
Perspective of Wage Principles According to Sharia Economics

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Abstract: Wages are a painful issue for workers. For entrepreneurs, wages are a cost of production, and must be as low as possible so that the price of goods is not too high or the profits are high. For workers, wages are the amount of money they receive at any given time, and more importantly, the amount of basic necessities they can buy with that wage. Today, the issue of wages is often the cause of poor relations between employers and workers. Because one of the parties feels annoyed or wronged because the pay they get is compared to the work they do. The remuneration system according to Islamic economics is explained through a library research approach which makes books and other literature the subject of this research. Consequently, Islamic wages are said to be rewards that an employee receives for a job well and rightly done in the form of material rewards and incentives based on al'Adla principles and morality. Form of remuneration. Pay attention to the human side. This provision is carried out through negotiation mechanisms, market mechanisms and is determined by the state, even in the form of clothing, in the form of something of value (shopping centers), both in the form of materials and in the form of goods and services. It is based on people's customs and must be paid as soon as possible and without delay.

Keywords: Al Adl, Sharia, Wages.

1. INTRODUCTION

Humans are often referred to as social creatures, economic creatures, self-actualizing creatures, talking or thinking creatures. As social beings, humans are social creatures who like to get along and in groups and need each other. As self-actualizing beings, humans always try to realize themselves in a situation so as not to be left behind. As creatures of words, humans are intelligent creatures who always think in words and actions. Humans, being economic beings, seek true pleasure and avoid discomfort as much as possible (Atang ABD, 2000). Positive competition is basically recommended in Islam, including competition for wealth while running a business (Nazaruddin et al., 2020).

Salary is one of the most important incentives for company employees. This does not mean that wage levels are the main driver, it is simply a major factor in the extent to which wages are insufficient to adequately meet the essential needs of workers. Wages are actually one of the terms of the employment contract regulated by employers and workers or workers and the state. People can do a lot of effort, and every effort must be productive of course. This is because the continuity of one's business depends on the level of business performance.

From the economic side of the *payroll sector*, we look more at macro and micro economic conditions, then we consider and also look at the ability of a company when the *payroll* is determined from an operational point of view. The performance of field employees can be agreed by both parties to increase the minimum wage to meet the needs of employees (Abdul Khakim, 2006, h. 1).

Islam always regulates its people in every action. From individual interests to the interests of many people's lives. Everything is determined based on standard provisions in Islamic teachings. Basically, whatever a person does is permissible, unless there is a prohibition against something. Human life is inseparable from economic problems, including the relationship between humans and other humans. This relationship must be based on Islamic religious norms that regulate all aspects of life, including those related to *muamalah* (Zulkhairil Hadi Syam, 2011).

Establishing workers or fair wages for workers in accordance with the will of Sharia law is not an easy task. The complexity of the problem lies in the measures used and helps to bring the concept of fair wages into the world of work. In setting wages, employers have no right to be cruel to a group of workers by completely eliminating their rights. Wages are set in the most appropriate way without any hard action from parties (Hidayati, 2017, h. 212-213).

Several previous studies have shown that it is not easy to set fair wages for workers in accordance with the will of Sharia. The complexity of the problem lies in the amount used and can help transform the notion of fair wages into the world of work. According to the research of Iki Novi Nurhidayati, the determination of wages by employers is very cruel by depriving workers of the rights of groups of workers. Wages are determined in the most appropriate manner without harassing the parties. Each party receives a fair share of the results of the cooperation without any injustice to the other party (Hidayati, 2017, h. 184). According to Hendy Herijanto and Muhammad Nurul Hafiz, the implementation of wage fixing is subject to the binding of the payer and the recipient. In terms of wage rates, Islam recognizes differences for several reasons (Herijanto, Hendy, 2016, h. 22). And even in the world of education, it has to do with the development of an income or entrepreneurship which is essentially intended for the development of the world of education itself (Utama et al., 2022). Another study by Idwal found that active resources, labor, are one of the factors that ensure the smooth production process in a company or organization. The existence of manpower to carry out these activities must be supported by facilities and infrastructure as well as good and humane management. That way, these workers can meet the company's expectations and perform well without frustration, dissatisfaction and anxiety. According to Islam, wages are remuneration received by a person for his work in the world in the form of material rewards (fair and adequate) and in the form of future rewards (highest reward). (Idwal B, 2014, h. 22).

