Perceptions of Part-Time Working Students Regarding the Concept of Rizq in The Qur'an: A Phenomenological Study at UIN Alauddin Makassar

Muh. Syahrul Muharram
Universitas Islam Negeri Alauddin Makassar
muhsyahrul441@gmail.com

Mohamad Harjum
Universitas Islam Negeri Alauddin Makassar
mohamad.harjum@uin-alauddin.ac.id

Muhammad Rafi'iy
Universitas Islam Negeri Datokarama Palu
muhammadrafiiy@uindatokarama.ac.id

Rafah Jamilah Saadah
Institut Agama Islam Negeri Bone
hyunderella.ayesha@gmail.com

Muhammad Imam al-Hakim
Universitas Islam Negeri Alauddin Makassar
muh.imamalhakim19@gmail.com

Abstract

This research aims to analyze how part-time working students perceive, interpret, and internalize the concept of sustenance (rizq) in the Qur'an amidst their lived experiences of balancing study and work. It examines how students formulate the relationship between effort (ikhtiar), destiny (taqdir), and spiritual practices within their economic activities. A qualitative method with a phenomenological approach was employed, combined with thematic exegesis (tafsir maudhu'i). Empirical data were collected through in-depth interviews with undergraduate and postgraduate students involved in various part-time jobs, such as online drivers, baristas, mosque imams, tutors, and freelancers. The findings reveal that students' perceptions of the concept of sustenance align with the multidimensional Qur'anic framework, encompassing not only material aspects but also non-material ones such as health, time, knowledge, peace of mind, and social relationships. They redefine rizq not merely as income, but as every beneficial provision from God. Students demonstrate a balanced theological stance by rejecting fatalism, while simultaneously affirming that effort is a human obligation, whereas the final outcome lies within Divine authority. Furthermore, students integrate what they term "spiritual technology" into their work lives, such as hard work, piety, prayer, dawn charity (sedekah subuh), helping others, and positive thinking toward God (husnuzzan), which they believe influences the blessing and flow of rizq.

Copyright 2023 ©The author(s)

Keywords: *Student Perception; Part-Time Job; Concept of Rizq; Quranic Exegesis*

Introduction

Rizq (sustenance/provision) is a fundamental concept in Islamic theology that touches upon all dimensions of human life, from biological to spiritual aspects. The Qur'an mentions the term rizq and its derivatives 123 times, a frequency indicating the centrality of sustenance in the relationship between the servant and the Creator.[1] In theological discourse, rizq is often understood dichotomously: as Allah's absolute guarantee (*takdir*) versus the human obligation to strive (*ikhtiar*).[2] This creative tension between total submission and hard work constitutes a test of faith for every Muslim, including university students living in the modern era with its complex economic challenges.

Global phenomena currently show an acceleration of financial awareness among the younger generation, particularly Gen Z.[3] Accessibility to economic information and the high cost of living drive them to adopt pragmatic work motivations.[4] At the State Islamic University (UIN) Alauddin Makassar, the phenomenon of students working part-time has become increasingly prevalent.[5] They work as baristas, online drivers, private tutors, and freelancers, not merely to gain experience but as a response to economic demands and the need for financial independence.

However, working while studying often triggers role conflict.[6] Empirically, the intense drive to earn a living frequently clashes with academic obligations, creating time pressure and mental burdens.[7] This highlights the urgency of this research: Students at

---

[1] Iki Baihaki, "Makna Rezeki dalam Al-Qur'an: Tafsir dan Implikasi Konseptual," *AKADEMIK: Jurnal Mahasiswa Humanis*, 4.1 (2024), 21–30 <https://scispace.com/papers/makna-rezeki-dalam-al-qur-an-tafsir-dan-implikasi-konseptual-22cvex85pp>.

[2] Muhammad Rizkan Arrofi, Hanif Muhammad Aldiansyah, dan Reza Adhietya Nugraha, "Konsep Takdir dan Ihtiar dalam Perspektif Al-Qur'an dan Hadits Serta Relevansinya Terhadap Etika Kerja Ekonomi Syariah," *Syirkah: Jurnal Ekonomi Syariah*, 02.03 (2025), 369–72 <https://www.journal.uml.ac.id/index.php/JES/article/view/4239/pdf>.

[3] Meilita Rizkynanda dan Sri Rahayuningsih, "Pengaruh Literasi Keuangan, Pengelolaan Keuangan dan Gaya Hidup terhadap Kesiapan Finansial Generasi Z Mahasiswa di Surabaya dan Sidoarjo," *Jurnal Manajemen, Organisasi dan Bisnis*, 14.01 (2025), 58–69 <https://ejurnal.swadharma.ac.id/index.php/kompleksitas/article/view/732>.

[4] Fikrie Harjono et al., "Pengaruh lingkungan kerja, beban kerja, hubungan kerja, dan kompensasi terhadap produktivitas kerja karyawan gen z," *Jekma: Jurnal Ekonomi Manajemen*, 29.7 (2025), 329–36 <https://journal.binainternusa.org/index.php/jekma>.

