

The Concept of Work Ethic in Islam and Its Implications for Socio-Economic Development

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Abstract

This research aims to analyze the concept of work ethic from an Islamic perspective and examine the relevance of the values of the Qur'an and al-Sunnah in the formation of productive and responsible work behavior. This study is motivated by a view that associates the low work ethic of some Muslims with religious teachings, even though Islam normatively has a strong foundation in encouraging a high work culture. This research uses a library research method with a qualitative approach. Data was obtained from primary sources in the form of the Qur'an and al-Sunnah as well as various scientific literature that discusses work ethic and Islamic values. Data analysis is carried out through content analysis techniques to identify the concepts, principles, and values that are the basis of the Islamic work ethic. The results of the study show that the Islamic work ethic is built on fundamental values such as hard work, trust, discipline, responsibility, honesty, professionalism, and orientation to benefit. These values serve as an intrinsic source of motivation that encourages Muslim individuals to work optimally as a form of worship and devotion to Allah SWT. The findings of the study also show that the low work ethic found in some of the social practices of Muslims is more due to the lack of optimal understanding and internalization of Islamic teachings than to the weakness of Islamic theological doctrine itself. This study concludes that Islamic work ethic is a comprehensive and relevant value system in building a productive work culture, with integrity, and oriented towards the welfare of individuals and society.

Keywords: Islamic Work Ethic; Al-Qur'an, Al-Sunnah; Religious Values; Work Culture.

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep etos kerja dalam perspektif Islam serta mengkaji relevansi nilai-nilai Al-Qur'an dan al-Sunnah dalam pembentukan perilaku kerja yang produktif dan bertanggung jawab. Kajian ini dilatarbelakangi oleh adanya pandangan yang mengaitkan rendahnya etos kerja sebagian umat Islam dengan ajaran agama, padahal Islam secara normatif memiliki landasan yang kuat dalam mendorong budaya kerja yang tinggi. Penelitian ini menggunakan metode studi kepustakaan (*library research*) dengan pendekatan kualitatif. Data diperoleh dari sumber-sumber primer berupa Al-Qur'an dan al-Sunnah serta berbagai literatur ilmiah yang membahas etos kerja dan nilai-nilai keislaman. Analisis data dilakukan melalui teknik analisis isi (*content analysis*) untuk mengidentifikasi konsep, prinsip, dan nilai yang menjadi dasar etos kerja Islam. Hasil penelitian menunjukkan bahwa etos kerja Islam dibangun atas nilai-nilai fundamental seperti kerja keras, amanah, disiplin, tanggung jawab, kejujuran, profesionalisme, dan orientasi pada kemaslahatan. Nilai-nilai tersebut berfungsi sebagai sumber motivasi intrinsik yang mendorong individu Muslim untuk bekerja secara optimal sebagai bentuk ibadah dan pengabdian kepada Allah SWT. Temuan penelitian juga menunjukkan bahwa



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rendahnya etos kerja yang ditemukan dalam sebagian praktik sosial umat Islam lebih disebabkan oleh kurang optimalnya pemahaman dan internalisasi ajaran Islam daripada kelemahan doktrin teologis Islam itu sendiri. Penelitian ini menyimpulkan bahwa etos kerja Islam merupakan sistem nilai yang komprehensif dan relevan dalam membangun budaya kerja produktif, berintegritas, dan berorientasi pada kesejahteraan individu maupun masyarakat.

Kata Kunci: Etos Kerja Islam; Al-Qur'an, Al-Sunnah; Nilai-Nilai Keagamaan; Budaya Kerja.

INTRODUCTION

Work is one of the fundamental dimensions in human life that is not only related to economic aspects, but also to social, cultural, and spiritual dimensions. From a religious perspective, especially Islam, work is not seen solely as an activity to meet the needs of life, but also as a form of devotion to Allah SWT and a manifestation of human responsibility as a caliph on earth. Therefore, Islam places work as an activity that has worship value if it is done with the right intentions, a halal way, and aims for the benefit of self and society (Al-Qaradawi, 2010).

