

Work-Life Balance in Islam: A Critique of Hustle Culture and Workaholism Based on the *Maqāṣid al-Qur'an*

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Abstract: This study explores the interpretation of Qur'anic verses related to work and life balance, examining the phenomena of hustle culture and workaholism through the framework of the *maqāṣid al-Qur'an*, particularly their effects on *Hifẓ al-dīn* (religious preservation), *Hifẓ al-nafs* (preservation of life), and *Hifẓ al-'aql* (intellect preservation). Employing a qualitative library research method, this study draws upon classical Qur'anic commentaries as primary sources, complemented by books, journals, and other scholarly publications as secondary sources. The findings reveal that Islam regards work as a meaningful form of worship; nevertheless, it should be performed in a balanced and moderate manner without diverting individuals from their purpose in the Hereafter. Qur'anic verses, such as Al-Nūr 24:37, Al-Qaṣaṣ 28:77, Al-Ḥadīd 57:20, Al-Jumu'ah 62:10, and Al-Takwīn 102:1–2, highlight the importance of balancing worldly pursuits with the Hereafter and caution against excessive preoccupation with material possessions. These teachings provide a critical perspective on hustle culture and workaholism. The Qur'an promotes the principle of *tawāzun* (balance) as an approach to preserving religion, life, and intellect, thereby supporting the attainment of well-being and divine blessing in both worldly life and the Hereafter.

Keywords: *Hustle Culture, Workaholic, maqāṣid Al-Qur'an, tawāzun*

Abstrak: Penelitian ini mengeksplorasi interpretasi ayat-ayat Al-Qur'an yang berkaitan dengan keseimbangan kerja dan kehidupan dalam menelaah fenomena budaya kerja keras dan workaholisme melalui kerangka *maqāṣid al-Qur'an*, khususnya dampaknya terhadap *Hifẓ al-dīn* (pelestarian agama), *Hifẓ al-nafs* (pelestarian kehidupan), dan *Hifẓ al-'aql* (pelestarian akal). Dengan menggunakan metode penelitian kepustakaan yang berkualitas, studi ini menggunakan komentar Al-Qur'an klasik sebagai sumber utama, dilengkapi dengan buku, jurnal, dan publikasi ilmiah lainnya sebagai sumber sekunder. Temuan penelitian ini mengungkapkan bahwa Islam memandang pekerjaan sebagai bentuk ibadah yang bermakna, namun demikian, pekerjaan harus dilakukan secara seimbang dan moderat tanpa mengalihkan perhatian individu dari tujuan mereka di akhirat. Ayat-ayat Al-Qur'an, seperti Al-Nūr 24:37, Al-Qaṣaṣ 28:77, Al-Ḥadīd 57:20, Al-Jumu'ah 62:10, dan Al-Takwīn 102:1–2, menyoroti pentingnya menyeimbangkan pencarian duniawi dengan akhirat serta memperingatkan agar tidak terlalu terobsesi dengan harta benda. Ajaran ini memberikan perspektif kritis tentang budaya kerja keras dan ketagihan kerja. Al-Qur'an mempromosikan prinsip *tawāzun* (keseimbangan) sebagai pendekatan untuk melestarikan agama, kehidupan, dan akal, sehingga



mendukung pencapaian kesejahteraan dan berkat ilahi baik dalam kehidupan duniawi maupun akhirat.

Kata kunci: *Budaya Kerja Keras, Workaholic, maqāṣid Al-Qur'an, tawāzun*

Introduction

Work is an integral part of human life and a means of achieving happiness and well-being that strikes a balance between this world and the hereafter. In the context of modern occupational psychology, a person's level of job satisfaction is greatly influenced by their emotional and mental involvement in their work, a concept known as work engagement. This concept illustrates the extent to which individuals actively participate in performing their duties and responsibilities within an organization. Individuals who demonstrate a high level of work engagement are generally willing to devote more time and energy, even beyond normal working hours. However, the intensity of this engagement can develop into a pattern of overwork if it is not accompanied by self-control and work-life balance.¹

This concept illustrates the extent to which individuals actively participate in performing their duties and responsibilities within an organization. Individuals who demonstrate a high level of work engagement are generally willing to devote more time and energy, even beyond normal working hours. However, the intensity of this engagement can develop into a pattern of overwork if it is not accompanied by self-control and work-life balance. Muhammad Syauqiy al-Fanjariy emphasizes that Islam not only encourages its followers to work but also views the increase in income earned through lawful means as a form of worship of great value. Thus, from an Islamic perspective, work has both material and spiritual dimensions.²

In the modern era, the "hustle culture" has emerged, which views high productivity, constant hard work, and achievement as the benchmarks of success. In practice, this culture often pushes individuals to prioritize work over rest, family, and even religious observance. If this pattern continues indefinitely, this pattern can develop into behavior. This pattern has the potential to develop into an obsessive-compulsive way of life. Workaholics often view career achievements and income levels as the primary measures of self-worth and identity, making them vulnerable to stress, exhaustion, and disruptions in their social and spiritual relationships.³

Islam, as a comprehensive way of life, emphasizes the importance of balancing the physical and spiritual aspects. Human beings consist of these two main elements, both of which must be balanced. Physical and spiritual needs are met through efforts to earn a living, while spiritual needs are met through worship, knowledge, and social service, respectively. An imbalance in fulfilling these two aspects, such as spiritual aridity or material hardship. Therefore, Islam rejects extremism and promotes the principle of balance (*tawāzun*) in all aspects of life.⁴

This principle is emphasized in Surah Al-Qaṣaṣ, verse 77, which guides people to strive for happiness in the hereafter while attending to their needs and life in this world.

¹Prayoga, A. (2024). "The Influence of Workaholism, Work Engagement, and Career Development on Job Satisfaction from a Human Resource Management Perspective (A Study of Millennial Employees in Bandar Lampung)." Thesis (Lampung, 2024), p. 5.

