



Al-Mithāq

(Research Journal of Islamic Theology)

Published by: HIRA Institute of Social Sciences Research & Development

ISSN: 2791-0989 (P), 2791-0997 (E)

Volume 05, Issue 04, October - December 2026, PP 08-19.

Open Access at: <https://almithaqjournal.org/>



Article Timeline:

Received:
02-09-2026

Accepted:
07-10-2026

Published:
12-10-2026



Disclaimer:

Responsibility for the accuracy of the stated facts rests solely with the authors. Opinions expressed in "Al-Mithāq" are those of the authors and not necessarily endorsed by either the Editorial board or the Institute.



HIRA INSTITUTE
Research Journal of Islamic Theology

Restoring the Work-Life Balance: An Islamic Perspective on Combating the Factory Syndrome

Rimsha Khalid ¹

Dr. Syeda Mehmoona Khushbakht ²

Abstract

The term factory syndrome refers to the modern-day society where materialism and a better lifestyle have become the motivating factor and ultimate goal for humankind. Our ambitions expand infinitely hence causing the loss of sense of identity and belonging in the process thus disrupting the work-life equilibrium. This study analyzes the factors that have led to factory syndrome, a term used by Syrian architect Marwa al-Sabouni in her book Building for Hope. The article explores the work-life cycle of an average man who has been tipped off the edge of moderation in the pursuit of abundance. This can be a personal choice or a forced decision taken under the influence of societal pressures, which both eventually bear the same consequence, an unbalanced life at micro and macro levels. To address this challenge, the study examines the shortcomings of modernization and proposes strategies to establish a healthy work-life balance in the light of Islamic teachings. For this purpose, the textual study of the Holy Qur'ān, Ḥadīth, and Sīrah has been done which provides evidence and methods to help establish a healthy balance between personal and professional life. The thematic analysis was done by comparing the modern lifestyle and hustle culture to the teachings of Islam and the working strategies devised by Holy Prophet (PBUH). Following themes emerged out of

¹Corresponding Author, Lecturer, Department of Islamic Thought and Culture, National University of Modern Languages, Islamabad. rimsha.khalid@numl.edu.pk

²Assistant Professor, Department of Islamic Thought and Culture, National University of Modern Languages, Islamabad. memoona.khushbakht@numl.edu.pk

the analysis and comparison: Moderation is the key to achieving the desired balance in society as abundance is not the antidote to need. It is paramount to establish boundaries and set realistic goals where equal importance is given to personal needs and career growth in the light of Islamic teachings which inspire us to avoid a lifestyle that sells but does not satisfy, ultimately providing the solution to all the modern-day problems.

Keywords

Work-Life Balance, Factory Syndrome, Social Issues, Islamic Teachings, Personal Growth

1. Introduction

The survival of human beings in their respective environments has been a challenge since the creation of the universe. Several studies have been conducted by social scientists to analyze the phenomenon with different theories emerging as results. Darwin's *theory of natural selection* followed by the acclaimed phrase *survival of the fittest* introduced by Herbert Spencer in 1864 in his book *Principles of Biology* are some of the prominent examples (Howerth, 1917). However, the contemporary era has caused a shift in the debate from merely survival to living and earning the best lifestyle possible. Materialism and globalism have promoted the association of happiness with a stable income to sustain a good lifestyle and afford luxuries along with necessities. Although there is no denying the fact that monetary affluence is significant in today's age but it has also resulted in a competitive environment which forces us to work tirelessly resulting in a disrupted work-life balance. As Hoke (1969) aptly notes that "Money has become the meaning of work and time. Man must return to the true meaning of the work experience through purposeful living."

It is paramount to reconsider our objectives and aspirations in the light of Islamic teachings to achieve a moderate lifestyle. For this purpose, the study analyzes the factors which have led to factory syndrome and the methods to combat it by restoring the work-life balance through the teachings of Islam. The Islamic work ethic promotes a balanced approach towards work and life. Islam emphasizes the value of work as a means of serving both the self and the society.

