

INTEGRATING TAWAZUN AND WASATIYYAH: A QUALITATIVE LITERATURE STUDY ON WORK-LIFE BALANCE IN CONTEMPORARY MUSLIM CONTEZTS

Ahmad Sholihin Sirojuddin

Universitas Islam Negeri Sunan Ampel Surabaya
Email: ahmadsalsa75@gmail.com

Abstrak. Era Islam kontemporer menuntut masyarakat Muslim menyeimbangkan tuntutan pekerjaan dengan kebutuhan spiritual dan sosial. Kajian pustaka kualitatif ini menelaah konsep work - life balance melalui paradigma *tawazun* (keseimbangan) dan *wasatiyyah* (moderasi). Sumber yang dianalisis berupa artikel jurnal, monograf, dan laporan penelitian terbitan 2000-2024. Analisis tematik mengungkap tiga kelompok faktor penentu keseimbangan hidup: (1) internalisasi nilai-nilai Islam; (2) dinamika budaya kerja serta tekanan sosial; dan (3) pemanfaatan teknologi digital untuk mendukung praktik keagamaan. Temuan menunjukkan bahwa individu Muslim mampu mengharmonikan tuntutan dunia - pendidikan dan karier - dengan kewajiban ukhrawi melalui manajemen waktu disiplin, penguatan komitmen spiritual, dan penggunaan teknologi secara terarah. Strategi tersebut meningkatkan kesejahteraan psikologis dan menurunkan tingkat stres. Kajian ini memperkaya diskursus work-life balance dengan menghadirkan kerangka etika Islam yang relevan untuk menjawab tantangan kehidupan modern.

Kata Kunci: Keseimbangan Kerja-hidup, *Tawazun*, *Wasatiyyah*, Islam Kontemporer, Kesejahteraan Psikologis

Judul: *Integrasi Tawazun dan Wasatiyyah: Studi tentang Keseimbangan Kerja-idup dalam Konteks Muslim Kontemporer*

Abstract: Contemporary Muslim societies must balance demanding professional roles with enduring spiritual and social obligations. This qualitative literature review investigates work-life balance through the Islamic principles of *tawazun* (equilibrium) and *wasatiyyah* (moderation). A thematic analysis of peer-reviewed articles, monographs, and research reports published between 2000 and 2024 reveals three determinant clusters: (1) internalisation of Islamic values; (2) workplace culture and social pressures; and (3) strategic use of digital technologies to support religious practice. The findings show that Muslim professionals can harmonise worldly expectations - education and career - with eschatological commitments by adopting disciplined time management, strengthening spiritual devotion, and selectively leveraging technology. These strategies enhance psychological well-being and mitigate stress. By embedding Islamic ethical constructs within mainstream work-life-balance discourse, this study offers a culturally attuned framework for navigating modern life.

Keywords: Work-Life Balance, *Tawazun*, *Wasatiyyah*, Contemporary Islam, Psychological Well-Being



Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

The concept of work-life balance in contemporary Islam emerges as a pressing concern amidst the shifting dynamics of Muslim family life in the era of globalization and digitalization. As modern society experiences an acceleration in technological advances, shifting economic models, and increasing demands in both domestic and professional spheres, Muslim individuals find themselves challenged to reconcile their religious identity with the exigencies of modern living. The convergence of rapid social transformation and the digital economy necessitates the ability to manage and harmonize various life domains - family, career, personal development, and spirituality.

In this context, work-life balance in contemporary Islam is not a superficial arrangement between hours spent at work and time allocated to family. Rather, it is a deeply rooted ethical paradigm that encompasses material and non-material aspects of life. Islam recognizes the human need for both *al-umur al-dunyawiyyah* (worldly affairs) and *al-umur al-ukhrawiyyah* (spiritual affairs), integrating both into a holistic vision of human well-being. As such, work-life balance in Islamic discourse involves more than productivity - it touches on justice, personal responsibility, social harmony, and spiritual fulfillment.

The dimensions of balance as envisioned in Islam cannot be separated from its normative values. Concepts such as *'adl* (justice), *mas'uliyah* (responsibility), and *tawazun* (equilibrium) serve as ethical foundations for a meaningful and proportionate life. These values are not merely moral ideals but practical imperatives for Muslims navigating modern society. Work-life balance is thus both a personal discipline and a social necessity. An analytical study conducted by Andriyana and Saoki revealed that flexible working hours, positive family relationships, and work motivation can significantly enhance the productivity of Muslim employees, demonstrating that ethical balance has tangible effects on human performance and psychological well-being.¹

In exploring the philosophical foundation of work-life balance in Islam, the thoughts of Harun Nasution hold a particular significance. As a key figure in Indonesian Islamic modernism, Nasution represents a rationalistic school of Islamic thought that seeks to bridge the gap between traditional religious doctrine and contemporary socio-political realities.² His approach is not to negate Islamic orthodoxy but to reinterpret its core values in ways that

¹ Ahmad Saoki Andriyana and Supriansyah Supriansyah, "Konsep Work Life Balance Terhadap Produktivitas Pegawai yang Menerapkan Work From Home Pada Masa Pendemi Covid-19 (Studi Literatur)," *JENIUS (Jurnal Ilmiah Manajemen Sumber Daya Manusia)* 5, no. 1 (September 17, 2021): 1, accessed April 3, 2025, <http://openjournal.unpam.ac.id/index.php/JJSDM/article/view/13138>.

