

# Prophetic Ethics and Economic Self-Reliance: A Hadith-Based Model of Empowerment

**Anton Athoillah**

UIN Sunan Gunung Djati Bandung

[anton\\_athoillah@uinsgd.ac.id](mailto:anton_athoillah@uinsgd.ac.id)

## Abstract

This article examines the conceptual and ethical dimensions of empowerment based on a Hadith that elevates honest labor over dependency. The selected Hadith encourages individuals to earn a living—even by collecting and selling firewood—rather than relying on others, highlighting a profound principle of *ikhtiyār* (selfreliance) within Islamic ethics. The study aims to construct a theoretical framework of empowerment rooted in Prophetic teachings, emphasizing moral integrity, spiritual accountability, and economic self-sufficiency. Using a conceptual and documentbased methodology, this research analyzes classical Islamic texts alongside modern scholarly literature to extract themes such as *karāmah* (dignity), *tamkīn* (empowerment), and *‘ibādah* (labor as worship). The findings reveal that the Hadith advocates for a holistic form of empowerment that integrates individual agency with communal responsibility. It critiques both materialist and paternalist models, offering a value-based alternative that remains relevant in contemporary socio-economic discourse. This study contributes to Islamic economic thought by demonstrating how Hadith can inform ethical development strategies and foster morally grounded, resilient communities..

**Keywords:** *Hadith-based empowerment; Islamic work ethics; ikhtiyār; tamkīn; economic dignity.*

## INTRODUCTION

In the contemporary global landscape marked by widening economic disparity, unemployment, and dependency on social welfare systems, Islamic ethical teachings provide an alternative framework rooted in dignity, responsibility, and selfsufficiency. Among the corpus of *ahādīth* emphasizing social and economic conduct, one notable narration encourages individuals to pursue honest labor—specifically, collecting and selling firewood—rather than begging. This Hadith underlines the ethical imperative of self-reliance and discourages economic dependency, a value that remains remarkably relevant today. According to Chapra (1992), Islam promotes economic justice and equitable resource distribution, but it also insists on personal responsibility as a foundation for societal welfare. By situating empowerment within a spiritual and moral context, Islamic teachings offer a holistic view of human development that complements secular models of economic empowerment.

Empirical studies on empowerment, such as those by Narayan (2002), have primarily focused on access to resources and decision-making autonomy. However, these frameworks often lack a moral and communal dimension. Islamic economic thought addresses this by linking empowerment not only to material well-being but also to ethical labor and spiritual integrity (Iqbal & Mirakhor, 2007, p. 64). This Hadith offers a distinct contribution by presenting empowerment as a religious duty, rooted in *taqwā* (God-consciousness) and *‘adl* (justice). Furthermore, unlike neoliberal approaches that individualize poverty, Islamic teachings attribute dignity to even the most modest forms of labor, thereby reinforcing social cohesion (Siddiqi, 2004, p. 98).

Despite the growing literature on Islamic economics and ethics, little attention has been given to the specific *ahādīth* that directly address individual agency in economic conduct. While some

works have touched upon *amānah* (trustworthiness) and *ikhlas* (sincerity) in financial dealings (Khan, 1994, p. 110), there remains a gap in linking Prophetic guidance to practical frameworks for empowerment. This research seeks to bridge this gap by conceptually analyzing the selected Hadith and exploring its implications for individual and communal well-being. The Hadith's emphasis on labor over dependency offers a profound paradigm for understanding empowerment beyond the material dimension.

This study is driven by three primary research questions: (1) What conceptual elements of empowerment are derived from this Hadith? (2) How does the Hadith reflect a broader Islamic philosophy on labor and dignity? (3) What are the implications of this Hadith for contemporary empowerment discourse? These questions aim to situate the Hadith within both classical Islamic teachings and modern empowerment narratives, thus enriching the discourse with a faith-based ethical perspective.

