



Actualization of Productivity and Independence Values in the Hadith of the Prophet: A Thematic Analysis of Islamic Work Ethics

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Abstract

This study aims to examine Islamic work ethics through an analysis of three key hadiths of Prophet Muhammad Sallaawahu 'Alayhi Wasallam related to faith-driven productivity, purposeful action, and independent labor. The core issue addressed is the weak internalization of work values among contemporary Muslims, who often reduce religion to ritual practices alone. Using a qualitative approach and content analysis method, the selected hadiths are analyzed in terms of their chains of transmission (sanad), textual content (matan), and contextual relevance to Muslim work behavior. The results reveal that these three hadiths collectively offer a coherent framework for Islamic work ethics that balances spiritual motivation, time efficiency, and economic self-reliance. This study concludes that work in Islam is not merely an economic endeavor but a form of moral responsibility and social worship oriented toward barakah (blessing) and societal benefit.

Keywords: *Islamic work ethics, hadith, faith, productivity, independence, efficiency*

INTRODUCTION

In the era of globalization marked by the acceleration of technology and the complexity of social changes, Muslims are faced with serious challenges in maintaining work ethics, productivity, and independence in modern life. Although modernity opens up various opportunities for improving living standards, it also brings about value shifts such as an increasing consumer mentality, weakening work motivation, and dependence on social assistance. This condition reflects a failure to internalize Islamic values into contemporary socio-economic practices. Therefore, the main issue of this research lies in the need to reformulate the Islamic work ethic based on hadith as a practical and transformative ethical framework.

The hadiths of Prophet Muhammad Sallaawahu 'Alayhi Wasallam that emphasize the importance of hard work, the prohibition of begging, and the encouragement to abandon unbeneficial matters, contain normative power that can shape a strong Islamic work ethic system. These messages not only emphasize spiritual values but also encourage the formation of independent, efficient, and productive worker character. However, there remains a gap between the potential of these values and the reality of contemporary Muslims, who tend to separate religious practices from work ethics in their professional lives.¹

Previous research has highlighted the importance of the Islamic work ethic, but generally remains normative-conceptual in nature. The study by Ali and Al-Owaihyan emphasizes work values in Islam from moral and organizational aspects, but has not yet explored the contextual practice dimension of hadith.² Meanwhile, the research by Beekun and Badawi discusses Islamic leadership based on spiritual values, but does not



specifically highlight hadiths about independent work and time efficiency.³ Both studies, although contributing significantly, indicate a research gap in the exploration of hadith texts as sources of operational work motivation in the modern socio-economic context.

The novelty of this research lies in its approach, which integrates the analysis of hadith texts with work ethic theory and contemporary motivation psychology to construct an Islamic work model that is both spiritually relevant and applicable. This research not only aims to explain the meaning of hadith but also to position it as an ethical tool to address contemporary challenges, particularly in fostering work awareness, time efficiency, and economic independence among Muslims. Thus, this study expands the horizon of understanding hadith as a source of work ethics that is not only theological but also transformative in shaping a progressive and solution-oriented Islamic work culture.

Imam al-Ghazali's study in *Ihya Ulumuddin* emphasizes the importance of abandoning futile actions as a form of self-purification and spiritual efficiency.⁴ According to him, a Muslim's time is the main capital in doing good deeds, and whoever wastes it is wasting their life. Contemporary research in Indonesia also shows that the integration of productivity values in da'wah can enhance the independence of the community. Mosque-based empowerment programs, Islamic entrepreneurship training, and strengthening spiritual literacy serve as examples of implementing hadith teachings in contemporary contexts.

METHOD

This research is qualitative with a descriptive-analytical approach.⁵ Primary data in the form of hadiths of the Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* narrated by Imam Bukhari, Muslim, and Turmudzi. The researcher conducts a contextual and thematic study of the hadith texts to understand their moral messages, values, and implications. Secondary sources include explanations of hadith, interpretations by classical and contemporary scholars, as well as relevant scientific journals. The analysis is conducted through a thematic interpretation (*maudhu'i*) approach that links a major theme – productivity and independence – with various hadiths that support that theme.⁶ The data collection technique was carried out through literature study by examining hadith books, interpretation (*tafsir*), and modern Islamic literature. The validity of the data is tested through source triangulation and cross-referencing between the opinions of classical scholars and the results of modern scientific studies.⁷

LITERATURE REVIEW

Hadith of the Islamic work ethics

This research examines three main hadiths that complement each other in shaping the Islamic work ethic. The hadith about the strength of faith and productivity emphasizes the importance of spiritual steadfastness and an active drive to maximize benefits. The hadith about leaving what is not useful reinforces the value of efficiency and focus in actions, while the hadith about maintaining honor and independence highlights the importance of an independent work ethic in earning a livelihood, while avoiding dependency. The three of them form the foundation of work values that unite spiritual spirit, productivity, and social dignity. The following discussion elaborates on each hadith from the aspects of sanad, matan, and its relevance to the contemporary work challenges faced by Muslims. Here is the discussion of the three hadiths.

