



Building The Character of Indonesia's Sharia-Based Indonesian Human Resources As An Important Component In Dealing With The Asean Economic Community (MEA)

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ABSTRACT

This study aims to analyze the character of Indonesia's sharia-based Indonesian human resources in the face of the Asean Economic Community (MEA). The data used is qualitative data, which is data collected from literature and other supporting sources. The approach used is qualitative approach using an in-depth approach to literature studies on aspects of Indonesian human resources based on sharia and MEA. The interesting thing about the findings is the internalization of strengthening tawhid (tawhid) as the main foundation for all practitioners / observers / economic communities consisting of: 1. Traders or entrepreneurs 2. Modal owner 3. Konsumen 4. Buruh. Furthermore, sharia competence and culture strongly support the process of building habits among all parties involved including the government as policy makers; especially those who support the realization of MEA as expected. In addition, the government also acts as a party that recommends rules and regulations. This research is relevant to explain how to build the character of Indonesia's sharia-based Indonesian human resources in dealing with the Asean Economic Community (MEA) in ASEAN. The new thing from this research is the internalization of strengthening tawhid (tawhid) as the main foundation for all practitioners / observers / economic communities consisting of 1). Traders or entrepreneurs 2). Owner capital 3). Consumer 4). Workers in Indonesian society.

Keywords: sharia-based HR; ASEAN monetary society (MEA)

INTRODUCTION

The ASEAN Economic Community (MEA) contains economic policies between countries in South Asia to free them from barriers and barriers to trade, capital flows/investments, service flows, and worker flows. MEA has entered its eighth month in South Asia including Indonesia as the country with the

largest Muslim population in the world which is about 12.8% and almost 13.3% of the population in the world. The following data shows the phenomenon of the world's remarkable muslim population growth.

Table 1. Moslem Population Research Data Of The World's Moslem Population 2020

North America	3.45 million
Europe	47.77 million
Oceania	1.77 million
South America	620,159 thousand
Africa	1,302 thousand
Asia	4,7 bilion

Other sources mention population growth in the following five countries:

Table 2 Moslem Research Data Of The Largest Moslem Population In 2020

Indonesian	231 million
India	207 million
Pakistan	202 million
Bangladesh	157 million
Nigeria	103 million

Table 3. Moslem Population Growth Prediction In 2050 According To Dew Research Center of Republika Is As Follows:

India	346 million
Pakistan	286 million
Indonesian	265 million
Nigeria	256 million
Bangladesh	225 million

The large amount of data confirms that Islam emerged as a force that began with the development of a new civilization that is very remarkable related to culture, science, and technology that covers all the institutions of social life including human empowerment. The condition is not only on economic issues but human activity aimed at material and spiritual progress. The teachings of Islam are perfect and comprehensive as described in QS. Surah 5 ayat 3. Sayyid Quthb states that the verse explains the law of Allah SWT is an inseparable unity. Both are related to faith and social institutions even from all aspects of people's lives. The situation in which the policy of development and man does not pay attention to the teachings of religion which will then be realized will be a failure because it is not supported by the people's institutions with its existence and is certainly contrary to the values of deeds and good deeds. ethics. Islamic teachings have been known as comprehensive teachings (complete, perfect) by paying attention to human material and spiritual needs, caring for individuals and communities, oriented to good practice and benefit. At the beginning of the implementation of MEA in 2015 there has been a mutual

agreement between ASEAN countries that have different backgrounds but have similar visions and missions that are one vision - one identity - one community that becomes a joint commitment in 2020.