1.1 Significance of the Study

The influence of western media and globalization on the Muslim world is undeniable. It has created several anomalies in our culture. One of them is the competitive lifestyle which has led to a disrupted work-life balance. It causes an average man to get tipped off the edge of moderation in the pursuit of abundance. This could be a decision made voluntarily or under duress from society, but either way, the end result is the same: an imbalanced life on both a micro level and macro level.

The constant struggle of doing multiple jobs at a time to sustain a good lifestyle has caused rift between families. Parents do not get much time to spend with their children and those values are inculcated into the new generation which is causing harm and will continue to inflict further damage to our family

dynamics in the times to come. Hence, the study has great significance as it delves into the subject matter from an Islamic perspective which will help us in reimagining our life ideologies in the light of the teachings of Islam. The study is also paramount as it encourages the Muslims to study and take lessons from our own religion instead of relying on the outside world for guidance.

The study also holds great importance as it is interdisciplinary in its nature. It discusses ideas of various natures and their relationship with each other such as work ethics, religious teachings, family dynamics and contemporary issues related to all.

1.2 Objectives of the Study

The research aims at understanding the current dilemma of the unbalance present between personal life and professional life. For this purpose, the term "factory syndrome," coined by Syrian architect Marwa al-Sabouni in her book *Building for Hope* is examined here along with the contributing variables. The Syrian architect describes five basic principles including: the fear of death, fear of need, fear of betrayal, fear of loneliness, and fear of boredom. She explains how these fears capture human frailty and influence how we address the question of belonging and, eventually, how we construct our homes (al-Sabouni, 2021). She also uses the term factory syndrome which refers to the modern-day society where materialism and a better lifestyle have become the motivating factor and ultimate goal for humankind. Our ambitions expand infinitely hence causing the loss of sense of identity and belonging in the process thus creating industrial towns at a large scale.

In the second chapter of her book, al-Sabouni begins by introducing the idea of the Factory Syndrome, which has strained the social fabric of industrial towns throughout the contemporary globe, and then she applies the Muslim polymath Ibn Khaldun's timeless ideas about urbanization to our current communal crisis.

This study takes inspiration from her work while aiming to analyze the effects of factory syndrome on the professional life of Muslims. In order to find the reason behind the disrupted work-life balance, the research objectives focus on the following secondary goals:

1. To understand the term factory syndrome in the context of it leading to a competitive work environment.
2. To analyze the adverse effects of disrupted work-life balance on family dynamics.
3. To find solution in the light of Islamic faith in order to combat the factory syndrome, leading to a life of moderation.

1.3 Research Questions

This study aims to address the reasons behind the disrupted work-life cycles of contemporary Muslims. The primary aim is to explore the methods to restore work-life balance in the light of Islamic teachings. The following research questions are examined to assist the investigation:

1. What is meant by the term factory syndrome and how it leads to a competitive lifestyle?
2. What are the adverse effects of the unbalanced personal life and professional life on family dynamics?
3. What is the framework and teachings provided by Islam to maintain a healthy and satisfactory lifestyle?

1.4 Research Delimitations

Qualitative method of research has been used to address the above stated research questions. Although the study could have benefited greatly from the quantitative models of research such as conducting interviews or surveys through internet-based questionnaire, it was not considered a feasible option at this stage due to time constraints. However, the research holds great potential and the methodology might be expanded in the future.