In contrast to a number of classical civilizations that tend to glorify the nobility, military, or clergy as the highest social class, Islam teaches the principle of human equality without distinguishing the status of the work undertaken. The Qur'an emphasizes that the measure of a person's glory is not determined by his social position or profession, but by the level of his piety to Allah SWT. (Q.S. Al-Hujurat [49]: 13). Thus, farmers, traders, fishermen, craftsmen, and professionals receive the same rewards as long as they carry out their work honestly, trustworthily, and responsibly. This view shows that Islam has a very high appreciation for productive activities and hard work as part of the development of human civilization.

In various Islamic economic literature, work ethic is understood as a set of values, beliefs, attitudes, and behaviors that encourage a person to work optimally, disciplined, productive, and oriented towards the quality of work results. According to Tasmara (2002), Islamic work ethic is a work character based on the creed of monotheism so that every professional activity is seen as a mandate that must be accounted for before Allah SWT. Meanwhile, Ali (2005) explained that Islamic Work Ethic (IWE) emphasizes the importance of hard work, commitment, honesty, cooperation, and social responsibility as the main values in economic activities. Therefore, the work ethic in Islam is not only oriented towards the achievement of material gains, but also on the achievement of blessings and common prosperity.

In the midst of the development of globalization and increasingly fierce economic competition, the quality of human resources is the main factor that determines the competitiveness of a nation. The World Bank report (2024) shows that labor productivity has a strong correlation with economic growth, people's welfare levels, and national development success. Countries with strong work cultures, high discipline, and an orientation to innovation and productivity tend to be able to achieve higher economic growth rates than countries with weak work cultures. In this context, work ethic is one of the important instruments to improve the quality of human resources and strengthen the nation's competitiveness in the global economic era.

Although Islam teaches the importance of hard work and productivity, studies show that some Muslims still face challenges in building a competitive work culture. Data from the United Nations Development Programme (UNDP, 2024) shows that some countries with a Muslim majority still face problems of labor productivity, unemployment rates, quality of education, and economic innovation that are relatively lagging behind a number

of non-Muslim developed countries. This often gives rise to the view that there is a gap between the ideal Islamic values of work and the social practices that are developing in some Muslim societies. However, a number of researchers argue that the problem is not caused by Islamic teachings, but by structural factors such as the quality of education, governance, economic conditions, and the weak internalization of Islamic values in daily life (Chapra, 2008).

The debate about the relationship between religion and work ethic has actually been a concern for social scientists for a long time. Weber (2002) in his work *The Protestant Ethic and the Spirit of Capitalism* argues that religious values have a significant influence on the formation of people's economic behavior. Weber's view then gave rise to various follow-up studies that examined the relationship between religion and work productivity, including in the context of Islam. Several studies have found that Islamic work ethic values have a positive effect on organizational commitment, job satisfaction, productivity, and individual performance (Ali & Al-Owaihian, 2008; Kumar & Rose, 2010). The results of the study show that Islamic teachings basically have great potential to form a professional, productive, and integrity work culture.

In addition to having an economic dimension, the Islamic work ethic also has a moral and spiritual dimension that is very relevant to the various challenges of modern life. The phenomenon of corruption, low work discipline, abuse of office, instant culture, and declining professional integrity are problems faced by many countries, including countries with a Muslim majority. In such conditions, Islamic work ethic values such as trust, *ihsan*, *istiqamah*, discipline, responsibility, and hard work can be an important moral foundation in building individual and institutional character. In other words, Islamic work ethic not only functions as an instrument of increasing economic productivity, but also as a means of building a civilized character and civilization.

Although much has been done on the study of Islamic work ethic, there is still a need to strengthen the conceptual understanding of the nature of work ethic in an Islamic perspective and its relevance to contemporary socio-economic challenges. Some studies have focused more on managerial and organizational aspects, while studies that integrate theological, philosophical, and practical foundations of Islamic work ethic are still relatively limited. Therefore, this research is important to provide a more comprehensive understanding of the concept of work ethic in Islam, the normative sources that underlie it, and its implications for human resource development and the progress of civilization.

