

The Relevance of Rizq and Islamic Work Ethic in Tafsir Al-Misbah: A Study of Qur'an Surah al-Jumu'ah (62:10) among Online Motorcycle Taxi Drivers in Medan

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Abstract

This study is motivated by the importance of understanding the balance between worship and work in Islam specifically based on Surah Al-Jumu'ah, verse 10 amidst the pressures of the digital economy faced by online motorcycle taxi drivers in Medan. The research aims to analyze the relevance of the concepts of rizq (divine provision) and the Islamic work ethic, as presented in the Al-Misbah exegesis, to the drivers' mindsets and mental resilience. A descriptive qualitative method was employed, utilizing interviews, observation, and documentation involving three informants. The findings reveal that drivers perceive work as an act of worship, integrating values such as tawakkul (reliance on God), amanah (trustworthiness), and dhikr (remembrance of God) into their daily activities, despite facing pressures from algorithms and market competition. Spiritual values were shown to help maintain work ethics and mental stability. In conclusion, Surah Al-Jumu'ah, verse 10, serves as an ethical foundation that fosters a balance between economic productivity and spirituality, ensuring that work is oriented not merely toward material gain but also toward divine blessing and the greater good of life.

Keywords: *Work Concept, Work Ethic, Online Rideshare Motorcycle.*

Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya memahami keseimbangan antara ibadah dan kerja dalam Islam, khususnya berdasarkan QS. Al-Jumu'ah ayat 10, di tengah tekanan ekonomi digital pada profesi ojek online di Kota Medan. Tujuan penelitian ini adalah menganalisis relevansi konsep rezeki dan etos kerja Islami dalam tafsir Al-Misbah terhadap pola pikir dan ketahanan mental pengemudi. Metode yang digunakan adalah kualitatif deskriptif dengan teknik wawancara, observasi, dan dokumentasi terhadap tiga informan. Hasil penelitian menunjukkan bahwa pengemudi memaknai kerja sebagai ibadah, mengintegrasikan nilai tawakkal, amanah, dan zikir dalam aktivitas sehari-hari, meskipun dihadapkan pada tekanan algoritma dan persaingan. Nilai spiritual terbukti membantu menjaga etika kerja dan stabilitas mental. Kesimpulannya, QS. Al-Jumu'ah ayat 10 menjadi landasan etis yang mendorong keseimbangan antara produktivitas ekonomi dan spiritualitas, sehingga kerja tidak hanya berorientasi materi, tetapi juga keberkahan dan kemaslahatan hidup.

Kata Kunci: Konsep Rezeki, Etos Kerja, Ojek Online.

A. Introduction

Islam places work in a noble position because human beings are commanded to strive in seeking Allah's bounty after performing acts of worship, rather than relying solely on prayer without effort. Qur'an Surah Al-Jumu'ah (62:10) serves as an important foundation, emphasizing that after the congregational prayer has ended, Muslims are encouraged to disperse throughout the earth to seek Allah's provision, thereby maintaining a balance between worship and work.

In Islam, seeking sustenance (rizq) refers to the pursuit of lawful (halal) and blessed (barakah) provision through sincere effort, while work itself is regarded as an act of worship that fulfills both worldly needs and religious responsibilities. The Qur'an further emphasizes that every individual will attain only what has been earned through personal endeavour, highlighting the inseparable relationship between effort, faith, and accountability¹.

The rapid development of the digital economy has transformed Indonesia's transportation sector, positioning online motorcycle taxi drivers as an important component of platform-based employment. In Medan, one of Indonesia's largest metropolitan cities, this profession has become increasingly significant because it offers efficient urban mobility while exposing drivers to algorithmic management, income uncertainty, and intense market competition. These structural challenges require drivers not only to maintain productivity but also to preserve ethical responsibility and psychological resilience in carrying out their daily work².

Within this context, Tafsir Al-Misbah provides an important theological framework by interpreting work not merely as an economic activity but as a form of worship through which believers seek Allah's bounty. Quraish Shihab emphasizes that effort, prayer, remembrance of Allah, and social responsibility constitute integral dimensions of rizq, making this interpretation particularly relevant for understanding how online motorcycle taxi drivers in Medan balance religious obligations with the demands of platform-based employment³.

