



JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

Professional Work Culture from the Perspective of Hadith and Its Implementation at the Regional Office of the Ministry of Hajj and Umrah, North Sumatra Province

Muhammad Rafly^{1✉}, Farid Adnir²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

Articles

Information

History:

Received: Sept 19, 2026

Approved: October 1, 2026

Publish: 25 October 2026

Keywords:

itqān; trustworthiness;
service; professional work
culture; public service

Abstract

A professional work culture is crucial to administering Hajj and Umrah services, as it requires staff competence, regulatory compliance, accountability, and an orientation toward public needs. The ethical values derived from the Hadith offer a normative framework for understanding bureaucratic professionalism through the concepts of *itqān* (excellence/precision), *amānah* (integrity/trustworthiness), and *khidmah* (service). This study aims to analyze the professional work culture at the Regional Office of the Ministry of Hajj and Umrah in North Sumatra Province, construct these three values from the Hadith, examine their application in work practices and service delivery, and identify normative tensions and the limitations of their implementation. The study employs a qualitative approach with a case study design. Data were collected between March and June through in-depth interviews with one informant, observations, and documentation, and were subsequently analyzed using a normative-empirical approach. The informant's testimony, analyzed alongside observational data and relevant documents, reveals a work culture that emphasizes regulatory order, operational order, cultural order, competence, discipline, responsibility, and a humanistic, democratic leadership style. Normatively, *itqān* refers to quality and precision in work; *amānah* to integrity and responsibility; and *khidmah* to responsive service and respect for public needs. These values are reflected in institutional commitment, disciplinary mechanisms, external oversight, a service-oriented approach, and rewards. Factors supporting this culture include employee commitment, public oversight, and religious work values, while challenges—according to the informant—include diverse educational backgrounds, limited personnel, the process of adjusting organizational culture, and staff welfare issues.

✉ Email Correspondent:

rafimuhammad3466@gmail.com

Copyright © The Author(s)

Introduction

Administering Hajj and Umrah pilgrimages is a form of public service that demands staff competence, administrative precision, integrity, institutional coordination, and responsiveness to public needs. The complexity of these services necessitates a professional work culture to ensure that tasks are carried out in an orderly, responsible, and quality-oriented manner (Aljawi & Santiago, 2025). Statistics Indonesia (BPS) reported an Indonesian Hajj Service Satisfaction Index of 83.28 for 2026, based on measurements of domestic and overseas services and organizational processes (BPS, 2026). While this figure provides a general overview of Hajj service satisfaction at the national level, it does not directly represent the service quality or performance of the North Sumatra Regional Office of the Ministry of Hajj and Umrah. Consequently, this data provides context for understanding the importance of enhancing Hajj service quality nationwide, rather than serving as an empirical measure of the specific institution's performance. Within this framework, the perspective of Islamic ethics offers a foundation for examining the moral dimensions of work through the values of *itqān* (excellence), *amānah* (trustworthiness), and *khidmah* (service)—concepts that relate to the quality of task execution, accountability, and commitment toward those being served (Baidhowi et al., 2026; Padang et al., 2026). These three values are highly relevant for analyzing how an ethical orientation is understood and manifested within the professional work culture at the North Sumatra Regional Office of the Ministry of Hajj and Umrah.

Demands for professionalism present challenges when administrative standards, individual conduct, and ethical orientations must be upheld simultaneously. Adherence to formal procedures does not, in itself, guarantee precision in task execution, the quality of accountability, or the officials' ability to respond to public needs. Conversely, employees' moral commitments do not sufficiently demonstrate the quality of practices unless supported by evidence of action, accountability mechanisms, and service consistency. Faradila and Kenedi (2024), for instance, found a positive relationship between employee performance and the quality of Hajj services in Pasaman Regency, with a regression coefficient of 0.804 and an R-squared (R^2) value of 0.705; while these results confirm the relevance of performance to service quality, they do not yet explain how ethical values derived from Hadith shape work behavior. In the context of Hajj services, Ngatijah et al. (2025) also identified reliability, responsiveness, and empathy as dimensions for measuring pilgrim satisfaction. Both studies provide an empirical basis for understanding performance and service quality, yet the relationship between bureaucratic work practices and ethical criteria derived from Hadith still requires more focused examination.

Existing literature reveals several relevant research avenues and explanatory limitations that warrant attention. Through an analysis of Hadith concerning the ethics of the worker-employer relationship, Nugroho et al. (2026) identified trust, justice, and the balance of rights and obligations as elements of Islamic work ethics; their contribution lies in a normative interpretation of employment relationships, whereas the application of these principles to the work culture of public service bureaucracies was not the focus of their analysis. Diverging from that textual approach, Udin (2024) examined the relationships among ethical leadership, Islamic work ethics, knowledge sharing, and performance via a survey of 196 Muslim workers across three stone-crushing companies in Central Java; the findings demonstrated significant relationships between the constructs, yet the corporate

context and quantitative design did not elucidate the process of interpreting Hadith within bureaucratic practice. Sahabuddin et al. (2024) studied 150 civil servants in Makassar and found that Islamic work ethics positively influenced work engagement and performance, with work engagement mediating the relationship. This study reinforces the relevance of Islamic ethics to civil servant performance. However, it did not focus on textual analysis of Hadith or on Hajj and Umrah services.

Ratnaningrum et al. (2024) identified a positive correlation among Islamic work ethics, Islamic organizational culture, job satisfaction, and employee performance in a study of 26 respondents; however, the limited sample size and correlational design limited explanations of practical mechanisms and specific institutional contexts. Meanwhile, Nur (2024) examines public service innovations at the West Java Provincial Office of the Ministry of Religious Affairs—including Hajj services—with an emphasis on accessibility, efficiency, and service reliability. However, it does not specifically link these bureaucratic practices to verifying Hadith sources or formulating work ethics indicators derived from the Hadith. To address this gap, the present article analyzes the validity of Hadith sources on professional conduct, develops professional ethics indicators based on relevant Hadith content, and examines their application in the work practices of officials at the North Sumatra Provincial Office of the Ministry of Hajj and Umrah services. Thus, this research contributes by exploring the relationship between the normative foundations provided by the Hadith, the operationalization of professional ethical values, and their implementation within the bureaucracy of Hajj and Umrah services—an aspect not a primary focus of the two prior studies mentioned above.

