THE ACTUALIZATION OF AQEEDA IN PROFESSIONAL WORK ETHOS OF ACADEMIC WORLD

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Abstract: The role of the performance of the individual is needed to promote the quality of education. Without the performance of a good purpose will be very far reached the sink far fire from the toast. The performance of the individual teachers is urgently required in the world of education. This Qualitative Literature Research discusses about how *aqeedah islamiyah* could increase professionalism quality in the world of Education especially Teachers, Lectures, Students, Department Staffs and all the educational board included.
The Result Shows that Professional in Islam especially in the field of education, that someone must (a)have qualified science on Teaching and education and have adequate motivation to support the task as professional; (b)Professional teachers need to understand principle of administration and operational principles; (c)The Professionalism is basically grounded in two main criteria, namely, is a call of life and expertise. (d)Teachers in Islam as a professional office holders bringing double mission in the same time the religious mission and the mission of science. (e) The purpose of education reached a teacher must have the conditions of subject: Conditions *Syahsiyah* and Conditions of *Ilmiah*, and condition of *Idofiyah.*

Keywords: *Aqeeda Islamiya*, Work Ethos, Professional Educators, Academic World.

I. INTRODUCTION

Advanced and the withdrawal of an institution is very influenced by the performance of the individual teachers in institutions.(Joko Winarto, 2011). It is also related to the quality of education cannot be separated from the role of the performance of the individual teachers in improving the quality of education.
The quality of education in Indonesia so decline and very poor. This is evident among others with UNESCO data (2000) on the stage of Human Development Index the Human Development Index), namely the composition of educational achievement ranking, health and income per head which shows that the human development index Indonesia decrease even more. In between 174 countries in the world, Indonesia occupies the sequence to 102 nd Jubilee (1996), to-99 (1997), to-105 (1998), and to-109 (1999).
According to a survey of Political and Economic Risk Consultant(PERC), the quality of education in Indonesia in order to-12 from 12 countries in Asia. The position of Indonesia under Vietnam. The data is reported .The World Economic Forum Sweden (WEF 2000), Indonesia has a low competitiveness, namely only occupy the 37th sequence from 57 countries surveyed in the world. And still according to the latest survey from the same institution Indonesia only predicated as a follower not as a technology leader from 53 countries in the world.

Not only the students factors alone, most of the teachers in Indonesia even stated as not worthy to teach. The percentage of teachers according to the feasibility teaching in the year 2002-2003 in various education units as follows: for SD are worthy of teaching only 21,07% (land) and 28,94% (private), for SMP 54,12% (land) and 60,99% (private), to SMA 65,29% (land) and 64,73% (private), as well as to SMK that worthy to teach 55,49% (land) and 58,26% (private).
The role of the performance of the individual is needed to promote the quality of education. Without the performance of a good purpose will be very far reached the sink far fire from the toast. The performance of the individual teachers is urgently required in the world of education.
But the result of globalization, where the needs of the economy has increased, many which justifies all the way in all its performance. Do not want the hard work but want to the results of many, many salary. So many teachers and educators a kind of committing corruption. The root of *Aqeeda* that have not been strong is one of the causes of low-quality performance. It is therefore important for an educator to understand how a*qeeda* will be able to improve the quality of a educators work in academic world.
This Research purposes to find how the actualization of *Aqeeda Islamiya* of professionalism in Academic world.

II. LITERATURE REVIEW

Previous Researches
The writings by Mohammad Irham entitled work ethos in the perspective of Ushuluddin IslamFakultas IAIN city of Banda Aceh, Indonesia. This paper explains how the patterns work ethos in Islam. In the implementation, Islamic people formulate a specific theme in developing the work ethos; there that displays the ethos "*khaira ummah (best human)*" as the basis of the ethos, there is also the ethos "justice", "ethos consultation", "*Ulul Albab* (The thinkers)", "Leadership ethos", "ethos monotheism that liberate", the ethos "science", "ethos of gender equality", the ethos "HAM", "ethos of pluralism", etc.

All of the theme basically dug from the Qur'anic Terms. The emergence of the diversity of the theme because the background of Islam that vary with all the interests which is also different, so priority scale that may want to nest through certain themes that they thought important to be developed in the context of the requirements and the spirit of his day. Its purpose remains the same, "*hasanah*" in the world, and "*hasanah*" soon in the hereafter. And this does not mean ignoring the verses of the Qur'an that are not formulated in the form of a specific theme meant. There are no many study discusses about how islamic faith (*Aqeeda al Islamiya*) can bring effect to professional work.

