



A Productive-Creative Work Ethic Model Based on Hadith: A Thematic Analysis

Idris Baidhowi*

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Jember, Indonesia, 68136

Email: idrisbaidhowi603@gmail.com

Siti Laelatul Alviah

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Jember, Indonesia, 68136

Email: sitilaelatulalviah@gmail.com

Suleyman Tagiyev

Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan, 050060

Email: suleymantahiiev@gmail.com

Maylani Salsabila

Universitas Islam Negeri Sjech M. Djamil Djambek, Bukittinggi, Indonesia, 26181

Email: maylanisalsabila83@gmail.com

Hadid Fatah Alviah

International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan, 100011

Email: hadidfatahalviah@gmail.com

Article	Submitted	Revised	Accepted	Available Online
History	2026-01-11	2026-05-16	2026-06-14	2026-06-27

Abstract

Strengthening the productive-creative work ethic in contemporary Muslim society is hindered by a gap between the normative teachings of the hadith and the practical needs of the modern workplace, which demand professionalism and innovation. Several studies show that the study of hadith on work remains partial and has not yet developed a systematic, operational conceptual framework. This study aims to formulate a conceptual-operational model of a productive-creative work ethic, grounded in the Prophet's hadith, through an integrated thematic approach. The method used is qualitative literature research with a *mawḍūʿī* approach, including the stages of *takhrīj* of hadiths, thematic classification of hadiths on work, productivity, professionalism, and creativity, and a contextual-synthetic analysis to build a coherent conceptual framework. The results of the study indicate the formation of a three-dimensional integrative work ethic model: first, work as productive worship oriented towards the values of usefulness, sincerity, and social responsibility; second, professionalism based on the principles of *itqān*, trust, and competence that emphasizes quality, accuracy, and accountability of work; Third, creativity and innovation as an effort to adaptively renew methods, strategies, and optimize potential within normative values. These three dimensions are structured within a systemic, interrelated, and applicable framework. It is concluded that the Prophet's hadith provides both a normative and operational basis for developing a productive-creative work ethic that is

relevant to modern demands and contributes to strengthening the methodology of constructive thematic hadith studies.

Keywords: Work Ethic; Thematic Hadith; Professionalism; Creativity; Productive

Abstrak

Penguatan etos kerja produktif-kreatif dalam masyarakat Muslim kontemporer menghadapi kesenjangan antara ajaran normatif hadis dan kebutuhan praksis dunia kerja modern yang menuntut profesionalisme dan inovasi. Sejumlah studi menunjukkan bahwa kajian hadis tentang kerja masih cenderung parsial dan belum membangun kerangka konseptual yang sistematis dan operasional. Penelitian ini bertujuan merumuskan model konseptual-operasional etos kerja produktif-kreatif berbasis hadis Nabi secara terintegrasi melalui pendekatan tematik. Metode yang digunakan adalah penelitian kualitatif kepustakaan dengan pendekatan *mawḍūʿī*, meliputi tahapan takhrīj hadis, klasifikasi tematik terhadap hadis-hadis tentang kerja, produktivitas, profesionalisme, dan kreativitas, serta analisis kontekstual-sintetik untuk membangun konstruksi konseptual yang koheren. Hasil penelitian menunjukkan terbentuknya model etos kerja integratif tiga dimensi: pertama, kerja sebagai ibadah produktif yang berorientasi pada nilai kebermanfaatan, kesungguhan, dan tanggung jawab sosial; kedua, profesionalisme berbasis prinsip *itqān*, amanah, dan kompetensi yang menekankan kualitas, ketepatan, dan akuntabilitas kerja; ketiga, kreativitas-inovasi sebagai upaya pembaruan metode, strategi, dan optimalisasi potensi secara adaptif dalam koridor nilai normatif. Ketiga dimensi tersebut terstruktur dalam kerangka sistemik yang saling terkait dan bersifat aplikatif. Disimpulkan bahwa hadis Nabi menyediakan basis normatif sekaligus operasional bagi pengembangan etos kerja produktif-kreatif yang relevan dengan tuntutan modern serta berkontribusi pada penguatan metodologi kajian hadis tematik yang konstruktif.

Kata Kunci: Etos Kerja; Hadis Tematik; Profesionalisme; Kreativitas; Produktif

Introduction

A productive-creative work ethic is a strategic foundation for the quality of human resources and the competitiveness of civilization, especially amid the transformation of work driven by digitalization, organizational flexibility, and the demands of continuous innovation. This shift not only changes the form of work but also its meaning, from economic activity to a space for the actualization of values, integrity, and creativity (Elidemir, Oztüren, & Bayighomog, 2020). Recent literature shows a tendency to reduce work ethic to a mere instrument of efficiency and material achievement, thus marginalizing the moral-spiritual dimension and orientation toward meaning (Hanif, Mukri, & Susanto, 2022; Nadhiroh & Khoir, 2025). This condition gives rise to work practices that are pragmatic, ethically vulnerable, and unsustainable in the long term. These limitations indicate the absence of a conceptual framework capable of simultaneously integrating productivity, creativity, and morality. Islamic tradition, particularly the Prophet's hadith, provides a normative basis that positions work as worship, a social responsibility, and the actualization of human potential (Murjazin, Nurhuda, & Aziz, 2023). However, this relevance has not been formulated into a systematic and integrative conceptual model, necessitating a theoretical construction that bridges

the values of the hadith with contemporary work needs in a coherent and applicable manner.