Building upon these issues and research gaps, this study proposes four research questions: how a professional work culture is manifested through the execution of duties, accountability, and service delivery at the Regional Office of the Ministry of Hajj and Umrah in North Sumatra Province; how hadith concerning *itqān*, *amānah*, and *khidmah* can be formulated into a professional ethical framework; how these three values relate to actual work practices based on available empirical evidence; and what the limits of their application and interpretation are when confronted with bureaucratic procedures and service demands. This study aims to identify work culture practices, formulate a hadith-based normative framework, analyze the alignment—or lack thereof—between these values and practices, and clarify the defensible limits of their interpretation based on the data. This research begins from the premise that ethical values derived from hadith can serve as an analytical tool for examining work culture, provided their textual meanings are verified. Their indicators are tested against empirical evidence, rather than assumed to be automatically reflected in the behavior of public officials. Through a qualitative case study using normative-empirical analysis, this research seeks to contribute to hadith studies by developing ethical values as analytical categories, while enriching the study of public organizational culture by providing a contextual explanation of the relationship between moral orientation and bureaucratic practice.

Method

This study uses a qualitative case study design to analyze professional work culture through the lens of the Hadith and its implementation at the Regional Office of the Ministry of Hajj and Umrah in North Sumatra Province. The research was conducted from March

to June 2026 and featured one primary informant: Dr. H. Torang Rambe, M.Ag., Head of the Hajj and Umrah Division. The researcher selected him purposively based on his position, involvement in operational tasks, and expertise in work culture and service practices. Data were collected through semi-structured interviews, observations of work activities and service processes, and a review of documents—including standard operating procedures (SOPs), service guidelines, oversight reports, relevant service records, institutional regulations, and Hadith literature. Interviews were recorded with the informant's consent and subsequently transcribed verbatim to ensure data accuracy. Before data collection, the informant was briefed on the research objectives, data use, confidentiality, and the disclosure of his identity; he then provided written consent.

Data analysis was conducted interactively through condensation, presentation, and conclusion verification. This involved initial coding based on empirical findings, grouping codes into themes, and interpreting them through the concepts of *itqān*, *amānah*, and *khidmah*. The validity of the findings was assessed through source and technique triangulation, comparing interview accounts, observational data, SOPs, and available oversight reports or service records. The informant's input clarified interpretations, but it did not replace cross-source verification. The analysis examined discrepancies between empirical practices and normative assessments derived from the Hadith by assessing the context of actions, the accuracy of hadith references and interpretations, and potential gaps between ethical standards and institutional realities. Conclusions are established based on the interconnections between empirical evidence, supporting documents, and sound normative argumentation.

Results

At the Regional Office of the Ministry of Hajj and Umrah for North Sumatra Province, Dr. H. Torang Rambe, M.Ag., Head of the Hajj and Umrah Division, explains that duty execution centers on staff abilities and skills in fulfilling institutional responsibilities. He defines professionalism by drawing on a perspective he gained while studying under Prof. Nur Ahmad Fadil Lubis, the former Rector of UIN North Sumatra, who suggested that professionalism relates to an individual's ability to earn a livelihood through their chosen profession. Within an organizational context, this is interpreted as the mastery of competencies required to perform tasks in accordance with the demands of one's position. Torang Rambe states, "Back when I studied with Prof. Nur Ahmad Fadil Lubis (former Rector of UIN North Sumatra), he remarked that a professional is someone who can sustain their life and livelihood through their profession. However, in the context of our office, I understand a professional to be someone who possesses the necessary abilities and skills to carry out the tasks and work assigned to them." This explanation highlights the standard of professionalism emphasized by the leadership, particularly regarding the mastery of duties and work-related skills. Nevertheless, it cannot be assumed that professionalism, as defined here, is a characteristic consistently embodied by all staff members in their daily operations. Rather, these findings are best understood as a normative orientation held by the leadership, which prioritizes competence as the foundation for fulfilling official responsibilities.

When describing the standards for work execution, Torang Rambe identifies three forms of order: "regulatory order, operational order, and cultural order." These categories

are derived from the informant's account of the principles he believes should be applied within the workplace. Consequently, these categories should be viewed as a framework used by the leadership to articulate the expected work culture, rather than as a formal classification that has been consistently implemented by all staff. Regulatory compliance refers to adherence to the provisions that govern the execution of duties and the provision of services to pilgrims and other stakeholders. Its implementation can be assessed by examining whether service procedures align with official regulations and established operational documents. Operational discipline relates to diligence, commitment, and completing tasks in accordance with one's responsibilities; this can be evaluated empirically through duty execution, attendance records, or employee performance reports. Cultural discipline pertains to ethics, character, and virtuous conduct—both in professional relationships and in service delivery—which can be observed through an employee's interactions with pilgrims and colleagues. Together, these three categories encompass the work standards leadership emphasizes, from administrative compliance and task execution to interpersonal behavior. Nevertheless, without direct observation, relevant documentation, or input from staff and service recipients, these three categories alone cannot fully capture the actual state of the organizational culture in the workplace.