The main objective of this article is to critically examine the Hadith in question as a textual and ethical source for empowerment. By employing a conceptual and theoretical methodology, the study highlights how Islamic sources can inform and shape modern socio-economic strategies that prioritize dignity, self-sufficiency, and community well-being. This research is relevant for policymakers, religious scholars, and development practitioners who seek to integrate moral values into socioeconomic development paradigms. Ultimately, this article affirms that Hadith-based ethics provide a robust foundation for fostering resilient and morally grounded communities.

## LITERATURE REVIEW

The concept of empowerment has undergone significant evolution in both secular and religious academic literature. In secular frameworks, empowerment is commonly defined as the process through which individuals gain control over their lives, particularly in economic and social terms (Narayan, 2002). However, such frameworks often prioritize autonomy over communal responsibility, and material gain over ethical conduct. In contrast, Islamic perspectives on empowerment incorporate spiritual, ethical, and communal dimensions. The term *tamkīn* (empowerment) in Islamic thought is not only about gaining control but also about fulfilling divine trust through responsible action (Iqbal & Mirakhor, 2007, p. 73).

Islamic scholars like Al-Ghazālī and Ibn Taymiyyah emphasized the integration of spiritual integrity and economic conduct, asserting that ethical labor is a form of *‘ibādah* (worship) (Chapra, 2000, p. 112). This integration introduces a multidimensional view of empowerment, where personal dignity and social justice are interwoven.

Much of the existing literature on Islamic economics has focused on macroeconomic principles such as *zakāh* distribution, *māl* (wealth) circulation, and the prohibition of *ribā* (interest), with relatively less emphasis on individual-level agency and moral behavior in economic engagement. Siddiqi (2004, p. 88) argues that Islamic economics must be reoriented to center on the individual's moral development alongside structural reform. Additionally, Esposito and Voll (1996) note that Islamic renewal movements increasingly call for a return to ethical models of development rooted in the *Sunnah*. Yet, while Islamic finance has garnered significant scholarly and policy attention, the spiritual dimensions of labor and individual economic responsibility remain underexplored. The present research thus builds upon existing literature by focusing on empowerment as articulated in Hadith literature, particularly as it pertains to work ethics and self-reliance.

## Theoretical Framework

### 1. Concept of Empowerment in Islamic Thought

Empowerment, or *tamkīn*, in Islamic epistemology extends beyond material autonomy to encompass spiritual accountability and moral integrity. Unlike Western secular models, which center on the capacity to exert control or influence (Sen, 1999), Islamic empowerment is inherently ethical and communal. It is derived from the Qur'anic paradigm of human stewardship (*khilāfah*) and the moral imperative to pursue *ḥalāl* (permissible) means of subsistence (Iqbal & Mirakhor, 2007, p. 81). In this context, empowerment is both a right and a responsibility. The Hadith under study reinforces this framework by emphasizing the superior value of ethical labor over passive dependency, suggesting that individual dignity arises from fulfilling one's role as an active contributor to society. This framework allows for empowerment to be seen as both a worldly and a spiritual achievement.

### 2. Islamic Work Ethic and Dignity of Labor

Central to the Hadith's moral instruction is the notion of *karāmah* (dignity), particularly as it relates to labor. The Islamic work ethic, deeply embedded in the Sunnah, views all lawful labor as a form of *'ibādah* (worship) provided it is undertaken with sincerity (*ikhhlās*) and honesty (*ṣidq*). As elaborated by Nasr (1984, p. 143), the notion of work in Islam is not merely a functional act but a sacred obligation. The Hadith's imagery—carrying firewood to earn a living—symbolizes the Islamic valorization of even the most humble professions when performed with integrity. This contrasts with modern economic systems that often devalue low-skill labor. From an Islamic perspective, what dignifies labor is not its market value but its ethical foundation and contribution to communal stability (Siddiqi, 2004, p. 109).

