual understanding of the Qur'an. Although interpretation While this study does not explicitly link the verses on ihsan to the world of work, the interpreted values of ihsan have great potential to be contextualized in that realm. Therefore, this study not only examines the theological aspects of the concept of ihsan, but also explores its implementation in the world of work. Thus, this study has the novelty of examining the concept of ihsan specifically through *Tafsir al-Munir* and linking it to contemporary work practices, in contrast to previous studies that generally discuss ihsan only as a moral value or work ethic without referring to a specific interpretation. This study is expected to enrich the understanding of Muslims regarding the integration of spiritual values and professionalism in the world of work, while also providing an academic contribution to the development of more applicable thematic interpretation studies.

RESEARCH METHOD

This study uses a qualitative approach with a library research method, which relies on the collection and analysis of data from various relevant written sources (Baidan & Aziz, 2016, p. 28). The primary data source in this study is *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj* by Wahbah az-Zuhaili, especially on verses containing the concept of ihsan. Secondary data sources are obtained from various supporting literature such as books, scientific articles, and relevant journals to strengthen the analysis (Sugiyono, 2013, p. 225). The data analysis technique is carried out with a thematic approach (*ma'ūl*) which refers to methods that have been developed previously (Mustaqim, 2015, p. 11). The validity of the data in this study uses source triangulation techniques, namely by checking data from various sources and comparing Wahbah az-Zuhaili's interpretation with other interpretations and relevant academic literature (Sugiyono, 2013, p. 273).

RESULTS AND DISCUSSION

The Meaning of Ihsan

Etymologically, the word ihsan comes from the verb *ahsana-yuhsinu- ihsānan*, which generally means doing good, improving or making good (Munawwir, 1997, p. 265). This word

It can also be interpreted in two ways. First, *ihsan* means giving blessings to others. Second, *ihsan* is an act that is considered good, namely when someone understands and carries out actions that contain good values (Al-Ashfahani, 2017, p. 512). Furthermore, *ihsan* means to solidify, tidy up (*itqān*), strengthen, and provide optimal benefits (*awḥala al-naḥa*). (Al-Asqalāniy, 1997, p. 160). In the Qur'an, *ihsan* reflects universal virtues which include aspects of faith, worship, good deeds and morals. This concept that includes all goodness is summarized in the word *ihsan* (Suryani, 2015, pp. 23–24). This value reflects the peak of perfection in religion. (Tarigan, 2019). These values can be interpreted in the context of the modern workplace in Indonesia as the principles of an Islamic work ethic, where every professional activity is carried out responsibly and with religious value, thus contributing to a productive and ethical work culture.

Terminologically, Wahbah az-Zuhaili's interpretation emphasizes that *ihsan* is not only an individual moral quality, but also has social and professional dimensions. *Ihsan* is defined in the hadith of Gabriel, when the Prophet *Muhammad* (peace be upon him) said: " *Ihsan* is that you worship Allah as if you see Him. If you cannot see Him, then be assured that Allah sees you." (Imam Ibn Daqiqil'ed, 1429, pp. 10–11) The meaning of *ihsan* was also emphasized by the Prophet *Isa* (peace be upon him), that true *ihsan* is when a person is able to do good even to those who do bad to him. Achieving this condition depends on the diligence and quality of a servant in carrying out worship, maintaining the rights of Allah, bringing awareness of His supervision, as well as His majesty and greatness in every act of worship (Artyasa, 2012, pp. 10, 15). In contrast to some classical commentators who emphasize *ihsan* solely on ritual worship or personal relationships with Allah, az-Zuhaili highlights the integration of *ihsan* into social interactions and professional responsibilities, including justice, honesty, and productive contributions to society.

Interpretation of *Ihsan* Verses in the Qur'an According to Tafsir Al-Munir

The concept of *ihsan* is one of the fundamental values in the Qur'an mentioned in various forms, such as *fi'il mā'ī*, *fi'il amr*, *fi'il mu'āri*, and *ma'dar*. This study focuses on six main verses containing the word *ihsan*, which are then analyzed through a thematic approach and contextualized with the values of professionalism in the world of work. The selection of these verses refers to the book *Mu'jam al-A'lām wa al-Mau'ū'āt fī al-Qur'ān al-Karīm* (Marzuq, 1968, p. 541). The six verses are as follows:

1. Al-Baqarah verse 178

..فَمَنْ عَفِيَ لِمِنْ إِخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَلَدَاءَ إِلَيْهِ بِإِحْسَانٍ ...