According to Torang Rambe, accountability in one's work includes trustworthiness, responsibility, discipline, and integrity—qualities he considers mandatory for every civil servant (ASN). He asserts, "These are non-negotiable requirements for every civil servant. Any violation—such as a breach of trust, dishonesty, or the breaking of rules—will automatically result in sanctions or disciplinary action." This statement reflects the informant's perspective on the importance of compliance and the consequences of misconduct in the performance of duties. However, the term "automatically" should be understood as an emphasis on the fact that violations carry consequences, rather than an implication that sanctions are applied instantly without an investigative process. Disciplinary measures against civil servants must follow established regulations—such as Government Regulation Number 94 of 2021 concerning Civil Servant Discipline—and take into account the nature of the violation and the prescribed procedural requirements for administering penalties. Thus, while the interview highlights the leadership's emphasis on integrity and accountability, it does not specify how disciplinary mechanisms are applied in concrete cases within the office. In addition to sanctions, the leadership noted rewards for employees who demonstrate strong performance and long-standing service. He explains, "Rewards are granted in the form of certificates or plaques, or through assignments as Hajj officials (whether at embarkation points, within Hajj travel groups, or in Saudi Arabia). These are intended for employees who have made significant contributions and have served for a long time." This information outlines the forms of institutional recognition available to acknowledge an employee's performance and dedication.

Leadership is integral to forming work habits and interpersonal relationships. According to Torang Rambe, the leadership style used in the office environment prioritizes an accommodative, humanistic, religious, democratic, and egalitarian approach. He explains, "As a religious institution, the leadership applied is accommodative, humanistic, religious, and tends to be more democratic and egalitarian, rather than strictly authoritarian or militaristic." This description reveals a leadership orientation that acknowledges

hierarchical structures while emphasizing an interpersonal approach that does not rely solely on unilateral authority. The humanistic and accommodative nature characterizes how leadership positions its relationship with employees, while the democratic and egalitarian orientation emphasizes a more open pattern of interaction. The religious aspect reflects the institutional identity that shapes organizational behavioral norms. This leadership character is linked to how values and rules are introduced and upheld as shared guidelines for work.

The development of a professional work culture is influenced by oversight, employee commitment, and the requirement for accountability to parties outside the organization. Torang Rambe identifies internal commitment—along with an employee's understanding of their role as a public servant—as a key factor in carrying out duties. He further notes that oversight by the Inspectorate General, public scrutiny, and monitoring by the media and journalists encourage employees to work more transparently. This suggests an informant's perception that external oversight can foster greater caution among employees in the performance of their tasks; however, the extent to which this actually drives changes in work behavior warrants further examination through concrete evidence, such as audit findings, oversight reports, or follow-up actions taken in response to public complaints. Meanwhile, the relationship between the Law on Information and Electronic Transactions (UU ITE) and transparency should be understood in a balanced manner—specifically regarding the use of electronic information and documents—rather than as a direct mechanism for monitoring employee performance. Ultimately, a professional work culture within this institution can be understood through the interplay between employee commitment, regulatory compliance, and accountability to the public.

Torang Rambe identifies several obstacles to implementing a professional work culture, including disparities in the educational levels of human resources, the need to adjust to new work patterns or a “new corporate culture,” limited staffing, and the impact of welfare levels on work ethic and discipline. These details indicate that applying work standards occurs amid varying resource conditions and organizational readiness. Educational disparities are cited by informants as an internal factor influencing the formation of work culture, while limited staffing relates to the available human resource capacity. Adjusting to a new work culture highlights the need to adapt to the institutional patterns currently being developed. Informants link welfare levels to work ethic and discipline, thereby positioning welfare as a relevant factor in how employees fulfill their responsibilities. To address these challenges, Torang Rambe advocates improving human resource quality, employee welfare, and facilities and infrastructure, alongside the continued development of the new work culture. These efforts aim to foster a work environment that supports professionalism. Torang Rambe said, “I hope for the emergence of a new professional work culture within the Regional Office of the Ministry of Hajj and Umrah—one characterized by diligence, discipline, and enthusiasm.” He links changes in employee behavior to education, welfare, facility support, and clear career progression paths.

Discussion

The Construction of Professional Ethics in Hadith

Constructing a professional ethic based on Hadith requires distinguishing among excellence in work execution, integrity in fulfilling responsibilities, and a service orientation toward the work's beneficiaries. These three dimensions can be articulated through the concepts of *itqān*, *amānah*, and *khidmah*, each holding a distinct argumentative status. *Itqān* relates to the quality of execution and the precision of outcomes; *amānah* establishes responsibility and integrity as the moral boundaries for exercising authority; and *khidmah* directs competence and responsibility toward meeting others' needs.

The textual foundation for the concept of *itqān* is often linked to a narration attributed to 'Āisha, which states: *inna Allāha ta'ālā yuḥibbu idhā 'amila aḥadukum 'amalan an yutqinah*—meaning, “Indeed, Allah loves it when one of you performs a task, that he does so with proficiency (perfects it).” This narration is recorded in al-Ṭabarānī's *al-Mu'jam al-Awsaṭ* (no. 897) and al-Bayhaqī's *Shu'ab al-Īmān* (no. 4929); it is also included by al-Suyūṭī in *al-Jāmi' al-Ṣaghīr* (no. 1855), where he classifies it as *ḥasan* (Al-Bayhaqī, 2000; Al-Suyūṭī, 1990; Al-Ṭabarānī, 1995). Al-Albānī also categorizes it as *ḥasan* in *Ṣaḥīḥ al-Jāmi'* (no. 1880) and examines its chains of transmission (*isnād*) and supporting evidence in *al-Silsilah al-Ṣaḥīḥah* (no. 1113) (Al-Albānī, 1995, 2002). Nevertheless, this assessment should not be interpreted as a consensus among all scholars of hadith. In discussing this narration, al-Bayhaqī includes the remark *wa-aẓunnuhu ghalāṭan* (and I suspect it is an error), which points to critical reservations about its transmission—a matter that requires careful examination within the specific context of the *sanad* in question. Consequently, the technical quality of the *sanad* and scholarly evaluations of this narration must be distinguished from applying its underlying meaning as a principle of work ethics. Methodologically, accepting *itqān* as a professional orientation should not rely solely on that account; rather, it must be situated within the broader framework of Islamic teachings—specifically the principles of *iḥsān* (excellence), *amānah* (trustworthiness), and the diligent fulfillment of obligations.