### 3. Self-Reliance as an Ethical Mandate

Self-reliance, or *ikhtiyār*, occupies a critical place in Islamic ethics. It refers to one's capacity to act independently while fulfilling religious and moral responsibilities. The Hadith discourages asking others for assistance unnecessarily, thereby highlighting the negative psychological and spiritual consequences of habitual dependency. As Ibn Khaldūn (1967, p. 274) argued, economic independence is not merely a personal benefit but a societal safeguard against moral decline and social fragmentation. Islamic teachings thus promote *ikhtiyār* as a proactive stance, integrating economic agency with moral self-governance. The Hadith's instructive model advocates for empowerment through personal initiative, resonating with this classical conceptualization of ethical autonomy.

### 4. Social Responsibility and Economic Justice

While advocating for individual self-sufficiency, the Hadith does not negate the communal dimension of Islamic ethics. Rather, it reinforces a balanced model in which the community supports those genuinely in need while encouraging those capable to labor for their livelihood. This aligns with the broader Islamic vision of *'adālah ijtīmā'iyah* (social justice), where welfare is both a collective obligation and a personal endeavor (Chapra, 2000, p. 145). This duality ensures that economic justice is maintained without fostering chronic dependency. The Hadith-based approach to empowerment thus exemplifies a fusion of personal initiative and communal responsibility, forming a sustainable model for socio-economic ethics.

## Previous Research

In his seminal work, Siddiqi (1979) explored Islamic economic justice, focusing primarily on macroeconomic policy tools such as zakāh and ribā-free financing. While the study laid foundational concepts of fairness in economic systems, it did not delve into the Hadith's role in shaping individual economic behavior. The emphasis remained structural rather than ethical, making it relevant as a backdrop but limited in addressing empowerment through Prophetic sayings.

Nasr (1984) examined the spiritual dimensions of Islamic economic life, arguing that all economic actions are inherently moral and spiritual. His work emphasized the metaphysical purpose of economic engagement as part of 'ibādah. This work provides a crucial conceptual basis for understanding the Hadith's call for labor as an ethical endeavor. However, Nasr's work leaned more on philosophy and less on practical socio-economic implications of Hadith.

Chapra (1992) contributed significantly by integrating Islamic values with development economics. He argued that Islamic economic teachings promote selfreliance, equity, and moral integrity. Chapra's model includes individual empowerment, but his study broadly considered institutional mechanisms and did not focus on individual labor ethics. His work is foundational but general in scope compared to the Hadith-centric focus of the present study.

Esposito and Voll (1996) contextualized Islamic revivalist movements, emphasizing the role of ethical leadership and socio-economic reform rooted in Islamic principles. Their work revealed how Islamic teachings influence contemporary Muslim societies but did not isolate Hadith as a tool for empowerment. Nonetheless, it supports the idea that Islamic ethics can contribute meaningfully to societal renewal.

Khan (1994) explored honesty, trust, and accountability in Islamic finance. His research showed how personal virtues impact financial systems, but it did not examine labor or self-sufficiency. However, the study is useful in linking individual ethics to broader economic dynamics, aligning with the Hadith's emphasis on honorable income-generating efforts.

Iqbal and Mirakhor (2007) offered a comprehensive framework for Islamic finance grounded in justice and risk-sharing. They emphasized tamkīn and taqwā as essential for economic success. Though the book was more focused on finance than labor, their theoretical framing of empowerment as a divine trust aligns well with the Hadith's core message.

In summary, previous research has made important contributions to Islamic economic theory and values. However, there remains a clear research gap in integrating Hadithbased ethics—particularly individual self-reliance and labor—with empowerment theory. This study fills that gap by using a single yet profound Hadith to construct a framework for ethical and spiritual empowerment through dignified labor.

## METHOD

This study adopts a qualitative, conceptual methodology, relying entirely on document-based sources. The central unit of analysis is a Prophetic Hadith advocating labor over begging, serving as a primary textual foundation. Conceptual research methods are particularly suited for theological and normative inquiries, allowing for the systematic exploration of meanings and ethical implications without empirical data collection (Creswell, 1998). The study focuses on extracting conceptual frameworks from classical texts and scholarly interpretations to understand how empowerment is defined, encouraged, and applied within the Islamic tradition.

