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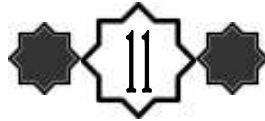
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QUALITY OF HUMAN RESOURCES IN THE QURAN: PROPHET SHOAIB'S PERSPECTIVE

Aunur Rofiq⁹¹

Abstract

This research focuses on both spiritual and trustworthiness quality on the terms of al-qawiyun and al-amien in Sura al-Qasas (28), Verse: 26. This study uses the methodology of interpretation, especially the thematic interpretation. The main object of this study is al-Quran al-Karim called Mushaf `Uthmani. The research will explore many verses associated with both terms. This research found that the Quran gives special concern to the problem of human resources. According to Prophet Shoaib and his daughter, the quality of human resources not only has the intellectual quality, but of course must be supported by the spiritual qualities and trustworthy qualities. In short, this study is perhaps the first that reveal in detail about the Quality of Human Resources from the Prophet Shoaib's perspective. Hence, the finding of this study could assist the researchers to develop a theory of the Quality of Human Resources from the Islamic perspective.

Key words: Quality of Human resources, spiritual quality, al-qawiy, trustworthiness (amanah) quality, al-amien.

Introduction

Based on the results of a survey of 177 countries by the International Transparency of Indonesia in 2013, Indonesia had the same scores in 2012, namely 32. With these scores, our ranking is the same with Egypt. "In ASEAN region, Indonesia's position is better than Cambodia (20), Myanmar (21), Laos (26), East Timor (30), and Vietnam (31). Whereas at the same time, the position of countries such as Singapore (86), Brunei (60), Malaysia (50), Philippines (36), and Thailand (35) were above Indonesia. (<http://nasional.kompas.com, 24/09/2014>).

It shows that the level of corruption in Indonesia is still very worrying, ironically, not least the actors are Muslims. It is caused that empowerment of human resources is unbalanced, sometimes much concentrated to the enrichment of knowledge and physical skills, and not associated with the development of values, ethics and morals. Basic values such as spirituality, trustworthy, fairness, honest, actually are very important for human resource management. Without those values, humans can be greedy, and treacherous, that eventually destroy the system of family, community, state and nation, even the existing system in the earth.

Ideally, the Quran give special concern to the problem of human resources (HR). Humans are the "king" for God's creation on earth, because basically, all of God's creation on earth created for mankind interesting: "And He has subjected to you what is in the heavens and whatsoever is in the earth it all, (as grace) than his. Verily in that are really signs (power of God) for people who think". (Sura al-Jathiyah verse: 13).

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The quality of human resource of person in the illustration of the Quran is determined by his quality to play his role and his function in the earth. The role of human beings is to be Caliph of Allah, and his function is to worship Allah. (Sura al-Baqarah (2): 30)

From those cases, this study will discuss two important points in relation to the quality of human resource of Prophet Shoaib's perspective, those are both spiritual quality and amanah quality in sura al-Qasas (28), verse: 26). Those points will be analyzed with a thematic approach.

Theoretically, the quality of human resources can be divided into two aspects: First, the physical aspects which include physical fitness, health, physical endurance. Secondly, the non physical quality. Its consisting of personal qualities, (intelligence, independence, creativity, mental endurance, balancing between emotion and ratio); quality of the community life; quality of the nation; spiritual quality; wealth quality (ability to realize the aspirations and skills in the field of work to produce something with the best quality (Moeljarto Tcokrowinoto in El-qudwah, 2009: 59).

Spiritual quality or Spiritual intelligence is a necessary basis for moving intelligence quotient (IQ) and emotional quotient (EQ). Even Spiritual Quotient (SQ) is our highest intelligence (Danah and Marshall in Gina (2003): 56-57).

According to Gina, spiritual intelligence (SQ) is the ability to give meaning in worship Allah in every behavior, activity and thinking. It is related to the concept of unity (tawhid)". While the Emotional Quotient closely related to empathy, self-discipline, initiative, self-awareness (Gina Agustian (2003).

The Meaning of al-Qawiy and al-Amien

al-Qawiy

Before entering to discussion of the problems of spiritual and trustworthy quality of human resource, I am going to explain the meaning of al-Qawiy and al- amien (القوي الأمين) in Sura al-Qasas (28), Verse: 26, which are became the starting point of this research.