The meaning of *itqān* should be interpreted through the structure of the hadith text (*matn*), specifically the verb *yutqinahu*, which implies a requirement to perfect a task through excellence and precision (Ibn Manẓūr, 1999). The word *'amalan* appears in the indefinite form, so it does not explicitly restrict the object of the work to acts of ritual worship. This interpretation aligns with al-Ṣan'ānī (2011, Volume 4, p. 222), who explains that *'amalan* can encompass both religious tasks and worldly activities related to religion, while *itqān* signifies *al-iḥsān wa-al-takmīl*—that is, performing a task well and bringing it to perfection. Based on this explanation, the scope of *itqān* can be understood to include beneficial worldly activities, such as professional work that demands precision and completion according to established standards. Meanwhile, al-Albānī's assessment of this hadith must be viewed within the realm of hadith criticism: he classifies the narration as *ḥasan*. He discusses corroborating evidence for it in *al-Silsilah al-Ṣaḥīḥah*. The assessment of transmission quality must be distinguished from the interpretation of a hadith's normative content, as accepting a meaning as an ethical principle does not, by itself, prove the authenticity of the chain of narration (*sanad*) containing it.

The principle of *amānah* finds a stronger textual basis in the hadith regarding responsibility narrated by Ibn 'Umar in *Ṣaḥīḥ al-Bukhārī* (no. 893) and *Ṣaḥīḥ Muslim* (no.

1829). The Prophet stated, *alā kullukum rā'in wa-kullukum mas'ūlun 'an ra'yyatihi*, meaning, “Know that each of you is a leader (*rā'in*) and each of you will be held accountable (*mas'ūlun*) for those under your charge” (Al-Bukhārī, 1993; Al-Naysābūrī, 1995). The structure of the *matn* directly links two elements: *rā'in*—one who nurtures or manages something—and *mas'ūlun*—one who will be held accountable. This relationship establishes a concept of responsibility that does not depend solely on high rank; rather, every sphere of authority gives rise to an obligation to safeguard the interests entrusted to that authority. Ibn Ḥajar (1990, Volume 7, p. 99) defines *rā'ī* as a trusted guardian obligated to care for whatever falls under their responsibility. He emphasizes the duty to act justly and to attend to the interests of those within one's scope of supervision. Ibn Ḥajar's explanation shifts the interpretation of *amānah* beyond personal honesty to responsibility in exercising authority. In a professional context, this concept includes aligning actions with one's mandate, fulfilling official duties, safeguarding the rights of those served, and being willing to explain decisions.

Al-Nawawī's explanation broadens the hadith on responsibility by interpreting the term *rā'ī* as a trusted guardian obligated to safeguard the well-being of those under their supervision. According to al-Nawawī (1996, Volume 9, p. 114), anyone with dependents is required to act justly and attend to the interests of those in their charge—whether regarding religious matters, worldly affairs, or related concerns. This explanation is significant because it frames accountability as a substantive obligation rather than mere compliance with a superior's orders. An employee might formally follow procedures, yet such execution does not fully reflect *amānah* if the rights of service recipients are ignored or the interests entrusted to the employee are not safeguarded. In his commentary on the hadith regarding responsibility, Ibn Baṭṭāl (2003, Volume 5, p. 71) situates the obligations of leaders and those entrusted with responsibility within a framework of upholding rights and fulfilling duties according to their respective capacities. Ibn Baṭṭāl's perspective reinforces the understanding that responsibility is inherent to the function being performed, rather than being tied solely to the highest office. Together, these explanations yield analytical criteria comprising fulfilling obligations, protecting rights, exercising authority fairly, and being willing to have one's decisions evaluated.

The dimension of integrity within the concept of *amānah* is reinforced by another hadith narrated by Abū Hurayrah in *Ṣaḥīḥ al-Bukhārī* (no. 33) and *Ṣaḥīḥ Muslim* (no. 59). The Prophet stated: “The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust.” This hadith links integrity to the consistency between words, commitments, and actions when a person is entrusted with a responsibility. Ibn Ḥajar (1990, Volume 7, p. 241) explains that the traits mentioned in the hadith describe behaviors resembling hypocrisy, rather than providing a basis to immediately assign a specific theological status to an individual based on a single act. This distinction is methodologically significant: a breach of integrity can be evaluated as a matter of professional conduct without passing a religious verdict on the person involved. Operationally, *amānah* encompasses honesty in conveying information, consistency in fulfilling work commitments, the prohibition against misusing facilities or authority, openness regarding errors, and accountability for decisions. These indicators complement the concept of *itqān*: high-quality work cannot be

deemed professional if it is achieved through manipulation, concealing information, or exercising authority in a manner contrary to the entrusted interests.

The concept of service orientation—or *khidmah*—finds a relevant basis in a hadith narrated by ‘Aisha, recorded in *Ṣaḥīḥ Muslim* (no. 1828). The Prophet prayed: *Allāhumma man waliya min amri ummatī shay’an fa-shaqqa ‘alayhim fa-shaqqa ‘alayhi, wa-man waliya min amri ummatī shay’an fa-rafaqa bihim fa-irfaq bihi*—meaning, “O Allah, whoever is entrusted with any affair of my community and makes it difficult for them, make things difficult for him; and whoever is entrusted with any affair of my community and treats them with gentleness, treat him with gentleness.” This hadith directly addresses how those in authority treat the public. The contrast between *fa-shaqqa ‘alayhim* (making things difficult for them) and *fa-rafaqa bihim* (treating them with gentleness) establishes a moral standard centered on the impact of administrative actions on service recipients. Al-Nawawī (1996, Volume 6, p. 404) interprets this hadith as both a stern warning against actions that cause public hardship and a strong encouragement to treat them with gentleness. He identifies *rifq* (gentleness) as essential for those managing the community’s affairs. This explanation provides a foundation for understanding *khidmah* as service that respects human needs, rather than merely processing paperwork or meeting internal targets.