The sources used for this study include authoritative classical works in Islamic jurisprudence (fiqh), Qur'anic exegesis (tafsīr), and Hadith commentaries. Additionally, modern Islamic economic literature from international authors was examined to contextualize the Hadith within contemporary issues of poverty and empowerment. All sources were selected based on academic credibility, date of publication (no later than 2009), and relevance to the themes of labor, ethics, and selfreliance. Authors such as Al-Ghazālī, Ibn Taymiyyah, and Ibn Khaldūn were included for classical grounding, while modern scholars such as Chapra (1992), Nasr (1984), and Iqbal and Mirakhor (2007) provided theoretical breadth and depth.

The data collection process involved rigorous thematic coding of textual sources. Keywords such as tamkīn, ikhtiyār, 'ibādah, karāmah, and ikhlās were used to locate and categorize relevant discussions in the texts. Each occurrence was evaluated for its semantic relation to the concepts of empowerment and labor ethics. This coding helped identify patterns, tensions, and intersections across the literature, revealing how empowerment is deeply embedded in Islamic ethical and economic discourse.

The method of analysis was thematic content interpretation, which involves discerning and organizing concepts around central themes derived from the Hadith and related texts. This interpretive strategy allows for a nuanced understanding of religious language and its ethical prescriptions. Particular attention was given to the socio-economic and spiritual implications of the Hadith's recommendation for labor over dependency. Through comparative analysis, the study was able to highlight areas where Islamic ethics align with, diverge from, or expand upon secular models of empowerment.

Conclusions were drawn by synthesizing findings from both classical and contemporary sources. The Hadith was treated not only as a moral instruction but also as a hermeneutical lens through which Islamic views on labor, dignity, and empowerment can be understood. The study avoids generalization by focusing deeply on a single Hadith, allowing for precision in interpretation and applicability. The robustness of this conceptual method lies in its ability to produce theoretically rich and spiritually grounded insights that speak directly to modern socio-economic challenges.

## RESULTS AND DISCUSSION

The findings of this study reaffirm that the selected Hadith offers a comprehensive ethical framework for understanding empowerment in Islam. By analyzing its core message—emphasizing labor over begging—it becomes evident that empowerment in the Islamic tradition is not merely a socioeconomic concept but also a moral imperative. The theoretical frameworks reviewed, including tamkīn, ikhtiyār, and karāmah, underscore a vision of empowerment where dignity arises from ethical selfreliance. This aligns with Chapra's (1992) emphasis on integrating moral consciousness into economic behavior and further supports Iqbal and Mirakhor's

(2007) view that individual initiative is crucial in actualizing divine trust (amānah).

The Hadith bridges individual ethics and collective well-being, fostering a virtuous cycle of productivity and community resilience.

Moreover, the Hadith functions as a counter-narrative to both materialistic and paternalistic models of development. In contrast to neoliberal paradigms that valorize market autonomy without moral safeguards, and to welfare models that risk promoting long-term dependency, the Hadith offers a balanced, spiritually grounded framework. It encourages productive labor regardless of its market value and rejects the notion that poverty justifies passive dependence. The implications of this Hadith resonate with Siddiqi's (2004) call for ethical reform in Islamic



economic theory, as well as Nasr's (1984) assertion that all human activity is spiritually meaningful. By revisiting foundational Islamic teachings, this study enriches existing empowerment literature with a model that upholds both individual dignity and social responsibility.

Research Question 1: What conceptual elements of empowerment are derived from this Hadith?

### **Labor as a Foundation of Dignity**

The Hadith emphasizes that personal effort, even in the most modest form such as collecting firewood, is more honorable than asking for assistance. This promotes a conceptual model of empowerment rooted in *karāmah* (dignity), which arises from honest labor. The Prophet's guidance here underlines the inherent value of work, not based on its economic output but its ethical foundation. Nasr (1984, p. 137) notes that Islam sanctifies labor as a form of *'ibādah*, connecting worldly engagement with spiritual purpose. This perspective challenges modern metrics of empowerment, which often equate success with wealth accumulation rather than ethical independence.