Theoritical Frameworks

Aqeedaal-Islamiya

Aqeeda (الْعَقِيْدَةُ) according to Arabic (etymology) comes from the word *al-'aqdu* (الْعَقْدُ) which means the bonds, at the *tautsiiqu*(اَلتَّوْثِيْقُ) which means belief or strong convictions, *al-ihkaamu* (اَلْإِحْكَامُ) which means that establish (specify), and *ar-rabthu biquwwati* (الرَّبْطُ بِقُوَّةٍ) which means the binding with strong.

While according to the term (terminology): *Aqeeda* is unwavering faith and that there is no doubt in the least for those who believe in it.

AqeedaIslamiya is faith and is certain to Allah with all the implementation of obligations, Worshiping Allah the One and obey Him the belief in His angels and His Messengers, scriptures and His last day, the destiny of good and evil and embraced the whole what has been shahih about principles of Religion (*Ushuluddin*), the matter of the occult, believe in what became the ijma' (consensus) from *Salafush Salih*, as well as all the news *qath'i* (uncertain), both scientifically and in amaliyah which have been determined according to the Qur-an and recite Your Signs that shahih and *ijma' Salafush Salih* (as).

III. RESEARCH METHOD

In line with the focus of the problem and the purpose of the research and researchers using qualitative research approach with type of descriptive research analytically literature.

The type of research that used the author is library research or research library and then continued by doing research in the field about how this research become interesting to discuss.

In analyzing data, the author uses the technique of content analysis is a research technique to produce objective description, systematic and were quantitative. In this case the authors analyze how that *Aqeeda al-islamiya* can be amplifier of work ethos in the world of education.

IV. RESULTS AND DISCUSSIONS

1.The Meaning of *Aqeedah*

Aqeedah (الْعَقِيْدَةُ) according to Arabic etymology comes from the word *al-'aqdu* (الْعَقْدُ) which means the bonds, at the *tautsiiqu*(اَلتَّوْثِيْقُ) which means belief or strong convictions, *al-ihkaamu* (اَلْإِحْكَامُ) which means that establish (specify), and *ar-rabthubiquwatin* (بِقُوَّةٍالرَّبْطُ) which means strong binding.

While according to the term (terminology): *Aqeeda* is unwavering faith and that there is no doubt in the least for those who believe in it. *Aqeeda al-Islamiyya* is faith and is certain to Allah *Subhanahu wa Ta'ala* with all the implementation of obligations, to worship only Allah and obey Him the belief in His angels and His Messengers, scriptures and His last day, the destiny of good and evil and embraced the whole what has been truly about principles of Religion (*Ushuluddin*), the matter of the occult, believe in what became the ijma' (consensus) from *Salafush Salih (pious preceder)* as well as all the news *qath'i* (uncertain), both scientifically and in actual action which have been determined according to the Qur-an and recite Your Signs that shahih and ijma' Salafush Salih (as).

In the sense of other *Aqeedah islamiyah* is faith and is certain to Allah SWT with all the implementation of obligations, worship in only one God (The Oneness of the oneness of *tawhid and asthma' wa Shifatullah*) and obedient to His belief in his angels angel of His apostles apostles His Books the book of his last day, the destiny of good and evil and embraced the whole what what has been shahih about the principle of the principle of Religion (Ushuluddin), the matter of things that the occult, believe in what are the five' (consensus) from *Salafush Salih*, and all news news qath't (uncertain), both scientifically and in amaliyah which have been determined according to the Qur'an and the Sunnah that shahih U.s. and five' Salafush Salih.

Aqeeda is also called al Iman/Faith as mentioned in The Qur-an and the hadiths of Prophet (p.b.u.h.), because *Aqeeda* discusses the Pillars of faith that six and matters related to it. As mention of al-faith in a hadith praises called with the hadith Gibril Alaihissallam. And the clerics Ahlus Sunnah often mentioned the term 'worldly matters with al-faith in their books.

Aqeeda is also named with *At-Tauhid* for addressing revolved around the Monotheism or worshiping unto God in the worship, mind set and all aspect. So, Monotheism is a study of the science of *Aqeedah* the most noble and is the primary purpose. Because it is the science of this is called the science of monotheism in general according to the *Salafi* insurrection.