This study further examines how the ethical values embodied in QS. Al-Jumu'ah (62:10) respond to the challenges of toxic productivity and work addiction experienced by workers in

¹ Oktavia, "Konsep Etos Kerja Islami Dalam Pembangunan Ekonomi Umat," *Jurnal Ekonomi Islam*, 2021.

² Nurul Miftahul Jannah and Imam Yazid, "Perlindungan Driver Terhadap Kebijakan Fitur Hemat Ojek Online Di Kota Medan Perspektif Al-Maslahah," *Borneo: Journal of Islamic Studies* 6, no. 1 (2025): 170–183, <https://doi.org/10.37567/borneo.v6i1.4455>.

³ Abdul Wahid Al Mukarom et al., "Studi Kritis Terhadap Konsep Etos Kerja Dalam Tafsir Al-Misbah Dan Tantangannya Di Era Globalisasi," *ISLAMICA: Jurnal Ilmu-Ilmu Agama Islam* 7, no. 2 (2023): 43–52, <https://doi.org/10.59908/islamica.v7i2.116>; Raudatul Aliyah Lubis, Indra Suardi, and Nurdiani, "Analisis Semantik Konsep Rezeki Dalam Tafsir Al-Misbah Dan Implikasinya Dalam Konteks Kognitif Dan Etis," *Journal of Islamic Scriptures in Non-Arabic Societies* 1, no. 3 (2024): 254–273, <https://doi.org/10.51214/jisnas.v1i3.1097>; Ika Febriyanti, Putri Purnama Sari, and Talitha Rahma Yuniarti P, "Rezeki Dalam Al-Qur'an (Analisis Perbandingan Tafsir Al-Qurtubī Dan Tafsir Al-Azhar)," *REVELATIA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2023): 27–40, <https://doi.org/10.19105/revelatia.v4i1.8713>.

the digital economy. By positioning spirituality alongside economic productivity, the verse offers an ethical framework for maintaining psychological well-being and preventing excessive work orientation among online motorcycle taxi drivers.⁴

Understanding the concept of rizq has become increasingly important within the contemporary digital economy, where platform-based workers experience unstable income, algorithmic control, and occupational uncertainty. Tafsir Al-Misbah interprets QS. Al-Jumu'ah (62:10) as encouraging believers to pursue lawful livelihoods through sincere effort while maintaining continuous spiritual awareness. Although previous studies have discussed Islamic work ethics and the concept of rizq from theological perspectives, limited attention has been given to how these Qur'anic values are internalized by workers in the gig economy. Therefore, this study addresses this gap by examining the practical relevance of Quraish Shihab's interpretation for online motorcycle taxi drivers in Medan⁵.

The novelty of this study lies in integrating Quraish Shihab's interpretation of QS. Al-Jumu'ah (62:10) with empirical evidence from online motorcycle taxi drivers in Medan. This integration demonstrates how the Qur'anic concepts of rizq and Islamic work ethics can be contextualized within the realities of platform-based employment, where work is understood simultaneously as an economic activity and an act of worship. Accordingly, the study contributes a contextual ethical perspective that bridges theological interpretation with the socio-economic realities of the contemporary digital economy⁶.

Accordingly, this study aims to analyse the interpretation of QS. Al-Jumu'ah (62:10) in Tafsir Al-Misbah concerning the concepts of rizq and Islamic work ethics and to examine their relevance to online motorcycle taxi drivers in Medan. Through a contextual qualitative approach, this study explains how Qur'anic ethical values may serve as a foundation for balancing economic productivity, professional responsibility, and spirituality within platform-based employment.

⁴ Mutia Liza, Zulkarnaen Guchi, and Nurdiani, "Fenomena Workaholic Dalam Perspektif Al-Qur'an: Tinjauan Surah An-Naba': 9–11 Pada Tafsir Al-Misbah Karya Muhammad Quraish Shihab," *MUDABBIR: Journal Research and Education Studies* 5, no. 2 (2025): 2336–2341, <https://doi.org/10.56832/mudabbir.v5i2.1536>.