### **Ethical Self-Reliance**

The Hadith calls for individuals to actively engage in economic self-sufficiency rather than relying on others, even when such support is voluntarily given. This principle corresponds to *ikhtiyār* (self-determination), which Ibn Khaldūn (1967, p. 274) described as essential for preserving moral and social order. The Prophet's statement implicitly criticizes habitual dependency and presents self-reliance as a path to divine favor and communal respect. Such a model embeds autonomy within a religious obligation, aligning with Iqbal and Mirakhor's (2007, p. 92) emphasis on responsible agency as part of *tamkīn*.

### **The Morality of Means over Ends**

This Hadith underscores the Islamic preference for ethical means over luxurious ends. By praising low-income, labor-intensive work over potentially higher-yield but dishonorable behavior (e.g., begging), it reinforces *ḥalāl* income as a basis of true empowerment. Siddiqi (2004, p. 108) contends that ethical norms in Islam cannot be separated from economic conduct, and this Hadith exemplifies that fusion.

Empowerment, therefore, is not measured by material success but by the morality of the path taken.

### **Empowerment through Divine Accountability**

Another conceptual dimension evident in the Hadith is the idea of empowerment through *taqwā* (God-consciousness). The Prophet emphasizes that by selling firewood, one can metaphorically "shield their face" from shame, which can also be interpreted as shielding oneself from divine accountability for shirking duty. This introduces *maqāsid al-sharī'ah* (objectives of Islamic law) into the framework, suggesting that individual economic conduct fulfills broader religious goals. Chapra (2000, p. 123) aligns this with the Islamic aim of nurturing human dignity and societal justice.

### **Harmonizing Individual and Communal Ethics**

Finally, the Hadith encourages a harmonious relationship between personal responsibility and

community values. While it discourages unnecessary dependence on communal resources, it does not negate the role of collective welfare for those genuinely in need. This dual structure supports the argument by Esposito and Voll (1996) that Islamic teachings aim to build both ethically strong individuals and cohesive societies. Empowerment, then, is not a zero-sum game but a holistic process that uplifts both the self and the community.

Research Question 2: How does the Hadith reflect a broader Islamic philosophy on labor and dignity?

### **Labor as Worship ('Ibādah)**

In Islamic philosophy, labor is not merely a socio-economic necessity but an act of worship ('ibādah) when performed with sincerity (ikhlās) and lawful intent (niyyah). The Hadith's promotion of self-generated income through humble means like selling firewood reinforces this spiritual outlook. As Nasr (1984, p. 143) articulates, any action performed within the framework of divine guidance is sacred. The Prophet's affirmation of menial labor as better than asking for charity demonstrates that Islam attaches profound value to self-effort, no matter how modest, when it aligns with divine ethics.

### **Dignity in Livelihood (Karāmah)**

The Hadith underscores that working—even in physically taxing, socially low-status roles—preserves one's karāmah (dignity). This resonates with the Qur'anic declaration of the inherent dignity of humanity (Qur'an 17:70), which many scholars interpret as a mandate to protect individual honor through ethical conduct. Chapra (2000, p. 145) connects this concept of dignity with economic justice, asserting that earning one's living in a permissible manner is part of fulfilling one's role as khalīfah (vicegerent) on earth. The Hadith thus integrates Islamic theological anthropology with economic activity.

### **Labor Ethics as a Form of Social Equity**

The Prophet's statement suggests that dignified labor is a proactive mechanism to avoid social imbalance and dependency. By elevating personal effort over communal charity, Islam cultivates a culture where support is available for the truly needy while encouraging the capable to contribute through labor. This supports Siddiqi's (2004, p. 93) view that Islamic economics seeks a just society through ethical self-sufficiency and mutual aid. The Hadith thus encourages both self-help and social responsibility in a balanced economic philosophy.