Al-Qawiy (القوي) is Arabic, it is the same meaning with quwwah (القوة) a single form, and quwan is a plural form (قوى). Its meaning are strong, powerful, will power, vigorous, force, potential, ability, capability, energy, efficiency. (Hans Wehr, 1974, 802; Ibn Manzhur; Ahmad b. Muhammad: 269).

The terms rooted from (ق - و - ي) are quite widely used in the Quran. There are 42 times in 24 sura and 39 verses. The first term is quwwah (قوة). This term is mentioned 30 times. 29 times is mentioned by single form, only one verse is mentioned in the plural form.

In Sura al-Baqarah (2), verse: 63, 93, it is associated with the Bani Israel (Children of Israel) at the Tursina hill. In sura al-A`raf (7), verse: 145, 171 associated with God's command to Moses to hold His teachings contained in the Torah Book (Ibn Kathir, 1999).

The meaning of Quwwah term in sura al-Anfal (8), verse: 60 is force in general context and had relation with the development of civilization. The same meaning is found in sura al-

Tawbah (9), verse: 69. In the sura Hud (11), verse: 52 its meaning is power, strong, potential. The strength in this verse is associated with human spiritual intelligence.

In the sura al-Nahl (16), verse: 92, the terms included in the parable of a woman who unbolt the yarn that has been spun strongly, and the parable of perjury in order to win the dominant group interest from the other groups. In the sura al-Kahf (18), verse: 39, asserts that God's will is absolute, inevitable. As in the case of verse: 93 is had relating to Zulkarnain who asked the public to help him with a variety of potential or force (قوة) to create a fortress of protection for them. And in Sura Maryam (19), verse: 12, this term means "earnest" as mentioned above.

This term (qawy) in Sura al-Qasas (28), verse: 76, 78 is defined as the physical or materialistic force, because it is associated with Qarun who was so much rich man in the Pharaoh era. While in Sura al-Rum (30), verse: 9; Sura Fatir (35), verse: 44; Ghafir sura (40), verses: 21, 82; Surah Muhammad (47), verse: 13, had the same meaning and function (strong, power, and ability). In the sura al-Rum: 54, this term is placed in the process of the journey of human life.

Here, this term is confirmed with the original meaning strong, power, hence its juxtaposed with term of weak (dha`f). Similarly, in sura Fussilat (41), verse: 15. The difference is, that term asserts that God's power is far above the power of man.

The term of Quwah is attributed to God, it is also found in sura al-Dzariat (51), verse: 58. In this context that term is associated with a part of the beautiful names of God (asma 'al-husna), namely "Razzaq" (Provider of endowments that never runs out and infinite). As in sura al-takwir (81), verse: 20, this term is attributed to the Angel Gabriel who has tremendous power. But at other times, this term associated differently with the judas who does not has the strength and helper in the hereafter (sura al-Tariq (86), verse: 10).

Al-muqwin (المقوين) is the form of term which is related with the guy who was traveling in the desert -, there is only one verse. It is in the sura al-Waqi`ah (56), Verse: 1.

As for term qawiyyun (قوي) form of the subject (fa'il in arabic, its meaning is actor), it is mentioned 11 times in the Quran, namely seven verses attributed to the attributes of God the Great Mighty (Qawiyyun Aziz); two verses contained in sura al-Anfal (8), Verse: 52; and sura Ghafir (41): 22 related with a painful punishment of God (al-`iqab syadid qawyyun). As for the two other verses attributed to jinn and morality.

One verse (qawiyyun - amien) was associated with the ability of the jinn to help Prophet Solomon to move the palace of Bilqis, the Queen of Saba country to the Solomons palace (Sura al-Naml (27), verse: 39). And one other verse, in sura al-Qasas (28), verse: 26), is associated with request of Prophet Syu`aibs daughter to accept Moses as a worker, because he has the integrity, vision, physical strength and honest (al-qawiy al-amien).

Term of al-Amien

According to Hans Wehr, this term (الأمين) has meaning a secure, trustworthy, loyal, honest, guarantor, Keeper, guardian, head. The term is often associated with a responsibility and

mandate. If we say for example (أمين المال), so its meaning is treasurer that responsible for the financial security (Hans Wehr (1980): 28).

