

PROFESSIONALISM OF SOEKARNO HATTA AIR TRAFFIC CONTROLLERS IN ISLAMIC PERSPECTIVE

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Abstract

This study aims to explore the meaning of the professionalism of Air Traffic Controller at Soekarno Hatta Airport from Islamic perspective. Air Traffic Control is a profession whose goal is to provide air traffic control services, especially for aircraft flight traffic, such as airplanes, helicopters and others. As a service provider who has a big responsibility for safety, it is only natural for Air Traffic Controls to work professionally. The research method used is qualitative research with a concept analysis approach. The results of the study shows that to ensure aviation safety as the main goal of service, an air traffic controller is required to work professionally in accordance with expertise, regulations and work discipline. The professionalism of air traffic controllers in Islam is that an air traffic controller must have the right intentions and have the spirit to perform services based on his knowledge expertise and its application in daily work. The results of this study are expected to serve as a reference for air traffic controllers in improving their ability to become a professional air traffic controllers referring to the teachings of the Islamic religion so that they have implications for service quality and achievement of service objectives.

Keywords: Air Traffic Controller; Professionalism; Work in Islam;

Introduction

Air traffic control is a profession that is not widely known by the general public, even though its role is no less vital than that of pilots. There are not many articles that contain or discuss this profession, especially in terms of Islamic economics or sharia. Air Traffic Control Services consists of two subjects, namely: Services, and Air Traffic Control. Kotler (2001) explains that the level of service satisfaction or what is described as everything that is done to meet the needs or wants of others can only be measured by those who are served and those who serve. In another opinion, Achmad Moegandi (1993:10) argues that air traffic controllers are officers who provide air traffic services in providing guarantees of safety, order and smoothness of air traffic. Soekarno Hatta's air traffic controllers have a big responsibility in providing guarantees of safety and regularity of air traffic for 7 (seven) times 24 (twenty four) hours without stopping for more than thousands of traffic. According to Civil Aviation and Safety Regulations as well as the International Civil Aviation Organization contained in Annex 11 Air Traffic Services, it states 5 objectives of air traffic services, namely:

1. Prevent collisions between aircraft.
2. Prevent collisions between aircraft on the maneuvering area and obstructions on that area.
3. Expedite and maintain an orderly flow of air traffic.
4. Provide advice and information useful for the safe and efficient conduct of flights.
5. Notify appropriate authorities/organizations regarding aircraft in need of search and rescue under the control of an air traffic control unit.

According to the International Civil Aviation Organization in Circular 241-AN/145, air traffic controllers must be able to plan air traffic control, formulate predictions, carry out these predictions, make decisions, and solve problems. With the amount of responsibility to carried, professionalism is something that is absolutely has to be owned by every personnel so that the 5 objectives of air traffic services are always achieved regardless of any factors that may influence it. While working, an air traffic controller refers to or is guided by SOP (standard operating procedures) or standard operating procedures which are derivatives of international and national rules. However, in practice, the air traffic control profession cannot be separated from various imbalances which then result in breakdown of coordination or communication failure and breakdown of separation. Coordination failure and separation failure is one of the service assessment indexes of an airport or work unit.

The policy regarding the service level of an airport is taken from the Decree of the Directorate General of Civil Aviation No. SKEP/284/X/1999 dated 22 October 1999. After this policy is implemented, indicators that measure the

service level of air traffic services in Indonesia can be evaluated by looking at the percentage or number of breakdown of coordination and breakdown of separation in every 100,000 number of aircraft, with the following rating:

Table 1. Service level of an airport

| Service Level | Percentage |
|---------------|------------|
| Good | 98% – 100% |
| Sufficient | 95% – 97% |
| Poor | <95% |

One of the biggest contributors to the breakdown of coordination and breakdown of separation is human factor. Human factors are problems that affect how people do their jobs. Human factors impact safety and how people interact with each other and are an important part of safety management.

In Islamic teachings, Islam encourages all followers of the Islamic religion to work professionally in various fields of life and in various forms of work (Nurcholis Madjid, 2005). Work is all dynamic activities whose aim is to fulfill both physical and spiritual needs, in achieving which humans seriously strive to achieve optimal results, which is proof of devotion to Allah SWT. Islam and work cannot be separated, where work is a form of worship in Islam so that it is not only to meet the needs of life as an individual or group within one's responsibility but as a means of worship which, if implemented thoroughly, will produce the best performance.

