

Work Ethic in Tarbawi Hadith Studies: Fostering Spiritual Values in the Academic World

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Abstract: In the academic world, the demand to achieve maximum results often causes spiritual and moral values to be neglected. This study aims to examine work ethic from the perspective of *tarbawi* hadith as an effort to foster spiritual values in the academic world, which has so far emphasized results without considering moral and spiritual dimensions. This approach is important to restore the balance between professionalism and spirituality in the academic environment. This study uses a qualitative method with a thematic approach based on a literature review of relevant hadiths and contemporary Islamic literature. Data analysis was conducted using descriptive qualitative methods to explore work values such as sincerity, honesty, responsibility, perseverance, and justice in the hadiths and their application in the modern academic context. The results show that the spiritual values contained in the hadith, such as honesty, responsibility, perseverance, sincerity, and justice, are an important foundation in shaping a work ethic that is not only productive in worldly terms but also meaningful in spiritual terms. The main gap in this study is the lack of research on the spiritual values of work ethic in the academic world as examined in the Hadith Tarbawi. This research opens up space for further study on the integration of spiritual values in the dynamics of modern higher education.

Abstrak: Dalam dunia akademik, tuntutan untuk mencapai hasil yang maksimal sering membuat nilai-nilai spiritual dan moral kurang diperhatikan. Penelitian ini bertujuan untuk mengkaji etos kerja dari perspektif hadis tarbawi sebagai upaya menumbuhkan nilai-nilai spiritual dalam dunia akademik yang selama ini lebih menekankan aspek hasil tanpa mempertimbangkan dimensi moral dan spiritual. Pendekatan ini penting untuk mengembalikan keseimbangan antara profesionalisme dan spiritualitas dalam lingkungan akademik. Penelitian menggunakan metode kualitatif dengan pendekatan tematik berbasis studi pustaka terhadap hadis-hadis yang relevan serta literatur Islam kontemporer. Analisis data dilakukan secara deskriptif kualitatif untuk menggali nilai-nilai kerja seperti ikhlas, kejujuran, tanggung jawab, ketekunan, dan keadilan.



dalam hadis serta aplikasinya dalam konteks akademik modern. Hasil penelitian menunjukkan bahwa Nilai-nilai spiritual yang terkandung dalam hadis, seperti kejujuran, tanggung jawab, ketekunan, keikhlasan, dan keadilan, menjadi fondasi penting dalam membentuk semangat kerja yang tidak hanya produktif secara duniawi tetapi juga bermakna secara spiritual. Gap utama dalam penelitian ini adalah kurangnya kajian mengenai nilai-nilai spritual etos kerja dalam dunia akademik yang dikaji dengan Hadist Tarbawi. Penelitian ini membuka ruang bagi kajian lebih lanjut mengenai integrasi nilai spiritual dalam dinamika pendidikan tinggi modern.

INTRODUCTION

Work ethics are one of the important aspects that shape an individual's character and qualities in various fields, especially in the academic realm. In the context of Islamic scholarship, work ethic is not only seen as an effort to achieve maximum results, but also as a manifestation of the spiritual values inherent in a person's personality (Haryati, 2025). A study of *tarbawi* hadith provides a strong foundation for understanding how work ethic can be deeply integrated with religious values. These hadiths teach moral principles and manners that are highly relevant for building a work ethic that is not only productive but also spiritually conscious. This approach is particularly important given that the academic world often faces the challenge of pressure for practical results without considering ethical and spiritual values (Abellan, 2023).

The use of *tarbawi* hadith as a source of scholarly inquiry in understanding work ethic plays an important role in enriching the spiritual dimension, which is often overlooked in modern academic discourse. These hadiths contain guidance that contributes to the development of academic individuals who are not only intellectually competent but also emotionally and spiritually mature. By exploring these values, academics gain a strong foundation for navigating the dynamics of the educational world, which is characterized by intense competition and high demands (Hassan & Ahmad, 2021). In addition, the hadith-based approach helps strengthen integrity and value-based motivation, thereby encouraging quality and meaningful work. Instilling a hadith-based work ethic is believed to produce a balance between academic achievement and the formation of a civilized personality.

In the academic world, the challenges faced are not only about mastering knowledge, but also about how to make that knowledge meaningful and useful to the wider community. A work ethic supported by spiritual values serves as a guide so that academic activities do not stray from moral and ethical boundaries. This ethos teaches honesty, sincerity, patience, and responsibility as an integral part of scientific activities. Thus, academic work is not only achieved quantitatively, but also maintains its moral and spiritual quality. This is important to prevent academics from adopting a pragmatic attitude that neglects humanity and religious values (Hassi et al., 2021).

