DIROYAH
JURNAL STUDI ILMU HADIS

Prophetic Ethics and Wage Justice in the Gig Economy: A Thematic Hadith Analysis

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Received: 2026-01-04; revised: 2026-08-31Accepted: 2026-09-03; Published: 2026-09-08

Abstract: The digital platform-based gig economy has transformed employment relations through flexibility, autonomy, efficiency, and expanded access to economic opportunities. Despite these benefits, it also raises concerns regarding contractual ambiguity, income insecurity, unequal bargaining power, algorithmic control, and the distribution of risks that may disadvantage workers. Existing studies on the gig economy have largely focused on labor, economic, regulatory, and technological dimensions, while the reconstruction of work ethics based on Prophetic traditions and contextualized through maqāṣid al-sharī'ah remains relatively limited. This study aims to analyze the principles of work ethics in Prophetic traditions and their relevance to justice in employment relations within the gig economy. Using a qualitative method and a thematic hadith approach (mauḍū'ī), the study identifies, classifies, and interprets Prophetic traditions concerning work ethics, itqān, contracts, wages, workers' rights, gharar, and ẓulm, and subsequently contextualizes them within platform-based work through the perspective of maqāṣid al-sharī'ah. The analysis demonstrates that Prophetic work ethics emphasize work quality, contractual clarity, fair remuneration, timely payment, fulfillment of workers' rights, and protection from injustice as interconnected principles. The maqāṣid al-sharī'ah perspective further broadens the analysis by emphasizing the protection of wealth, life, welfare, justice, and human dignity. The gig economy is not inherently incompatible with Islamic ethics; rather, its central ethical challenge concerns how technology, flexibility, power, benefits, and risks are distributed within employment relations. Accordingly, integrating Prophetic traditions with maqāṣid al-sharī'ah provides an ethical framework for promoting a transparent, just, protective, and human-centered governance of the gig economy.

Keywords: Gig Economy; Prophetic Ethics; Wage Justice; *Maqāṣid al-Sharī'ah*; Labor Relations.

Abstrak: *Fenomena gig economy berbasis platform digital telah mengubah pola hubungan kerja melalui fleksibilitas, otonomi, efisiensi, dan perluasan akses terhadap peluang ekonomi. Di balik manfaat tersebut, muncul persoalan berupa ketidakjelasan kontrak, ketidakpastian pendapatan, ketimpangan posisi tawar, pengendalian algoritmik, serta distribusi risiko yang*

berpotensi merugikan pekerja. Kajian mengenai gig economy selama ini lebih banyak menyoroti aspek ketenagakerjaan, ekonomi, regulasi, dan teknologi, sementara rekonstruksi etika kerja berdasarkan hadis Nabi yang dikontekstualisasikan melalui maqāṣid al-sharīʿah masih relatif terbatas. Penelitian ini bertujuan menganalisis prinsip etika kerja dalam hadis dan relevansinya terhadap keadilan hubungan kerja dalam gig economy. Penelitian menggunakan metode kualitatif dengan pendekatan hadis tematik (mauḍūʿī) melalui identifikasi, klasifikasi, dan interpretasi hadis mengenai etika kerja, itqān, akad, upah, hak pekerja, gharar, dan ẓulm, kemudian dikontekstualisasikan dengan karakteristik kerja berbasis platform melalui perspektif maqāṣid al-sharī'ah. Hasil analisis menunjukkan bahwa etika kerja profetik menempatkan kualitas kerja, kejelasan hubungan kontraktual, keadilan remunerasi, ketepatan pembayaran, pemenuhan hak, dan perlindungan dari ketidakadilan sebagai prinsip yang saling berkaitan. Perspektif maqāṣid al-sharī'ah memperluas analisis tersebut dengan menekankan perlindungan harta, jiwa, kemaslahatan, keadilan, dan martabat manusia. Gig economy tidak secara inheren bertentangan dengan etika Islam, melainkan persoalan utamanya terletak pada bagaimana teknologi, fleksibilitas, kekuasaan, manfaat, dan risiko didistribusikan dalam hubungan kerja. Dengan demikian, integrasi hadis dan maqāṣid al-sharī'ah menawarkan kerangka etis untuk mendorong tata kelola gig economy yang transparan, adil, protektif, dan berorientasi pada kemaslahatan manusia.