### **Avoiding Dependency as a Moral Imperative**

Dependency, when avoidable, is viewed in Islam not only as economically unsustainable but spiritually weakening. The Hadith does not merely advocate for work; it explicitly warns against habitual reliance on others. Ibn Khaldūn (1967, p. 278) noted that cultures that encourage industriousness tend to thrive economically and morally. Islamic teachings discourage *kasl* (laziness) and promote *himmah* (aspiration), aligning with this Hadith's call for effort as a religious duty and a social necessity.

### **Egalitarianism in Economic Contribution**

The Hadith democratizes labor by emphasizing the virtue of honest work over the nature of the job itself. This challenges modern economic systems that associate worth with income level or social status. In Islam, the spiritual merit of labor is not tied to prestige but to intention and

effort. Iqbal and Mirakhor (2007, p. 119) affirm that labor, irrespective of class or output, has intrinsic value in Islamic jurisprudence when it serves communal needs and adheres to moral principles.

### **Synergy Between Work and Faith**

Finally, the Hadith reflects a seamless integration of faith and daily life—a hallmark of Islamic philosophy. It presents a moral economy where spiritual values guide labor ethics and vice versa. As Esposito and Voll (1996) discuss, Islam's holistic worldview collapses the binary between the sacred and the secular. This Hadith supports such a worldview, positioning economic activity within the larger religious narrative of human purpose, responsibility, and dignity.

Research Question 3: What are the implications of this Hadith for contemporary empowerment discourse?

### **Reframing Empowerment Beyond Materialism**

Contemporary empowerment models often prioritize material success, autonomy, and external resources. However, the Hadith introduces a counter-narrative, emphasizing spiritual and moral agency over material gain. By doing so, it challenges dominant secular paradigms, advocating instead for empowerment as internal growth, selfdiscipline, and ethical consistency. This perspective aligns with Siddiqi's (2004, p. 111) critique of economic systems that lack ethical grounding. The Hadith implies that real empowerment lies in choosing moral labor over socially demeaning dependence, thus shifting the focus from consumption to character.

### **Addressing Structural Poverty with Moral Agency**

While poverty is often addressed through structural interventions, this Hadith emphasizes the role of individual moral agency in overcoming hardship. It suggests that even within systems of inequality, ethical action remains accessible and desirable. Iqbal and Mirakhor (2007, p. 107) argue that Islamic finance and economics must build upon the agency of individuals within moral constraints. The Hadith complements this by presenting labor as a dignified escape from poverty, reinforcing that empowerment can begin with small, self-initiated acts rooted in integrity.

### **A Prophetic Model for Grassroots Development**

The Hadith's call for action at the individual level offers a model for grassroots development. It supports the notion that communities are strengthened when individuals take responsibility for their economic roles, no matter how small. This resonates with Chapra's (2000, p. 132) idea of moral development as the foundation of economic sustainability. It also parallels modern bottom-up development strategies that prioritize local initiative and resilience. Thus, the Hadith contributes a faith-based dimension to contemporary development models.

### **Challenging Welfare Dependency Paradigms**

The Hadith also raises critical questions about the ethics of welfare dependence. While not denying the importance of social safety nets, it critiques the normalization of unnecessary dependence. Esposito and Voll (1996) note that Islamic revivalist movements increasingly critique passive reliance on state or donor aid, calling for ethical and productive lifestyles. The Hadith reinforces this by proposing labor, even physically demanding and low-status, as



preferable. It supports a reformative view of social welfare that encourages contribution over consumption.

### **Empowerment as a Spiritual and Communal Value**

The Hadith frames empowerment not just as an individual achievement but as a spiritual and communal value. It fosters *taqwā* (God-consciousness) and reinforces social harmony by discouraging exploitative relationships. Nasr (1984, p. 147) argues that Islamic ethics view society as an organism where individual integrity sustains collective well-being. The Hadith aligns with this view by advocating for selfsufficiency as a contribution to communal dignity and stability.