The foundation of *khidmah* is reinforced by a hadith from ‘Abd Allāh ibn ‘Umar, narrated by Muslim (no. 2699). The Prophet stated, *wa-Allāhu fī ‘awni al-‘abdi mā kāna al-‘abdu fī ‘awni akhihi*, meaning, “Allah continues to aid a servant as long as that servant aids their brother.” This hadith appears in a series of narrations about fulfilling others’ needs, alleviating hardships, and helping fellow human beings. Al-Nawawī (1996, Vol. 11, p. 209) explains the connection between helping others and Allah’s assistance to those who do so. This meaning provides a relational orientation for service: the needs of others become the substantive reason for action, rather than merely an opportunity to fulfill administrative obligations. ‘Alī al-Qārī (2002, Volume 3, p. 324), in discussing narrations regarding the fulfillment of others’ needs, links assistance to tangible efforts to overcome the difficulties faced by those in need. This perspective clarifies the distinction between a friendly demeanor and effective service: friendliness relates to how a service recipient is treated, whereas assistance requires actions relevant to their specific needs. Based on these narrations, *khidmah* can be operationalized as a willingness to respond to needs, provide clear information, accurately guide the public through the correct procedures, address the difficulties faced, and respect the dignity of every service recipient.

These three concepts form a professional ethical framework that complements rather than replaces one another. *Itqān* addresses the quality and thoroughness of work execution; *amānah* tests integrity, fulfillment of responsibilities, and the legitimacy of exercising authority; while *khidmah* evaluates the orientation of actions toward the needs and rights of service recipients. This reading frames *itqān*, *amānah*, and *khidmah* as three distinct dimensions that can interpret empirical evidence without conflating findings with normative judgments. The *itqān* dimension encompasses output quality, meticulousness in examining documents or information, diligence in following work stages, precision in task completion, and consistency with applicable standards. The *amānah* dimension covers honesty in conveying information, aligning actions with responsibilities, fulfilling commitments, protecting entrusted rights and resources, and being willing to be held accountable for decisions. The *khidmah* dimension includes the speed and relevance of

responses to public needs, clarity in explaining procedures, willingness to help resolve difficulties within one's authority, fair treatment, and respect for the dignity of service recipients.

Implementation of Itqān, Amānah, and Khidmah in Service Delivery

This study discusses the values of *itqān*, *amānah*, and *khidmah* within the Regional Office of the Ministry of Hajj and Umrah for North Sumatra Province, focusing on the leadership's understanding of and expectations for a professional work culture. Interviews with Torang Rambe provide insights into staff competency, regulatory compliance, official responsibilities, oversight, and a service-oriented approach toward pilgrims. The understanding of *itqān*, for instance, is reflected in the emphasis on staff capabilities and proficiency in executing their work. Torang Rambe stated, "Professionals are those who possess the requisite abilities and skills to carry out the tasks and duties assigned to them." This statement indicates that competence and dedication in performing one's duties are viewed as the expected standards of professionalism within the workplace. However, this information is insufficient to confirm that these standards are consistently upheld in practice—specifically regarding the meticulousness of document verification, the frequency of administrative errors, the speed of service delivery, and the quality of work outcomes. Consequently, the available data reflect the leadership's orientation and expectations concerning the application of the value of *itqān*, rather than serving as empirical evidence of its actual implementation. Similarly, the assessment of *amānah* and *khidmah* must be understood within the same context: as values expected to underpin official responsibilities and service to pilgrims, rather than as practices that have been independently verified.

The link between *itqān*, coordination, and meeting work standards is evident in the emphasis on regulatory and operational orderliness. The informant noted, "At the very least, three forms of orderliness must be implemented: regulatory order, operational order, and cultural order." Established regulations serve as a benchmark for maintaining process consistency, while diligence in task execution ensures these regulations are applied meticulously. The study by Cavaliere and Mori (2026) highlights the importance of the relationship between actions, accountability (the obligation to provide explanations), and assessment by competent authorities. This perspective clarifies the need for evidence: work quality must be traced through verifiable outputs and processes, not merely through acknowledgments of standards. In the context of Hajj and Umrah services, relevant evidence includes document completeness, information accuracy, consistent procedural application, the resolution of administrative issues, and coordination that prevents recurring errors.

The dimension of *amānah* gains stronger empirical support through informants' affirmations of official responsibilities, integrity, and the consequences of violations. One stated, "It is a mandatory and non-negotiable requirement for every civil servant. If a violation occurs (such as a breach of trust, dishonesty, or rule-breaking), the employee automatically faces sanctions or disciplinary action." This statement acknowledges both moral and administrative obligations while positioning sanctions as a mechanism for behavioral control. Informants also cited oversight by the Inspectorate General, the public, and the media as external factors encouraging employees to work transparently. While

these accounts indicate leadership's understanding of accountability mechanisms, they do not yet show consistent accountability in executing duties. Available examples of the exercise of authority, documentation of complaint resolutions, audit results, or specific violation cases are lacking, which limits assessment of employees' actual integrity. Zaroni et al. (2026), in their study of Islamic work ethics, identify responsibility, hard work, and moral commitment as essential elements of a work orientation grounded in Islamic values. This emphasis helps explain the link between normative beliefs and organizational behavior, although the practical application of these values remains influenced by management systems and working conditions.

The *khidmah* orientation is reflected in how pilgrims, stakeholders, and related organizations are positioned as service recipients—individuals who must be treated in accordance with both regulations and institutional values. An informant emphasized the importance of a cultural order rooted in ethics, character, and *akhlakul karimah* (noble conduct) in service provision. The informant described the leadership style as “accommodative, humanistic, religious, and leaning toward being democratic and egalitarian, rather than authoritarian or militaristic.” This leadership character suggests a relational orientation that prioritizes respect, openness, and a humanistic approach as core components of the organizational culture. However, this orientation must be distinguished from the actual service quality pilgrims experience. Using the SERVQUAL model, Ngatijah et al. (2025) identify five dimensions of service quality: reliability, responsiveness, assurance, empathy, and tangibles. This framework supports assessing *khidmah* implementation through more concrete aspects, such as the accuracy of service delivery, the speed of responding to needs, and the level of attention paid to the circumstances of service recipients. In the context of the Regional Office of the Ministry of Hajj and Umrah for North Sumatra Province, *khidmah* can be understood as an ethical orientation that serves as the foundation for professional service. Nevertheless, without data on pilgrim experiences, complaint-handling records, access to information, or direct observation of service interactions, the actual effectiveness of its implementation remains uncertain. Thus, a humanistic leadership orientation may serve as a basis for *khidmah*-oriented service, but it does not provide direct evidence that service quality has optimally met pilgrims' needs.