Kata Kunci: *Gig economy; Etika Profetik; Keadilan Upah; Maqāṣid al-Sharī'ah; Relasi Ketenagakerjaan.*

1. Introduction

Globalization has expanded the mobility of people, goods, capital, knowledge, ideas, and information beyond geographical boundaries, fostering greater interconnectedness within the global economy. (Ahadiani et al., 2024; Pamungkas, 2017; Savilia et al., 2025) Advances in information technology have further accelerated this transformation through the digitalization of economic activities, integrating technology, data, and connectivity into diverse forms of economic engagement. This transformation has expanded market access and created new employment opportunities while simultaneously reshaping relationships among workers, service providers, and users. One of the most prominent manifestations of this transformation is the gig economy, a digitally mediated work model that offers flexibility and efficiency while also generating new concerns regarding employment security, workers' rights, and justice within labor relations. (Izza et al., 2024; Kamarudin & Arif, 2024)

The gig economy represents a significant shift from conventional employment toward digitally mediated arrangements in which organizations engage independent workers for specific tasks, projects, or services, often on a short-term basis. (Roy &

Shrivastava, 2020) Its rapid expansion is associated with flexibility in organizing working time and opportunities to generate supplementary income. However, flexibility does not necessarily provide greater security. Many gig workers continue to face unstable earnings and uncertain employment, accompanied by low or fluctuating income, irregular working hours, intensive workloads, limited social protection, and weak prospects for sustainable earnings. (Keban et al., 2021; Rozikin et al., 2023)

These vulnerabilities are closely connected to new forms of digital control. Platform-based work increasingly uses algorithms to allocate tasks, evaluate performance, determine incentives, and regulate access to work. Algorithmic management therefore does more than automate managerial functions; it reorganizes how labor is coordinated, measured, and controlled. At the same time, digital platforms bring together workers with different skills, backgrounds, employment statuses, and geographical locations within shared production systems. Labor is consequently fragmented into tasks, assignments, ratings, and short-term engagements, making the conventional distinction between employees and independent workers increasingly blurred.

However, algorithmic management does not simply eliminate worker autonomy. Workers may retain considerable discretion over when, where, and how they work while adapting to algorithmic recommendations or negotiating with platform systems. This creates a central paradox of platform labor: workers may experience autonomy in everyday practices while remaining structurally dependent on technological and economic arrangements established by platforms. Thus, flexibility and control can coexist within the same employment arrangement, making agency, fairness, and worker protection important dimensions of contemporary digital labor relations. (Altenried, 2024)

The tension is also evident in social protection. Platform workers remain vulnerable in areas such as protection against illness, old age, occupational risks, and income insecurity. At the same time, the platform workforce is heterogeneous, with substantial differences in working conditions, economic circumstances, and preferences toward social-policy arrangements. Some workers continue to value the autonomy associated with self-employment and may therefore resist mandatory social-insurance schemes. The challenge is consequently to develop forms of protection that address genuine vulnerabilities without eliminating the flexibility and agency that attract workers to platform labor. (Beckmann et al., 2026)

These developments expose limitations in existing labor-protection frameworks, which were largely designed around identifiable employer–employee relationships. In Indonesia, existing legal arrangements have been considered insufficient to accommodate the distinctive characteristics of platform-mediated work, particularly when partnership arrangements obscure relationships of dependence and control. (Hambodo & Darmawan, 2024) Comparative legal scholarship likewise emphasizes the need to reconsider conventional regulatory approaches to provide more appropriate protection for digital platform workers. (Aminuddin & Kusumawati, 2023) The issue, therefore, is not simply whether gig work creates flexibility and employment opportunities, but whether existing institutions can respond adequately to changing forms of contractual status, income security, social protection, and managerial authority.

The broader literature consequently identifies algorithmic management, information asymmetry, power asymmetry, fairness, equality, privacy, and transparency as central concerns in platform-mediated labor relations. (Dedema & Rosenbaum, 2024) Yet algorithmic management should not be understood solely as a mechanism of restriction. Workers may actively negotiate the boundaries of algorithmically structured work, creating a complex relationship between autonomy and structural dependence. This condition illustrates how the gig economy represents not merely a technological innovation but a broader transformation of labor relations in which agency, accountability, fairness, worker protection, and human dignity intersect. (Cameron, 2024)

These challenges have encouraged scholars to extend the discussion beyond labor law and digital governance toward Islamic economics and *maqāṣid al-sharī'ah*. From this perspective, platform-based employment is evaluated not only in terms of permissibility or economic efficiency but also according to its implications for welfare, dignity, property, social protection, and distributive justice. The flexibility of gig work may provide greater autonomy and opportunities for multiple income sources, but it can simultaneously expose workers to employment insecurity, income volatility, limited benefits, and inadequate health and safety protection. Flexibility, therefore, cannot by itself constitute a sufficient measure of a just employment arrangement. (Ishak et al., 2025)

The *maqāṣid al-sharī'ah* framework provides a broader normative basis for evaluating these tensions by emphasizing the preservation of fundamental human

interests, including religion, life, intellect, dignity, and property. (Zulfarizal et al., 2025) Within this framework, the sustainability of platform-based employment depends not only on its ability to generate economic opportunities but also on whether its institutional arrangements protect workers from harm and vulnerability. Issues of unstable earnings, inadequate social protection, excessive workloads, opaque contractual arrangements, and technologically mediated control therefore become relevant to the broader objectives of Islamic law. Islamic scholarship has consequently connected gig work with principles such as *'adl* (justice), *amānah* (responsibility), *maṣlaḥah* (public benefit), and *ujrah* (remuneration), extending the discussion from the permissibility of digital work toward the conditions required for worker welfare and social justice.

