



Debate on Work Ethos in Reflection of The Prophet's Hadith

Muhammad Alwi^{a,1,*}, Abdillah^{b,2}, Muhammad Fakhri Amir^{c,3}

^a Institut Agama Islam Negeri Palopo, Jl. Agatis Balandai, 91914, Palopo, South Sulawesi, Indonesia

^b STAI DDI Pangkep, Jl. Sultan Hasanuddin, Bonto Perak, 90614, Pangkep, South Sulawesi Indonesia

^c Institut Agama Islam Negeri Bone, Tanete Riattang, 92712, Bone Regency, South Sulawesi, Indonesia

¹ muhammad_alwi@iainpalopo.ac.id*; ² abdillahzainuddin88@gmail.com; ³ fakhriamir@iain-bone.ac.id

* corresponding author

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ABSTRACT

This article aims to describe the concept of work ethic in Islam and the Hadith interpretation of work ethic. This article is literature research that adopts analytical descriptive method through reading various literatures. Data obtained from various credible literatures and various other supporting information are then presented with a strong analytical instrument based on the normative basis and interpretation of hadith about work ethic. The results of the study show that in Islamic teachings it is taught about how to work well based on Islamic law. A person who has faith and a strong soul will have a good work ethic spirit, so that at work he will be enthusiastic and earnest to achieve success and prosperity in fulfilling the necessities of life. The value of work ethic related to Hadith is used as a foothold in the spirit of motivation to work. The interpretation of the hadith about the concept of work ethic includes to meet the needs of oneself and one's family, work with one's own hands and prohibit begging, work is a form of worship and work as a form of appreciation for the work itself. While the quality of the hadith related to the work ethic is authentic, both in terms of the Sanad and the meaning. This makes it possible to contextualize the hadith understanding of work ethic.

1. Introduction

Islam essentially imparts principles that are not limited to a single area of human life, but rather encompass multiple facets. Islamic teachings' moral and ethical foundation (Mujib, 2017). First, the Qur'an. According to the understanding and belief of Muslims, the Qur'an is the word of God that was given to the Prophet Muhammad to be disseminated and used as a way of life for humanity, so that they may live in this world and the next in happiness (Al-Sya'ari, 2014).

As the second source of Islamic teachings, hadith provides the sunnah (tradition) of the Prophet Muhammad in the form of his words, deeds, or his silence. Each serves as a roadmap for obtaining happiness in this world and the next (Ridwan et al., 2021). The Messenger of Allah said: "I have left you with two things that will prevent you from straying: the Book of Allah and the Sunnah of His Prophet." (Al-Bukhari, 1992).

Numerous verses of the Qur'an implicitly exhort individuals to work hard, notably QS. Al-Insyirah/94: verses 7-8 "Therefore, when you have done (with one business), do it seriously (with another business), and hope entirely in your Lord". Allah says in Surah QS. Al-Jumu'ah



Author correspondence email: muhammad_alwi@iainpalopo.ac.id



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verse 10 *"When the prayer is completed, you will be distributed throughout the land. Seek the blessings of Allah and remember Him often so that you may be successful"* ([Kementrian Agama RI, 2019](#)).

It is obvious from the verse above that Allah expects Muslims to strive hard in their pursuit of His bounties and sustenance ([Yusoff, 2008](#)). Allah also suggests that, in addition to seeking nourishment, humanity must not forget Allah as the Creator and the All-Powerful.

Islam is the only religion in the world that recognizes the importance of labor (I. Ahmad, 2011). Islam appreciates those who are knowledgeable, such as farmers, merchants, and craftsmen and craftspeople, but the military class and clergy class are seen as the highest in Western civilization ([Muhammad, 2021](#)). Because as a fellow human, a person's degree in Islam can only be determined by his devotion to Allah swt.

Islam as a religion and philosophy does encourage its adherents to work hard, not forgetting labor after prayer, and you should be terrified of the future generation left in faith and poverty ([Oktavia, 2021](#)). The Prophet's hadith also emphasizes the value of a robust generation (ummah) over a weak one, as well as other Islamic teachings that encourage individuals to conduct their economic operations or activities in a good, professional, methodical, and continuous manner. Using halal procedures is strongly encouraged, for instance, for Islamic teachings that prescribe trading commercial activities as a means of subsistence. To pursue worldly goals, Islam likewise lays an emphasis on the notion of freedom, but it also compels Muslims to labor ethically according to the principles described and implied in the Qur'an and al-Hadith. It is evident from these standards that the part and series of value systems that compel humans to work hard.