The link between these three values and institutional practices becomes clearer when the informant describes the rewards for high-performing employees, such as certificates of appreciation and opportunities to serve as Hajj officials at embarkation points, within flight groups (*kloter*), or in Saudi Arabia. The informant stated, “Rewards are given in the form of certificates or letters of appreciation, or assignments as Hajj officials (whether at embarkation points, in flight groups, or in Saudi Arabia). These are intended for employees who have demonstrated excellence and long-standing service.” While such rewards can boost motivation and acknowledge employee contributions, the specific selection criteria and performance metrics have not been detailed. This lack of information makes it difficult to determine whether awards are granted based on work quality, integrity, service quality, length of service, or a combination of these factors. Research by Nasution and Rafiki (2019) on Islamic work ethics and organizational attitudes demonstrates the relevance of Islamic work values to organizational commitment and job satisfaction within their study context. While these findings underscore the importance of the relationship between value

orientations and the organizational environment, they do not provide direct evidence that the reward mechanism in this office enhances professionalism.

Informants cited limited human resources, varying educational backgrounds, the process of adapting to a new corporate culture, and the impact of employee welfare on work ethic as contextual factors hindering the development of professionalism. This insight is crucial to avoid attributing service quality deficiencies solely to employees' individual character. Administrative errors, delays, or inadequate responses must be examined alongside workload, competence, resource availability, and procedural clarity before determining the root cause. Conversely, resource constraints do not absolve employees of the professional responsibility to work diligently, maintain integrity, and treat the public with due respect; the relationship between normative expectations and actual capacity requires a balanced assessment. *Itqān* demands high-quality execution in accordance with relevant standards, *amānah* requires the accountable exercise of authority, and *khidmah* directs employee efforts toward meeting service recipients' needs. While these three principles can reinforce one another, tensions may arise when resources are limited, or procedures fail to provide adequate scope for problem-solving.

Normative Tensions and the Limits of Applying Hadith Ethics

The first tension concerns the relationship between the demand for *itqān* and limitations in work capacity. Informants emphasized the importance of adequate capabilities and skills, while citing disparities in educational backgrounds and limited staffing levels as obstacles to fostering a professional work culture. While these accounts point to capacity issues acknowledged by leadership, they do not, on their own, demonstrate specific competency gaps or a decline in work quality. Analytically, personnel constraints could increase workloads, reduce review times, or heighten inter-staff dependency; however, verifying these consequences requires data on task allocation, work volume, completion times, and administrative error rates (Salsabila & Dihan, 2026). An alternative explanation is that educational disparities do not necessarily result in differences in work quality if experience, training, mentoring, and review procedures effectively compensate for competency gaps.

The second tension involves the relationship between procedural compliance and service responsiveness. Informants viewed regulatory adherence as a fundamental principle governing service delivery to pilgrims, stakeholders, and related organizations. Formal regulations ensure legality, consistent decision-making, and accountability; at the same time, service recipients may need explanations or resolutions sensitive to unique circumstances. A conflict between these two demands does not automatically arise whenever procedures are applied. Ethical issues emerge only when evidence shows that mechanically applying procedures causes avoidable difficulties, or when efforts to expedite service result in disregarding legal requirements or the rights of other parties. Marienfeldt (2024) explains how resource constraints, job demands, and the scope of discretion shape the decisions of officials interacting directly with the public. While this framework helps identify potential discrepancies between policy objectives and day-to-day implementation, it does not prove that the same mechanisms operate in the specific setting under study. Service (*khidmah*) cannot be interpreted as a license to disregard regulations, nor is formal compliance sufficient to justify disproportionate actions. Assessments must consider

legality, the rationale behind decisions, the availability of legitimate alternatives, and the impact on service recipients.

A third tension concerns the boundaries between individual authority and collective responsibility. Bureaucratic structures allocate tasks by position and work unit; however, multi-stage services may require information exchange and cross-departmental coordination. While informants emphasized the importance of individual responsibility and integrity among officials, the field findings did not specifically detail the division of authority, task-delegation procedures, or instances of delays caused by inter-departmental dependencies. Consequently, conflicts of responsibility cannot be cited as established factual occurrences. Conceptually, issues may arise when an employee is held accountable for outcomes dependent on others' decisions, when authority boundaries are unclear, or when a task lacks a traceable handover mechanism (Peate, 2026). Conversely, cross-departmental coordination can function effectively when unit responsibilities are clearly defined, information is documented, and escalation pathways are in place (Hingorani & Swami, 2025). Within the framework of *amānah*, personal responsibility attaches to actions within the employee's control. At the same time, accountability for collective outcomes must account for authority, resources, and other units' contributions. Ethical assessment therefore requires examining who made the decision, who held the relevant information, which unit was responsible for specific work stages, and whether there was a reasonable opportunity to prevent or rectify errors.

Another tension arises around using oversight and sanctions to uphold integrity. The informant emphasized officials' obligation to honor their mandate (*amānah*) and cited disciplinary sanctions as the consequence of violations. They also identified oversight by the Inspectorate General, public scrutiny, and media attention as external factors driving transparency. While this indicates a leadership focus on control and accountability, it does not yet reveal the consistency of sanction enforcement, the effectiveness of oversight, or employees' actual experiences during inspections. Analytically, oversight can reinforce the concept of *amānah* if it fosters openness, fair audits, and error correction (Alkhawlani et al., 2026). However, oversight risks losing its function as a learning opportunity if viewed solely as a threat of punishment—particularly if employees become reluctant to disclose errors that could otherwise be rectified.