Previous research at the Mambaul Hikam Islamic Boarding School in Jombang shows how a work ethic based on the Qur'an and hadith is applied in the education of students, emphasizing the values of integrity and discipline as the main keys to forming a strong and consistent work ethic. This approach provides a practical example of how

Islamic teachings can be integrated into a formal educational environment to produce a work ethic that is not only productive but also moral (Fauziah, 2023). The second study from the Journal of Economics and Management Research (2025) discusses work ethic from the perspective of the Qur'an and hadith in general, resulting in moral principles such as honesty and discipline that are relevant to the context of education, but has not explored *tarbawi* hadith for spiritual values in the modern academic world (Nurhikma Laksaka, 2025). Both studies provide a strong foundation, but there is a gap in the research with a specific focus on the integration of *tarbawi* hadith for academics.

The main gap in this study is the lack of research on spiritual values in the academic world as discussed in the Hadith Tarbawi. Therefore, it is necessary to discuss this topic. Ultimately, studying work ethic in the Hadith *Tarbawi* is very important as a way to revitalize spiritual values that are increasingly eroded in the modern academic world. Through this study, it is hoped that a deeper understanding will emerge regarding the importance of integrating hard work with fundamental spiritual values. This will raise awareness among the academic community to view academic work as both worship and a social mission. Thus, the ethical and spiritual values in the *Tarbawi* Hadith become a source of inspiration that can foster a spirit of work that balances the worldly and the spiritual (Saeed & Contreras-barraza, 2022).

The study of work ethic in the hadith *tarbawi* also invites us to understand that the effort to achieve success cannot be separated from our relationship with the Creator. Sincerity and hard work accompanied by sincerity and prayer are a combination taught in Islamic tradition. These values give deeper meaning to every academic activity undertaken, making it part of worship. This approach helps academics see their work not only as a worldly obligation, but also as a means of drawing closer to Allah. Thus, the spiritual aspect becomes the main pillar in building a strong and sustainable work ethic (Marhumah et al., 2025).

In the context of Islamic education, creating a spiritual work culture in the academic environment is both a challenge and a great opportunity. This challenge arises due to the dominance of secular culture, which tends to separate knowledge and spiritual values. However, on the other hand, this opens the way for the study of *tarbawi* hadith to reaffirm the value of spiritual work ethic in modern education. This approach not only preserves the purity of Islamic teachings but also addresses the needs of the times to cultivate academicians of integrity and character. Therefore, this study offers relevant and practical solutions to enrich the presence of contemporary academics (Linando et al., 2023).

METHOD

This study uses a qualitative design with a thematic (maudhu'i) approach to explore the work ethic values contained in *tarbawi* hadiths and their relevance in the academic world. This approach was chosen because it allows researchers to explore meanings, values, and concepts in depth based on hadith text data and relevant supporting literature. The population in this study is the entire collection of hadiths that discuss the theme of work ethic and contemporary Islamic literature that examines

spiritual values in work (Annasthasya, 2025). The research samples were taken purposively, namely authentic hadiths that explicitly mention the values of work, honesty, discipline, and worship as the basis for meaningful work in Islam.

Data collection techniques were carried out through library research, which included collecting hadith manuscripts, tafsir books, scientific books, journal articles, and other relevant documents. To ensure data quality, researchers used documentation validity criteria and credible data sources, such as authentic hadiths according to scholars and academic literature from leading Islamic educational institutions. The research instrument was a thematic analysis guideline developed by researchers based on theory and literature review related to work ethic in Islam. These guidelines serve as a framework for identifying the main themes of work ethic in hadith texts and literature, as well as assessing their relevance and application in an academic context. Data analysis was conducted using qualitative descriptive methods that described and interpreted the data according to the themes found (Purwanza, 2022). The analysis stage involves grouping the contents of the hadith based on spiritual work ethic values, then interpreting them in the context of modern academic challenges. The results of the analysis show a causal relationship between spiritual work ethic in the hadith and increased motivation and academic integrity.