⁵ Muhammad Hanif Abdillah, "Analisis Ketahanan Ekonomi Keluarga Driver Grab Di Rawamangun Dalam Perspektif Maqashid Syariah," *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 4 (2026): 13967–13972, <https://doi.org/10.31004/riggs.v4i4.5477>; Mukarom et al., "Studi Kritis Terhadap Konsep Etos Kerja Dalam Tafsir Al-Misbah Dan Tantangannya Di Era Globalisasi"; Lubis, Suardi, and Nurdiani, "Analisis Semantik Konsep Rezeki Dalam Tafsir Al-Misbah Dan Implikasinya Dalam Konteks Kognitif Dan Etis"; Liza, Guchi, and Nurdiani, "Fenomena Workaholic Dalam Perspektif Al-Qur'an: Tinjauan Surah An-Naba': 9–11 Pada Tafsir Al-Misbah Karya Muhammad Quraish Shihab"; Eka Aprila Pratiwi, Tuti Anggraini, and Ahmad Muhaisin, "The Welfare of Grabbike Drivers Who Use BPJS Ketenagakerjaan in the Perspective of Maqashid Al Syariah," *FINANSIA: Jurnal Akuntansi Dan Perbankan Syariah* 5, no. 1 (2022): 85–92, <https://doi.org/10.32332/finansia.v5i1.6351>.

⁶ Devi Syukri Azhari and Usman, "ETIKA PROFESI DALAM PERSPEKTIF ISLAM," *Jurnal Review Pendidikan Dan Pengajaran* 5, no. 1 (2022): 6–13, <https://doi.org/10.31004/jrpp.v5i1.4386>.

B. Research Methods

This study employed a descriptive qualitative approach to obtain an in-depth understanding of the phenomenon through participants' experiences and systematically describe the findings based on actual field conditions.

The study utilized primary data collected through semi-structured interviews with the participants and secondary data derived from books, journal articles, and other relevant academic sources supporting the research. Three online motorcycle taxi drivers in Medan City were selected through purposive sampling because they possessed direct experience and sufficient understanding of balancing religious obligations with their professional activities within the platform-based transportation sector. All participants had actively worked as online motorcycle taxi drivers and voluntarily shared their experiences regarding the implementation of Islamic values in their daily professional activities. Data collection ceased after the third interview because no new themes emerged, indicating that thematic saturation had been achieved⁷.

Data were collected through interviews, observations, and documentation. Interviews generated primary information from the participants, observations captured field conditions, and documentation complemented the findings through relevant records and supporting materials. The collected data were analysed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing⁸. The analysis began with open coding to identify meaningful statements, followed by categorization into broader themes concerning rizq, Islamic work ethics, worship–work balance, and mental resilience. Credibility was ensured through methodological triangulation by comparing interview, observation, and documentation data, while the interpretation was continuously verified against relevant literature and Tafsir Al-Misbah to maintain analytical consistency and validity⁹.

C. Discussion

1. Tafsir QS. Al-Jumu'ah: 10 in the tafsir al-misbah

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

"When the prayer has been performed, then scatter yourselves on the earth; seek Allah's grace and remember Allah often so that you may be successful." (QS. Al-Jumu'ah 62: Verse 10).

⁷ Sally Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25, no. 8 (2020): 652–61, <https://doi.org/10.1177/1744987120927206>; Benjamin Saunders et al., "Saturation in Qualitative Research: Exploring Its Conceptualization and Operationalization," *Quality & Quantity* 52, no. 4 (2018): 1893–1907, <https://doi.org/10.1007/s11135-017-0574-8>.

⁸ Johnny Saldaña Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014), <https://books.google.com/books?id=3CNrUbTu6CsC>.

⁹ Cheryl N Creswell, John W. dan Poht, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2021).