Based on this description, this study aims to analyze the concept of work ethic from an Islamic perspective, identify the main values that make up the Islamic work ethic, and explain its relevance in facing the challenges of social and economic life in the modern era. The results of the research are expected to make a theoretical contribution to the development of Islamic studies and work ethics, as well as become a practical reference in an effort to build a productive, professional, and based work culture based on Islamic values.

RESEARCH METHODS

This study uses a qualitative research method with a *library research* approach. This approach was chosen to gain a deep understanding of the concept of work ethic from an Islamic perspective through the study of various relevant literature sources. Qualitative research focuses on the interpretation of meanings, values, and thoughts contained in written sources, thus allowing researchers to comprehensively analyze the normative, philosophical, and conceptual foundations of Islamic work ethic.

The data sources in this study consist of primary, secondary, and tertiary data. Primary data is obtained from the main sources of Islamic teachings, namely the Qur'an, hadith, as well as the works of Muslim scholars and scholars who specifically discuss Islamic work ethic and work ethics. Secondary data were obtained from academic books, scientific journal articles, previous research results, and other documents relevant to the research theme. The tertiary data comes from encyclopedias, dictionaries, indexes, and other supporting reference sources that are used to strengthen conceptual understanding and literature search.

The data collection technique is carried out through documentation studies by identifying, collecting, and reviewing various written documents related to the research object. The collected data is then analyzed using content *analysis* techniques, namely by reducing data, categorizing themes, interpreting meanings, and drawing conclusions systematically. Through this process, this research seeks to produce a comprehensive understanding of the concept, values, and implementation of work ethic in an Islamic perspective and its relevance in contemporary life.

RESULTS AND DISCUSSION

The Theoretical Construction of Work Ethic and Its Relevance in Modern Working Life

Work ethic is one of the important concepts in social, economic, and human resource management studies because it is directly related to the quality of individual behavior in carrying out work. Etymologically, the term *ethos* comes from the Greek word which means character, disposition, habits, or way of life that are characteristic of an individual or social group. In the development of social science, the concept of *ethos* is not only understood as personal character, but also as a set of values, beliefs, and life orientations that affect the way a person views and carries out work activities. Therefore, work ethic can be understood as a mental attitude that encourages a person to work earnestly, responsibly, productively, and oriented towards achieving optimal results (Sinamo, 2011).

From the perspective of classical sociology, the discussion of work ethic cannot be separated from the thought of Max Weber through his monumental work *The Protestant Ethic and the Spirit of Capitalism*. Weber (2005) explained that the economic progress of a society is greatly influenced by the value system that develops in it. According to Weber, certain beliefs and values are able to form a pattern of work behavior that is disciplined, rational, efficient, and achievement-oriented. Thus, work ethic is not just a physical activity to earn income, but a manifestation of values that are believed in and internalized by individuals and social groups. In this context, work ethic functions as guiding beliefs, which are a set of beliefs that serve as a guideline in acting and making decisions.

Weber's view was later reinforced by various modern studies that show that work ethic has a significant relationship with productivity, job satisfaction, organizational commitment, and economic success. A report by the International Labour Organization (ILO, 2024) shows that organizations that have a work culture based on discipline, responsibility, and collaboration tend to produce higher levels of productivity than organizations that do not develop these values. These findings confirm that work ethic is one of the non-material factors that contribute to improving individual and organizational performance.

Conceptually, work ethic can be understood as a combination of values, motivations, attitudes, and behaviors that are embodied in daily work activities. Sinamo

(2011) explains that work ethic reflects a set of positive behaviors that are rooted in awareness, belief, and commitment to work. Individuals who have a high work ethic generally view work as a means of self-actualization, a form of service, and a medium to produce benefits for society. In contrast, individuals with a low work ethic tend to view work as only a formal obligation and thus have less drive to achieve maximum results.