Hadith about the strength of faith and productivity

(2664) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رِبِيعَةَ بْنِ عَثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَانَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ. وَفِي كُلِّ خَيْرٍ. أَحْرَصٌ عَلَى مَا يَنْفَعُكَ وَاسْتَعْنُ بِاللَّهِ. وَلَا تَعْجِزْ. وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا. وَلَكِنْ قُلْ: قَدَرَ اللَّهُ. وَمَا شَاءَ فَعَلَ. فَإِنْ لَوْ تَفْتَحَ عَمَلُ الشَّيْطَانِ".⁸

The Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* said: "A strong believer is better and more beloved to Allah than a weak believer, and there is good in both." In both of them, there is goodness. Be enthusiastic in pursuing things that are beneficial for you, seek help from Allah, and do not be weak. If something befalls you, do not say: 'If only I had done this or that,' but say: 'This has been decreed by Allah, and what He wills, will surely happen.' Because the word 'if only' opens the door to the devil."

This hadith serves as an important foundation in shaping a productive and strong Muslim character. The Prophet Muhammad *Sallaawahu 'Alayhi Wasallam*, demonstrated that the strength of a believer beloved by Allah is not only physical but also involves spiritual strength, steadfast character, sharp thinking, and a zeal for good deeds. A strong believer is an optimistic person, not easily discouraged, and has a high initiative in achieving goodness.

The three core commands in this hadith are: seeking benefit, asking for Allah's help, and not being weak – these are the fundamental principles of Islamic work ethics. Seeking what is beneficial (*ihrish 'ala maa yanfauka*) reflects the spirit of efficiency in life.⁹ A Muslim is required to have awareness of priorities and to avoid futile activities. Ibn Qayyim al-Jawziyyah emphasized that the blessing of time lies in being busy with things that bring one closer to Allah and are beneficial to the world.¹⁰

The prohibition against saying "if only" is a profound psychological principle. The Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* encouraged his followers to avoid excessive regret and to focus on faith and acceptance of God's decree. In modern positive psychology theory, the attitude of accepting circumstances and avoiding past regrets falls within the concepts of acceptance and growth mindset.¹¹ Imam Nawawi in his commentary explains that this hadith combines two aspects: the strength of effort and the correct attitude of reliance on God. A strong believer is one who is active in deeds and wise in accepting the results as part of divine destiny.¹²

Thus, this hadith is very contextual in building an Islamic work ethic. It motivates individuals to be active, responsible for their life choices, and always rely on spiritual strength in facing challenges. The combination of hard work, awareness of benefits, and acceptance of destiny creates a resilient, competitive, and balanced individual between worldly and spiritual aspects. Thus, this hadith is very contextual in building an Islamic work ethic. It motivates individuals to be active, responsible for their life choices, and always rely on spiritual strength in facing challenges. The combination of hard work, awareness of benefits, and acceptance of destiny creates a resilient, competitive individual who is balanced between worldly and spiritual aspects.

Hadith about leaving useless things

3976 - (حسن لغيره) حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنِ شَابُورٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَيَوَيْلٍ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ"¹³.

The Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* said: "Among the goodness of a person's Islam is leaving what does not concern him."

This hadith provides important guidance in shaping an efficient and responsible lifestyle. The indicator of a person's perfection in Islam is not only measured by ritual worship but also by their ability to filter daily activities—leaving behind anything that does not have a positive impact on themselves or society. This is in accordance with the teachings of the Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* who emphasized the urgency of time management and prioritizing in life. In the context of modern life, the application of this hadith is very broad. The use of social media, consumption of digital entertainment, and involvement in uneducational discussions have become unique challenges. If not directed, these things will reduce focus and decrease productivity. This hadith indirectly teaches digital literacy, time discipline, and self-control in managing personal resources.

Imam al-Ghazali in *Ihya' 'Ulum ad-Din* emphasizes that those preoccupied with trivial matters will lose momentum for more significant deeds. He wrote that abandoning trivial matters is a sign of a person's seriousness in drawing closer to Allah and is a form of high spiritual intelligence.¹⁴ Therefore, this hadith not only serves as a guide in individual life but is also important to be used as a managerial principle in organizing programs, activities, and policies that have a wide impact. This shows that the hadith is not merely a spiritual guideline but also a source of strategic values in the governance of social life.

In the world of education, this hadith can serve as a fundamental principle in reforming the curriculum and academic activities. Programs that are not relevant or merely ceremonial need to be evaluated. Conversely, programs that can enhance student competencies, such as literacy strengthening, entrepreneurship training, or character development based on morals, should be prioritized. Teachers and education managers are also required to filter their time and energy only on activities that have a real impact on the development of students.

