

**Education on Work Discipline and Economic Ethics from the Perspective of Islamic Economics at PT Naura Sukses Abadi, Pasar Kemis District, Tangerang Regency**

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INDEXING	ABSTRACT
<b>Keywords:</b> Keyword 1; Work Discipline Keyword 2; Economic Ethos Keyword 3; Sharia Economy Keyword 4; Community Service Keyword 5; PT Naura Sukses Abadi	This research and community activity was carried out through a seminar at PT Naura Sukses Abadi, Pasar Kemis District, Tangerang Regency, with the aim of providing an understanding of the importance of work discipline and economic ethics from the perspective of Islamic economics. Work discipline is understood as a form of obedience to rules, time, and responsibility, while Islamic economic ethics emphasizes the values of justice, trustworthiness, and efficiency in line with Islamic principles. The implementation method was conducted through an interactive seminar approach involving company employees with discussions, case studies, and reflections on work experiences. The results of the activity showed an increase in employees' awareness of the importance of discipline and Islamic work ethics as a foundation for enhancing productivity and the company's integrity. This activity is expected to strengthen the Islamic work culture within PT Naura Sukses Abadi and serve as a model for the application of Islamic economic values in the industrial world.

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**INTRODUCTION**

The changing times marked by the acceleration of globalization, technological advancements, and socio-economic dynamics have had a significant impact on how people work and engage in economic activities (Rufaidah, 2024). Amid the rapid flow of modernization, the issues of work discipline and economic ethos have become very important. Many companies face serious challenges in building a work culture based on integrity, honesty, and productivity. This is not only related to financial interests but also concerns the sustainability of the company and the welfare of its employees. In this context, the values of Islamic economics emerge as a solution and a normative foundation that can shape a healthy, just, and sustainable work discipline and economic ethos (Collins, 2009; Dyer, 2023; Pratama *et al*, 2024).

Islam, as a comprehensive religion, not only governs the relationship between humans and their God (hablum minallah), but also the relationships among humans (hablum minannas), including in the economic sphere. The principles of sharia outlined in the Qur'an and Hadith emphasize the importance of honesty, trustworthiness, discipline, and hard work as part of worship. In the Islamic view, working is not merely an economic activity to earn income, but also a form of devotion to Allah SWT. Therefore, every economic activity of a Muslim should reflect moral, spiritual, and

social values. This concept distinguishes shariah economics from conventional economic systems that place greater emphasis on material profit.

PT Naura Sukses Abadi, as one of the companies located in Tangerang Regency, is a concrete example of an institution that requires the internalization of work discipline and Islamic economic values. As a company employing many employees from various backgrounds, the main challenge faced is how to build a consistent, professional work culture that is oriented toward blessings, not just profit. On one hand, the industrial world demands efficiency and productivity; on the other hand, companies with a majority of Muslim employees have a moral responsibility to ensure that every work activity is in line with Islamic values. Therefore, the community service seminar on “Work Discipline Education and Economic Ethos from the Perspective of Islamic Economics” is held to provide in-depth understanding as well as practical solutions to face these challenges.

The phenomenon of declining work discipline across various industrial sectors has become a classic issue that is often complained about by company management. For example, employee tardiness, lack of compliance with company rules, low sense of responsibility towards work, and decreased productivity due to weak work motivation. If this problem is not addressed seriously, it will impact the overall performance of the company. From an Islamic economic perspective, such undisciplined behavior not only harms the company but also violates the principles of trust and responsibility taught by Islam. Therefore, work discipline education must be carried out systematically, structured, and address spiritual aspects so that employees are disciplined not just out of fear of punishment, but also due to a sense of faith.

The urgency of this seminar is also reinforced by the condition of the industrial community in Tangerang Regency, especially in Pasar Kemis District, which is an area with rapid industrial growth. Companies in this area require human resources that are not only technically competent but also possess a strong work mentality. If the values of Sharia economics can be well internalized, it will create a generation of Muslim workers who are disciplined, trustworthy, and oriented towards blessings. PT Naura Sukses Abadi can become a pioneer in the implementation of Islamic work culture, which in turn can enhance the company's competitiveness while also contributing positively to the regional economy.