[5] The part-time working students referred to by the researcher are all individuals registered as students who engage in work efforts or activities conducted concurrently with or by dividing their time alongside the academic process, with the aim of generating and receiving compensation.

[6] Rohmah Istikomah dan Andik Setiawan, "Efek Kerja Paruh Waktu Terhadap Prestasi Akademik Mahasiswa," *Ta'limuna*, 12.2 (2023), 179–88 <https://www.researchgate.net/publication/375902511_EFEK_BEKERJA_PARUH_WAKTU_TERHADAP_PRESTASI_AKADEMIK_MAHASISWA>.

[7] Selika Perdania, I Nengah Punia, dan Agung Krisna Aditya, "Quarter Life Crisis Pada Mahasiswa Pekerja Paruh Waktu FISIP Universitas Udayana," *Jurnal Psikologi*, 2020, 20–29 <http://etd.repository.ugm.ac.id/penelitian/detail/189610>.

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

UIN Alauddin possess a religious educational background that should influence their perspective on this reality. Do they view work merely as a material transaction for survival, or are they able to integrate Quranic values regarding rizq into their economic activities?

Previous studies, such as those by Rahma Istikamah (2023) and Agatha Okta (2024), have primarily focused on the impact of part-time work on academic achievement and time management. Meanwhile, studies on rizq, such as the works of Muhammad Azryan (2023) and Iki Baihaki (2024), tend to be purely literary exegeses without touching upon the empirical experience of specific subjects. This research aims to fill this academic gap by combining exegetical and phenomenological approaches. The goal is to position the perceptions of students as Muslim intellectuals regarding the concept of rizq amidst their real struggles in earning a living.

This article will elaborate on how students interpret rizq not only as money but as an intersection between worldly hard work and celestial deeds. Thus, this research is expected to contribute theoretically to the treasury of sociological thematic exegesis and offer practical implications for strengthening student character in facing economic challenges based on spiritual values.

Research Methoddology

This study employs a qualitative field research design with two main approaches: the tafsir (exegesis) approach and the phenomenological approach. The tafsir approach is used to analyze Quranic verses regarding rizq to build an ideal normative framework. Meanwhile, the phenomenological approach is utilized to explore the meanings, perceptions, and subjective experiences of part-time working students in depth, without the intervention of the researcher's assumptions (bracketing)

The research location is UIN Alauddin Makassar, selected for its characteristic as an Islamic higher education institution integrating science and Islam, as well as its large population of students working part-time. Primary data sources were obtained through: (1) Review of Quranic verses and authoritative tafsir books such as Tafsir Al-Mishbah, Tafsir Ibnu Katsir, and Mafatih al-Ghaib; (2) In-depth interviews with 12 student informants selected through purposive sampling. Informant criteria included active undergraduate/graduate students engaged in diverse part-time jobs.

Results and Discussion

1. *The Essence of the Concept of Rizq in the Qur'an*

Etymologically, the word rizq stems from the root word ra-za-qa, meaning provision (al-ata), whether worldly or otherworldly. The Qur'an expands this meaning beyond mere material ownership. Exegetes such as Al-Razi and Quraish Shihab define rizq as "everything that can be utilized" (*kullu mā yuntafaʿu bihi*). This definition asserts that the ownership of wealth that is not utilized does not constitute true rizq.

A key verse in understanding the theology of rizq is QS Hūd/11: 6

Copyright 2023 ©The author(s)

۞ وَمَا مِن دَآبَّةٍ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ مُسۡتَقَرَّهَا وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ ٦

Translation:

> And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.[8]

Fakhruddin al-Rāzī in Mafatih al-Ghaib explains that the use of the preposition 'ala (upon) in this verse indicates a Divine commitment an obligation that Allah imposes upon Himself as a form of Mercy (*Rahmah*).[9] Quraish Shihab adds that the word *dābbah* encompasses all moving creatures, implying that if animals without intellect are guaranteed provision, humans endowed with intellect are certainly included. However, this guarantee operates through *sunnatullah* (natural laws); birds must fly to find worms, and humans must work to seek sustenance.[10]

a. Typology of Rizq

The Qur'an classifies *rizq* into two main forms:

1) Material Rizq

Includes food, clothing, wealth, and shelter. It is tangible but morally neutral; it becomes thayyib (good) only if the method of acquisition is correct. As Allah says in the QS Al-Nahl /16: 80

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنٗا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلۡأَنۡعَٰمِ بُيُوتٗا تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡ وَمِنۡ أَصۡوَافِهَا وَأَوۡبَارِهَا وَأَشۡعَارِهَآ أَثَٰثٗا وَمَتَٰعًا إِلَىٰ حِينٖ ٨٠

Translation:

> And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

The interpretation of this verse indicates that a dwelling is not merely a physical need but also a manifestation of Allah's mercy (*rahmah*), which provides comfort, security, and stability in life.[11]

---

[8] Kementerian Agama, Al-Qur'an dan Terjemahnya (Surabaya: Nur Ilmi, 2019).

