

IMPLEMENTING WORK SAFETY BASED ON THE POSITIVE PSYCHOLOGICAL APPROACH OF QUR'AN

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Background: Work safety is urgently needed in the workplace. Occupational safety includes physical and psychological. The concept of occupational safety focuses not only on the safety of the body but also on the state of mind and ruhani by using concepts that are in the Qur 'an with a psychological approach. So with the concept of safety work, accidents in the work world can be prevented as much as possible.

Aim: The purpose of this study is to know the concept of occupational safety based on positive psychology of the Qur'an.

Method: As for the methods used in this study are qualitative methods and library research, thematic and sampling. The study used a psychological approach to figure out the psychological concepts in the Qur 'an to bring up theories of occupational safety the Qur 'an's perspective.

Findings: This study has shown that occupational safety focuses not only on the use of physical security but on every work related to such things as society policy, rules, mental preparation, increased human resource capacity (human resources), into specific ways by carrying out certain traditions to achieve work safety. In the Qur 'an, there is the word "amil" that leads to the prevention of occupational accidents. "Amil" can mean a measure of good, fair, and virtuous.

KEYWORDS

work safety, positive psychology, Al-Qur'an



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INTRODUCTION

To achieve happiness, humans must meet various needs in their lives. The way that can be done is to work in order to get the meaning of life with the positive energy potential it has (Sarmadi, 2018). Happiness is strongly influenced by a person's psychological condition (Laka & Paska, 2023). It is necessary and mandatory to pay attention to the psychological condition of the body. So, the application of positive psychology does not only apply and focus only on people with mental disorders. Positive psychology applications function more for people who are mentally healthy. This is because the basic character of positive psychology itself focuses on actualizing positive potential and maximizing these positive aspects. Not on mental healing. Positive psychology can be maximized by absorbing various theories from the verses of the Qur'an. One of the main focal points of the positive psychology field is the discovery and development of the abilities and talents of individuals or groups of people, with the aim of helping them to achieve an increase in the quality of life (from a normal state to a better, more meaningful, and happier state). At the group or community level, positive psychology focuses on establishing, building, and maintaining institutions that promote a positive orientation (Wood & Joseph, 2010). The main mission of this psychology is the identification, development, and evaluation of interventions that aim to improve well-being. This covers a number of issues, including the development of good values, the formation of healthy families,

research on a supportive work environment, and the creation of a positively oriented society. Of course, in the study of the Qur'an there are verses that call for good and mutual benefit.

Occupational safety is very important to discuss, with a positive psychological approach, work accidents can be reduced to the maximum (Suryana, 2022). Positive psychology first emerged in the late 1990s (Snyder et al., 2020). Growth in this field is very broad and rapid (Rusk & Waters, 2013). Positive psychology uses the *scientific method* to discuss topics that were previously untouched such as happiness, positive emotions, gratitude, forgiveness, joy, wisdom, mindfulness and so on. In general, psychology has three functions, namely the first function is to help, generally aimed at healing patients who experience mental illnesses, the second function is to support, namely in the context of making efforts for people in normal conditions to achieve happiness, and the third function is to strengthen human life to be excellence, this function is maximally optimized for individuals in normal conditions in achieving their various potentials. Thus, the application of positive psychology is much broader and more entrenched than in other psychology. Positive psychology is basically related to the elements and predictors of a good life (Compton & Hoffman, 2019). Thus, the principles of positive psychology provide solutions to human body and psychological problems.

The main goal of positive psychology is not solely to target physical health, but to create individuals who have optimal health and performance. Optimal health, of course, is the main pillar in increasing alertness while working, so that the safety factor can be guaranteed. With the addition of theory from the Qur'an, it can add to and complement positive psychology spiritually. Of course, a higher understanding of the meaning of life will contribute to increased work safety that comes from self-awareness. In other words, positive psychology helps us become better individuals and live meaningful lives (Goei, 2021). Positive psychology has been applied to a variety of professional fields including education, psychotherapy, health care, and social work (Compton & Hoffman, 2019). Positive psychology is basically already contained in the Al-Qur'an, however, the study of the Al-Qur'an is still relatively minimal. Positive psychology seeks to understand and construct the elements that maximize individuals, society and organizations to develop and establish a better vision of life in a way that makes sense and is based on empirical data (Prinzinger, 2021). The big idea of positive psychology is to change the focus of psychology from the study of the bad things in life to include what makes life worth living (Joseph, 2015). Positive psychology goes from bad to good. In the context of the Islamic Religion, the recommendation is clearly emphasized on charity that leads to goodness and brings benefit. These actions are either in the form of worship or other activities that lead to goodness both for himself and for others. To achieve this good deed, the Qur'an places great emphasis on its implementation because humans, as explained in the Qur'an, have been given various potentials and can be actualized according to their nature which leads to goodness and self-perfection as in QS. al-'Ashr/103: 1-3.