Various global indicators confirm the crisis of the productive-creative work ethic. The International Labor Organization (2023) report shows stagnation in global labor productivity, with average growth below 2% over the past decade, alongside low job quality and low levels of meaningful worker engagement. The World Bank (2020), through its Human Capital Index, emphasized that increasing productivity is not solely supported by formal education but also requires the development of an adaptive work ethic, integrity, and creativity. The United Nations Development Program (2022) reported that separating work from ethical values and social goals contributes to the stagnation of human development, particularly in the dimensions of quality of life and sustainability. The World Economic Forum (2023) noted that a deficit in creativity and innovation is one of the main obstacles to global competitiveness in the knowledge-based economy. These findings emphasize that the problem of work ethic is multidimensional and cannot be solved solely through technical or economic interventions. The absence of a value framework that integrates performance, creativity, and moral responsibility presents a fundamental gap that demands alternative, values-based approaches, including through the normative construction of the Prophet's hadith relevant to modern work dynamics.

Previous studies on the Islamic work ethic have made important contributions but still suffer from conceptual limitations. Sumin, Retnawati, and Sayadi (2023) found that an Islamic work ethic grounded in the intention of worship, honesty, and responsibility enhances individual performance. However, this research was limited to an empirical approach and did not construct an integrative theoretical model. Asutay, Buana, and Avdukic (2022) emphasized the role of Islamic values in shaping organizational commitment and job satisfaction. Still, their focus was normative and did not systematically link these dimensions to creativity. Raja et al. (2020) showed that Islamic Work Ethics influence productivity and work attitudes, but their approach was a conceptual generalization without thematic exploration of hadith sources. Kareem, Aliyu, and Salimon (2025) identified a relationship between the Islamic work ethic and organizational performance but did not elaborate on the relationships among worship, professionalism, and innovation. Nadhiroh and Khoir (2025) examined hadiths on work, focusing on the validity of the *sanad* and *matn*, but their study was merely a compilation and remained partial, lacking conceptual integration. These limitations indicate that the literature remains fragmented among normative, empirical, and textual approaches and has yet to produce a work ethic model that coherently integrates worship, productivity, and creativity based on hadith, as informed by thematic analysis. Thus, there is a significant scientific gap in the development of a systematic, integrative, and contextually grounded hadith-based model of a productive-creative work ethic.

The research question in this study is: how is the construction of the value of a productive-creative work ethic in the Prophet's hadith analyzed thematically? How is the conceptual relationship between work as worship, professionalism, and creativity constructed in an integrative manner? Moreover, how is this model relevant to strengthening the contemporary work ethic? The research objective is to develop a structured, coherent, and applicable hadith-based model of a productive-creative work ethic. The basic argument of this study asserts that the Prophet's hadith not only contain moral teachings on work but also establish a paradigm of productivity and creativity rooted in monotheism, social responsibility, and the optimization of human potential, thus serving as an alternative epistemological framework to the reductionism of the modern work ethic. A thematic approach is used to comprehensively explore, group, and synthesize work-related hadiths to produce a complete and non-partial value structure. The theoretical contribution of this research lies in the development of a conceptual model of a productive-creative work ethic, grounded in hadith, that systematically integrates the dimensions of worship, professionalism, and innovation. Practical contributions include providing an operational value framework for education, organizations, and human resource development policies that orient toward a balance between performance, creativity, and moral integrity in a contemporary global context.

Method

This research uses a qualitative method based on a literature review, employing a thematic analysis (*mawḍūʿī*) approach, integrated with Paul Ricoeur's philosophical hermeneutics to connect the textual, contextual, and normative meanings of hadith in the construction of a productive-creative work ethic. Primary data sources are operationally limited to the canonical hadith corpus (*Kutub al-Tis'ah*) with inclusion criteria in the form of hadith with the degree of *ṣaḥīḥ* and *ḥasan*, as well as thematically relevant *ḍa'īf* hadith with limited academic justification. Secondary sources are classified into classical literature (*sharḥ al-Ḥadīth*) and contemporary (thematic interpretation, work ethic theory, and human resource development). Data collection was conducted through a systematic search of a digital database (*Maktabah ash-Shāmilah*) using structured keywords (*'amal, kasb, itqān, iḥsān*), followed by an iterative process of *sanad-matn* verification and recording of historical context. Data analysis was conducted in stages through open coding, axial coding, and selective coding to cluster productive-creative values, followed by a Ricoeurian hermeneutic reading and a synthesis framework with modern work ethic theory.

Results and Discussion

Work Orientation as Productive Worship in the Hadith

The concept of work as productive worship is formulated through a thematic analysis of the hadith corpus, which identifies three main clusters: economic

independence, integration of intentions and deeds, and orientation toward the welfare of others. The hadith narrated by al-Bukhārī (1993) concerning the virtue of one's own work falls under the theme of "dignity of labor," which emphasizes work as a means of maintaining human dignity and an instrument for distributing economic value (Gilabert, 2018). Thematic findings indicate that productivity is not reduced to the accumulation of material output but rather understood as the capacity of work to generate sustainable livelihoods without dependence. Ibn Ḥajar's (1970) interpretation reinforces this construct by rejecting a passive attitude that obscures economic responsibility. This synthesis positions work as the actualization of the caliphate's mandate, allowing the value of worship to emerge through the relationship between independent effort and contributions to socio-economic stability.

Another hadith corpus demonstrates a process-based productivity category that transcends an outcome-oriented approach. Aḥmad's (1995) account of planting seeds before the apocalypse is classified as a theme of transcendental productivity, namely, work actions that retain value despite the possibility of empirical outcomes. This analysis indicates that prophetic productivity involves a non-instrumental dimension of action, namely, actions that are valuable because they align with moral principles rather than merely for utility (Otoole & Mikkelsen, 2021). Ibn Ḥajar's (1970) interpretation asserts that the hadith represents resistance to fatalism, while simultaneously positioning work as a process-oriented ethical practice. This construction expands the meaning of productivity to encompass the sustainability of values and the consistency of action, so that work is understood as an expression of ethical commitment that remains relevant even if material results are not achieved.