In the world of work and governance, this principle can encourage outcome-based management practices. Evaluation of projects and policies must consider the extent of their real benefits. The principle of "leaving behind what is useless" can be applied in the form of organizational restructuring, reducing policy overlaps, and cutting regulations that hinder efficiency. This is in line with the concept of good governance, which emphasizes transparency, accountability, and results orientation. Furthermore, in the context of individual development, this principle helps someone to live life with direction and value awareness. This hadith teaches the importance of muhasabah or self-evaluation in every step of life. A Muslim who realizes the importance of leaving behind what is useless will always consider the benefits and purpose of every activity they engage in. This is in line with the spirit of *tazkiyatun nafs* (purification of the soul), which is the foundation for achieving the degree of *insan kamil* according to many Sufi scholars and classical Islamic thinkers.

Modern life offers so many distractions - whether through media, technology, or consumer culture – that can divert humans from productive activities. Therefore, this hadith can be used as a reference to create an Islamic minimalist lifestyle, where every form of consumption (time, energy, information) must be beneficial, both worldly and spiritually. In this framework, the concept of “productive lifestyle” in Islam not only focuses on hard work but also on the precision in choosing and sorting activities that align with a Muslim’s life vision. Furthermore, the application of this hadith can also enhance the quality of life and inner peace. By limiting involvement in irrelevant matters, individuals can direct their energy and thoughts more purposefully. This implies an increase in the quality of worship, more meaningful social relationships, and the formation of wise and emotionally mature individuals. This principle not only shapes individuals who are productive in material terms but also in their spiritual and social dimensions. Many people experience fatigue not because they work too much, but because they occupy themselves with things that do not align with their main life goals. By making this hadith a principle of daily reflection, a Muslim is encouraged to filter activities, maintain focus, and strengthen spiritual and social values in every action.

Hadith about maintaining honor and independence

1402 - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَأْتِيَ بِحُرْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ)¹⁵.

The Prophet Muhammad *Sallaawahu ‘Alayhi Wasallam* said: “Indeed, if one of you were to take a few strands of rope, then go to the mountain, and come back carrying a bundle of firewood and sell it, and with the proceeds Allah suffices his needs.” It is better for him than begging from people, whether they give him anything or not.”

This hadith is one of the most compelling proofs in encouraging Muslims to maintain dignity and economic independence. Prophet Muhammad *Sallaawahu ‘Alayhi Wasallam* highly appreciated hard work, even in rough and lowly tasks like gathering firewood, compared to the attitude of relying on others through begging. This shows that Islam highly upholds the principles of independence (*istighna’*) and self-respect (*al-‘izzah*).¹⁶ In the context of modern society, this hadith is relevant in fostering an entrepreneurial mindset and hard work. This hadith encourages the creation of a work culture that is independent, resilient, and does not rely on aid or subsidies, except in emergency situations. In the perspective of community development, this principle encourages the creation of a productive and independent society, as well as reducing the social burden caused by structural dependency.¹⁷

A broader interpretation of this hadith shows that independence is not only in terms of economics but also in thinking, behaving, and making decisions. Independent individuals are those who are not easily swayed by opinions, not easily tempted by momentary comforts, and do not sacrifice their life principles for material gain. Imam Ibn Hajar in *Fath al-Bari* states that this hadith shows the virtue of earning a living through one’s own efforts, even with work that is considered lowly in the eyes of society.

In the world of education and character building, the value of this hadith is very important. Education should be directed towards shaping students who are not only intellectually smart but also possess a spirit of independence, resilience, and integrity.

Independence instilled from an early age will shape a generation that is strong both mentally and spiritually.

In the context of the ummah's economy, this hadith can serve as a foundation for microeconomic development, entrepreneurship training, and community-based empowerment programs. Islam encourages its followers to be producers, not just consumers; givers, not just receivers. This hadith is also in line with the principles of maqasid al-shariah, particularly in safeguarding wealth (*hifdz al-maal*) and preserving human dignity (*hifdz al-'irrdh*).¹⁸ Thus, this hadith not only serves as an individual motivation to work hard and maintain self-esteem but also as a foundation for social, educational, and economic policies of Muslims. The implementation of the values of this hadith will give rise to a society that is strong spiritually, resilient economically, and noble morally.

RESULT AND DISCUSSION

Analysis of productivity and independence values in hadith

This research found that the hadith about the superiority of the strong believer compared to the weak believer offers a fundamental principle in building a strong work ethic among Muslims. The text of the hadith explicitly states that the strong believer is more beloved by Allah than the weak believer, although both have goodness.¹⁹ The message directly implies that strength here is not solely understood in a physical sense, but also encompasses spiritual, mental, emotional, and intellectual strength. This emphasizes the importance of integrating multidimensional aspects in developing a work ethic that is relevant in various contexts of Muslim life (Muslim, Sahih Muslim; Ibn Majah, Sunan Ibn Majah).