In QS. al-'Ashr/103: 1-3 there are three fields (domains) that can be studied namely cognitive, affective, and psychomotor (Bloom, 1956). According to Abdullah (1998), the three cannot be separated, because these three aspects are a unit that are interconnected with one another. In surah al-'Ashr it is explained that faith as a cognitive value, cannot be realized without good deeds, for that good deeds are psychomotor values, good deeds are incomplete before the call to do truth and patience, this is the realm of affective values (A. Abdullah, 1998). Quran verses can be used as a reference to motivate oneself in earning a living, working, and

used as a source of inspiration in changing the destiny of human civilization (Muthahari, 2003). Quoting al-Qardhawi in his book *Qimah al-waqt fi al-Islam*: "Time is life itself, so don't ever waste a second of your time on things that are of no use" (Zainal, 2019). Related to work activities in an effort to meet economic needs, the Qur'an also alludes to humans to be active in earning a living, with work activities. This awareness of work is of course accompanied by the aim of achieving goodness and benefit so as to produce something meaningful. This statement can be found in QS. at-Taubah/9: 105.

The purpose of this study is to provide an understanding that the Qur'an makes a real contribution to the world of work such as discipline, giving good expectations and being fair in every activity. The researchers expect this study can be an additional source of knowledge for readers who are eager to understand the issue discussed.

METHODS

As for the methods used in this study are qualitative methods and library research, thematic and sampling. The study used a psychological approach to figure out the psychological concepts in the Qur'an to bring up theories of occupational safety the Qur'an's perspective. The data obtained then analyzed with content analysis.

RESULTS AND DISCUSSION

Work Safety Concept

Before discussing in detail the discourse on work safety, it is important to explain etymologically and terminologically the meaning of work safety (Chandrasekaran, 2016). Understanding the origin and usage of the word or term can help in understanding the expression better. In addition, by understanding etymology and terminology, mistakes in the use of words or terms can be avoided, as well as avoid ambiguity and misunderstanding. Therefore, it is important to understand a concept or problem in terms of etymology and terminology so that it is more comprehensive (Yusuf, 2020).

Etymologically the term salvation comes from the Latin "*salvitas*". This word has been used since ancient times when humans realized the importance of security and protection of their lives. However, it is difficult to determine exactly when the word "safety" was first used in English. Etymologically based on the Work Safety Act No. 1 of 1970 is an effort made to protect workers and other people in the workplace so that their safety and health are guaranteed. In addition, production resources must be used safely and efficiently. Occupational safety is matters related to prevention, protection of human resources and equipment so that accidents do not occur and avoid hazards in the workplace (Friend et al., 2023). Occupational safety is also a function of the management of an organization concerned with reducing hazardous exposures, emphasizing more efficient quality and maintaining a safe, comfortable workplace that avoids unwanted damage (Friend et al., 2023).

Work safety in general is a state of avoiding danger when doing work. According to Suma'mur (1987), safety includes matters relating to machines, aircraft, work tools, materials and their processing, workplaces and their environment and ways of doing work. Occupational safety also includes the provision of protective equipment (PPE), machine maintenance and setting humane working hours. The opinions of other experts say that safety includes

controlling losses from accidents and the ability to identify and eliminate or control unacceptable risks (Apriliani, 2002).

Not only related to equipment alone, work safety is also from, by, and for every workforce and society in general. Tasliman argues that work safety concerns all elements related to a job. Occupational safety relates to the subject or person doing the work, in addition to that the object (material) is in the form of objects or goods being worked on and work tools used in work in the form of machines and other equipment, as well as concerning the environment, both human as well as objects or goods.

Occupational safety relates to all processes of production and distribution of both goods and services. Therefore, Occupational safety is the duty of everyone involved in a job. Occupational safety involves every worker and other people in the company or the community around the company who may be affected by the effects of an industrial production process. Safety is useful for preventing work accidents that can be detrimental such as injuries or injuries, loss of property, damage to equipment and damage to the surroundings (Tarwaka, 2008).