[9] Fakruddin Muhammad bin Umar Al Razi, Mafatih al-Ghayb, 17 ed. (Beirut: Dar Ihya' at-Turats al-Arabi, 1999).

[10] M. Quraish Shihab, Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an, Analytical Biochemistry (Jakarta: Lentera Hati, 2002), i.

[11] Faridha Azzahro, "Makna Rezeki dalam Al-Qur'an: Studi Pemikiran KH. Bisri Musthofa dalam Tafsir Al-Ibriz" (UIN Raden Intan Lampung, 2025).

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

2) Non-Material (*Spiritual*) Rizq

Includes knowledge, health, peace of mind, and faith. Allah says in the QS Ali ‘Imrān/3: 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا
ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقًا ۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ
بِغَيۡرِ حِسَابٖ ٣٧

Translation:

> So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."[12]

Knowledge and good upbringing for Maryam are referred to as rizq. Al-Razi emphasizes that spiritual rizq holds a higher ontological value because of its eternal nature and its impact on the salvation of the soul.[13]

b. Acquisition Mechanisms

The Qur'an distinguishes sources of *rizq* into those that are strived for (*al-kasb*) and those given unexpectedly (*min haithu la yahtasib*).

1) Rizq of Effort

Related to human endeavor, such as the command to disperse in the land after Friday prayer. Like a Allah Said in the QS al-Jumu'ah/62: 10

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ
تُفۡلِحُونَ ١٠

Translation:

> And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

The phrase *fabtagū min faḍlillāh* (seek the bounty of Allah) after the Friday prayer in this verse implies that the results of trade or hard work sustenance in the form of *faḍl* (bounty) often require active effort (*ikhtiar*) to attain it.[14]

---

[12] Kementerian Agama.

[13] Al Razi.

[14] M. Quraish Shihab, *Wawasan Al-Qur’an: Tafsir Maudhu’i atas Pelbagai Persoalan Umat*, 13 ed. (Bandung: Mizan, 1996).

Copyright 2023 ©The author(s)

2) Rizq of Piety

Related to Allah's promise in QS At-Talaq/65: 2-3, where piety becomes the key to opening a way out and receiving unexpected provision.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّه مَخْرَجًا ۙ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Translation:

> And whoever fears Allah - He will make for him a way out And will provide for him from where he does not expect.[15]

In the *Tafsir al-Misbah*, *makhrajan* (a way out) is not limited to marital issues (divorce), which was its initial context, but also refers to a way out from all life's difficulties, both in this world and the hereafter, including deliverance from the constriction of sin and the hardship of the throes of death. Quraish Shihab further adds that Allah guarantees those who are pious will receive sustenance not only from their own efforts but also from sources they could never have imagined or calculated.[16]

c. Sources of *Rizq* in the Qu'an

Allah provides sustenance through the natural mechanisms that have been subjugated (taskhīr) for the benefit of humankind. There are approximately 107 verses related to the universe as a source of sustenance. The material sources of sustenance are as follows:[17]

1) Sky (rain)

The Qur'an repeatedly mentions the sky and rain as sustenance or as bearers of sustenance. As stated in the words of Allah swt. in Surah Qaf /50: 9-11

وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ۝٩ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا
طَلْعٌ نَّضِيدٌ ۝١٠ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ۝١١

Translation:

> And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest. And lofty palm trees having fruit arranged in layers - As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.[18]

In Ibn Kaśīr's Tafsir regarding these verses, it is explained that Allah sends down

[15] Kementerian Agama.

[16] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian AL-Qur'an*, 1 ed. (Jakarta: Lentera Hati, 2000).

[17] Abdul Sumarlin et al., "Sumber dan Pintu Rezeki Menurut Al-Qur'an," *Economics and Digital Business Review*, 4.2 (2023), 236–55 <https://jurnal.umsu.ac.id/index.php/AGHNIYA/article/view/22499>.

[18] Kementerian Agama.

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

water from the sky to cause gardens (*Jannat*) and harvestable grains (*habb al-hashid*) to grow. Ibn Kaśīr emphasizes that this is sustenance for His servants (rizqan lil-'ibād) and evidence of Allah's power to revive a dead land (*baldatan maitan*).[19]

2) Earth

As stated in the words of Allah swt. in Surah al-Baqarah/2: 22

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

Translation:

> [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].[20]

The earth is spread out (*firāsh*) as a stable foundation for life, supporting agriculture and mining. The Qur'an uses profoundly beautiful terminology in Surah al-Mulk/67: 15, stating that the earth is made manageable (*dhululan*). As in the Words of Allah.

هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖۗ وَاِلَيْهِ النُّشُوْرُ

Translation:

> It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.[21]

M. Quraish Shihab in *Tafsir Al-Misbah* provides profound insight into this word, which means "tamed." He illustrates the earth like a obedient mount; humans are permitted to walk upon its "shoulders" (*manākibihā*) to cultivate the land and extract minerals without fear that the earth will rebel or destroy them. This geological stability is a fundamental form of sustenance that enables humanity to build civilizations, practice agriculture, and unearth the wealth stored within the earth's depths.[22]

3) Sea

The potential for sustenance also extends to the aquatic regions that cover most of this planet. The oceans, though vast and awe-inspiring, have been subjugated so that humankind may benefit from them as a source of high-protein food (*laḥman ṭariyyan*) and

[19] Imam Abul Fida' bin Umar bin Katsir, Tafsir al-Qur'an al-Azhim (Beirut: Daar al-Fikr, 1986).

[20] Kementerian Agama.

[21] Kementerian Agama.

[22] M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 15 ed. (Jakarta: Lentera Hati, 2002).

Copyright 2023 ©The author(s)

high-value economic resources such as pearl ornaments. As Allah swt. states in Surah al-Naḥl/16: 14

وَهُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَأْكُلُوْا مِنْهُ لَحْمًا طَرِيًّا وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَاۚ وَتَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ

Translation:

> And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.[23]

Sheikh 'Abd al-Rahman al-Sa'dī in his tafsir highlights how gracious Allah is, permitting humankind to traverse the seas on ships for trade and to seek His bounty. The sea becomes the first global trade highway, connecting various nations, proving that Allah's sustenance also encompasses economic access and connectivity, not merely food.[24]

4) Flora and Fauna

Allah provides flora and fauna, particularly livestock (*al-An'ām*), as integrated biological resources. Animals are not merely viewed as a source of meat, but also as providers of clothing materials (wool and leather) and as means of transportation and energy. As stated in the words of Allah swt. in Surah al-Naḥl/16: 5-6.

وَالْاَنْعَامَ خَلَقَهَا لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَأْكُلُوْنَ وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَۚ

Translation:

> And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].[25]

Fakhruddin al-Rāzī in his Tafsīr al-Kabīr notes the sequence in which benefits are mentioned in these verses, where the aspect of *dif'un* (warmth/clothing) is stated first. This suggests that bodily protection and the comprehensive utilization of animals (for clothing, food, and shelter) constitute a vital part of sustenance. Furthermore, the Qur'an acknowledges the presence of aesthetic value or beauty (*jamāl*) in observing livestock, affirming that Allah's sustenance encompasses inner satisfaction and psychological happiness, extending beyond merely fulfilling physical needs.[26]

---

[23] Kementerian Agama.

[24] Nurul Fajriani, Solahudin, dan Ibrahim Bafadhol, "Konsep Rezeki Menurut al- Sa'di," *Jurnal STAI Al-Hidayah Bogor*, 1–15 <https://www.academia.edu/113423575/Konsep_Rezeki_Menurut_Al_Sa_DI>.

[25] Kementerian Agama.

[26] Al-Razi, Tafsir al-Kabir (Beirut: Dar al-Kutub al-'lmiyyah, 1999).

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

2. *Perceptions of UIN Alauddin Makassar Students Regarding the Concept of Rizq*

This research specifically focuses its attention on undergraduate (S1) and regular master's (S2) program students at UIN Alauddin Makassar. The selection of this group is based on academic and contextual considerations that regular students undergo the learning process through in-person classes with a relatively strict and structured schedule. This condition requires them to manage their time more disciplinedly and balance between academic obligations and non-academic activities, including the part-time work they undertake.

In contrast to doctoral (S3) program students or non-regular class students who undergo online lectures with more flexible schedules, regular S1 and S2 students face more tangible challenges in time management and energy allocation. This makes their perception of the concept of sustenance (*rizq*) in the Qur'an, particularly regarding effort, trust in God (*tawakal*), and time management, more relevant to examine.

To truly represent UIN Alauddin Makassar students, the research sample was randomly selected from each faculty at UIN Alauddin Makassar. On to two samples per faculty for undergraduate level and two sampels with different study programs for postgraduate level.

The perception of each sampels in this study was known through direct interviews with four main questions. The questions are as follows; (1) in your opinion, what is *rizq*? (2) In your opinion, what are te types of *rizq*? (3) What do you think is relationship between effort and destiny in *rizq* concept? And (4) Do you think there are ways of efforts that can be done to facilitate or increase *rizq*?

Field findings indicate that part-time working students at UIN Alauddin Makassar hold unique and profound perceptions of *rizq*. These perceptions are formed from the dialectic between religious knowledge acquired in lectures and their existential experiences in the world of work.

a. Redefining Rizq

The majority of informants no longer view *rizq* narrowly as money or salary. Ahmad Al-Chatib (Shopee Food Driver) and Muh. Syahril (Mosque Imam) define *rizq* as "every gift from Allah that is beneficial."[27] The emphasis on the aspect of *benefit* is crucial. Abundant wealth that brings no peace or cannot be enjoyed due to illness is not considered whole *rizq*.