"...Whoever obtains forgiveness from his brother should follow it in a proper way and should fulfill it in a good way." (Ministry of Religion of the Republic of Indonesia, 2012, p. 27)

This verse touches on the concept of *ihsan* in the context of Islamic criminal law, particularly regarding murder. Although *qisas* is established as the primary law as a form of justice, Allah also provides alternative solutions in the form of forgiveness and payment of *diyat* (reward) in a good manner. (*bi ihsan*). According to Al-Munir's interpretation, paying *diyat* must be based on an attitude of *ihsan*, that is, it must be done responsibly, on time and without reducing the rights of the victim's family. (Az-Zuhaili, 1991a, pp. 355, 357).

Az-Zuhaili highlights the ethical and social dimensions of *ihsan*, namely responsibility towards others in a legal context. The value of *ihsan* in this context emphasizes the importance of integrity in carrying out obligations, not only based on law, but also considering ethical and human values in resolving a conflict. In the context of the modern world of work, the principle of *ihsan* reflected in this verse can be interpreted as the obligation to carry out professional duties with integrity and responsibility, not just following formal procedures or rules. Every

professional action, such as completing a project or taking responsibility for a colleague, should be carried out with ihsan.

2. An-Nisaa' verse 86

وَإِذَا مَدَّيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ عَلِيمٌ لِّكُلِّ شَيْءٍ حَسِيبًا

"If you are honored with an honor (salam), return the honor with something better than it or reward it with what is commensurate. Indeed, Allah takes everything into consideration." (Ministry of Religion of the Republic of Indonesia, 2012, p. 91)

This verse contains a command to respond to a greeting with something better or equivalent, as a manifestation of ihsan (good deeds) in social ethics. This command is not merely a formality, but rather a form of respect and a means of strengthening social relations. Islam not only recommends a minimal response to kindness but also encourages a better response as a form of internalizing the value of ihsan. (Az-Zuhaili, 1991b, pp. 185–186) .

In a professional context, this verse is relevant to the importance of establishing ethical communication, mutual respect and appreciation for colleagues, and creating a friendly work environment. This attitude is an implementation of ihsan (good deeds) that can strengthen interpersonal relationships while improving the quality of the work environment. The value of ihsan is evident not only in grand actions but also in simple interactions.

3. An-Nahl verse 90

إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah commands (you) to act justly, do good, and provide assistance to relatives..." (Ministry of Religion of the Republic of Indonesia, 2012, p. 277)

This verse is the foundation of values for the lives of individuals, society and the state and is among the most comprehensive verses regarding moral and social principles in the Qur'an. Ihsan in this verse is interpreted as the practice of goodness that goes beyond the standard of obligation, whether in the form of improving the quality and quantity of worship, fulfilling the rights of other people, and responding to evil with goodness. This view is reinforced by classical scholars such as Ali bin Abi Talib who interprets it as an aspect of generosity, and Sufyan bin 'Uyainah who views ihsan as an inner condition that is more noble than the outer one (Az-Zuhaili, 1991c, pp. 458–468) .

Ihsan also contains the meaning of professionalism in action, such as thoroughness, sincerity, perfection in carrying out responsibilities, and an orientation toward quality and integrity, not just the fulfillment of minimum obligations. Socially and legally, ihsan encompasses the principles of justice, goodness, and morality in interactions, such as paying debts on time, fulfilling the rights of others, and giving more than is required. (Az-Zuhaili, 1991c, pp. 458–468) . This shows that ihsan is the foundation for developing a highly ethical work character. In the context of professional work, this interpretation can be drawn as the basis for an Islamic work ethic: ihsan demands responsibility, professionalism, thoroughness, sincerity, and integrity, so that work not only meets minimum standards but is also oriented towards quality and social benefits.

4. Al-Isra' verse 53

وَقُلْ لِّعِبَادِي يَقُولُوا لِلَّهِ حَسَنًا إِنَّ الشَّيْطَانَ بَنٍ غَضَبٍ إِنَّ الشَّيْطَانَ لَسَنٌ نَّ لِلْإِنْسَانِ نَدْوًا فَبَيْنَا

"Tell My servants that they should speak better (and truer) words. Indeed, Satan always causes strife among them. Indeed, Satan is a real enemy for humans. " (Ministry of Religion of the Republic of Indonesia, 2012, p. 287)

This verse commands Muslims to speak with the best possible words in every interaction and emphasizes the importance of maintaining ethical communication in both preaching and social contexts. This verse was revealed in response to the various hurtful verbal actions and taunts directed at the Prophet *Muhammad (peace be upon him)* and his companions by polytheists. Emotional control, forgiveness, and appropriate choice of words in response to negative treatment are manifestations of the value of *ihsan* (Az-Zuhaili, 1991d, p. 112) .