Despite the growing body of research, an important gap remains. Studies of labor law have largely focused on employment status, legal recognition, and worker protection, while research on digital governance has concentrated on algorithmic management, surveillance, information asymmetry, and unequal power relations. Meanwhile, studies grounded in Islamic economics and *maqāṣid al-sharī'ah* have mainly emphasized welfare, justice, human dignity, property, and other fundamental interests. What is still less explored is how Prophetic hadith can be systematically brought together as an ethical foundation for understanding the everyday realities of platform-based work. In particular, limited attention has been given to connecting hadith on employment contracts, wages, workers' rights, *gharar*, and *ẓulm* within a single framework for examining the challenges and vulnerabilities experienced by gig workers. This gap opens an opportunity to place Prophetic ethics in direct conversation with the changing realities of digital labor

This gap is important because the Prophetic hadith corpus contains more than general moral exhortations concerning the virtue of work. It provides normative orientations concerning contractual clarity, fulfillment of obligations, fair compensation, timely payment, protection from injustice, and respect for human dignity. These principles offer a distinctive ethical vocabulary for examining labor arrangements in which technological innovation and flexibility coexist with new forms of vulnerability and control. The central question, therefore, is not merely whether gig work is compatible with Islamic teachings, but how the ethical principles embedded in Prophetic traditions can be systematically reconstructed and contextualized to evaluate contemporary digitally mediated labor relations.

Building on this gap, the present study employs a thematic (*mauḍū'ī*) approach to identify, classify, and interpret Prophetic hadith related to work ethics, contractual obligations, wages, workers' rights, *gharar*, and *ẓulm*. The principles derived from this thematic corpus are subsequently contextualized within contemporary gig-economy practices through the framework of *maqāṣid al-sharī'ah*, particularly the protection of property (*ḥifẓ al-māl*) and human dignity. Hadith is thus positioned not merely as supplementary religious justification but as a primary normative corpus from which an ethical framework for platform-labor justice can be reconstructed. Through this approach, the study seeks to bring Prophetic ethics into dialogue with contemporary challenges concerning contractual transparency, proportional remuneration, timely wage payment, asymmetrical power relations, worker protection, and human dignity in the digital economy.

2. Results and Discussion

Work Ethics and Justice for Workers from the Perspective of the Prophet's Hadith

Work is an inherent part of human life. Since the beginning of human history, people have relied on work to fulfill basic needs such as food, clothing, shelter, and other necessities. From an Islamic perspective, however, work is not merely an economic activity but also carries social and spiritual dimensions. Islam does not separate worldly activities from religious values as long as work is performed with righteous intentions and ethical conduct. It therefore encourages individuals to work according to their abilities while upholding honesty, responsibility, and moral integrity in every activity. (Pradisty & Taryono, 2022)

These ethical orientations can be examined through the Prophet's hadith, which occupies a fundamental position as the second primary source of Islamic teachings after the Qur'an. Hadith functions as bayān, explaining and detailing Qur'anic teachings presented in general terms and providing practical guidance for various aspects of Muslim life. It has consequently played an important role in the development of Islamic law and Muslim intellectual traditions. In the context of employment, Prophetic traditions provide normative guidance concerning work, responsibility, remuneration, trust, and relations between workers and other parties. Nevertheless, hadith differs from the Qur'an in its modes of transmission and epistemological certainty. While the Qur'an is regarded as *qaṭ'ī al-wurūd*, most hadith are transmitted through *āḥād* chains and consequently possess a *ẓannī al-wurūd* character. This distinction makes critical

examination of sanad and matan essential, including consideration of narrator reliability and the historical context of transmission. Thus, the study of hadith requires not only an interpretation of textual meaning but also methodological verification so that Prophetic teachings can be understood and applied responsibly to contemporary issues, including changing forms of employment. (Zulfarizal et al., 2026)

Against this background, the Prophet Muhammad, as God's messenger and the authoritative interpreter of Islamic teachings, provided extensive guidance concerning ethical conduct in work and economic relations. Several relevant traditions can be thematically examined as follows:

Prohibition on Becoming a Beggar

In a hadith, the Prophet Muhammad forbade humans from becoming dependent on others through begging. This does not mean that Islam denies social solidarity, but rather emphasizes the importance of an ethos of independence, productivity, and self-esteem in life. Here is the hadith:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: (لَأَنْ يحتطب أحدكم حزمة على ظهره، خير مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ .

Indeed, if one of you carries a bundle of firewood on his back, it is better for him than begging someone, whether that person gives it to him or refuses it. (HR. Al-Bukhārī)

This hadith is recorded in Ṣaḥīḥ al-Bukhārī, *Kitāb al-Buyū‘*, *Bāb Kasb al-Rajul wa ‘Amalihi bi-Yadihi*, through the chain of transmission: Yaḥyā ibn Bukayr → al-Layth → ‘Uqayl → Ibn Shihāb → Abū ‘Ubayd → Abū Hurayrah → the Prophet Muhammad ﷺ. A similar version is also reported by al-Bukhārī in the chapter *Bāb Bay‘ al-Ḥaṭab wa al-Kala’*.