One of the figures who discusses a lot of work ethic indicators is Gunnar Myrdal. In his work *Asian Drama: An Inquiry into the Poverty of Nations*, Myrdal (1968) stated that a society that has a high work ethic is generally characterized by a number of characteristics, namely efficiency, craftsmanship, orderliness, time discipline, frugality, honesty, precision, rationality in decision-making, openness to change, ability to take advantage of opportunities, high work spirit, confidence, the ability to work together, as well as long-term onboarding. These characteristics show that work ethic is not only related to a person's technical abilities, but also concerns the moral and psychological qualities that influence work behavior.

Myrdal's indicators are still relevant in the context of the contemporary world of work. The results of a survey conducted by the World Economic Forum (2025) show that discipline, adaptability, collaboration, and orientation towards continuous learning are the main competencies needed in facing digital transformation and changes in the global job market. In other words, the characteristics of the work ethic that Myrdal formulated decades ago remain an important foundation in building individual and organizational competitiveness in the modern era.

In addition to the Western perspective, the concept of work ethic also developed in the Asian cultural tradition. Sarsono (2006) explained that work ethics influenced by Confucian values emphasized the importance of personal discipline, respect for hierarchy, respect for expertise, family solidarity, frugal living, and the ability to adapt to change. These values have been proven to contribute to the economic progress of a number of East Asian countries such as Japan, South Korea, Taiwan, and Singapore. The success of these countries shows that economic development is not only determined by the availability of natural resources and capital, but also influenced by the quality of the work culture of its people.

In the Indonesian context, work ethic has great relevance because it is related to efforts to improve the quality of human resources. Data from the Central Statistics Agency (BPS, 2025) shows that Indonesia's labor productivity has increased in recent years, but still faces challenges in the form of low work discipline, adaptive skills, and a culture of innovation in some sectors of the economy. This condition shows that strengthening work ethic needs to be part of the national development strategy, especially in the face of increasingly competitive global economic competition.

Furthermore, work ethic not only serves as a determining factor in economic productivity, but also as an instrument for shaping individual character. Individuals who have a high work ethic tend to exhibit responsible, honest, disciplined behavior, and are able to cooperate with others. These values are important social capital in building a productive and harmonious community life. Therefore, the development of work ethic needs to be carried out systematically through education, family environment, organizations, and other social institutions.

Based on this description, it can be understood that work ethic is a multidimensional construction that includes aspects of values, beliefs, attitudes, and behaviors that are manifested in work activities. A high work ethic is reflected through discipline, responsibility, efficiency, honesty, adaptability, and orientation towards achieving goals.

Various theoretical and empirical studies show that work ethic plays an important role in increasing individual productivity, organizational effectiveness, and socio-economic progress of the community. Therefore, strengthening work ethic is a strategic need in the development of superior, competitive, and characterful human resources in the era of globalization.

Work Ethic in Cultural and Religious Perspectives

Work ethic is one of the important concepts in the study of sociology, anthropology, economics, and religious studies because it relates to the values that shape the behavior of individuals and groups in economic and social activities. Conceptually, work ethic can be understood as a set of attitudes, values, beliefs, and orientations that encourage a person to work earnestly, disciplined, responsible, productive, and oriented towards achieving optimal results. In the context of modern society development, work ethic is not only influenced by economic factors, but also influenced by the cultural value system and religious beliefs that develop in a community (Furnham, 1990).

The debate about the factors that influence work ethic has been going on for quite some time in various social disciplines. One of the most influential theories is the thesis put forward by Weber (2002) in his classic work *The Protestant Ethic and the Spirit of Capitalism*. Weber explained that the development of modern capitalism in Western Europe could not be separated from the influence of Protestant ethics, especially Calvinism. According to him, Calvinism's teachings that emphasize hard work, discipline, thrift, and individual responsibility have formed patterns of economic behavior that favor capital accumulation and economic growth. In Weber's perspective, religion is not just a system of spiritual beliefs, but also serves as a social force capable of shaping the work orientation of society.