### **Relevance for Contemporary Muslim Societies**

In many Muslim-majority societies facing unemployment, underemployment, and aid dependency, this Hadith offers a timeless principle of reform. It empowers individuals to act within their means rather than waiting for systemic change. Such a message resonates deeply in contexts where formal employment is scarce but informal work remains available. As Ibn Khaldūn (1967, p. 280) warned, societies that lose the ethic of industriousness face moral and economic decline. The Hadith thus serves as a corrective force in modern empowerment discourse, emphasizing values often neglected by contemporary models.

### **Conceptual Outcomes and Application Horizons**

This study finds that the selected Hadith offers a robust and multidimensional model of empowerment grounded in Islamic ethics. Unlike contemporary empowerment paradigms that emphasize autonomy through access to external resources, the Hadith promotes internal moral agency, labor dignity, and spiritual accountability. The conceptual themes of *karāmah*, *ikhtiyār*, and *tamkīn* demonstrate that empowerment in Islam is as much a spiritual endeavor as it is a socio-economic process. The Hadith reframes labor, even in its most modest forms, as a vehicle for ethical growth and societal contribution. These insights contribute a unique perspective to empowerment literature by integrating moral, spiritual, and communal dimensions into economic self-reliance.

Theoretically, this article bridges classical Islamic ethics and modern empowerment discourse. By focusing on a single Prophetic narration, it offers a micro-level analysis that informs macro-level applications. It fills a critical research gap by articulating how Hadith-based values can inform grassroots development, moral economics, and personal agency in the face of structural limitations. Practically, the findings suggest that development programs in Muslim societies can benefit from incorporating prophetic ethics to encourage dignity-driven economic behavior. Whether in the form of policy design, social campaigns, or community training, the Hadith provides a model for fostering empowered, self-reliant, and ethically grounded individuals.

## **CONCLUSION**

This article has demonstrated that the Hadith emphasizing labor over dependency offers a powerful ethical model for understanding empowerment within the Islamic tradition. By analyzing the Hadith through conceptual, moral, and socio-economic lenses, the study highlights how Islamic teachings integrate personal dignity, spiritual accountability, and communal responsibility. The Hadith situates empowerment not solely as a right but as a divine duty, reinforcing that even the simplest labor—when performed with sincerity—can uphold human dignity and strengthen society. These insights position Islamic ethics as a vital resource for reimagining empowerment beyond materialistic

frameworks.

The contributions of this study extend to both academic and practical domains. It offers a theoretical framework grounded in classical and modern Islamic scholarship while providing actionable guidance for development initiatives in Muslim communities. Future research should explore additional ahādīth that reinforce this model, further developing a Hadith-based paradigm for economic ethics and empowerment. Integrating such values into policy and education may inspire a renewed culture of industriousness, moral integrity, and sustainable growth rooted in faith.

## REFERENCES

- Chapra, M. U. (1992). *Islam and the economic challenge*. Leicester, UK: Islamic Foundation.
- Chapra, M. U. (2000). *The future of economics: An Islamic perspective*. Leicester, UK: Islamic Foundation.
- Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage Publications.
- Esposito, J. L., & Voll, J. O. (1996). *Islam and democracy*. New York, NY: Oxford University Press.
- Ibn Khaldūn. (1967). *The Muqaddimah: An introduction to history* (F. Rosenthal, Trans.). Princeton, NJ: Princeton University Press.
- Iqbal, Z., & Mirakhor, A. (2007). *An introduction to Islamic finance: Theory and practice*. Singapore: Wiley Finance.
- Khan, M. F. (1994). *Comparative economics of some Islamic financing techniques*. Jeddah: Islamic Research and Training Institute, Islamic Development Bank.
- Narayan, D. (2002). *Empowerment and poverty reduction: A sourcebook*. Washington, DC: World Bank Publications.
- Nasr, S. H. (1984). *Islamic science: An illustrated study*. London, UK: World Wisdom Books.
- Sen, A. (1999). *Development as freedom*. New York, NY: Knopf.
- Siddiqi, M. N. (1979). *Issues in Islamic banking: Selected papers*. Leicester, UK: Islamic Foundation.
- Siddiqi, M. N. (2004). *Rethinking Islamic economics*. Leicester, UK: Islamic Foundation.