The first hadith about the strength of faith and productivity highlights important aspects in shaping the work ethic of Muslims with an in-depth analysis of its chain of narration, text, and relevance in contemporary Muslim life. In terms of its chain of narration (*sanad*), this hadith has a very high level of authenticity (*sahih*). The narration begins with Abu Bakar bin Abi Syaibah²⁰ and Ibn Numair²¹ who is known as a trusted scholar and hadith narrator, succeeded by Abdullah bin Idris who is also respected for his meticulousness and integrity in transmitting hadith.²² Next, Rabi'ah bin Utsman is known as a trustworthy narrator and has a good reputation among hadith scholars.²³ Muhammad bin Yahya bin Hibban is also known for his meticulousness and reliability in narrating hadith.²⁴ al-A'raj²⁵ who has high credibility in narrating hadith from Abu Hurairah,²⁶ one of the Prophet's companions known for narrating the most hadith. Therefore, the chain of narration (*sanad*) of this hadith is perfectly connected (*ittishal sanad*) from Prophet Muhammad to the final narrators, indicating a very strong quality of the *sanad* ²⁷.

The analysis of the hadith text reveals a clear and strong message about the importance of the strength of faith as the foundation of a Muslim's productivity. The statement that a strong believer is better and more beloved by Allah than a weak believer provides significant spiritual encouragement. This text does not only refer to physical strength, but also encompasses spiritual, mental, and emotional strength.²⁸ The message "be earnest in what is beneficial for you and seek help from Allah" emphasizes an important principle in work, which is to be proactive, persistent, and always involve Allah in every endeavor.²⁹ Furthermore, this hadith emphasizes that an optimistic and resilient attitude in facing obstacles is an important part of the character of a strong believer. The additional message "if something befalls you, do not say 'if only', but say 'Allah has decreed

it” warns against the danger of excessive regret that can open the door to negativity and pessimism, which in the hadith is referred to as the “door of Satan.”

The relevance of this hadith in the contemporary Muslim world is very strong and multidimensional. First, from a spiritual perspective, this hadith reminds Muslims that strong faith is the main foundation in building a high work ethic. That faith provides deep intrinsic motivation, making Muslim individuals more resilient to work pressure, economic challenges, and other difficult situations. Second, from a psychological perspective, this hadith is highly relevant to the concepts of mental resilience and optimism in modern psychology. The positive mental attitude encouraged by the message of this hadith helps Muslim individuals manage work stress, face challenges more calmly, and maintain work productivity in high-pressure situations.³⁰

In a social perspective, this hadith places Muslim individuals in a position to contribute maximally to their society through good work quality. The message of the hadith about being a strong believer directs individuals to play an active role in social and community life. With a strong work ethic based on spiritual values, individuals will tend to work professionally, transparently, and with integrity, which ultimately increases social trust and creates a harmonious and productive community environment.³¹

In the economic aspect, this hadith has significant relevance to the productivity of individuals and the Muslim community. The encouragement of the hadith to always strive and be proactive directly supports the principles of Islamic economics, which emphasize the importance of high productivity, professionalism, and a strong work ethic. In the modern workplace, these principles become the foundation for achieving sustainable economic prosperity. Moreover, from a managerial perspective, this hadith is relevant in the development of an Islamic-based human resource management system that emphasizes spiritual and ethical values in the workplace. HR management that applies the principles of this hadith tends to create a work environment conducive to the development of individual potential, innovation, and resilience in facing organizational challenges. Overall, the hadith about the strength of faith and productivity has a universal message that is relevant and profound for shaping the character and work ethic of Muslims in contemporary times. The guaranteed strength of its chain of narration and the depth of its meaning make this hadith a primary guide in the development of oneself, organizations, and societies that are strong spiritually, psychologically, socially, economically, and managerially.

The second hadith about leaving what is not useful provides an important foundation for work efficiency and priority management. This hadith was narrated by Hisyam bin Ammar, a narrator known among hadith scholars, although there are varying assessments of the strength of his memory. He narrated from Muhammad bin Shu'aib bin Shabur, who is also accepted by some hadith scholars but is not on the same level as the narrators in Sahih Bukhari or Muslim. Next, there is the name Al-Awza'i, a great scholar from the tabi'in and one of the founders of a very strong school of thought in knowledge and piety. Then Qurrat bin Abdurrahman bin Haywil is mentioned, followed by Az-Zuhri, who is a prominent figure in the narration of hadith and highly respected in his knowledge. This hadith was transmitted by Abu Salamah from Abu Hurairah, a companion of the Prophet known for being the most prolific narrator of hadith. Thus, the chain of narration (sanad) of this hadith is classified as hasan lighairihi because it is supported by other chains that strengthen it, even though it does not reach the degree of sahih independently.