² ibrahim, "Pemikiran Islam Kontemporer (Studi Kritis Terhadap Pemikiran Harun Nasution)," *Jurnal Aqidah* Vol. II No. 2 (Thn 2016).

respond to modern challenges.³ For Nasution, the use of reason ('aql) is not antagonistic to revelation (*wahy*), but rather complementary. This dialectic allows for a formulation of Islamic life that affirms religious piety while embracing worldly responsibility.⁴

In the realm of work-life balance, Harun Nasution's rationalist framework offers a valuable lens through which the harmony between worldly needs and religious obligations can be understood. He maintained that religion should not alienate believers from societal progress, but instead provide ethical guidance to navigate it. His interpretation opens the possibility of constructing a work ethic rooted in Islamic spirituality, without neglecting rational engagement with the world. This harmonization aligns closely with the concept of *wasathiyah*, or moderation, as promoted in the Quran and Hadith.⁵ In this light, work-life balance becomes an embodiment of *wasathiyah* - a moderation not only in consumption and worship but also in how Muslims allocate their time and energy across various aspects of life.

By implementing the principles of work-life balance in everyday life, multiple implications can be observed. These include benefits on the psychological dimension - such as reduced stress and burnout; the interpersonal dimension - such as improved relationships within the family; the social dimension - such as increased communal participation; and even the religious dimension - such as enhanced devotion and *khushu'* in worship. The Prophet Muhammad (PBUH) modeled a life of balance: he was a spiritual leader, a statesman, a father, and a businessman. Each role was carried out with proportion and justice. In this prophetic model, Muslims are encouraged to live a balanced life that does not sacrifice one domain for another.

Therefore, according to the researchers, the concept of work-life balance in contemporary Islam should be understood as a vital bridge between the fulfillment of worldly needs and the obedience to divine commands.⁶ In this framework, religion is not merely a ritual system but the highest source of ethical knowledge that helps individuals use reason to navigate competing priorities⁷. As the Quran repeatedly commands believers to reflect (*yatafakkarun*) and to use intellect (*ya'qilun*), human rationality becomes a crucial tool in

³ Zul Azimi, "MOTIVATION IN ISLAM," *Tahqiqa Journal: Scientific Journal of Islamic Legal Thought* 18, no. 1 (January 30, 2024): 61–69, <https://doi.org/10.61393/tahqiqa.v18i1.209>.

⁴ Bambang Dwi Hartono, Sarji Sarji, and Anggita Windiana Sari, "Pengaruh work life balance dan lingkungan kerja terhadap kepuasan kerja karyawan generasi milenial di PT Telkom Indonesia pada unit digital operation and assurance dalam pengembangan karir dalam perspektif ilmu islam," *Ar Rasyiid: Journal of Islamic Studies* 2, no. 1 (February 23, 2024): 21–28.

⁵ Destry Yayu Ramdhani and Dr Rasto, "Keseimbangan Kehidupan Kerja (Work Life Balance) Sebagai Faktor yang Mempengaruhi Kinerja Karyawan," *Jurnal MANAJERIAL* 20, no. 1 (December 9, 2021): 98–106, accessed March 9, 2025, <https://ejournal.upi.edu/index.php/manajerial/article/view/29670>.

⁶ Ade Irma Suryani, "Keseimbangan Kehidupan Kerja dan Kepuasan Hidup: Studi Meta-Analisis," *Jurnal Psikologi* 13, no. 1 (2020): 92–104, accessed March 9, 2025, <https://ejournal.gunadarma.ac.id/index.php/psiko/article/view/2697>.

⁷ Muhammad Basri, Juni Hati Hangoluan Siregar, and Nurtia Sumarni Hasibuan, "Islam di Indonesia Zaman Modern dan Kontemporer" (2024).

achieving balance in a complex world. This line of thinking echoes Harun Nasution's argument that religious knowledge should be grounded in both revelation and rational reflection.⁸

In the contemporary Islamic world, especially in Indonesia, Muslims are witnessing a reshaping of work culture due to the rise of digital labor, hybrid workspaces, and a growing emphasis on productivity. While these transformations offer flexibility, they also blur the boundaries between professional and personal life.⁹ Islamic ethics thus offers a set of principles to regulate this fluidity. The Quranic values of moderation, time consciousness, and the sanctity of family life provide the scaffolding for a balanced existence. For example, the regulation of prayer times throughout the day structures time in a way that naturally interrupts overwork and calls believers back to spiritual grounding.¹⁰

Within this research, the discussion of work-life balance will be framed using the concepts of *tawazun* and *wasathiyah* as central categories. *Tawazun* emphasizes equilibrium in action, thought, and intention. It prohibits excessiveness and negligence alike.¹¹ *Wasathiyah* complements this by promoting a middle path - a stance that avoids extremes and encourages proportionality in religious and social conduct.¹² Together, these two values offer a cohesive paradigm through which Muslims can navigate the competing demands of work, family, and worship.