According to Tafsir Al-Misbah, QS. Al-Jumu'ah (62:10) establishes a balanced relationship between worship and economic activity by encouraging believers to seek Allah's bounty through lawful work after fulfilling their religious obligations.

Quraish Shihab explains that QS. Al-Jumu'ah (62:10) conveys three interconnected principles: seeking lawful sustenance through active effort, recognizing Allah as the ultimate source of provision, and maintaining continuous remembrance of Him while working. These principles indicate that work and worship are inseparable dimensions of Islamic ethical life, in which dhikr nurtures spiritual awareness, gratitude, and dependence upon Allah.

This interpretation further emphasizes tawakkul, whereby believers place their trust in Allah after exerting sincere effort. As noted by *Najib*, Islam encourages productive work grounded in ethical responsibility and spiritual awareness, positioning economic activity not merely as a means of earning income but also as a form of worship aimed at achieving *falaḥ* and *maṣlahah*¹⁰.

The interview findings support this interpretation. One participant explained that after performing Friday prayer, he immediately resumed working because he believed every customer order represented Allah's provision. Rather than limiting economic opportunity, worship strengthened his commitment to work honestly and responsibly.

These findings demonstrate that the participant perceived work as a continuation of worship, consistent with Quraish Shihab's interpretation and previous studies emphasizing that *Tafsir Al-Misbah* frames productive work as an ethical responsibility rather than merely an economic activity¹¹.

Overall, QS. Al-Jumu'ah (62:10) provides an ethical foundation that encourages Muslims to balance worship and work, enabling online motorcycle taxi drivers to maintain professionalism, responsibility, and spiritual commitment amid the demands of platform-based employment¹².

¹⁰ Aan Najib, *Konsep Pendidikan Islam Dalam Al-Qur'an (Kajian Tafsir Tarbawiy)* (Surabaya: Pena Cendekia Pustaka, 2023).

¹¹ Mukarom et al., "Studi Kritis Terhadap Konsep Etos Kerja Dalam Tafsir Al-Misbah Dan Tantangannya Di Era Globalisasi."

¹² Ziyadatul Husna and Mahyuddin Barni, "Nilai-Nilai Pendidikan Ekonomi Islam Dalam Qs. Al-Jumu'ah Ayat 10 Dan Qs. Al-Isra' Ayat 26–27," *QAYID: Jurnal Pendidikan Islam* 1, no. 2 (2025): 64–74, <https://doi.org/10.61104/qd.v1i2.455>.

2. Concept Of Sustenance

The concept of *rizq* (sustenance) occupies a central position in Islamic teachings, referring not only to material provision but also to every spiritual and worldly blessing bestowed by Allah, including health, knowledge, family, and inner well-being¹³.

Islam teaches that *rizq* is part of Allah's decree, yet it must be pursued through lawful effort, perseverance, and prayer. This reflects the balance between *ikhtiar* (human effort) and *tawakkul* (trust in Allah), whereby believers strive diligently while recognizing Allah as the ultimate source of provision¹⁴.

Classical Muslim exegetes consistently interpret *rizq* as encompassing both material and non-material blessings that should be sought through lawful work and received with gratitude, thereby supporting both human welfare and spiritual growth¹⁵.

The interview findings reveal that the participants understood *rizq* in a broad sense, extending beyond daily income to include health, family well-being, safety at work, and the opportunity to earn a lawful livelihood. Although their earnings fluctuated because of algorithmic systems and market competition, they remained grateful and regarded every lawful opportunity to work as part of Allah's provision. This belief encouraged patience during periods of low demand and discouraged unethical practices in pursuing higher income.

These findings demonstrate that the participants interpreted *rizq* holistically by integrating material and non-material blessings, consistent with *Tafsir Al-Misbah*, which views Allah's provision as encompassing every form of benefit. This interpretation also supports Lubis et al., who argue that the concept of *rizq* integrates cognitive and ethical dimensions in shaping Muslim attitudes toward work and livelihood¹⁶.