The text of this hadith is very short yet full of meaning: “*Min husni Islam al-mar’i tarkuhu ma la ya’nihi*” Among the signs of a person’s good Islam is leaving what does not concern him.” This is a very efficient and profound working principle. This hadith encourages individuals to focus on useful and beneficial things, steering clear of wasting time and energy on unimportant matters, let alone those that are futile. This also reflects a high level of self-awareness and spiritual control in choosing daily work activities.

In the context of contemporary Muslims, this hadith is very important in a world flooded with information, digital distractions, and aimless multitasking tendencies. This hadith can be used as a fundamental principle in time management, prioritizing work agendas, and maintaining focus on beneficial goals. From a managerial perspective, this hadith provides a strong foundation for work efficiency, target management, and optimal time utilization. In the world of education and professional careers, this principle teaches about self-discipline, awareness of goals, and results orientation.

Socially, leaving behind useless things creates a healthier and more meaningful work culture. Interactions between individuals that are free from gossip, idle chatter, or activities that do not add productive value will create a harmonious social environment. In the spiritual aspect, this attitude reflects the maturity of faith because a person will only leave behind what is useless when they have the right values and are oriented towards the pleasure of Allah. Therefore, this hadith is very contextual in modern Muslim life, where the challenges to focus, discipline, and efficiency are increasingly significant. It serves as a reminder that in the Islamic work ethic, not only the results are valued, but also the way and process of managing time and energy wisely and responsibly.

The third hadith about maintaining honor and independence contains a very strong moral and social message in shaping the work character of an independent and dignified Muslim. This hadith was narrated by Musa from Wuhaib, from Hisyam, from his father, from Zubair bin Al-Awwam, a close companion of the Prophet Muhammad *Sallaawahu ‘Alayhi Wasallam*. All the narrators in this chain are known as trustworthy narrators (*tsiqah*). Wuhaib bin Khalid, for example, is a narrator who is considered reliable by hadith scholars such as Yahya bin Ma’in and Imam Ahmad. Hisyam bin Urwah is a well-known narrator who transmitted from his father, Urwah bin Zubair, a great *tabi’in* and one of the main figures in the transmission of hadith from Aisyah RA. This chain of narration (*sanad*) is very strong and well-connected (*ittishal sanad*), reinforcing the status of this hadith as authentic.

The text of this hadith states that it is better for someone to take a rope, carry firewood on their back, and sell it to support themselves, rather than begging from others, whether they give or not. This hadith teaches noble values about a strong work ethic, economic independence, and maintaining personal honor. In Islam, earning a livelihood through lawful means holds a high status, even more noble than begging from fellow Muslims. This text emphasizes that any work, as long as it is halal and done through one’s own effort, is better and more valuable in the sight of Allah compared to living in dependence.

The relevance of this hadith in the context of contemporary Muslims is very significant, especially in addressing the phenomena of unemployment, dependency mentality, and the crisis of self-esteem in the modern workforce. In a world full of economic challenges, this hadith serves as a reminder that human dignity is not measured by the type of work one does, but by the hard work and honesty in seeking sustenance. From an economic perspective, this hadith supports the strengthening of microeconomics

and entrepreneurship as the main path to building financial independence. The message of this hadith also encourages the emergence of a workforce that is not only competitive but also possesses spiritual values in carrying out their profession.

Socially, this hadith teaches the importance of maintaining self-respect and not relying on others. This is very relevant in the context of modern society, which sometimes values social status more than work integrity. In many cases, individuals who choose to work hard from the bottom are often looked down upon. However, this hadith emphasizes that the choice to work independently, even in simple jobs, is more noble than begging or depending on others. Thus, this hadith serves as a very strong spiritual and social foundation for community empowerment movements and the strengthening of productive values within the Muslim community.

In the realms of management and education, this hadith serves as an important inspiration in fostering a mindset of independence among students, university students, and young workers. The spirit of starting from the bottom, developing one's own business, and creating job opportunities are values that need to be instilled from an early age. In the context of organizational and human resource management, this hadith also encourages a work culture that honors initiative and hard work, as well as fosters values of responsibility and sustainable economic freedom.

Overall, this hadith perfects the messages of the two previous hadiths in shaping a complete Islamic work ethic. If the first hadith emphasizes the strength of faith and work resilience, the second hadith emphasizes efficiency and focus, then the third hadith reinforces the importance of independence and dignity in work. The three of them combine to form a unified value system that is greatly needed by Muslims in facing the socio-economic challenges of the modern world while adhering to the values of revelation and high morals.