Although there have been many studies that have discussed the wage system, there are still few studies on the just wage system. Therefore, this research is expected to be used as a

reference source for future research. In addition, this research can be used as evaluation material for further intensive programs.

Wages can be thought of as income earned by workers, and in this case, wages can be seen as the amount received from workers during a certain period, such as months, weeks, or days, in relation to workers' earnings. nominal wages. A worker's wages depend on a number of factors, such as the amount of wages earned in cash and the purchasing power of money, which can be said to consist of the amount of necessities the worker actually receives. Because of his work, workers' compensation, big or small, must be proportional to the actual price, that is, to the labor force, and not to the nominal price of the labour.

Wages, like other factors of production, are the price workers pay for services in the production of wealth. Labor is paid for services. In other words, wages are the price of labor paid for services at the whim of production (Afzalurrahman, 1995, h. 361). Islam offers an excellent solution to the problem of wages and protects the interests of both parties. Wages are determined in the most appropriate manner without harassing the parties. Each party receives a fair share of the results of the cooperation without any injustice to the other party (M.A Manan, 2009).

In social life, humans are always in touch with each other to meet their needs, whether they realize it or not (Ahmad Azhar Basyir, 2000, h. 11-16). In this regard, the Qur'an, in addition to emphasizing the importance of work, clearly shows that man was created on earth to work for his life (M. Yazid Affandi, 2009, h. 188).

Setting fair wages for workers according to the will of Sharia law is not an easy task. The complexity of the problem lies in the measures used and helps to bring the concept of fair wages into the world of work. In setting wages, employers have no right to be cruel to their groups by excluding groups of workers altogether from their rights. Wages are set in the most appropriate way without any hard action from parties. Each party accepts a legal interest in the results of the cooperation without harming the other party.

In their view, a fair wage is what workers need, namely to live within the minimum threshold. When their cost of living reaches their lowest level, they increase their wages. On the other hand, if the live load decreases, it will decrease, so the subsequent wages will be based on the live load, regardless of the performance or energy utility provided. The issue of wages is important in this collaboration because wages are the rights of workers, but as a reward for the energy and thoughts expended to carry out responsibilities in carrying out the work, and the obligations of the company that are profitable.

2. RESEARCH METHOD

This research is a qualitative research, namely library research that uses books and other literature as the main topic. Descriptive analysis is needed for qualitative research (Mulyadi, 2013, h. 4). The descriptive analysis method offers a clear, objective, systematic, analytical and critical picture and description of wages according to the Islamic economic system. The qualitative approach is based on the first step by collecting the necessary data and then classifying and describing (Yusanto, 2020, h. 3).

Theoretical Study

Weges

According to Islamic law, wages are included in *Ijārah al'amal*. Wages can be the reason for the property (Abdullah Abdul Husain at Tariqi, 2004). For example, wages are an intermediary for seeking wealth. Although the Qur'an does not specifically specify a minimum wage, Allah SWT explicitly requires a person (company manager) to pay his employees. In Islam the amount of wages must be determined by agreement between workers and employers in accordance with the principle of justice. Islam pays attention to the value of wages that can be achieved by paying attention to the determination of minimum wages for workers.

Normal wages or in the sense that no one is harmed is what a worker needs, namely living wages with minimum limits. Determination of wages should not be based on an estimated limit of a very low standard of living or a certain high rate. Setting fair wages for workers in accordance with the *shari'ah* is not an easy job. Mawardi in *Al-Ahkam al-Sulthaniyah* commented, under the setting of worker wages is a decent standard, meaning that the income or wages of workers can cover the minimum needs (Rustam Effendi, 2001).

Islam should not be discriminated against in terms of equal work rewards and the remuneration received by a person must be adjusted to the *ikhtiyār*, which they do well (following procedures) and right (doesn't violate shari'a rules). Enforced as a general rule, any transaction of goods or services between two parties leads to compensation. In the terminology of *Fiqh Mu'amalah*, transactions between goods and money are called security (*price/ price*), and monetary transactions involving human labor are called *Ujrah* (wages). Workers basically spend money on trade in services, both intellectual and physical (Anton MB Hendrie, 2003, h. 224).