The interplay between a religious institutional identity and the translation of Hadith values into administrative practice raises issues of interpretation distinct from those concerning misconduct. The informant linked the work culture to religious values, humanistic leadership, and character building, while also noting the need to adapt to a new organizational culture. These statements illustrate the convergence of religious orientation and the process of shaping institutional habits. Yet, they do not clarify how values such as *itqān*, *amānah*, and *khidmah* are translated into operational guidelines, performance indicators, or mechanisms for resolving workplace dilemmas. Employees might endorse a value yet face ambiguity in its application, or they might execute procedures correctly without explicitly invoking Hadith terminology to explain their actions.

The practical limits of applying a hadith-based ethical framework become apparent when professional demands are influenced by employee welfare and organizational support. The informant cited welfare as a factor linked to work ethic and discipline, while also expressing a desire for improvements in human resource quality, facilities and

infrastructure, and career path clarity. This perspective acknowledges that professional behavior does not depend solely on individual will. An organizational perspective shows the need to analyze ethical responsibilities and structural conditions together. While limited facilities may hinder optimal quality, they do not automatically justify dishonesty or the abuse of authority. Conversely, the requirement for integrity does not absolve an organization of its obligation to provide clear procedures, adequate capacity, and reasonable support mechanisms. *Itqān* should be assessed in light of available standards and resources; *amānah* through actions within the practitioner's control and authority; and *khidmah* through appropriate and realistic responses to societal needs. This approach avoids two pitfalls: attributing all organizational shortcomings to the individual, or using structural constraints as a blanket excuse to absolve professionals of their responsibilities.

Conclusion

According to division heads who served as research informants, the professional work culture at the Regional Office of the Ministry of Hajj and Umrah in North Sumatra Province focuses on strengthening competencies, ensuring regulatory compliance, fostering discipline and responsibility, and promoting a humanistic, accommodating leadership style. The informants' accounts reveal an institutional commitment to professionalism and accountability mechanisms; however, implementation is challenged by limited human resources, diverse educational backgrounds, the need for organizational culture adjustment, and concerns about employee welfare. From the perspective of the hadith, *itqān* serves as a normative foundation for quality, precision, and task completion; *amānah* underpins integrity and accountability; and *khidmah* provides an orientation toward responsive and dignified service delivery. While these values offer an ethical framework for interpreting bureaucratic professionalism, a normative framework does not automatically guarantee that these values are consistently reflected in actual work behavior or service outcomes. These findings reflect leadership perspectives and information about institutional mechanisms; however, the extent to which these Hadith-based values are applied in daily practice, the measurable quality of performance, and the experiences of the public as service users remain to be fully determined. Theoretically, this study proposes an analytical framework that links hadith ethics with bureaucratic responsibility and a public service orientation. Practically, this framework can be utilized to develop measurable indicators of professionalism tailored to institutional capacity. Nevertheless, the study is limited by a small number of informants, its focus on a single regional office, and the absence of performance data or service-user perspectives, which constrains a comprehensive assessment of implementation consistency and overall impact. Future research should include employees at various organizational levels, review official documents and service achievements, and explore public experiences to evaluate alignment between normative values, institutional practices, and service quality.

References

- Al-Albānī, M. N. al-D. (1995). *Silsilat al-Aḥādīth al-Ṣaḥīḥah wa-Shay' min Fiqhihā wa-Fawā'idihā*. Maktabah al-Ma'ārif.
- Al-Albānī, M. N. al-D. (2002). *Ṣaḥīḥ al-Jāmi' al-Ṣaghīr wa-Ziyādatuhu*. al-Maktabah al-Islāmī.
- Al-Bayhaqī, A. B. A. ibn al-Ḥusayn. (2000). *Shu'ab al-Īmān*. Dār al-Kutub al-'Ilmiyyah.
- Al-Bukhārī, A. A. M. ibn I. (1993). *Ṣaḥīḥ al-Bukhārī* (M. D. Al-Bugā (ed.)). Dār Ibn Kathīr.
- Al-Nawawī, A. Z. M. al-D. Y. ibn S. (1996). *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Dār Iḥyā' al-Turāth al-'Arabī.
- Al-Naysābūrī, A. al-Ḥusayn M. ibn al-Ḥajjāj al-Q. (1995). *Ṣaḥīḥ Muslim* (M. F. 'Abd Al-Bāqī (ed.)). Muṣṭafā al-Bābī al-Ḥalabī.
- Al-Qārī, 'Alī ibn Muḥammad Abū al-Ḥasan Nūr al-Dīn al-Mullā. (2002). *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*. Dār al-Fikr.
- Al-Ṣan'ānī, M. ibn I. (2011). *al-Tanwīr Sharḥ al-Jāmi' al-Ṣaghīr*. Maktabah Dār al-Salām.
- Al-Suyūṭī, J. al-D. (1990). *Al-Jāmi' al-Ṣaghīr*. Dār al-Kutub al-'Ilmiyyah.
- Al-Ṭabarānī, A. al-Q. S. ibn A. (1995). *al-Mu'jam al-Awsaṭ*. Dār al-Ḥaramayn.
- Al-'Asqalānī, A. ibn 'Alī ibn Ḥajar. (1990). *Faṭḥ al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī*. al-Maktabah al-Salafiyyah.
- Aljawi, M. F., & Santiago, F. (2025). Reconstructing the Governance of Hajj and Umrah Administration in Indonesia. *Greenation International Journal of Law and Social Sciences*, 3(3), 822–832. <https://doi.org/10.38035/gijlss.v3i3.567>
- Alkhawlanī, H. N., Qashqary, A. M., Rejab, M. I., Zawawi, A. H. bin, & Mahmud, S. N. binti. (2026). Responding to Structural Shocks: Hadith of the Prophet and the Social Resilience of Early Islamic Communities. *Hamidah: Jurnal Ilmu Hadis*, 2(1), 57–76. <https://doi.org/10.64691/n7xvks47>
- Baidhowi, I., Alviah, S. L., Tagiyev, S., Salsabila, M., & Alviah, H. F. (2026). A Productive-Creative Work Ethic Model Based on Hadith: A Thematic Analysis. *Hamidah: Jurnal Ilmu Hadis*, 2(1), 39–56. <https://doi.org/10.64691/ppq8ej56>
- BPS, B. P. S. (2026). *Nilai Indeks Kepuasan Layanan Haji Indonesia (IKLHI) pada Tahun 1447H/2026M mencapai 83,28*. <https://www.bps.go.id/id/pressrelease/2026/08/06/2648/nilai-indeks-kepuasan-layanan-haji-indonesia--iklhi--pada-tahun-1447h-2026m-mencapai-83-28.html>
- Cavaliere, V., & Mori, M. (2026). Individual Factors and Innovative Work Behaviours: The Influence of Organisational Culture. *Creativity and Innovation Management*, 35(1), 110–124. <https://doi.org/10.1111/caim.70019>
- Faradila, F., & Kenedi, J. (2024). Analisis Implementasi Fungsi Manajemen dan Kaitannya dengan Peningkatan Pelayanan pada Calon Jamaah Haji Kantor Kementerian Agama Kabupaten Pasaman. *Jurnal Riset Ekonomi Dan Akuntansi*, 2(3), 01–14. <https://doi.org/10.54066/jrea-itb.v2i3.2115>
- Hingorani, P. P., & Swami, S. (2025). Inter-departmental dyadic coordination in organizations with reference to human resource and operations management. *Journal of Advances in Management Research*, 22(1), 1–23. <https://doi.org/10.1108/JAMR-01-2024-0006>
- Ibn Baṭṭāl, A. al-Ḥasan 'Alī ibn K. ibn 'Abd al-M. (2003). *Sharḥ Ṣaḥīḥ Al-Bukhārī* (A. T. Y. ibn Ibrāhīm (ed.)). Maktabah al-Rashd.