Contribution of hadith in the development of productivity and independence values

In the academic framework, the development of management theory, work motivation, and professional ethics in Islam sourced from hadith can be deeply compared with modern Western approaches through hypothetical construction, thesis-antithesis, and synthesis. There is a hypothesis that the values of hadith, such as the strength of the believer, efficiency in action, and the prohibition of passive dependence, have the potential not only as moral inspiration but also as a globally competitive conceptual framework. This is particularly related to human resource management, organizational management systems, and economic behavior amidst the transformation of modern society.

Islam views work as worship and trust, and makes it a means of actualizing faith and contributing to society. Spiritual values such as tawakkul, patience, intention for the sake of Allah, and independence become the main foundations. In the first hadith, the Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* emphasized that a strong believer is more beloved by Allah. This does not only refer to physical strength, but also to spiritual, emotional strength, and steadfastness in facing life's challenges. The second hadith about leaving what is not useful emphasizes time management and efficiency as a form of a person's perfection in Islam. The third hadith highlights the importance of personal honor through economic independence, which in the modern world serves as a strong foundation for building an independent and competitive society.

On the contrary, the antithesis derived from secular Western theory states that work, motivation, and human resource management are the results of the rationalization of modernity and the evolution of capitalism. Western psychology, such as Maslow³² and Bandura³³ emphasizes the need for self-actualization, personal efficacy, and intrinsic motivation without linking them transcendentally. Western economics generally relies on the Homo economicus model, assuming that humans work solely for material interests. In modern management such as Taylorism or the transformational approach, success is assessed based on output, system efficiency, and a rational organizational structure, without touching on aspects of morality or spiritual devotion.³⁴

On the contrary, the antithesis derived from secular Western theory states that work, motivation, and human resource management are the results of the rationalization of modernity and the evolution of capitalism. Western psychology, such as Maslow and Bandura, In a synthesis position, it is necessary to build an integral work ethic framework that does not reject the sophistication of the Western system but still bases the entire process on Islamic spiritual and ethical values. The modern work ethic in Islam can utilize modern management techniques such as performance-based evaluations, KPI systems, and time management, but all of these are directed towards the goals of *maqasit asy-syariah* and the principles of social justice. In the realm of psychology, the concepts of patience and reliance on God can be combined with modern self-efficacy and resilience to produce human resources that are strong internally and professionally adaptive. In the economic realm, work is not only understood as an effort to earn a living, but also as worship, social contribution, and a path to a dignified life.

The following table summarizes the conceptual comparison between Islamic and Western theories in shaping a work ethic based on hadith:

Conceptual aspects	Islam (hadiths and moeslim theories)	Westerners (psychology, economics, management)	Integrative synthesis
Work Goals	Allah's pleasure, social contribution, worship	self-actualization, profit, personal satisfaction	professional performance with value orientation and dedication.
Work Motivation	Intention, trust in God, patience, dignity	Self-efficacy, intrinsic motivation, psychological needs	Spiritual drive aligned with personal motivation
Efficiency & Focus	Leaving behind what is useless, benevolence (<i>Ihsan</i>), <i>al-Itqan</i>	Time management, task-orientedness	Value-based efficiency and meaningful selection
Economic Independence	Rejecting begging, halal work is an honor	Self-made man, entrepreneurship	Social entrepreneurship based on ethics and blessings
Leadership & Human Resources	<i>Amanah</i> , <i>itqan</i> , <i>mas'uliyah</i> (akuntabilitas), <i>syura</i>	Transformational leadership, productivity, delegation	based leadership + modern technical systems
Success Metrics	Blessings, benefits, responsibility before Allah	Targets, achievements, Return on Investment, output	Measurable results rooted in spiritual and social values

The integrative synthesis developed in the discourse of Islamic and Western work ethics can be elaborated more broadly into six main conceptual dimensions. First, in the dimension of professional performance with a value and service orientation, the work ethic is no longer solely focused on achieving targets or numbers, but is guided by spiritual values that emphasize that success in the workplace is part of religious and social responsibility. Professional work must be value-oriented, namely just, honest, consistent, and trustworthy. In this context, the work carried out is not only profit-oriented but also serves as a means of community service and a form of worship to God. Therefore, value orientation becomes the main differentiator in understanding performance, which is not only measured materially but also by its blessings and social impact.

The second dimension is the spiritual drive that aligns with personal motivation. In Western psychology, personal motivation often stems from the need for self-actualization, individual freedom, and the achievement of personal goals. However, in Islam, personal motivation is combined with spiritual motivation such as sincere intention, trust in God, and the desire to attain God's pleasure. By integrating both, a form of work motivation emerges that is not only resilient to pressure and stress but also stable in life orientation. A Muslim worker who uses the values of hadith as a guide will find it easier to find meaning in their work, making it less likely for them to lose direction when experiencing failure, delays, or fluctuating market dynamics.

