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TASK AND TIME MANAGEMENT FROM AN ISLAMIC PERSPECTIVE

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Abstrak

Tujuan penelitian ini adalah untuk mengeksplorasi penggunaan metode penelitian perpustakaan kualitatif guna menyelidiki manajemen tugas dan waktu dalam konteks pandangan dunia Islam. Sumber data utama dalam penelitian ini adalah Al-Qur'an, sedangkan tafsir klasik dan kontemporer Al-Qur'an digunakan sebagai sumber sekunder. Analisis tematik (maudhu'i) dilakukan untuk mengidentifikasi tema-tema yang berkaitan dengan manajemen waktu. Selanjutnya, analisis kualitatif digunakan untuk menentukan hubungan antar tema. Terdapat enam tema utama yang muncul dari analisis tersebut: Amanah (Kepercayaan/Tanggung Jawab), Disiplin/Ketepatan Waktu, Itqan (Profesionalisme), Tawazun (Keseimbangan), Muhasabah (Refleksi Diri/Evaluasi), dan Sabr (Ketekunan/Kesabaran). Tema-tema tersebut juga mendefinisikan waktu sebagai tanggung jawab moral dan spiritual yang memengaruhi seberapa efektif individu menjalankan tugasnya, beribadah kepada Allah, memenuhi tanggung jawab sosial, serta berkembang sebagai pribadi. Hasil analisis menunjukkan bahwa keenam tema tersebut dapat digunakan untuk menciptakan rutinitas praktis sehari-hari. Tulisan ini melengkapi penelitian yang ada dengan menyajikan model konseptual yang menghubungkan nilai-nilai etika Al-Qur'an dengan konsep-konsep manajemen tugas dan waktu saat ini. Tulisan ini juga mengakui bahwa temuan penelitian ini memiliki keterbatasan karena sifatnya yang kualitatif dan ketergantungannya pada sumber-sumber berbasis literatur.

***Kata kunci**: manajemen waktu; amanah; itqan; tawazun; nilai-nilai Al-Qur'an.*

Abstract

The purpose of this study is to explore the use of the qualitative library research method to investigate task and time management within the context of an Islamic worldview. The primary source of data for this investigation is the Holy Qur'an, and classical and

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contemporary interpretations of the Qur'an are utilized as secondary sources. A thematic analysis (*maudhu'i*) was conducted to find out what themes exist in relation to time management. Subsequently, a qualitative analysis was used to determine the relationships between each theme. There were six major themes that arose out of the analysis: Amanah (Trustworthiness/Responsibility), Discipline/Punctuality, Itqan (Professionalism), *Tawazun* (Balance), *Muhasabah* (Self-Reflection/Evaluation), and Sabr (Perseverance/Patience). The themes also define time as a moral and spiritual responsibility that affects how effectively individuals perform their jobs, worship God, fulfil societal responsibilities, and grow as individuals. Results from the analysis suggest that the six themes can be used to create everyday practical routines. This paper adds to existing research by providing a conceptual model that links Qur'anic ethical values with current task and time management concepts. It also acknowledges that the findings of this study are limited due to its qualitative nature and reliance on literature-based sources.

Keywords: time management; amanah; itqan; tawazun; Qur'anic values.

Introduction

Task and time management are critical components of everyday life in the areas of education, business, and daily routine. The manner in which individuals manage their time directly affects their level of productivity, accountability, and ability to complete required tasks (Maharani et al., 2024). From an Islamic worldview, however, managing time and completing tasks should not be viewed solely as administrative efficiency. Tasks should be seen as *amanah* (trust/responsibility) and time should be seen as a valuable opportunity for productive activity. Therefore, time management from an Islamic perspective has both ethical/spiritual and practical dimensions. Digital technology and social media have greatly increased the importance of time management. While digital platforms allow individuals to access information, communicate, entertain themselves, and engage in creative activities, excessive usage can also lead to distractions and negligence of responsibilities. Muhammad and Anggraini (2025) have addressed contemporary spiritual issues related to the digital world. Rahman and Taufik (2024) have discussed ethical dilemmas related to digital communication among youth. These developments make the issue of disciplined and value-based time utilization increasingly important. Several previous studies have investigated time management within Islamic education and Qur'anic interpretation. For