²Saifullah, A. (1993). "Work Ethic from an Islamic Perspective." *Jurnal Sosial Humaniorah*. 3, No. 1 (2010), p. 56.

³Siti Adawiyah and Uus Kusnadi, "The impact of workaholic parents on children's moral development," *Trihayu: Journal of Elementary Education*, Vol. 10, No. 1 (2023), p. 6.

⁴Agung Agung Mulyono, "The Relationship Between Workaholic Behavior and the Onset of Insomnia Symptoms," Thesis (Jakarta: UIN Syarif Hidayatullah, 2007), p. 1.

M. Quraish Shihab explains that this verse encourages people to work earnestly and productively to earn lawful sustenance, but their primary focus should remain on the hereafter. Furthermore, this verse emphasizes the importance of doing good to others and avoiding actions that may cause harm. Thus, excessive workaholic behavior can disrupt spiritual balance and shift one's focus in life solely toward worldly achievements.⁵

The phenomena of “hustle culture” and “workaholism” are complex issues that need to be examined from the perspective of the Qur'an, taking social and psychological aspects. Although the Qur'an encourages people to work diligently, this command is not intended to lead to the neglect of health, family, and worship. Thus, this study aims to analyze the phenomenon of workaholism from a Qur'anic perspective to identify a balanced concept of sustainable work. Integrating Islamic spiritual values into the study of modern work culture will provide a deeper understanding of the importance of striking a balance between work and personal life for the sake of well-being in this world and the hereafter.⁶

Previous studies are related to the topic under examination, but their focus and research approaches differ. Therefore, this literature review is used to identify the similarities and differences among these studies and to highlight the position and novelty of this research, which examines the phenomena of “hustle culture” and “workaholism” from the perspective of the maqāṣid of the Qur'an.

Alfi Nuraini, in her 2025 thesis at the State Islamic University of Salatiga titled “The Qur'an's Response to the Phenomenon of Workaholism (A Critical Review of Abdul Mustaqim's Maqashdi Theory).”⁷ The similarity in this study is that it addresses a nearly identical topic, namely, workaholism, as discussed in the Qur'an. This thesis focuses on a review of Abdul Mustaqim's theory of *maqāṣid*, whereas in this study, I do not draw upon that theory or scholar, but rather examine the phenomenon of workaholism based on the values of the Qur'an as they apply to daily life.

In her 2025 thesis at Sunan Ampel State Islamic University in Surabaya, titled “The Phenomenon of Workaholism from the Perspective of the Qur'an (A Thematic Exegesis of Verses on the Balance Between Work and Worship).”⁸ The similarity in this study is that it discusses a nearly identical topic, namely, the phenomenon of workaholism in the Qur'an. The difference is that the thesis discusses the contextualization of verses regarding the balance between work and worship, whereas this study examines “hustle culture” and workaholism from the perspective of *maqāṣid* al-Qur'an and their implications for *Ḥifẓ al-dīn*, *Ḥifẓ al-naḥs*, and *Ḥifẓ al-ʿaql*.

In his 2025 thesis at the State Islamic University, Prof. KH. Saifudin Zuhri in Purwokerto, titled “Analysis of the Hustle Culture Phenomenon Regarding the Fulfilment of Spousal Rights and Obligations from the Perspective of Talcott Parsons' Structural Functionalism Theory (A Case Study at the Telaga Pasiraya Housing

⁵Lulu Jamilah, “*The Qur'an's Perspective on Workaholism (An Analysis of Fritz Heider's Balance Theory)*,” Thesis, 2024, p. 2.

⁶Miskahuddin, “Noble Work from the Perspective of the Qur'an,” *Al-Mu'āṣirah Scientific Journal: A Multi-Perspective Forum for the Study of the Qur'an and Hadith*, Vol. 18, No. 2 (January 2021), p. 45.

⁷Nuraini, Alfi. 2025. “*The Qur'an's Response to the Phenomenon of Workaholism (A Critical Review of Abdul Mustaqim's Maqashdi Theory)*.” Thesis, Salatiga: State Islamic University, 2025.

⁸Mahfudhoh, H. (2025). “*The Phenomenon of Workaholism from the Perspective of the Qur'an (A Thematic Exegetical Study of Verses on the Balance Between Work and Worship)*.” Thesis, Surabaya: Sunan Ampel State Islamic University, 2025

Complex, South Cikarang Subdistrict, Bekasi Regency).”⁹ The commonality in this study is that it discusses “hustle culture.” What sets this study apart is its use of qualitative field research methods, drawing on the sociology of law and Talcott Parsons’ structural functionalism, as well as interviews with 46 informants. The findings indicate that hustle culture influences household dynamics by triggering disharmony and even divorce and by helping some families persevere through role adjustments, communication, and work-life balance. The research will examine “hustle culture” and “workaholism” through the lens of the *maqāṣid* al-Qur’an and analyze their implications for *Ḥifẓ al-dīn*, *Ḥifẓ al-naḥs*, and *Ḥifẓ al-‘aql*.

Mutia Liza, Nurdiani, and Zulkarnaen Guchi, in the journal *Al-Mudabbir* (Journal of Research and Education Studies), Vol. 5, No. 2, 2025, titled “The Phenomenon of Workaholism from the Perspective of the Qur’an”: A Review of Surah An-Naba’: 9–11 in Muhammad Quraish Shihab’s *Tafsir Al-Misbah*.¹⁰ The similarity in this study is that it discusses a nearly identical topic, namely, the phenomenon of workaholism from the perspective of the Qur’an. The difference lies in the verses examined and the exegetical works used; while this journal focuses on a single verse and a single exegetical work, this study examines several verses and several exegetical works and also focuses on the *maqāṣid* al-Qur’an and their implications for *Ḥifẓ al-dīn*, *Ḥifẓ al-naḥs*, and *Ḥifẓ al-‘aql*.