ASEAN countries consisting of Indonesia, Malaysia, Philippines, Singapore, Thailand, Brunei Darussalam, Cambodia, Vietnam, Laos and Myanmar have an integrated common goal to face the challenges and obstacles that exist in each country. The ASEAN Economic Community whose goal is to integrate the southeast Asian economy illustrates the main character of the single market and production base, highly competitive economic area, equal or balanced economic development area, and an integrated region that is fully a global economist. Based on regional statistics in 2018, the ASEAN region inhabited by 10 countries occupies a large area of 4.5 million square kilometers with a population of approximately 1.121 billion people. From the potential, judging by the number of Indonesian human resources that exist is in dire need of readiness in the face of various conditions including Indonesia as one of the countries with the largest Muslim population. The readiness of ASEAN countries in dealing with MEA was revealed in a survey of the American Chamber of Commerce in Singapore. The survey involved 475 senior American entrepreneurs, resulting in 52% of respondents not believing that MEA could be realized as early as 2015. Moreover, the preparation of Indonesian human resources from ASEAN countries must be supported by readiness. Some MEA challenges, such as employment in Indonesia will only increase the number of unemployed itself because it does not have an impact on improving the standard of living of Indonesians, it is expected that the Indonesian people are able to compete in a minimum competition with ASEAN countries and the scope of Asi, both professionally and welfare standards. If Indonesia is not ready, then the free flow of goods, services, investments, skilled labor and capital, will be seen as a threat, not an opportunity. Another challenge is the horizontal gap between countries with advanced economic classes and middle-class countries. The vertical gap between a liberal democratic state and an authoritarian state. The question is how can we build a society if the values that become binders are different and the standard of living is also different. The basis of the establishment of the Asean economic community is able to strengthen and make the economy for ASEAN countries better and can compete in all aspects, especially the economic sector. In addition, the existence of the ASEAN Economic Community in which there is a MEA can make ASEAN's position more strategic in the international sphere.

The hope of the establishment of asean economic society can open the eyes of all parties so that there will be dialogue between sectors, where someday the stakeholders of the economic sector in ASEAN countries complement each other, which is very important. From the description described, there are several aspects that are of important concern. Namely to build Indonesian human resources with sharia character in a country, the character of the individual must be built first in order to get readiness in facing MEA. Through character education that includes self-quality in which all fields ranging from living believers, worship, morals, social interaction activities, ways of thinking to lifestyle are strengthened by the foundation of Tawhid. The context of MEA itself is seen from activists / actors including entrepreneurs, capital owners and consumers who are within the scope of MEA. Muhammad Fathurrohman's research states that the hope of the formation of Islamic morality and personality is the planting of values or a strengthening foundation so that later can be understood and implemented through action. This is reinforced by the statement of psychologist and educational expert Thomas Lichona who states that another character that needs to be strengthened is competence, in this context namely attitude /

behavior and the source is in the Quran. So the factual muslim conditions and the ideal Muslim can be seen, or be among the existing realities with the expected ideality.

Attitude becomes an indicator of the accumulation of knowledge possessed with individual skills. Not only limited to competence, environmental culture becomes something that is also strengthened from role models that make people do activities and behaviors built since the beginning of the development of the character of Sharia-based Indonesian human resources applied in ASEAN countries, especially Indonesia. From here, a frame of mind will be established that contains the purpose of the research conducted, namely analyzing the character of Sharia-based Indonesian human resources in the face of the ASEAN Economic Community (MEA). It is stated that the existence of MEA is not a scary thing for the preparation of Sharia-based Indonesian human resources, but how Indonesian human resources can be role models by taking attitudes / behaviors as an example as islamic teachings and resources. from the Qur'an.

LITERATURE REVIEW

Indonesia Sharia human resources development strategy facing the global market by Rukiah in his research explained that human functions in Islamic economy are people who carry out economic activities in accordance with the characteristics and characteristics in Islamic sharia. In addition, The Characteristic of Indonesian Sharia human resources that are expected to be present in the face of the ASEAN economic community, among *others*, *Kafaah* which means experts in certain fields, *Himmatul amal* means to have a high fighting spirit, and a trusted person in charge.

Theoretical Review

The word 'ethics' in the Great Dictionary of The Indonesian Language is interpreted as a characteristic that becomes an indicator of a person. According to Jack Corney and Thomas Philip defining character as the attitude or action of Management according to Georgy R. Terry, is a way to achieve a predetermined goal through the activities of others. The reference states that in general Sharia Indonesian human resources have universal values in line with the business ethics of all Indonesian human resources who have a high commitment to honesty, trust, etc. Everything is derived from the value of prophecy as a positive effect of good tawhid as a faithful Islam. According to Ir. Eddy Kuntadi, MEA is a form of economic cooperation / integration that aims to realize ASEAN as a single market and a unified production base. It was founded in 2015, but has been discussed since 1997, starting with the Summit in Kuala Lumpur.

METHODS

The data used is qualitative data collected from literature and other supporting sources. The approach used is qualitative approach using literature review studies in depth on aspects of Indonesian human resources based on sharia and MEA.