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example, Mujahidin et al. (2022) studied time management from the perspective of Islamic education. Ardiansa and Putra (2024) analyzed Surah Al-'Ashr in terms of time management. Aulia and Surahman (2025) utilized a thematic interpretation approach to relate time management with Islamic education. In addition to these studies, others have focused on amanah, leadership, and educational administration (Hermawan et al., 2020; Mauludah et al., 2023). Collectively, this body of literature demonstrates that Islamic teachings provide a wealth of ethical terms related to responsibility and disciplined action. Nevertheless, there remains a need to synthesize these values into a single conceptual framework that relates the significance of task responsibility with practical time management and contemporary digital challenges. Instead of viewing Qur'anic values as separate moral aphorisms, this article presents them as a unified framework for managing tasks, priorities, time, and self-evaluation. Thus, its contribution is conceptual: it provides a model that integrates *amanah*, discipline, *itqan*, *tawazun*, *muhasabah*, and *sabr* as interrelated principles for task and time management

Accordingly, this study asks: What Qur'anic ethical principles can be synthesized as foundations for task and time management, and how can those principles be interpreted in relation to contemporary life? To answer this question, the study uses qualitative library research and thematic content analysis of selected Qur'anic passages and supporting literature.

Methods

The research methodology utilized for this study is a qualitative review of existing literature. As such, the Koran serves as the main source of textual evidence, with classical and modern interpretations of the Koran (tafsir), and other published academic works on education in Islam, management in Islam, amanah (trustworthiness), time management and digital life serving as supplementary sources. There are no human participants involved in the study; nor were there any surveys administered, nor experiments conducted, nor was any personal data collected.

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The source material (textual) was chosen based upon how clearly it related to those aspects of the source manuscript that were previously identified as being related to the theme of "*amanah*" or responsibility; proper time management; performing high-quality work; maintaining a balance between worldly and spiritual activities; self-reflection; patience; and the results of neglecting duties. These passages include QS. Al-Ahzab [33]: 72, QS. An-Nisa [4]: 58 and 103, QS. At-Taubah [9]: 105, QS. Al-Qashash [28]: 77, QS. Al-Hasyr [59]: 18, QS. Al-Anfal [8]: 46, and QS. Al-'Ashr [103]: 1-3.

The analysis of the data was conducted using a thematic (maudhu'i) method with a qualitative content analysis. During the initial stage of this analysis, the researcher organized the different parts of the text and the literature that supported the text into groups according to their shared features or concepts regarding "tasks" and "time." During the second stage of this analysis, the researcher compared the interpretation of each feature/concept by the manuscript and the literature that supported the manuscript. After comparing the interpretations, the researcher combined all of them together to form a group of broad thematic areas. During the final stage of this analysis, the researcher linked each area to real-life applications of modern-day time management including prioritizing, planning, using technology, maintaining balance, and evaluating oneself. It is important to emphasize that the results of the analysis are qualitative in nature; therefore, the results are relevant to the conceptual significance of the subjects being examined and do not demonstrate causal connections between the variables being examined and behaviors.

The results were presented separately from the discussion so that the analytical transparency would be enhanced. The results identify the thematic principles that were developed through the analysis of the text. The discussion then links these principles to previous scholarship and current uses. As a conceptual analysis based on literature, its credibility rests upon being able to document the sources of the text analyzed, demonstrate consistency between themes identified and the cited sources, and limit the scope of the conclusion drawn from the analyzed literature.

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Results and Discussion

1. Results

Tasks and Time as Moral and Spiritual Responsibility

The analysis indicates that the concept of task management is closely associated with amanah. QS. Al-Ahzab [33]: 72 presents amanah as a weighty responsibility, while QS. An-Nisa [4]: 58 commands that trusts be returned to those entitled to them. Within the framework of this study, these passages support an understanding of tasks as responsibilities that require honesty, discipline, and accountable completion. This interpretation is consistent with scholarship that places amanah within Islamic educational and moral responsibility (Hermawan et al., 2020).

Time is likewise treated as ethically significant. QS. Al-'Ashr [103]: 1-3 links human loss with the use of time and contrasts it with faith, righteous action, truth, and patience. Scholarship on Islamic time management similarly interprets time as a resource whose use is inseparable from moral purpose (Mujahidin et al., 2022; Ardiansa & Putra, 2024; Aulia & Surahman, 2025). Thus, task and time emerge as connected concepts: responsibility requires action, and action is always performed within limited time.