Nurlaila Adhayati, in an article published in *At-Taklim: Journal of Multidisciplinary Education*, Vol. 1, No. 4, 2024, titled “Preventing Workaholism in the Era of Digital Transformation: A Perspective from Al-Munāfiqūn 63:9”¹¹ This study shares similarities with this research in that it addresses a nearly identical topic: workaholism as discussed in the Qur’an. The difference lies in the surah under examination: while the article focuses on a single verse specifically, verse 63 of Surah Al-Munafiqun examines several verses related to the phenomenon of workaholism and also focuses on the *maqāṣid* al-Qur’an and its implications for *Ḥifẓ al-dīn*, *Ḥifẓ al-naḥs*, and *Ḥifẓ al-‘aql*.

Siti Adawiyah and Uus Kusnadi, in an article published in *Trihayu: Journal of Elementary Education*, Vol. 10, No. 1, 2023, titled “The Impact of Workaholic Parents on Children’s Moral Balance.”¹² This study shares a similarity with the present research in that it addresses the same topic: workaholism. This article focuses on examining the impact of workaholic parents on the development of children’s moral balance, whereas this article discusses the relationship between parents and children. My research, on the other hand, focuses on several verses of the Qur’an related to the phenomenon of workaholism and their interpretations, as well as on the *maqāṣid* al-Qur’an and its implications for *Ḥifẓ al-dīn*, *Ḥifẓ al-naḥs*, and *Ḥifẓ al-‘aql*.

⁹Kholifah, L. K. (2001). *An analysis of the “Hustle culture” phenomenon in relation to the fulfillment of spouse rights and obligations from the perspective of Talcott Parsons’ structural functionalism theory (a case study at the Telaga Pasiraya housing complex, South Cikarang Subdistrict, Bekasi Regency)*. Thesis, Purwokerto, Prof. KH. Saifudin Zuhri State Islamic University, 2025.

¹⁰ Mutia Liza, Nurdiani, and Zulkarnaen Guchi, “The Phenomenon of Workaholism from the perspective of the Qur’an: A review of Surah An-Naba’: 9–11 in Muhammad Quraish Shihab’s *Tafsir Al-Misbah*,” *Al-Mudabbir* (Journal of Research and Education Studies), Vol. 5, No. 2, (2025), 2336–2341.

¹¹Adhayati, N., “Preventing Workaholism in the Era of Digital Transformation: A Perspective from Al-Munafiqun 63:9,” *At-Taklim: Journal of Multidisciplinary Education*, Vol. 1, No. 4, (2024), pp. 36–49.

¹²Siti Adawiyah and Uus Kusnadi, “The impact of workaholic parents on children’s moral development,” *Trihayu: Journal of Elementary Education*, vol. 10, no. 1, (2023): pp. 1–10, 2023.

Nur Lailatul Lusiana, Zakiya Faridatul Fatimah, Saila Muna, and Ana Rahmawati, in an article published in *Mushaf Journal: Journal of Qur'anic and Hadith Studies*, Vol. 4, No. 3, in 2024, titled "Life Balance in the Qur'an: An Analysis of the Tarbawy Exegesis."¹³ The study's similarity with this study lies in its discussion of the concept of life balance from the perspective of the Qur'an as a means to achieve a better life. The difference is that the journal article elaborates on the concept of balance from a tarbawi perspective, whereas my research examines "hustle culture" and "workaholism" from the perspective of *maqāṣid* al-Qur'an and their implications for *Hifẓ al-dīn*, *Hifẓ al-naḥs*, and *Hifẓ al-'aql*.

This study employs a library research method using a qualitative approach and thematic exegesis (*mawḍū'ī*). The research data are sourced from the Qur'an, exegetical works by Sayyid Quthb, Hasbi As-Shiddieqy, and Wahbah az-Zuhaili, and various relevant supporting literature. Data collection was conducted through a review of written sources, while qualitative descriptive methods and deductive reasoning. Through these stages, this study aims to analyze the verses of the Qur'an regarding work and work-life balance and examine the concept of *tawāzun* as a solution to addressing hustle culture and workaholism based on the *maqāṣid* of the Qur'an.

Results and Discussion

General Overview

1. Working Concept

Terminologically speaking, work is not merely understood as the activity of earning an income to meet personal and family needs, carried out from morning to night. Work has a broader scope, namely, any activity or deed that brings benefits, goodness, and blessings to oneself, one's family, society, and the nation. Therefore, work can be understood as a person's effort to devote their energy, thoughts, and ability to contribute to communal life without becoming a burden or causing harm to others.

According to Yusuf Qardhawi, work is the maximum effort a person can make to increase wealth by using their physical and intellectual abilities in order to increase wealth. This effort can be undertaken individually or collectively to fulfill personal interests or to benefit others.¹⁴

2. The Hustle Culture Concept

Etymologically, the term "hustle culture" comes from English. The word "hustle" refers to a strong drive or effort to work quickly, energetically, and intensively, while "culture" refers to the customs or way of life that develop within a society or habits that are deeply rooted in a social community. From a psychological perspective, hustle culture is understood as a cultural construct that drives individuals to work intensely and continuously, exceeding the limits of what is physically and psychologically reasonable. This phenomenon stems not only from personal motivation but also from organizational systems that demand high productivity and treat busyness as a symbol of dedication and success.¹⁵

In practice, hustle culture fosters a pattern of multitasking and a fast-paced work rhythm that is difficult to break. Success is then viewed due to nonstop hard work, while

¹³Lusiana, N. L. et al., "Life balance in the Qur'an: An analysis of the tarbawy exegesis," *Mushaf Journal: Journal of Qur'anic and Hadith Studies*, Vol. 4, No. 3, (2024): pp. 443–449.

