

Implementing Hadith Values in Addressing the Hustle Culture Phenomenon in Society

Suadi Wijaya Guna¹, Uswatun Hasanah², Sofia Hayati³

¹²³Universitas Negeri Raden Fatah Palembang, Indonesia

Suadi1928@Gmail.com, uswatunhasanah_uin@radenfatah.ac.id
[.sofia_uin@radenfatah.ac.id](mailto:sofia_uin@radenfatah.ac.id)

* Corresponding Author

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Abstract

The widespread presence of hustle culture in Indonesia has triggered negative potential that can affect both society and individuals. Excessive work pressure may lead to a decline in the quality of spiritual and social relationships, loss of life balance, and mental exhaustion. This phenomenon raises an important question regarding whether hard work is always inherently positive. Furthermore, it questions whether religion particularly Islam views hard work in the same way as modern hustle culture. This study analyzes the phenomenon of hustle culture from the perspective of Hadith using a qualitative research method. Sahih al-Bukhari Hadith Number 5699 emphasizes the importance of maintaining physical and mental health. Sahih Muslim Hadith Number 4832 highlights the necessity of maintaining balance between personal responsibilities and work for each individual, as excessiveness can lead to negative consequences. The concept of tawāzun, as reflected in a narration recorded by al-Hakim, emphasizes the importance of balancing time management and paying attention to various aspects of life. One crucial aspect is time management, in which individuals are encouraged to allocate time for worship, recreation, family, and work. Rather than solely increasing productivity, hustle culture may instead create problems related to mental health and individual well-being.

Keywords: *hadith, hustle culture, Islam*



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Abstrak

Maraknya hustle culture yang terdapat di Indonesia memicu peluang negatif yang bisa memberikan dampak terhadap masyarakat ataupun individu. Tekanan bekerja yang tinggi dapat menimbulkan menurunnya kualitas relasi spiritual dan sosial, hilangnya keseimbangan hidup, serta kelelahan mental. Melalui tinjauan muncul sebuah pertanyaan terkait pentingnya kerja keras apakah selalu bernilai positif. Apakah agama, khususnya Islam, memandang kerja keras dalam konteks yang sama dengan hustle culture modern. Menganalisis fenomena hustel culture dalam perspektif hadist. Metode penelitian yang mengadopsi metode penelitian kualitatif. Hadist Shahih Al Bukhari No. 5699 memiliki makna sangat penting untuk menjaga kesehatan fisik dan mental. Hadist Shahih Muslim No. 4832 memaparkan hal yang perlu digaris bawahi pentingnya menjaga keseimbangan antara tanggung jawab pribadi dengan pekerjaan dari tiap individu. Sebab, sesuatu hal yang melampaui batas atau berlebih-lebihan dapat menimbulkan efek negatif. Konsep tawazun saat diimplementasikan pada HR Al-Hakim memiliki makna dalam menyeimbangkan pengaturan waktu serta perlu memperhatikan aspek-aspek dalam hidup. Salah satu hal yang perlu diperhatikan terkait dengan manajemen waktu, dimana individu dapat membagi waktu untuk beribadah, rekreasional, keluarga, dan bekerja. Hustle culture alih-alih dalam meningkatkan produktivitas. Akan tetapi bisa menciptakan permasalahan dalam kesehatan mental ataupun individu.

Kata Kunci: hadis, hustle culture, Islam

Introduction

In recent years, hustle culture has emerged as a prominent phenomenon among younger generations and urban professionals.¹ Hustle culture is commonly understood as the pursuit of material achievement as a measure of life success,² relentless productivity, and the glorification of excessive hard work.³ Social media indirectly reinforces this phenomenon by promoting narratives of significant financial success and personal achievement through the principle of

¹ Lazuardi, A. A., Yani, A. R., & El Chidtian, A. S. C. (2023). Representasi Hustle Culture Pada Generasi Milenial Dalam Iklan Le Minerale “Wujudkan Kasih Sayang, Sambut Hari Kemenangan”. *SYNAKARYA-Jurnal Desain Komunikasi Visual*, 4(1), 17-30.