Within the context of QS. Al-Jumu'ah (62:10), the concept of *rizq* reinforces the inseparable relationship between worship and livelihood. The participants demonstrated this understanding by balancing religious obligations with professional responsibilities while acknowledging that the outcomes of their efforts ultimately depended upon Allah's

¹³ Hasan Matsum et al., "Konsep Rezeki Dalam Perspektif Filsafat Hukum Dan Ekonomi Islam," *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial* 11, no. 1 (2023): 91–106, <https://doi.org/10.30868/am.v11i01.3938>.

¹⁴ Matsum et al.

¹⁵ Matsum et al.

¹⁶ Lubis, Suardi, and Nurdiani, "Analisis Semantik Konsep Rezeki Dalam Tafsir Al-Misbah Dan Implikasinya Dalam Konteks Kognitif Dan Etis"; Iki Baihaki, "Makna Rezeki Dalam Al-Qur'an: Tafsir Dan Implikasi Konseptual," *AKADEMIK: Jurnal Mahasiswa Humanis* 4, no. 1 (2024): 21–30, <https://doi.org/10.37481/jmh.v4i1.655>.

blessing. Consequently, honesty, gratitude, and patience emerged as essential ethical values consistent with *Tafsir Al-Misbah*¹⁷.

3. Work Ethic in QS Perspective. Al-jumu'ah verse 10

An Islamic work ethic is grounded in faith and derived from the teachings of the Qur'an and Sunnah. Within this perspective, work is regarded not merely as a means of earning a livelihood but also as an act of worship and obedience to Allah. Therefore, Islamic work ethics encourage Muslims to perform their professional responsibilities with sincerity, accountability, honesty, and integrity. These ethical principles also reflect the dual role of Muslims as servants of Allah ('abd) and His vicegerents (khalifah) on earth, encouraging productivity while maintaining moral responsibility toward Allah and society¹⁸.

The findings reveal that the participants understood their profession as more than a source of income. They perceived working as a lawful responsibility that enabled them to provide for their families while fulfilling their religious obligations. Despite experiencing fluctuating daily income and intense competition within the digital transportation sector, the participants consistently emphasized honesty, responsibility, discipline, and fairness in serving customers. They believed that maintaining these ethical values was essential because their work was not only accountable to customers but also to Allah.

These findings indicate that the participants interpreted work as an act of worship rather than merely an economic necessity. Their understanding reflects the Islamic work ethic described by Azhari and Usman, who argue that work integrates material responsibility with spiritual commitment. This perspective is also consistent with *Tafsir Al-Misbah*, which explains that productive work performed after worship represents a continuation of obedience to Allah rather than a separation between religious and worldly affairs¹⁹.

QS. Al-Jumu'ah (62):10 emphasizes the inseparable relationship between worship and work. The verse teaches that Muslims should prioritize Friday prayer before returning to their lawful occupations in search of Allah's bounty while continuing to remember Him. At the same time, the verse reminds believers that Allah's reward is far greater than

¹⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, n.d.).

¹⁸ Azhari and Usman, "ETIKA PROFESI DALAM PERSPEKTIF ISLAM."

¹⁹ Azhari and Usman.

temporary worldly gains, thereby encouraging a balance between economic pursuits and spiritual devotion²⁰.

Within the context of QS. Al-Jumu'ah (62):10, dhikr represents continuous awareness of Allah while carrying out daily work. Rather than being limited to verbal remembrance, dhikr also encompasses an inner consciousness that guides ethical behaviour, strengthens gratitude, and reminds believers that every form of sustenance ultimately comes from Allah. Consequently, work and dhikr are complementary dimensions of a Muslim's daily life rather than separate activities²¹.

The participants' experiences further demonstrated that remembrance of Allah was reflected not only in acts of worship but also in their behaviour while working. They described that expressing gratitude for every customer, remaining patient during periods of declining income, and maintaining honesty in every transaction represented practical forms of remembering Allah. Such attitudes helped them remain optimistic despite the uncertainties associated with platform-based employment and strengthened their commitment to ethical conduct in serving customers.

