

The importance of work in Islam: Enhancing the productivity among youth from Islamic prospective

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Abstract: Work is a fundamental aspect in human life, the needs for work to humans is a basic need. This article explores valuable approaches to enhance productivity among youth. Moreover, Allah Subhanahu Watta'la ordered The Holy Prophet Muhammad (saw.), and humans to work. Islamic divine encourage Muslims to work in order to enhance the productivity through eight evidence-based approaches: Clear Intentions (Niyyah), Time Management (and made the night as a cover, and made the day for livelihood) Seeking Knowledge (Ilm) Allah SWT said (Read, 'O Prophet,' in the Name of your Lord Who created), Purposeful Work and Contribution (Amal Salih), Spiritual Wellbeing, Good Companionship (Suhbah Salihah), Accountability and Self-Discipline (Muhasabtu alnafs), Role Models in Islam. The objective of this research is to discover the fundamental principles that explains the importance of work. To explain the approaches of enhance productivity among youth. The article concludes that tawhid (divine unity) serves as a foundational principle that emphasize the important of work as well as advice Muslims to enhance the productivity.

Kata Kunci:

Enhancing productivity,
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Work is a fundamental aspect of human existence that shapes our identity, provides economic stability, fosters social connections, and contributes to personal fulfillment. Work has a material, social, economic, psychological and biological scope. Now is the time to pay attention to the issue of work and the importance of it to individuals' lives (Morin, 2008). Work is aimed to productivity, if we need a valuable productivity we must work hard and masterfully. Imam Al- Ghazali pointed that: A person's efforts at work can be a means to serve society and improve worldly life, and thus be part of his worship and his path to God (Dunya, 1971). The purposes of human creation is to worship God and to do so for the sake of obtaining his blessings (Sulaiman et al., 2014). Together with the development of industrial efficiency, different states regardless of West or East have been encountering ethical matters, especially exploitation or oppression of the bottom classes in the work settings. However, Islam as a divine religion comes up with different ethics that can help in reducing this chaotic situation in the workplace among employers and employees. Islamic work ethics specifically was found to have high positive impacts on both employers and employees in workplaces (Bulut, 2021). The aim of this research is to: discover the fundamental principles that explains the importance of work. To explain the approaches of enhance productivity among youth.

Theoretical Framework

The work

When we think about work, we often picture someone at a desk, in a factory, or providing a service. Nevertheless, what makes an activity “work” rather than just an activity? According to organizational behavior researchers Budd and Bhawe, work is fundamentally about purposeful human activity that creates economic value. (CSR. Education, 2024), the key element of this definition is that the work must be first: purposeful- it's not random or accidental. Allah Subhanahu Wa Ta'ala said to The Holy Prophet Muhammad (saw.):

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ . خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Read, 'O Prophet, ' in the Name of your Lord Who created. Created man from a clinging substance. Surah At- Al-'Alaq (96:1. 2). In this, two verses Allah Subhanahu Wa Ta'ala said to The Holy Prophet Muhammad to read, but what kind of reading, is to read purposefully. The second element is that the work it's distinctly human activity that involves our skills, knowledge, and effort, Allah Subhanahu Wa Ta'ala said: Do your deeds! Allah shall see your deeds, as well as His Messenger and the Believers. And you shall be returned to the Knower of the unseen and the witnessed and He will break the news to you about what you used to do. Surah At' At-Tawbah (9:105)

وَقُلْ أَعْمَلُوا فَسِيرَیَ اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Finally, the work creates economic value, meaning it contributes to the GDP, and promoting the quality of life.

Krzysztof (2012) finds the origin of "work" in Latin labor or laboris, which means "effort," "burden," "suffering" or "disease" (Krzysztof, 2012). Psychology explains what mechanisms associated with human psyche and behavior determine the importance of work in human life. The *Leksykon pedagogiki pracy* (or *Lexicon of Work Pedagogy*), published in Radom in 2004, contains over 40 definitions of the term (Olek, 2012). From the point of view of psychology, human work is understood, inter alia, as "a system of activities aimed to transform the environment, performed more or less constantly by a contractor who has formal qualifications." Praxeologists draw attention to the objective of work, and therefore they emphasized that work is a series of acts which purpose is to meet basic needs to overcome difficulties related to it (Lewandowski, 2021).