² Metris, D. (2024). Hustle culture: Mencermati Tren Perilaku Yang Mendorong Kesuksesan Tanpa Henti. *Al-KALAM: JURNAL KOMUNIKASI, BISNIS DAN MANAJEMEN*, 11(1), 111-131.

³ Ramadhanti, G. A., Jannatania, J., Adiyanto, D. I., & Vashty, S. Q. (2022). Pengalaman komunikasi pekerja startup pada praktik hustle culture. *Linimasa: Jurnal Ilmu Komunikasi*, 5(2), 192-204

tireless work and an emphasis on constant “grinding”.⁴ This phenomenon creates an image—or even a form of legitimization—that an individual’s self-worth and value can be measured by the level of busyness maintained in daily life.⁵

However, the growing prevalence of hustle culture in Indonesia has generated negative potential that may affect both individuals and society.⁶ Excessive work pressure can lead to a decline in the quality of spiritual and social relationships, loss of life balance, and mental exhaustion (burnout).⁷ This phenomenon raises an important question regarding whether hard work is always inherently positive. Furthermore, it prompts reflection on whether religion—particularly Islam—views hard work in the same context as modern hustle culture. As a comprehensive religion, Islam provides guidance in various aspects of life, including work ethics and the effective use of time.

One of the primary sources of Islamic teachings is the Hadith of the Prophet Muhammad, which reflects the importance of maintaining mental and physical health,⁸ achieving balance between worldly life and the hereafter,⁹ and implementing values of moderation.¹⁰ From the Islamic perspective, believers are encouraged to be productive and to work diligently.¹¹ However, the intention behind work-related activities should not exceed reasonable limits, must adhere to lawful (halal) means, and should be guided by sincere and proper intentions.¹² Examining the phenomenon of hustle culture through the lens of Hadith is therefore essential to determine the extent to which modern work culture aligns with or contradicts Islamic teachings. By analyzing relevant Hadith, it becomes possible to critically assess whether hustle culture offers long-term benefits or

⁴ Irma, I., Azzahra, R. Q., Patiung, R., & Bakar, R. M. (2022). Pencegahan Perilaku Hustle Culture Pada Karyawan di PT. Pertamina Patra Niaga Regional Sulawesi Melalui Psikoedukasi Non-Pelatihan. *Devote: Jurnal Pengabdian Masyarakat Global*, 1(2), 71-76.

⁵ Maharini, R., Safitri, S. S., Khayrani, S., & Fatimah, S. M. (2025).

⁶ Budiarjo, M. A., & Ulinnuha, R. (2023). Strategic Appropriation on Hustle Culture As Positive Trend. *Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia*, 9(3), 102-110.

⁷ Mardjuni, S., Thanwain, T., & Karim, A. (2023). Pengaruh Hustle Culture, Fasilitas, Dan Kompensasi Terhadap Produktivitas Kerja Karyawan Pt. Sambang Jaya Indonesia. *Jurnal Mirai Management*, 8(2), 266-274.

⁸ Nahar, E. A. I., & Saefudin, A. (2024). Peran Pendidikan Islam Dalam Membina Kesehatan Mental Perspektif Al Qur'an. *PROGRESSA: Journal of Islamic Religious Instruction*, 8(1), 1-13.

⁹ Sugiyono. (2018). Metode Penelitian Kuantitatif Kualitatif dan R&D. In Penerbit Alfabetika. Shalawati, S., & Sofa, A. R. (2025). Revitalisasi nilai Al-Qur'an dan Hadits dalam pembentukan etos kerja, profesionalisme, spiritualitas, inovasi, keseimbangan

¹⁰ Alnashr, M. S., & Hakim, M. L. (2024). Aktualisasi Nilai-Nilai Moderasi Beragama Dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 13(1), 73-90.