The researcher will also explore how the internalization of these principles contributes to an individual's ability to construct a sustainable lifestyle that is ethically coherent with Islamic teachings. In this exploration, the thought of Harun Nasution will be critically examined to understand how rational Islamic theology supports the implementation of work-life balance.¹³ By drawing on both classical Islamic sources and contemporary interpretations, the article seeks to build a bridge between normative ideals and empirical realities.¹⁴

⁸ Elan Nurhadi Purwanto, "Pengaruh Kompetensi Manajer melalui Kapabilitas Inovasi terhadap Tipe Inovasi UKM Berorientasi Ekspor di Indonesia," *INOBIS: Jurnal Inovasi Bisnis dan Manajemen Indonesia* 6, no. 4 (April 13, 2023): 488–505, accessed March 9, 2025, <https://inobis.org/ojs/index.php/jurnal-inobis/article/view/293>.

⁹ Muhammad Hidayat Sir and Muh Azis Muslim, "Work Life Balance bagi Prajurit Angkatan Darat dan Dampaknya pada Pengelolaan Personel," *jeya* 7, no. 2 (July 1, 2024): 1406–1415.

¹⁰ Sokhi Huda, "Struktur Pemikiran dan Gerakan Islam Kontemporer," *Al-Tabrir: Jurnal Pemikiran Islam* 18, no. 1 (July 27, 2018): 153.

¹¹ Farhah Desrianty Gimri et al., "Konsep untuk Menciptakan Keseimbangan Hidup Manusia dalam Sistem Pendidikan Islam," *Baitul Hikmah: Jurnal Ilmiah Keislaman* 1, no. 2 (December 31, 2023): 108–122.

¹² Muhammad Nurcahyoadi et al., "Konsep Tawazun Dan Aktualisasinya Dalam Kehidupan Berbangsa Dan Bernegara," *Jurnal Studi Multidisipliner* Vol 8 (Desember 2024).

¹³ Muhammad Syawal Rosyid Darman, "Konsep Washatiyyah Islam Perspektif Quraish Shihab (Telaah Kritik Nalar Islam Mohammed Arkoun)," *Al Muhibidz: Jurnal Ilmu Al-Quran dan Tafsir* 2, no. 2 (August 30, 2022): 147–159.

¹⁴ Adinda Rahmatia Putri et al., "The Concept of Washatiyyah in Islam,"

METHOD

The research method used in this study is the literature study method (*library research*). This method was chosen because this study aims to examine in depth and comprehensively the application of *tawazun* and *wasatiyyah attitudes* in achieving work *life balance* in the contemporary Islamic era through searching various relevant written sources. Data were collected from various written sources such as books, scientific journals, articles, encyclopedias, written works, and other reliable sources either in written form or digital format that are relevant and related to the object being studied. Relevant keyword searches were conducted in catalogs, indexes, search engines, and full-text sources to narrow the search and find sources that were not captured under relevant subject headings.¹⁵

RESULTS AND DISCUSSION

Work-life balance (WLB) has emerged as a critical issue in the contemporary Islamic context, encompassing multifaceted dimensions that influence the quality of life for Muslim families navigating globalization and digitalization. Beyond merely allocating time between professional commitments and personal life, WLB in Islam extends to achieving a harmonious equilibrium between worldly success and spiritual fulfillment in the hereafter. This duality reflects the Islamic principle of *tawazun* (balance), which emphasizes proportionality in fulfilling material needs while prioritizing eternal rewards.¹⁶

The Quran explicitly advocates for this balanced approach, as illustrated in Surah Al-Qasas 28:77: “*Seek the pleasures of the Hereafter by means of what Allah has granted you, but do not neglect your share of this world.*” A textual analysis of this verse underscores the *wasatiyyah* ethos - permitting the enjoyment of worldly provisions while reminding believers of the ultimate accountability in the hereafter. This theological framework positions WLB not merely as a socio-economic concern but as a devotional act aligning human endeavors with divine commandments.¹⁷

Work Life Balance in the Contemporary Islamic Era.

Work-life balance represents the equitable allocation of time and resources between occupational duties and personal domains. Empirical evidence suggests that achieving such equilibrium significantly influences overall job satisfaction. For instance, Devina and Suherman found that work - life balance accounted for approximately 40 percent of variance in employee satisfaction, indicating that an optimal distribution between professional and

¹⁵ Miza Nina Adlini et al., “Metode Penelitian Kualitatif Studi Pustaka,” *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–980.

¹⁶ Nur Lailatul Lusiana et al., “Balance of Life in the Koran: Study of Tafsir tarbawy,”

¹⁷ Halya Millati and Mohammad Arif, “The Significance of Balance Life in Surah Al-Qasas Verse77,” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 9, no. 2 (March 17, 2022): 249–268.

personal spheres plays a pivotal role in determining workers' contentment. Nonetheless, the same study revealed considerable heterogeneity: 33.33 percent of respondents reported moderate satisfaction, while 26.67 percent remained dissatisfied. This divergence underscores a persistent gap in cultivating ideal work - life balance practices within contemporary workplaces and signals the need for organizational interventions to enhance employee well-being.¹⁸

From an Islamic epistemology, life in this world (*al-hayāt ad-dunyā*) is framed as ephemeral, serving chiefly as preparation for the eternal abode of the hereafter². The Qur'anic injunction, "O my people, indeed the life of this world is only (temporary) pleasure, whereas the hereafter is the abode of permanence."¹⁹

Reminds believers that professional endeavour must be harmonized with spiritual obligations and familial responsibilities. Consequently, work-life balance in an Islamic paradigm transcends mere temporal allocation and encompasses ethical procurement of livelihoods, ritual observance, and preparation for the afterlife.

