

The Concept of Justice in Wage Determination in the Perspective of Maqasid Sharia: Ibn Taimiyyah's Perspective

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Article history

Submitted: 2026/05/01; Revised: 2026/06/11; Accepted: 2026/07/15

Abstract

This study aims to describe the concept of justice in wage determination according to Ibn Taimiyyah, viewed through the lens of Maqasid Sharia. This topic is important because in current reality, many institutions fail to pay sufficient attention to the fairness of workers' wages. As a result, wages received are often not proportional to the effort expended nor adequate to meet basic needs. According to Islamic principles, wages should be fair reflecting the worker's contribution and sufficient to cover daily necessities. Ibn Taimiyyah is one of the scholars who emphasizes justice as a core value of Maqasid Sharia and promotes the theory of al-ujrah al-mithliyyah, which bases wage determination on prevailing market rates. This research employs a qualitative, library-based method, using secondary data from various literature sources, and analyzed through descriptive-analytical techniques. The study finds that: (1) Fair wages, according to Ibn Taimiyyah, are those aligned with market standards, combining justice and feasibility; (2) His views are consistent with the objectives of Maqasid Sharia, particularly in realizing justice (tahqiq al-'adl), protecting life (hifz al-nafs), and promoting equitable wealth distribution (maqasid furu'iyah). These insights offer a valuable perspective on how Islamic teachings can guide ethical labor practices today.

Keywords

Wage; Justice; *Maqasid Syariah*



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INTRODUCTION

Nowadays, issues of fairness in wage determination are gaining significant attention. Because it is directly related to the welfare of workers and the integrity of the economic system, wages are crucial. Fair wage determination must refer to the provision of compensation in accordance with the value and contribution of work, as well as the social and economic conditions of the worker. Thus, the problem of injustice in wages must be resolved by the government (Mediana & Dimas

Waraditya Nugraha, 2024).

In the last decade, from 2015 to 2024, the wage formula has continued to change, resulting in a decrease in the increase in the minimum wage of workers. This condition is not in accordance with the cost of living which continues to increase while the increase in the minimum wage of workers continues to decline (Mediana & Dimas Waraditya Nugraha, 2024) During this time, labor problems are related to wages, because wages are not proportional to workers' expenses to meet their basic needs. However, the desire of workers to get a decent wage is marginalized by seeing poor economic conditions, such as the large number of unemployment, narrow employment opportunities, and unilateral termination of employment (Nasihah, 2015, p. 2).

Logically, the relationship between employers and workers has a mutually beneficial relationship between the two or symbiotic mutualism, which is based on the principle of helping each other. Employers get help from workers' efforts, so workers have the right to get wages in accordance with the efforts they have made (Karno & Ja'far, 2022, p. 14). However, in the phenomenon that occurs, the welfare of workers is very less considered by employers or there are violations of the rights of workers, such as the provision of wages not on time, unreasonable wages, unilateral termination of employment (Saifudin, 2021, p. 19). In addition, there is injustice in determining workers' wages so that the wages received are not proportional to the efforts that have been made, which in turn will lead to low welfare of workers or laborers (Rufaidah, 2023, p. 3).

Labor has a huge influence on the economy, because it acts as a driver of the economy. An economic activity, especially factories and plantations, will not run well without workers or laborers. So workers have an important role in economic activities, which is marked by the existence of labor days (Nasihah, 2015, p. 2). In Surah Al-Kahf verse 30, it has been explained that Allah will reward the deeds or work done by humans fairly and without injustice. The main principle of justice in wages is in the contract that occurs before the work contract, at that time the wages that must be received by the worker must be ensured in accordance with the contribution of the worker's efforts (Martiningsih, 2016, p. 6). Therefore, Ibnu Taimiyyah has the principle of justice in doing business, especially in terms of wages in accordance with *maqasid sharia*. Ibnu Taimiyyah connects wage standards with wage levels in the labor market and uses the theory of equal wages or *ujrah al-mistli* (Martiningsih, 2016, p. 13).

Related to previous research, in his research stated that giving wages based on

sales results, namely if the products sold are not sold, then the workers or laborers do not get any wages. This practice is not valid in wage practices because in the hadith of Ibn Majah it is stated that wages must be given before the sweat dries. (Karno & Ja'far, 2022). Previous research shows that in the concept of *al-ujroh al-mistli*, if at the time of the contract the wage is not determined, then the wage is given commensurate with the clear standard of wages or wages that are usually given for the job (Al-Rasyid et al., 2020) (Al-Rasyid et al., 2021).