This term, has the same root as faith (أ - م - ن) which sometimes means oath, to the right, safe, happy, peaceful and quiet, both in the physical and psychological context.

This term and words are rooted from (أ - م - ن), mentioned in the Quran, as many as 879 times -both in the form of the verb (fi'il) or a noun (isim) - in 78 sura and 820 verses. But that specifically mentions the term "أمين - الأمين", there are 11 verses. Sometimes this term is juxtaposed with the character of messengers of Allah, a place, supernatural strength and professionalism, such as: "I convey to you my Lord treatise, and I was honest advisor for you (Sura al-A'raf (7), verse: 68).

In Sura Yusuf (12), verse: 54, it is told the history of the Prophet Yusuf who as the King advisor, "And the King said: Bring Yusuf to me, so I chose him as a person who is close to me. And when the King was talking with him, he said, actually you (start) today became dignitaries longer be trusted on our side".

"Similarly, in sura al-Syu'ara' (26), Verse: 107" I am the mandate (amanah) was an apostle (one sent) to you ". This statement was delivered by Noah to his people. The verses are in line with this statement are four verses. All related to the story of the Apostle of Allah.

In the same sura, verse: 125 related to the case of Prophet Hud and his people; verse: 143 with respecting to the case of Salah Prophet; verse: 162 related to the case of Prophet Lut; and in verse: 178 was narrating about Prophet Shoaib who has been the object of this research.

Similarly, in sura al-Dukhan (44), verse: 18, tells the story of Prophet Moses when asked Pharaoh to free the Israelites: "Throw me the slaves of Allah (the Children of Israel that you oppress them). Indeed I am the messenger (of Allah) are trustworthy to you. "

In the same surah verse: 51, this term means safe and prosperity: "Those who fear Allah are in a safe place". And in sura 27 is meaningful trusty or trustworthiness: "One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it (أمين). "(Surah al-Naml (27): 39; al-takwir (81), verse: 21; sura al-Syu'ara '(26), verse: 193; sura al-Tin (95), verse: 3).

"Al-amnu" terminology - which has the same root with al-amien-, is also expressed by the Prophet in his praying at the beginning of each month: "O Allah make this month as the bearer security, faith, peace and Islam to us". (al-Darimi, hadith: 1626 and al-Tirmidhi, Hadith: 3373 in Mausuh al-Hadith al-Sharif).

So, trust or honesty (al-amin); secure (al-amnu); believe (al-iman); and trustworthiness (al-amien), can not divide among them. Only people who are honest and responsible which can maintain trust. In Islam, the believers of course can be honest and trustworthy. If not, he would be a hypocrite and always lie, denial promise and betray the trust.

Glance of Shoaibs biography

It is better if we explain here short story about the prophet Shoaib's biography. Shoaib is the prophet of the Madyan. He was the son of Mikiel bin Yasyjun. According to Ibn Ishaq, the classical historian of Islam, he called Siryani. Ibn Asyagir said: mentioned that her grandmother – some researcher said that she was his mother-, was the daughter of Prophet Lut. He belonged to the followers of the Prophet Ibrahim, then emigrated with him and entered Damascus (Ibn Kathir (774 H): 190-191).

Narrated by Wahab bin Munabbih, Shoaib and Mulgham are among those who believe in Prophet Ibrahim, when burned. Both emigrated to Syam region, then married with two daughters of the Prophet Lut. according to Ibn Khaldun, Shoaib mentioned in the Quran was the prophet who employed Moses, when he fled from Egypt. According to Ibn Hibban, Shoaib was from the Arabs, as Hud, Salih and Muhammad. (Ibn Khaldun: 50).

Spiritual Quality and Trustworthiness Quality

Spiritual quality in the Quran can not be separated from the world view of unity (tawhid). The principle of monotheism in the context of the quality of human resources directly related to the human consciousness of the oneness of God, as the source of all, either something the unthinkable or thinkable.

The meaning tawhid is God as the source of integration, Creator of the universe, nothing can be separated from Him: "Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; rain in the which God sends down from the skies, and the life the which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds the which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise ". (Sura al-Baqarah (2), verse: 164).