¹¹ Mubah, H. Q. (2021, December). Pemimpin Profetik Dalam Memotivasi Kerja Personalia Pendidikan Melalui Pendekatan Spiritual Perspektif Al-Qur'an. In *Proceedings of Annual Conference on Islamic Educational Management* (pp. 762-773).

¹² Putri, O. M. P. (2023). Flexing: Fenomena Perilaku Konsumen dalam Perspektif Islam. *Jurnal Ilmiah Ekonomi Islam*, 9(1), 1204-1212.

instead poses a risk to spiritual and human values. This approach also provides a more thoughtful framework for Muslims in responding to contemporary work culture trends.¹³

Previous studies describe hustle culture as a pattern of continuous and relentless work activity.¹⁴ This phenomenon often places personal life, mental health, and adequate rest at risk. Within the culture of “busyness,” constant activity is commonly perceived as a symbol of success or something inherently positive. Findings on hustle culture in Indonesia indicate that individuals often take pride in working late into the night. However, analytical perspectives reveal that the concept of hustle culture has attracted various criticisms, as it may promote an unsustainable lifestyle. In response, both institutions and individuals have begun to shift toward more balanced approaches, such as slow productivity or work-life balance. Excessive or extreme activities can lead to harm, which aligns with the teachings of the Prophet Muhammad, who instructed believers to avoid extreme and excessive behaviors.

Based on the discussion above, the author adopts the title “The Phenomenon of Hustle Culture from a Hadith Perspective.” The purpose of this study is to provide an analytical examination of the hustle culture phenomenon through the lens of Hadith. The scope of this research is limited to a library-based study, drawing upon several supporting scholarly sources relevant to the formulation of the journal’s theme.

The Phenomenon of Hustle Culture in Society

Over the past decade, the structure of work within global society has undergone a significant paradigm shift. A phenomenon known as hustle culture has emerged, characterized by a lifestyle in which individuals feel compelled to work continuously and prioritize productivity above all else, including physical and mental health. This phenomenon has evolved beyond a mere work ethic and has transformed into a social identity, often validated through social media. Sociologically, hustle culture is rooted in the Protestant work ethic articulated by Max Weber, in which hard work is regarded as a form of moral virtue.

Although often perceived as a pathway to success, hustle culture carries serious consequences. Studies indicate that chronic exposure to work-related stress is closely associated with burnout, anxiety disorders, and depression. Burnout is not merely ordinary fatigue but rather a profound erosion of one’s inner well-being caused by an individual’s inability to meet excessive productivity

¹³ Washfi, I. (2022). Konsep Reconnect with The Qur'an Nouman Ali Khan: Kajian Tafsir Al-Qur'an di Media Sosial. AL ITQAN: Jurnal Studi Al-Qur'an, 8(1), 75-106.

¹⁴ Cahaya, I. I. (2021). Hustle Culture dan Pandangan Islam. Cahaya Islam. [Online]: Available at: <https://www.cahayaislam.id/hustle-culture-dan-pandangan-islam/>

demands. Hustle culture represents a manifestation of unmanaged ambition within a highly competitive societal structure. While productivity itself is a positive value, the erosion of boundaries between personal and professional life risks creating a society that is mentally fragile. Consequently, a shift toward well-being and work-life balance has become essential to counter this narrative of toxic productivity.