The concept of work in the Arabic language expresses any activity that requires effort (physically, mentally, or spiritually) to achieve a specific goal or result, and often refers to the profession or craft that an individual practices (Al-Hayali, 2024).

The importance of work in human life

Work aimed to strengthening human cooperation, social attitudes and the creation of moral standards of social life. The benefits of work for the life of the individual and society. The system of life requires scarifying and hardworking and actively. All creatures strive hard, and it is essential for a person to start working and leave behind laziness in order to achieve what is beneficial to him and the society in which he lives (Milyavskaya et al., 2021). Allah Subhanahu Wa Ta'ala said "O believers! Do not violate Allah's rituals 'of pilgrimage', the sacred months, the sacrificial animals; the 'offerings decorated with' garlands, nor those 'pilgrims' on their way to the Sacred House seeking their Lord's bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment" Surah At' Al-Ma'idah (5:2)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَنْتَعُونَ فُضُلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ

Work allows people to communicate with others, which achieves balance for the person through the exchange of experiences and services Communication with

others face-to-face is superior to any other communication Man is a social creature (Al-Hayali, 2024). In addition, work leads to self-actualization, when individual work satisfies his need for achievement.

Islam lays great emphasis on work. In many places in the Quran and Hadith, it has been made clear that time should not be wasted. In the Qur'an, Allah draws attention to all the magnificent creations as an indication of the proper planning that leads to wonderful results—for Muslims believe that He creates nothing haphazardly. God relates in the Qur'an how the heavens and the earth were created in seven days and describes that as a sign for humankind. Then the Qur'an directs a message to humanity that they should contribute positively to the earth, that is, they should work to make use of what is created for their benefit (Ahmed, 2012).

And that each person will only have what they endeavoured towards, and that 'the outcome of' their endeavours will be seen 'in their record'. (An-Najm 53:39-40)

وَأَنْ لِّئْسَ لِلإِنْسَانِ إِلَّا مَا سَعَى (39)، وَأَنْ سَعْيُهُ سَوْفَ يُرَى (40)

Enhancing the productivity among youth

Youth stage is the important stages in a person's life, as it is during this stage that the individual begins to form his personality as well as physically. Because of this, the scholars of psychology and other fields focused with youth and how can helped them. There are several psychological methods for enhance productivity the methods are:

Motivation (Niyyah): motivation is very important to improve the quality of human resources in a company that relies on human resources as a tool to achieve its activities; therefore, human resources in a company must have good work motivation to produce satisfactory performance Ahmad & Owoyemi (2012) American Psychological Association dictionary (APA) define motivation as "The impetus that gives purpose or direction to behavior and operates in humans at a conscious or unconscious level" (APA, 2018). The term motivation from an Islamic perspective is synonymous with the term intention (Niyyah), Allah Subhanahu Wa Ta'ala said: "For the love of Allah, they fed the indigent, the orphan and the captive, (believers or unbelievers), in spite of their attachment to the object they offer, thereby setting a good example and an excellent guide. Their true and hidden motive as expressed in words to those in need has always been: "We supply you with the necessities for the sake of Allah and the enjoyment induced". "We expect nothing in return, not even your gratitude. Surah At' Al-Insan (76:8.9).

وَيُطْعَمُونَ أَلْطَعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

The importance of motivation lies in the fact that motivation causes, flows, and enhances human behavior to drive hard work and enthusiasm to achieve optimal results. Therefor as a practical action, it is necessary to encourage youth to begin every

task with a sincere intention to seek the pleasure of Allah (SWT), whether is studying, working, or serving the community.

Second, Time Management (Barakah in Time): time is a critical factor in human's life. Despite Islam and secular emphasized with the importance of time, unfortunately in the Muslim community, the trend of underestimating the blessing of time is gaining strength -looking at it, it seems that the importance of time appreciation and order is about to fade in the Muslim community (Kamran et al., 2023). The evidence of the importance of time from Islamic perspective is that, Allah (SWT) said: "By time, indeed, mankind is in loss" Surah At' Al-Asr (103:1-2). An oath in which Allāh swears by time throughout the ages. وَالْعَصْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ In this matter there are some Islamic skills that can be taught to youth to managing their time:

Highlighting the importance of time in minds: there are many Qur'anic verses showing that. Allah (SWT) said:" Life here is but an illusive and rapid change of feeling, fancy and thought and an amusement bringing happiness to those who cannot think. Whereas the Hereafter -which you should keep in mind and work for- is the life that is meaningful and significant, purposeful and blissful and above all eternal if only they knew". Surah At' Al-Ankabūt(29: 64)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

Considering the hereafter in priorities: if the is concerned about the hereafter more than this world, then he can know the importance of time. In Islamic teachings, if he will end the glory and greed of the world, then he will definitely try to do everything on time (Kamran et al., 2023). Allah (SWT), said:" And the Hereafter is better for you than the first [life], And your Lord is going to give you, and you will be satisfied". Surah At' Ad-Duhā(93:4.5)

وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ، وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Considering the accountability of the hereafter: we need the youth to ensure that all humans will die once upon time, and because of that they should account for themselves before they are accounted by Allah (SWT). Allah (SWT) said:" O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allāh is your return all together; then He will inform you of what you used to do. Surah At' Al-Mā'idah(5:105)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

To have a spirit of self-sacrifice: The Prophet (peace be upon him) said: "If the Day of Judgment is established and one of you has a small palm tree in his hand, then if he can afford to plant it before he stands for reckoning, then he should plant it." (Ahmed, 2012).

Third, Seeking Knowledge (Ilm): Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping

for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding Surah At' Az-Zumar (39:9)

أَمَّنْ هُوَ قَبْتُ عَائِدَةً أَلَيْلَ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Fourth, purposeful work and contribution (Amal Salih): youth are the most important pillars in any community therefore, their contributions on the development of the world is vital because youth stage is the stage of productivity, both secular and Islamic scholars are put more efforts to advice youth for hard and purposeful work. Allah (SWT) said:" It is He Who made the earth for you tractable and can be easily managed and so walk along its tracks and travel through its tracts and resort to the purposes of trade, keeping Allah in mind to help you attain a facile and ready course. And support your life from the sustenance He provided, then back to Him is the return on the Day of Resurrection. Surah At' Al-Mulk (67:15)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

Fifth, spiritual wellbeing: spiritual wellbeing is a part of individuals' general wellbeing; therefore, it is very important for youth to maintain a good condition of spiritual wellbeing. Allah (SWT) said:" Those who have believed and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. " Surah At' Ar-Ra'd(13:28).

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

The practical action for that is to encourage youth to build circles of positive, practicing friends. Create youth groups, masjid programs, and leadership training.

Sixth, accountability and self-discipline(muhasabatualnafs): this is core component both in secular and Islamic perspective, any one should account and adjust himself. Allah (SWT) said""O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do". Surah At'AL-Hashr (59:18).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْيَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

The practical action is Self-reflection (Muhasaba) journals, Goal setting with Islamic values, and Regular review of habits and actions.

Seventh, role models in Islam: role model is a way/ method of learning. In psychology peers' group is vital. Role models sometimes seen as a way of inspiring and encouraging individuals to perform novel behaviors and inspire them to set ambitious goals. In some settings like educational and occupational settings, this is especially true for members of marginalized and stigmatized groups (Morgenroth, et.al.2015). Allah (SWT) said:" And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure.¹ Do not let your eyes look beyond them,

desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow 'only' their desires and whose state is 'total' loss. Surah At'AL-kahf(18:28).

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ
عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قُلُوبَهُ عَنْ ذِكْرِنَا وَأَتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا.

Prophet Mohamed(ﷺ)

in his early age he is shepherd boy, trader, and peace maker. Ali ibn Abi Talib (RA) known for courage and wisdom at a young age. Imam Nawawi and Ibn Abbas who achieved scholarly excellence early in life.

CONCLUSION

The youth are the architects of tomorrow, and their productivity is shaped not only by skills and knowledge but also by intention, discipline, and faith. By grounding their actions in sincerity, valuing time, seeking knowledge, engaging in purposeful work, nurturing spiritual wellbeing, and holding themselves accountable, young people can rise as leaders who uplift their communities and honor their Creator. With strong role models to inspire them, today's youth have the power to transform challenges into opportunities and build a future filled with meaning, excellence, and lasting impact.

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