All in the earth and in the sky, from being the smallest to the biggest one basically do not stand alone. Everything is interrelated to each other, run in accordance with the principles of tawhid and Sunnah of Allah in nature. He is Lord and Creator of all human beings. They are created only to worship Allah, (Sura al-Dhariyat (51), verse: 56). This means that all human activities in their life was supposed to be built for the sake of devotion to God, include in the context of individuals, families, communities and countries.

He is the source of law and legislation (Sura al-An'am (6), verse: 57; Sura Yusuf (12), verse: 40, 67). He is the source of knowledge, both knowledge that can be captured by the mind, or with the senses, or from experience. He is the source of life in the microcosm and macrocosm world, sources of aesthetics and ethics. And to Him all creatures that exist in this world will come back, no one can resist (Ismail al-Faruqi and Lois Lamy al-Faruqi (1998).

Quality of human resources in Islam determined how they build interaction quality with the Creator (Allah). If they always do "dialogue" with Him, they will have more chances to build their spirituality.

Basically, the principle of tawhid that presents in a person's consciousness, will "born" a positive attitude while facing any problems either when he became an individual, as well as being part of the community members.

In the socio-economic context for example, God become a symbol for the establishment of management - especially human resources - fair, honest, trustworthy and professional. Qualified human resources in the monotheistic perspective requires people to build harmony relationships between himself and God, between himself and others, and between himself with the environment as well as between himself with his work constructively. Everything he does and he thinks is required to have motivation of worship -with a broad meaning.

The term of al-Qawiy teaches that in order for recruitment of human resources should get attention in quality standards "strong and power". Technically, it depends on our creativity. The Quran presents only universal values. We are responsible for implementing it.

Prophet Moses was chosen by Shoaib and his daughter to be a worker, because he has a great quality (strong or power), both in psychological, physical, particularly trust and spiritual aspects.

The trustworthiness (أمانة) as mentioned earlier has the same root word with al-amin (trust, honesty), al-faith, al-amnu (secure). In the Quran there are six verses that use the term trustworthiness. Two verses use a single form (أمانة) as in sura al-Baqarah (2), verse: 283; Sura al-Ahzab (33), verse: 72. The four verses was using the plural form (أمانات) as in Sura al-Nisa '(4), verse: 58; Sura al-Anfal (8), verse: 27; sura al-Mukminun (23), verse: 8; and sura al-Ma`arij (70), verse: 22.

According to the Quran, the amanah has wide coverage. This term concerns relation between man and God, man and man, and the relationship between humans and nature. For example in the context of law and leadership, Allah said: "Allah doth command you to render back your Trusts (mandate) to Reviews those to Whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching the which He giveth you! for Allah is He Who heareth and seeth all things ". (Sura al-Nisa (4), verse: 58).

The use of the term (القوي الأمين), which is then translated into sprituality quality and trustworthiness quality in this study, has an important role in creating employment and quality of life both in the aspect of sociological, psychological and religiosity.

The table below shows the relationship between the meaning of al-qawiy and al-amin in the Qur'an:

AL-QAWIY (القوي)	MEANING	INDICATOR IN THE QORAN
There are 42 times in 24 chapters and 39 verses. Term quwah (قوة) is mentioned 30 times. 29 times is called the	strong, power, will power, vigorous, force, potential, ability, capability, energy, efficiency.	Gods power; The Angel's power Human power Jinn's power

shape singgle, the rest (one verse) is in the plural (فُؤَى)		God and human power relationship Spiritual quality
AL-AMIEN	secure, trustworthy, loyal, honest, guarantor. Keeper, guardian, head	Believe (iman) Morality God and human power relation It related to the story of the Messengers of God which affirms that they are the best advisors and honest peoples. Intectual qualities, emotional qualities, and spiritual qualities

Shoaib's Perspective

From the above explanation, it is envisaged that the recommendations of the daughter of Prophet Shoaib to make Moses as the worker are very precise and have a decent philosophical values to be applied: "Said one of the (damsels): O my (dear) father! Engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty. ""(sura al-Qasas (28), verse: 26).

In the perspective of Prophet Shoaib and his daughter in Sura al-Qasas (28), verse: 26, the workers (staf, manager in contemporary context) are those who have the spiritual quality and trustworthiness quality. The view like this is going to birth the true professional in the workplace.