According to Wahbah az-Zuhaili, this verse emphasizes communication ethics: the use of the best speech as a means of reducing conflict and preventing satanic provocations (Az-Zuhaili, 1991d, pp. 113–115) . In the context of modern work in Indonesia, this value of *ihsan* can be realized through professional communication that respects the dignity of colleagues, conflict mediation mechanisms, and leadership that exemplifies ethical speech.

5. Al-Qashash verse 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الْآخِرَةَ وَالْأُولَىٰ مِمَّا تَرْضَىٰ مِنْهُ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ
تَبِغِ الْفُسَادَ سَاءَ فَرِيضٍ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ

"And, seek what Allah has bestowed upon you (rewards) in the land of the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not cause damage on earth. Indeed, Allah does not like those who do damage." (Ministry of Religion of the Republic of Indonesia, 2012, p. 394)

This verse emphasizes the balance between the orientation of the world and the hereafter, by making the world a means to achieve the afterlife through righteous deeds and obedience. *Ihsan* is interpreted as a command to use God's gifts responsibly, avoid arrogance, and direct wealth and abilities towards social benefit. This is related to the story of Qarun, who failed to maintain a Muslim orientation in managing his wealth. *Ihsan* in work means working with the intention of worship, upholding responsibility, avoiding arrogance and abuse of power, and channeling the results of work for social good (Az-Zuhaili, 1991e, pp. 426–428) .

Ihsan in this context promotes a balance between professionalism and spirituality , where work is not only assessed economically but also for its contribution to social life. Islam permits worldly pleasures that are lawful, but still requires the proportional fulfillment of the rights of oneself, one's family, and one's community. The value of *ihsan* is reflected through concrete actions such as charity, hospitality, service, and a good work reputation, which collectively reinforce the meaning of work as a form of worship with far-reaching impact. (Az-Zuhaili, 1991e, pp. 428–429) .

Az-Zuhaili emphasized the ethical-practical aspect: that wealth and power should be directed towards the benefit of the people, not merely material accumulation. In the context of modern work in Indonesia, verse This relevant as base ethos Islamic work that balances professionalism with spirituality . *Ihsan* demands that work No only measured from achievement economy , but also contribution social , integrity , and greater usefulness wide . With thus , work positioned as an act of worship at the same time means distribution kindness for public .

6. Fushshilat verse 34

وَلَا تَوَىٰ لَآ سَنَةَ مَوْتِهِ وَالْآلِئَةَ أَدْفَعُ بِالْبَالِغِ هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَذَهُ وَوَلِيٍّ حَمِيمٍ

"Good is not the same as evil. Reject (evil) with better behavior so that the person with whom you are hostile will immediately become like a very loyal friend." (Ministry of Religion of the Republic of Indonesia, 2012, p. 481)

Az-Zuhaili's approach differs from that of classical commentators such as al-Qurṭubī and Ibn Kathīr, who emphasized the historical and prescriptive context of the verse, while Az-Zuhaili emphasized the socio-practical dimension. This verse emphasizes the principle of repaying evil with good, which is the essence of ihsan, reflected through self-control and the ability to respond to mistreatment with patience, politeness, and forgiveness. This interpretation was reinforced by Ibn 'Abbas, who interpreted this verse as a command to be patient, have good morals, and refrain from retaliation, because acts of ihsan have the potential to transform hostility into friendship. This verse was revealed in connection with the Prophet's response to the harsh actions of Abu Sufyan and Abu Jahl, in which he nevertheless demonstrated good morals and offered forgiveness (Az-Zuhaili, 1991f, pp. 423–424). This demonstrates that ihsan not only reflects individual piety but also serves as an effective social strategy in resolving conflicts and improving relationships.

In the context of modern work in Indonesia, this principle can be realized through management conflict in a way ethical. This means that every form provocation or dispute should be faced with good communication, deliberation and fair mediation, so that it does not bother productivity and connection between employees. The value of ihsan in the verse emphasizes that attitude ethical not only forms a positive image of an individual, but also plays a role important in creating a harmonious culture, mutual work respect, and integrity.