¹⁴Al-Qardawi, Y. (1997). *Islamic Economic Norms and Ethics* (Jakarta: Gema Insani Press, 1997), p. 104).

¹⁵Retnowati, Indah. 2026. "Understanding 'Hutle Culture': The Dangerous Workaholic Culture," at <https://www.djkn.kemenkeu.go.id/kpkn-samarinda/baca-artikel/14718/Mengenal-HustleCulture-budaya-Gila-Kerja-yang-Berbahaya.html>, accessed January 2, 2026

rest is often seen as a form of laziness. Social media further reinforces this narrative by presenting individual achievements as the standard for success, thereby pushing the younger generation to remain productive in pursuit of social recognition. Individuals who have internalized this culture tend to feel guilty when they are not working, are prone to burnout, and neglect their WLS.

The phenomenon of “hustle culture” is also influenced by economic, sociocultural, social media, and self-identity factors. Economic uncertainty and global competition drive individuals to increase their work intensity to achieve financial stability. Socially, hard work is viewed as a core value, while productivity and professional achievements often measure identity and self-esteem. If not managed wisely, this culture can have serious impacts on physical and mental health and social relationships and to create a cycle of chronic overwork.¹⁶

3. The concept of workaholic

The term “workaholic” is a combination of the word “work,” which means to work, and the suffix “-aholic,” which is adopted from the word “alcoholic,” which describes a tendency toward dependence. Thus, a workaholic can be understood as a condition in which a person has an excessive and potentially addictive urge to keep working, resulting in work activities that go beyond reasonable limits and may negatively impact both their personal and social lives.¹⁷

Robinson explained that workaholics are characterized by a strong internal drive to work excessively, a tendency to work compulsively, difficulty controlling their work intensity, and an intense focus on work-related activities.¹⁸

Meanwhile, Spence and Robbins view workaholics as individuals who are highly engaged in their work, driven by a strong internal motivation to continue working, and who derive satisfaction or enjoyment from their work activities.

Initially, workaholism was often viewed as a positive trait because it was associated with high levels of loyalty, dedication, and commitment to one’s job. However, recent research indicates that a tendency to work excessively can have various negative consequences, particularly on one’s physical and psychological well-being. Several studies have shown that workaholism is associated with an increased risk of stress, fatigue, sleep disorders, and other health problems.¹⁹

Individuals with workaholic tendencies generally devote more time and energy to their work than those required by their formal duties or responsibilities. They may even spend far more time working than their work environment demands. Consequently, their personal and social lives, as well as time for activities outside work, are often neglected. Such motivation generally stems from internal needs or pressures within the individual, rather than being caused solely by external factors such as financial rewards, opportunities for promotion, organizational culture, or personal life problems.²⁰

¹⁶Irma, M., & Irma, et al., “Preventing ‘Hustle Culture’ Behavior Among Employees at PT Pertamina Patra Niaga’s Sulawesi Regional Office Through Non-Training Psychoeducation,” *Devote: Journal of Global Community Service*, Vol. 1, No. 2 (2022), 72.

¹⁷Naili Faizatul Akhiroh, “The Influence of the Big Five personality traits, self-efficacy, and Gender on Workaholic Tendencies Among Employees,” Thesis (Jakarta, 2014), p. 13.

¹⁸Bakker, A. B., & Demerouti, E., “Workaholism and relationship quality: A Spillover-Crossover Perspective,” *Journal of Occupational Health Psychology*, Vol. 14, No. 1 (2009), 23–33.

¹⁹Lulu Jamilah, “The Qur’an’s Perspective on Workaholism (An Analysis of Fritz Heider’s Balance Theory),” Thesis, 2024, p. 20.

²⁰Wilmar B. Schaufeli, dkk., “Workaholism, Burnout, and Work Engagement: Three of a Kind or Three Different Kinds of Employee Well-being?”, *Applied Psychology: An International Review*, 57 (2), 2008, hlm. 175.

Based on these various perspectives, workaholism is a form of excessive attachment or dependence on work that involves emotional, cognitive, and behavioral aspects. This condition differs from simply being diligent or having a strong work ethic. Workaholics tend to have an internal drive that is difficult to control, compelling them to continue working even when the work is no longer required. This tendency can develop into compulsive behavior that causes a person to disregard healthy work-life balance and pay less attention to their personal life and social relationships.²¹

A workaholic is someone who feels an inner compulsion to work excessively and has difficulty managing their work hours. Being a workaholic is not simply about working hard; it is a habit that makes a person feel fulfilled while working and causes them to neglect rest, family, and social life. If left unchecked, this behavior can have a negative impact on physical and mental health, as well as on one's work-life balance.

4. Work-life Balance In Islam

The principle of balance is rooted in the Qur'an and the hadith as the primary sources of Islamic teachings. Upon closer examination, various verses of the Qur'an contain values that illustrate the importance of balance in human life. This view aligns with the thinking of Yusuf Al-Qardhawi, who identifies balance as one of the distinctive characteristics of Islamic teachings that sets it apart from other religions.²²

Yusuf Al-Qardhawi emphasized that Muslims should make the principle of balance an essential part of implementing religious teachings. According to him, living a balanced life is a guideline found in the Qur'an. This balance encompasses various aspects of life, including the balance between faiths and practice, spiritual and material dimensions, reasons and emotions, work and worship, rights and obligations, and personal and social interests.²³

In the context of life and work, achieving balance is not solely aimed at gaining profit or fulfilling material needs. Work activities must also be grounded in the intention to seek the pleasure of Allah SWT. Thus, a person's orientation toward work does not stop at material achievements but can be viewed as part of worship. Through this approach, a person not only earns a living from their work but also receives God's blessings and pleasure. Therefore, a Muslim must follow the tenets of the religion by performing its commands and avoiding the prohibitions established in Islam.²⁴

Islam views worldly life as both a means and a test for humanity. Therefore, material interests should not dominate one's life to the point of neglecting their spiritual obligations. However, Islam does not teach its followers to abandon their worldly lives entirely. Rather, various worldly pleasures and resources can be used in a balanced and wise manner as a means to attain goodness and happiness in the hereafter.²⁵

5. The Concept of *Maqāṣid al-Qur'an*

²¹ Ahmad Antoni, "The Influence of Workaholism, Work Engagement, and work environment on job satisfaction (a study of perwira tutoring centers in Surabaya)," Thesis, Gresik: Muhammadiyah University, 2017, p. 36

²²M. Quraish Shihab, "Wasathiyyah: An Islamic Perspective on Religious Moderation." Jakarta: Lentera Hati, 2016, p. 18.