Weber's views then inspired various studies that tried to explain the relationship between religion and economic behavior in different parts of the world. Bellah (2003), for example, found that the values of Confucianism and religious traditions that developed during the Tokugawa period in Japan contributed to the formation of social discipline and a high work ethic. Meanwhile, Geertz (1976) through his ethnographic research in Indonesia showed that the student group in Java has a relatively stronger economic orientation than other community groups because it is influenced by religious values that emphasize the importance of work, trade, and economic independence. Similar findings were also found in the Hindu Brahmin community in Bali, the Jain group in India, the Parsis community, and the Bazaari group in Iran which showed that cultural and religious values have a significant role in shaping people's economic behavior.

However, not all social scientists agree that religion is a major factor in shaping work ethic. A number of studies show that the economic development of a country also has a very large influence on changes in people's work behavior. Inglehart and Baker (2000) explain that economic modernization is often followed by a transformation of social values, including an increased orientation towards productivity, efficiency, and work professionalism. In this context, work ethic is seen as the result of changes in economic and social structures that occur along with the process of industrialization and modernization.

This phenomenon can be observed in East Asian countries such as South Korea, Taiwan, Hong Kong, and Singapore which experienced rapid economic growth from the 1960s to the 1990s. Data from the World Bank report (2024) shows that these countries have managed to significantly increase labor productivity in line with economic growth, investment in education, and strengthening performance-oriented organizational cultures.

Singapore, for example, recorded a Gross Domestic Product (GDP) per capita of more than USD 84,000 by 2024, making it one of the countries with the highest productivity levels in the world (World Bank, 2024). This condition shows that there is a reciprocal relationship between economic progress and strengthening people's work ethic. Economic progress can encourage the formation of a more productive work culture, while a strong work ethic in turn accelerates economic development.

In the Indonesian context, the discourse on religious relations and work ethic developed quite intensively in the 1980s. Muslim scholars seek to examine the relevance of Weber's thesis to the condition of the Indonesian Muslim community. One of the ideas that emerged was the concept of "Development Theology" which aimed to construct a religious understanding that was able to encourage the participation of Muslims in national development. This idea is based on the assumption that some Muslim communities are still influenced by religious understandings that tend to be fatalistic and therefore less supportive of a proactive attitude in the economic and social fields (Abdullah, 1994).

However, this assumption has received criticism from various circles because it is considered not to fully reflect the substance of Islamic teachings. Many studies show that Islam actually contains very strong values in encouraging productivity, hard work, responsibility, and economic independence. In the Qur'an, for example, there are many verses that command humans to strive and work. One of them is found in QS. At-Taubah [9]: 105 which states that man is commanded to work and Allah will see the results of his work. Similarly in QS. Al-Jumu'ah [62]:10, Muslims are commanded to scatter on the earth after performing worship and seeking Allah's bounty. These verses show that Islam does not teach passivity, but rather emphasizes a balance between worship and worldly pursuits.

The values of work ethic in Islam are also strengthened by the hadith of the Prophet Muhammad SAW. One of the hadiths narrated by al-Bukhari explains that a person who works with his own hands to meet his life needs is better than begging others. This teaching shows that work is seen as a form of worship as well as a means to maintain human dignity. According to Ali (2005), the concept of work in Islam is not only oriented towards material gains, but also contains moral and spiritual dimensions that demand honesty, trust, professionalism, and social responsibility.

Empirically, various contemporary studies have also shown a positive relationship between religiosity and work ethic. Research conducted by Ali and Al-Owaihah (2008) found that Islamic Work Ethics has a positive effect on organizational commitment, job satisfaction, and individual productivity. Values such as hard work, discipline, responsibility, and orientation to quality have been proven to be able to improve performance in both the public and private sectors. These findings indicate that the problem of low work ethic in some Muslim communities cannot be simply attributed to their religious teachings, but rather caused by factors of education, social structure, economic governance, and religious understanding that is not optimal.