A large-scale survey by SEEK - parent company of Asia's leading career platforms JobStreet and JobsDB - interviewed 97,324 respondents across Indonesia, Hong Kong, Malaysia, the Philippines, Singapore, and Thailand.²⁰ Findings indicate that 34 percent were actively seeking new employment, driven primarily by aspirations for elevated roles (49 percent), limited advancement prospects (30 percent), and remuneration dissatisfaction (27 percent). Notably, within Indonesia, 76 percent of participants reported receiving multiple job offers annually, illustrating intense market competition, while 43 percent identified work-life balance as a decisive factor in job selection. These statistics suggest that, beyond salary and career trajectory, prospective employees increasingly weigh holistic well-being in their occupational decisions.

Conceptually, work-life balance denotes the equitable distribution of time and cognitive resources between vocational duties and personal life, a construct empirically linked to reduced stress, enhanced psychosomatic health, and improved life quality.²¹ In the era of remote work, as examined by Lingkanbene et al. in North Sulawesi, the integration of domestic and professional spheres has yielded both opportunities for autonomy and challenges in boundary management. Their results reveal that while telecommuting enhances

¹⁸ Devina Damayanti and Enjang Suherman, "Analisis Work-Life Balance Terhadap Kepuasan Kerja Pada Pekerja Generasi Milenial" 02, no. 01 (2024).

¹⁹ "Tafsir Al-Qur'an Surah Ghafir Verse 39 غافر Complete Indonesian Translation Meaning," <https://daaralatsarindonesia.com/tafsir-040-039/>.

²⁰ Joan Imanuella Hanna Pangemanan, "Studi Buktikan Pekerja Di Indonesia Lebih Mementingkan Work Life Balance," *Media Indonesia*, March 1, 2023.

²¹ Gloridei Lingkanbene Kapahang, Mike Angelina Kelly Lovihan, and Meike Endang Hartati, "Keseimbangan Hidup dan Kerja: Dampak Bekerja dari Rumah pada Karyawan Di Sulawesi Utara," *Sebatik* 26, no. 1 (June 1, 2022): 164–172.

perceived autonomy, it simultaneously blurs role demarcations, necessitating deliberate strategies - such as designated workspaces and structured schedules - to maintain equilibrium.

Within the framework of contemporary Muslim families, the division of responsibilities is delineated along both material and spiritual lines.²² The husband is charged with securing lawful provision (*riqiq*) without neglecting spiritual guidance, thereby fostering an environment conducive to religious observance. Conversely, the wife orchestrates domestic affairs through the lens of worship (*ibadah*) and may contribute economically in a manner that preserves the sanctity of household harmony. This dual-role model exemplifies how Islamic teachings can be operationalized to achieve balance between professional professionalism and familial obligations.

Demographically, Indonesia's Gen Z cohort - comprising 34.7 percent of the population born between 1997 and 2012 - exhibits pronounced prioritization of work-life balance.²³ A study by Jangkara Data Lab and Jakpat, analysing social media discourse and surveying 1,185 individuals aged 16-29 between 1-3 June 2024, finds that flexible working hours and life-balance considerations outweigh traditional career incentives. This trend underscores a paradigm shift in employment preferences, compelling organizations to recalibrate job design and retention strategies in alignment with the values of emerging talent.

In sum, achieving work - life balance in the contemporary Islamic era entails synthesizing empirical insights with doctrinal imperatives. Organizations that embed flexibility, ethical earning practices, and spiritual-family integration into their culture are likely to foster sustainable well-being and loyalty among Muslim employees.

Implementation of Tawazun Attitude in the Contemporary Islamic Context

Balance (*tawazun*) in everyday life is evidenced by the manner in which individuals allocate temporal and cognitive resources among worship, professional obligations, familial care, and communal engagements. When *tawazun* is internalized, a worker, for instance, structures her schedule so as to fulfill ritual obligations and to participate in family activities, thereby preserving both spiritual and emotional well-being. Moreover, this balanced disposition engenders calibrated responses to adversities, enabling individuals to appraise challenges with equanimity rather than resorting to extremes. Such an approach undergirds a social fabric characterized by tolerance and the avoidance of destructive conflicts.²⁴

²² T. Elfira Rahmayati, "Keseimbangan Kerja dan Kehidupan (Work Life Balanced) Pada Wanita Bekerja," *Juripol* 4, no. 2 (August 31, 2021): 129–141.