The dimension of intention is identified as an internal thematic category that transforms economic activity into productive worship. The hadith narrated by Muslim (1955) on the dependence of deeds on intentions demonstrates that productivity is not solely measured by work intensity but by the goal orientation that guides actions. Thematic analysis connects intention with the concept of intentionality, which determines the direction of productivity toward benefit. Al-Ghazālī (1997) asserts that fulfilling family needs and avoiding dependency are good deeds for the afterlife when grounded in sound intentions. This synthesis demonstrates that intention serves as an internal mechanism that enhances ethical accountability and consistency of work actions, so that productivity reflects not only output but also the integrity of the goals that underpin those activities.

The thematic category of work quality, or *itqān al-'Amal* (work quality), emerges as a core principle of productivity, oriented toward excellence in both process and outcome. The hadith narrated by al-Bayhaqī (1997) concerning God's love for perfected work is analyzed as a normative indicator of professionalism. The placement of this hadith is complemented by an evaluation of its *sanad* (chain of

transmission), demonstrating its status as a hadith of authentic *ghayrih* (reliable and reliable), thus remaining usable as an ethical foundation. Ibn Rajab's (2008) interpretation links the sincerity of effort to divine judgment of its quality, not simply to the final result. These findings align with the modern concept of quality assurance, which places quality standards at the heart of productivity (Trifkovic, 2024). Thematic synthesis emphasizes that productive work requires a balance among competence, perseverance, and moral responsibility, yielding quality output with both spiritual and professional legitimacy.

The social benefit dimension was identified as an external thematic category representing the primary output of productivity. The hadith narrated by al-Ṭabrānī (1995) about the most beneficial human being is classified as a social impact theme, which positions contribution to collective welfare as an indicator of work value (Martela, 2023). This analysis demonstrates the systemic relationship between intention as the internal foundation, quality as the process, and benefit as the outcome. Al-Munāwī's (1994) interpretation expands the meaning of benefit to include any contribution that reduces social burdens, thereby measuring productivity by its tangible impact on society. This synthesis demonstrates that work is considered an act of worship when it strikes a balance between individual and collective interests. This framework aligns with the *maqāṣid al-Sharī'ah* approach, which prioritizes benefit as the primary goal of human activity (Auda, 2010).

The thematic construction also encompasses a negative dimension of productivity that rejects dependency as a distorted form of work ethic. The hadith narrated by al-Bukhārī (1989) regarding the virtue of gathering firewood over begging is classified as part of the anti-dependency framework. This analysis demonstrates that social dependency hinders the circulation of economic value and weakens the structure of collective productivity. Ibn Battāl's (2003) interpretation asserts that a passive attitude cloaked in spirituality lacks prophetic legitimacy. Thematic synthesis positions independence as a prerequisite for productivity, enabling individuals to actively contribute to the social system. This perspective connects the ethical dimension of work with economic stability, so that work is understood not merely as an individual obligation but as a structural mechanism that supports societal sustainability.

The integration of thematic categories yields a conceptual model of work as productive worship, comprising three main layers: internal, processual, and external. Intention serves as the internal foundation that directs work orientation toward the benefit, while *itqān* represents the processual dimension that ensures the quality of implementation. Social benefit serves as the external dimension that measures the success of productivity through collective impact. Independence and anti-dependence serve as ethical prerequisites that maintain the sustainability of the productive system. This model demonstrates the causal relationships among intentionality, quality, and social output, thereby forming a coherent framework.

This integration overcomes the dichotomy between ritual worship and economic activity by positioning work as the primary medium for the actualization of spiritual values.

Professionalism and Work Quality (*Itqān al-'Amal*) as Principles of Productivity

The conceptualization of professionalism based on *itqān al-'Amal* requires framing productivity as an analytical category oriented toward quality rather than merely an ethical norm. Productivity is understood as the capacity to produce output that is accurate, reliable, and consistent with verifiable work standards. The principle of trustworthiness (*amānah*) in al-Tibrīzī's (1985) narration serves as an internal mechanism guiding the integrity of professional action, while work quality serves as an external, evaluable indicator. The causal relationship between trustworthiness, quality, and productivity suggests that institutional trust is formed through consistent quality, not accelerated results. This perspective intersects with modern quality management theory, which positions quality as a determinant of organizational sustainability (Abbas, 2020). This framework avoids reducing productivity to the quantity of output and emphasizes that breaches of trustworthiness will reduce the reliability of the work system. This formulation strengthens the position of prophetic professionalism as a quality-based productivity model with interdisciplinary theoretical reach.

The conceptual distinction between trustworthiness and accountability clarifies the structure of work professionalism. Trust represents internal integrity, reflecting an individual's commitment to ethical standards, while accountability is an external evaluation mechanism that ensures performance aligns with mandates. According to Argyris and Schön (1996), the interaction of the two results in reflective productivity, a work capacity that extends beyond task completion but involves continuous evaluation of the impact and quality of results. This concept aligns with the theory of reflective practice, which emphasizes the importance of critical awareness of professional actions (Patel & Metersky, 2022). Reflective productivity requires workers to understand the consequences of work decisions and make learning-based corrections. Organizational systems play a crucial role in supporting accountability through evaluation procedures, quality audits, and performance transparency (Eilstrup-Sangiovanni & Hofmann, 2024). The integration of trust and accountability avoids shifting blame and fosters a work culture that is responsible and responsive to quality improvement.

