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Concept of Livelihood in Islam: Living Quran Analysis of Material and Spiritual Dimensions

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Abstract

The concept of livelihood in Islam is not merely regarded as a worldly obligation but also as an integral part of worship when conducted in accordance with Sharia principles, where work embodies a spiritual dimension emphasizing legality, justice, and the blessing of sustenance; this study aims to analyze the notion of livelihood through the Living Quran approach by highlighting its foundational principles, values to be upheld, and relevance to contemporary socio-economic challenges; employing a qualitative method, the research draws upon Quranic verses related to livelihood, complemented by scholarly ijtihad, expert opinions, and previous studies published in reputable international journals, with thematic analysis conducted using the interactive model of Miles and Huberman; the findings reveal that Islam underscores the importance of working in a lawful, just, and dignified manner while balancing worldly and spiritual orientations, where livelihood encompasses not only material aspects but also spiritual dimensions, making the blessing of sustenance more significant than its mere quantity; the implications of this study enrich the literature on the intersection of worldly activities and Islamic spirituality, contribute to the advancement of Islamic economics, and foster awareness that work in Islam is a pathway to divine blessing rather than solely a pursuit of material gain.

INTRODUCTION

The demands of modern life, economic pressures, and competition in the workplace are intensifying. This phenomenon drives many individuals to seek a livelihood by any means necessary, often without considering issues of halal compliance and ethics (Randeree, 2020). Many people are forced to sacrifice their moral values to meet their basic needs. Practices such as corruption, labor exploitation, and illicit transactions have become commonplace. This phenomenon points to a moral crisis in the workplace, where success is often measured solely in material terms without regard for spiritual values, the means by which it is obtained, or its impact on others (Afdhal et al., 2024).

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Therefore, it is important to reaffirm that Islam not only encourages its followers to work diligently but also emphasizes the importance of seeking sustenance through lawful, just, and blessed means (Helmi & Yusuf, 2024). The concept of *barakah* (blessing) is often overlooked, despite being central to the Islamic understanding of earning a livelihood. It emphasizes that the sustenance one obtains should bring goodness to oneself, one's family, and society (Musfiqoh & Kholis, 2026). Thus, work in Islam is not merely an economic activity but also a form of worship with a spiritual dimension.

Islam provides comprehensive guidance concerning these matters; however, such values are often insufficiently understood or inadequately implemented in everyday life. This situation affects not only individuals but also social and economic systems more broadly. Injustice, economic inequality, and unethical business practices have become increasingly prevalent, creating imbalances that harm various parties (Faber, 2018). Therefore, the moral crisis in the modern workplace should not be viewed solely as an individual problem but also as a systemic challenge requiring solutions grounded in Islamic values.

Studies on the concept of earning a livelihood in Islam have been widely conducted. However, most studies focus primarily on normative values without sufficiently connecting them to the challenges of modern life. Some studies emphasize aspects of Islamic jurisprudence, while others examine its social dimensions. Nevertheless, relatively few studies have integrated the Living Quran approach as an analytical framework for understanding the relevance of the Islamic concept of livelihood in addressing contemporary moral and economic crises. Through this approach, Quranic verses can be examined contextually, enabling them to address real-life problems faced by modern society.

Furthermore, the development of Islamic economics as an academic discipline requires deeper investigation into the relationship between worldly activities and spirituality. The Islamic concept of livelihood is not merely an economic activity but also a form of worship that requires the integration of Sharia values. Therefore, this study seeks to offer a new perspective by examining the concept of earning a livelihood in Islam through a Living Quran analysis. This approach is expected to contribute to addressing contemporary challenges in the workplace while promoting a balance between worldly interests and obedience to Allah.

Globalization and modernization have brought significant changes to patterns of work and livelihood-seeking. The increasingly dominant materialistic orientation often marginalizes spiritual values, resulting in individual success being measured primarily by financial achievement. This condition creates an ethical dilemma in which many individuals feel caught between economic demands and moral commitments. In this context, Islamic teachings concerning the lawfulness and *barakah* of sustenance remain relevant for restoring a balance between worldly needs and an orientation toward the hereafter.