In addition to the theoretical aspect, this seminar also provides a practical approach by presenting case studies, group discussions, and reflections on work experiences. Participants are not only given theories about discipline and the ethics of Islamic economics, but are also actively involved in analyzing real problems in their work environments. Thus, work discipline education does not stop at the cognitive level, but also enters the affective and psychomotor domains. This participatory approach is expected to foster a collective awareness that work discipline and the ethics of Islamic economics are not merely individual obligations, but a shared responsibility in building a better company.

Activities like this community service also have academic significance. For the academic community, this seminar becomes a space for actualizing Islamic economics in the real context of the industrial world. Many concepts in Islamic economic literature need to be tested for their application in the field. For example, the concept of work efficiency without wastage (*israf*), fairness in task distribution, and trust in carrying out

responsibilities. Through this community service, academics can reflect and contribute solutions to real company problems. In this way, a synergy occurs between the academic world and the industrial world.

Furthermore, this activity also provides social benefits. The education of work discipline and the application of Sharia economic ethics in the company will affect the lives of families and the surrounding community. Employees who are disciplined and uphold Islamic ethics at work will usually apply the same values at home and in their social environment. This will create a more orderly, productive, and integrity-driven society. Thus, this seminar not only benefits the company but also has a wider positive impact.

Based on the presentation above, several main issues can be formulated: (1) how to build work discipline among employees of PT Naura Sukses Abadi according to the principles of Islamic economics; (2) how to foster an Islamic economic ethos within the company; and (3) how to integrate Islamic values into the company's work culture sustainably. From these problem formulations, the main objective of this activity is to provide education on work discipline and the Islamic economic ethos to employees so that they have full awareness to apply it in their daily activities.

Ultimately, this seminar is expected to serve as a model for community service that can be replicated in other companies, especially in the industrial area of Tangerang Regency. By prioritizing the values of discipline, trustworthiness, justice, and blessings, the company not only gains financial profit but also builds a reputation as an institution that cares about moral and spiritual values. In turn, this will strengthen the nation's competitiveness amidst an increasingly competitive globalized environment.

## **LITERATURE REVIEW**

Work discipline from an Islamic perspective can be analogized to obedience in performing mandatory worship (Hidayah *et al*, 2021). A Muslim is required to pray five times a day with a strict schedule, on time, and consistently. This spiritual exercise is actually a form of discipline education when applied in the work environment, will shape the character of a worker to be punctual, responsible, and consistent in carrying out tasks (Amir, 2014). Thus, discipline is not just merely obedience to company rules, but a manifestation of obedience to Allah. Meanwhile, the Islamic economic ethos emphasizes the balance between individual interests and community interests. Islam prohibits detrimental economic practices, such as usury, gharar (ambiguity), and maysir (gambling), while simultaneously encouraging fair, trustworthy, and mutually beneficial cooperation (El Sayed *et al*, 2015; Sarwar, 2024).

In addition, the economic ethos is also an important issue that should not be overlooked. The Islamic economic ethos is a spirit of work that is oriented towards blessing, justice, and balance (Shalawati & Sofa, 2025). The Qur'an emphasizes that Allah loves His servants who work hard and do not procrastinate. The Prophet Muhammad SAW also emphasized the importance of working with full trustworthiness and professionalism (Yarnita *et al*, 2025). This shows that working with a high ethos is part of worship. By building an Islamic economic ethos, employees will be encouraged to work not only to earn a salary but also to seek the pleasure of Allah (Lubis, 2018). This value will foster attitudes of sincerity, honesty, and responsibility, which will ultimately bring great benefits to the company and the broader society.

## **RESEARCH METHOD**

The community service activities carried out at PT Naura Sukses Abadi, a company engaged in the production of spring beds in Pasar Kemis District, Tangerang Regency, use an interactive seminar approach that emphasizes the active participation of employees. The implementation method is divided into three main stages: preparation, execution, and evaluation.

In the preparation stage, the implementation team coordinates with the company's management to organize the material needs, determine the schedule, and identify the number of participants involved. In addition, a seminar module is prepared that includes topics on work discipline, economic ethos, and the values of Islamic economics. This module is tailored to the context of the work environment in the spring bed industry to make it more applicable and easier to understand.