On the other hand, according to Abdullahman al-Maliki, wages are compensation for labor benefits (services) and are adjusted to the value of these benefits in the general market (Abdurrahman al Maliki, 2001). The value of workers' energy benefits is the main basis for determining whether wages are sufficient for their needs. Because benefits can be exchanged and energy is only used to obtain those benefits. Therefore, from an Islamic point of view, wages are rewards that workers receive for the benefit of their work which is successful and well done, in the form of worldly (fair and valuable) and future rewards. Islam gives a broader meaning to wages because it includes a secular dimension.

Basic Principles of Wages in Islamic Economy

The principle of wages in Islam is closely related to the basic principles of economic activity in general (*mu'amalah*), especially the principles of justice (*al'adl*) and morals. In the context of commercial law, coercion is not only of commercial value, but also from a theological aspect (Undang Nindin, 2006, h. 72). Justice in the property of Islam is the justice of Allah. In other words, justice is inseparable from morality based on absolute values revealed by God, and it is obligatory for humans to accept these values (Muhammad, 2007, h. 7). This means that all applicable economic laws must follow moral values derived from the Qur'an and Al-Hadith.

People like Abdullah and the caliphs on Earth, in accordance with the law, ensure that the use of all resources is for the benefit of mankind, so that everyone can benefit fairly and fully (Adiwarman Azwar Karim, 2007, h. 35). The values of justice must be applied thoroughly to

the realm of life, including the economic realm. Many verses of the Qur'an define justice, which must be considered as follows:

1. Justice is a broad concept that covers all aspects of life, social, economic, political and even spiritual.
2. Justice means balance, comparison, and harmony to represent justice in the legal sense and the granting of rights to those who are entitled (Muhammad Najetullah Siddiqi, 1979, h. 42).

Therefore, justice equates others (*almusāwah*) in terms of value and size so that something is biased and cannot be distinguished from one another, or between individuals and their physical and spiritual elements. Abbas al-Akkad stated that good equality is justice without elements of injustice (*laa tazlimuna walaa tuzlamuna*) (Yusuf Qardawi (al-Hamid al-Husaini), 1988, h. 228). Therefore, justice means equating two similar forms according to the limits of equality and equality of circumstances, or distinguishing two different things according to the limits of difference and interdependence of two circumstances. In another sense, justice means placing an object or case in the right place (Muhammad Najetullah Siddiqi, 1979, h. 43).

Fair dealings are closely related to a person's rights and should be treated fairly. Delegation is also related to rights and obligations, where the delegation must be passed on to the beneficiaries. Therefore, belief-based legislation must be applied fairly, without the perpetuation of hatred or other negative traits. In another sense, a balance is needed between rights and obligations, between the rights a person gets and the obligations he fulfills (Muhammad Najetullah Siddiqi, 1979, h. 736).

Fair wages are actually wages that refer to the services of workers or workers who are influenced by something such as the amount of money received, the purchasing power of money as a tool to meet the needs of workers. This means that wages must be balanced with the services provided by workers. In determining wages or rewards, Islam does not provide clear provisions, but its application can be done through understanding and interpreting the Qur'an and Hadith as outlined in universal values such as the principles of justice, dignity, and virtue, including (Ahmad Azhar Basyir, 1996, h. 191);

First. The principle of fairness requires that employee salaries be paid in proportion to employee performance to ensure fair pay levels. There are two types of justice that must be considered, namely;

- a. Distributive justice. This requires employees who perform the same service to closely relate their skills and job levels and receive the same pay regardless of their living needs in relation to family relationships.
- b. Labor price justice. It requires employees to receive a salary commensurate with the services performed, unaffected by the laws of supply and demand that only benefit the employer.

Second. The principle of eligibility is that workers or workers' basic needs are met by the standard of living of the community so that workers can live a decent life, not only based on considerations, needs to be made.