Previous research emphasizes that the amount of minimum wage must be adjusted to the prevailing customs in the community and can meet the basic needs of workers and their families (ZULAIKAH, 2022). Previous research states that Islam encourages people to be responsible for agreements or contracts that have been agreed upon and must provide fair wages. (Sartika Tri Rahmadhini, 2023). Previous research explained that the concept of *al-ujroh al-mistli* emphasizes the importance of providing wages fairly, and not exploiting labor and wages that are left entirely to market demand and supply, without government intervention (Zahro & Hanifuddin, 2024).

Based on some previous research that has been presented, it can then be used as a comparison material which in this case the researcher tries to complement further research by discussing how the concept of justice in determining wages is then analyzed with maqasid sharia according to Ibnu Taimiyyah. Given that the concept of justice in wage determination has not yet been fully realized in society, thereby potentially hindering economic growth, it is important to examine the concept of justice in wage determination from the perspective of Ibn Taymiyyah's *Maqāṣid al-Sharī'ah*. Therefore, this study aims to analyze justice in wage determination from the perspective of Ibn Taymiyyah's *Maqāṣid al-Sharī'ah*. Therefore, this study aims to analyze justice in wage determination from the perspective of Ibn Taymiyyah's *Maqāṣid al-Sharī'ah*.

METHODS

This research is using a qualitative method with a literature approach. What is used in this research is a literature study, which is a type of research whose data is obtained from books, magazines, newspapers, journals and other records that have relevance to the issues to be discussed. In this study, data management is only shown in qualitative descriptive data analysis, where the material or material will then be reviewed and analyzed, so that the level of synchronization, normal feasibility, and submission of new ideas can be known. By using qualitative methods that rely on references from books, journals, and several articles, this research seeks to provide a

comprehensive and in-depth understanding of the determination of fair wages and in accordance with maqasid sharia.

FINDINGS AND DISCUSSION

Definition of Wages

Wages are taken from the word *al-ijarah* or *al-ajru* which means *al-'iwad* which means reward or wages (Sahrani & Abdullah, 2011). Besides being called *al-ajru*, wages are also called *al-jaza'*, which means reward or reward (Waliam, 2017, p. 267). In general, the meaning of wages is compensation for the use of an object or service. In economics, wages are rewards or prices that must be given to workers for their efforts in the production of wealth. In Islam, wages are included in the *ijarah* chapter. According to the Jumhur Ulama, the pillars of *ijarah* consist of 4, namely *aqid* or people who have a contract, *shigat*, wages or *ujrah*, and benefits (Karno & Ja'far, 2022, p. 16). Wages have the following conditions (Karno & Ja'far, 2022, p. 16):

- a. Wages are determined by open deliberation
- b. Wages in the form of *al-mal al-mutaqowwim* (valuable property)
- c. Wages must be clearly stated
- d. Wages are not based on the type of object produced.
- e. The contractual wage is not in the form of a benefit of the type contracted for
- f. Wages are fixed assets that are known

Wages are divided into two types, namely *al-ajru al-mislii* and *al-ajru al-musamma*. *Al-Ajru al-misli* is the wage given that is equal to what is done. While *al-ajru al-musamma* is a wage that has been agreed upon and officially determined (Rufaidah, 2023, p. 12). Suparno Eko has explained the general wage payment system, namely (Karno & Ja'far, 2022, p. 18):

- a. Time system, with a time system, wages can be determined in the form of time, either hours, days, weeks, or months.
- b. The results system, which is the wage given according to what is produced by the worker.
- c. Piece-rate system, where the size of the worker's wage depends on the accuracy of the calculation.

Ibnu Taimiyyah's Biography

Ahmad bin Abdul Al Salam bin Abdullah bin Taimiyyah Al-harani Al-Damasqi or known as Ibn Taimiyyah. Ibnu Taimiyyah was born in Harran on the 10th of Rabi'ul Awwal 661 H. Ibnu Taimiyyah was raised by a highly educated

family so that he received a good education from scholars and qualified teachers. At the age of 7, he had memorized the Qur'an and became an expert in various sciences (Sutrisna et al., 2020, p. 82).

He was a scholar born into a family of Syrian scholars who were closely associated with the Hanbali Madhhab. Ibnu Taimiyyah completed his studies at a relatively young age, his education was in the fields of hadith, fiqh, mathematics, tafsir, and also philosophy. Ibnu Taimiyyah always thought about many problems and still adhered to the sunnah, the Qur'an, and the practice of the Prophet and his companions (Rufaidah, 2023, p. 16). Ibnu Taimiyyah lived during the disintegration of Islam, so that the thoughts and movements of Ibnu Taimiyyah were considered controversial and considered threatening to the authorities. Because of that, Ibnu Taimiyyah was imprisoned until his death in prison on the 20th of Dhulqa'dah in 729 AH (Sutrisna et al., 2020, p. 82).