²³Qardhawi, Y., "Characteristics of Islam: An Analytical Study." Translated by Rofi Munawwar and Tujuddin." Surabaya: Risalah Gusti, 1994, 145.

²⁴A. Alfiah et al., "The Concept of Balance in Verses on Work Ethic (An Analysis of Surah Al-Syarh: 7, Surah Al-Qasas: 77, and Surah Al-Jumu'ah: 10 from the Perspective of Maqasidi Exegesis." *QOF: Journal of Qur'anic Studies and Exegesis*, Vol. 6, No. 1, 2022, p. 115.

²⁵Lusiana, N. L., et al., "Life Balance in the Qur'an: An analysis of the Tarbawy Exegesis." *Mushaf Journal*, Vol. 4, No. 3, 2024, p. 445

Maqāṣid al-Qur'an is a term composed of two parts: *maqāṣid* and al-Qur'an. From an etymological perspective, "maqāṣid" is the plural form of the word "*al-qāṣd*," which means "purpose," "intent," or "direction" and serves as the basis for an action. The word is derived from the root word *قصد*, which encompasses meanings such as purpose, goal, orientation, and something to be achieved. Meanwhile, linguistically speaking, the Qur'an means "recitation," that is, the words of Allah SWT revealed to the Prophet Muhammad SAW as a guide and source of guidance for human life.

Based on this definition, *maqāṣid* al-Qur'an can be understood as the primary objective of the revelation of the Qur'an to humankind. These objectives are fundamentally aimed at realizing humankind's overall well-being, goodness, and happiness of humankind both in physical and spiritual aspects and encompass life in this world and the hereafter.²⁶

Furthermore, Ibn 'Asyur explains that the *maqāṣid* al-Qur'an encompasses a number of primary objectives that serve as the foundation for the teachings contained in the Qur'an, including the strengthening of tawhid, the cultivation of moral character, the establishment of laws, the regulation of social and political life based on the public good, the presentation of stories of past nations as lessons, the offering of warnings and glad tidings, and the affirmation of the miraculous nature of the Qur'an as proof of the message's truth. Hierarchically, the *maqāṣid* al-Qur'an can be studied at the verse (*maqāṣid al-āyah*) or surah (*maqāṣid as-sūrah*) levels, each of which contains specific messages and objectives.²⁷

Maqāṣid al-ḍarūriyyāt encompasses the fundamental objectives of Sharia that must be upheld, namely, the preservation of religion (*Hifẓ al-dīn*), life (*Hifẓ al-naḥs*), reason (*Hifẓ al-'aql*), property, and lineage. Imam al-Shathibi emphasizes that these five principles form the foundation of balance in human life; if any one of them is neglected, the order of life will be disrupted. These principles are reflected in several verses of the Qur'an, one of which is found in Surah al-Mumtahanah, verse 12, which prohibits polytheism, theft, adultery, and murder as a means of protecting religion, property, honor, and life.²⁸

Hifẓ al-dīn means preserving and protecting religion as a guide for life. In Islamic legal terminology, religion is a set of divine precepts that guide people toward goodness in this world and the hereafter.²⁹ *Hifẓ al-naḥs* can be understood as an effort to preserve and protect life, as well as to safeguard and protect the human soul from all forms of threat, which demonstrates Islam's respect for the human right to life.³⁰ Meanwhile, *Hifẓ al-'aql* focuses on efforts to preserve and develop human intellectual potential as the primary means of understanding revelation, distinguishing between right and wrong, and building civilization.³¹ Islam places great emphasis on reason because humans can worship consciously, advanced knowledge, and cause the common good in life.

²⁶Al-Basyar Al-Faki At-Tijani, A. (2013). *Maqashid Al-Qur'an Al-Karim Wa Washilatuhu Bi at-Tadabbur* (The International Scientific Conference on Qur'anic Reflection, 2013), p. 15.

²⁷Wahbah Al-Zuhaili, *Ushul Al-Fikih Al-Islami*, 1 (Beirut: Daar al-Fikr, 1986), 420.

²⁸Ismardi Ilyas, "The Stratification of Maqasid al-Shari'ah Regarding the Public Interest and Its Application," *Journal of Islamic Law*, Vol. 14, No. 1 (2014), p. 15.

²⁹Yusuf Hamid al-Alim, *al-Maqashid al-'Ammat Li al-Syari'at al-Islamiyyat*, 2nd ed., p. 205. (Riyadh: al-Dar al-'Alamiyyat Li al-Kitab al-Islamiy, 1415 AH/1994 CE), 2nd ed., p. 205.

³⁰Al-Mukhtar Al-Khadimi, N. (2006). *Al-Munasabah Al-Syar'iyah wa Tatbiqaha Al-Mu'asirah* (Beirut: Dar Ibn Hazm, 2006), p. 77.

³¹Nor Azlina Abd Wahab, "The Concept of Hifz Al-Aql in tourism activities: A Preliminary Study," *Journal of Muwafaqat*, Vol. 2, no. 2 (2019), p. 79.