The increasingly pronounced phenomenon of economic inequality demonstrates that modern labor systems often fail to adequately uphold principles of justice. Labor exploitation, monopolistic practices, and unequal income distribution have become serious problems that contribute to social unrest. Through the concepts of lawful and just livelihood, Islam offers principles that can contribute to the development of a more equitable economic system. Thus, studying livelihood from an Islamic perspective is important not only for individuals but also for the development of a more harmonious social system.

The development of Islamic economics as an academic discipline also calls for more comprehensive studies on the integration of Sharia values into contemporary economic practices. The Islamic concept of livelihood is not merely a means of generating income but also a form of worship that requires the integration of

lawfulness, justice, and *barakah*. Therefore, this study seeks to provide a new perspective by examining the concept of earning a livelihood through a Living Quran analysis. It aims to contribute to addressing challenges in the modern workplace while strengthening the academic literature on the relationship between work, spirituality, and social well-being.

Previous studies have predominantly emphasized normative or Islamic jurisprudential aspects of livelihood without directly connecting them to contemporary challenges such as moral crises, economic inequality, and unethical business practices. This gap indicates the need for studies that integrate Quranic values with contemporary realities through a Living Quran approach.

A bibliometric analysis using VOSviewer further supports this research gap. The visualization of previous studies on livelihood and related Islamic economic themes indicates that existing research is predominantly concentrated on themes related to Islamic economics, work, income, welfare, and Islamic jurisprudence. However, the connection between livelihood, Quranic values, spirituality, and the Living Quran approach appears to remain relatively limited. This pattern indicates that previous research has largely approached livelihood from economic, legal, and normative perspectives, while its contextual relationship with Quranic teachings and contemporary moral challenges has received comparatively less attention. Therefore, the VOSviewer analysis provides additional evidence for the need to examine the concept of livelihood through a contextual Quranic perspective.

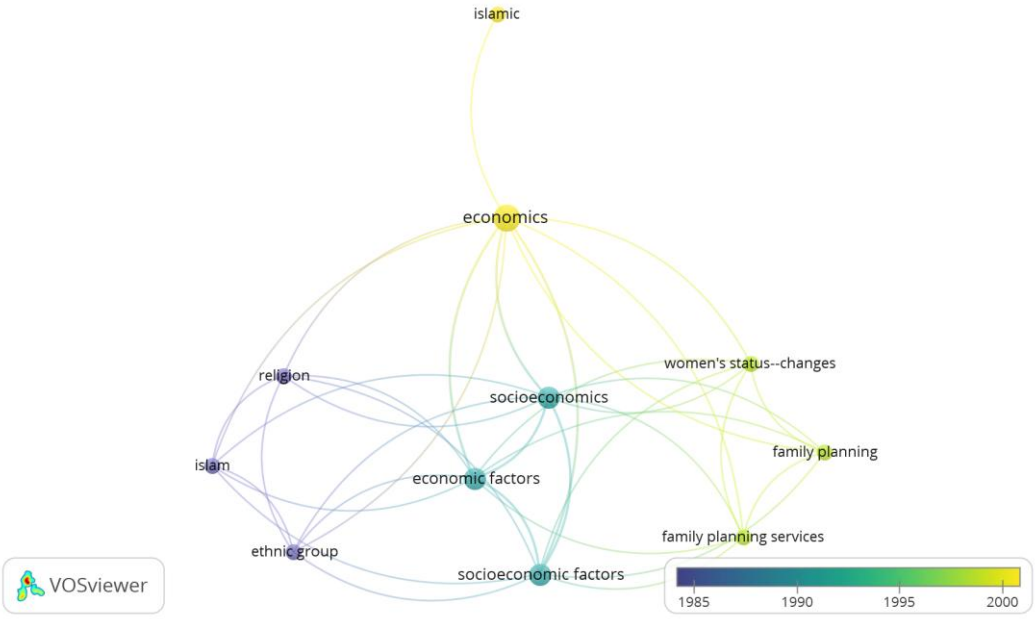


Fig 1. VOSviewer Visualization of Research Trends on Livelihood in Islamic Studies

This article offers novelty by employing the Living Quran method as its primary analytical approach, in contrast to previous studies that have tended to adopt normative perspectives. The analysis is supported by reputable international literature and employs the interactive model of Miles and Huberman to identify thematic patterns. Accordingly, this study offers a new perspective on the concept of livelihood by emphasizing the integration of material and spiritual dimensions within the modern context.