Another definition of work safety has a similar meaning. According to the American Society of Safety and Engineering, occupational safety is defined as a field of activity aimed at preventing all types of accidents related to the environment and work situations. According to Prawirosentono, work safety is creating an atmosphere and work environment that guarantees the health and safety of employees so that work tasks in the company's work area can run smoothly (Prawirosentono, 2002). Occupational Safety as a thought to ensure the integrity and perfection of the physical and spiritual workforce. According to Hasibuan, occupational safety is a specialization of health science and its practice which aims to make workers or working people obtain the highest degree of health both physically, mentally and socially with preventive and curative efforts against diseases or health problems caused by work and environmental factors as well as common diseases (Sholihah, 2018).

Meanwhile, in terms of terminology, it is a series of actions and policies taken to maintain and ensure the safety and welfare of workers in the workplace. This includes identifying potential hazards and risks to the work environment, as well as implementing safety procedures to prevent accidents, injuries or work-related illnesses. If viewed from a scientific point of view, occupational safety and health can be interpreted as science and its application in an effort to prevent the possibility of work-related accidents and diseases in the workplace. So, the meaning of the implementation of occupational safety and health is the actions taken by companies and employees to prevent or minimize work accidents that can occur in the workplace. These sciences have different approaches, which cannot be separated from one another (Koeshartono & Shellyana, 2005).

Finally, safety standards are things that must be upheld by an applicable law because it protects workers' human rights and human welfare in general (Im & Park, 2020). Law No. 1 of 1970 explains that work safety has a scope related to machinery, workplace foundations and the work environment, how to prevent accidents and work-related illnesses and provides protection for production sources so as to increase efficiency and productivity. According to Silalahi, work safety cannot be separated from the attention of the Government of Indonesia. The Indonesian constitution basically provides comprehensive protection for the Indonesian people. Article 27 paragraph (2) of the 1945 Constitution states "Every citizen has the right to

work and a life worthy of humanity." Based on this article, Law No. 14 of 1969 concerning Principles of Workforce was issued in which protection for employee safety is guaranteed in article 9 which reads "Every worker has the right to receive protection for safety, health, maintenance of work morale, and treatment in accordance with human dignity and religious morals" (Silalahi & Silalahi, 1995). According to Bangun Wilson, there are three things that form the basis of the importance of work safety, namely morals, law and economics.

According to researchers, work safety is an application of work procedures that aim to minimize risks that occur in the workplace and accidents that may occur by carrying out all predetermined safety procedures such as identification, evaluation, and handling of sources of danger in the work environment to ensure that all workers in the environment are safe and not exposed to unnecessary risks. Aspects that need to be considered in work safety include workplace arrangements, safe workplace design, use of appropriate personal protective equipment, supervision, enforcement of all safety rules, prevention of accidents.

Work Safety Elements

According to Yiu, the elements of work safety include work safety policies, training programs implemented in work safety efforts, hazard identification, risk assessment, hazard control, communication about safety, reporting and investigation, and inspection and supervision. Meanwhile, the private sector argues that the elements that affect work safety include the following (Swasto, 2011).

Workplace

A safe place starts with employees following safety requirements and carrying out their work according to established procedures (Susomrith & Amankwaa, 2020). Much of the workplace environment in developing countries is substandard (Gu et al., 2022). Unfortunately, some companies consider that a safe and healthy work environment is unnecessary and will be a corporate expense (Aghaji et al., 2021). Things to pay attention to working conditions include: *lay out* (spatial planning), lighting systems, and the condition of existing equipment.

Unsafe Worker with Unsafe Behavior

Unsafe worker behavior is individual behavior that is contrary to established safety procedures and can result in a risk of injury or accident in the workplace. Examples include not wearing personal protective equipment (PPE) while working, not following safety procedures, ignoring warning signs, or not heeding the safety training that has been carried out. From the results of case studies of 75,000 work accidents, it was found that 88% were caused by unsafe acts, 10% were due to unsafe conditions (Seo, 2005).

The relationship between work accident rates and unsafe behavior has been investigated by many researchers including Tomas et. al. (1999), and Oliver et. al. (2002), both of whom used structural modeling techniques and found that accidents occur and are felt directly by organizations as a result of unsafe behavior. This is supported by the theory of human behavior which explains that human behavior can be influenced by several factors such as psychological, social, and environmental factors (Reason, 1990).

Stress and Psychological Atmosphere of Employees

For decades, work-related stress has become a global threat affecting workers and organizations (Lee et al., 2020). Stress is a psychological state that causes individuals to behave dysfunctionally at work and this is caused by people's response to a balance between work demands and the ability to overcome them (Stranks, 2007). According to researchers, stress is a form of physiological and psychological response to individuals when experiencing pressure or demands from their environment, be it pressure from work, interpersonal relationships, or personal problems. The response that occurs arises due to an active sympathetic nervous system, if this is excessive, it can affect the performance and health of the individual. As for the context of work stress can occur when the demands of work have exceeded the individual's ability to overcome the problems faced, such as conflicts with superiors or work pressure. Employees who work under pressure and beyond their capabilities or who feel that their job is threatened or unsafe. Every year, countries in the European Union experience a loss of at least 185 billion to 269 billion Euros and 50% to 60% lost working days related to work (Florea & Florea, 2016). Organizations globally lose more than 300 billion dollars annually due to work-related stress.