²³ Cicin Yulianti, "Studi: Mayoritas Gen Z Incar Work Life Balance Dan Jam Kerja Fleksibel," *Detikedu*, June 27, 2024, <https://www.detik.com/edu/detikpedia/d-7410162/studi-mayoritas-gen-z-incar-work-life-balance-dan-jam-kerja-fleksibel>.

²⁴ Erviana Iradah Ulya, "Tawazun Sebagai Prinsip Moderasi Beragama Perspektif Mufasir Moderat" (n.d.).

At the doctrinal level, the principle *wasatiyah* constitutes the foundational framework for *tawazun* in contemporary Islam. *Wasatiyah* obliges Muslims to sustain equilibrium across spiritual, social, economic, and cultural domains, thereby reconciling devotion to Allah with worldly responsibilities²⁵. This paradigm is operationalized through mechanisms such as the graduated prioritization in *zakat* distribution - where recipients are ranked by urgency and need to ensure distributive justice - and the *fiqh al-anlawiyat* applied in halal vaccine fatwas, which balances the imperative of soul protection (*hifz al-nafs*) against compliance with *halal-haram* delineations.²⁶

The practical enactment of *tawazun* has been conceptualized in four interrelated dimensions.²⁶ First, work-life harmony requires setting explicit boundaries to prevent occupational demands from eclipsing personal and familial prerogatives, thus mitigating stress and enhancing life satisfaction. Second, effective time management, undergirded by Islamic injunctions toward efficiency I compels individuals to prioritize core tasks and to allocate periods of reflection and worship amidst daily routines. Third, mental and spiritual well-being is fostered through regular performance of prescribed acts of worship and contemplative practices, which replenish intrinsic motivation and stabilize emotional equilibrium. Fourth, a balanced work ethic, grounded in honesty ('amanah'), justice ('adl'), and accountability (*mas'uliyah*), ensures that professional conduct remains consonant with Islamic moral imperatives.

In an era marked by digitalization and globalization, *tawazun* serves as a strategic compass guiding Muslims to adapt without compromising their religious identity. While technological proficiency and continuous learning are indispensable for engagement with global labor markets, these pursuits must be calibrated by ethical constraints and spiritual objectives to prevent dissonance between external advancement and internal integrity.²⁷

The classical exposition by Yusuf Qaradawi further refines the *tawazun* ethos by delineating life's dimensions into *hablum min Allah* (relations with the Divine) and *hablum min an-nas* (relations with humanity). A fully realized Muslim, according to Qaradawi, is one who

²⁵ Muhammad Taufiq Ridlo Maghriza, Irwan Ledang, and Uci Purnama Sari, "Tawazun Sebagai Prinsip Wasathiyyah dalam Kehidupan Muslim Kontemporer" 1, no. 2 (2023).

²⁶ Edo Alvizar Dayusman, Alimudin Alimudin, and Taufik Hidayat, "Kemanusiaan dan Kesejahteraan Sosial dalam Pemikiran Islam Kontemporer," *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 7, no. 1 (July 27, 2023): 118–134, accessed April 3, 2025, <https://ejournal.iaimbima.ac.id/index.php/tajdid/article/view/1759>.

²⁷ Muhajir Darwis et al., "Islam dan Dinamika Kajian Kontemporer," *HEMAT: Journal of Humanities Education Management Accounting and Transportation* 1, no. 2 (July 31, 2024): 732–737, accessed April 3, 2025, <https://rayyanjurnal.com/index.php/HEMAT/article/view/2821>.

attains consonance across spiritual, material, social, and intellectual spheres, thereby achieving felicity in both this world and the hereafter.²⁸

Empirical evidence substantiates the efficacy of *tawazun* in enhancing post-pandemic workplace outcomes. M. Rizky and colleagues examined the interplay among work-life balance, occupational stress, and Islamic work ethics on employee performance at Bank Muamalat Medan Baru. Their findings indicate that adherence to *tawazun* principles significantly alleviated stress and augmented productivity, with balanced ethical conduct correlating positively with both mental well-being and operational efficiency.²⁹ These results underscore the imperative for organizations to embed *tawazun*-aligned policies - such as flexible hours, spiritual support programs, and ethics training - to foster resilient and high-performing Muslim workforces.

Implementation of Wasatiyyah Attitude in Achieving Work-Life Balance.

Islam, as a merciful and comprehensive way of life, derives its normative framework from the Qur'an and the *Sunnah*, complemented by *ijma'* (consensus) and *qiyas* (analogy) within legal scholarship. Central to its ethical vision is the principle of *wasatiyyah* - moderation - which enjoins believers to embody fairness, impartiality, and proportionality in all domains of existence. Etymologically rooted in the triliteral root w-s-ṭ, *wasatiyyah* denotes the "middle path" (*al-wastā*) and connotes justice ('*adl*) and the best of choices (*ikhtiyār al-afḍal*).³⁰

At the heart of *wasatiyyah* lies the paradigm of *awlawiyah* (prioritization), which calibrates competing obligations - namely, the rights of the body (health and sustenance), the welfare of the family, and the rights of Allah (*'ibādah and servitude*) - into a coherent, balanced hierarchy. This prioritization manifests in practices such as zakat distribution, where recipients are ranked by urgency to uphold distributive justice, and in fatwas on halal vaccines, where the imperative of *hifz al-nafs* (protection of life) is weighed against prohibitions to secure collective benefit.³¹

Conceptually, *wasatiyyah* furnishes a fourfold matrix for operationalizing balance in professional and personal spheres:³²

²⁸ Fauziah Nurdin, "Islam dan Konsep Keseimbangan dalam Lini Kehidupan," *Sustainable Development* (n.d.).