Hustle culture is a social culture that emphasizes achievement, ambition, and hard work, in which individuals often sacrifice personal health and time. Within a hustle culture environment, individuals are motivated to explore new opportunities and engage in innovation. Moreover, those immersed in hustle culture tend to believe that great dedication will lead to future success. In general, the characteristics of hustle culture include frequently sharing achievements on social media, sacrificing time with close relations, high levels of ambition, and excessive workloads. The implementation of hustle culture can result in significant negative effects, particularly in the form of mental health problems such as anxiety and stress caused by constant pressure to remain productive.¹⁵

Hadith Foundations on Hard Work, Sustenance, and Life Balance

In human life, hard work, sustenance (*rizq*), and life balance are essential aspects that determine both success and blessing in one's journey. Islam, as a comprehensive and perfect religion, provides clear guidance through the teachings of Hadith on how individuals should perceive and practice these three aspects. The Hadith serve as moral and spiritual foundations that encourage Muslims to strive earnestly, remain patient regarding the sustenance ordained by Allah, and maintain balance in all areas of life. Prophet Muhammad (peace be upon him) emphasized the importance of working diligently and exerting maximum effort in every endeavor. The Prophet said:

حَدَّثَنَا إِسْحَاقُ بْنُ مَصْوُرٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا حُسَيْنٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًا

Meaning: It was narrated to us by Ishaq ibn Manshur, who said that Rauh ibn 'Ubada narrated to us, who said that Husain narrated from Yahya ibn Abi Kathir, from Abu Salamah ibn 'Abd al-Rahman, from 'Abdullah ibn 'Amr, who said: The Messenger of Allah (peace be upon him) said, "Indeed, your body has a right

¹⁵ Permatasari, M. A., Al Ayubi, S., Alfariz, A., & Kurni, W. (2024). Hustle Culture in Generation Z Study of Thematic Hadith. *Wardah*, 25(2), 201-217.

over you, your eyes have a right over you, your guest has a right over you, and your wife has a right over you.”

Based on the review of Sahih al-Bukhari Hadith No. 5699, which states, “*Indeed, your body has a right over you, and your eyes have a right over you,*” this Hadith carries an important message regarding the obligation to maintain both physical and mental health. The phenomenon of hustle culture can be mitigated through various positive activities, such as religious practices that bring inner peace, as well as hobbies like exercise or leisure activities that promote physical relaxation. This Hadith also indicates that effort and hard work constitute acts of worship when performed with sincere intention for the sake of Allah. Islam encourages its followers to seek sustenance with a strong sense of responsibility and honesty.

In recent years, hustle culture has become a major focus among younger generations and urban professionals.¹⁶ From a religious perspective, engaging in hard work or productive effort is permissible and even encouraged. However, what is not permitted is excessive work that causes harm or negative consequences to oneself or others. Several aspects of hustle culture align with Islamic teachings, including reliance on Allah (*tawakkul*) after making effort, avoiding laziness, maintaining productivity, and engaging in hard work and sincere endeavor (*ikhtiar*). Nevertheless, further analysis reveals that certain elements of hustle culture contradict religious teachings, such as excessive materialism, the deterioration of social relationships and health, and the neglect of time for worship. In contrast to hustle culture, Islam places greater emphasis on valuing worship, maintaining adequate rest for health, achieving balance in life, upholding sincere intentions, and seeking blessings (*barakah*) in both sustenance and time.¹⁷

Hustle culture is commonly understood as the pursuit of material achievement as a measure of life success,¹⁸ relentless productivity, and the glorification of excessive hard work.¹⁹ It refers to a pattern of continuous and uninterrupted work activity. This phenomenon often puts personal life, mental health, and adequate rest at risk. Within the culture of “busyness,” constant

¹⁶ Lazuardi, A. A., Yani, A. R., & El Chidtian, A. S. C. (2023). Representasi Hustle Culture Pada Generasi Milenial Dalam Iklan Le Minerale “Wujudkan Kasih Sayang, Sambut Hari Kemenangan”. *SYNAKARYA-Jurnal Desain Komunikasi Visual*, 4(1), 17-30.

¹⁷ Iskandar, R., & Rachmawati, N. (2022). Perspektif “hustle culture” dalam menelaah motivasi dan produktivitas pekerja. *Jurnal Publikasi Ekonomi Dan Akuntansi*, 2(2), 108-117.