Stressful conditions at work can trigger a decrease in concentration resulting in an accident at work. Robbins (2016) stated in his book that many workers say that they are under pressure because the workload given is very heavy and the company's performance has decreased, resulting in an imbalance between work and family responsibilities which causes workers to become stressed. According to the transactional theory put forward by Lazarus and Folkman that stress reactions reflect a person's cognitive assessment of environmental events and this is a person's competence in dealing with these events, because stress does not solely belong to the environment but reflects the mutual influence between people and the environment (Wickens et al., 2021).

According to Gibson (2018) work stress results in at least 14,000 industrial workers dying from work accidents each year (nearly 55 people per day or 7 people per working hour) and approximately 100,000 workers with permanent disabilities each year. Work stress will directly affect the workers themselves, so that workers lose concentration, are bored, and are not careful which will eventually result in work accidents (Putri & Tualeka, 2014).

Occupational Safety in the Qur'an

In Islam, regarding economic, corporate and employment issues, everyone gets their rights along with the prohibition not to take the rights of others, which is called the concept of justice. Workers are protected so there is no exploitation. Islamic teachings really pay attention to the fate of workers or employees by bestowing them with the most important images and commendable qualities, because Islam determines the guarantee of a good and noble life (Qorashi, 2007).

Safety for workers, especially the basic needs of workers. is a must that must be done by companies, government or private. At least the protection that must be considered is the basic needs of workers. Imam Asy-Syatiby classifies human needs into three groups which are known as the concept of *Maqasid Syari'ah*, namely: *dharuriyat*, covering the soul, religion, intellect, lineage and property which are classified as primary needs which if not fulfilled then human safety in the world and the hereafter will be threatened. *Hajjiyat* is a secondary need. If

this need is not met then human safety will not be threatened, but it will bring difficulties. Then, *Tahsiniyyat* this need is a complementary need, if it is not fulfilled then it does not threaten safety and does not cause difficulties (Effendi & Zein, 2017).

Dharuriyat needs where this safety includes life, religion, intellect, wealth and lineage. In Islamic *sharia*, it is taught about the problem of *maqasid syari'ah* which is formed from two words, namely, *maqasid* which means goals and *shari'ah* which means Allah's laws that are set for humans to be guided by in achieving happiness in this world and the hereafter. According to Imam As-Syathibi, Allah sent down the Shari'a (rule of law) for the common good, avoiding harm, and the legal rules that Allah determines are only for the benefit of humans themselves.

Maqasid shari'ah, namely: Protecting religion, protecting reason, protecting family, protecting property, and protecting life, i.e. protecting the soul or human life. In the Islamic religion, human life is something very precious and must be guarded and protected. A Muslim is forbidden to kill others or himself.

In Islamic Law, matters that are *dharuri* consist of five kinds of religion, soul, mind, lineage, and property. These five things are called *maqasid syari'ah* which are closely related to workers and company management because both are part of an organization that has a common goal. Management and workers must be aware that they are dependent on each other. Therefore company management must be able to guarantee safety and health in order to maintain the productivity and effectiveness of workers in carrying out their work (Zahrah, 1996).

According to Fiqh Umar bin Khattab RA, supervision that can be carried out by companies according to Islam includes: Trial Examination; Researching and proving the truth; Asked the messenger; Facilitate direct communication between the people and the caliph; Hold an annual meeting; Direct field visits to existing problems; Supervision of the people back against the rulers; Making work implementation standards; and maintain synergy between leaders and employees (Al-Haritsi, 2006).

In Islamic Law a leader in a company must be able to be kind to his workers and treat them professionally. Of course an employer must uphold justice indiscriminately for his workers. This is based on the Word of Allah SWT: *Indeed, We have sent Our messengers with clear evidence and We have sent down with them the Book and the balance (justice) so that humans can carry out justice...* . QS. al-Hadid/57:25.

The verse explains that the Apostles agreed with the *syara'* rules to uphold justice despite different circumstances, times and situations. The religion taught by the apostles contains orders and prohibitions in doing everything that is in accordance with legal requirements in every era in human life.