Work quality standards, from the perspective of the hadith, require clear, measurable indicators for monitoring. The prohibition of fraud in the narration of Muslim (1955) serves not only as a moral norm but also as a quality-control principle that prevents the distortion of work results. Microfraud, such as data manipulation or reduced specifications, can trigger systemic failures that undermine public trust and organizational stability (Yenkey, 2018). This analysis

intersects with quality assurance and compliance systems, which emphasize the importance of multi-layered oversight to maintain consistent standards (Song & Shi, 2018). Quality-based productivity presupposes a match between processes, outputs, and user expectations. Transparency in work is a key prerequisite for ensuring the validity of results and preventing deviations from standards. This framework emphasizes that productivity cannot be separated from procedural integrity, as maintaining quality will strengthen the collective reputation and sustainability of the work system.

The dimension of *ihsān* broadens the definition of professionalism, focusing on process quality and emphasizing precision and competence optimization. *Ihsān*, as narrated by al-Tirmidhī (1975), refers not merely to intensity of effort but to the full involvement of intellectual and technical capacity in every stage of work. This perspective aligns with the concepts of process excellence and continuous improvement, which place the process as the primary determinant of output quality (Scavarda et al., 2025). Process-based productivity requires workers to maintain procedural consistency, pay attention to detail, and engage in continuous learning. The dichotomy between process and output is rejected, as output quality can be achieved only through standardized, controlled processes. Work commitment is reflected through operational indicators such as accuracy, timeliness, and adaptability to changing standards (Cegarra-Navarro et al., 2020). This formulation distinguishes the hadith approach from the pragmatic paradigm, which often neglects process quality in favor of accelerated results.

The integration of the dimensions of trustworthiness, accountability, and *ihsān* forms a systematic and complementary framework for professionalism. Amanah guides value orientation, accountability ensures external control, and *ihsān* guarantees process quality. The combination of these three results in productivity that is not only efficient but also reliable and sustainable. This model avoids the fragmented concept of professionalism that often occurs in partial approaches. This integrative framework also enables the operationalization of quality-based productivity indicators through measures of standard consistency, error rates, and user satisfaction. The relevance of this model is evident in modern organizations that demand a balance between efficiency and quality (Glette & Wiig, 2021). Prophetic professionalism is not merely normative it also offers an analytical framework applicable to contemporary management systems.

A comparison with the conventional productivity paradigm reveals fundamental differences in value orientation and success indicators. The capitalist paradigm tends to emphasize output quantity and time efficiency, while the hadith approach places quality at the center of evaluation. This difference has epistemological consequences for the definition of productivity. Quality-based productivity is intensive, focusing on the depth of quality, while quantitative productivity is extensive, oriented towards the volume of output. This comparative

analysis demonstrates that acceleration without quality control risks degrading work systems. The prophetic professionalism model offers an alternative that balances efficiency and quality by integrating ethical values and control mechanisms. This approach provides a theoretical contribution to the critique of productivity reductionism in modern management theory.

The overall synthesis demonstrates that professionalism, as defined by *itqān al-'Amal*, is a theoretical construct that places quality at the core of productivity. This model not only integrates ethical values and work practices but also offers an operationalizable evaluative framework. Productivity is understood as the result of the interaction between integrity, accountability, quality standards, and process optimality. This approach results in productivity that is quality-intensive and oriented toward system sustainability. Its primary contribution lies in transforming the concept of hadith from a textual norm into an analytical model relevant to the study of modern professionalism. This framework emphasizes that work quality is not merely an ethical consequence but a primary determinant of organizational stability and success. This formulation positions hadith as an epistemic resource capable of substantively enriching contemporary productivity theory.

Creativity, Innovation, and Work Dynamics in the Framework of the Prophet's Hadith

The discourse on work creativity is often framed as a product of rational modernity and perceived as distant from the Prophet's hadith. However, this dichotomy lacks a strong epistemological basis when examined through a thematic-analytical approach that combines contemporary creativity theory and Islamic epistemology. Creativity in modern organizational studies, as formulated by Teresa Amabile (1996), emphasizes the ability to generate novel, valuable solutions within a given context. In contrast, Islamic tradition recognizes *ijtihād* as an adaptive intellectual mechanism that maintains the relevance of norms (Al-Qaraḍāwī, 1996). The integration of these two perspectives demonstrates that the hadith does not limit creativity but rather provides an ethical framework that guides it, keeping it oriented toward the welfare of others.

The hadith on date palm pollination, narrated by Muslim (1955), provides an important conceptual foundation for distinguishing between the normative authority of revelation and human empirical competence. The Prophet's statement that worldly affairs are better known to humans demonstrates a recognition of epistemic autonomy in the realm of praxis, which, from the perspective of *uṣūl fiqh*, can be categorized as a non-*tashrī'* domain. This analysis asserts that creativity in work gains legitimacy within the rational space recognized by the text, rather than as a form of deviation. This framework can be interpreted through the *maqāṣid al-Sharī'ah* approach, which places benefit as the primary goal (Auda, 2010), thus understanding innovation as an instrument to achieve that goal. This argument

responds to criticisms that view hadith as static by demonstrating that the dynamics of interpretation have been an inherent part of Islamic tradition.

The narration cited by Ibn Ḥajar (1970) about the Khandaq strategy, which involves Salmān al-Fārisī's proposal, demonstrates that creativity in work in prophetic practice operates through an adaptive mechanism of cross-cultural knowledge exchange. The validity of the *sīrah* as a historical source needs to be critically assessed through an Islamic historiographical approach that distinguishes between the normative authority of hadith and descriptive historical narratives, ensuring its illustrative use and thematic consistency with the general principles of sharia. The adoption of non-Arab strategies reflects a model of innovation known in modern organizational theory as cross-cultural knowledge integration, namely the ability to incorporate external knowledge into local work systems (Hong & Muniz Jr., 2022). This analysis broadens the understanding of creativity from merely individual capabilities to a collective process influenced by social interactions and crisis contexts. This argument demonstrates that innovation in the hadith is not an incidental phenomenon but rather a strategic pattern of response oriented toward effectiveness and sustainability.