Six Principles of Qur'an-Based Task and Time Management

***Amanah* (responsibility):** QS. An-Nisa [4]: 58 provides the principal basis for understanding entrusted duties as obligations that must be fulfilled properly. In time management, amanah implies responsible use of available time and commitment to agreed responsibilities. **Discipline and punctuality:** QS. An-Nisa [4]: 103 emphasizes that prayer is prescribed at specified times. In this study, the temporal discipline of worship functions as an ethical analogy for punctuality, order, and consistency in other responsibilities. ***Itqan* (professionalism and quality of work):** The manuscript uses itqan to describe careful, serious, and complete work. QS. At-Taubah [9]: 105, which directs attention to human deeds, is interpreted alongside the Islamic work ethic as encouraging accountability for the

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quality of action. ***Tawazun* (balance):** QS. Al-Qashash [28]: 77 joins orientation toward the Hereafter with recognition of one's share in worldly life. The theme supports balanced allocation of attention among worship, work, learning, family, and social responsibility. ***Muhasabah* (self-evaluation):** QS. Al-Hasyr [59]: 18 calls believers to consider what they have prepared for the future. In the management framework developed here, muhasabah functions as periodic evaluation of priorities, time use, and completion of responsibilities. ***Sabr* (patience and steadfastness):** QS. Al-Anfal [8]: 46 emphasizes patience in the face of difficulty. Applied to task management, sabr represents persistence, emotional steadiness, and continuity when responsibilities involve obstacles or delayed results.

Consequences of Negligence

The thematic analysis also identifies negligence (ghaflah) as the opposite of responsible time use. QS. Al-A'raf [7]: 205 warns against heedlessness, while QS. Al-Mu'minun [23]: 8 emphasizes attentiveness to trusts and promises. At the personal level, the manuscript associates poor time management with procrastination, neglected obligations, imbalance, and reduced productivity. At the social level, failure to fulfill commitments may weaken trust and participation. These are conceptual implications of the ethical framework; the present literature study does not independently measure their prevalence or causal magnitude.

In the digital context, the framework becomes particularly relevant because technology can both support and disrupt purposeful activity. The supporting literature discusses digital-era spiritual and ethical challenges (Muhammad & Anggraini, 2025; Rahman & Taufik, 2024). The Qur'anic themes identified here therefore provide normative criteria for evaluating digital habits: whether technology supports amanah, balance, productive action, and self-control or contributes to distraction and negligence.

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2. Discussion

From Efficiency to Ethical Accountability

The principal finding is that Islamic task and time management cannot be adequately described as scheduling efficiency alone. The six themes connect technical management practices with ethical accountability. This extends studies that discuss time management within Islamic education (Mujahidin et al., 2022; Arifin, 2022) by organizing the relevant values into an integrated framework. Amanah supplies the moral basis of responsibility; discipline gives temporal structure; itqan concerns quality; tawazun regulates competing domains of life; muhasabah creates a feedback mechanism; and sabr sustains action over time.

This framework also clarifies the relationship between task management and character. Hermawan et al. (2020) position amanah as an important Islamic educational concept, while Mauludah et al. (2023) discuss leadership and responsibility in Islamic educational thought. In the present synthesis, responsibility is not treated separately from time: an entrusted task is meaningful only when it is pursued with appropriate timing, quality, and accountability.

The framework also converges with international empirical research on time management while adding a distinct normative dimension. Aeon, Faber, and Panaccio (2021), in a meta-analysis of time-management research, found that time management is moderately associated with job performance, academic achievement, and well-being and is negatively associated with distress. These findings support the practical relevance of discipline, prioritization, and structured use of time identified in the present study. At the same time, the Qur'an-based framework extends this instrumental perspective by locating effective time use within amanah, tawazun, and moral accountability rather than treating performance or efficiency as the sole outcome.

The findings can also be compared with Steel's (2007) meta-analysis of procrastination, which conceptualizes procrastination as a form of self-regulatory failure and identifies self-control, distractibility, organization, achievement motivation, task

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aversiveness, and impulsiveness among its important correlates. This international evidence is conceptually consistent with the present study's emphasis on discipline, muhasabah, and sabr. However, the two approaches differ in explanatory level: psychological research primarily examines behavioral and motivational mechanisms, whereas the Qur'anic framework interprets self-regulation simultaneously as practical discipline and ethical-spiritual responsibility.