The inclusion of this hadith in Ṣaḥīḥ al-Bukhārī provides a strong basis for classifying it as a *ṣaḥīḥ* hadith. The authority of the work was further strengthened through its reception and critical examination by hadith scholars within the Sunni tradition, giving the hadith a strong epistemological basis for scholarly analysis. (Hasan, 2019)

Thematically, the hadith addresses more than the prohibition of begging. It affirms the values of self-reliance, productivity, lawful earning, and the preservation of human dignity. These principles are relevant to a mauḍū‘ī study of work ethics and workers'

rights. In the context of the gig economy, the hadith provides a normative basis for examining whether platform-based employment can promote economic independence while simultaneously safeguarding workers' rights, dignity, and protection.

The Best Work Is Working with One's Own Hands

According to the Prophet Muhammad ﷺ, earning a livelihood through one's own effort is highly valued in Islam. Work is not merely a means of obtaining income but also reflects self-reliance, productivity, and human dignity. The Prophet ﷺ stated:

حدثنا إبراهيم بن موسى: أخبرنا عيسى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ الْمِقْدَامِ رضي الله عنه، عَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عليه السلام كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ.

None of you eats food more beloved to Allah than the work of his own hands. And indeed, the Prophet Dawud (peace be upon him) used to eat from the work of his own hands. (HR. Al-Bukhārī and Aḥmad)

The hadith is transmitted through several routes and is among the narrations used as a basis for the virtue of earning through personal effort. In terms of sanad criticism, one of its transmission routes includes Baqiyyah ibn al-Walīd, who is known for tadlīs. Nevertheless, the weakness associated with this aspect is supported by the existence of a *mutābi'*, while the other transmitters in the chain are regarded as thiqah. The narration is also transmitted by al-Ṭabarānī in *Musnad al-Shāmiyyīn*, no. 1123, through two routes from Baqiyyah with the same chain. On this basis, the hadith is regarded as *ṣaḥīḥ*. (Al-Shaibānī, 2001)

The ethical meaning of the narration is further reinforced by reports concerning Prophet Dāwūd. In some *Isrā'īliyyāt* traditions, Dāwūd is described as being encouraged to earn his livelihood through his own work, after which Allah taught him the skill of working with iron. This account strengthens the association between prophetic virtue and productive labor. A related report narrated by al-Ḥākim from Abū Burdah ibn Niyār states that the Prophet ﷺ was asked about the best form of earning and replied: "A person's work with his own hands or every *bay' mabrūr* (sound and honest transaction)." Taken together, these traditions broaden the ethical meaning of work by linking personal effort with lawful earning, productive skills, and integrity in economic transactions. (Al-Shāfi'ī, 2008)

Thematically, therefore, the hadith emphasizes the ethical value of productive and independent work. The expression "the work of his own hands" signifies more than physical labor; it reflects the principle of earning through lawful effort while preserving

personal dignity and independence. The reference to Prophet Dāwūd further establishes work as a morally valued activity within the prophetic tradition, while the concept of *bay‘ mabrūr* introduces an additional dimension of honesty, fairness, and integrity in economic exchange.

In the context of the gig economy, these principles provide an important normative perspective. Platform-based work can enable individuals to generate income independently, develop productive skills, and exercise greater control over their working time. However, economic independence should not be reduced to the absence of a conventional employer. It should also entail fair opportunities to earn, reasonable remuneration, transparent transactions, and protection from practices that undermine workers' dignity and rights. The Prophetic emphasis on personal effort and bay‘ mabrūr therefore provides an ethical basis for assessing whether contemporary platform-based employment genuinely promotes worker autonomy, fair economic exchange, and human dignity.

Discipline, Honesty, and Responsibility in Work

Work ethics in Islamic teachings not only regulate work activities but also the moral qualities that accompany them. In this regard, the Prophet commanded his followers to work with full discipline, honesty, and responsibility.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مَكَّةَ يُقَالُ لَهُ: يُوسُفُ قَالَ: كُنْتُ أَنَا وَرَجُلٌ مِنْ قُرَيْشٍ نَلِي مَالَ أَيْتَامٍ، قَالَ: وَكَانَ رَجُلٌ قَدْ ذَهَبَ مِنِّي بِأَلْفِ دِرْهَمٍ، قَالَ: فَوَقَعَتْ لَهُ فِي يَدِي أَلْفُ دِرْهَمٍ، قَالَ: فَقُلْتُ لِلْقُرَشِيِّ: إِنَّهُ قَدْ ذَهَبَ لِي بِأَلْفِ دِرْهَمٍ، وَقَدْ أَصَبْتُ لَهُ أَلْفَ دِرْهَمٍ. قَالَ: فَقَالَ الْقُرَشِيُّ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: " أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ .

Fulfill your trust in those who entrust it to you, and do not betray those who betray you. (HR. Aḥmad, Al-Tirmidhī, and Abū Dāwūd)

From the perspective of sanad criticism, this narration is classified as *ḥasan li-ghayrihi*. The original chain contains a weakness because the identity of the Companion from whom Yūsuf narrated is not specified. Yūsuf is identified as Yūsuf ibn Māhak, as explicitly stated in the transmission of Abū Dāwūd. Nevertheless, the remaining narrators are considered thiqah and are among the transmitters relied upon by al-Bukhārī and Muslim. The existence of supporting transmissions therefore strengthens the narration and raises its status to *ḥasan li-ghayrihi*. (Al-Shaibānī, 2001)

The hadith establishes *amānah* (trustworthiness) as a fundamental ethical principle in human relationships. Its instruction not to respond to betrayal with betrayal indicates that professional integrity should remain consistent even when others fail to uphold their responsibilities. Thus, honesty and responsibility are not merely contractual obligations but moral commitments that govern the conduct of every party involved in a work relationship.

This principle is particularly relevant to the gig economy, where interactions between workers and platforms are mediated by digital systems and contractual arrangements. Workers are expected to fulfill assigned tasks responsibly, while platforms likewise have an ethical obligation to provide transparent information, honor agreed terms, and protect workers from arbitrary treatment. The Prophetic principle of amānah therefore provides a basis for evaluating whether platform-based employment maintains reciprocal responsibility and prevents practices that undermine trust, fairness, and workers' rights.

Professional in Work

Professionalism is an integral part of Islamic work ethics, as reflected in the Prophet's hadiths. Professionalism in work means carrying out tasks in accordance with competence, trustworthiness, and agreed-upon quality standards. Islam condemns careless work, disregard for quality, or abuse of trust.

حَدَّثَنَا مصعبٌ، حدثنى بشر بن السرى، عن مصعب بن ثابتٍ، عن هشام بن عروة، عن أبيه، عن عائشة، أن النبي صلى الله عليه وسلم قال: إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلا أَنْ يُتْقِنَهُ.

Indeed, Allah loves when one of you does a job, he does it seriously (professionally/itqan). (HR. Al-Tamīmī)

The hadith concerning trustworthiness (amānah) is transmitted through several routes, with Muṣ'ab ibn ᶜAbd Allāh al-Zubayrī serving as a central transmitter. The first route proceeds through Bishr ibn al-Sarī → Muṣᶜab ibn Thābit → Hishām ibn ᶜUrwah → 'Urwah → 'Ā'ishah, and is recorded, among others, by al-Ṭabarānī in al-Muᶜjam al-Awsaṭ, Abū Yaᶜlā in his Musnad, Ibn ᶜAdī in al-Kāmil, and al-Bayhaqī in Shu'ab al-Īmān. This route is further supported by several mutābi' transmissions, including al-Bayhaqī's narration through Maḥmūd ibn Ghaylān and Ibn Abī Dāwūd's transmission through al-Faḍl ibn Mūsā. A second route follows the chain Muṣ'ab al-Zubayrī → Mālik → Hishām ibn ᶜUrwah → 'Urwah → 'Ā'ishah, as transmitted by al-Bayhaqī and al-Ḍiyā' al-Maqdisī. The presence of multiple transmission routes

indicates that the hadith is not dependent on a single chain of transmission. The supporting mutābiᶜ reports and the consistency of the core meaning across the different routes strengthen the evidentiary basis of the narration. Accordingly, the hadith provides a sufficiently grounded textual basis for thematic analysis of trustworthiness, integrity, and responsibility in employment relationships.

Meanwhile, the Prophet also provided guidance regarding his work system, especially for employers. These include:

The Obligation to Pay Wages

Islam views wages not merely as economic compensation for work, but rather as a fundamental right inherent in human dignity. The following is a hadith of the Prophet containing ethical and normative obligations that must be fulfilled fairly, proportionally, and timely regarding workers' wages.

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ السُّلَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَعْطُوا الْأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرَقُهُ.

Give workers wages before their sweat dries. (HR. Ibnu Mājah)

The hadith is also narrated in Sunan al-Bayhaqī, although its chain of transmission is considered weak. (Al-Bayhaqī, 2003) Nevertheless, the substantive principle conveyed by the narration is consistent with the broader Islamic emphasis on fulfilling contractual obligations and protecting the rights of workers.

This principle is further reflected in classical Islamic jurisprudence concerning the ijārah contract. The legitimacy of *ijārah* is supported by the Prophet's recognition of established practices of hiring and leasing, together with his instructions concerning the payment of wages. Classical jurists also discussed the nature of the benefit (*manfa'ah*) that constitutes the subject matter of an ijārah contract, particularly because such benefit is not yet realized when the agreement is concluded. Despite this juristic discussion, the recognition of ijārah demonstrates that employment contracts possess legal and ethical significance when their essential terms are sufficiently clear and the rights and obligations of the parties can be identified. (Al-Sarakhsī, n.d.)