These findings demonstrate that dhikr functions as a practical ethical principle rather than merely a ritual practice. The participants' experiences support Tafsir Al-Misbah, which explains that remembering Allah while seeking livelihood enables Muslims to remain spiritually conscious without neglecting their professional responsibilities. In this sense, dhikr becomes an ethical foundation that strengthens perseverance, honesty, and gratitude amid the uncertainties of the gig economy²².

Accordingly, the findings suggest that the implementation of Islamic work ethics among online motorcycle taxi drivers is reflected not only through their commitment to lawful work but also through their efforts to maintain spiritual awareness in everyday professional activities. The integration of worship, work, and dhikr demonstrates that Islamic ethical values remain relevant in guiding workers to respond to the challenges of the contemporary digital economy while preserving honesty, responsibility, gratitude, and trust in Allah²³.

4. The Relevance of the Concepts of Rizq and Work Ethic to the Profession of Online Motorcycle Taxi Drivers in Medan City

According to M. Quraish Shihab, QS. Al-Jumu'ah (62):10 should be understood together with the preceding verse (QS. Al-Jumu'ah [62]:9), emphasizing that economic

²⁰ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

²¹ Shihab.

²² Shihab.

²³ Shihab; Azhari and Usman, "ETIKA PROFESI DALAM PERSPEKTIF ISLAM."

activity follows the fulfillment of religious obligations. Through this *munāsabah*, work is interpreted as a continuation of worship that integrates spiritual commitment with social responsibility rather than merely pursuing material gain²⁴.

Linguistically, the commands *fantashirū fī al-arḍ* ("disperse throughout the earth") and *wabtaghū min faḍlillāh* ("seek Allah's bounty") encourage active effort in seeking lawful sustenance while recognizing that all provision ultimately comes from Allah. This interpretation highlights the balance between *ikhtiar* (human effort) and *tawakkul* (reliance upon Allah), making it highly relevant to contemporary platform-based employment characterized by flexibility, income uncertainty, and algorithmic management²⁵.

The field findings reveal that participants viewed online motorcycle taxi driving as a lawful occupation that enables them to fulfil family responsibilities while remaining committed to Islamic values. They consistently believed that worship and work should not be separated and regarded every lawful customer order as part of Allah's provision (*rizq*). Consequently, their motivation extended beyond earning daily income to seeking *barakah* through honesty, responsibility, and sincere service. These findings correspond with Quraish Shihab's interpretation that economic activity represents a continuation of worship and that Islamic values shape both religious commitment and professional behaviour amid the uncertainties of the gig economy²⁶.

Participants also acknowledged that algorithmic systems and incentive schemes created pressure to remain online for longer periods. Nevertheless, they maintained honesty, respect toward customers, and fairness toward fellow drivers, demonstrating that Islamic work ethics function not only as moral ideals but also as practical guidance for responding to the challenges of digital employment. This finding is consistent with *Tafsir Al-Misbah*, which emphasizes that the pursuit of livelihood should remain inseparable from ethical responsibility and remembrance of Allah²⁷.

The participants consistently perceived daily income as *rizq* granted by Allah rather than solely the outcome of personal effort. Although customer demand fluctuated because of market competition and platform algorithms, they preferred patience and honesty over unethical practices, believing that every lawful income carries *barakah*. This understanding aligns with *Tafsir Al-Misbah*, which explains that seeking Allah's bounty

²⁴ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

²⁵ Shihab.

²⁶ Shihab.

²⁷ Shihab.

requires sincere effort while the final outcome remains under Allah's authority²⁸. Furthermore, these findings extend previous studies by demonstrating that the concept of *rizq* is not merely understood as a theological doctrine but is practically internalized by online motorcycle taxi drivers in responding to economic uncertainty²⁹.

Islamic work ethics also strengthened participants' resilience in facing unstable income, changing incentive schemes, and intense competition. They continued to perform their work with honesty, patience, and responsibility because these values were believed to bring Allah's blessings regardless of financial outcomes. In line with *Tafsir Al-Misbah*, work becomes a continuous act of obedience to Allah, while perseverance, integrity, and responsibility represent manifestations of faith³⁰. These findings also support previous studies emphasizing that Islamic work ethics reinforce professional integrity and remain relevant within the contemporary digital economy³¹.