6. Interpretation

a. QS. An-Nur: 37

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

“People who do not allow commercial activities and buying and selling to distract them from remembering Allah, praying, and paying zakat. “They are constantly fearful of the coming of the Day of Judgment, when people’s hearts and minds will be thrown into turmoil.”

Sayyid Qutb, in *Fī Zilāl al-Qur’an*, explains that trade is a means of earning a living, but it must not cause one to neglect prayer, zakat, and awareness of the Day of Judgment. Hasbi As-Siddieqy emphasizes that believers are not deceived by this world’s allure and continue to remember Allah in all their activities.³² Wahbah Az-Zuhaili added that commerce has great potential to lead one astray, and only strong faith can maintain a balance between this world and the hereafter. Thus, all three emphasized that work is not the primary purpose of life but must be carried out within the framework of obedience and responsibility toward the hereafter.³³

b. QS. Al-Qaṣaṣ [28]: 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“Make use of the various blessings that Allah has bestowed upon you as a means to attain happiness in the Hereafter, but continue to attend to your worldly needs and life. Do good to others just as Allah has bestowed His blessings upon you, and avoid any actions that may cause corruption on earth. Indeed, Allah does not love those who cause corruption.”

Sayyid Qutb explains that Islam establishes balance by making the hereafter the primary focus without rejecting worldly pleasures, as long as wealth is managed as a trust in a fair and responsible manner.³⁴ Hasbi As-Siddieqy emphasizes that wealth is merely a trust from Allah that must not produce arrogance but must serve as a means of obedience.³⁵ Wahbah Az-Zuhaili added that worldly blessings are a means to the hereafter that must be used in moderation by fulfilling the rights of Allah and one’s

³²Tengku Muhammad Hasbi Ash-Shiddieqy, *“Tafsir Al-Qur’anul Majid,”* Vol. 4, (Semarang: PT. Pustaka Rizki Putra, p. 2828, 2000.

³³Wahbah Az-Zuhaili, *“Tafsir Al-Munir: Aqidah, Shari’ah, Manhaj,”* vol. 9, (Beirut: Dar Al-Fikr, 1967), pp. 534–535.

³⁴Qutb, S. (1967). *Tafsir Fī Zilalil Qur’an* (Beirut: Daar al-Haya’ at-Turath al-‘Arabi, 1967), pp. 72–73

³⁵Tengku Muhammad Hasbi Ash-Shiddieqy, *“Tafsir Al-Qur’anul Majid,”* Vol. 4, (Semarang: PT. Pustaka Rizki Putra, 2000), pp. 3094–3095.

fellow human beings. Thus, Islam teaches a balance between this world and the hereafter and regards wealth as a means of worship, not the purpose of life.³⁶

c. QS. Al-Hadid [57]: 20

إِغْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ
أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

“Know that worldly life is, in essence, temporary and can lead people astray. Worldly life is often characterized by pleasures, adornments, competition for wealth, and pride in possessions and lineage. This situation is likened to a plant that flourishes after rain, withers, turns yellow, and eventually perishes. Meanwhile, the afterlife offers punishment for the disobedient and Allah’s pleasure for those who believe. Therefore, worldly pleasures are only temporary delights that can deceive people.”

Sayyid Qutb explains that worldly life seems grand by human standards, but from the perspective of the hereafter, it is merely a game and fleeting adornment, like a plant that withers quickly after flourishing.³⁷ Hasbi As-Siddieqy emphasized that the world is worthless if one neglects righteous deeds; however, it has value if it is used as a means to the hereafter.³⁸ Wahbah Az-Zuhaili also emphasized that this world is a deceptive pleasure, whereas the hereafter is eternal and more important to prepare for.³⁹

d. QS. Al-Jumu’ah [62]: 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿١٠﴾

“After performing Friday prayers, people are commanded to resume their earthly activities and strive to earn Allah’s blessings.” While performing these activities, people are still encouraged to always remember Allah so that they may be blessed with good fortune.”

In his commentary *Fī Zilāl al-Qur’an*, Sayyid Qutb explains that Islam teaches a balance between worldly activities and the fulfillment of spiritual needs. Therefore, being busy with work should not cause a person to neglect their relationship and closeness to Allah SWT; remembrance of Allah keeps the heart alive and transforms one’s livelihood into an act of worship, although dedicated time is still necessary for full-fledged worship.⁴⁰ Similarly, Hasbi As-Siddieqy explained that after prayer, people are commanded to seek Allah’s blessings while remaining mindful of and aware of His

³⁶Wahbah Az-Zuhaili, *Tafsir al-Munir (Aqidah, Shari’ah, Manhaj)*, trans. Abdul Hayyie al-Kattani et al., 1st ed., Vol. 10 (Jakarta: Gema Insani, 2013), pp. 426–427.

³⁷Qutb, S. (1967). *Tafsir Fii Zhilalil Qur’an* (Beirut: Daru; Haya’ at-Turath al-‘Arabi, 1967), pp. 171–172.

³⁸Tengku Muhammad Hasbi Ash-Shiddieqy, “*Tafsir Al-Qur’anul Majid*,” 5 (Semarang: PT. Pustaka Rizki Putra, 2000), 4118–4119.

³⁹Wahbah Az-Zuhaili, “*Tafsir Al-Munir: Aqidah, Shari’ah, Manhaj*,” vol. 4, (Beirut: Dar Al-Fikr, 1967), pp. 353–354.

⁴⁰Qutb, S. (1967). *Tafsir Fii Zhilalil Qur’an* (Beirut: Daru; Haya’ at-Turath al-‘Arabi, 1967), pp. 275–276.

watchful eye.⁴¹ Wahbah Az-Zuhaili added that the pursuit of a livelihood must be accompanied by remembrance of God and a sense of self-awareness so that worldly matters do not take hold of the heart, thereby achieving a balance between worship and human effort.⁴²

e. QS. At-Takatsur [102]: 1-2

الْهَيْكُمُ التَّكَاثُرُ ۚ حَتَّى زُرْتُمُ الْمَقَابِرَ ۚ

“The desire to continually pursue and accumulate worldly achievements can distract people until death comes upon them.”