In his life, Ibnu Taimiyyah made many works, his work was around 500 volumes of books and some of his works were lost and have not been conveyed. Ibnu Taimiyyah's works that are used to be various references are *majmu' al-rasail Ibnu Taimiyyah*, *Majmu'atul khomsi rasail*, *Al-Ikhtyarat Al-'Ilmiyyah*, *tafsir Ibnu Taimiyyah*, and many more (Dilmita, 2021, p. 35).

Ibnu Taimiyyah's Concept of Maqashid Sharia

Human welfare is the goal of Islamic law, which is discussed in the main concept in Islamic law, namely *Maqasid Sharia*. One of the scholars who introduced the concept of maqasid sharia is Ibnu Taimiyyah (Bahmid & Husaini, 2023, p. 209). The scholars determined that maqasid sharia has objectives consisting of primary objectives (*dhoruriyyah*), secondary objectives (*haajiyyah*), and tertiary objectives (*tahsiniyyah*). Based on these objectives, Ibnu Taimiyyah has divided maqasid sharia into three parts, as follows (Sutrisna et al., 2020, p. 84) :

1. Al-Maqsud Al-A'zam

The scholars have agreed that the main objective of sharia is *hifz din* or protecting religion. Ibnu Taimiyyah has the same view as the thoughts of other scholars that the main objective of sharia is *hifz din*, but according to Ibnu Taimiyyah *hifz din* or protecting religion is not enough to be done by giving punishment to apostates or punishment against heretics (Sutrisna et al., 2020, p. 85). He emphasized that the implementation of *hifz din* is as follows (Bahmid & Husaini, 2023, p. 211) :

a. Carrying out the message of samawiyyah

According to Ibnu Taimiyyah, the main purpose of *hifz din* is to carry out the treatise of samawiyyah. Risalah Samawiyyah is a basic human need to

achieve *maslahah* will be in vain without maintaining religion. According to him, *hifz din* can be done by obeying and implementing what has been prescribed by religion (Sutrisna et al., 2020, p. 86).

- b. Maintain and preserve the purity of the Islamic creed
- c. Politics
- d. Regulation of the existence of the *zimmah* in Islamic countries

An example of this is the *zimmah* or non-Muslims are not allowed to establish their place of worship if they are in an Islamic country (Kamaluddin et al., 2025).

2. *Al-Maqasid Al-Asasiyyah*

Ibnu Taimiyyah raised five issues on this *maqsud*. They are as follows (Bahmid & Husaini, 2023, p. 211):

a. *Maqsud tahqiqi al-adl*

Ibnu Taimiyyah argues that justice is closely related to *tawhid*. So, in all forms of worship, must include justice and avoid injustice. According to him, a good country is a country embedded in it a justice, and there is no injustice. Ibnu Taimiyyah emphasized that justice is absolutely mandatory, and vice versa that injustice is absolutely forbidden (Sutrisna et al., 2020, p. 87).

b. *Hifzu nafs*

Ibnu Taimiyyah argues that *hifzu nafs* can be fulfilled by keeping three things that are included in the major sins, namely *kufr*, killing humans that are not justified in religion, and adultery. With the reason, these three things are very related to the mind (Sutrisna et al., 2020, p. 88).

c. *Hifzu nasl*

Ibnu Taimiyyah argues that *hifzu nasl* is divided into two parts. Namely the process of determining *hifzu nasl* and the social order of society (Sutrisna et al., 2020, p. 88).

d. *Hifzu-l 'aql*

According to Ibnu Taimiyyah, the prohibition of drinking *alcohol* and flogging for those who do so are not sufficient to protect and preserve the mind. According to him, all forms of harmful games are forbidden, especially games that neglect the obligations of worship (Sutrisna et al., 2020, p. 91).

e. *Hifzu-l mal*

Hifzul mal according to Ibnu Taimiyyah is divided into three important parts, which are as follows:

1) Shari'a decree

Based on Shari'ah, all forms of transaction activities in *mu'amalat*

are allowed as long as they do not contradict the arguments that prohibit such transactions. So, as long as the transaction has fulfilled the pillars and conditions, the transaction is valid according to sharia (Sutrisna et al., 2020, p. 91).