²⁹ M Rizky et al., "Pengaruh Work Life Balance, Stress Kerja Dan Etika Kerja Islam Terhadap Kinerja Karyawan Pasca Pandemi Covid – 19 di Bank Muamalat KCU Medan Baru," *As-Syirkah: Islamic Economic & Financial Journal* 3, no. 2 (March 22, 2024), accessed April 3, 2025, <https://journal.ikadi.or.id/index.php/assyirkah/article/view/201>.

³⁰ Raha Bistara and Mega Alif Marintan, "Islam Washatiyyah dalam Gagasan Politik Islam: Menguak Pemikiran Islam Washatiyyah Kh Abdurrahman Wahid" (n.d.).

³¹ Ahmad Hariyono, "The Concept of Washatiyyah in Surah Al-Baqarah verse 143 and its Implementation in Rambipuji Village, Jember Regency", <http://etheses.uin-malang.ac.id/64464/1/200204110035.pdf>.

³² Affan Fajri, "Konsep Washatiyyah Dalam Kitab Moderasi Beragama Perspektif Bimas Islam Dan Implementasi Pada Mahasiswa," 2024, <http://etheses.uin-malang.ac.id/64450/1/200204110010.pdf>.

1. Equilibrium between Worship and Livelihood. Muslims are urged to reconcile daily devotional duties with lawful earning activities, ensuring that vocational pursuits do not encroach upon obligatory acts of worship or familial responsibilities. Clear demarcation of time segments and role boundaries mitigates role conflict and nurtures holistic well-being.
2. Justice and Tolerance in Social Interactions. A *wasati* approach mandates impartiality and respect in interpersonal dealings, fostering pluralistic coexistence. By eschewing extremes of partisanship or exclusion, individuals contribute to communal harmony and mutual understanding.
3. Priority Setting in Daily Affairs. *Wasatiyyah* requires prioritizing *fard* (obligatory) over *nafl* (recommended) acts and essential familial duties over supererogatory endeavors. This hierarchy ensures that core religious and social responsibilities receive precedence, preserving balanced engagement.
4. Moderation in Consumption and Resource Management. Islamic teachings advocate for neither ascetic deprivation nor unbridled consumption but rather a tempered lifestyle that secures material sustenance (*rizq*), prudent asset management, and mindful investment in the future.

Historically, Yusuf Qardāwī articulated *wasatiyyah* through the dual dimensions of *habl min Allāh* and *habl min an-nās*. True felicity, he posited, resides in harmonizing spiritual devotion with social responsibilities - thus realizing balance across intellectual, material, and moral realms.³³

Empirical research underscores the practical efficacy of *wasatiyyah* in contemporary work environments. Trini Diyani's case study within Indonesian communities highlights how implementing wasati principles - such as equitable workload distribution, communal support networks, and ethical leadership - enhances collective resilience and individual life satisfaction. Similarly, Affan Fajri's survey among university students demonstrates that those who internalize *wasatiyyah* report higher perceived balance across academic, spiritual, and social domains.

CONCLUSION AND RECOMMENDATIONS

Based on the foregoing theoretical exposition and integrative review of primary sources, it can be concluded that the deliberate cultivation of the *tawazun* ethos - a paradigm of equitable distribution of temporal and cognitive resources - and the *wasatiyyah* principle - anchored in moderation and proportionality - constitute foundational pillars for realizing a holistic work-life equilibrium. These twin tenets, deeply rooted in Qur'anic directives and the

³³ Trini Diyani, "Implementasi Paradigma Islam Wasathiyah; Strategi Menjaga Masa Depan Keindonesiaan," *SALAM: Jurnal Sosial dan Budaya Syar'i* 6, no. 3 (November 9, 2019): 303–316.

prophetic model, not only prescribe a calibrated alignment between professional obligations, familial responsibilities, and spiritual devotion, but also provide a robust framework for mitigating the psychosocial strains endemic to contemporary digitalized societies. Empirical and normative analyses indicate that agents who internalize these constructs demonstrate enhanced resilience against burnout, a marked increase in subjective well-being, and a more coherent integration of ethical imperatives with instrumental pursuits. In essence, *tawazun* and *wasatiyyah* facilitate a dynamic interplay between material exigencies and metaphysical aspirations, thereby engendering a sustainable modus vivendi that transcends mere instrumental efficiency to embrace moral and spiritual flourishing.