The Prophet's dialogue with Mu'ādh ibn Jabal regarding decision-making methods, as narrated by Abū Dāwud (1993), demonstrates the legitimacy of *ijtihād* as a form of structured intellectual creativity. According to al-Albānī (1996), this hadith is *ḍa'īf*, so its use requires affirming that it represents normative principles supported by the consensus of *ijtihād* in the Islamic tradition. The analysis does not stop at the legal dimension. However, links *ijtihād* with work creativity through the concept of value-based problem-solving, which, in modern management literature, is categorized as analytical creativity (Škėrienė & Jucevičienė, 2020). The mechanism of *ijtihād* shows that innovation arises from a reflective process that integrates text, context, and rationality, so that creativity is understood not as absolute freedom but as an intellectual activity bound by an ethical framework. This argument strengthens the thesis that flexibility in the hadith is not a threat to the authority of revelation, but rather a means of maintaining the relevance of norms in the face of the complexity of work reality.

The policy of releasing prisoners of war at Badr, as narrated by al-Dhahabī (1985), demonstrates a form of social innovation oriented towards human capital development through literacy teaching. This analysis can be enriched by the concept of social innovation, which emphasizes creating social value through the use of non-material resources (Hochgerner, 2013). This approach demonstrates that the Prophet's decision was not merely a pragmatic solution but rather a transformational strategy that sustainably increases community capacity. Integrating a knowledge-economy perspective emphasizes that creativity in the hadith involves identifying hidden potential and transforming it into productive

assets. This argument shifts the understanding of innovation from a technical dimension to a structural dimension with long-term impact.

The Prophet's interactions with his companions regarding strategic positioning during the Battle of Badr (Al-'Asqalānī, 1970) reflect a model of collective creativity based on participation and rational dialogue. This perspective can be explained by the theories of participatory leadership and distributed cognition, which emphasize that innovation emerges from the collaboration of actors with varying competencies (Wang, Hou, & Li, 2022). This analysis demonstrates that prophetic authority does not negate individual contributions but rather integrates them into an adaptive decision-making process. Work creativity in this context is no longer understood as a personal attribute, but as the result of social interactions that enable optimal solutions. This approach also avoids repeating the flexibility argument by introducing a new dimension: a work organizational structure that supports innovation.

A thematic synthesis of all the narrations shows that creativity in the hadith can be formulated into several main dimensions: an epistemic dimension that recognizes human rational autonomy, a practical dimension that emphasizes contextual adaptation, a collective dimension that emphasizes the importance of collaboration, and an ethical dimension that limits innovation to maintain alignment with the principles of justice and welfare. This formulation produces a conceptual model that integrates normative values and empirical dynamics, so that creativity is not understood as a foreign concept but as an inherent value in prophetic practice. This approach also demonstrates that sharia functions as a regulatory framework that guides, rather than limits, the innovation process. This argument makes a theoretical contribution by connecting the hadith to modern discourses on creativity, while avoiding reductionism that views the text as a static source of law without considering its practical dimension.

Integration of Productive-Creative Values in the Hadith Work Ethic Model

The coherence between the orientation of work as productive worship and work professionalism is formulated through a causal and operational mechanism of value internalization. The values of *iḥsān*, *itqān*, and *amānah* (trustworthiness) do not cease to be normative categories, but rather function as cognitive-affective tools that shape intrinsic quality standards through a process of iterative ethical reflection. Transcendental consciousness acts as an internal oversight mechanism that mediates the transformation of religious motivation into concrete professional actions, such as consistent quality, punctuality, and personal accountability (Vem, Ng, Sambasivan, & Kok, 2024). Professionalism, therefore, goes beyond merely fulfilling technical demands; it is a practical manifestation of an internalized commitment to worship. This integration demonstrates both convergence and differentiation with the concept of modern value-based professionalism, as the

hadith adds a teleological dimension that orients work quality toward spiritual meaning, rather than merely instrumental effectiveness or institutional legitimacy.

The relationship between professionalism and creativity is not linear but rather dialectical, recognizing the potential for synergy and tension. Professionalism provides a competency structure, methodological discipline, and normative boundaries that maintain quality stability (Kakemam et al., 2022), while creativity offers the possibility of controlled deviation, enabling contextual innovation (Revilla & Rodríguez-Prado, 2018). Tension arises when novelty has the potential to exceed standard or ethical boundaries, so the hadith serves as a normative regulator, setting parameters for creativity based on benefit and the prevention of harm. This principle prevents creativity from being driven by opportunistic experimentation without ethical direction. A reciprocal relationship forms because professionalism guides creativity to remain productive and responsible, while creativity expands professionalism's horizons through adaptation to change.

The integration of the three core values is formulated as a circular, dynamic relational system rather than a mere conceptual aggregation. An orientation toward worship provides the basis for meaning and motivation; professionalism operationalizes quality standards through procedures and competencies, while creativity serves as an adaptive mechanism that maintains relevance. The interaction of the three occurs through a recurring cycle: meaning drives quality, quality creates space for innovation, and innovation enriches the meaning of work. This structure rejects the fragmentation of values commonly found in modern work ethic models, which separate intrinsic motivation, technical capacity, and innovation into independent domains (Van den Broeck et al., 2021). A comparative analysis shows that the Weberian model emphasizes instrumental rationality, while the capitalist approach emphasizes efficiency and profit. The hadith model offers an ethical synthesis that integrates teleological, operational, and adaptive dimensions within a mutually reinforcing framework.