¹⁸ Metris, D. (2024). Hustle culture: Menceermati Tren Perilaku Yang Mendorong Kesuksesan Tanpa Henti. *Al-KALAM: JURNAL KOMUNIKASI, BISNIS DAN MANAJEMEN*, 11(1), 111-131.

¹⁹ Ramadhanti, G. A., Jannatania, J., Adiyanto, D. I., & Vashty, S. Q. (2022). Pengalaman komunikasi pekerja startup pada praktik hustle culture. *Linimasa: Jurnal Ilmu Komunikasi*, 5(2), 192-204.

activity is widely perceived as a symbol of success or something inherently positive. Findings on hustle culture in Indonesia indicate that individuals frequently take pride in working late into the night. However, analytical studies show that the concept of hustle culture has received various criticisms, as it may encourage an unsustainable lifestyle. Consequently, both institutions and individuals have begun to shift toward more balanced approaches, such as slow productivity or work-life balance. Excessive or extreme activities can lead to harm, which aligns with the teachings of the Prophet Muhammad, who instructed believers to avoid extreme and excessive behavior.²⁰

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَىٰ عَنْ أَبْنِ حُرَيْبٍ قَالَ حَدَّثَنِي سُلَيْمَانُ يَعْنِي أَبْنَ عَيْقِ عَنْ طَلْقِ
بْنِ حَبِيبٍ عَنْ الْأَخْنَفِ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ أَلَا هَلْكَ الْمُتَنَطِّعُونَ ثَلَاثَ مَرَّاتٍ

The Hadith narrated in Sahih Muslim No. 4832 states, “*Know that those who are excessive and go beyond limits are doomed.*” This Hadith underscores the importance of maintaining balance between personal responsibilities and work for every individual. It emphasizes that life should be lived in a state of balance (*tawāzun*), as anything that exceeds proper limits or becomes excessive can lead to negative consequences.

When practiced continuously, hustle culture can lead to negative consequences, particularly for individuals themselves. In responding to this phenomenon, it is essential to apply the principle of balance (*tawāzun*), which can be viewed from two key components. The first component relates to external factors, such as a healthy work environment and effective teamwork, including engaging in regular recreational activities and participating in religious and social programs. The second component involves internal factors, which can be addressed through effective time management. In addition, individuals are encouraged to shift their mindset by recognizing that work should not be the sole priority in life but must be balanced with devotion to Allah. The implementation of *tawāzun* involves harmonizing professional responsibilities with personal activities. Individuals may also cultivate inner well-being through hobbies, which serve as a means of stress management. The application of *tawāzun* has been shown to positively influence teamwork quality.²¹ The Prophet Muhammad (peace be upon him) offered related advice, as narrated by Ibn ‘Abbas, as follows:

²⁰ Cahaya. I. I. (2021). Hustle Culture dan Pandangan Islam. Cahaya Islam. [Online]: Available at: <https://www.cahayaislam.id/hustle-culture-dan-pandangan-islam/>

²¹ Cahaya. I. I. (2021). Hustle Culture dan Pandangan Islam. Cahaya Islam. [Online]: Available at: <https://www.cahayaislam.id/hustle-culture-dan-pandangan-islam/>

إِعْتِنِمْ حَمْسًا قَبْلَ حَمْسٍ : شَبَابَكَ قَبْلَ هَرَمَكَ وَ صِحَّتَكَ قَبْلَ سَقْمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ
وَ فَرَاغَكَ قَبْلَ شَعْلِكَ وَ حَيَاةَكَ قَبْلَ مَوْتِكَ

Meaning: “Take advantage of five things before five others come upon you: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your busyness, and your life before your death.”

(Narrated by al-Hākim in al-Mustadrak)

The concept of *tawāzun*, when applied to the Hadith above, can be understood as the balance of time management while giving due attention to various aspects of life. One essential aspect is effective time management, in which individuals are encouraged to allocate their time for worship, recreation, family, and work. In this context, worship remains a fundamental priority, balanced with the fulfillment of responsibilities such as working and contributing to society, among other obligations.