Humans are social beings, thus it is not surprising that in order to fulfill their requirements, they are interdependent and unable to stand alone. For example, they are interconnected in the workplace ([Melis & Semmann, 2010](#)). Labor is life because it is through work that humans can fulfill their life demands to achieve physical and spiritual success and happiness in this world and the next. And as a result of this effort, human life will feel more meaningful. Nonetheless, in order for the job to be worthwhile and not in vain, it must be based on a strong work ethic and determination.

Work is an obligation for every Muslim ([Khalfaoui, 2021](#)). A Muslim can express himself as a human, the most flawless creation of God in the world, through working. Every action performed for the sake of Allah is equivalent to Jihad.

The success of a person's work is defined by his high work ethic and is intrinsic to him. A person's work ethic will be fostered by his or her knowledge and acceptance of religious teachings on the evaluation of these teachings' impact on labor ([Sapada et al., 2017](#)). This work ethic will be the driving reason behind his future professional success. The issue is how the Islamic concept of work ethic is derived from the Qur'an and hadith.

Work ethic can be understood as a perspective on how to conduct tasks with the goal of achieving results or achieving success. This work ethic must be discussed, as it is absolutely essential for Muslims. How can Muslims be prosperous and successful in this world and the afterlife when there is no bridge to reach that destination? Working in this world is a provision for Muslims in the afterlife. Heaven is the ultimate objective and aspiration of every Muslim. Success in the hereafter is inextricable from success in this world, as taught by Islam, via worship and practice ([Etherington, 2019](#)).

A high Islamic work ethic should be built on excellent morality, such as trustworthiness (honesty), responsibility, fulfilling promises, living frugally, paying attention to the three aspects of time, namely the past, the present, and the future, being patient and having faith in Allah ([Aldulaimi, 2020](#)).

To demonstrate that Allah's designation of Muslims as *khaira ummah* (the best people) is not erroneous, Muslims must survive and restore their life order - moral, economic, social, political, and so on.

What is the precise Islamic doctrine on work ethic, and how should Muslim's labor? Through this study, the author attempts to explain the work ethic from the perspective of hadith using a theoretical method, with the hope that it will be useful for Muslims and inspire them to work diligently. And can add more to the scientific treasures.

2. Research Method

This study uses a type of qualitative research that is library research by using data sources in the form of reference books and scientific journal articles. Scientific literature is the main reference in theoretical studies to obtain accurate data and information. Data collection techniques are carried out by searching for data or variables contained in classic books, books, papers or articles, journals and other sources. The research instrument used in this study is a check-list for the classification of research materials based on the focus of the study, writing schemes/maps, and the format of research notes. Furthermore, the data analysis technique used in this study is the method of content analysis

In general, the series of activities of this library research include exploring topics or general ideas related to research, finding sources of information literature on research topics, setting the focus of research and organizing appropriate literature, searching for and finding main data sources in the form of main library sources, namely books and articles. -scientific journal articles, reorganizing materials and conclusions obtained from data sources, reviewing data on information that has been analyzed and suitable for discussing research topics, enriching data reference sources to strengthen data analysis and then compiling research results.

3. Results and Discussion

3.1. The concept of work ethic in islam

Etymologically, ethos derives from the Greek term ethos, which signifies attitude, personality, character, and belief in something ([Al-Shaibah et al., n.d.](#)). According to John M. Echols and Hassan Shadily, ethos is the "*distinctive soul of a nation*" that is shared by people, groups, and even entire communities. Clifford defines ethos as a general guideline, order of action, or as a way of life and a set of principles of behavior that attempt to reach the maximum possible quality. And according to Jansen Sinamo, the simple definition of ethos is customs or habits. Ethos is shaped by a variety of practices, cultural influences, and value systems. From this word ethos comes the word ethics, which is connected to the concept of morals or ideals relating to good and evil (moral).

The second term is "work," which, according to a comprehensive Indonesian dictionary, refers to the act of doing something; that which is performed. Or can also be construed as something that provides a life or a means of subsistence. Work is the effort exerted by an individual or group to produce a product or provide services for others. Work has significance as an endeavor to meet the necessities of life in both this world and the next. Not only to obtain the materialistic benefits of riches, status, and fame, among others. In essence, though, it is a divine imperative to be a servant who benefits other servants.