Sayyid Qutb, in his exegesis *Fī Zilāl al-Qur’an*, emphasizes that people are often lulled by pride in their wealth and worldly pleasures to the point of forgetting death and the awesomeness of the Hereafter even though all of that vanishes the moment they enter the grave.⁴³ Hasbi As-Siddieqy added that people often compete to accumulate wealth and popularity to outdo others, as illustrated by the story of two tribes boasting about their wealth.⁴⁴ Wahbah Az-Zuhaili also emphasized that a life of extravagance distracts one from worship and preparation for the afterlife, so that when death comes, all worldly pride is meaningless when death comes.⁴⁵

Analysis

1. Balancing Work and Worship despite Hustle and Workaholism

QS. An-Nūr [24]: 37 emphasizes that ideal commerce is an economic activity that does not distract people from the remembrance of God, prayer, and zakat. This verse indicates that work and business are not the goals but rather means to strengthen one’s devotion to Allah. This principle serves as a critique of the phenomena of “hustle culture” and workaholism, which make work the center of life to the point of neglecting spiritual obligations. From the perspective of the Qur’an, economic activities remain permissible as long as they do not take precedence over religious obligations and social responsibilities.⁴⁶

From the perspective of *maqāṣid al-Qur’an*, the content of this verse reflects the principles of preserving religion (*Ḥifẓ al-dīn*) and safeguarding wealth (*Ḥifẓ al-māl*). Religion is preserved by ensuring that worldly activities do not distract from worship, while wealth is safeguarded by managing it in a lawful, proportionate, and beneficial manner. This contrasts with excessive work patterns that can disrupt life’s balance. Qur’anic values view work as an integral part of life aligned with the hereafter’s goals. Thus, productivity continues within a framework of balance between this world and the hereafter.

⁴¹Tengku Muhammad Hasbi Ash-Shiddieqy, “*Tafsir Al-Qur’anul Majid*,” Vol. 5, (Semarang: PT. Pustaka Rizki Putra, p. 4224, 2000.

⁴²Wahbah Az-Zuhaili, “*Tafsir Al-Munir: Aqidah, Syari’an, Manhaj*,” vol. 14, (Beirut: Dar Al-Fikr, 1967), p. 571.

⁴³Qutb, S. (1967). “*Tafsir Fī Zilāl al-Qur’an*.” (Beirut: Daru; Haya’ at-Turath al-‘Arabi, 1967), hlm. 322

⁴⁴Tengku Muhammad Hasbi Ash-Shiddieqy, “*Tafsir Al-Qur’anul Majid*,” Volume 5, (Semarang: PT. Pustaka Rizki Putra, p. 4686, 2000.

⁴⁵Wahbah Az-Zuhaili, “*Tafsir Al-Munir: Aqidah, Syari’an, Manhaj*,” Volume 15, (Beirut: Dar Al-Fikr, 1967), pp. 655–656.

⁴⁶Muh. Taufik et al., “*The Nature of Commerce in Surah An-Nur 24:37: An Analytical Study*,” *El-Maqra’*, Vol. 1, No. 2, (2021), p. 118

2. The Principle of Moderation in Worldly Life as a Critique of Overwork Culture

In Islam, work-life balance in Islam views work not merely as a means to achieve material well-being but as a form of worship to earn Allah's pleasure. Quran 28:77 emphasizes that without neglecting their worldly responsibilities, humans should use the blessings of this world as a path to happiness in the Hereafter without neglecting their worldly responsibilities. This principle rejects excessive work habits, as seen in the phenomena of "hustle culture" and "workaholism," which makes material achievements the primary focus of life. The Qur'an views work as an act of worship when it is carried out in a balanced manner, does not neglect spiritual obligations, and does not harm oneself or the environment.⁴⁷

From the perspective of the *maqāṣid* al-Qur'an, this principle of balance is linked to the preservation of religion (*Hifẓ al-dīn*) and wealth (*Hifẓ al-māl*). Wealth is viewed as a trust from Allah that must be managed fairly and used for the common good, not hoarded greedily. "Hustle culture" and workaholism, which neglect worship, health, and social responsibility, contradict the principle of *tawāzun* taught by Islam. According to Qur'anic values, ideal work is productive, ethical, and maintains a balance between worldly goals and an orientation toward the hereafter.⁴⁸

3. Awareness of the Transience of the World as a Foundation for Managing Professional Ambitions

Life Orientation: Moral values serve as the foundation that guides people to strike a balance between worldly and afterlife concerns.⁴⁹ The world is viewed as a means, not an end in itself; therefore, all activities, including work, must be directed toward seeking Allah's pleasure. Surah Al-Ḥadīd [57]: 20 affirms that worldly life is temporary and impermanent; therefore, people should not be deceived by illusory pleasures or pride, as the Hereafter is the eternal goal. Therefore, a Muslim's outlook on life should not be limited to material achievements alone; rather, it must place spiritual values at the center of one's life.⁵⁰

An overly materialistic outlook in the context of "hustle culture" and workaholism, an overly materialistic outlook reflects a skewed sense of life's purpose, as work becomes the primary measure of self-worth and success. This pattern can lead to the neglect of religious practice, disruption of inner balance, and disregard of social responsibilities. The *maqāṣid* al-Qur'an perspective calls for the preservation of religion (*Hifẓ al-dīn*), reason (*Hifẓ al-'aql*), and life (*Hifẓ al-nafs*). Therefore, work activities should be carried out in a balanced manner that is neither excessive nor beyond reasonable limits while maintaining a balance between worldly productivity and spiritual preparedness.