Every human being has the necessities of life by working. It is narrated from Ibn Umar RA that the Messenger of God SAW said, *Verily, Allah loves believers who work* (HR. ath Thabrani and Ibnu Adi). The Prophet also encouraged them to pay attention to their health and physical strength so that they would be able to bear responsibility. It was also narrated from Abu Hurairah ra that the Messenger of God SAW said, *"A strong believer is better and more loved by Allah than a weak believer"* (HR. Muslim). Where the Prophet SAW prayed to Allah SWT for health. Among the prayer sentences spoken by the Prophet SAW is *"O Allah, give health to my body, give health to my hearing, and give health to my sight." There is no God but You*" (HR. Abu Dawud and an-Nasa'i).

Work safety means of controlling losses from accidents and the ability to identify, reduce and control unacceptable risks. This is in accordance with an ancient saying that a healthy mind is found in a healthy body too. Thus, workers try to complete their work properly according to procedures, follow the rules made by the company and business owners provide the needs needed and needed by workers properly, in which case workers' safety personal protection equipment is provided at the workplace. This has also been conveyed by Allah SWT in QS. Al-Baqarah/2:195 (Nurrohiem, 2015).

The benefits of work safety in Islam based on the Al-Qur'an and Al-Hadis, namely Islam recommends that everything that will be done starts with intention, so with good intentions it will produce goodness as well. Then, Islam explains in the Qur'an and Al-Hadith that simply doing something is not just completing a task but because Allah has promised good rewards for the safety of workers in the workplace. For example in QS. Al-Qasas/28:73, that the change of day and night shows the time for work and rest where to minimize fatigue in the workplace as a result of physical stress and muscle disorders due to work can interfere with creating a comfortable and safe working atmosphere for some companies through Law Number 13 of 2003 Article 77 Paragraph 4 concerning working time includes seven hours one day and forty hours one week for six working days in one week and eight hours one day and forty hours one week for five working days in one Sunday (Ridley, 2004).

Fazalur-Rahman in his book entitled Doctrine of Islamic Economics Volume 4 translated by Soeroyo and Nastangin explained that social security in Islam is good in terms of system, source and distribution. He also said that a country must regulate its social security system so that it can guarantee the demand for national income requirements to guarantee the prevailing standard of living (Rahman, 1995).

Islam encourages humans to produce goods and produce services or services that are beneficial to others. In Islam the relationship between humans and other humans is regulated in fiqh muamalah. Fiqh muamalah is useful for helping all the interests and affairs of human life. With the existence of muamalah fiqh also gave birth to rights and obligations between one person and another in an orderly manner in its implementation and avoided conflicts of interest that differed among the many people. Thus, all of this is regulated by law, namely muamalat law (Basyir, 1988).

Work safety guarantees exist because of a contractual agreement between workers and company leaders to work in a company. The company guarantees the safety of its employees when working. This is in accordance with Islamic law because the guarantee of safety is a right for workers and an obligation for the company.

The purpose of Islamic law related to work safety is that there is a relationship between workers and company leaders that is mutually beneficial and that there is benefit in this world and in the hereafter. Maslahat means something that has benefits or loss of madarat (loss) (Jalil, 2008). A benefit will arise when a person maintains the five principles of religion, soul, mind, lineage and property. The priority scale is from the most important to the ordinary, namely the interest of preserving religion is more important than the interest of preserving the soul, the interest of protecting the soul is more important than the interest of protecting the mind, the interest of protecting the mind is more important than the interest of preserving offspring, and the interest of preserving offspring is more important from the interest of preserving property (Djamil, 1999).

Company owners must prioritize work safety guarantees to fulfill workers' rights in overcoming risks caused by the loss of part or all of their income due to accidents. Examples of work safety protection are by providing compensation, increasing the recognition of human rights, physical and socio-economic protection through the norms that apply in the company (Asyhadie, 2007). Workers' rights such as wages and workers' social security are not clearly stated in the Al-Qur'an or hadith. Thus, *ijtihad* or new thinking is needed to establish muamalat laws that are in accordance with the times and the needs of society (Basyir, 1988).

The Prophet Muhammad SAW as a role model for Muslims treated workers like members of his own family and advised his friends to treat these servants well. The Prophet stated that company leaders and workers were brothers. Thus, it is an obligation for company leaders to be kind and sympathetic to workers (Anam, 2008). With regard to workers' wages, company leaders must provide decent wages to workers without violating the company's rights. On the other hand, leaders must not act arbitrarily against workers by eliminating some of their legal rights to work (Anam, 2008).