Implementation of Ihsan in the World of Work

The concept of ihsan in Islam is not limited to ritual worship but encompasses all dimensions of life, including the workplace. *Al-Munir's interpretation* provides an understanding that ihsan is a moral and spiritual value that can shape a superior Islamic work ethic. In practice, the implementation of ihsan in professional activities can be seen in the following pillars:

1. Sincerity

Sincerity is the spirit of every deed. A job will only be valuable in the sight of Allah if it is based on sincerity (Tsalis et al., 2023). Sincerity is rooted in the heart which is the control center for all members of the body to behave, speak and act (*Why must we be sincere at work? Faculty of Tarbiyah and Teacher Training, Syarif Hidayatullah State Islamic University*, nd). Az-Zuhaili interprets ihsan as an extension of ritual worship to a social dimension, including professional activities. In a professional context, sincerity means making God the center of orientation, not just pursuing worldly gain. This is relevant in the modern Indonesian world of work, where sincerity can give birth to worker integrity by continuing to carry out their duties well even without supervision, as well as interpreting work as worship and social service. Thus, every work activity carried out for Allah is not only valuable as a functional routine to earn wages, but also has value as worship.

2. Awareness of God's Watch

Every Muslim is required to always be aware of Allah's supervision in all his activities, including in the world of work. This awareness gives birth to an honest, disciplined and responsible professional attitude, because every action, step and decision is never free from His supervision (Tsalis et al., 2023). Wahbah az-Zuhaili in *Tafsir al-Munir* emphasizes that the dimension of ihsan is not only related to the perfection of ritual worship, but also requires *muraqabah* (awareness of Allah's supervision) in social and professional aspects.

In modern work practices in Indonesia, this value is manifested in the form of internal accountability that encourages workers to maintain high integrity even without direct supervision from superiors, because they believe that God is always watching and supervising

at all times and places (Hayat & Rao, 2020) . The implementation of this value is evident in time discipline, administrative honesty, and a commitment to avoiding deviant practices such as corruption and data manipulation. Thus, ihsan functions not only as a moral value, but also as a spiritual one that gives meaning to worship in every professional activity while forming a system of work ethics that supports the creation of an organization with integrity. This value not only encourages external productivity but also strengthens personal integrity and spiritual orientation in the world of work.

3. Professionalism and Productivity

Ihsan wants perfection in carrying out his duties. This value motivates workers to fulfill their mandate optimally, on time, responsibly and without harming other parties (Az-Zuhaili, 1991a, pp. 355, 357) . In a professional context, the value of ihsan is reflected through carrying out tasks in a disciplined, honest, professional manner (Lajnah Pentashihan Mushaf Al-Qur'an, 2010, p. 307) , mastery of the work field, and careful planning (Hidayat & Najah, 2020, p. 33) . This value encourages workers to work with full responsibility, integrity, perseverance and commitment to quality, not just carrying out formal obligations. This attitude is a real form of applying ihsan in worldly activities (Lajnah Pentashihan Mushaf Al-Qur'an, 2010, p. 307) .

In modern work practices in Indonesia, this value serves as a driver for changing work attitudes from passive and careless to more professional, productive, and competitive. Thus, ihsan contributes to a more efficient and productive work environment (Hidayat & Najah, 2020, p. 38; Hayat & Rao, 2020) . thus , ihsan No only become moral guidelines , but also practical strategies For build ethos superior and quality - oriented work .

4. Social Contribution

The awareness that sustenance is a trust and a test from Allah encourages a servant to manage it according to His commands. Wealth is not positioned as an end in itself, but rather as a means to achieve goals, one of which is through its social function (Hidayat & Najah, 2020, p. 30) . One manifestation of ihsan is a social orientation in the utilization of work results. In Islam, wealth must be managed responsibly, not only for personal interests, but also for social benefits. Az-Zuhaili emphasized the importance of fulfilling the rights of others through infaq, sadaqah, and social services and the fulfillment of the rights of others (Az-Zuhaili, 1991e, pp. 428–429) . This view is in line with the theory of Shari'ah Enterprise which places Allah as the center of orientation in every economic activity, so that blessings and inner peace become the main goals (Irmadariyani et al., 2016) .

In the modern work context in Indonesia, the implementation of ihsan is reflected in corporate social responsibility (CSR), which is not solely oriented toward corporate image but also grounded in religious intentions. Thus, ihsan establishes an ethical paradigm that successful work must provide broad benefits to society while simultaneously strengthening spiritual blessings for those who carry it out.

5. Communication Ethics

Communication ethics based on ihsan emphasize the importance of honesty, gentleness, thinking before speaking, and choosing to remain silent when unable to say something good in professional interactions. Islam encourages avoiding hurtful or demeaning speech , as healthy communication is the foundation for harmonious cooperation, conflict prevention, and problem-solving with manners and empathy (Lubis & Nurhayati, 2023) .