In light of these conclusions, it is recommended that institutional stakeholders - ranging from educational establishments and professional associations to corporate entities - adopt and operationalize policy architectures that explicitly embed *tawazun* and *wasatiyyah* into their organizational ethos. For instance, the implementation of adaptive work schedules, which accommodate ritual worship and family obligations without compromising strategic objectives, can serve as a practical manifestation of these Islamic paradigms. Concurrently, capacity-building programs focused on advanced time-management skills, periodic spiritual reflection workshops, and guided deliberations on the hierarchy of priorities (*awla'iyāt*) should be instituted at both organizational and individual levels. Such initiatives will not only reinforce employees' or students' ability to make judicious choices in task allocation but will also cultivate a culture of mindful engagement, where each decision is consciously weighed against ethical and spiritual benchmarks. Ultimately, these measures promise to foster a cadre of professionals who are not only technically proficient but also profoundly anchored in moral integrity and spiritual equilibrium.

REFERENCES

Adlini, Miza Nina, Anisya Hanifa Dinda, Sarah Yulinda, Octavia Chotimah, and Sauda Julia Merliyana. "Metode Penelitian Kualitatif Studi Pustaka." *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–980.

Alvizar Dayusman, Edo, Alimudin Alimudin, and Taufik Hidayat. "Kemanusiaan dan Kesejahteraan Sosial dalam Pemikiran Islam Kontemporer." *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 7, no. 1 (July 27, 2023): 118–134. Accessed April 3, 2025. <https://ejournal.iaimbima.ac.id/index.php/tajdid/article/view/1759>.

Andriyana, Ahmad Saoki, and Supriansyah Supriansyah. "Konsep Work Life Balance Terhadap Produktivitas Pegawai yang Menerapkan Work From Home Pada Masa Pendemi Covid-19 (Studi Literatur)." *JENIUS (Jurnal Ilmiah Manajemen Sumber Daya Manusia)* 5, no. 1 (September 17, 2021): 1. Accessed April 3, 2025. <http://openjournal.unpam.ac.id/index.php/JJSDM/article/view/13138>.

Azimi, Zul. "MOTIVASI DALAM ISLAM." *Jurnal Tahqiqah : Jurnal Ilmiah Pemikiran Hukum Islam* 18, no. 1 (January 30, 2024): 61–69.

Basri, Muhammad, Juni Hati Hangoluan Siregar, and Nurtia Sumarni Hasibuan. "Islam di Indonesia Zaman Modern dan Kontemporer" (2024).

Bistara, Raha, and Mega Alif Marintan. "Islam Washatiyyah dalam Gagasan Politik Islam: Menguak Pemikiran Islam Washatiyyah Kh Abdurrahaman Wahid" (n.d.).

Damayanti, Devina, and Enjang Suherman. "Analisis Work-Life Balance Terhadap Kepuasan Kerja Pada Pekerja Generasi Milenial" 02, no. 01 (2024).

Darman, Muhammad Syawal Rosyid. "Konsep Washatiyyah Islam Perspektif Quraish Shihab (Telaah Kritik Nalar Islam Mohammed Arkoun)." *Al Muhibidz: Jurnal Ilmu Al-Quran dan Tafsir* 2, no. 2 (August 30, 2022): 147–159.

Darwis, Muhajir, Sazliana Sazliana, Maria Ulfa, Fetia Harsa, Muhammad Akmal Fauzan, and Rona Gusthio. "Islam dan Dinamika Kajian Kontemporer." *HEMAT: Journal of Humanities Education Management Accounting and Transportation* 1, no. 2 (July 31, 2024): 732–737. Accessed April 3, 2025. <https://rayyanjurnal.com/index.php/HEMAT/article/view/2821>.

Diyani, Trini. "Implementasi Paradigma Islam Wasathiyah; Strategi Menjaga Masa Depan Keindonesiaaan." *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 3 (November 9, 2019): 303–316.

Dwi Hartono, Bambang, Sarji Sarji, and Anggita Windiana Sari. "Pengaruh work life balance dan lingkungan kerja terhadap kepuasan kerja karyawan generasi milenial di PT Telkom Indonesia pada unit digital operation and assurance dalam pengembangan karir dalam perspektif ilmu islam." *Ar Rasyid: Journal of Islamic Studies* 2, no. 1 (February 23, 2024): 21–28.

Fajri, Affan. "Konsep Washatiyyah Dalam Kitab Moderasi Beragama Perspektif Bimas Islam Dan Implementasi Pada Mahasiswa," 2024. <http://etheses.uin-malang.ac.id/64450/1/200204110010.pdf>.

Gimri, Farhah Desrianty, Annisa Fitri Dewianti, Riska Rahmasari, Riski Rahmasari, and Hadi Purwanto. "Konsep untuk Menciptakan Keseimbangan Hidup Manusia dalam Sistem Pendidikan Islam." *Baitul Hikmah: Jurnal Ilmiah Keislaman* 1, no. 2 (December 31, 2023): 108–122.

Hanna Pangemanan, Joan Imanuella. "Studi Buktikan Pekerja Di Indonesia Lebih Mementingkan Work Life Balance." *Media Indonesia*, March 1, 2023.

Hariyono, Ahmad. "Konsep Washatiyyah Dalam Surah Al-Baqarah Ayat 143 Dan Implementasinya Pada Desa Rambipuji Kabupaten Jember," n.d. <http://etheses.uin-malang.ac.id/64464/1/200204110035.pdf>.