A Muslim cannot expect his or her work activities to bring blessings and the pleasure of Allah if the prescribed times of worship are neglected. The five daily prayers, for example, are fundamental obligations that must be prioritized and should not be sacrificed for worldly interests.²² On the contrary, by maintaining acts of worship, individuals gain spiritual strength that supports productivity, discipline, and blessings in other aspects of life.

The principle of *tawāzun* teaches that a Muslim’s life should not be imbalanced, whether by being overly inclined toward worldly matters or by neglecting the rights of oneself, one’s family, or the surrounding community.²³ Islam does not promote a life of isolation or withdrawal from the world; rather, it encourages its followers to actively contribute to worldly affairs while maintaining a strong relationship with Allah SWT.²⁴

In addition, it is important for a Muslim to allocate time for rest and recreation. This is not a form of laziness, but rather part of fulfilling the body’s rights and maintaining mental health. In a Hadith, the Prophet Muhammad (peace be upon him) stated that the body indeed has rights over a person.²⁵ Therefore, by managing time in a balanced and wise manner, a Muslim can not only preserve acts of worship but also enhance overall quality of life.

²² Departemen Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: PT Bumi Restu, 1989), QS. Al-'Ankabut [29]: 45.

²³ Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Din*, Juz 4, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2005), hlm. 367.

²⁴ Departemen Agama RI, Al-Qur'an dan Terjemahannya, QS. Al-Qashash [28]: 77.

²⁵ Imam al-Bukhari, Shahih al-Bukhari, No. 1968; Imam Muslim, Shahih Muslim, No. 1159.

Ultimately, the application of *tawāzun* in daily life fosters individuals who are harmonious, disciplined, and productive. A Muslim who understands the meaning of balance is able to live life holistically—worshipping with devotion, working professionally, nurturing family relationships with compassion, and maintaining both physical health and inner peace.²⁶ This represents a tangible manifestation of Islam as a religion of *rahmatan lil 'ālamīn* (a mercy to all creation).²⁷

The Hadith Perspective on the Hustle Culture Phenomenon

In the modern era, the phenomenon of hustle culture, or relentless work culture, has become increasingly popular, particularly among younger generations. This culture emphasizes maximum productivity, often at the expense of rest, personal time, and life balance in the pursuit of material success. However, from the perspective of the Hadith of Prophet Muhammad (peace be upon him), views on this phenomenon are more nuanced. Islam strongly encourages hard work as a form of worship and sincere effort (*ikhtiar*) in seeking lawful sustenance, while simultaneously emphasizing the importance of balance between worldly endeavors, worship, and rest in order to maintain both physical and spiritual well-being.

The Hadith perspective on the hustle culture phenomenon highlights the importance of balance between a strong work ethic and the necessity of rest and worship, as Islam encourages sincere effort (*ikhtiar*) without neglecting the rights of the body and spiritual well-being. Hustle culture, which demands nonstop work at the expense of health, contradicts the Prophetic tradition (*sunnah*) of Prophet Muhammad (peace be upon him), which emphasizes *tawāzun* (balance). The Hadith of the Prophet clearly command hard work. The Messenger of Allah (peace be upon him) said:

"No one has ever eaten better food than that which he eats from the work of his own hands. Indeed, the Prophet of Allah, Dāwūd (peace be upon him), used to eat from the earnings of his own labor."

This Hadith demonstrates that earning a living through one's own labor is the best form of sustenance and is more honorable than begging. Hard work is not merely a means of fulfilling life's necessities but also constitutes an act of worship when undertaken with the intention of seeking the pleasure of Allah. In another Hadith, the Prophet (peace be upon him) stated that "the upper hand (the giver) is better than the lower hand (the receiver)." This reflects the strong work ethic upheld in Islam, where laziness is discouraged and effort is valued as a manifestation of true reliance (*tawakkul*) on Allah.