2) Enforcement of justice in economic activity

The main objective of sharia in economic activity is to uphold justice. So, according to Ibnu Taimiyyah, sharia efforts in safeguarding property are to prevent injustice. According to him, injustice against human rights is divided into two types, namely:

- a) Actions for which the rightful owner is not willing, such as stealing and snatching.
- b) Actions that have the pleasure of the owner of the right, such as usury and gambling (Sutrisna et al., 2020, p. 92).

3) Shari'a Affirmation

The meaning of the affirmation of sharia is such as the imposition of a punishment for all forms of injustice, such as punishment for stealing and robbery is an effort to protect property and as a form of Allah's compassion for his servants to prevent injustice (Sutrisna et al., 2020, p. 92).

3. *Al-Maqasid Furu'iyah*

Maqasid Furu'iyah is a sharia objective that has a complementary role to the five elements of *maqasid asasiyyah* and as a support for the implementation of justice and the realization of *hifz din*. According to *maqasid furu'iyah*, the purpose of sharia is for the perfection and establishment of human nature and the distribution of wealth (Sutrisna et al., 2020, p. 92).

Determination of fair wages from the perspective of Ibnu Taimiyyah

Ibnu Taimiyyah is a scholar who has in-depth views on various aspects of Islamic law, including the determination of wages or salaries in accordance with Islamic justice. Ibnu Taimiyyah is one of the scholars who is very concerned about the principle of justice in mu'amalah activities. According to him, Allah SWT sent prophets and apostles as well as the books, has a goal that is none other than to uphold justice among mankind. Ibnu Taimiyyah uses the theory of a fair wage standard or (*al-ujroh al-misli*) and refers to the price level prevailing in the labor market (*tas'ir fil amal*). (أحمد بن عبد الحليم بن تيمية, n.d., p. 34)

Equal wages are set according to the rule of equal price, which means that under normal conditions, the income from wages is determined by deliberation or bargaining between the employer and the recipient of the work, so that there is no

loss between the two parties, and no one is harmed. (Putri Yulinda Aliviyanti, 2022, p. 48) According to Ibnu Taimiyyah, *ujrah al-mitsl* is the amount of value mentioned and agreed upon by both parties when making a transaction to purchase services or rent goods. Therefore, if someone wants to set a standard of wages, or if there are two parties who make a service purchase transaction but have not mentioned the agreed amount of wages, then they must agree to determine the standard of wages that can be applied in normal and commensurate circumstances (Dilmita, 2021, p. 62).

According to Ibnu Taimiyyah, a fair wage is a wage that is freely submitted to the strength of market supply and demand, without government intervention. However, if there is impropriety in wages, namely the demand for wages that are too high so that there is a loss to the company, or impropriety that occurs due to the provision of unreasonable wages, then that is where the government has the right to set wages or intervention (Martiningsih, 2016, p. 60). The determination of wages by the government aims to safeguard the interests of both parties, so that both can accept the existing provisions (Anshari Thayib. Islahi, 1997, p. 99). In addition, the determination of wage standards is for the benefit of both parties and to avoid the element of exploitation in a transaction. So, if there is a dispute, it can be resolved fairly (Dilmita, 2021, p. 62).

Fair wages according to Ibnu Taimiyyah are related to justice on pricing, which means that fair wages are based on the wages needed to enable workers to live a decent life in their current circumstances and conditions. To measure wages or salaries, wages can be adjusted to the length of working time, these wages can meet the daily needs of workers or determined by family support dependents, the number of services provided, and the amount of production (Rufaidah, 2023, pp. 58-59). So the wages given to workers or laborers can vary according to the type of work and responsibilities he does (Putri Yulinda Aliviyanti, 2022, p. 46). According to Ibnu Taimiyyah, the determination of a fair wage is determined by a known wage or (*ujroh musamma*) if there is one, which can be a reference for both parties. As in the case of selling or renting, the known price or *tsaman musamma*, will be treated as a fair price (Martiningsih, 2016, p. 60).

Determination of wages must be considered so that no party is harmed. Islam has emphasized that the wage system requires a contract between the two parties so that mutual consent can be created without coercion, and Islam has called for giving wages on time (Martiningsih, 2016, p. 15). If an employer does not give workers their rights, namely by giving them low wages, then workers have the right to ask for their

wage rights according to what they have done (Putri Yulinda Aliviyanti, 2022, p. 47). Vice versa, if the worker does not complete his work, he does not have the right to get all his rights, because he can get his wage rights according to what he does (Al-Rasyid et al., 2021, p. 34). According to Ibnu Taimiyyah, a fair wage must have several principles, namely (Putri Yulinda Aliviyanti, 2022, p. 51):

a. Principle of Justice

The application of the principle of justice in determining wages is that there are no disadvantaged parties and the wages given must be in accordance with the efforts made by the worker. Therefore, the wage agreement states that both parties must be honest and fair. In providing wages, employers must consider the wages to be given to workers appropriately, without injustice.