Implementation Ihsan is also visible in things simple , like repay regards with more Good or equal . Islam does not only teach minimal response to kindness , but precisely push more replies Good as form ihsan . Principle This show that ihsan No limited to action big , but also reflected in interaction everyday life in the environment work , such as greeting, greeting, treating colleagues well, and returning kindness with better (Az-Zuhaili, 1991b, pp. 185–186)

. With thus , ihsan functioning as guide ethics constructive communication relation healthy and well - oriented professionals together .

6. Conflict Management

The value of ihsan provides an ethical and solution-oriented approach to resolving conflicts in the workplace. The principle of ihsan encourages individuals to complete work not solely out of formal obligation, but also by considering ethical and humanitarian aspects in resolving a case (Az-Zuhaili, 1991a, pp. 355, 357) . Quraish Shihab classifies coworkers as part of *ash-shahib bil-janb* , namely people who are with us in a certain time and space (AlKampari et al., 2021, p. 148) . Therefore, work is not just about seeking material gain, but also maintaining harmonious relationships with coworkers through the application of ihsan values, such as being honest, keeping promises, being tolerant, not being greedy, and being friendly (Hidayat & Najah, 2020, p. 32) .

The implementation of ihsan in conflict management is reflected in the ability to repay evil with good, repay good with even better good, control emotions, and choose kind words in communication. Allah commands us to respond with the best words and to forgive. Patience, empathy, and refraining from revenge have the potential to transform hostility into friendship. The value of ihsan not only reflects personal piety but also serves as a social strategy for resolving conflict in the workplace (Az-Zuhaili, 1991d, pp. 113, 115) .

7. Balance between Worldly Life and the Hereafter

Islam does not separate this world from the afterlife, but rather maintains a balance between worldly life and preparation for the afterlife (Faizah et al., 2024, p. 324) . This world is a field of good deeds and the afterlife is a place of harvest (receiving rewards), so the quality of life in the afterlife is a consequence of the quality of life in this world. Therefore, all worldly activities, including work, must be carried out within a spiritual framework as a form of worship that brings benefits in this world and is valuable in the sight of Allah. Work activities are not merely a means of gaining economic benefits, but also a form of worship that is valuable in the sight of Allah (Suhendri & Suhartini, 2024) .

Ihsan fosters an awareness of working sincerely, diligently, intelligently, and thoroughly, which is an important pillar in establishing an Islamic work ethic that not only pursues worldly goals but also has religious values (Hidayat & Najah, 2020, pp. 36–38) . The implementation of ihsan in work is evident in efforts to maintain a hereafter orientation in managing work results. This includes an intention to worship, an attitude of responsibility, avoiding arrogance and abuse of authority, and channeling work results for social benefit. The balance between professionalism and spirituality makes work not only economically valuable but also a contribution to social life. The value of ihsan is reflected in concrete actions such as charity, hospitality, good service, and maintaining work ethics, which strengthens the meaning of work as a form of worship that has a broad impact. (Az-Zuhaili, 1991e, pp. 428–429) .

CONCLUSION

The concept of ihsan in Islam encompasses perfection in religion, integrated between faith, worship, morals, and social charity. The interpretation of six verses of the Quran in Tafsir al-Munir shows that ihsan is not merely theoretical but also highly applicable in the context of professional life. Values such as sincerity, awareness of God's supervision, professionalism and productivity, social contribution, communication ethics, conflict management, and balance between worldly life and the afterlife are concrete reflections of the implementation of ihsan in the workplace. Academically, this research contributes to expanding the study of thematic interpretation by presenting a new perspective on the application of the concept of *ihsan* to the realm of Islamic work ethic, particularly in the context of modern work in Indonesia. This enriches the exegetical literature, which generally focuses on normative aspects, by

emphasizing the practical implications in the field of work ethics and human resource management based on Islamic values.

From the side practical, results study This can become references for : 1) Academics, for develop study interdisciplinary which connects the interpretation of the Qur'an with ethics and modern management studies. 2) Practitioner work and management organization, for formulate policy as well as build culture work that emphasizes integrity, professionalism, productivity, and spirituality. 3) Researchers next, for explore implementation draft ihsan in more fields specific, such as Islamic leadership, governance companies, as well as development source Power man. Thus, ihsan can become a paradigm for an Islamic work ethic that encourages the creation of a work environment with integrity, productivity, and religious values. This value is relevant as a solution to various moral and spiritual challenges in the contemporary workplace.

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