QS. At-Taubah/9:60

The word *amil* in this verse refers to the recipient of zakat. Zakat recipients are people who are entitled to receive zakat and are part of the people who are included in the 8 groups of zakat recipients. *Âmil* in this verse is mustahiq of zakat, those who work in that field are people who are guaranteed to receive zakat as stipulated in Islamic law. So far, zakat recipients are only understood as part of several groups of zakat recipients, zakat recipients are not only that. activities of planning, organizing, implementing, and supervising the collection and distribution and utilization of zakat. Therefore, to optimize the utilization of zakat, it is necessary to manage zakat by an *amil* zakat institution that is professional and able to manage zakat in an appropriate manner. In *Tafsir Jawahir*, it is stated that the Islamic system must be upheld to fight the poor. Poor people are a big challenge for every country. So it needs hard efforts to reduce to eliminate poverty. Zakat can participate in eradicating poverty. So that the distribution of zakat and as an *amil* has a very vital role in eradicating poverty. Everyone who struggles to make a living will always be missed by their children. Making a living is a worship to Allah. Because, supporting the closest people also includes worship (Qira'ati, 2014).

The job of an *amil* zakat is not easy, there are several considerations that must be considered to become and manage community zakat, namely as follows (Hafhifuddin, 2003):

- 1) To ensure certainty and discipline in paying zakat.
- 2) Maintaining the mustahik's feelings of inferiority when dealing directly to receive their rights from muzaki.
- 3) To achieve efficiency, effectiveness, and the right target in using zakat assets according to the priority scale that exists somewhere.
- 4) To show the message of Islam and the spirit of administering an Islamic state and government.

The mustahiq are people who are given authority by the authorities to carry out the task of managing zakat directly, this zakat manager also takes care of the correspondence, collects and distributes it back to the community. Even though the zakat recipients come from rich people. They are still entitled to receive zakat because they have taken the time and energy to take care of community zakat issues.

Even so, this term still refers to people who carry out physical activities, work in principle in dealing with general issues and are responsible for the tasks they carry out. In carrying out their work, these zakat managers need to pay attention to welfare as stated in this study that the psychology of work safety needs to be considered, one of which is for zakat recipients and managers. Their happiness by being given a portion of zakat is a series of efforts to make zakat managers happy even though they come from rich people.

The psychology of the Qur'an in this verse is in accordance with what is the goal of the principle of work safety. Every work should be rewarded, that is the principle applied in the management of zakat. In other words, Islam pays considerable attention to the general norms that apply in society. There are at least two reasons why zakat managers deserve to be rewarded in the form of a portion of zakat, because managing zakat is a hard job, secondly, this work covers the issue of zakat to the general public. Zakat is one way so that social inequality can be overcome. As previously explained, Indonesian people experience large economic disparities (Ariandini, 2019). In Indonesia, the issue of fiqh is also very extreme, discussed by one of the figures, namely Hamka (2003), he also has a work of commentary called *Tafsir al-Azhar*, in Indonesia, this interpretation is a reference.

QS. Hud/11:93

The redaction of this verse shows that Prophet Shuaib warned his people who were disobedient to God. Prophet Shuaib said about the ability of his people to do whatever they want in their misguidance, while Prophet Shuaib will continue his struggle in preaching and returning to the path of Allah SWT. Although Prophet Shuaib's people developed many people, but Prophet Shuaib never gave up on conveying the teachings of God, that is not associating with him. The word *amil* here refers to those who disobeyed the teachings of God at the time of Prophet Shuaib. Linguistically, it can be said that this verse calls to do something according to the path and way of thinking that is taken (Quttub, 1992). Further, in the redaction of the interpretation, Prophet Shuaib has freed himself from them by expressing, releasing his hands from them (Quttub, 1992). The principle of this meaning is found in QS. Hud/11: 93.

There are several dilemmas that befell the prophets. Because, there are those who almost gave up facing their own people. Their struggle in strengthening religion and conveying the message of God Almighty, is not cared for by their followers. Various methods were used by the prophets but to no avail, through *da'wah* in taklim and sermons, but the result was nil. In fact, it should be, if the ummah is not successful in being converted and returning to the way of Allah, at least the stance must be maintained (Qira'ati, 2014).

QS. Hud/9:121

In this verse, Allah asks Prophet Muhammad to tell his people to act according to their position, with that Allah and the group of believers will also do the same in his path, the believers will always do good and call for the way of Allah, while on the other hand, people who disobey will always do bad things. The word *amil* here refers to those who do not believe.