RESULT AND DISCUSSION

Result

Definition of Work Ethic

Ethos comes from the Greek word “ethos,” which means attitude, nature, character, or a person's beliefs about something. This attitude can be held by individuals, groups, or society as a whole. Work is an activity done to earn a living or make a daily income. According to the Big Indonesian Dictionary (KBBI), work ethic is the spirit of work that characterizes and is believed in by a person or group (Nasution, 2025). In terms of terminology, the meaning of ethos has evolved into three concepts: first, general rules or patterns of life; second, a system of behavioral rules; third, the study of ways of life and rules of conduct. The Muslim work ethic is a Muslim's view that work is not only a means of earning a living and demonstrating humanity, but also a form of righteous charity that is highly valued as an act of worship. (Aziz et al., 2022). This work ethic is like a spirit or enthusiasm that drives us to work hard. QS. at-Taubah/9:105 states that the results of our efforts depend on what we do, and Allah commands humans to always be productive as stated in the verse:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“Say (Prophet Muhammad), “Work! Then Allah, His Messenger, and the believers will see your work. You will be returned to the One who knows the unseen and the visible. Then He will inform you of what you have been doing.”

According to Ibn Kathir, this verse encourages us to do good deeds because all human actions are watched by Allah and will surely be rewarded later. He explains that this command to work applies generally to worldly and spiritual matters, and serves as a reminder not to waste our time in life (Katsir, n.d.). The work ethic of a believer is highly praised by Allah, through the words of His Prophet, who said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ يَخْطُبُ الْيَدُ الْغُلْيَا خَيْرٌ مِنَ الْيَدِ
السُّفْلَى الْيَدُ الْغُلْيَا الْمُعْطِيَّةُ وَالْيَدُ السُّفْلَى يَدُ السَّائِلِ

"Yunus told us, Hammad told us, Ibn Zaid told us, Ayub told us from Nafi' from Abdullah bin Umar that the Messenger of Allah, peace be upon him, said while he was delivering a sermon: "The hand above is better than the hand below. The hand above is the giver, while the hand below is the beggar." (Musnad Imam Ahmad No 5470)

This hadith teaches important moral and social values in Islam. "The hand above" means the giver, while "the hand below" means the receiver. The Prophet Muhammad taught that it is better to be productive and generous than to depend on others. According to An-Nawawi, this hadith emphasizes the virtue of working halal, helping family, and providing for others as the best righteous deeds (An-Nawawi, n.d.).

Characteristics of Spiritual Values and Work Ethic in the Perspective of Hadith Tarbawi

From the perspective of the hadith, work ethic encompasses the values and attitudes that everyone should possess when carrying out their duties with responsibility, honesty, and diligence. Several characteristics of work ethic found in various hadith include:

Work with sincere intentions

Before discussing sincerity as an important value in work ethic from the perspective of hadith, it is important to note that Islam not only regulates the relationship between humans and Allah, but also provides moral guidance for all activities in life, including work (Al-Smadi et al., 2023). Sincerity determines the quality of one's deeds and motivation when carrying out professional duties, because the Islamic work ethic is not only about worldly results, but also about intentions and the contents of the heart. Sincerity literally means a pure heart, without expectation of reward, and willingness. In Arabic, ikhlas (الإخلاص) comes from the word kh-l-sh, which means pure and clean from impurities. In terms of terminology, Al-Ghazali states that sincerity is when all deeds are done solely for Allah, not for human praise or reward (Al-Ghazali, n.d.).

Sincerity must be instilled in every human being in all matters, especially in the application of work ethic, starting from sincere intentions in accordance with the Hadith of the Prophet which reads:

الْحَمِيدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِي يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

"Al-Humaidi Abdullah bin Az-Zubair narrated to us, saying: Sufyan narrated to us, saying: Yahya bin Sa'id Al-Anshari narrated to us, saying: Muhammad bin Ibrahim At-Taimi informed us that he heard Alqamah bin Waqash Al-Laitsi say: I heard Umar bin Al-Khattab say on the pulpit: I heard the Messenger of Allah, peace and blessings be upon him, say: 'Every deed depends on its intention, and the reward for each person depends on what they intended. Whoever intends to migrate for the sake of worldly gain or to marry a woman, then their migration is for what they intended.'"
(HR. Bukhari No 1)

Honesty

Before discussing honesty as an important element of work ethic from the perspective of hadith, it is important to note that Islam places moral values at the foundation of all aspects of life, including the world of work. Honesty is a key pillar of a quality work ethic that cannot be ignored, as the hadith of the Prophet Muhammad SAW emphasizes honesty as the basis for work and social interaction (Ali et al., 2023). The world of work requires not only technical skills, but also high moral integrity, where honesty is the main measure taught by the Prophet Muhammad SAW. The hadith related to honesty is as follows:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَادِقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