Based on this description, it can be understood that work ethic is a multidimensional phenomenon that is influenced by the interaction between cultural, religious, educational, and economic factors. Religion serves as a source of value that provides a moral foundation for work activities, while culture and economic structure provide the social context that shapes people's work behavior. In an Islamic perspective, a high work ethic is not only an economic demand, but also part of the implementation of religious teachings that place work as a form of worship and human responsibility in prospering

life. Therefore, strengthening the work ethic of the Muslim community is more appropriate through improving the quality of education, internalizing moderate and productive Islamic values, and creating a socio-economic system that supports the development of a professional and competitive work culture.

Work Ethic in an Islamic Perspective: Theological Foundations, Basic Principles, and Contemporary Challenges

In an Islamic perspective, work is not only understood as an economic activity to meet the needs of life, but also as a manifestation of servitude to Allah SWT. Therefore, work has spiritual, moral, and social dimensions that make it an integral part of the life of a Muslim. This concept distinguishes the Islamic work ethic from the secular view that tends to view work solely as a means of obtaining material benefits.

Nurcholish Madjid (1997) explained that the Islamic work ethic was born from the belief that every human activity is related to a higher purpose in life, namely obtaining the pleasure of Allah SWT. In this view, work is a form of actualization of faith that is manifested through pious deeds. A Muslim is required to work productively, honestly, and responsibly because every job will be accountable before Allah. This principle is in line with the words of Allah in QS. At-Taubah verse 105 which affirms that Allah, His Messenger, and the believers will judge every work done by man.

A similar view is put forward by Tasmara (2002) who states that working for a Muslim is a form of self-actualization as a caliph on earth. According to him, the Islamic work ethic is built on the foundation of monotheism and pious deeds that produce Islamic quality of life. Within this framework, work is not just physical activity, but also involves motivation, clear goals, integration between reason and spirituality, and tangible actions that produce benefits. Thus, work is a means to glorify human beings as well as realize the function of the caliphate entrusted by Allah SWT.

Normatively, the concept of Islamic work ethic has a strong foundation in the Qur'an and hadith. The Qur'an emphasizes that man only obtains results according to the efforts he makes (QS. An-Najm: 39). This verse shows the direct relationship between work, productivity, and the reward for human effort. In addition, Islam also teaches that work must be carried out based on science and competence. The Word of Allah in QS. Al-Isra' verse 36 forbids a person to follow something without adequate knowledge, while the hadith narrated by al-Bukhari emphasizes that destruction will occur if a matter is handed over to a party who does not have expertise. Both sources of law show that professionalism and competence are an important part of the Islamic work ethic.

Another principle that characterizes the Islamic work ethic is the orientation to quality and excellence (*ihsan*). Allah SWT. said in QS. Al-Mulk verse 2 that humans are tested to find out who has the best deeds (*ahsanu 'amala*). This concept shows that Islam demands not only the quantity of work, but also the quality of the work. In the modern context, this principle is in line with the concepts of productivity, efficiency, and service quality which are the main indicators of organizational success. Research conducted by Ali and Al-Owaihah (2008) shows that Islamic work ethic has a positive correlation with organizational commitment, job satisfaction, and labor productivity. These findings show that Islamic values are able to make a real contribution to improving the performance of individuals and institutions.

In addition to being quality-oriented, the Islamic work ethic also emphasizes the importance of responsibility and accountability. Every job is seen as a mandate that must be carried out professionally and honestly. This concept of trust is the main foundation of good governance in various fields of life. In the Islamic perspective, a person who abuses

his position or neglects his job responsibilities not only violates social norms, but also commits moral and spiritual violations. Therefore, integrity is an integral part of the Islamic work ethic.