From this perspective, the payment of wages cannot be reduced to a mere economic transaction. It constitutes an obligation arising from an employment relationship and reflects the principle of fairness between labor and compensation. Consequently, clarity regarding the amount, calculation, timing, and conditions of

payment becomes an essential element in preventing disputes and protecting the interests of both parties.

This principle is particularly relevant to the contemporary gig economy, where remuneration is frequently determined through digital platforms, piece-rate systems, commissions, and algorithmic mechanisms. Workers may encounter uncertainty regarding payment calculations, platform deductions, unilateral changes in rates, or the timing of remuneration. Such conditions raise ethical concerns when workers perform their obligations without adequate certainty concerning the compensation they will receive.

Accordingly, the Prophetic principle concerning the prompt and proper payment of wages provides an important normative basis for evaluating platform-based employment. The flexibility offered by gig work should therefore be accompanied by transparent remuneration mechanisms, clearly defined payment obligations, and protection against arbitrary reductions or delays. In this sense, fair and timely remuneration is not merely a matter of economic efficiency but an essential component of justice and the protection of workers' dignity.

Even Allah in a hadith *qudsī* said:

حَدَّثَنِي بِشْرُ بْنُ مَرْحُومٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عن النبي صلى الله عليه وسلم قَالَ: قَالَ اللَّهُ: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أجيرا فاستوفى منه ولم يعطه أجره.

> There are three groups whom I will oppose on the Day of Resurrection. Whoever I oppose, I will surely defeat him: (first) a man who makes a promise in My Name and then breaks it; (second) a man who sells a free person and then eats the price of his sale; and (third) a man who employs a worker, takes full advantage of his labor, but does not pay his wages. (HR. Al-Bukhārī and Aḥmad)

Prohibition of Injustice (*dzalim*) and Social Relations

The work principles that companies or individuals holding jobs must adhere to include avoiding all forms of injustice and maintaining good social relations with workers. In the workplace, injustice can take the form of labor exploitation, power imbalances, disproportionate workloads, and neglect of workers' rights. Employment relations should not be driven solely by profit, but must uphold humanitarian values and a balance between rights and obligations. In this regard, the Prophet Muhammad once said, using a hadith *qudsī*:

حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا رَوَى عَنِ اللهِ تبارك وتعالى أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا.

O My servants, I have indeed forbidden injustice to Myself, and I have made it unlawful among you; So, do not do wrong to each other. (HR. Muslim)

This hadith is recorded in *Ṣaḥīḥ Muslim*, one of the most authoritative collections of Prophetic traditions and traditionally regarded as second in rank after *Ṣaḥīḥ al-Bukhārī* within the *al-Kutub al-Sittah*. Its position reflects the high level of authenticity and scholarly authority associated with the hadiths compiled by Muslim. Moreover, some scholars have identified methodological and structural aspects in which *Ṣaḥīḥ Muslim* demonstrates particular strengths compared with Ṣaḥīḥ al-Bukhārī. Therefore, the inclusion of this narration in Ṣaḥīḥ Muslim provides a strong basis for treating it as an authoritative textual source in the present analysis. (Wahid, 2018)

The central message of the hadith is the categorical prohibition of *ẓulm,* understood as injustice, transgression, or violation of another person's rights. Classical commentary further emphasizes that ẓulm is impossible in relation to God, while its prohibition among human beings establishes a fundamental principle governing social relations. The command "*do not wrong one another*" therefore extends beyond individual morality to the protection of rights within interpersonal and social relationships. In employment relations, this principle requires each party to respect the rights and obligations of the other and prohibits the stronger party from taking advantage of its position. (Al-Qushayrī, 2003)

From this perspective, *ẓulm* may occur when one party exercises its superior position to impose disproportionate burdens, withhold legitimate compensation, or restrict another party's rights. The hadith consequently provides a broader ethical framework for evaluating relations of power, rather than merely prohibiting acts of personal misconduct.

This principle is particularly significant in the context of the gig economy, where power is often distributed asymmetrically between digital platforms and workers. Although workers may formally be designated as "*partners*," platforms can exercise substantial control through algorithms, rating systems, remuneration mechanisms, and account-management policies. When these mechanisms operate without adequate transparency or accountability, workers may bear disproportionate economic risks while platforms retain greater control over the employment relationship. Such

conditions can be understood as potential forms of structural *ẓulm*, particularly when workers have limited capacity to negotiate the terms governing their work.

Accordingly, the Prophetic prohibition of ẓulm provides an ethical benchmark for assessing platform-based labor beyond its formal contractual classification. A digitally mediated employment relationship cannot be regarded as just merely because it is based on consent or formally described as a partnership. Its fairness must also be evaluated according to whether it protects workers from exploitation, maintains a reasonable balance between rights and obligations, and preserves human dignity. The hadith therefore offers an important normative foundation for examining algorithmic control, power asymmetry, wage practices, and worker protection within the contemporary gig economy.