The third dimension reflects value-based efficiency and meaningful selection. Islam, through the hadith "min husni islām al-mar'i tarkuhu mā lā ya'nihi," encourages efficiency in all actions by leaving behind things that are not useful. Efficiency is not merely the optimization of time and resources as in the Western management approach, but also involves dimensions of meaning and value. A Muslim is required to evaluate actions based on their spiritual and social benefits, not just their direct economic outcomes. Thus, efficiency in work includes the selection of activities that bring one closer to Allah, avoiding futile matters, and prioritizing quality over false quantity.

The fourth dimension emphasizes ethical and blessed-based social entrepreneurship. The third hadith, which emphasizes the importance of not begging and earning a living independently, illustrates the noble values of Islam regarding self-reliant and productive work. When linked to modern social entrepreneurship theory, it is evident that Islam encourages the formation of individuals who not only seek personal gain but also consider the social impact of their endeavors. Entrepreneurship in Islam is ethical: it is not oppressive, manipulative, and it stands with the weak. Blessing becomes the highest measure of economic success, not merely the accumulation of wealth. Thus, the Islamic entrepreneurial ethos produces business actors who are aware of social and ecological responsibilities.

The fifth dimension relates to value-based leadership integrated with modern technical systems. In Islamic literature, a leader is depicted as someone who bears a trust, possessing competence (al-quwwah) and integrity (al-amanah). Meanwhile, in modern management systems, leadership is assessed based on effectiveness in delegating, designing strategies, and driving productivity. Both approaches can be combined. A good Muslim leader is one who masters modern management tools while firmly adhering to Islamic ethical values. Such leadership will give rise to organizations that are not only oriented towards efficiency and results but also towards the character development of team members, sustainable empowerment, and the protection of fundamental human values in the workplace.

The final dimension in this synthesis is measurable outcomes rooted in spiritual and social values. Western theory emphasizes the importance of results in the form of quantitative indicators such as ROI (Return on Investment), market share, and production output. Islam does not reject the measurement of results, but adds a dimension of spiritual and social accountability. In the *maqāṣid al-sharī'ah*-based approach, work and its results must contribute to the protection of religion, life, intellect, lineage, and property. In other words, the measurement of success is not solely based on exactness, but also involves the benefit to others and the sustainability of life order.

Thus, this integrative synthesis provides a strong foundation for the development of work systems, management, and economics that are not only modern and competitive but also rooted in noble values that foster humanity, blessings, and spiritual responsibility. The integration between spirituality and systems not only improves the quality of work and results but also directs humans towards meaningful work and brings them closer to a life purpose that is greater than mere productivity: namely, significance and benefit for life in this world and the hereafter.

Thus, this integrative approach unites two poles of thought in shaping a work model that is not only efficient but also spiritually meaningful. The work ethic based on hadith is not only relevant in religious spaces but also highly applicable in modern organizational management, social entrepreneurship, community development, and the balanced development of human resources both physically and spiritually. Therefore, it is necessary to encourage the transformation of management and work psychology approaches that not only absorb Western theories technically but also delve into the richness of Islamic epistemology from primary sources such as hadith, to address the increasingly complex and value-fragmented global challenges.

CONCLUSION

The hadiths of Prophet Muhammad *Sallaawahu 'Alayhi Wasallam* examined in this article show that Islam places great emphasis on work ethics, productivity, efficiency, and independence as an integral part of a Muslim's faith. Strong faith is not only manifested in ritual worship but also in real actions that have social and economic impacts. The hadith about the strong believer emphasizes the importance of hard work, optimism, and acceptance of fate; the hadith about leaving what is useless teaches efficiency and selectivity in life; while the hadith about working to gather firewood shows the high value of self-reliance that maintains personal dignity. These values are highly relevant in the context of modern life, which is filled with challenges and distractions. Islam, as a comprehensive religion, through its hadiths, provides strategic guidance for leading a life that is beneficial, efficient, and dignified. By making hadith a source of work ethics and life management principles, Muslims can form a civilization that is strong spiritually and resilient socially.