"Uthman bin Abu Syaibah narrated to us that Jarir narrated to us from Manshur from Abu Wa'il from Abdullah, may Allah be pleased with him, from the Prophet, peace and blessings be upon him, who said: "Indeed, honesty leads to goodness, and goodness leads to Paradise. indeed, if a person consistently acts honestly, he will be recorded as an honest person. And indeed, dishonesty leads to evil, and indeed, evil leads to Hell. And indeed, if a person consistently lies, he will be recorded as a liar."
(HR. Bukhari No. 5629)

Responsible

The Islamic work ethic goes beyond mere hard work and material achievements; it also encompasses a deep moral and spiritual responsibility. A Muslim's work must be based on the awareness that such activities not only fulfill worldly needs but are also a form of devotion to Allah SWT and a contribution to the welfare of the people (Hadiyatullah, 2021). Responsibility, by definition, refers to an individual's awareness of

their intentional or unintentional behavior or actions, as well as the manifestation of their understanding of their obligations. This is reflected in a responsible attitude towards individual and group/organizational tasks. This is in line with what the Prophet said:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ وَحَسِبْتُ أَنَّ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ عَنْ رَعِيَّتِهِ

"Abdullah bin 'Umar said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Each of you is a leader, and each leader will be held accountable for those under his leadership. The imam is a leader who will be held accountable for his people. A husband is a leader and will be held accountable for his family. A wife is a leader in her husband's household affairs and will be held accountable for those affairs. A servant is a leader in the affairs of his master's property and will be held accountable for those affairs." I suspect that Ibn 'Umar mentioned: "And a man is a leader over his father's property and will be held accountable for it. Each of you is a leader, and every leader will be held accountable for those under his leadership. " (HR. Bukhari No 844)

Be Fair

In the everyday world of work, the value of justice becomes a core principle that determines a person's professionalism and integrity. Islamic work ethics are not limited to productivity, diligence, or expertise, but also encompass the maintenance of justice in actions, attitudes, and decision-making, where fairness means giving equal rights without discrimination based on background, wealth, gender, or social status (El-Ghorra & Panatik, 2023). This justice demands impartiality and respect for the rights of every individual, as affirmed by the Prophet Muhammad (PBUH) that the measure of human dignity is the degree of one's piety towards Allah. Thus, the application of the principle of justice in the work ethic is also praised by Allah (SWT) through the words of the Prophet (PBUH):

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ ابْنُ نُعْمِرٍ وَأَبُو بَكْرِ يَنْبُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثٍ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكُلُّمَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا

"From Abdullah bin Amru bin Al 'Ash from the Prophet (peace be upon him), he said: "Indeed, the people who are just will be placed by Allah the Exalted on pulpits of light, on the right side of the Most Merciful. That is, those who are just in their judgments, just in their families, and just in carrying out their duties. "Muhammad mentioned in his Hadith, "and His two hands are right-handers." (HR. Muslim No. 3406)

Diligence and Avoiding Laziness

Work ethics are assessed not only by the final outcome, but also by the process undertaken with sincerity and perseverance. Perseverance reflects noble character traits such as patience, steadfastness, and a strong commitment to continuously improve oneself in carrying out one's duties, no matter how small the task (Jafarigol et al., 2023). According to the KBBI (Big Indonesian Dictionary), perseverance means being diligent, sincere, and not easily discouraged, while perseverance is the determination to continue despite obstacles until the task is completed. This attitude demonstrates intrinsic motivation, discipline, and responsibility for the quality of work, which distinguishes it from repetitive routines to become an effort of improvement based on sincere intentions to Allah.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصَابَ مِنْ شَيْءٍ فَلْيَلْزِمَهُ

"From Anas bin Malik, he said: "The Messenger of Allah, peace and blessings be upon him, said: "Whoever is given something, then be diligent in it." (HR. Ibnu Majah No 2138)

Respecting Time

Valuing time goes beyond simply managing activities; it is a form of worship and an expression of responsibility as servants of Allah (Jasmansyah, 2024). Time is the main asset in work, study, and creativity, so those who use it optimally will receive blessings, while those who waste it will suffer losses, as emphasized in the hadith of the Prophet Muhammad SAW, which commands Muslims to maximize their time:

أَخْبَرَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بِالْوَيْهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ»

"Abu Bakr Muhammad bin Ahmad bin Balawaih has informed us. He said: Muhammad bin Ishaq ats-Tsaqafi has informed us. He said: Qutaibah bin Sa'id has informed us. He said: Ja'far bin Sulaiman ad-Duba'i has informed us from Abu 'Imran al-Jawni from Abdullah bin Abbas, may Allah be pleased with them both, who said: The Messenger of Allah said: "Take advantage of five things before five others come: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your busyness, and your life before your death." (HR. Al-Hakim dalam Al-Mustadrak, No. 7846).