Meanwhile, according to Fitrah Ramadhana, a student in the Arabic Language and Literature Study Program who has been working part-time since 2023, sustenance, in her view, is a decree or provision set by Allah that must be actively pursued.[28]

In line with that opinion, Hiksal Alwi, a student in the Islamic Religious Education

[27] Ahmad al Chatib (Shopee Food Driver) and Muh. Syahril (Mosque Imam), Interview, 5 and 9 December 2025.

[28] Fitrah Ramadhana (Barista), Interview, 1 december 2025.

Copyright 2023 ©The author(s)

Study Program, adds that sustenance, besides being a decree, is also inherently sufficient.[29]

Thus, from the opinions above, combined with several other responses from informants when asked about their views on the meaning of sustenance, the researcher can conclude that several students define sustenance as all forms of blessings from Allah Swt. that hold benefit. Others define sustenance as a sufficient decree or provision from Allah that is obtained through effort or must be actively pursued.

b. Types of Rizq

Feri Satriawan (Quran Teacher) offers an interesting classification: "visible rizq" and "felt rizq." He states:

> "Sometimes we receive material rizq that appears substantial, yet somehow we feel a lack within ourselves. That feeling of lack disappears when a portion is allocated for charity... I label that satisfaction as rizq as well because it brings peace."[30]

This view aligns with *Tafsir Al-Mishbah*, which emphasizes the aspect of blessing (*barakah*). Students realize that health, free time, and good friends (social environment) are forms of non-material *rizq* often more valuable than monetary figures.[31]

Meanwhile, according to Ashar, a student of Qur'anic Studies and Exegesis who works as an online motorcycle taxi driver, he categorizes sustenance not only as material wealth but also as health.[32]

Meanwhile, several classifications of material sustenance were mentioned by Muhammad Haikal, a student in the Islamic Economics Study Program. According to him, sustenance encompasses food, clothing, and wealth.[33]

Furthermore, Fitrah Ramadhana believes that the good people around us are also included as part of sustenance. Syahyawi and Hiksal also affirm this by stating that friends and family can be sustenance or a source of sustenance itself.

Meanwhile, Eri Setiawang, a student in the Informatics Engineering Study Program, leans towards defining and categorizing sustenance into two aspects. According to Erik, all visible (material) blessings from Allah Swt., such as wealth, family, and so on, are considered sustenance (*rezeki*), while those that are only felt, such as peace of mind, are considered blessings (*nikmat*).[34]

From the interview results regarding the types of *Rizq*, the researcher can draw a conclusion that part-time working students at UIN Alauddin Makassar are generally aware of the division between physical (*material*) sustenance and perceived (*non-material*)

[29] Hiksal Alwi (Seafood Distributor), Interview, 8 December 2025.

[30] Feri Satriawan (Qur'an Teacher), Interview, 3 December 2025.

[31] Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*.

[32] Ashar (online motorcycle taxi driver), Interview, 2 December 2025.

[33] Muhammad Haikal (Barber), Interview, 8 December 2025.

[34] Eri Setiawang (Freelancer Wo), Interview, 14 December 2025.

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

sustenance. However, in terms of the examples provided, the informantsmentioned varied illustrations.

c. The Relation between Effort and Destiny

One of the most significant findings is how students reconcile the concept of destiny (*takdir*) and hard work. They are neither trapped in fatalism (*Jabariyah*), which implies blind resignation, nor extreme rationalism (*Qadariyah*), which negates God's role.

Syahyawi Erpan (Private Tutor) holds the view that the measure of *rizq* is an absolute decree, but effort is a servant's obligation. He argues sociologically:

> "In my opinion, sustenance is a decree and cannot be challenged. Even if one strives with the utmost effort, if it has been decreed that their sustenance is only so much, then they can only attain that much."[35]

Furthermore, Syahyawi elaborates on his opinion regarding the position of effort (*ikhtiar*) in sustenance. According to him, effort or is merely the means to obtain sustenance, while the amount or measure of that sustenance is an absolute decree. Additionally, he explains the wisdom behind why this is the case. As he stated:

> "If everyone were rich, inequality would occur... there must also be the poor to keep the wheels of the economy turning."[36]

Conversely, Feri Satriawan and Eri Setiawang believe that although the "quota" of rizq is written in *Lauhul Mahfuz*, prayer and effort have the power to alter destiny (*qada muallaq*)[37], referencing QS Ar-Ra'd/13: 39

يَمْحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾

Translation:

> Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.[38]

Phenomenological analysis shows that students view their part-time jobs as a form of worship (*ibadah*) to "knock on the door" of Allah's guarantee. They understand that:

1) Effort (*Ikhtiar*) is the servant's domain (choosing methods, working hard).
2) Result is Allah's domain (determining amount and timing). This understanding births a resilient yet contented work ethic, where failure does not lead to despair, and success does not lead to arrogance

d. Sources of *Rizq* According to UIN Alauddin Makassar Makassar Student

Students at UIN Alauddin Makassar apply what can be termed "spiritual

[35] Syahyawi Erpan (Private Tutor), Interview, 3 December 2025.