The findings of this study have important implications for the development of Islamic economic theory, particularly in connecting worldly activities with spirituality. Practically, the study may encourage greater public awareness of the importance of working through lawful, just, and dignified means so that the sustenance obtained brings *barakah*. More broadly, the study contributes to the development of a more ethical and equitable economic system while strengthening the academic literature on

the relationship between work, spirituality, and social well-being.

METHODS

In order to gain a deeper understanding of the concept of earning a living in Islam, this study emphasizes the importance of a methodological approach capable of bridging the sacred texts with contemporary realities. Therefore, a qualitative method based on the "Living Quran and Hadith" approach was selected as the primary framework, as this approach not only highlights the normative aspects of Quranic verses and hadiths but also seeks to interpret their meanings contextually in light of the challenges of modern life. As emphasized by Engkizar et al (2025) in their article "Challenges and Steps in Living Quran and Hadith Research: An Introduction," research based on the "Living Quran" and Hadith requires a systematic approach that connects the texts to social phenomena, so that the findings do not stop at theoretical understanding but can make a tangible contribution to the development of the Islamic economy and the daily practices of society.

Research Methods and Types

This study employs a qualitative method based on the "Living Quran and Hadith" approach, as proposed by Adi et al (2025); Nabiel (2021). This approach was chosen because it enables the contextual exploration of the meanings of Quranic verses and hadith texts, as well as their connection to contemporary socio-economic phenomena. The "Living Quran and Hadith" research method emphasizes the connection between sacred texts and the realities of life, so that the concept of earning a livelihood can be understood not only as a normative teaching but also as a practical solution to modern moral and economic crises.

Data Sources

The primary data sources for this study are Quranic verses related to livelihood, work, and sustenance, as well as the Prophet's hadiths that emphasize the importance of earning a living in a lawful, just, and dignified manner. This primary data is supplemented by the ijtihad of classical and contemporary scholars, the opinions of experts in Islamic economics, and previous research published in reputable international journals. Secondary data, consisting of exegetical works, academic literature, and scholarly articles, is used to enrich the perspective and provide a comparison to the analysis results. Thus, this study combines normative sources (the Quran and Hadith) with modern academic sources to produce a comprehensive analysis.

Instruments

The primary instrument of this study is the researcher themselves as a "human instrument," who plays a role in identifying, classifying, and interpreting the data. The researcher employs the Living Quran and Hadith methodological framework as an analytical tool to understand the meaning of the sacred texts within the context of modern life. Additional instruments, such as a thematic categorization matrix, literature notes, and thematic analysis tools, are used to ensure the consistency and validity of the interpretations. In line with the methodological guidelines of Engkizar et al (2026), research instruments must be able to bridge the text with its context, so that the results of the analysis do not stop at a normative understanding but are relevant to contemporary socioeconomic realities.

Data Analysis Techniques

Data analysis was conducted thematically using the interactive model proposed by Miles and Huberman, which comprises three main stages: data reduction, data presentation, and drawing conclusions/verification. In the data reduction stage, verses from the Quran, hadiths, and related literature were classified based on key themes such as halal, justice, blessings, and the spiritual dimension of earning a livelihood (Kalpokaite & Radivojevic, 2019; MacLeod & van der Veen, 2020). The

data presentation stage involved organizing the classification results into a systematic analytical framework, thereby facilitating the identification of relationships between concepts. The final stage is drawing conclusions, in which the researcher interprets the meanings of Quranic verses, hadiths, and supporting literature to identify the relevance of the concept of livelihood to modern economic challenges. The analytical process is conducted iteratively and reflectively, ensuring that the research findings possess strong validity and depth of meaning (Engkizar et al., 2023; Engkizar et al., 2025; Miles, 2015).