Patience in Facing Difficulties

Etymologically, M. Quraish Shihab in Tafsir al-Misbah defines patience as fortitude, endurance in the face of trials, and courage. According to the KBBI (Big Indonesian Dictionary), patience means being able to restrain oneself from anger, despair, or haste when facing trials (Munir, 2020), so that this practice leads the practitioner to heaven, as confirmed in the hadith of the Prophet Muhammad SAW. :

حَدَّثَنَا يُونُسُ حَدَّثَنَا حَرْبٌ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا أَخَذْتُ بَصَرَ عَبْدِي فَصَبَرَ وَاحْتَسَبَ فَعَوَّضُهُ عِنْدِي الْجَنَّةُ

“Yunus told us, Harb told us, from An-Nadhr bin Anas, from Anas, who said: The Messenger of Allah, peace and blessings be upon him, said, “Allah, the Exalted and Glorious, said, ‘If I take away the sight of My servant, and he is patient and hopes for My reward, then Paradise will be his reward” (HR. Ahmad No 12135)

Strive to Grow

A developed work ethic means never feeling that one has finished learning, both general knowledge and knowledge related to one's work. Seeking knowledge is an obligation for every believer (Putri et al., 2024), as emphasized in the words of the Prophet Muhammad SAW:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ
عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضْعُ
الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدٍ قَالَ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

“Hisham bin Ammar told us: Hafsh bin Sulaiman told us: Katsir bin Syinzhir told us from Muhammad bin Sirin from Anas bin Malik, who said: The Messenger of Allah, peace and blessings be upon him, said: "Seeking knowledge is an obligation upon every Muslim. And whoever places knowledge where it does not belong, it is like a person who puts pearls, diamonds, and gold around the neck of a pig." (HR. Ibnu Majah No 220)

Discussion

The work ethic in academia is not merely about performing tasks and duties professionally, but also about fostering spiritual values that serve as a strong foundation for the work itself. A spiritual work ethic encompasses moral principles such as honesty (shiddiq), responsibility (amanah), intelligence (fathonah), and effective communication (tabligh), which can motivate individuals to improve the quality and productivity of their work in the academic world. By instilling these values, academic workers do not only focus on the end result, but also on wisdom and integrity in the process, which is very important for the sustainability and progress of educational institutions. This work ethic based on spiritual values also strengthens discipline and commitment in carrying out duties as part of worship and devotion to science and society (Khan et al., 2019).

Empirical research shows a significant relationship between spirituality and Islamic work ethic, especially in academic environments such as the Faculty of Education at the Indonesia University of Education. In this study, spirituality was found to improve the work ethic of lecturers and staff, which had a positive impact on their performance (Azhari & Usman, 2022). This confirms that the implementation of spiritual values in academic activities is not only idealistic but also has a real impact in the form of increased

motivation, discipline, and work ethic. Therefore, spiritual attention and guidance are necessary as an integral part of human resource development in the academic world in order to create a productive and harmonious work atmosphere.

The implementation of spiritual values in the work ethic of the academic world can be done through curriculum integration that emphasizes character building and noble morals, regular training on work ethics, and fostering an environment that supports spiritual values. In addition, continuous guidance and coaching by institutional leaders are necessary to encourage the creation of a positive and spiritual work culture. With a supportive environment, students, lecturers, and educational staff can more easily instill values such as patience, sincerity, and a sense of responsibility, which not only improve academic quality but also shape individuals with integrity and ethics (Badar et al., 2023).

Spiritual intelligence has a significant influence on work ethic, in addition to factors such as time management and work motivation. Individuals with high spiritual intelligence are able to manage pressure and time well, as well as maintain work motivation based on spiritual foundations. In the academic world, this means that students and teaching staff with spiritual intelligence will be better able to maintain focus, integrity, and consistency in carrying out their academic activities. Not only does productivity increase, but the quality of academic results is also better because it is based on noble values and harmony of the soul with the tasks being carried out (Raditya & Ekowati, 2020).