b. Eligibility Principles

The creation of minimum wage laws by governments in Islamic countries is an attempt to show a living wage, although sometimes the minimum wage is not enough for some people to meet their needs, because everyone's needs are different. However, the level of minimum wage should be set in consideration of the changing needs of lower class workers and ensure that the level of wages set will not fall under any circumstances. A living wage should take into account that the worker can fulfill his or her basic daily needs, which consist of food, clothing and shelter.

The Prophet has said that wages must be determined before the start of work. Abu Saud al Khudri has told that the Prophet hired someone by explaining the amount of the wage in advance. The Prophet also encouraged employers to pay workers after the completion of the work. (Putri Yulinda Aliviyanti, 2022, p. 51) The Prophet said:

و عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: أعطوا الأجير أجره قبل أن يجف عرقه (رواه ابن ماجه)

Meaning: Ibn Umar RA said that the Messenger of Allah (SAW) said, "Pay (الجوزية, n.d.): the wage or salary before the worker's sweat dries."

So, the concept of determining wages according to Ibnu Taimiyyah is the same as the concept of determining prices. In general, the standard of workers' wages can be determined by the results of negotiations between the two. Workers' services act as a commodity that is traded, so the standard of wages still follows the laws of demand and supply that apply generally in the economic world.

Analysis of fair wage determination from the perspective of Ibnu Taimiyyah's Maqasid Sharia

Ibnu Taimiyyah's thought strongly emphasizes the principle of justice, including justice in determining wages. One of Ibnu Taimiyyah's *maqasid* is *Al-Maqasid Al-Asasiyyah* which has five issues, one of which emphasizes justice, namely *maqsud tahqiqi al-'adl* which states that the law of justice is absolutely mandatory, and vice versa, injustice is absolutely forbidden. Determination of wages according to Ibnu Taimiyyah is left freely to the strength of market supply and demand, without government intervention. However, if there is impropriety in wages, then the government has the right to set wages or intervene. (Martiniingsih, 2016, p. 60) Determination of wage standards by the government can avoid the element of exploitation in a transaction. Thus, if there is a dispute, it can be resolved fairly, and no party feels wronged (Dilmita, 2021, p. 62).

So, Ibnu Taimiyyah's wage determination is in line with Ibnu Taimiyyah's *maqasid sharia*, because it avoids injustice and has established justice in determining wages. In addition to *maqsud tahqiqi al-'adl*, Ibnu Taimiyyah's *maqasid* is *Hifz nafs* which is in line with the determination of wages according to Ibnu Taimiyyah, that a fair wage is a decent wage, which must consider that workers can meet their basic daily needs consisting of food, clothing, and shelter. With these provisions, workers can maintain their survival. In addition, one of Ibnu Taimiyyah's *maqasid* is *maqasid furu'iyah*, one of which is wealth distribution. With the determination of a fair wage, the distribution of wealth can be achieved, so that wealth is not only enjoyed by certain people, but can be enjoyed by all groups

CONCLUSION

Analysis of the fairness of wage setting in *maqasid sharia* through the thought of Ibnu Taimiyyah shows that the fair wage standard is using the *Al-Ujroh Al-Misli* theory which refers to the price level prevailing in the labor market. Equal wages are set according to the rules of equal prices, which means that under normal conditions, wages can be determined by deliberation or bargaining between employers and workers or laborers. According to Ibnu Taimiyyah, a fair wage is a wage that is freely submitted to the strength of market supply and demand, without government intervention. However, if there is impropriety in wages, namely the demand for wages that are too high resulting in losses to the company, or impropriety that occurs due to the provision of unreasonable wages, then that is where the government has the right to set wages or intervention. According to him, a fair wage is a wage that consists of the principles of justice and feasibility.

The determination of fair wages from Ibnu Taimiyyah's perspective is very sustainable with his *maqasid sharia*, where justice is upheld in line with Ibnu Taimiyyah's *maqasid sharia*, namely *maqsud tahqiqi al-'adl*. In addition, wage determination is in line with *Hifz nafs*, where the wages given must be decent, which means that they can meet basic daily needs. Determination of wages is also in accordance with *maqasid furu'iyah*, namely wealth distribution, because with the determination of fair wages, wealth is not only enjoyed by certain people, but can be enjoyed by all groups.

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