²⁶ Yusuf al-Qaradawi, Al-'Ibadah fi al-Islam, (Kairo: Maktabah Wahbah, 1993), h. 112.

²⁷ Departemen Agama RI, Al-Qur'an dan Terjemahannya, QS. Al-Anbiya [21]: 107.

The positive aspects of hustle culture—such as a strong work ethic and productivity—are aligned with these teachings. Islam encourages its followers to actively seek sustenance, as stated by the Prophet Muhammad (peace be upon him): “*Go out early in the morning to seek your sustenance and fulfill your needs, for indeed there is blessing and success in the early hours.*”³ The recommendation to engage in activity during the early part of the day highlights the importance of discipline and perseverance in one’s efforts.

Although hard work is praised, the Hadith also emphasize the importance of balance. Islam prohibits *ghuluw* (excessiveness) in all matters, including working to the point of neglecting rest. The Prophet Muhammad (peace be upon him) stressed the importance of sleeping at appropriate times and avoiding excessive late-night wakefulness, as sleep is an essential part of maintaining bodily well-being. The night is designated for rest, as affirmed in the Qur'an and supported by Hadith, which describe sleep as *subāt* (rest) intended to restore human energy.

The Prophet Muhammad (peace be upon him) himself exemplified balance: he worked diligently in preaching and earning a livelihood, while also resting, observing *qailulah* (a short midday nap), and allocating time for family and worship. A widely cited statement—though its level of authenticity requires further scholarly verification—states: “*Work for your worldly life as if you will live forever, and worship for your Hereafter as if you will die tomorrow.*” This statement illustrates the ideal harmony between worldly effort and preparation for the Hereafter, without falling into extremes.

Extreme manifestations of hustle culture—such as unlimited working hours, minimal sleep, and the sacrifice of health—contradict this principle. Islam views the human body as a trust (*amānah*) that must be safeguarded, and excessive work leading to burnout undermines this responsibility. The Prophet Muhammad (peace be upon him) forbade behaviors that cause self-harm, affirming that sustenance is guaranteed by Allah as long as individuals remain mindful of Him and strive in a reasonable manner.

From the Hadith perspective, hustle culture contains positive elements in the form of encouragement toward hard work and sincere effort in seeking lawful sustenance, which align with Islamic teachings on a noble work ethic. However, its negative aspects—such as lack of balance, neglect of rest, and an exclusive focus on worldly priorities—are inconsistent with the Prophetic *sunnah*, which emphasizes moderation (*wasatiyyah*). Muslims are therefore encouraged to strive earnestly while preserving worship, family life, and health, as true success lies in attaining the pleasure of Allah in both this world and the Hereafter.

Conclusion

In conclusion, hustle culture, although often promoted as a means of increasing productivity, can in fact generate mental health problems and individual well-being issues. Several Hadith provide important insights in examining the phenomenon of hustle culture, including Sahih al-Bukhari No. 5699, Sahih Muslim No. 4832, and a narration recorded by al-Hakim in *al-Mustadrak*. Sahih al-Bukhari No. 5699 emphasizes the fundamental importance of maintaining both physical and mental health. Sahih Muslim No. 4832 underscores the necessity of preserving balance between personal responsibilities and professional obligations, as exceeding reasonable limits may result in negative consequences. The concept of *tawāzun*, as reflected in the narration recorded by al-Hakim, highlights the importance of balanced time management and attention to multiple aspects of life. One crucial element is effective time management, whereby individuals are encouraged to allocate time for worship, recreation, family, and work in a balanced and harmonious manner.

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Arif, J. R., Faiz, A., & Septiani, L. (2022). Penggunaan Media Quiziz Sebagai Sarana Pengembangan Berpikir Kritis Siswa. *Edukatif: Jurnal Ilmu Pendidikan*, 4(1), 201-210.

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