Fostering spiritual values within the academic work ethic not only improves individual performance but also contributes to the development of character and a healthy work culture within educational institutions. An academic environment that cultivates spiritual values will produce intellectuals who are not only intellectually capable but also morally and ethically mature. This serves as a vital asset in addressing the increasingly complex challenges of the world of education and research. Therefore, the integration of spirituality and work ethic must be a strategic priority for academic institutions to cultivate holistic and highly competitive human resources (El-Ghorra & Panatik, 2023).

Examples of implementing a spiritual work ethic in the academic world can be carried out through various systematic and sustainable methods. First, higher education institutions can implement character training and development programs based on spiritual values such as honesty (shiddiq), responsibility (amanah), wisdom (fathonah), and communication skills (tabligh). This training aims to foster a work ethic characterized by integrity and enthusiasm, as well as to build an academic culture oriented toward spiritual morality. In this way, faculty and academic staff are encouraged to work with sincerity and dedication, not merely to fulfill administrative duties, but as an act of worship and devotion to knowledge (Fauziah, 2023).

Second, the promotion of these spiritual values can also be achieved through regular guidance sessions such as short religious talks, knowledge forums, or religious activities that are not merely formal but also emphasize the application of ethical values in daily life. For example, the academic community can hold regular meetings to discuss

Islamic work ethic values as a shared source of motivation to enhance productivity and the quality of work. Such mentoring practices make spiritual values a tangible part of life and foster a positive and harmonious work culture within the academic environment (Mujib, 2022).

Third, integrating spiritual values into the curriculum and performance evaluations is an effective strategy to ensure that students, faculty, and staff actively internalize a spiritual work ethic. For instance, academic and non-academic performance assessments can incorporate aspects of honesty, discipline, and responsibility as evaluation criteria. Thus, the learning process and academic activities do not merely pursue intellectual achievements but also shape ethical character and noble moral values. This makes education more holistic and produces graduates who are not only intelligent but also possess spiritual integrity (Jafarigol, 2021).

Fourth, support from institutional leaders is crucial in fostering a spiritual work ethic. Academic leaders in higher education institutions need to set a concrete example in terms of integrity, honesty, and professionalism (Javed et al., 2017). For example, leaders can uphold transparency, recognize and reward members of the academic community who demonstrate high work ethic, and develop policies that foster a work environment grounded in spiritual values. Such leadership will inspire all academic staff to follow this positive example, thereby creating a conducive and harmonious work environment. Such concrete implementation demonstrates how spiritual values can be effectively integrated into the academic work ethic, supporting performance outcomes that are not only quantitative but also high-quality and ethical. This aligns with the goals of Islamic education, which prioritizes the harmony between knowledge and morality as the primary foundation for building outstanding academic character (Bahtiar et al., 2022).

CONCLUSION

This study confirms that work ethic, as viewed through the lens of educational hadith, embodies spiritual values that are of great importance to the academic world. The values of honesty, sincerity, responsibility, perseverance, and justice form the foundation that shapes the work ethic of academics, making it not only productive but also morally and spiritually meaningful. The hadith, as the primary source, provides guidance that hard work is a form of worship and a duty that must be carried out earnestly. By instilling these spiritual values, academics are expected to be able to face the challenges of the modern educational world with high integrity. This restores the balance between professionalism and spirituality within the academic environment.

The study's findings indicate that integrating spiritual values into the academic work ethic can enhance motivation, discipline, and the quality of ethical work. The qualitative thematic approach in this research successfully explored the profound meanings of relevant hadiths regarding work ethic. However, this study also has limitations, particularly its focus solely on authentic hadiths, meaning that work values from other sources have not been examined. Additionally, the practical implementation of spiritual values in academic institutions requires further in-depth and empirical

research. Therefore, this study opens opportunities for the development of follow-up studies that connect spiritual values with the real-world conditions of the academic sphere.

In conclusion, a work ethic grounded in educational hadiths is not merely about worldly productivity but also about shaping the character of civilized and principled academic professionals. The integration of moral and spiritual values is crucial for avoiding the pragmatism and stress that are common in the modern academic world. This study makes an important contribution to supporting the development of a curriculum and work culture grounded in spirituality within higher education. Thus, academic work can serve as both a manifestation of worship and a meaningful social contribution. This approach is highly relevant in cultivating a generation of academics who are not only intelligent but also ethical and of noble character.

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