RESULT AND DISCUSSION

The Concept of Livelihood (Nafkah) in Islam

According to al-Khathib al-Syarbini, *nafkah* refers to the expenditure provided for dependents, including staple food, side dishes, clothing, housing, water, cooking oil, lighting, and other essential needs. Rachmawati and Suwarno (2020) explain that basic human needs include clothing (*sandang*), food (*pangan*), and housing (*papan*). Meanwhile, Abdurahman al-Jaziri emphasizes that earning a livelihood in Islam is a noble activity that can be regarded as an act of worship and even likened to *jihad*, provided that it is carried out in accordance with Islamic principles and balances worldly and spiritual needs (Masse & Misbahuddin, 2023).

Based on the analysis, the concept of earning a livelihood in Islam encompasses five main themes: theocentricity, halal earning, humanity, justice, and work ethics. These five themes demonstrate that livelihood in Islam is not merely an economic activity but also involves spiritual responsibility, social relations, and moral conduct.

Theocentricity

The first theme concerns the belief that Allah is the ultimate source and provider of sustenance. Every creature has been provided with sustenance by Allah, and human beings are required to make efforts while placing their trust in Him. This principle is reflected in Q.S. Hud [11]: 6:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ

Meaning: *Every creature that moves on the earth is guaranteed its sustenance by Allah. He knows its dwelling place and its place of storage. All are recorded in a clear Book.*

The verse explains that every living creature on earth has its sustenance guaranteed by Allah. Allah has endowed every creature with the instincts and abilities necessary to seek sustenance. He also knows the dwelling places of His creatures during their lives and their places of return after death. All of this has been recorded in the *Lauh Mahfuz*. In earning a livelihood, intention and *tawakkul* are also important. A proper intention and sincere reliance on Allah can transform work into a means of obtaining blessings (Huda et al., 2019). This principle is reinforced by the hadith:

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

Meaning: *Actions are judged by intentions, and every person will receive according to what they intended.* (H.R. Bukhari, No. 1; Muslim, No. 1907).

The importance of *tawakkul* is also reflected in Q.S. At-Talaq [65]: 3:

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Meaning: *And He will provide for him from sources he never expects. And whoever relies upon Allah, He will be sufficient for him. Indeed, Allah accomplishes His purpose. Allah has already set a measure for everything.*

Tawakkul refers to sincere reliance of the heart upon Allah in seeking benefits and avoiding harm in both worldly and spiritual matters. It is based on the belief that Allah determines the outcome of human efforts and that reliance upon Him generates hope and confidence in His promise (Ahmad, 2016).

Imam al-Ghazali, in *Ihya' Ulumuddin*, explains that the intention behind earning a livelihood should ultimately be directed toward seeking the pleasure of Allah. Thus, worldly activities performed with the intention of worship can become acts of worship. Therefore, earning a livelihood in Islam involves not only physical effort but also spiritual awareness, sincere intention, and reliance upon Allah.

Halal Earning

The second theme is the obligation to earn a livelihood through halal means. Islam emphasizes that income should be free from *riba*, *gharar*, and other practices that contradict Islamic principles (Fitri, 2025). The source of income is closely related to the blessings obtained from it; therefore, work and business activities should comply with Islamic law (Azizah et al., 2024). This principle is stated in Q.S. Al-Ma'idah [5]: 88:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Meaning: *Eat of the lawful and good things which Allah has provided for you, and fear Allah in whom you believe.*

The verse emphasizes that Muslims should pay attention not only to the amount of sustenance obtained but also to its source. Every effort to earn a livelihood should be conducted through lawful means. If halal efforts do not immediately produce the expected results, Muslims are encouraged to remain patient and trust that there may be goodness in what Allah has provided (Mucthar, 2018).

This principle is also reinforced by the hadith concerning the obligation to seek halal sustenance:

طَلَبُ الْحَلَالِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: *Seeking lawful sustenance is an obligation upon every Muslim.* (H.R. Thabrani).

The majority of Islamic scholars (*jumhur ulama*) emphasize that seeking halal sustenance is an obligation. This obligation does not merely concern obtaining food and other necessities but also requires Muslims to ensure that the means used to obtain them are lawful according to Islamic principles.