- Ibn Manzūr, M. ibn M. ibn ‘Alī A. al-F. J. al-D. (1999). *Lisān al-‘Arab*. Dār al-Ṣadr.
- Marienfeldt, J. (2024). Does digital government hollow out the essence of street-level bureaucracy? A systematic literature review of how digital tools’ foster curtailment, enablement and continuation of street-level decision-making. *Social Policy & Administration*, 58(5), 831–855. <https://doi.org/10.1111/spol.12991>
- Nasution, F. N., & Rafiki, A. (2019). Islamic work ethics, organizational commitment and job satisfaction of Islamic banks in Indonesia. *RAUSP Management Journal*, 55(2), 195–205. <https://doi.org/10.1108/RAUSP-01-2019-0011>
- Ngatijah, S., Setiawan, A., Aji N, D. K., & Ligery, F. (2025). Eksplorasi Model SERVQUAL sebagai Basis Penilaian Kualitas Layanan Haji dan Tingkat Kepuasan Jemaah. *Kartika: Jurnal Studi Keislaman*, 5(3), 2201–2212. <https://doi.org/10.59240/kjsk.v5i3.270>
- Nugroho, T. W., Ramadhan, W., Rizky, M. S., Syahputra, H., & Syahab, F. (2026). Prophet Muhammad and the Market Governance of Medina: The Institutional Framework of Price Stability in Historical Perspective. *Hamidah: Jurnal Ilmu Hadis*, 2(1), 96–114. <https://doi.org/10.64691/fgxf8h60>
- Nur, M. I. (2024). Perusing Public Services in Religious Affairs Office: A Study of Responsive Governance. *Ministrate: Jurnal Birokrasi Dan Pemerintahan Daerah*, 6(1), 63–90. <https://doi.org/10.15575/jbpd.v6i1.38494>
- Padang, J. S., Wanto, S., & Utomo, W. W. (2026). Istiqāmah sebagai Paradigma Integrasi Iman dan Amal dalam Tafsir al-Mishbah Karya Quraish Shihab. *Nizamiyah: Jurnal Sains, Sosial Dan Multidisiplin*, 2(3), 457–469. <https://doi.org/10.64691/ag2a9x26>
- Peate, I. (2026). Health inequalities: the impact of work on wellbeing. *British Journal of Healthcare Assistants*, 20(7), 1–2. <https://doi.org/10.12968/bjha.2026.0032>
- Ratnaningrum, R., Rahmadani, W. S., Kusumajaya, R. A., Zusrony, E., & Hidayat, E. N. (2024). The Correlation Analysis of Islamic Work Ethic, Islamic Organizational Culture, Job Satisfaction, and Employee Performance. *Journal of Intercultural Management and Ethics*, 7(2), 23–33. <https://doi.org/10.35478/jime.2024.2.03>
- Sahabuddin, Z. A., Yunus, A. T., Ating, R., & Ashoer, M. (2024). Impact of Islamic work ethics on civil servants’ performance: Mediating effect of work engagement. *Journal of Enterprise and Development*, 6(1), 201–211. <https://doi.org/10.20414/jed.v6i1.9447>
- Salsabila, S., & Dihan, F. N. (2026). Exploration of the Dynamics of Administrative Workload and Watpers Staff Performance in the Polda of the Special Region of Yogyakarta. *Danadyaksa: Post Modern Economy Journal*, 4(1), 683. <https://doi.org/10.69965/danadyaksa.v4i1.683>
- Udin, U. (2024). Ethical leadership and employee performance: The role of Islamic work ethics and knowledge sharing. *Human Systems Management*, 43(1), 51–63. <https://doi.org/10.3233/HSM-220197>
- Zaroni, A. N., Norvadewi, N., Muhaimin, M., Darmawati, D., & Syata, S. (2026). Living Islamic Work Ethics. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 10(1), 468–487. <https://doi.org/10.22373/sjhk.v10.i1.33223>