[36] Syahyawi Erpan (Private Tutor), Interview, 3 December 2025.

[37] Eri Setiawang (Freelancer WO), Interview, 14 December 2025.

[38] Kementerian Agama.

Copyright 2023 ©The author(s)

technology" in their economic activities. They believe that *rizq* can be accelerated not only by working harder (overtime) but also through celestial deeds.

1) Work Hard

Hard work is a sincere, diligent, and consistent effort to complete tasks or achieve goals by dedicating all energy, time, and focus. It involves not easily giving up in the face of challenges, always striving to give one's best and encompasses high dedication and a sense of responsibility.

Work ethic is the most widely known and frequently mentioned topic by informants in this study when asked about how they or what efforts can be made to attract sustenance.

Muhammad Al Khabir Akbar adds by providing an example of the hard work practices he routinely carries out in managing his outdoor equipment rental business. As he stated during the interview:

> "I run an outdoor equipment rental service. Usually, I just wait for customers to come to my place to rent equipment, but sometimes I also organize hiking or camping trips to earn more income. It's definitely more tiring because I have to join them on the hikes too. But the earnings are also greater."[39]

Based on the findings from these interviews, it can be concluded that hard work is understood by the students as one of the primary gateways to sustenance, which transcends mere economic value and carries spiritual significance. Hard work is interpreted as a form of earnest dedication in responsibly utilizing time, energy, and opportunities, simultaneously serving as a manifestation of earnest striving (*ikhtiar*) aligned with religious teachings.

2) Increase Piety

Imeldawati and Muhammad Irwanda specifically mention the routine of reading the "1000 Dinar Verse" (QS al-Talaq: 2-3)[40] Irwanda adds examples of other pious practices that can be performed to facilitate the flow of *Rizq*, such as regularly performing the Duha prayer and reciting Surah Al-Waqi'ah.[41]

Meanwhile, according to Eri Setiawang, one of the pious practices often emphasized to multiply and ease the attainment of *Rizq* is frequent *istighfar* or seeking forgiveness from Allah swt.[42]

Based on the findings from these interviews, it can be concluded that increasing piety is understood by the students as an inner gateway to sustenance that has tangible impacts on their lives. The types of piety-enhancing practices mentioned as influencing sustenance include regularly reciting the "*Ayat Seribu Dinar*" (Verse of a Thousand Dinars)

[39] Muh Al Khabir Akbar (Outdor Equipment Rental), Interview, 11 December 2025.

[40] Imeldawati (Online Shop Affiliate), Interview, 13 December 2025.

[41] Muhammad Irwanda (Mosque Imam), Interview, 12 December 2025.

[42] Eri Setiawang (Freelancer WO), Interview, 14 December 2025.

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

or Surah Al-Waqi'ah, performing the Duha prayer, and diligently engaging in *istighfar* or seeking forgiveness from Allah swt. This shows their literacy of religious texts implemented pragmatically and spiritually.

3) Pray More

In addition to increasing piety, increasing prayers is also the most frequently mentioned answer by informants during interviews in this study. The discussion on increasing prayers as one of the causes for opening the gates of sustenance was mentioned by Ashar, Fitrah Ramadhana, Muhammad Syahril, and Muh Al Khabir Akbar.

In Islam, prayer (*doa*) is a supplication, request, or direct communication from a servant to Allah Swt. It is the essence of worship, an act of submission, humility, and the expression of all needs and hopes to Him, which may include requests for goodness or protection from harm. Prayer is not merely about asking; it is also a form of devotion, glorification, and a means of drawing closer to the Creator.

Similarly, when asked for his opinion on this topic, Syahyawi Erpan added by sharing his personal experience before starting part-time work. Syahyawi admitted that initially, he often prayed to be able to work in a mosque environment around the UIN Alauddin Makassar campus, which would not only bring him closer to Allah Swt. but also help him save costs as he would no longer need to pay for accommodation. From this personal experience, Syahyawi then came to believe that by praying frequently, a person can easily attain what they desire, including in this case, sustenance.

Based on the findings from these interviews, it can be concluded that increasing prayers is understood by the students as a gateway to sustenance that connects human limitations with the vastness of Allah's will. Prayer is not merely perceived as a request for specific outcomes but as a space for supplication, inner solace, and a reinforcement of hope.

4) Morning Charity (*Sedekah Subuh*) and Helping Others

Syahyawi revealed the practice of "morning charity" as a popular deed believed to invite angels' prayers for multiplied sustenance.[43]

In addition, Feri Satriawan elaborates on this point by providing a broader example. According to Feri, helping others is also a path to gaining more or more blessed sustenance. Feri provides an example through the practice of helping others carried out by non-Muslims. As he stated:

> "We should not hastily judge non-Muslims negatively or perhaps envy the abundance of wealth given to them. We must also consider how many people they have helped with the wealth they possess. For example, Timothy Ronald, although he is non-Muslim, builds schools in remote areas."[44]

Based on the findings from these interviews, it can be concluded that giving charity

[43] Syahyawi Erpan, Interview.