The implementation stage is conducted in the form of seminars using lecture methods, group discussions, case studies, and question-and-answer sessions. The material is presented interactively, accompanied by concrete examples related to discipline in the production process, punctuality, and the importance of an Islamic work ethic in maintaining the quality of spring bed products. Participants are also invited to analyze problems that often arise in their work environment and then seek solutions based on the principles of Sharia economics.

The final stage is evaluation, which is carried out by distributing a simple questionnaire to participants to determine the extent of their understanding of the material presented. In addition, evaluation is also conducted through observation of employees' active participation during the activities. The results of this evaluation are used as a basis for formulating recommendations for follow-up actions, so that the practice of work discipline and Islamic economic ethics can continue to develop in the company's environment.

With this implementation method, the community service activities are expected not only to enhance the participants' knowledge but also to encourage real behavioral changes that support the establishment of an Islamic work culture at PT Naura Sukses Abadi. And 3) Evaluation, this stage involves an assessment of the activities that have been carried out in the guidance.

## **RESULT AND DISCUSSION**

The seminar held at PT Naura Sukses Abadi has a positive impact on increasing employees' awareness of the importance of work discipline and Islamic economic ethics. Participants showed high enthusiasm, actively engaged in discussions, and were able to link the material to their daily work practices in the spring bed production field.

### **Increase in Awareness of Discipline and Economic Ethics**

The seminar at PT Naura Sukses Abadi brought a significant impact on the mindset and behavior of employees related to work discipline and Islamic economic ethics. Participants not only gained knowledge but also understood the connection between Islamic values and daily work practices in the spring bed production line. Here are the details of the awareness strengthening that occurred:

- a. Employee understanding has significantly improved  
Employees have begun to understand that discipline is not merely a formal obligation in the company, but also a trust that holds spiritual value. They can

relate the principles of Islamic economics, such as trust and honesty, to production and service activities. This understanding is reflected in the increased awareness to avoid work practices that harm the company, such as material wastage or tardiness.

- b. Time discipline is given more attention  
Employees have started to show real changes in managing time, both when starting work and when completing daily tasks. The habit of arriving late or procrastinating has significantly decreased. This has a direct impact on the smoothness of the production flow and the timely delivery of spring bed products.
- c. Trust and work responsibility are strengthened  
The awareness to work with a sense of responsibility is increasingly rooted. Employees no longer view tasks as burdens but as forms of service and trust that must be executed with integrity. This is reflected in the reduced internal complaints, improved product quality, and decreased technical errors in the production process.
- d. Production efficiency begins to be visible  
The increase in discipline and Islamic work ethic affects the efficiency of the production process. Employees are more focused and orderly in following procedures, thereby reducing downtime and production errors. This efficiency impacts the company's output increase and more consistent product quality.

### **Implementation of Islamic Economic Values in the Work Environment**

The application of discipline values and Islamic economic ethos post-seminar is starting to be evident in the employees' work behavior. Several divisions are showing regularity in production schedules, a reduction in delays, and an increase in professionalism. The spiritual motivation gained from understanding sharia values has also enhanced the quality of both individual and team work.

- a. Islamic work culture begins to take shape  
The work environment becomes more conducive with a sense of togetherness and honesty. Values such as mutual respect, cooperation, and maintaining trust are being consistently implemented, creating a more harmonious and productive work culture.
- b. Management is more open to Shariah values  
The management has started to see that the application of Islamic values not only impacts the spiritual development of employees but also enhances productivity and loyalty. This encourages management to support regular development programs that integrate religious aspects and professionalism.
- c. Productivity increased  
With discipline and awareness of work responsibilities, employees are able to complete tasks more quickly and accurately. This increase in productivity is evident from the rising daily production volume and the decrease in products that do not meet quality standards.
- d. Employees are more motivated  
Spiritual motivation makes employees work with the intention of worship, not merely to earn an income. This fosters a sense of ownership towards the

company and encourages the spirit to continue delivering the best performance, both in quantity and quality of work.