Thus, work ethic is a person's attitude or opinion of the work performed, which is based on his own values. These values might be derived from a country's religion, customs, culture, and applicable laws and regulations.

According to Nurcholis Madjid, while discussing work ethic in Islam, it is the outcome of a Muslim's belief that work is intimately tied to his life aim, which is to earn Allah's pleasure ([Nurrohman, 2010](#)). In this sense, it is essential to underline that Islam is a religion of charity and/or service (praxis).

According to Musa Asy'ari, the Islamic work ethic is in fact woven from the caliphate and servanthood ideals that build the Muslim mentality. The values of the caliphate are innovative, productive, and based on conceptual understanding, whereas the values of servitude are moral, obedient, and respectful of the laws of religion and society. Work ethic relates to a person's psychological worth; therefore, every Muslim should cultivate constructive habits and produce the highest quality work in order to actualize the Islamic ideals in which he believes. Ethos also reveals a person's outlook and expectations (king). In essence, labor for a Muslim is prayer, a demonstration of his dedication and gratitude to nurture and fulfill the divine mandate to be the best, since they are aware that the earth was created as a test for people with the highest moral standards. As stated in the Quranic verse Al-Kahf verse 7 "*Indeed, We have created everything on earth as decoration for it, so that We may determine which of them is finest in actions*".

People with a work ethic are characterized by their attitudes and actions, which are rooted in the conviction that work is a type of worship, a call and command from Allah who would glorify him ([Chalim, 2020](#)). The Qur'an teaches that by working, we recognize our servanthood to Allah and follow the route to His pleasure, thereby enhancing self-esteem, enhancing the standard of life, and benefiting others, including animals. With this awareness ingrained, a Muslim or Muslim woman will strive to fill every available space and moment with productive endeavors. His motto is "no time for leisure, no time for charity." If the significance of worship does not diminish, then the Islamic work ethic must be evaluated.

In Islam, there are three distinct levels of human needs. The first level consists of *dharuriyah*, or life's needs (must, necessity). There are risks if these requirements are not met. These needs are referred to as main needs in current parlance, for example, clothing that covers the genitalia. The second is known as *hajiyyah*, which refers to ordinary or secondary necessities, such as batik clothing that is not mainly intended to cover the genitalia. Third, *Tahsiniyyah*. This need is to enhance a person's beauty or appropriateness; it is also known as a tertiary need. Examples include wearing a tie, watch, or ring.

As a religion that emphasizes the significance of charity and work in addressing human needs, Islam teaches that work must be conducted in accordance with the following principles; that the work is performed using knowledge, the work must be performed based on specialist knowledge, dedicated to excellence and success, since the labor is overseen by Allah, the Prophet, and the community, it must be performed with complete accountability, work is performed with zeal and a strong work ethic and people have the right to be compensated for their efforts. This is a fundamental religious notion. The concept of recompense applies not only to earthly endeavors, but also to heavenly acts of worship.

In general, the Companions of the Prophet were both worshippers and hard workers. A number of the Prophet's tens of thousands of companions come into the category of *al-asyratu al-kiram al-Bararah* (the ten companions who received assurances from the Prophet because of their charitable credibility and capacity). They were Abu Bakr bin Siddiq, Umar bin Khattab, Uthman bin 'Affan, Ali bin Abi Talib, Ubaidah bin Jarrah, Zubair bin Awwam, Sa'ad bin Abi Waqqash, Talhah bin Ubaidillah and Zaid bin Thabit. Several of the 10 individuals were conglomerates in their time, in the sense of having multiple businesses. Usman was renowned as a successful statesman, Sa'ad bin Abi Waqqash developed a thriving land trading firm, and Zubair bin Awwam was a prominent textile merchant ([S. Ahmad & Owoyemi, 2012](#)).

Prophet PBUH viewed labor as the embodiment of faith and piety. Apostles do not work to amass wealth in this world. He works for Allah's pleasure. One day Prophet PBUH met Sa'ad bin Mu'adz Al-Ansari. At that time, the Prophet observed that Sa'ad's hand was blistered, and his skin was as black as if it had been sun-roasted. "Why your hand?" the Apostle questioned Sa'ad. "O Messenger of Allah," Sa'ad said, "my hands are like this because I plow the field with a hoe to provide for my dependant family." Immediately, he seized Sa'ad's hand, kissed it, and declared, "This is the hand that hell's flames will never reach".