This integration of value systems results in a worker identity formed through the simultaneous internalization of meaning, quality, and innovation. Moral-spiritual identity does not emerge as an external implication but as an inherent consequence of the integration of these three values. Individuals view work as self-expression, encompassing ethical responsibility and a benefit orientation, thereby fostering an intrinsic disposition toward continuous learning. Professionalism demands competency renewal, while creativity requires exploring new ideas responsive to change. The hadith principle of seeking benefit and preventing harm directs the learning process to be anticipatory, rather than merely reactive. This kind of identity strengthens adaptive capacity without losing its normative orientation, enabling workers to respond to disruption while maintaining consistency in values and ethical integrity.

This integrative model has operational implications that can be formulated through a value mediation and moderation framework. Worship orientation acts as a mediating variable linking motivation to work quality, while professionalism acts as a moderating variable, ensuring consistent implementation of standards. Creativity serves as a dynamic variable mediating the relationship between quality and contextual relevance. This configuration allows for a more precise mapping of causal relationships than a purely descriptive approach. Practical implementation is evident in work practices that combine ethical reflection, competency mastery, and continuous innovation. This framework demonstrates that productivity is not generated by work intensification but rather by the integration of a structured, internalized value system. This approach strengthens the position of the hadith model as a theoretical framework with both explanatory and applicable power in contemporary work contexts.

The overall analysis confirms that the hadith-based work ethic can be understood as an integral value system that connects meaning, quality, and innovation through a mutually reinforcing relationship. Worship orientation provides the teleological foundation, professionalism operationalizes quality standards, and creativity maintains the adaptive dynamic. This integration is not additive but rather forms a relational structure that enables the transformation of values into concrete work practices. The key contribution lies in the formulation of an ethical-operational framework that bridges the demands of efficiency, innovation, and moral responsibility. This approach enriches the discourse on work ethic by presenting a perspective that integrates spiritual and rational dimensions in a balanced manner, while also opening the door to further research to test its application across various modern organizational contexts.

Conclusion

This article formulates a productive-creative work ethic model based on the Prophet's hadith, serving as an operational conceptual framework comprising three integrated dimensions: worship orientation as a moral-transcendental foundation; professionalism through the principle of *itqān al-'Amal* as a standard of quality and accountability; and creativity as a mechanism for adaptation and innovation. The thematic synthesis of hadiths on charity, trustworthiness, and *ihsān* reveals a functional relationship among the dimensions: worship orientation internalizes integrity; professionalism transforms values into measurable performance indicators (accuracy, reliability, efficiency); and creativity expands problem-solving capacity without deviating from the normative prophetic corridor. This formulation offers a theoretical contribution by strengthening the thematic hadith approach, grounded in a values-ethos that goes beyond legalistic approaches and opens the way for integration with modern work ethic theory. Practical implications include applying the model to organizational human resource development, Islamic education curricula, and institutional governance of work ethic. Limitations include

the selectivity of the hadith corpus, the potential for bias in thematic interpretation, and the absence of analysis of historical context and empirical verification. The further research agenda is directed at expanding the corpus across schools, integrating historical-contextual and mixed-methods approaches, and empirically testing the model through institutional case studies.

Acknowledgments

—

Author Contribution Statement

IB contributed to the formulation of the research concept, development of the methodology, data analysis, manuscript writing, and coordination of the overall publication process. SA contributed to data source collection, literature review, and the development of the theoretical framework. ST contributed to the analysis of research results, data interpretation, and editing the manuscript's content. MS contributed to data verification, review of scientific argumentation, and refinement of the writing structure. HF played a role in the final manuscript review, the adjustment of the writing format, and the validation of the suitability of the references. All authors were involved in discussing the research results and approved the final version of the manuscript for publication.

Conflict of Interest

The author declares that this manuscript was prepared independently and without any conflict of interest whatsoever, whether personal, professional, academic, or financial. The entire research, analysis, and writing process was conducted objectively and in accordance with scientific principles. There are no relationships or interests that could have influenced the content, results, or conclusions of this manuscript.

AI Usage Statement

The author declares that the use of artificial intelligence (AI) in the preparation of this manuscript was limited to assistance in improving language quality, correcting grammar, editing, and supporting document formatting. AI was not used to generate scientific substance, compile research data, conduct analysis, formulate arguments, develop concepts, or draw research conclusions. All results, findings, ideas, interpretations, analyses, and conclusions in this manuscript are entirely the result of the thoughts, research, and responsibility of the author. The author has also independently reviewed, verified, and edited the entire manuscript to ensure academic accuracy, scientific integrity, and compliance with ethical publication standards.

Bibliography

Abbas, J. (2020). Impact of total quality management on corporate sustainability through the mediating effect of knowledge management. *Journal of Cleaner Production*, 244, 118806. <https://doi.org/10.1016/j.jclepro.2019.118806>