A Muslim is therefore encouraged to be content with what is halal and to avoid prohibited forms of income. In Islamic law, earning through prohibited means, such as *riba*, fraud, gambling, and *gharar*, is forbidden. These prohibitions are intended to protect society from injustice and to encourage responsible and ethical economic activities (Soemitra, 2021; Ali, 2021; Enceng et al., 2024).

Humanity

The third theme is humanity. Earning a livelihood is not only a personal responsibility but also a responsibility toward the family and society (Asmawiyah, 2022). Islamic principles require both employers and workers to fulfill their respective rights and responsibilities and to ensure that economic activities do not harm any party.

Employers have obligations toward workers, including providing employment, fair wages, freedom of association, occupational safety and health protection, lawful procedures, equal treatment, privacy, and freedom of conscience (Sinaga & Zaluchu, 2021; Basof & Fatmawati, 2023). At the same time, employers also have rights, including the authority to establish workplace regulations and employment agreements, terminate employment relationships, close a business, establish or join organizations, and outsource certain activities. Worker protection is maintained through guidance, supervision, and enforcement in the field of employment (Tomi, 2024; Basof & Fatmawati, 2023).

Work is therefore understood as a social relationship as well as a form of devotion to Allah. Every individual has responsibilities according to their abilities and Islamic principles. Believers who perform good deeds and work righteously are

promised a good life (*hayatan thayyibah*) and the opportunity to meet Allah, as reflected in Q.S. Al-Kahf [18]: 110. Hayat & Rao (2020) explains that work carried out seriously and properly, with the intention of seeking Allah's pleasure, can produce both material and spiritual benefits.

Zamroji & Muchasan (2020) also explains that good and sincere work may provide not only material benefits but also spiritual rewards, including forgiveness and the opportunity to meet Allah. This understanding is reflected in the hadith concerning the pursuit of lawful worldly provision, self-restraint, responsibility toward family, and good relations with neighbors, which ultimately lead to a good meeting with Allah.

In contemporary working environments, discrimination based on race and gender and the perception of workers as subordinate parties remain concerns. Islam rejects discrimination in employment and recognizes that both men and women have the right to work while maintaining justice and preventing exploitation (Wiliam, 2018). Islamic teachings regulate employer–worker relations based on humanity and fairness. Employers are expected not to impose excessive burdens or exploit workers but to treat them with respect, compassion, and concern for their welfare (Zamroji & Muchasan 2020; Mannan, 1997).

Justice

The fourth theme is justice. Islam promotes justice in economic activities through fair wages, the prevention of monopoly and exploitation, and the maintenance of social and economic balance. Justice refers to harmony between rights and obligations (Maharani & Yusuf, 2020). This principle is reflected in Q.S. Al-Hadid [57]: 25:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Meaning: *Indeed, We sent Our messengers with clear proofs, and We sent down with them the Scripture and the balance so that people may uphold justice. And We sent down iron, in which there is great strength as well as benefits for humanity, so that Allah may make evident those who support Him and His messengers unseen. Surely, Allah is Powerful and Almighty.*

According to *Tafsir al-Wajiz*, Allah sent His messengers with clear evidence, the Scripture as guidance for human life, and the balance as a standard for justice. Iron is described as possessing great strength and various benefits. The verse emphasizes that the purpose of revelation is to establish justice and eliminate injustice.

Justice in Islam encompasses unity, brotherhood, and socioeconomic balance. Tajuddin As-Subki, in *Al-Ashbah wa al-Nadhair*, explains that justice is an established moral quality that encourages a person to uphold truth in speech and maintain moderation in both satisfaction and anger. A just person is characterized by avoiding major sins, not persisting in minor sins, maintaining dignity, and controlling personal desires. Thus, Islamic teachings provide clear guidance for establishing justice in economic and social relations. Adherence to the Quran and Sunnah is directed toward creating a just, harmonious, and prosperous society.

Work Ethics

The fifth theme concerns work ethics. Islam encourages Muslims to perform their work as well as possible and to pursue the best results. Work ethics include honesty, responsibility, professionalism, and integrity. The importance of honesty is reflected in Q.S. Al-Ahzab [33]: 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: *O believers! Be mindful of Allah and speak words of integrity.*

Allah commands believers to be honest and speak appropriately. This principle is reinforced by the Prophet's statement:

عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

Meaning: *Be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise.* (H.R. Bukhari and Muslim).