4. Working as a Form of Effort Without Neglecting Spiritual Obligations

Islam requires every individual to work as a means of striving to earn a halal livelihood and attain the pleasure of Allah SWT. In Islam, work is not merely an economic activity; rather, it is an act of worship when it is grounded in the right

⁴⁷Qolbi, S. K., & Sutrisno, "Managing Life Priorities from an Islamic Perspective," *Nukbatul 'Ulum: Journal of Islamic Studies*, Vol. 7, No. 2 (2021), 199.

⁴⁸Mukhlis Ali, "The Conflict Between Qarun and Moses in the Qur'an (An Analysis of Abu Ja'far Muhammad ibn Jarir al-Tabari's Exegesis of Surah al-Qasas, Verses 76–82, in *Tafsir Jami' al-Bayan an-Ta'wil al-Qur'an*," Thesis, (Lampung: UIN Raden Intan, 2019), p. 94.

⁴⁹Achmad S. Rucky, "Competent and Professional," (Yogyakarta: CV Andi Offset, 2022), p. 113.

⁵⁰Masykuri Abdillah, "Islam and the Ethics of National Life," (Bandung Expose, 2024), p. 10.

intention and carried out with honesty and fairness.⁵¹ QS. Al-Jumu'ah: 10 emphasizes this balance: after performing acts of worship, people are commanded to “spread out” in search of Allah’s bounty. This shows that work and worship are not mutually exclusive, but rather complement one another within the framework of devotion to him.⁵²

The command to work is often misunderstood in the context of “hustle culture” and workaholism, the command to work is often misunderstood as a justification for working without limits. In fact, the *maqāṣid* al-Qur'an calls for a balance between *Ḥifẓ al-dīn* and *Ḥifẓ al-māl* that is, upholding one’s religious obligations while managing one’s wealth in a lawful and proportionate manner. When work becomes so excessive that one neglects prayer, family, and inner peace, the person has strayed from the principle of balance taught by Islam. Thus, work that aligns with Qur’anic values is productive, constitutes an act of worship, and maintains a balance between spirituality and humanity.

5. Criticism of the Ambition to Accumulate Wealth in Hustle Culture and Workaholism

Hustle culture and workaholism are often rooted in a materialistic outlook on life and greed, that is, an uncontrollable desire for wealth, status, and social recognition.⁵³ In this mindset, work is no longer a means to an end but has become the primary purpose of life. Islam views this attitude as a form of modern greed that can distract people from worship and piety because an excessive love of material things shifts one’s focus away from the hereafter and disrupts the balance between the material and spiritual realms.⁵⁴

From the perspective of *maqāṣid* al-Qur'an, this phenomenon is inconsistent with the principles of preserving religion (*Ḥifẓ al-dīn*), reason (*Ḥifẓ al-'aql*), and life (*Ḥifẓ al-naḥs*) because overwork can weaken one’s commitment to worship, disrupt mental health, and impair mental clarity due to stress and fatigue. Even from the perspective of *Ḥifẓ al-māl*, wealth is no longer viewed as a trust for the common good, but rather as a symbol of prestige to be accumulated without limit. Thus, Qur’anic values call for the proportional management of work and wealth to preserve religion, reason, the soul, and an overall life balance.

Conclusion

An understanding of the verses of the Qur'an reveals that work holds an important place in human life. However, it must be conducted in a balanced manner so as not to become excessive to the point of neglecting the interests of the hereafter. This is reflected in Surah An-Nūr [24]:37, Surah Al-Qaṣaṣ [28]:77, and Surah Al-Jumu'ah [62]:10, which emphasize the balance between economic activities and worship priority. Surah Al-Ḥadīd [57]:20 and At-Takāsur: 1–2 remind us that the world is temporary and that an obsession with wealth can lead people astray. Exegetes agree that work and wealth are not ends in themselves but rather means to attain Allah’s pleasure. In a modern context, these verses critique “hustle culture” and workaholism while offering a principle for living that balances productivity and spirituality.

⁵¹ Fahmi Abdullah and Muhammad Nafik HR, “Understanding and experiences of Surah Al-Jumu'ah, verses 9–10 (a case study of merchants in the vicinity of the Sunan Ampel Mosque in Surabaya),” *JESST*, Vol. 1, No. 1, (2014), 9.

⁵² Rahmad Kurniawan, “The Urgency of Work in the Qur'an,” *Jurnal Transformatif*, Vol. 03, No. 01 (2019), pp. 61–62

⁵³ Abul Hasan Ali Nadwi, “*The Struggle Between Faith and Materialism*,” in *Ash-Shira' Bainal-Iman Wal-Maddaniyah*, 4th ed. (Bandung: Mizan Publishers, 1993), p. 150.

⁵⁴ Siregar, Ardiansyah. 2022. “Rejection of the Religion of Materialism.” *Journal of Multidisciplinary Research 1*, no. 2 (2022): 72–77

“Hustle culture” and “workaholism” are at odds with the principle of balance (*tawāzun*) taught in the Qur’an. Work is indeed a form of worship if it is performed with the intention of pleasing Allah and does not neglect spiritual obligations; however, a culture of excessive work makes material gain the primary goal. As a result, the preservation of religion (*hifẓ al-dīn*), the soul (*hifẓ al-nafs*), and the mind (*hifẓ al-‘aql*) risks being neglected. The Qur’an emphasizes that wealth should be a means to the common good, so that work should be viewed as a part of life, not the center of all human existence.

This study on Hustle Culture and Workaholism: A *Maqāṣid* al-Qur’an Perspective still has many shortcomings and is not yet complete, both in terms of its presentation and discussion. This study needs to be examined more deeply to yield better results. The author hopes that in the future, more research will examine hustle culture and workaholism in greater depth.

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