- Al-'Asqalānī, ibn Ḥajar. (1970). *Fath al-Bārī*. Egypt: al-Maktabah al-Salafiyyah.
- Al-Albānī, M. N. (1996). *Silsilah al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah*. Riyadh: Maktabah al-Ma'ārif.
- Al-Bayhaqī, A. B. A. ibn al-H. ibn 'Alī. (1997). *Syu'ab al-Īmān*. Beirut: al-Kutub al-'Ilmiyyah.
- Al-Bukhārī, A. 'Abd Allāh M. ibn I. (1989). *al-Adab al-Mufrad*. Cairo: al-Maṭba'ah al-Salafiyyah.
- Al-Bukhārī, A. 'Abd Allāh M. ibn I. (1993). *Ṣaḥīḥ al-Bukhārī* (M. D. Al-Bugā, ed.). Damascus: Dār Ibn Kathīr.
- Al-Ghazālī, A. Ḥamid M. ibn M. (1997). *Iḥyā' 'Ulūm Al-Dīn*. Beirut: Dār al-Ma'rifah.
- Al-Munāwī, 'Abd al-Rā'ūf. (1994). *Fayḍ al-Qadīr*. Beirut: Dar al-Kutub al-Alamiyah.
- Al-Naysābūrī, A. al-Ḥusayn M. ibn al-Ḥajjāj al-Q. (1955). *Ṣaḥīḥ Muslim* (M. F. 'Abd Al-Bāqī, ed.). Cairo: Muṣṭafā al-Bābī al-Ḥalabī.
- Al-Qaraḍāwī, Y. (1996). *al-Ijtihād fī al-Syarī'ah al-Islāmiyyah*. Cairo: Dār al-Qalam.
- Al-Sijistānī, A. D. S. ibn al-A. ibn I. ibn B. ibn S. ibn 'Amr al-A. (1993). *Sunan Abī Dāwud* (M. M. 'Abd Al-Ḥamīd, ed.). Beirut: al-Maktabah al-Iṣriyah.
- Al-Ṭabrānī, A. al-Q. S. ibn A. (1995). *al-Mu'jam al-Awsaṭ*. Cairo: Dār al-Ḥaramayn.
- Al-Tibrīzī, M. ibn 'Abd Allāh al-K. (1985). *Mishkāṭ al-Maṣābīḥ*. Beirut: al-Maktabah al-Islāmī.
- Al-Tirmidhī, M. ibn 'Īsā ibn S. ibn M. ibn al-Ḍaḥḥāk A. 'Īsa. (1975). *Sunan al-Tirmidhī* (A. M. Shākir & M. F. 'Abd Al-Bāqī, eds.). Egypt: Muṣṭafā al-Bābī al-Ḥalabī.
- Al-Dhahabī, S. M. ibn A. ibn 'Uthmān. (1985). *Siyar A'lām al-Nubalā'*. Cairo: Dār al-Ḥadīth.
- Amabile, T. M. (1996). *Creativity in Context*. Boulder: Westview Press.
- Argyris, C., & Schön, D. A. (1996). *Organizational Learning II: Theory, Method, and Practice*. Reading: Addison-Wesley.
- Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics*, 181(4), 913–932. <https://doi.org/10.1007/s10551-021-04940-y>
- Auda, J. (2010). *Maqasid al-Shariah: A Beginner's Guide*. London: The International Institute of Islamic Thought (IIIT).
- Bank, W. (2020). *The Human Capital Index 2020 Update: Human Capital in the Time of COVID-19*. Retrieved from <https://openknowledge.worldbank.org/entities/publication/93f8fbc6-4513-58e7-82ec-af4636380319>
- Baṭāl, A. A.-Ḥasan 'Alī ibn K. ibn 'Abd A.-M. I. (2003). *Sharḥ Ṣaḥīḥ Al-Bukhārī* (A. T. Y. ibn Ibrāhīm, ed.). Riyadh: Maktabah al-Rashd.
- Cegarra-Navarro, J.-G., Wensley, A. K. P., Martínez-Martínez, A., & García-Pérez, A.

- (2020). Linking organisational commitment with continuous learning through peripheral vision and procedural memory. *European Management Journal*, 38(6), 874–883. <https://doi.org/10.1016/j.emj.2020.05.003>
- Eilstrup-Sangiovanni, M., & Hofmann, S. C. (2024). Accountability in densely institutionalized governance spaces. *Global Policy*, 15(1), 103–113. <https://doi.org/10.1111/1758-5899.13345>
- Elidemir, S. N., Ozturen, A., & Bayighomog, S. W. (2020). Innovative Behaviors, Employee Creativity, and Sustainable Competitive Advantage: A Moderated Mediation. *Sustainability*, 12(8), 3295. <https://doi.org/10.3390/su12083295>
- Forum, W. E. (2023). *The Future of Jobs Report 2023*. Retrieved from <https://www.weforum.org/publications/the-future-of-jobs-report-2023/>
- Gilabert, P. (2018). Dignity at Work. In *Philosophical Foundations of Labour Law* (pp. 68–86). Oxford University Press. <https://doi.org/10.1093/oso/9780198825272.003.0004>
- Glette, M. K., & Wiig, S. (2021). The role of organizational factors in how efficiency–thoroughness trade-offs potentially affect clinical quality dimensions – a review of the literature. *International Journal of Health Governance*, 26(3), 250–265. <https://doi.org/10.1108/IJHG-12-2020-0134>
- Ḥanbal, A.-I. A. ibn. (1995). *Musnad al-Imām Aḥmad ibn Ḥanbal*. Cairo: Dār al-Ḥadīth.
- Hanif, H., Mukri, M., & Susanto, I. (2022). Analysis of Understanding of Islamic Work Ethic. *Indonesian Interdisciplinary Journal of Sharia Economics (IJJSE)*, 5(1), 121–137. <https://doi.org/10.31538/ijse.v5i1.1775>
- Hochgerner, J. (2013). Social Innovation. In *Encyclopedia of Creativity, Invention, Innovation and Entrepreneurship* (pp. 1678–1686). New York, NY: Springer New York. https://doi.org/10.1007/978-1-4614-3858-8_329
- Hong, J., & Muniz Jr., J. (2022). *Cross-cultural Knowledge Management*. London: Routledge. <https://doi.org/10.4324/9781003112136>
- Kakemam, E., Ghafari, M., Rouzbahani, M., Zahedi, H., & Roh, Y. S. (2022). The association of professionalism and systems thinking on patient safety competency: A structural equation model. *Journal of Nursing Management*, 30(3), 817–826. <https://doi.org/10.1111/jonm.13536>
- Kareem, O., Aliyu, O. A., & Salimon, M. G. (2025). Does the Islamic work ethic moderate the relationship between organizational culture and enterprise performance? *Journal of Small Business and Enterprise Development*, 32(2), 298–324. <https://doi.org/10.1108/JSBED-11-2022-0480>
- Martela, F. (2023). The Normative Value of Making a Positive Contribution–Benefiting Others as a Core Dimension of Meaningful Work. *Journal of Business Ethics*, 185(4), 811–823. <https://doi.org/10.1007/s10551-023-05341-z>
- Murjazin, M., Nurhuda, A., & Aziz, T. (2023). Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW. *IJECA (International Journal of Education and Curriculum Application)*, 6(2), 161. <https://doi.org/10.31764/ijeca.v6i2.16418>