In another narrative, a person is mentioned as having passed by the Prophet Muhammad's location. This individual is working with great diligence and agility. The companions then inquired, "O Messenger of Allah, if the work of such a person qualifies as jihad in the name of Allah, it would be preferable." The Apostle said, "If he works to support his small children, it is permissible; if he works to assist his old parents, it is permissible; and if he works for his own interests so as to avoid begging, it is permissible as well." (HR Ath-Thabrani).

3.2. Interpretation of hadith about work ethic

1. The best Effort

حَدَّثَنَا يَزِيدُ حَدَّثَنَا الْمَسْعُودِيُّ عَنْ وَائِلٍ أَبِي بَكْرٍ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْكَسْبِ أَطْيَبُ قَالَ عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ

Meaning:

Has told us Yazid has told us Al Mas'udi from Wa'il Abu Bakr from Abayah bin Rifa'ah bin Rafi' bin Khadij from his grandfather Rafi' bin Khadij he said: "It was said, "O Messenger of Allah, what kind of livelihood do you earn? the best?" He said: "The work of a man with his own hands and every trade that is mabrur."

From the aforementioned hadith, it may be deduced that if a person wants to live a suitable life, he should not simply lift his palm and expect nourishment to fall from the sky. However, it is also inappropriate to rely solely on one's economic acumen without simultaneously praying and asking Allah SWT for assistance. This is a common occurrence in our lives; there are still many people who are immersed in their work without understanding that someone is always helping them, or conversely, who rely solely on

prayer in the hope of achieving success without putting in the necessary effort. In truth, God created everything that exists on earth, and nothing was made in vain; everything can be used by humans, processed and managed to become a source of income for life or even provide employment opportunities for others.

In addition, the following hadith affirms the noble nature of those who work with their hands and their abilities. Even modest wealth earned through labor is regarded as more valuable than inheritance or gifts from others (Sohari, 2015). The phrase "yadd" in the hadith should be taken figuratively because the hadith emphasizes that the *mukhatab* is not only indolent. Although one should not overlook the word's basic meaning.

In addition to the preceding points, there are more lessons to be learned. First, food produced by one's own hands is more appetizing than food produced by others. This is based on a hadith attributed to the Prophet Muhammad saw.:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ الْمِقْدَامِ رَضِيَ
اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلْتُ أَحَدًا طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ
عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

Meaning:

Ibrahim bin Musa reported to us that 'Isa bin Yunus from Tsaur from Khalid bin Ma'dan from Al Miqdam radliyallahu 'anhu from the Prophet of Allah sallallaahu 'alaihi wa sallam said: 'Ask Isa bin Yunus from Tsaur from Khalid bin Ma'dan from Al Miqdam radliyallahu "No food is more delicious than food prepared by one's own hands. And truly, Dawud, the Prophet of Allah, ate the fruits of his own labor." (Al-Bukhari, 1992)

In another hadith, the Prophet of Allah underlined the significance of effort, citing the fruits of one's labor.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا وَهَيْبٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ يَأْخُذَ أَحَدُكُمْ أَخْبَلًا فَيَأْخُذَ حُرْمَةً مِنْ حَطَبٍ فَيَبِيعَ فَيَكُفَّ
اللَّهُ بِهِ وَجْهَهُ خَيْرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ أُعْطِيَ أَمْ مُنِعَ

Meaning:

Has told us Mu'allaa bin Asad has told us Wuhaib from Hisham from his father from Az Zubair bin Al 'Awwam radliyallahu 'anhu from the Prophet sallallaahu 'alaihi wa sallam said, "It is not permissible for a man to marry more than one woman "In fact, one of you took the rope before searching for a bundle of wood. Burning it and carrying it on his back, he then sells it with wood provided by Allah, which is preferable to asking people for it, regardless of their response." (Al-Bukhari, 1992)

Second, he will become more frugal because he would realize how difficult it is to find food, and he will also receive Allah's pardon. In addition, he will no longer be financially dependent on individuals who may not always be pleased or able to support him.