[44] Feri Satriawan, Interview.

Copyright 2023 ©The author(s)

and helping others are understood by the students as gateways to sustenance that are strongly believed in spiritually. This finding indicates that giving charity and helping others foster an awareness that true sustenance is not something to be hoarded but rather something that should be circulated and utilized for benefit.

5) *Husnuẓẓan* (Positive Opinion of God)

This concept serves as a mental defense mechanism. Feri explains that worship may not directly increase account balances but provides *peace of mind*, enabling one to work with greater focus and optimism. *"When we are calm, it becomes easy to perform a task, and the concept of Husnuẓẓan emerges,"* he notes.[45]

e. Value Integration in Work Ethics

The perception that *rizq* must be *ḥalālan ṭayyiban* (lawful and good) is deeply ingrained. Erik Setiawan asserts that even if one uses unlawful means, the amount of *rizq* obtained will not exceed what Allah has measured, but its blessing will be lost.[46] This awareness prevents students from justifying any means for instant money. They prefer lawful work even if the returns are modest, believing that a small but blessed (*thayyib*) provision is better than an abundant one that destroys (*mata'*).

3. *Rizq as the Intersection of Theology and Sociology*

This study finds that students of UIN Alauddin Makassar successfully synthesize abstract theology of *rizq* with the sociological reality of their work. Part-time work is not merely a response to economic pressure but also a process of "training" for independence and reliance on God (*tawakal*).

When students work as online drivers, they learn about the concept of *Guaranteed Rizq* (QS Hud: 6) in a tangible way. When they become tutors, they practice the concept of *Strived-for Rizq* (QS An-Najm: 39). And when they receive unexpected tips or help during tuition difficulties, they experience QS At-Talaq: 3.

Thus, the part-time work experience becomes a spiritual laboratory for students. Their perception transforms from merely "making money" to "seeking Allah's bounty". This aligns with Buya Hamka's view that diversity in professions and *rizq* is a Divine mechanism to create social harmony, and the human task is to fulfill those roles with integrity and faith.[47]

Conclusion

This study reveals that part-time working students at UIN Alauddin Makassar perceive *rizq* as a broad and holistic concept, extending beyond mere material income. *Rizq* is understood as every form of provision granted by Allah that brings benefit, encompassing both material aspects such as income and health, and non-material dimensions including peace of mind, time, social relationships, and overall blessing in life.

[45] Feri Satriawan, Interview.

[46] Eri Setiawang, Interview.

[47] Hamka, Tafsir al-Azhar, 9 ed. (Jakarta: Gema Insani, 2015).

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

This perception emerges from the interaction between the students' religious knowledge acquired through academic learning and their lived experiences in the world of work. The findings also indicate that students hold a balanced theological understanding by positioning human effort (*ikhtiar*) as a moral and religious obligation, while recognizing that outcomes remain under Allah's authority. Consequently, they avoid both fatalistic resignation and excessive rationalism. In this sense, *rizq* is perceived not merely as the result of labor, but as a spiritual process that integrates effort, ethical conduct, prayer, and positive trust in Allah within everyday life.

Bibliography

Al-Razi, *Tafsir al-Kabir* (Beirut: Dar al-Kutub al-'lmiyyah, 1999)

Arrofi, Muhammad Rizkan, Hanif Muhammad Aldiansyah, dan Reza Adhietya Nugraha, "Konsep Takdir dan Ihtiar dalam Perspektif Al-Qur'an dan Hadits Serta Relevansinya Terhadap Etika Kerja Ekonomi Syariah," *Syirkah: Jurnal Ekonomi Syariah*, 02.03 (2025), 369–72 <https://www.journal.uml.ac.id/index.php/JES/article/view/4239/pdf>

Azzahro, Faridha, "Makna Rezeki dalam Al-Qur'an: Studi Pemikiran KH. Bisri Musthofa dalam Tafsir Al-Ibriz" (UIN Raden Intan Lampung, 2025)

Baihaki, Iki, "Makna Rezeki dalam Al-Qur'an: Tafsir dan Implikasi Konseptual," *AKADEMIK: Jurnal Mahasiswa Humanis*, 4.1 (2024), 21–30 <https://scispace.com/papers/makna-rezeki-dalam-al-qur-an-tafsir-dan-implikasi-konseptual-22cvex85pp>

Fajriani, Nurul, Solahudin, dan Ibrahim Bafadhol, "Konsep Rezeki Menurut al- Sa'di," *Jurnal STAI Al-Hidayah Bogor*, 1–15 <https://www.academia.edu/113423575/Konsep_Rezeki_Menurut_Al_Sa_DI>