Clarity of Contracts and Prohibition of Gharar

In Islamic transaction ethics, clarity of contracts is a key principle that must be adhered to. The Prophet, through his sayings, forbade gharar, which is ambiguity and agreements that could potentially cause harm to one of the parties. This includes the clarity of the type of work, duration, workload, and salary mechanism. This is intended to ensure transparent working relationships and prevent future conflicts.

حَدَّثَنَا أَسْوَدُ، حَدَّثَنَا أَيُّوبُ بْنُ عُتْبَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللهِ صلى الله عليه وسلم عَنْ بَيْعِ الْغَرَرِ .

From Ibn 'Abbas r.a., he said: Rasulullah prohibited buying and selling that contains gharar (unclear/speculative elements). (HR. Al-Dārimī, Ibnu Mājah, Aḥmad, and Muslim)

In terms of hadith criticism, the prohibition of gharar is supported by multiple transmission routes and is most notably preserved in *Ṣaḥīḥ Muslim*, which provides strong evidence for the authenticity of its fundamental meaning. Although individual chains may require separate evaluation based on the reliability of their transmitters, the existence of corroborating routes strengthens the hadith's evidentiary basis. Therefore, the prohibition of *gharar* can be treated as an established Prophetic principle in Islamic transactional ethics.

The hadith is particularly relevant to contemporary platform-based employment, where workers may encounter uncertainty concerning contractual terms, remuneration mechanisms, workload, commissions, and the conditions governing their continued access to the platform. From this perspective, gharar is not merely a technical concern

in commercial transactions but may also provide an ethical lens for evaluating employment arrangements in which essential rights and obligations remain unclear. Contractual transparency therefore becomes an important prerequisite for ensuring fairness and protecting workers from avoidable harm.

The Gig Economy and the Dynamics of Contemporary Labor Relations

One of the jobs that was born from the increasingly rapid development of information technology is the gig economy or what is also commonly called digital work, online work, online outsourcing or crowdwork. (Tarigas, 2025) This term can certainly be understood by tracing the origin of the word "*gig*" which, according to Sayer (2011), comes from whirligigs (something that spins) or giggles (excitement), which is then defined in the Oxford English Dictionary as a dynamic and entertaining condition. As it developed, the term "*gig*" was used by jazz musicians in the early 20th century to refer to temporary musical performances. In this context, "*gig*" represents work activities or performing, while the platform serves as a stage that brings together workers and audiences. (Keban et al., 2021) The term gig economy has developed to refer to an economic model characterized by project-based work, temporary assignments, or flexible work accessed independently through digital platforms. (Izza et al., 2024) Another opinion says that the term gig economy first emerged during the recession, when most workers relied on short-term work after losing their permanent jobs. According to MetLife's 17th Annual U.S. Employee Benefit Trends Study (2019), as many as 85 percent of gig workers in the United States expressed interest in continuing their contract work in the next five years, rather than returning to traditional work patterns. These gig workers are not only conventional freelancers, but also include full-time workers who use gig work to earn additional income, even considering switching completely to contract or freelance work by leaving their permanent jobs. (Roy & Shrivastava, 2020)

The gig economy is now developing as a global phenomenon, including in Indonesia, involving millions of people in various forms of platform-based work, such as online transportation drivers, logistics couriers, creative freelancers, content writers, task-based workers, and even household service providers through digital applications. (Wardhana & Rasji, 2012) As part of the digital economic transformation, the gig economy presents a new work ecosystem that no longer relies on conventional employment structures, but rather on short-term projects that individuals can choose

based on their needs. This development has also changed the way Indonesians meet their economic needs through digital connectivity. In line with globalization and increasing internet usage, the gig economy is growing rapidly and attracting many people to participate. (Izza et al., 2024)

Flexibility is a prominent feature of the gig economy, where workers have the freedom to choose the time, place, and type of work they undertake. This type of work pattern is a relevant option for individuals with other commitments such as family responsibilities or educational pursuits. For businesses, the gig economy offers the convenience of acquiring a competent workforce without long-term commitments, allowing for adjustments to workforce needs while reducing fixed costs. The gig economy also relies heavily on digital platforms, such as Uber, Upwork, and Fiverr, which act as intermediaries between workers and service providers. Through these platforms, job matching, project agreements, and payment processes can be faster and more efficient. (Kamarudin & Arif, 2024) Certainly, developments in digitalization of this kind not only provide benefits but also generate challenges. Among the benefits or opportunities offered by the gig economy are:

1. Flexibility

   As briefly discussed previously, the gig economy offers a flexible work system. In general, workers in the gig economy have flexible working hours because they are not bound by formal contracts and generally work on a project-based basis. This opens up opportunities for anyone to earn or supplement their income through a variety of available jobs. (Ode & Arafat, 2025) In principle, gig workers have the freedom to determine their own working hours and duration, without limitations of space and time. (Ratih Latif Pramana & Sugiyanto, 2025) This is one of the things that differentiates the gig economy from conventional work.