Numerous verses of the Qur'an address the demand for mankind to make use of whatever is available on earth as a source of sustenance, as well as the instruction to earn a living and exert effort in order to make progress toward what is wanted. Therefore, to obtain success, one must work diligently with all of his abilities and potential, so that not a few individuals do not believe in Allah but have a strong desire and goal to reach prosperity in the world (although in the hereafter it will still be wretched). On the other hand, there are people who sincerely believe in Allah SWT yet are unwilling to labor, making it impossible for them to achieve success. Therefore, both (the world and the hereafter) must be balanced, so that you will have riches in the present and pleasure and safety in the afterlife. Implementing such a mindset is not simple; every one of us must be aware that in order to achieve our goals, nothing is instant; everything requires a process and effort.

The willingness to pay tithe, donate *infaq*, and provide alms is a sort of generosity. The nourishment derived from labor, some of which have societal functions for which zakat and *infaq* are instruments.

Spending one's riches is considered a good action because it is extremely helpful for both the recipient and the donor (social piety) (individual piety). With this contribution, da'wah activities may be sustained, the needy can be aided, and family life can be upheld. The statements of the Prophet SAW reveal the value of social piety.

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ قَالَ يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ

Meaning:

Is telling us Muslim bin Ibrahim has told us Shu'bah has told us Sa'id bin Abu Burdah, his father, his grandfather, and the Prophet sallallaahu 'alaihi wa sallam declared, "Charity is necessary for all Muslims." They (the companions) inquired, "O Muhammad, what if someone is incapable?" He responded, "He works with his hands to benefit himself, and then he gives to charity." They inquired once more, "What if you can't do it too?" He responded, "He assists those who truly require assistance." They inquired once more, "What if you can't do it too?" He said, "Let him do good (ma'ruf) and abstain from evil, since this will constitute charity for him".

As a result, it is proper for a Muslim to utilize all the abilities that Allah has bestowed upon him or her in order to seek nourishment (Ali et al., 2020). However, when searching for it, it is vital to consider whether it is halal or haram, as opposed to just prioritizing a large number of results without regard to the Islamic law-mandated norms. No work is forbidden as long as it does not interfere with Islamic law, and it is advised to employ one's hands, abilities, and knowledge, as described in the hadith above, which is the best work.

2. Prohibition of begging

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهَيْبٌ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ حَكِيمِ بْنِ حِرَامٍ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيْدُ الْعُلْيَا خَيْرٌ مِنَ أَيْدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى وَمَنْ يَسْتَغْفِرْ يُعَفِّهِ اللَّهُ وَمَنْ يَسْتَعْنِ يُعْنِهِ اللَّهُ

Meaning:

It has informed us Musa bin Ismail informed us, Wuhaib told us that Hisham from his father from Hakim bin Hiram radiyallahu 'anhu from the Prophet sallallahu 'alaihi wa sallam said, "The upper hand is better than the lower hand, so begin with those who are reliant on you, and the best charity comes from those who are self-sufficient" (for his needs). Whoever strives to provide for himself will be protected by Allah, and whoever strives to be self-sufficient will be provided for by Allah. And according to Wuhaib, Hisham's father, Abu Hurairah radiyallahu 'anhu, informed the Prophet sallallahu 'alaihi wa sallam the same thing".

Islam venerates hard workers and condemns those who have the capacity, are healthy and strong, yet refuse to work and instead depend on others for their livelihood. Expecting to receive, including begging. In addition to degrading himself, he indirectly insulted his religious teachings, which made it abundantly obvious that such conduct was forbidden in Islam. Because he is granted the strength of physical and spiritual health, but does not use it to seek nourishment as ordered by *syara'*, it is possible to say that a beggar is someone who disbelieves in favors ([Ana Fardila et al., 2020](#)). In truth, all things on earth receive food from God, including people and His servants; Allah has even specified how tiny, invisible insects obtain sustenance. Allah states in QS. Hud/11:6,

Meaning:

And there is no scurrying animal on earth except that Allah provides for it, and He knows the animal's habitation place and its storing spot. Everything is recorded in the genuine Book.

In addition to the Qur'an, there are hadiths of the Prophet that exhort his followers to work hard and avoid idleness, striving to obtain sustenance and blessings from Allah. Similarly, the Prophet's teachings to help and give to the weak compel the strong to labor tirelessly.