In Quttub's interpretation, this verse is still closely related to the previous verse, which is about the answer of polytheists and believers in the afterlife (Quttub, 1992). While in some other statements, it is said that the Prophet has the duty to tell the good news to mankind, threatening a corresponding retribution if he does not carry out the command of the Almighty

God. Then, good news for those who obey and worship Allah SWT. Mandatory threats are given to those who do not listen to the advice of the bearer of great news. While the prophets were not listened to about the life after the world, they should be told that there is life after death and the punishment is really painful. In the context of this verse, the prophets must really be able to master the context of their message, good and faithful people will wait for good news in the next day, the word *amil* and the word *wait* in the discussion of this interpretation are also juxtaposed so that it can be confirmed that the faithful wait good luck While disobedient people wait for their bad luck (Qira'ati, 2014).

QS. Al-Ankabut/29:58

In this verse, the word *amil* refers to those who do good deeds, those who do good deeds will get a good and high place in heaven. Indeed, that is a fitting reward for those who do good in front of people and Allah SWT.

This verse explains the people who do good and believe. Doing good and believing are two different things. Although there are very basic similarities. A believer can certainly do good. Meanwhile, people who do good are not necessarily believers. People who leave home to find a source of livelihood with the intention of providing for their family is one way to do good, but when there are people who do good to find a path that is not pleasing to God, it is really it is the losers (Quttub, 1992).

As for Muhsen Qiraati, he gave an explanation in his commentary, that the verse may have something to do with the previous verse, namely verse 56, "*O My faithful servants! Indeed, My Earth is wide, so worship Me (only).*" This is the first sign when Muhsen Qiraati tries to understand QS. al-Ankabut/29:58, as for the word "*Nubawwi'a*," in this verse indicates a permanent place, or a place of honor. Good deeds will be rewarded up to a thousand times good, so that those who do good in the way of Allah will get a worthy reward. Good deeds will accompany those who believe, as previously explained that believers are definitely good, while good does not necessarily have faith. people who believe in Allah and do good deeds are the conditions so that people can enter heaven, this is what makes Muslims enter heaven, because the conditions are very easy even though carrying it out requires energy and suppresses burning passions. Charity is the initial foundation to get a proper reward. Charity is the key to get to heaven (Qira'ati, 2014).

QS. Ash-Shaffat/37:61

In this verse, the word *amil* refers to those who do good in this world. They get their due reward in heaven, those who have done good deeds are the winners, they are the people who are able to do good deeds. The meaning of those who do good deeds are those who are able to overcome their lust because of the warning from God about the reward of those who disobey. In the interpretation of *Quth*, the word *Amil* here is not explained in detail, it just follows the explanation of the previous verse, which is the person who does charity. So that the meaning of *amil* here is people who do charity, do good, people who work in the way of God, no longer looking for worldly wealth, but the interests of the afterlife. Eternal happiness will be obtained by those who do good deeds in the way of God. Those who do not want to predict and fight in the way of God will only feel the pleasure of a moment in the world. Therefore, there is no loss in fighting in the way of God, because God himself has promised a reward for those who do

good. This is the big difference for an *amil* in this verse, they live happily and eternally in heaven, while those who disobey will only enjoy a moment in the world (Quttub, 1992). *For this kind of victory, those who want to act should strive.* QS. Ash-Shaffat/9:61 .

Everyone should seek guidance in order to find the right path. In the redaction of the sentence above, it can raise wild questions. Is working with the hope of heaven or God's pleasure contrary to sincerity. It could be the opposite. However, according to Mohsen Qiraati, that is not contradictory. What should be fought for in the world should be fought for, while the struggle for the afterlife should not be forgotten. Believing alone is not enough, charity is needed to achieve the target requested by the Almighty God (Qira'ati, 2014).

QS. Az-Zumar/39:39

In this verse, the people of the Prophet Muhammad are called to do good based on their position, this is because human abilities differ. Human ability to worship God is also different. People who have more wealth will find it easier to worship God, such as Hajj and sacrifice on Eid al-Adha, as well as almsgiving in the month of Ramadan. People who are able to do good deeds should not be delayed. Prophet Muhammad was very patient in carrying out and delivering his message, even with polytheists who only cared about themselves and hurt others. That's why they dare to openly say rejection of Islam. Until this verse related to the individualism of polytheists was revealed (Quttub, 1992). This principle is found in QS. Az-Zumar/39: 39.

QS. Az-Zumar/39:74

The meaning of this verse is that those who believe and live in heaven have witnessed their reward in heaven, they have power in heaven. That is the reward for those who do good. The word *amil* here also refers to people who are able to do good. According to al-Hasan, those who do good will get heaven. Heaven, in it with the martyrs, because they strive in the way of Allah through the good deeds they have done (al-Mahami, 2010). Regarding when heaven will be created, several groups within Islam have different opinions. Some of them are *Mu'tazilah* and *qadariyah* groups. They argue that heaven and hell will be created after in the afterlife (Zulfikarullah, 2017). Heaven is generally interpreted as a place in which there are gardens (Lajnah Pentashihan Mushaf Al-Qur'an, 2010a). This principle is contained in QS. Az-Zumar/39:74.