Hamka, *Tafsir al-Azhar*, 9 ed. (Jakarta: Gema Insani, 2015)

Harjono, Fikrie, Nabila Zahra Ramadani, Shopi Padhilah, Keke Shabrina, dan Nurmalitasari, "Pengaruh lingkungan kerja, beban kerja, hubungan kerja, dan kompensasi terhadap produktivitas kerja karyawan gen z," *Jekma: Jurnal Ekonomi Manajemen*, 29.7 (2025), 329–36 <https://journal.binainternusa.org/index.php/jekma>

Istikomah, Rohmah, dan Andik Setiawan, "Efek Kerja Paruh Waktu Terhadap Prestasi Akademik Mahasiswa," *Ta'limuna*, 12.2 (2023), 179–88 <https://www.researchgate.net/publication/375902511_EFEK_BEKERJA_PARUH_WAKTU_TERHADAP_PRESTASI_AKADEMIK_MAHASISWA>

Kementerian Agama, *Al-Qur'an dan Terjemahnya* (Surabaya: Nur Ilmi, 2019)

Perdania, Selika, I Nengah Punia, dan Agung Krisna Aditya, "Quarter Life Crisis Pada Mahasiswa Pekerja Paruh Waktu FISIP Universitas Udayana," *Jurnal Psikologi*, 2020, 20–29 <http://etd.repository.ugm.ac.id/penelitian/detail/189610>

Al Razi, Fakruddin Muhammad bin Umar, *Mafatih al-Ghayb*, 17 ed. (Beirut: Dar Ihya' at-Turats al-Arabi, 1999)

Copyright 2023 ©The author(s)

Rizkynanda, Meilita, dan Sri Rahayuningsih, "Pengaruh Literasi Keuangan, Pengelolaan Keuangan dan Gaya Hidup terhadap Kesiapan Finansial Generasi Z Mahasiswa di Surabaya dan Sidoarjo," *Jurnal Manajemen, Organisasi dan Bisnis*, 14.01 (2025), 58–69 <https://ejurnal.swadharma.ac.id/index.php/kompleksitas/article/view/732>

Shihab, M. Quraish, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 15 ed. (Jakarta: Lentera Hati, 2002)

———, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian AL-Qur'an*, 1 ed. (Jakarta: Lentera Hati, 2000)

———, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, *Analytical Biochemistry* (Jakarta: Lentera Hati, 2002), I

———, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, 13 ed. (Bandung: Mizan, 1996)

Sumarlin, Abdul, Helmy Syamsuri, Muhammad Yusuf, dan Ahmad Mujahid, "Sumber dan Pintu Rezeki Menurut Al-Qur'an," *Economics and Digital Business Review*, 4.2 (2023), 236–55 <https://jurnal.umsu.ac.id/index.php/AGHNIYA/article/view/22499>

Umar bin Katsir, Imam Abul Fida' bin, *Tafsir al-Qur'an al-Azhim* (Beirut: Daar al-Fikr, 1986)

List of Informants

Fitrah Ramadhana (Arabic Literary Languege/Faculty of Adab and Humanities), Barista, *Interviewed* on 1 December 2025.

Ashar (Quranic Science and Interpretation/Faculty of Ushuluddin and Philosophy), Online Motorcycle Taxi Driver, *Interviewed* on 2 December 2025.

Feri Satriawan (Quranic Science and Interpretation/Posgraduate), Qur'an Teacher, *Interviewed* on 3 December 2025.

Syahyawi Erpan (Sharia Islamic Law/Posgraduate), Private Tutor, *Interviewed* on 3 December 2025.

Muh. Syahril (Islamic Education Managemen/Faculty of Tarbiyah and Teacher Training), Mosque Imam, *Interviewed* on 5 December 2025.

Hiksal Alwi (Islamic Religius Education/Faculty Tarbiyah and Teacher Training), Seafood Distributor, *Intiviewed* on 8 December 2025.

Muhammad Haikal (Islamic Economics/Faculty of Islamic Economics and Business), Barber, *Interviewed* on 8 December 2025.

Ahmad al Chatib (Comporative Madzhab and Low/Faculty of Sharia and Law), Food Delivery Driver (Shopee Food), *Interviewed* on 9 December 2025.

Muh al Khabir Akbar (Islamic Economics/Faculty of Islamic Economics and Business), Outdoor Equipment Rental Service, *Interviewed* on 11 December 2025.

Muhammad Irwanda (Islamic Guidance and Counseling/Faculty of Da'wah and

Submitted: Dec, 24, 2025 Accepted: Dec, 29, 2025 Published: Dec, 30, 2025

Communication), Mosque Imam, *Interviewed* on 12 December 2025.

Imeldawati (Pharmacy/Faculty of Medicine and Healt Sciences), Online Shop Affiliate, *Interviewed* on 13 December 2025.

Eri Setiawang (Informatics Engineering/Faculty of Science and Technology), Freelancer Wedding Organizer, *Interviewed* on 14 December 2025.