- Nadhiroh, U., & Khoir, M. M. (2025). Work Ethic in Prophetic Tradition: A Thematic Analysis of Hadith Based on Hurzberg's Two-Factor Theory. *International Journal of Religion and Social Community*, 3(1), 87–106. <https://doi.org/10.30762/ijoresco.v3i1.3590>
- Organization, I. L. (2023). *World Employment and Social Outlook: Trends 2023*. Retrieved from <https://www.ilo.org/publications/flagship-reports/world-employment-and-social-outlook-trends-2023>
- Otoole, M. S., & Mikkelsen, M. B. (2021). Developing a non-verbal, self-report assessment tool of action tendencies: The Depicted Action Tendencies (DAT) instrument. *Scandinavian Journal of Psychology*, 62(3), 289–300. <https://doi.org/10.1111/sjop.12710>
- Patel, K. M., & Metersky, K. (2022). Reflective practice in nursing: A concept analysis. *International Journal of Nursing Knowledge*, 33(3), 180–187. <https://doi.org/10.1111/2047-3095.12350>
- Programme, U. N. D. (2022). *Human Development Report 2021/2022: Uncertain Times, Unsettled Lives: Shaping our Future in a Transforming World*. Retrieved from <https://hdr.undp.org/content/human-development-report-2021-22>
- Raja, U., Haq, I. U., De Clercq, D., & Azeem, M. U. (2020). When ethics create misfit: Combined effects of despotic leadership and Islamic work ethic on job performance, job satisfaction, and psychological well-being. *International Journal of Psychology*, 55(3), 332–341. <https://doi.org/10.1002/ijop.12606>
- Rajab, Z. al-D. A. al-F. 'Abd al-R. S. al-D. I. (2008). *Jāmi' al-'Ulūm wa al-Ḥikam*. Damascus: Dār Ibn Kathīr.
- Revilla, E., & Rodríguez-Prado, B. (2018). Bulding ambidexterity through creativity mechanisms: Contextual drivers of innovation success. *Research Policy*, 47(9), 1611–1625. <https://doi.org/10.1016/j.respol.2018.05.009>
- Scavarda, L. F., Ceryno, P., Azevedo, T., & Caiado, R. G. G. (2025). A business process management lifecycle framework for continuous improvement towards operational excellence: lessons learned from a longitudinal study in a Brazilian organisation. *International Journal of Lean Six Sigma*, 16(2), 296–327. <https://doi.org/10.1108/IJLSS-12-2023-0218>
- Škėrienė, S., & Jucevičienė, P. (2020). Problem solving through values: A challenge for thinking and capability development. *Thinking Skills and Creativity*, 37, 100694. <https://doi.org/10.1016/j.tsc.2020.100694>
- Song, B., & Shi, H. (2018). Fault Detection and Classification Using Quality-Supervised Double-Layer Method. *IEEE Transactions on Industrial Electronics*, 65(10), 8163–8172. <https://doi.org/10.1109/TIE.2018.2801804>
- Sumin, S., Retnawati, H., & Sayadi, W. (2023). Development and Validation of the Islamic Work Exemplary Scale in Indonesia. *Islamic Guidance and Counseling Journal*, 6(2), 1–20. <https://doi.org/10.25217/0020236392000>
- Trifkovic, N. (2024). Certifiable management standards, labor productivity, and worker wages: Evidence from the food sector in Vietnam. *Agribusiness*, 40(1),

161–184. <https://doi.org/10.1002/agr.21838>

- Van den Broeck, A., Howard, J. L., Van Vaerenbergh, Y., Leroy, H., & Gagné, M. (2021). Beyond intrinsic and extrinsic motivation: A meta-analysis on self-determination theory's multidimensional conceptualization of work motivation. *Organizational Psychology Review*, 11(3), 240–273. <https://doi.org/10.1177/20413866211006173>
- Vem, L. J., Ng, I. S., Sambasivan, M., & Kok, T. K. (2024). Spiritual intelligence and teachers' intention to quit: the mechanism roles of sanctification of work and job satisfaction. *International Journal of Educational Management*, 38(1), 178–196. <https://doi.org/10.1108/IJEM-07-2022-0281>
- Wang, Q., Hou, H., & Li, Z. (2022). Participative Leadership: A Literature Review and Prospects for Future Research. *Frontiers in Psychology*, 13, 924357. <https://doi.org/10.3389/fpsyg.2022.924357>
- Yenkey, C. B. (2018). Fraud and Market Participation: Social Relations as a Moderator of Organizational Misconduct. *Administrative Science Quarterly*, 63(1), 43–84. <https://doi.org/10.1177/0001839217694359>