In this verse the emphasis is on monotheism in God. Those who do good, their main purpose is to monotheize God. It's just that some of them disobeyed. As for those who do charity, they will receive a commensurate reward (Quttub, 1992). The people who get the reward of heaven receive God's blessing by staying in it, then they say "alhamdulillah." One of the favors of the inhabitants of heaven is that they are given a place to live. Everyone deserves a reward for doing good (Qira'ati, 2014).

QS. Fushshilat/41:5

This verse describes people who have turned away from God. Those who are polytheists have made one-sided statements against believers. They say to the believers, just do what you want to do, and we will do what we want to do. This is what the polytheists do. The word *amil* in this verse is addressed to those who believe. The polytheists have declared an ideological

war against the believers, they claim, there has been a clear divider between them, so the polytheists declare and order the believers to focus on their work, including the polytheists asking them to let them go. Whereas, Allah will not slow down His promises to servants. The senses of the polytheists have been closed, so they will not be able to accept the truth that exists. God's promise to lying people will not be slow. God's promises will show believers that His promises are real. They disbelievers do not believe that a believer is not a representative of Allah, he only receives revelations (Quttub, 1992). Those who deny cannot accept the truth from God because even good and true words have been rejected, let alone those whose truth has been guaranteed. They abandoned Allah's message because their desires were made into hearts, their lusts were worshiped, deified. That is why those who deny there will be no enlightenment because God has allowed it (Qira'ati, 2014).

QS. Ghasiyah/88:5

In this verse, Allah explains to Muslims the answer they get. Their faces were radiant. They are always happy in heaven. Believers are happy because they have received the desired reward. People who are able to do good are people who love Allah. They always remember their Lord (al-Jauziyyah, 2013). As it is found in Sahih Bukhari (1998) as follows: *"My servant does not draw near to Me, except by doing obligatory things. That servant of mine always approached me with sunnah things until I loved him. If I love him, then I am with his listeners, with whom he hears, with his sight with which he sees, with his hands with which he takes, and with his feet with which he walks. (With Me he hears, sees, takes, and walks). If he asks Me, I will surely give him. If he asks for protection from Me, I will surely protect him."*

As for those who do good in this world, they will be rewarded in this world and the hereafter if their ways are done in a virtuous way. With a sense of humanity. That is what will get a reward in heaven later, they live forever in it (Lutfi, 2009). *"Those who have worked hard and suffered (because they did not reap the results)"* (QS. Ghasiyah/88:3).

Every effort and difficulty has no benefit at all on the Day of Judgment, so that not only the interests of the world, but the interests of the hereafter also need to be prepared (Qira'ati, 2014). Someone who, when given sustenance, will be grateful and patient when faced with trials. People who have a business in working will get a reward in the afterlife. Hard work in the world will be in vain if the intention is wrong. The intended intention is like wanting to be praised, wanting to get people's sympathy. Examples like this abound in the real world. Where, people want to do good but are not allowed by circumstances, circumstances may be allowed but not supported by themselves. Problems like that could come to someone at any time. So that Allah confirms in His Word about the reward of hell for the disbelievers and the reward of heaven for those who obey. On the other hand, people who work diligently and independently and have an active role in helping the community influence their souls and minds to become more confident (Najati, 2005). Allah also asked the Prophet Muhammad to call on his people to work as in QS. Hud/11:93 (Lajnah Pentashihan Mushaf Al-Qur'an, 2010b).

CONCLUSION

Occupational safety based on positive Qur'anic psychology provides extra security for workers because it includes workers' happiness and welfare for workers. Happiness can include mental and spiritual health. Mental and spiritual health is what the Al-Qur'an can provide with

various principles. By using the word "*amil*" the principle is to do justice is a must in the world of work, as revealed in QS. At-Taubah/9:60. QS. Hud/11:93. Doing good can be done as long as it is in accordance with ability and position, contained in QS. Az-Zumar/39:39 and QS. Hud/9:121. People who do good will see the results in heaven later, it is in QS. Az-Zumar/39:74. God's promise will definitely be carried out for people who do good and bad, contained in QS. Fushshilat/41:5. Everyone who does good will surely be rewarded with good too, contained in QS. Ghasyiyah/88:5 and QS. Ash-Shaffat/37:61.

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