4.2.1. The relationship *Aqidah*, Acts of worship and morality in human behavior.

Increased the population of the city is fast, the spread of general education non-religious and natural sciences, increased mobility and access to information, industrialization,etc. has brought pressure for urban communities.material prosperity, instant

multi-purpose lifestyle is unhealthy and kurangnyawaktu to keep togetherness with family and socialize thus has alienate modern man from themselves.(Julia Day Howell, Martin van Bruinessen, Sufism and The Modern in Islam, it. 3)

4.2.3. The actualization of *Aqeeda* in the in Work Ethos

Ash' arie (Asifudin, 2004) proposed that human work ethos is closely related with the individual dimension when driven by speeding off the motif is private where the work becomes the means to that direction. If the social values that motivates the activity of its work such as encouragement to attain the status and appreciation of the community when it work ethos has got a strong influence and an inseparable part of the social dimension. Natural environmental factors play when natural conditions, climate change and more influence on the work attitude.

While the dimension of the transcendental meditation is a dimension beyond the limits of the value of the underlying material work ethos man until this dimension of the work is seen as acts of worship. To become a candidate for educators means men are ready to become *uswah or* model. Examining the basics of this education should a educators internalize into their hearts, contemplating that this will be implemented well if an educator has good morals. Good morality will lead educators to be capable to fulfill this qualification.

Formally, The concept of Islamic work ethos basic has no basis in Al-Qur'an. But essentially related and practiced by the Prophet Muhammad, where he narrated: "*The Best of the food eaten a man is food from the results of their own hands*". it is interpreted that no one eat a better than eat food that comes from the results of the work of their own brows. As the application, al-Quran often talks about equity and justice in trade/work (Yousef, 2000).

According to Ali (1987; Yousef, 2000), Islamic work ethos,a good work is done with cooperation and consultation is a way to solve the problem and reduce making a mistake. Social relationships in the workplace can be established to maintain a balance between the needs of individuals with the needs of the group. In addition, work is a source of freedom and also means provide a space for personal growth, personal response, satisfaction and beneficiary. More information Ali (1987; Yousef, 2000) Stated that the value of the work in the Islamic work ethos more emphasized in intention from the results of the work. This illustrates that Islam is concerned with the value of a process is not only aimed at the end result.

Islamic work ethos agreed that live without work has no meaning and run economic activities is considered as the obligation.

Nasr (1984) agreed that Islamic work ethos is a serious matter because this is the ideal characteristics of a Muslim. In addition, such as Ali (1986) agreed that Islam is the factors that affect the value system of the life of the people of Islam. Meanwhile, according to Tasmara (2004), work ethos of muslim is the spirit to reroute the straight path.

Based on the presentations that have been delivered previously, then the author refers to the explanation defining Ali (1987) that Islamic work ethos is an orientation to life in the form of business, competition, transparency, and moral conduct that is responsible for the basic has no basis in al-Qur'an against work that has an extraordinary influence on the people of Islam and the organization.

CONCLUSION

The understanding of Islamic understanding described focuses on three understanding, namely the understanding that related with the islamic creed Islamic- Islamic law, Islamic preaching. In the creed of Islam explained that after the lack of man, the universe and the life of later there will be a day of judgment as well as the day of reckoning. Because that man is obligated to live the life of the world is according to the commandments and restrictions apply.

In motivating of learners, should the professional educators : (1) Involve God at every opportunity and cooperation activities (2) Sincerity in Working (3) Become *Uswah* for participants that their students (4) distanced themselves from the unclean and sin (5) Work in the best possible way according to the authority and responsibility always learning and up to date(6) always remember to do the best (7)make friends to pious friends (8)Avoid themselves and their families from sinful and *haram* goods or property (9) strengthen *Aqeeda Islamiya* in the workplace.

Professionals in Islam especially in the field of education, that someone must (a)have qualified science on Teaching and education and have adequate motivation to support the task as professional; (b)Professional teachers need to understand principle of administration and operational principles. the measure of the expertise of the teacher in the reached the point of professionalism , (c)The Professionalism is basically grounded in two main criteria, namely, is a call of life and expertise. The Call of life or the dedication and expertise according to Islam must be done because Allah SWT. This will be measured as far as the value of sincerity in deed. (d)Teachers in Islam as a professional office holders bringing double mission in the same time the religious mission and the mission of science. (e) According to the Sulani, the purpose of education reached a teacher must have the conditions of subject: Conditions *Syahsiyah* and Conditions of *Ilmiah*, and condition of *Idofiyah*.

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