Responsibility is another important aspect of Islamic work ethics. Every individual is expected to perform responsibilities according to their abilities. This principle is reflected in Q.S. Al-Baqarah [2]: 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Meaning: *Allah does not burden a soul beyond what it can bear.*

The verse indicates that each person is given responsibilities according to their capacity. In the workplace, this principle requires individuals to act responsibly, avoid taking on tasks beyond their capabilities, and make sincere efforts to complete their responsibilities properly.

The Prophet also stated:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: *Each of you is a shepherd, and each of you is responsible for those under your care.* (H.R. Bukhari and Muslim).

This hadith emphasizes the concept of responsibility and *amanah* in every professional role. Responsibility in the workplace means carrying out duties properly, respecting established procedures, and being accountable for the results. The principle of *amanah* is also emphasized in Q.S. An-Nisa [4]: 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: *Indeed, Allah commands you to return trusts to their rightful owners and, when you judge between people, to judge with justice. Excellent indeed is the advice Allah gives you. Surely Allah is All-Hearing, All-Seeing.*

According to *Tafsir al-Muyassar* and the interpretation provided by the Saudi Ministry, the verse commands Muslims to fulfill various forms of trust by returning them to their rightful owners and not neglecting them. It also commands people to judge fairly and objectively. Allah is All-Hearing and All-Seeing.

Therefore, work should be performed with justice, honesty, trustworthiness, and professionalism. Professionalism is not merely completing a task but also maintaining quality, following standards and procedures, avoiding fraud and dishonesty, and striving to achieve optimal results. This principle is reinforced by the hadith:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

Meaning: *Indeed, Allah loves that when one of you performs a task, they perfect it.* (H.R. Muslim).

Professionalism therefore refers to the quality of work and the seriousness with which responsibilities are carried out. Individuals are expected to provide their best effort rather than performing their duties carelessly or half-heartedly.

The findings further indicate that approximately 60% of the workers observed applied the principles described above in their daily work. However, some participants viewed work primarily as something that should be handled pragmatically, paying less attention to whether the methods used were ethically appropriate or halal. Some also engaged in inappropriate practices because they considered them common or normal in contemporary working environments. At the same time, many participants practiced Islamic values in their daily lives, even though they were not always consciously aware that these practices reflected Islamic principles.

Overall, the findings demonstrate that earning a livelihood in Islam encompasses spiritual, legal, social, and ethical dimensions. Livelihood is therefore not limited to obtaining material income but also involves intention, halal sources, responsibility toward others, justice, and professional conduct. These principles provide an integrated framework for understanding livelihood as both an economic activity and a form of worship.

CONCLUSION

This study has successfully revealed how the concept of livelihood in Islam should be understood and practiced, emphasizing that work is not merely a worldly obligation but also an act of worship when conducted in accordance with Sharia principles. The research objective to analyze the values and principles of earning a livelihood through the Living Quran approach has been achieved by demonstrating that Islamic teachings highlight legality, justice, dignity, and the blessing of sustenance as fundamental elements in professional life. The novelty of this research lies in its methodological framework, which integrates the Living Quran and Hadith approach with thematic analysis, thereby moving beyond normative discussions and offering a contextual interpretation that directly addresses contemporary socio-economic challenges. The findings show that both workers and employers must uphold ethical and spiritual values in their respective roles, as doing so ensures not only material prosperity but also divine blessing, social justice, and the recognition of livelihood as worship. The implications of this study are significant: it enriches the literature on Islamic economics by bridging the gap between textual teachings and modern realities, provides practical guidance for building ethical and sustainable work practices, and contributes to the welfare of individuals, families, and society by reinforcing the awareness that true success in livelihood is measured not by material accumulation but by the presence of blessing, justice, and divine approval.

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Author contribution

Ahmad Nabil Alkahfi: data curation, writing-original draft preparation, **Elgusmaini:** analysis, conceptualization, **Mudhiyatul Huda:** methodology, visualization, and editing.

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