Contextually, these principles must be adhered to by anyone. Skill and brain are very important in the world of a person work, but good skill and intellectual intelligence if not supported by the quality of spiritual and moral would be disastrous for themselves, work place, community and environment. Not a few people who have high skills and intelligence become destroyers. The problem of corruption, hypocrisy in politic and economics, rogue scientist is caused by too concern with aspects of the physical skill and intellectual intelligence, and then neglected the spiritual quality and trustworthy quality aspects.

Physical skill and intelligence of course can be developed with a variety of advanced education and training. But it is not a guarantee it can achieve spiritual skills and trustworthy skills. Because the two last skill are "immaterial and irrational". So the model of its trainings is not the same. Therefore, it is not uncommon that we find poor man spent much of his life in the fields or in the sea has spiritual skill and amanah skill. Both of these skills can be used as an indicator of success or failure of an action in life, especially in hereafter. So, it is must be the basis of ethics in management.

The basic theory of modern management such as planing, organization, controlling, actuating (POAC) are important. But I think this theory is still bound by the values of all positivistic and transactional although sometimes in the name of professionalism. Human resource does not have the spiritual skill and amanah skill will make the "POAC" can not be implemented well and accountable. The big corruptors in Indonesia for example, both in the context of the company and the state, of course knows about the advanced management theories, particularly this POAC theory. But the problem is they lost two skills above (spiritual

and amanah). So it will be better if the modern management theories combined with spiritual quality and amanah quality.

That is attitude of Prophet Shoaib and his daughter for both the spiritual and amanah qualities. This attitude is continued by the prophet Muhammad. He (peace be upon him) gave many warnings to his people (moslem community) to keep the amanah given to their. He was a model of worker, businessman, fighters, commanders military, heads of state that upholds the amanah. He never betrayed and broken his promise, even against hostile. Among some of his saying is: "make full proof of address to people who trust you and do not betray those who betray you." (Tirmidhi: 1185; Abu Dawud: 3067).

Prophet Muhammad has called that amanah opposite with the treason: " The signs of a hypocrite are three: whenever he speaks he lies, whenever he promises he breaks his promise, and whenever he is trusted (given the responsibility or duty) he betrays his trust." In another narration, "Although he fasted, he prayed and he claimed as a Muslim. "(Tirmidhi hadith: 2555 in *Mausu'ah al-Ahadith al -Syarif* (1991-1997). So amanah is responsible or carry out all provisions of both the commands and prohibitions conforming provisions and guidance of Allah and His Messenger.

He gives clearer picture of the relationship between religion and the attitude of trust: "There is no faith for the people who cannot be trusted, and cannot be called religious for those who do not keep their promises" (Ahmad, number of hadith: 11935 in *Mausu'ah al-Ahadith al -Syarif* (1991-1997).

He (peace be upon him) does not just talk, but he was a role model in implementation of amanah. Testimony of Ka`ab ibn Asad al-Quradhi the leader of Bani Quraidhah, interesting to be quoted here. When the war of Ahzab, he had refused offering of Huyay ibn al-Nadir Akhbab to join forces with who were besieging Medina. According to Ka`ab, he was still tied to an agreement with Muhammad, and he (Muhammad peace be upon him) was honest, he never treasonous". So there is no reason for Ka'ab to betray Muhammad (peace be upon him). But finally Huyay was able to convince Ka`ab, then he had joined with idolaters. And his job was to attack from the inside Medina. (Haykal (1952): 327-342)

Conclusion

There are some important notes that can be raised in the closing of this study:

- (1) First, the Quran gives special concern to the problem of human resources.
- (2) Second, Quality of human resources in the Quran ditermined how they build interaction quality with the Creator (Allah).
- (3) Third, according to the Quran, the building of good human resource should pay attention to relationship between man and God, man and man, and man and nature.
- (4) Fourth, in the perspective of Prophet Shoaib and his daughter in Sura al-Qasas (28), verse: 26, the workers are those who have spiritual and trustworthiness quality.
- (5) Fifth, the basic theory of modern management such as planing, organization, controlling, actuiting (POAC) are important enough. But still need to the spiritual skill and amanah skill.

The suggestion of the writer is this research is only "ijtihad" of the writer for exploring human resource quality from the Quranic view with thematic interpretation approach. I believe there are many relation themes in the Quran that could be written by another researcher.

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