The Prophet PBUH severely reprimanded slothful people whose only occupation was begging. In addition to criticizing this, the Messenger of Allah (saw) said that those whose occupation is begging will be resurrected with a face devoid of flesh on the Day of Resurrection. As in the hadith:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ سَمِعْتُ حَمْرَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُرْعَةٌ لَحْمٍ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ

عُبَيْدُ اللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٍ.

Meaning:

has informed us Yahya bin Bukair related to us that Al Laits from 'Ubaidullah bin Abu Ja'far said: I heard Hamza bin 'Abdullah bin 'Umar say: I heard 'Abdullah bin 'Umar radliyallahu 'anhu say: The Prophet sallallaahu 'alaihi wa sallam stated, "There will always be a person who enjoys".

From the hadith, it is evident that Islam promotes a very high work ethic, in order to become a person who constantly tries and strives. One must have a high work ethic (high spirit) in order for humans to be productive and provide diverse needs and interests for humans in general, and for their own families in particular. In order for human beings to avoid a life of pain, poverty, and begging. Similarly, another hadith states:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

Meaning:

Ibrahim bin Musa reported to us that 'Isa bin Yunus from Tsaur from Khalid bin Ma'dan from Al Miqdam radliyallahu 'anhu from the Prophet of Allah sallallaahu 'alaihi wa sallam said: 'Ask Isa bin Yunus from Tsaur from Khalid bin Ma'dan from Al Miqdam radliyallahu 'anhu said: "No food is more delicious than food prepared by one's own hands. In fact, the Prophet of Allah Dawud (AS) fed himself with the fruits of his own labor."

The teachings of Islam strongly encourage a person to work hard and strongly prohibit begging. Islam prohibits unemployed and slothful individuals from receiving sadaqah, but they must be urged to labor and seek legitimate sustenance. As stated in the hadith of the Prophet Muhammad:

حَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ¹.

¹Shahih Muslim 1726: kitab zakat 13, Bab 437 larangan meminta-minta kepada orang lain.

Meaning:

Have informed us Abu Kuraib and Wasil bin Abdul A'la both said: had told us Ibn Fudlail from Umarah bin Al Qa'qa' from Abu Zur'ah from Abu Hurairah he said: Rasulullah sallallaahu 'alaihi wa sallam said: "Whoever begs the mob for wealth is essentially begging for coals of fire. It makes no difference whether he receives a small or large sum."

Islam teaches that all efforts that can provide lawful nourishment are honorable, even if the sustenance is achieved by arduous means as opposed to begging and asking from others. Islam directs a person to perform tasks in accordance with his personality, skills, and environmental conditions, and it does not allow the weak to swing aimlessly. Consequently, the connection between job activities and Islamic values cannot be detached or inherent. As physically and cognitively, the relationship between the two is like to the sun's rays of light, because Islam emanates a strong work ethic that ensures activities produce the most excellent, noble, and prestigious outcomes.

3. A strong believer gets praise

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ مُمَيَّرٍ قَالََا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ أَحْرَصَ عَلَى مَا يَنْفَعُكَ وَاسْتَعْنِ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ².

Meaning:

Abu Bakr bin Abu Syaibah and Ibn Numair both said: have told us 'Abdullah bin Idris from Rabi'ah bin 'Uthman from Muhammad bin Yahya bin Habban from Al A'raj from Abu Hurairah he said: "The Messenger of Allah sallallaahu 'alaihi 'alaihi wasallam said: "A firm believer is better and Each of them contains virtue. Seek earnestly what is beneficial for you, seek Allah Azza wa Jalla for assistance, and do not be a weakling. If you suffer a misfortune, do not assert, "If I had done this or that, surely it would not have been like this or that." But say, 'This is God's will, and He will certainly carry it out. Because the utterance of the term 'law' (if) will surely pave the way for Satan's temptations.'" (HR. Muslim)

Considering the aforesaid hadith, it may be deduced that this hadith contains the following three directives and two prohibitions:

²Shahih Muslim 4816: Kitab Takdir 47, Bab Perintah untuk kuat dan tidak lemah.

a. Strengthen faith

The faith of a person will bring him glory in both this world and the next. If his faith is strong and always accompanied by the performance of good deeds, he will experience the sweetness of faith. according to the word of Allah QS. al-Nahl/16:97.

Meaning:

Whoever performs good actions, male or female, in a state of faith, We will indeed give him a good life, and We will indeed reward them with a greater reward than what they accomplished.