2. Research Methodology

The study makes use of qualitative method of research. Different researchers have defined qualitative research in a variety of ways due to its multifaceted nature. It is challenging to agree on a single definition of qualitative research due to its complexity. Strauss and Corbin imply that qualitative research is any “type of research that produces findings not arrived at by statistical procedures or other means of quantification.” (Strauss and Corbin, 1998). It is also suggested that qualitative research is “the collection of extensive data on many variables over an extended period of time, in a naturalistic setting, in order to gain insights not possible using other types of research” (Gay and Airasian, 2000). In addition, Kaya Yilmaz asserts that it is “an emergent, inductive, interpretive and naturalistic approach to the study of people, cases, phenomena, social situations and processes in their natural settings in order to reveal in descriptive terms the meanings that people attach to their experiences of the world” (2013). Several approaches which assist in formulating the qualitative method include descriptive study, case study, field research, ethnography, participant observation, biographical method, life history, oral history, narrative inquiry, phenomenological research, symbolic interactionist study, grounded theory and action research. For this specific study, focus group discussions, phenomenology, grounded theory, and document analysis has been used to assist the research. The thematic analysis was done by comparing the modern lifestyle and hustle culture to the teachings of Islam and the working strategies devised by Holy Prophet (PBUH).

3. Factory Syndrome: A By-Product of Globalization

The study is inspired from an excerpt from Syrian architect Marwa al-Sabouni’s book *Building for Hope: Towards an Architecture of Belonging*. In her book, she explains different factors which should be considered while rebuilding cities that have been through war and conflict. The book is organized around ‘five principal fears’ which represent human vulnerability and address the question of belonging and how we build our homes. These fears are: Fear of death, need, treachery, loneliness, and boredom. The paper reflects upon the ideas discussed

in the second chapter of the book which revolves around the fear of need and how it has affected the work-life equilibrium of an average man in the society.

Al-Sabouni introduces the concept of the Factory Syndrome which refers to the present-day cities where human beings are constantly running in a never-ending marathon to achieve a better lifestyle. Their greed knows no bounds while they lose their sense of identity and belonging during the process. "Modern culture has uprooted the heart-felt bonds of authentic connection and replaced them with false experiences of belonging through the addictive qualities of materialism, narcissism, and rationalism. As a result, we suffer from our lost experiences of soul, spirit, and the aliveness of the world" (Baker,2018). This culture has also been described aptly by Grieg (1999), he writes, "Today's world places increased emphasis on society's members to know more, to do more, to see more. Increasingly, information is thrown to the consumer that he/she has to process almost continually, regardless of their surroundings." This is a dilemma that is faced by every person living in the modern-day. It leads to a life of constant competition and struggle to achieve a better lifestyle and be a contributing member of the society.

3.1 Differences Between Nomadic Life of the Past and Current Lifestyle

Al- Sabouni also discusses the early nomadic life which was quite different from the one we are living in right now. The Bedouin community was closely knit together despite lacking a lavish lifestyle. This is attributed to the concept of 'Aṣabiyyah, introduced by Ibn Khaldūn. Linguistically, the term 'Aṣabiyyah is from the word, 'asab', which means 'to bind'. Ibn Khaldūn explains it as the spirit of kinship (Halim,2014). It is the tendency to live together, tightly bound to one's own kind and blood. Ibn Khaldūn has explained 'Aṣabiyyah as a double-edged sword. It can be a building block for the foundation of a community and the disintegrating force for society. The reason lies in the strong affiliation of nomads towards one's tribe while disregarding any sense of obligation or shared way of life outside of their tribe. The Bedouin community is constantly traveling from one place to another. This prevents them from establishing permanent settlements as we witness in urban settings. They have no neighborhood and no sense of accountability. The only sense of belonging originates from their lineage and kinship. Hence, they pose a threat to people outside their clan. Ibn Khaldūn gave us a rare and accurate insight into the sociological norms of the Bedouin community. He claims Islam as the antidote for 'Aṣabiyyah as Islam preaches that piety be held in the highest regard. A person should not consider himself to be superior to others because of their color, gender, race, identity, lineage, and tribe. This was a common practice in the days of *Jāhiliyya* which was denounced by Islam as it is mentioned in the Holy Qur'ān:

"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most

righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (Al-Qur’an 49:13).