A similar convergence appears in research on digital distraction. Biedermann et al. (2021), through a systematic review of digital self-control interventions, show that digital distractions can interfere with goal attainment and that interventions commonly employ mechanisms such as application or website blocking, goal setting, and visualization of device-use statistics. This evidence strengthens the contemporary relevance of the present framework's discussion of disciplined technology use and muhasabah. Nevertheless, the Islamic perspective adds a criterion that is not reducible to screen-time control alone: digital behavior is evaluated in relation to whether it supports or obstructs entrusted responsibilities, balanced living, and purposeful action.

Practical Relevance in Contemporary Life

The framework can be translated into several practical orientations without claiming that the present study has experimentally tested them. Amanah supports clear ownership of responsibilities; discipline supports scheduling and deadlines; itqan supports attention to quality; tawazun supports allocation of time across work, worship, family, study, and rest; muhasabah supports periodic review; and sabr supports persistence when plans encounter difficulties. These applications are interpretive implications derived from the themes rather than measured intervention effects.

For digital life, the framework suggests that technology should be judged by its contribution to purposeful action rather than by use or non-use alone. Digital tools may assist scheduling, learning, communication, and access to knowledge, while excessive or poorly regulated use may compete with responsibilities. This interpretation is compatible

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with contemporary discussions of digital spiritual challenges and ethical communication (Muhammad & Anggraini, 2025; Rahman & Taufik, 2024).

Educational and Organizational Implications

In educational and organizational settings, the six principles can function as a value-based language for discussing responsibility and time use. Educational activities may connect punctuality with discipline, assignment completion with amanah, quality standards with itqan, workload balance with tawazun, reflection with muhasabah, and persistence with sabr. Such use should remain educational and reflective rather than be presented as empirically proven to improve performance unless supported by further research.

Limitations

This study has several limitations. First, it is a conceptual library study and therefore does not provide empirical evidence about the behavioral effectiveness of the proposed framework. Second, the analysis is based on selected Qur'anic passages and supporting literature rather than an exhaustive review of all verses, hadith collections, or tafsir traditions relevant to time and work. Third, the supporting bibliography is predominantly Indonesian and Islamic-studies literature, limiting the extent of comparison with broader international research on time management and organizational behavior. Future research should test the framework empirically in educational or organizational settings and compare its concepts with contemporary management theories using a more systematic evidence-synthesis procedure.

Conclusion

This study concludes that task and time management in an Islamic perspective can be conceptualized through six interrelated principles: amanah, discipline and punctuality, itqan, tawazun, muhasabah, and sabr. Together, these principles frame time as more than a resource for efficiency; it is also a context for moral responsibility, quality of action,

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balance, reflection, and perseverance. The synthesis answers the research question by showing how selected Qur'anic teachings can be organized into a coherent ethical framework for managing responsibilities in contemporary life.

The article's contribution is conceptual rather than causal. It provides a structured vocabulary that can inform reflection on work, learning, worship, social responsibility, and digital habits. Because the study is literature-based and selective, future studies should expand the textual corpus, incorporate broader international scholarship, and examine how the proposed principles operate in empirical educational and organizational contexts.

Transparency Statements

Author Contributions

Yanto Maulana Restu: Conceptualization, methodology, formal analysis, writing – original draft, and writing – review and editing. Dede Rahman Hidayat: Conceptualization, literature investigation, formal analysis, and writing – review and editing. Jaen Mubarok: Investigation, literature review, validation, and writing – review and editing. Maesaroh: Investigation, data curation, literature review, and writing – original draft. Risma Awalia: Investigation, data curation, literature review, and writing – original draft. All authors reviewed and approved the final version of the manuscript and take responsibility for the integrity and accuracy of the work.

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Declaration of Competing Interests

The authors declare no competing financial, professional, or personal interests that could have influenced this work.

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Data Availability

This study is based on publicly available textual and published literature sources cited in the manuscript; no original participant dataset was generated.

Ethics Approval

Not applicable. This study is a literature-based conceptual analysis and did not involve human participants, animals, or the collection of sensitive personal data.

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Generative artificial intelligence (AI) tools were used during the manuscript preparation and revision process to assist with language editing, academic English refinement, structural organization, and improvement of clarity and readability. AI-assisted tools were also used to support the organization of the manuscript in accordance with the journal's formatting and reporting requirements. The authors critically reviewed, verified, and revised all AI-assisted outputs and take full responsibility for the accuracy, integrity, citations, interpretations, and final content of the manuscript. Generative AI was not used to generate or fabricate research data, findings, sources, or authorship.

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