Linguistically, professional is taken from the word profession which is a position or job that requires expertise or skills. A profession is not only an expert with knowledge according to his job but also responsibility for the decisions or work he does. Pandji Anagora explains that there are at least 5 characteristics of a professional attitude, namely:

1. Professionalism is based on the perfection of work results and the goals for achieving them, for this reason a person must always look for various efforts to improve quality.
2. Professionalism requires serious effort and determination, as well as a good work, one of which is obtained through work experience and built habits.
3. Professionalism requires perseverance and steadfastness, especially the nature of not being easily satisfied in everything you do and also having to be firm or not give up easily until the desired results can be achieved.
4. Professionalism requires high levels of honesty, so as not to be swayed by anything that is detrimental to one's work.
5. Professionalism expects the unanimity of thoughts and actions of each individual to obtain effectiveness and efficiency.

Many verses of the Quran and the hadith of the Prophet indirectly instruct Muslims to work hard and the importance of doing work professionally, one of which is:

1. Surah Alam Nasyrah: 7-8.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا .

Meaning: *So when you have finished (an affair), work seriously on another (affair), and only in your Lord should you hope.*

From the verse above, as Muslims we are commanded to always carry out our affairs seriously one by one and then hope and surrender to Allah SWT.

2. Surah al Isra verse 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا.

Meaning: *And do not follow what you have no knowledge of. Truly hearing, sight and heart, all of that will be held accountable.*

The verse above explains that a Muslim must do what he knows and understands and to not do the otherwise. As mentioned above that everything that humans do will be accounted for not only in this world but also in the hereafter so that a Muslim is obliged to apply a professional attitude towards what he does.

3. Rasulullah S.A.W said:

'If the trust has been wasted, then wait for the Day of Judgment (destruction)' he (Abu Hurairah) asked 'O Messenger of Allah, how is the trust wasted?' He answered 'if a matter is left to a non expert, then wait for the Day of Resurrection (the day of its downfall)!'.

The hadith above clearly explains that if work is not given to those who have knowledge then what will happen is destruction. This is in line with the importance of professionalism in work that a profession is required to have expertise in its field of knowledge and responsibility.

Islam as a religion that explains in detail every problem in life teaches many professional values so that each member of its community is able to become a messenger who can carry out the duties for which He was created. These values are reflected in the obligatory characteristics of Rosulullah SAW, namely:

1. Siddiq (honest)
2. Amanah (trustworthy)
3. Tabligh (able to communicate or cooperate with others)
4. Fathonah (creative and competent)

Research Method

This research uses descriptive research methods with an analytical approach. In this writing, the author seeks literature on professionalism which is then combined with various literature on work in Islam. The data obtained was then analyzed on the object under study, namely air traffic control in Soekarno Hatta.

Results and Discussions

Professionalism in Islam refers to the overall attitude and behavior of a Muslim in carrying out his duties properly, especially in the context of certain jobs or professions such as air traffic controllers. The attitude of professionalism in Islam includes the following aspects in relation to the air traffic control profession:

1. Integrity: Upholding the principles of honesty, fairness and truth as the Prophet's attitude should be emulated in all aspects of work. A professional Muslim must adhere to Islamic moral and ethical values in carrying out his duties. In line with this, air traffic controllers are required to work in accordance with their rating or authority in accordance with service operating standards which cover all required work guidelines. Honesty in reporting abnormal events is one thing that is evidence or a real example in the professionalism of an air traffic controller.
2. Quality of Work: A professional Muslim must try to provide the best quality of work in everything they do. This includes the skills, expertise and ability to produce high quality work. In providing services, an air traffic controller is expected to be able to maintain excellent service for each aircraft even in high traffic intensity.
3. Responsibilities: A professional Muslim must have a high awareness and commitment to his responsibilities. They must respect deadlines, fulfill commitments, and take responsibility for the results of their work. According to service operational standards at Soekarno Hatta, air traffic controllers are required to be present fifteen minutes before working hours to change with the previous officer and observe existing traffic conditions to continue the

work. Before starting work, an air traffic controller is ensured to be in top condition by a doctor before being allowed to carry out their duty. This then becomes something that the air traffic controllers must prepare before even carrying out their duties.

4. Cooperation: A professional Muslim must have the ability to cooperate with others in a team or work environment. They must be able to communicate well, listen to the opinions of others, and contribute to achieving common goals. Air traffic control in Soekarno Hatta has three different units that are related and must work together to provide the best service. Air traffic control officers are certainly expected to be able to master the hardware used and understand the flow of cooperation and coordination with related units.

Conclusions

Based on the research results, the following conclusions can be drawn:

1. The concept of professionalism in Islam is a person's overall attitude and behavior which includes integrity, quality of work, responsibility and cooperation.
2. Air traffic controllers, like other professions, also require professionalism from each individual in carrying out their duties.

From the conclusions above, the researcher provides the following suggestions:

1. Start learning to view work not only as fulfilling life's needs but as a form of worship.
2. Should increase awareness to always work according to the provisions and responsibilities to achieve satisfactory work results.

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