Findings / Novelty

There are several aspects of concern. Namely to build human resources specifically in the country of Indonesia with sharia character in a country, in contrast to previous research where discussing in

general ASEAN Countries, the character of individuals must be built first in order to get readiness in facing MEA. Through character education that includes self-quality in which all fields ranging from living the faith, worship, morality, social interaction activities, ways of thinking to lifestyle are strengthened by the foundation of tawhid. The context of MEA itself is seen from activists / actors including entrepreneurs, capital owners and consumers who are within the scope of MEA.

DISCUSSION

Muhammad Fathurrohmah's research states that the hope of the formation of Islamic morality and personality is the planting of values or a strengthening foundation so that later can be understood and implemented through action. This is reinforced by the statement of psychologist and educational expert Thomas Lichona who states that another character that needs to be strengthened is competence, in this context namely attitude / behavior and the source is in the Quran. It is stated that the existence of MEA is not a scary thing for the preparation of Sharia-based Indonesian human resources, but how Indonesian human resources can be role models by taking attitudes / behaviors as an example as islamic teachings and resources. from the Qur'an. The word 'ethics' in the Great Dictionary of The Indonesian Language is interpreted as a characteristic that becomes an indicator of a person. According to Jack Corney and Thomas Philip define character as attitude or action. Indonesia's human resources are one of the key factors in economic reform, namely how to create quality Indonesian human resources, have skills, be competitive in global competition. According to Ir. Eddy Kuntadi, MEA is a form of economic cooperation / integration that aims to realize ASEAN as a single market and a unified production base. Founded in 2015, but already discussed since 1997, it began at the Summit in Kuala Lumpur. The ASEAN Economic Community was formed as part of the goal of realizing the Vision of asean economic mission and integration, which is based on the convergence of asean member states' interests to deepen and expand economic integration through existing and new initiatives with explicit time constraints.

Strategies For Dealing with Sharia-Based HRD MEA:

1. Leadership
2. Public Speaking
3. Foreign Languages
4. Project Management
5. Negotiation and Mediation
6. Network
7. Humble
8. Openness
9. Curious and Critical
10. Professionalism

The interesting thing about how to Build The Character of Sharia-Based Indonesian Human Resources as a Significant Component in Dealing with the ASEAN Economic Community (MEA) is Tawhid (a

concept in the Islamic faith that expresses the oneness of God), Competence (a set of knowledge, skills, and skills). Behaviors, attitudes, and characteristics that can distinguish one from another), and Environmental Culture (a way of life that develops, and is shared by a group of people, and passed down from generation to generation). So, how is the influence of ASEAN Economic Community (MEA) policy seen from the side of sharia economic actors? Talking about Indonesian actors or human resources who undergo sharia-based economic processes can not be separated from the understanding of the character of Indonesian human resources. What is hr character? Hr character is a character or characteristic attached to the individual owned. The character that individuals bring into the community order is ability, personal beliefs, expectations of needs, and past experiences.

The following are some analysis related to character formation and its implementation to the actors:

First, how to map out characters that refer to individual righteousness and social righteousness that refer to the Prophet as role models

Second, map the elements of sharia economic actors and analyze them, namely:

1. Merchant or entrepreneur
2. Capital Owner
3. Consumers
4. Labor.

These four actors are very influential on the existence of MEA because these actors determine how this MEA can function shariah. To form the character of sharia-based human resources in the face of MEA, some things that need to be prepared include: First, strengthening tawhid as the main foundation that is likened to functioning as a root that juts into the ground that is able to support. branches and branches to ascend to the sky. Second, sharia environment culture strongly supports a process in building habits. In addition, it is similar when choosing the characteristics of a sharia leader with the main qualities shown by the Prophet, namely *Siddiq* (honest), *Amanah* (Trustworthy), *Tabligh* (Conveying), and *Fathonah* (intelligent).

CONCLUSION

From the description above, there are several things that can be used as the basis of how to build Sharia-based Indonesian human resources as an important component in dealing with the ASEAN Economic Community (MEA), namely the importance of internalization of Strengthening Tawhid as the main foundation for all economic actors / observers / communities.

1. Merchant or entrepreneur
2. Capital Owner
3. Consumers
4. Labor

Furthermore, sharia environmental culture strongly supports the process of habit formation for all involved in it, including the government which in this case determines policies in decision making that support the realization in the field as well as in the making of legislation.

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