To create a harmonious social environment, Islam has put great emphasis on the rights of neighbors. It encourages the dissipation of tribal kinship and promotes helping your neighbor regardless of their religion or tribal affiliation. Unfortunately, in the wake of urbanization and modernity, nomadic life is near to extinction. Some tribes are forced to abandon their tents while others abandon them themselves in the favor of a comparatively stable lifestyle.

3.2 Expansion in Factory City Creating a Competitive Environment

Due to economic recession and their expenditures, people are forced to work tirelessly to earn a sufficient amount which can help support their families. While the instinct and constant struggle to become financially stable is perfectly justified in the current economy, the primary objective of this study is to find a moderate approach towards the subject which can be achieved by following the teachings of Islam.

However, the modern-day man is facing a dilemma where he is more concerned with staying up-to-date with the modern culture, to follow the western trends which have resulted in him to be in a constant pursuit of abundance. Islam promotes hard work and has made man the provider for his family. A person who is working enough to meet his and his family’s needs is following the right course of action. On the contrary, people who earn more than enough to sustain the people dependant on them but still exhibit eagerness to work more and earn more are eventually tipped off the edge of moderation which causes heavy disruption in the work-life equilibrium. It also disturbs the family dynamics and causes rifts between generations as parents do not find much time to spend with their children resulting in a non cohesive family structure. It promotes urbanism and a busy lifestyle which has significant shortcomings. Al- Sabouni (2021) describes the phenomenon in the following words: "The perfect minimalism of nomadic existence in comparison to urban people meant they were closer to the good, more courageous and more intensely alive; not ‘contaminated with the abundance of urban living.’"

This trend eventually causes a general increase in the competitive environment which results in people being exploited at their workplaces and formation of factory cities. Every population, including indigenous communities, is viewed by the Factory City as potential consumers, not as actual customers and as cogs in the machine. One may argue that, in the end, human society is just one gigantic machine. It is true that, as members of society, there are moments when we take great satisfaction in being that little cog, helping to turn the wheels at the end of a long day at work. The issue is that the machine has become the preserve of the elite since the onset of globalization and its preferred tool, modernity. Its incessantly turning gears provide a consumerist lifestyle that appeal to consumers but falls short of their needs (Al-Sabouni, 2021).

It diminishes the boundaries between personal life and professional life and compels the working force to obey orders without any resistance. However,

such behavior can hardly be found faulty as it is a result of multiple factors at play as discussed earlier. The fear of need in people causes them to choose factory life but soon they realize that all that glitters is not gold. Eventually, abundance is not the antidote to need.

Hence it is important to focus on moderation and find smart solutions to achieve work-life balance. The positive aspects of modernization can be brought together to cancel out the negative ones resulting in the formation of a generous urban settlement where human beings do not need to be in a constant competition of mass production. They will not need to run in the marathon to achieve a lifestyle that sells but does not satisfy. All in all, it will be a generous place that will enhance the sense of belonging and dispel the fear of need by allowing its inhabitants to give back to it as much as they take from it.

4. Adverse Effects of Unbalanced Work-Life Cycle on the Family Dynamics

“Sustainable happiness is happiness that contributes to individual, community and/or global well-being without exploiting other people, the environment or future generations” (O’ Brien, 2013). According to this definition, the happiness that we achieve by creating a lavish lifestyle at the cost of compromised health and family structure is not a sustainable happiness.

Unbalanced work-life equilibrium can be caused by several factors such as:

- Excessive Workload
- Lack of Boundaries
- Job Insecurity
- Poor Organizational Culture
- Personal Life Factors
- Unrealistic Expectations
- Technological Overload
- Lack of Personal Time
- Career Stage
- Cultural Expectations.

Resultantly, it has several adverse effects of its own including:

- Long working hours
- health risks
- Fatigue
- Lack of personal time
- Loss of the sense of belonging.

All of these adverse effects eventually result in a disturbed family dynamic. The bread winners of the family donot get enough time to spend with their families. Their spouse and children are often neglected which creates distance between the family members.