Overall, the findings demonstrate that QS. Al-Jumu'ah (62):10 provides a practical ethical framework that encourages honesty, responsibility, discipline, and perseverance, enabling Qur'anic values to be implemented in responding to the challenges of platform-based employment³². Although digital labour platforms are largely governed by efficiency, ratings, and algorithmic management³³, participants continued to prioritize ethical behaviour as an inseparable part of their religious identity. This finding is also consistent with the welfare-oriented perspective proposed by Pratiwi et al.³⁴, which highlights the importance of Islamic values in maintaining workers' well-being and professional integrity.

Unlike previous studies that primarily examined Islamic work ethics and the concept of *rizq* from normative or theological perspectives³⁵, this study demonstrates how Quraish Shihab's interpretation of QS. Al-Jumu'ah (62):10 is practically internalized by online motorcycle taxi drivers in Medan. The findings show that Qur'anic values provide

²⁸ Shihab.

²⁹ Lubis, Suardi, and Nurdiani, "Analisis Semantik Konsep Rezeki Dalam Tafsir Al-Misbah Dan Implikasinya Dalam Konteks Kognitif Dan Etis."

³⁰ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

³¹ Azhari and Usman, "ETIKA PROFESI DALAM PERSPEKTIF ISLAM"; Mukarom et al., "Studi Kritis Terhadap Konsep Etos Kerja Dalam Tafsir Al-Misbah Dan Tantangannya Di Era Globalisasi."

³² Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

³³ Jannah and Yazid, "Perlindungan Driver Terhadap Kebijakan Fitur Hemat Ojek Online Di Kota Medan Perspektif Al-Maṣlaḥah"; Abdillah, "Analisis Ketahanan Ekonomi Keluarga Driver Grab Di Rawamangun Dalam Perspektif Maqashid Syariah."

³⁴ "The Welfare of Grabbike Drivers Who Use BPJS Ketenagakerjaan in the Perspective of Maqashid Al Syariah."

³⁵ Mukarom et al., "Studi Kritis Terhadap Konsep Etos Kerja Dalam Tafsir Al-Misbah Dan Tantangannya Di Era Globalisasi"; Lubis, Suardi, and Nurdiani, "Analisis Semantik Konsep Rezeki Dalam Tafsir Al-Misbah Dan Implikasinya Dalam Konteks Kognitif Dan Etis"; Liza, Guchi, and Nurdiani, "Fenomena Workaholic Dalam Perspektif Al-Qur'an: Tinjauan Surah An-Naba': 9-11 Pada Tafsir Al-Misbah Karya Muhammad Quraish Shihab."

an applicable ethical framework for responding to economic uncertainty, algorithmic management, and the realities of platform-based employment, thereby extending previous discussions on Islamic work ethics within the contemporary digital economy³⁶.

D. Conclusion

Surah Al-Jumu'ah, verse 10 in the Tafsir Al-Misbah, emphasizes the principle of balance between worship and economic activity as an inseparable part of a Muslim's life. The command to "scatter over the earth," "seek God's bounty," and "remember God often" implies that work is part of worship that must be carried out actively, productively, and grounded in spiritual awareness. In Islam, sustenance is not only interpreted as material goods, but encompasses all of God's gifts, both physical and non-physical, obtained through effort, prayer, and trust (relief in Allah).

The Islamic work ethic, rooted in the values of the Quran and Hadith, demands the integration of faith, good deeds, and morals in economic activities. This is reflected in discipline, trustworthiness, honesty, and responsibility as forms of devotion to God. In the context of the online motorcycle taxi profession in Medan, these values are highly relevant amidst the dynamics of a competitive and uncertain digital work system. Drivers are required not only to pursue economic targets but also to maintain moral integrity and spiritual balance. Thus, internalizing the values of QS. Al-Jumu'ah verse 10 can form a work ethic that is not only oriented towards material gain, but also towards blessings, justice, and social welfare, so that work is understood as a means of worship and a path to prosperity in this world and the hereafter.

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