Third. The principle of mercy. You can inspire your employer's conscience to evaluate a worker's services without being arbitrarily treated. Judging from the Muamalat principle, it looks like this;

a. As a general rule, all forms of Muamalat are permitted unless otherwise specified by the Qur'an and the Sunnah of the Prophet. As a general rule, the employment relationship exists as a form of muamalah, so this principle has been applied by both employers and employees.

b. Muamalat runs voluntarily without any mandatory elements. According to this principle, there is no coercion between the employer and the worker.

c. Muamalat is carried out on the basis of considerations for the benefit of many people's lives and avoiding danger. According to this principle, the cooperative relationship between employer and employee is mutually beneficial. For entrepreneurs whose employees act on their behalf, the company they run will continue to survive and prosper. For employees, wages and salaries can be accepted as additional income, improve living standards and provide employees with a better work experience.

Muamalah is practiced by avoiding elements of persecution, elements that take advantage of narrowness, and supporting justice (Ahmad Azhar Basyir, 2000, h. 15).

3. RESULT AND DISCUSSION

Muamalah in Islam demands clarity in all forms of transactions (contracts), as well as what happens between *musta'jir* and *ajir*, both related to the work given, the duration and form of work as well as the amount of wages that will come to be felt by the workers then must first previously explained everything related to the work to be carried out, both time, type of work and wages, but what is more appropriate for now is the legality of the requirements for clarity of time and type (Wahbah Al-Dzuhaili, 2000, h. 3812-3814).

Islamic Sharia law considers wages as a right of those who work (employees) and obligations of entrepreneurs (employers). In a fully competitive market, a fair wage rate occurs at the market wage level (*tas'ir fi al'amal*), so a fair wage rate policy needs to pay attention to the market wage level. However, Islam as a religion that supports moral or human values has the desire to create cooperation, mutual support, compassion and social harmony in order to achieve guaranteed welfare and common interests. In addition to using market wages and the value of the marginal product of labor as the basis for determining wages, Islam also has a basic wage level which includes clothing, food, housing, education and health of workers by fulfilling the various needs and rights of their families.

This moral aspect (humanity aspect) is driven by the view that the basic needs of the poor and underprivileged are a collective obligation of the community, including entrepreneurs. This is the dialectic concept between wages and other economic activities in Islamic economics, namely material and spiritual values. Islam does not limit certain types of wages, because wages depend on different circumstances and are influenced by many factors such as type of work, time required, price of goods produced, standard of living and others. Islamic lawyers adjust these factors to *stimpal* wages (*ujrah al-misl*) (Imam Saefudin, 1999, h. 168).

The arrangement of workers' wages is based on the benefits or services provided to the company through work. In addition, Yusuf Qardhawi emphasized that entrepreneurs need to pay attention to two things;

a. The value of work because it is impossible to equate a wise person with a stupid person, a hardworking person with a lazy person and an expert person with an unprofessional person. It is unfair to equate the two things.

b. Depending on the need, a person has basic human needs, including clothing, housing, transportation, treatment, children's education and others that need to be met (Yusuf Qardawi (al-Hamid al-Husaini), 1988, h. 233).

Meanwhile, Afzalurrahman said factors related to the value of work play a role in determining a decent wage for the community as a whole, namely: a) Knowledge, skills and training possessed. b) The length of service of a worker to the entrepreneur. c) Type of work, physical and intellectual abilities required in the job. d) The economic needs of workers and their improvement. And e) Number of dependents (his family) (Afzalurrahman (trjh. Dewi Nurjulianti), n.d.).

Islam wants the wages received to be sufficient and rational to meet all the needs of the workers. There are two things to consider when deciding the right amount of wages:

1) The wages should take into account the value of the work. This includes taking into account the status and quality of employees who carry out responsibilities and trusts. In this regard, it is not appropriate to equate the knowledgeable with the uneducated, the intelligent with the ignorant, the diligent with the lazy and the expert with the non-expert. Equating two different things is injustice and differentiating two similar things is also a deviation from the line of justice.

2) Employers should also consider basic human needs. These needs or the syariah term "daruriyyah" include food, drink, clothing, accommodation, children's education and other basic needs. According to Imam Nawawi in *Al-Majmu' An-Nawawi*, this question of daruriyyah or need is not something that can be determined in absolute terms, and even the form is not the same between each person (Ahmad Azhar Basyir, 198, h. 41).