Huda, Sokhi. "Struktur Pemikiran dan Gerakan Islam Kontemporer." *Al-Tahrir: Jurnal Pemikiran Islam* 18, no. 1 (July 27, 2018): 153.

ibrahim. "Pemikiran Islam Kontemporer (Studi Kritis Terhadap Pemikiran Harun Nasution)." *Jurnal Aqidah* Vol. II No. 2 (Thn 2016).

Kapahang, Gloridei Lingkanbene, Mike Angelina Kelly Lovihan, and Meike Endang Hartati. "Keseimbangan Hidup dan Kerja: Dampak Bekerja dari Rumah pada Karyawan Di Sulawesi Utara." *Sebatik* 26, no. 1 (June 1, 2022): 164–172.

Lusiana, Nur Lailatul, Zakiya Faridatul Fatimah, Saila Muna, and Ana Rahmawati. "Keseimbangan Hidup dalam Alquran: Telaah Tafsir tarbawy" (n.d.).

Maghriza, Muhammad Taufiq Ridlo, Irwan Ledang, and Uci Purnama Sari. "Tawazun Sebagai Prinsip Wasathiyah dalam Kehidupan Muslim Kontemporer" 1, no. 2 (2023).

Millati, Halya, and Mohammad Arif. "The Significance of Balance Life in Surah Al-Qasas Verse77." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 9, no. 2 (March 17, 2022): 249–268.

Nur, Nabila. "Pengaruh Work Life Balance Dalam Perspektif Islam Terhadap Intention to Remain Pada Generasi Milenial." Universitas Islam Negeri Raden Mas Sahid, n.d. https://eprints.iain-surakarta.ac.id/9118/1/Skripsi_Nabila%20Nur%20Maharsiwi_195211038.pdf.

Nurcahyoadi, Muhammad, Fahmi Hdaifi, Raka Blawing, and Abdul Ghofur. "Konsep Tawazun Dan Aktualisasinya Dalam Kehidupan Berbangsa Dan Bernegara." *Jurnal Studi Multidisipliner* Vol 8 (Desember 2024).

Nurdin, Fauziah. "Islam dan Konsep Keseimbangan dalam Lini Kehidupan." *Sustainable Development* (n.d.).

Purwanto, Elan Nurhadi. "Pengaruh Kompetensi Manajer melalui Kapabilitas Inovasi terhadap Tipe Inovasi UKM Berorientasi Ekspor di Indonesia." *INOBIS: Jurnal Inovasi Bisnis dan Manajemen Indonesia* 6, no. 4 (April 13, 2023): 488–505. Accessed March 9, 2025. <https://inobis.org/ojs/index.php/jurnal-inobis/article/view/293>.

Putri, Adinda Rahmatia, Muhammad Alfarizi, Andika Febriyanto, and Abdul Ghofur. "Konsep Washatiyyah dalam Islam" (n.d.).

Rahmayati, T.Elfira. "Keseimbangan Kerja dan Kehidupan (Work Life Balanced) Pada Wanita Bekerja." *Juripol* 4, no. 2 (August 31, 2021): 129–141.

Ramdhani, Destry Yayu, and Dr Rasto. "Keseimbangan Kehidupan Kerja (Work Life Balance) Sebagai Faktor yang Mempengaruhi Kinerja Karyawan." *Jurnal MANAJERIAL* 20, no. 1 (December 9, 2021): 98–106. Accessed March 9, 2025. <https://ejournal.upi.edu/index.php/manajerial/article/view/29670>.

Rizky, M, M Zuhinal, Nawawi, and Nurul Inayyah. "Pengaruh Work Life Balance, Stress Kerja Dan Etika Kerja Islam Terhadap Kinerja Karyawan Pasca Pandemi Covid – 19 di Bank Muamalat KCU Medan Baru." *As-Syirkah: Islamic Economic & Financial Journal* 3, no. 2 (March 22, 2024). Accessed April 3, 2025. <https://journal.ikadi.or.id/index.php/assyirkah/article/view/201>.

Sir, Muhammad Hidayat, and Muh Azis Muslim. "Work Life Balance bagi Prajurit Angkatan Darat dan Dampaknya pada Pengelolaan Personel." *jesya* 7, no. 2 (July 1, 2024): 1406–1415.

Suryani, Ade Irma. "Keseimbangan Kehidupan Kerja dan Kepuasan Hidup: Studi Meta- Analisis." *Jurnal Psikologi* 13, no. 1 (2020): 92–104. Accessed March 9, 2025. <https://ejournal.gunadarma.ac.id/index.php/psiko/article/view/2697>.

Ulya, Erviana Iradah. "Tawazun Sebagai Prinsip Moderasi Beragama Perspektif Mufasir Moderat" (n.d.).

Yulianti, Cicin. "Studi: Mayoritas Gen Z Incar Work Life Balance Dan Jam Kerja Fleksibel." *Detikedu*, June 27, 2024. <https://www.detik.com/edu/detikpedia/d-7410162/studi-majoritas-gen-z-incar-work-life-balance-dan-jam-kerja-fleksibel>.

"Tafsir Al-Quran Surah Ghafir Ayat 39 غافر Lengkap Arti Terjemah Indonesia," n.d. <https://daaralatsarindonesia.com/tafsir-040-039/>.