Such a family dynamic is extremely common in the West as they do not give much importance to the upbringing of children and creating a strong bonding with them. Resultantly, when the children become self sufficient, they do not pay any importance to the well being of their parents. Both parties expect minimal interference in their lives hence causing them to live independently with their

emotional needs not being met properly. It results in dysfunctional families and is also a leading cause of mental health problems in the young generation.

However, Islam has a different philosophy and teachings which put major emphasis on the importance of healthy family dynamics.

4.1 Emphasis of Islam on a Healthy Family Dynamic

Islam gives great importance to healthy family dynamics. It encourages good manners and instructs us to be the best version of ourselves for our family. Narrated 'Aishah that the Messenger of Allah (ﷺ) said:

"The best of you is the one best to their family, and I am the best of you to my family." (at- Tirmidhi, Hadith 3895)

Moreover, it promotes filial affection by asserting the rights of parents and children towards each other. Abū Hurayrah reported that the Prophet (ﷺ), said:

"Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us." (al-Adab al-Mufrad, 353).

Hence it can be concluded that in the teachings of Islam, the family unit is seen as the cornerstone of a healthy and prosperous society. The religion places great emphasis on maintaining strong familial bonds and instilling virtuous values within the household. According to Islamic tradition, the family is a "small picture in a stable life" that fulfills the fundamental human desires, while upholding the will of Allah for human existence (Muklisin, 2023).

The importance of a healthy family dynamics cannot be denied, however achieving a perfect balance in professional and personal life can prove to be an arduous task in the contemporary era. Therefore, here we will discuss the methods, framework and teachings provided by Islam which focus on achieving a healthy and sustainable work-life balance.

5. Work-Life Balance

"Work life balance is defined as the extent to which a person is bound by the balance between work and family responsibilities (J. H. Greenhaus, Collins, & Shaw, 2003)."

5.1 Islamic Perspective on Achieving Work-Life Balance

The pursuit of work-life balance has become a critical topic in contemporary discussions about well-being, productivity, and mental health. In the context of Islamic teachings, this balance is not merely a modern societal concern but a holistic approach that encompasses various dimensions of human life, including work, family, and spirituality. Islam offers a rich framework for achieving this balance, emphasizing the importance of intention (niyyah), time management (tadbīr al-waqt), and moderation (wasatīyyah). This essay will explore the concept of work-life balance in Islam, the guiding principles that underpin it, and practical applications for Muslims striving to harmonize their professional and personal lives.

5.1.1 Role of Intention (Niyyah)

The concept of work-life balance in Islam is deeply rooted in the teachings of

the Qur'ān and Ḥadīth, where it emphasizes the intricate relationship between fulfilling worldly responsibilities and spiritual obligations. In Islamic teachings, work-life balance refers to the harmonious coexistence of one's professional duties, family commitments, and spiritual practices. The importance of this balance is evident as Muslims are encouraged to engage in productive work while simultaneously nurturing their relationships with family and maintaining their faith. The role of intention (niyyah) is pivotal in achieving this balance, as it dictates the purpose behind one's actions. For instance, a Muslim who works diligently with the intention of providing for their family and serving the community aligns their professional endeavors with their spiritual goals. 'Umar ibn al-Khaṭṭab reported Holy Prophet (Peace be upon Him) said:

“Verily, deeds are only with intentions, and every person will have only what they intended. Whoever emigrated to Allah and His Messenger, his emigration is for Allah and His Messenger. Whoever emigrated to get something in the world or to marry a woman, his emigration is for that to which he emigrated” (Ṣaḥīḥ al-Bukhārī 54, Ṣaḥīḥ Muslim 1907).