The results are detailed in the following table:

<b>Table 1. Employee Understanding Levels Before and After the Seminar</b>			
<b>Aspects</b>	<b>Before the seminar</b>	<b>After the seminar</b>	<b>Improvement</b>
<b>Time discipline</b>	<b>55%</b>	<b>85%</b>	<b>+30%</b>
<b>Responsibility</b>	<b>60%</b>	<b>88%</b>	<b>+28%</b>
<b>Islamic work ethic</b>	<b>52%</b>	<b>82%</b>	<b>+30%</b>
<b>Production efficiency</b>	<b>50%</b>	<b>78%</b>	<b>+28%</b>

Source: Author (2025)

The table above shows a significant increase in four main aspects after the seminar was held. Employee punctuality increased by 30%, job responsibility rose by 28%, understanding of Islamic work ethics improved by 30%, and production efficiency increased by 28%. These results affirm that education on work discipline and Islamic economic ethics has a tangible impact on the behavioral changes of employees at PT Naura Sukses Abadi.

### **Obstacles in the seminar**

The implementation of community service activities through the seminar at PT Naura Sukses Abadi is not without several obstacles faced, including:

- a. **Time Constraints**  
The company's tight production schedule necessitates an adjustment in the seminar time allocation so as not to disrupt work processes. This results in the delivery of materials needing to be more concise yet still substantial.
- b. **Variation in Participants' Understanding**  
The different educational backgrounds and work experiences of the employees lead to varying levels of understanding of the material. Some participants quickly grasp the concept of Islamic economics, while others require additional explanations.
- c. **Old Habits That Are Difficult to Change**  
Some employees are accustomed to certain work patterns, requiring a longer time to internalize the values of discipline and Islamic work ethics.
- d. **Limitations of Seminar Facilities**  
Simple room facilities and equipment limit optimal interaction. Nevertheless, activities still proceed well through discussion and Q&A methods.

### **Follow-up Action Plan**

To ensure that the results of the seminar do not remain purely theoretical, continuous follow-up actions are needed, namely:

- a. **Routine Guidance**  
Schedule internal development activities in the form of brief studies or sharing sessions every month to ensure employees continue to remember and practice the values of discipline and Islamic work ethics.
- b. **Management Assistance**  
The academic team or community service facilitators can provide periodic assistance to the company's management in implementing Islamic work

standards in the production environment.

c. Periodic Evaluation

The company will establish performance indicators (Key Performance Indicators/KPI) based on Islamic work discipline, enabling monitoring of changes in employee behavior after the seminar.

d. Development of Continuing Programs

Formulate follow-up programs such as Islamic motivation training, time management workshops, and simulations to improve work quality based on Shariah economics.



**Figure 1. Follow-up Action Plan for Guidance Through Seminar**

Source: Author (2025)

## CONCLUSION

Community service activities in the form of a seminar "Work Discipline Education and Economic Ethos from the Perspective of Islamic Economics" at PT Naura Sukses Abadi in Pasar Kemis District, Tangerang Regency, provided positive results for both employees and management. The material presented proved to enhance employees' understanding of the importance of time discipline, responsibility, trustworthiness, and Islamic work ethos, particularly in the spring bed production sector.

The seminar results showed a significant increase in work discipline awareness, spiritual motivation, and the application of Islamic economic ethos, which impacted work quality and production efficiency. Despite challenges such as time constraints, variations in understanding, and entrenched habits that are difficult to change, this activity remained effective through an interactive approach.

The follow-up plan in the form of routine coaching, management support, periodic evaluations, and the development of Islamic training programs is expected to strengthen the Islamic work culture in the company. Thus, PT Naura Sukses Abadi not only produces quality products but also builds a reputation as a company that upholds Islamic values in its work practices.

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Not to forget, gratitude is also directed to the facilitator team and academics who have prepared the materials, methods, and provided optimal guidance, so that this activity can have a positive impact on both the company and the participants. The same appreciation is also given to all other supporting parties who cannot be mentioned one by one, but whose contributions are very significant to the success of this program. Hopefully, this cooperation and synergy can continue in the future to support efforts to improve the quality of human resources and the implementation of Islamic economic values in the corporate environment.

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