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 - ²⁰ Ibn Hajar al-Asqalani, *Tahdzib al-Tahdzib*, vol. 5 (Beirut: Dar al-Fikr, n.d.). See, Al-Dhahabi, *Siyar A'Lam al-Nubala'*, vol. 2 (Beirut: Mu'assasat al-Risalah, n.d.). 54
 - ²¹ Ibn Numair, whose full name is Muhammad bin Abdullah bin Numair al-Hamdani al-Kufi, was a hadith narrator known for his reliability and is included among the main narrators in Sahih Muslim. He was born in Kufa and lived in the 2nd century Hijri. Ibn Numair narrated hadith from several great scholars such as Sufyan al-Thawri, Waki' bin al-Jarrah, and others. Many hadith imams, including Imam Muslim, narrated from him, making him one of the important links in the transmission of authentic hadiths. Ibn Hajar in *Tahdzib al-Tahdzib* describes him as a narrator with a strong memory and trustworthy in transmission, while al-Dzahabi in *Siyar A'lam al-Nubala'* refers to him as one of the pillars of hadith in Kufa during the time of Ibn Hajar al-Asqalani., *Tahdzib al-Tahdzib*, vol. 9 p.251(Beirut: Dar al-Fikr, n.d.). See Al-Dhahabi, *Siyar A'Lam al-Nubala'*, vol. 10 (Beirut: Mu'assasat al-Risalah, n.d.).
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- ²² Abdullah bin Idris al-Awdi al-Kufi was a great imam and a highly trustworthy hadith narrator (*tsiqah*), known for his strong memory and commitment to the sunnah. He was born in Kufa and was a student of several great scholars such as al-A'mash and Sufyan al-Thawri. He narrated many hadiths from the generation of Tabi'in and became an important reference for hadith imams such as Yahya bin Ma'in and Ahmad bin Hanbal, who praised his diligence in preserving hadiths and his caution in narration. Abdullah bin Idris passed away around the year 192 AH. According to Ibn Hajar in *Tahdzib al-Tahdzib* and al-Dzahabi in *Siyar A'lam al-Nubala'*, he was one of the pillars of hadith transmission in Kufa, and many of his narrations were included in the *kutub al-sittah*, including by Imam Muslim and Abu Dawud, Ibn Hajar al-Asqalani, *Tahdzib al-Tahdzib*, vol. 5, p.126.
- ²³ Rabi'ah bin Utsman al-Qurasyi al-Madani was a trustworthy hadith narrator and known as a student from among the tabi'in. He lived in Medina and was one of the main teachers in the city. He narrated hadith from several prominent figures such as Sa'id bin al-Musayyib and Muhammad bin Yahya bin Habban, and became a reference for the narrations of the scholars of Kufa. Rabi'ah bin Utsman was known for his meticulousness and honesty in narrating hadith, and some of his narrations can be found in the works of Imam Muslim and others. According to Ibn Hajar in *Tahdzib al-Tahdzib*, vol. 3, p. 224, he is classified as trustworthy (*tsiqah*) and recognized by classical hadith critics such as Yahya bin Ma'in and Ahmad bin Hanbal, Ibn Hajar al-Asqalani. See also, Al-Dzahabi, *Siyar A'Lam al-Nubala'*, n.d.
- ²⁴ Muhammad bin Yahya bin Hibban al-Tamimi al-Madani was a trustworthy hadith narrator from Medina. He belonged to the generation of tabi'ut tabi'in and was known as the grandson of the famous figure Yahya bin Hibban, a judge and prominent scholar in Medina. Muhammad bin Yahya received hadith from several scholars such as Rabi'ah bin Utsman and al-A'raj, and became an important reference for Imam Muslim and later hadith scholars. Ibn Hajar referred to him as a trustworthy narrator, and al-Dzahabi included him among the ranks of strong and accurate narrators in transmitting hadith, according to Ibn Hajar al-Asqalani, *Tahdzib al-Tahdzib*, vol. 9, p.448, (Beirut: Dar al-Fikr, n.d.).
- ²⁵ Abdurrahman bin Hurmuz al-A'raj, better known as al-A'raj, was a great tabi'i and a highly trusted (*tsiqah*) hadith narrator. He hailed from Medina and was widely known as a student of Abu Hurairah and an important figure in the transmission of hadith in the generation after the companions. Al-A'raj narrated many hadith from Abu Hurairah, and his narrations were accepted by great imams such as Imam Malik, Muhammad bin Yahya bin Hibban, and others. According to scholars such as Ibn Hajar and al-Dzahabi, al-A'raj is considered a narrator with a strong memory, trustworthy, and a key link in many chains of hadith in *Sahih Muslim* and other *kutubus sittah*. Ibn Hajar al-Asqalani, *Tahdzib al-Tahdzib*, vol. 6, p.67, (Beirut: Dar al-Fikr, n.d.).
- ²⁶ Abu Hurairah, whose real name was Abdurrahman bin Shakhr al-Dawsi al-Yamani, was one of the companions of Prophet Muhammad SAW who narrated the most hadiths. He converted to Islam in the 7th year of Hijri and settled in Medina, spending much of his time with the Prophet Muhammad. Due to his closeness to the Prophet and his strong memorization skills, he became the primary reference in the narration of hadith, with more than 5,000 hadith narrated from him. Abu Hurairah was known for his piety, intelligence, and dedication to knowledge. He passed away in the year 57 AH in Medina. Hadith scholars such as Ibn Hajar and al-Dzahabi referred to him as the most consistent companion in narrating and teaching the Sunnah of the Prophet (SAW) Ibn Hajar al-
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