The Ḥadīth explains how Islam gives importance to the intention behind each action. Narrated Abū Mas'ūd Al-Anṣārī, The Prophet (Peace be upon Him) said:

"When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him." (Ṣaḥīḥ al-Bukhārī, Volume 7, Book 64, Number 263)

It is narrated from Sa'd ibn Abī Waqqās (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said to him:

“You will never spend anything seeking the Face of Allah thereby, but you will be rewarded for it, even (the food) that you put in your wife's mouth.” (Ṣaḥīḥ al-Bukhārī 1295, Ṣaḥīḥ Muslim 1628).

On another occasion, Holy Prophet (Peace be upon Him) said: The best dinar which a man can spend is a dinar which he spends on his children, a dinar which he spends on his horse for the sake of Allah, and a dinar which he spends on his companions for the sake of Allah” (Muslim 994). The importance of providing for your family with a good intention is evident from the hadith as the Prophet (PBUH) listed spending money on family first and foremost.

Implementing on the Aḥādīth and following the footsteps of Holy Prophet (Peace be upon Him) by keeping our intentions clear and well-directed helps to maintain work-life equilibrium. This holistic perspective also promotes a sense of fulfillment, reducing stress, and enhancing one's overall quality of life.

5.1.2 Time Management (Tadbīr-ul-Waqt)

Islamic principles guiding work-life balance further elucidate the importance of managing one's time effectively, respecting family rights, and embracing moderation in all aspects of life. Time management (tadbīr al-waqt) is a significant principle that encourages individuals to allocate their time wisely among various responsibilities. The Prophet Muhammad (peace be upon Him)

emphasized the value of time in several Ḥadīths, reminding believers to utilize their time wisely before they are consumed by other life demands.

In Islam, the term *Rizq* does not merely refer to wealth and material things. The concept of rizq is much broader than that. Our family, friends, health, wealth, safety, knowledge and most importantly, time, all of these are rizq provided by Almighty Allah. Ibn ‘Abbās reported: The Messenger of Allah, peace and blessings be upon Him, said:

“Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death” (Shu‘ab al-Imān lil-Bayhaqī 10250).

Furthermore, the rights of family members are paramount in Islam; fulfilling these responsibilities is seen as a form of worship. By ensuring family needs are met, individuals create a supportive environment that fosters both personal and collective growth.

5.1.3 Moderation (Wasatīyyah)

The concept of moderation plays a crucial role in achieving balance. It discourages extremes in both professional and personal spheres, urging individuals to avoid overindulgence in work or leisure. This principle not only promotes mental and emotional well-being but also enhances social harmony, as it encourages individuals to be present in their families and communities while pursuing their professional ambitions.

The Prophet Muhammad (peace be upon Him) once asked a companion: "(Is it true) that you fast all day and stand in prayer all night?" The companion replied that the report was indeed true. The Prophet (peace be upon Him) then said: "Do not do that! Observe the fast sometimes and also leave (it) at other times. Stand up for prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you" (Ṣaḥīḥ al-Bukhārī, 127) At another occasion, Prophet Muhammad (peace be upon Him) said:

"Do good deeds properly, sincerely and moderately. Always adopt a middle, moderate, regular course, whereby you will reach your target (of paradise)" (Ṣaḥīḥ al-Bukhārī, 470).

Abū Hurayrah reported: The Prophet (peace be upon Him) said:

"The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night" ((Ṣaḥīḥ al-Bukhārī, 39)

All the Aḥādīth mentioned above point towards the importance of moderation on every aspect of life. Practical application of moderation in daily life can significantly enhance a Muslim's ability to integrate their spiritual, familial, and professional obligations. Establishing a routine that incorporates daily prayers, such as *Ṣalāt*, not only serves as a reminder of one's spiritual commitments but also provides regular intervals for reflection and rejuvenation throughout the

day. Moreover, setting clear boundaries between work hours and personal time is essential for maintaining this balance. For example, designating specific times for work and family activities can prevent work from encroaching on personal life, thereby fostering stronger familial bonds. Engaging in community and family activities, such as volunteering or participating in communal prayers, further enriches this balanced lifestyle. These practices not only enhance personal well-being but also contribute to a sense of belonging and community, reinforcing the interconnectedness of all aspects of life as taught in Islam.