Everyone has varying degrees of faith. Those with strong faith are continually striving to fill their faith with numerous deeds commanded by Allah, such as demanding good and prohibiting evil, praying, issuing zakat, and giving alms, among others. As stated previously, there are also some whose faith is weak and who do not wish to fulfill their duty as believers. Obviously, those with strong faith are superior to those with little faith. This is because people with a strong faith would strive to make all of their actions in life positive.

In addition to being able to understand a believer's strengths and weaknesses through his deeds, they can also be understood through life itself. For instance, in terms of physical strength: always hashtags and others. A believer with a robust body who uses his strength to worship and defend his religion is superior to a believer with a weak body who lacks the strength to fight for Allah's religion.

The aforementioned hadith can also be interpreted in terms of the economy and riches. People who strive diligently to get plentiful goods for worship and to perform good deeds are superior to those who refuse to attempt, so making their lives harder.

In brief, it may be explained that Muhammad was the Prophet of Allah. Instructs believers to decorate their faith with a variety of deeds, to keep their bodies healthy, and to work tirelessly for a robust economy. Keep striving to avoid all sorts of disobedience in order to achieve happiness in this world and the next.

b. Command to take advantage of time

The Prophet PBUH desires happiness for his people in both this world and the next. Therefore, he commanded his people to utilize time as efficiently as possible for beneficial tasks, both in this life and the next.

There are numerous useful activities for a believer's life, including seeking information, reading, working for lawful sustenance, exercising, multiplying sunnah habits, and others. Therefore, do not squander time on useless things such as laziness, daydreaming, excessive television viewing of less useful programs, etc.

People who are successful in society and in life are those who always spend their time for productive tasks and are always committed to something. They believe that time equals money. Conversely, those who like wasting time on pointless pursuits will not attain success and may even be crushed by the times.

c. Asking Allah for help.

Humans are simply obliged to exert effort, whereas Allah SWT determines their achievement. The believers are urgently encouraged to multiply their prayers for Allah's help. Each time we pray, we are expected to read:

Meaning:

You alone do we adore, and to You alone do we pray for help.

In this text, adoration is paired with a request for assistance. The faith of those who worship Him alone but never ask for assistance is still questioned. This is because they are viewed as proud individuals who do not require Allah's assistance.

d. Prohibition of letting weakness

His laziness contributes to his infirmity. People become ignorant because they are unwilling to seek knowledge; a person who is physically weak because he is not rigorous in exercising; people who are financially impoverished because they are unwilling to labor, etc. As a result of Allah, everyone should strive to overcome all of their weaknesses. If the individual does not desire a change, it will not be made. Allah says QS. al-Ra'd/13:11.

Meaning:

... In fact, Allah does not alter the state of a people until they alter themselves....

e. Prohibition of supposing

In attempting, there is no assurance of perpetual success. Previously, someone must have failed. Islam advocates entire submission to Allah when faced with such conditions. Because it is now His will, and humans are merely making an effort. The phrase "if so-and-so" is a temptation of Satan to supplant Allah's will. That a business will succeed if Allah does not desire prosperity.

4. Conclusion

The Qur'an and Hadith are Islamic doctrinal scriptures that provide lessons on charity and labor. Work ethic is the spirit of work, and it encompasses all sorts of practice or labor that contain an element of virtue. Islamic work ethic is characterized by the fulfillment of four conditions: obtaining worldly money in a legitimate manner, not begging, providing for family needs, and having compassion for neighbors (in a broad sense to build society). In Islam, one's job is a measure of degree and worth. Therefore, a Muslim's existence consists of labor. He must fill his life with positive actions, or "good acts." Because The Prophet established labor as the embodiment of faith and piety. The manifestation of good deeds, labor is worship. Consequently, there are two conditions that might be utilized to evaluate work as worship. First, it is accurate from the standpoint of intent. Second, it holds true with regard to the method of execution, or how the work is performed. As Allah stated, He will not alter the destinies of humanity unless they alter their own nature. Clearly, the teachings of Islam have motivated and inspired its people to strive as hard as possible to obtain the best results. In its application, in the surrounding environment, there are still a great number of people who are unaware of how crucial it is

to apply work ethic in the workplace or in life. Because the rewards of hard work are in the hands of a person who instills a work ethic in his life.

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