Islam recognizes differences in skills and talents that lead to inequality of income and material rewards. Based on this, the benefits offered by employees are different, so the wages and salaries are also different. Wage levels may change due to educational background, skills, work experience and other factors. Employees with knowledge and skills are paid more than employees without skills. This difference is very reasonable, because everyone receives a service fee based on the size of the work, the lightness, the level of difficulty, and the harshness of the community environment that enjoys its benefits.

The main factors considered when setting workers' wages are workers' productivity and working conditions, not their livelihoods. The profit from the work or services of a worker is the main basis for determining wages, because energy is only used for profit, while profits can be exchanged. Productivity, on the other hand, can be measured by comparing the outputs and inputs produced. The less input you use, the more efficient the output. Wages must also include moral or human values to ensure general welfare and utility. This allows the wages set to meet basic needs (*daruriyyah*) properly and appropriately such as clothing, food, housing, education and health of workers. The general practice of a country or region.

However, if related to the employer, the worker will be in a weak position, it is necessary to have a minimum wage regulation that requires it to be sufficient to cover living expenses or to meet the basic needs of workers (Ismail R al Faruqi, 2003, h. 34). Wages are minimal and cannot meet their needs and workers are willing to accept them because they have to be prevented, on the other hand workers are also not allowed to ask for wages above the standard by demonstrating, striking, or threatening employers (Yusuf Qardawi (al-Hamid al-Husaini), 1988, h. 234).

Wages resulting from employer-employee interactions are between the minimum and maximum wages. Ajir and musta'jir must confidently obey and fulfill their respective obligations. Workers are obliged to work in accordance with the agreed contract and the employer is obliged to immediately pay the entire amount of the agreed wage. The state imposes sanctions on those who ignore contracts or act unfairly. Therefore, it is forbidden by religion. Ibn Taymiyya proposed the idea of equal pay for equal work (*ujrah almisl*). It equates goods and jobs that obey the economic laws of supply and demand. At this point, it must be emphasized that the Hezba institution has intervened in the setting of wages. It plays a very strong role and reduces the tyranny between workers and employers (Islahi (Anshari Thayib), 1997, h. 99).

Government intervention shows that the Islamic economic system does not want class struggle in society. Islam requires people who live side by side based on the value of helping each other and being responsible in a family atmosphere. The mechanism for setting wages is important because it is through this mechanism that wages can be determined whether or not they are fair or not. There are three options for setting wages in the Islamic concept;

First, Mechanism Deliberation

is a joint discussion with the aim of reaching a decision on the resolution of joint problems. Then the work wage is determined on the basis of a joint decision that has been agreed upon by the employer and the worker on the condition that there is fairness and willingness between the two transacting parties.

Second, the Market

Mechanism This mechanism stipulates that the wages to be received by workers are adjusted to the prevailing wages in the market (*market wage*), which is based on the supply and demand of labor, as well as the value of the contribution of labor to productivity (value of marginal product of labour). But in Islam it is not only based on the market wage and value of marginal product of labour , but also must be accompanied by humanitarian considerations

Third, Determined by the State

The State (government) plays an important role in the economy, namely ensuring the economy runs in accordance with the Shari'ah and ensuring that there are no violations of human rights, all of this in order to achieve *maqashid ash-shari'ah* (Islahi (Anshari Thayib), 1997, h. 101).

4. CONCLUSIONS AND RECOMMENDATIONS

Islamic wages are rewards that have been carried out by workers properly and correctly for the benefit of their work, in the form of material rewards, and with due regard to the human aspect, rewards based on Arad principles and morals. Specifications are made through deliberation and market mechanisms and are determined by the state, in the form of valuables (*malls*), both in the form of materials and services, in the form of clothing and food, provided that they are implemented. based on people's customs and must be paid as soon as possible without delay. Therefore, employers should be instructed to treat workers like their own family, where all needs are met. This is based on the understanding that the basic needs of the unproductive population are the obligations of the entire community, including business owners.

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