Another very important dimension is intention (*niyyah*). The hadith of the Prophet Muhammad (peace be upon him) narrated by al-Bukhari and Muslim states that every deed depends on his intention. In the context of work, intention determines the spiritual value of a job. Outwardly similar activities can have different values depending on the underlying motivation. Work done to seek Allah's pleasure and provide benefits to society will have the value of worship, while work that only aims to gain recognition or personal gain has a lower value. Thus, the Islamic work ethic integrates material and spiritual aspects in a balanced manner.

Various contemporary studies show that Islamic work ethic has strong relevance in human resource development. The Islamic Development Bank report (2023) shows that Muslim countries that have succeeded in improving the quality of education, technological innovation, and governance tend to have higher levels of labor productivity than countries that still face the problem of low quality of human resources. These findings indicate that the progress of Muslims is not only determined by the wealth of natural resources, but also by the quality of the work ethic supported by education, mastery of science, and technological development.

Nevertheless, the implementation of the Islamic work ethic still faces various challenges. Historically, the decline of the Islamic world has often been associated with weak political systems, colonialism, low access to education, and economic dependence on developed countries. However, studies have shown that the poverty and underdevelopment of the Muslim community cannot be explained solely by religious factors or low work ethic. According to the United Nations Development Programme (2024) report, structural factors such as institutional quality, education level, political stability, and access to technology have a more significant influence on economic development than cultural factors alone.

In the Indonesian context, strengthening Islamic work ethic needs to be directed towards the development of a productive, innovative, and science-based work culture. Education is a strategic instrument to instill the values of hard work, discipline, responsibility, and the spirit of lifelong learning. These values have actually been taught in Islam through the concepts of *iqra'*, righteous charity, *ihsan*, and *itqan* (professionalism). Therefore, the development of Islamic work ethic is not enough only through strengthening aspects of religious rituals, but must also be realized in improving the quality of education, mastery of science and technology, and building a competitive work culture with integrity.

Based on this description, it can be understood that Islamic work ethic is a value system rooted in monotheism, pious deeds, professionalism, responsibility, and an orientation to benefit. These values make work a means of worship as well as an instrument of social and economic development. In the era of globalization and digital transformation, Islamic work ethic remains relevant as a moral and spiritual foundation to build superior, productive, and competitive human resources, without losing orientation to the values of justice, humanity, and devotion to Allah SWT.

CONCLUSION

Work ethic in an Islamic perspective is a value system sourced from the Qur'an and Al-Sunnah that places work as an integral part of worship, moral responsibility, and the actualization of human functions as caliphs on earth. Values such as monotheism, trust,

professionalism, hard work, discipline, honesty, and orientation to welfare are the main foundations that shape the character of a Muslim's work. Thus, work is not only seen as an economic activity to meet the needs of life, but also as a means of obtaining the pleasure of Allah SWT through righteous deeds that provide benefits to oneself, society, and the environment. This perspective shows that Islam has a very positive view of productivity, quality of work, and human resource development.

The results of this study show that the implementation of Islamic work ethic is greatly influenced by the social, political, economic, and educational conditions that develop in society. The decline in work ethic in some Muslim societies cannot be understood solely as a result of religious teachings, but is more related to structural factors, such as feudal, authoritarian, and repressive government systems, low quality of education, and limited mastery of science and technology. Therefore, strengthening the Islamic work ethic requires comprehensive efforts through the development of a science-based work culture, improving the quality of leadership, strengthening fair and accountable governance, and developing an education system that is able to foster productive, innovative, and integrity characters.

In its development, Muslims construct various themes of work ethic rooted in the values of the Qur'an, such as *khaira ummah*, deliberation, justice, *ulul albab*, liberating monotheism, mastery of science and technology, human rights, gender equality, and pluralism. This diversity reflects the flexibility and universality of Islamic teachings in responding to the needs and challenges of each age and place (*ṣāliḥ li kulli zamān wa makān*). Therefore, the development of Islamic work ethic in the contemporary era needs to be directed at the integration of spiritual values and professional competence in order to be able to produce superior human resources, be globally competitive, and remain oriented towards the realization of prosperity and benefits in this world and in the hereafter.

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