6. Conclusion

In a nutshell, the framework for work-life balance according to Islamic teachings offers a comprehensive and enriching approach to harmonizing various aspects of life. By recognizing the significance of intention, time management, and moderation, Muslims can navigate their professional and personal responsibilities more effectively. Furthermore, practical applications such as establishing routines, setting boundaries, and engaging in community activities empower individuals to cultivate a balanced lifestyle. Ultimately, embracing these principles not only leads to personal fulfillment but also fosters a more cohesive and supportive society in alignment with the core values of Islam.

References

1. Al-Qur'ān, 49:13.
2. Al-Bukhārī, Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ṭawq al-Najāh, 1422 AH), ḥadīth no. 127.
3. Al-Bukhārī, Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah, *Al-Adab al-Mufrad*, Edited by: Muḥammad Fu'ād 'Abd al-Bāqī (Cairo: al-Maṭba'ah al-Salafiyyah wa-Maktabatuhā, 1375 AH/1955 CE), Book 18, ḥadīth no. 353.
4. Muslim, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), ḥadīth no. 1907.
5. Al-Tirmidhī, Abū 'Īsā Muḥammad ibn 'Īsā ibn Sawrah, *Al-Jāmi'* (Beirut: Dār al-Gharb al-Islāmī, 1998), Book 46, ḥadīth no. 3895.
6. Al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusayn ibn 'Alī, *Shu'ab al-Īmān*, Edited by: 'Abd al-'Alī 'Abd al-Ḥamīd Ḥamīd (Riyadh: Maktabat al-Rushd lil-Nashr wa-al-Tawzī', 2003), ḥadīth no. 10250.
7. Ab Halim, Asyiqin. "Ibn Khaldun's Theory of Asabiyyah and the Concept of Muslim Ummah." *Journal of Al-Tamaddun*. 2014, Vol.9, No. 1, pp: 1-12.
8. Al-Sabouni, M. (2021, Oct 26). Reimagining the Factory City: Towards an Architecture of Belonging, *Renovatio The Journal of Zaytuna College*.
9. Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed. (California: SAGE Publications, 1998), 10–11.
10. Baker, Martin R. "The Phenomenon of Belonging." *Counseling and Family Therapy Scholarship Review*. 2018, Vol. 1, No. 1, pp: 1-7.
11. Bob Hoke. (1969) The Game of Work: The Human Side. *Archives of Environmental Health: An International Journal*, 19(2), 232-238.
12. Greenhaus, J. H., Collins, K. M., & Shaw, J. D. (2003). The relation between work-family balance and quality of life. *Journal of Vocational Behavior*, 63(3), 510-531. doi:10.1016/s0001-8791(02)00042-8
13. Greig, J. A. (1999). Form vs. Function: A Systems Approach to Achieving Harmony. *SAE Transactions*, 108, 2283–2292. <http://www.jstor.org/stable/44733882>

- ^{14.} Howerth, I. W. (1917). Natural Selection and the Survival of the Fittest. *The Scientific Monthly*, 5(3), 253–257. <http://www.jstor.org/stable/22572>
- ^{15.} Kaya Yilmaz, 'Comparison of Quantitative and Qualitative Research Traditions: Epistemological, Theoretical, and Methodological Differences', *European Journal of Education* 48, no. 2 (2013): 312.
- ^{16.} L. R. Gay and Peter W. Airasian, *Educational Research: Competencies for Analysis and Applications*, 6th ed. (New Jersey: Prentice Hall, 2000), 627.
- ^{17.} Muklisin, Muklisin. (2023). The Kafaah Concept of The Sakinah Family in Muslim Generation Based on Islamic Law. *Journal Pembaharuan Hukum*, 10 (2), 67-74. <http://dx.doi.org/10.26532/jph.v10i1.31487>