2. Access to a Wider Market

   Gig economy platforms also open up broader market access for small businesses and individuals. While previously businesses were often limited to local communities, the emergence of digital platforms like Uber, Airbnb, and Fiverr allows businesses to reach consumers across regions and even globally without requiring significant investment in marketing or infrastructure. This presents new opportunities for individuals and small businesses to offer their products or services to a wider market. (Kamarudin & Arif, 2024)

3. Increased Income

Gig workers have the opportunity to increase their income by working more than one job simultaneously. This model allows individuals to avoid relying on a single source of income and instead utilize multiple digital platforms to offer services or products. For example, a ride-hailing driver can also work as a food delivery courier or freelance in other fields such as writing and graphic design. Through this strategy, gig workers can optimize their time and skills to earn a higher income. (Kamarudin & Arif, 2024)

Meanwhile, some of the challenges arising from the gig economy phenomenon are:

1. Uncertain Wages

   One serious issue experienced by gig workers is income instability. They generally do not receive a fixed income, so their income can fluctuate significantly over time. This condition is influenced by fluctuations in service demand and the high level of competition among gig workers. This income uncertainty has the potential to cause financial stress and complicate long-term economic planning. (Kamarudin & Arif, 2024)

2. Social Security

   Unlike permanent employees in a company who receive various welfare and health benefits, such as overtime pay, BPJS health and employment insurance, and other benefits, gig workers do not have access to these benefits from the platform. (Pramana & Sugiyanto, 2025)

3. Limited Access to Training and Skills Development

   Gig workers often face limited access to training and skills development. Most platforms do not offer formal capacity-building programs, making it difficult for workers to update their competencies or adapt to the changing demands of the job market. This situation has the potential to hinder their competitiveness and limit opportunities for future income growth. (Kamarudin & Arif, 2024)

4. Regulatory and Policy Issues

   The regulatory framework for the gig economy in various countries is still in its infancy. Several governments have begun formulating new policies and regulations to strengthen protections for gig workers, but the implementation process often faces technical complexities and political dynamics. This legal ambiguity ultimately places gig workers in a vulnerable position with minimal

protection. (Kamarudin & Arif, 2024) This ambiguity certainly causes the loss of wage protection that should be guaranteed by the state. (Wardhana & Rasji, 2012)

5. Social Stigma

   Job work in the gig economy is often overshadowed by social stigma. Some view this type of work as an alternative career option or as having a lower level of prestige than conventional permanent employmen. (Kamarudin & Arif, 2024)

Once again, it is understandable that the digitalization and expansion of platform-based work have given rise to new forms of labor vulnerability, primarily due to the dominance of platforms through algorithmic mechanisms and monopolistic market power. This digital labor transformation has the potential to reduce job quality and security, while simultaneously weakening the sustainability of social security systems due to the uncertain income of gig workers, which often falls outside of official records. Furthermore, the nature of platform work, characterized by job diversity and income instability, is inconsistent with conventional social protection models. The relationship between platforms and workers is often constructed as a partnership or self-employment, which in practice absolves the platform of its responsibilities as an employer. This misclassification of employment status limits gig workers' access to labor rights and social security, weakens their bargaining position, and results in excessive working hours and low hourly wages. This situation deprives gig workers of basic protections, such as pensions, health insurance, accident insurance, and paid leave rights, leaving work-based welfare systems facing serious challenges in responding to the fragmentation of work in the gig economy. (Ming, & Tsui, 2025)

Critical Analysis of the Gig Economy from the Perspective of Hadith and Maqāṣid al-Sharī'ah

The gig economy reflects a significant transformation in contemporary employment relations, driven by the development of digital platforms and increasingly flexible work arrangements. This model not only provides access to skilled labor but also functions as a form of transitional employment, particularly when access to full-time employment becomes increasingly limited. For companies, gig work offers cost efficiency, operational flexibility, accelerated innovation, and access to specialized expertise without full dependence on permanent employees. For workers, meanwhile, this model creates opportunities to earn income with greater autonomy in determining their working hours and patterns. These characteristics make the gig economy particularly

attractive to freelancers, younger workers, and individuals who require more adaptive working arrangements. (Roy & Shrivastava, 2020)

This development has transformed the gig economy into a source of livelihood for millions of people across various countries. In the United Kingdom, approximately 1.1 million people were engaged in the gig economy in 2017, while in the United States, the figure reached approximately 8% of the population in 2016 and increased to 16% among younger people. In the Global South, the number of gig workers was estimated at 30–40 million in 2019. In Indonesia, approximately 46.47 million people, or 32% of the country's 146.62 million-person labor force, were estimated to be engaged in some form of gig work in 2023, with the trend continuing to grow. (Pramana & Sugiyanto, 2025) At the platform level, Gojek alone was reported to have approximately two million driver-partners by mid-2021, excluding workers operating through other digital platforms and those engaged in non-platform-based sectors. (Keban et al., 2021)

However, this growth does not necessarily correspond to an improvement in the quality of employment relations. The flexibility that characterizes the gig economy may coexist with precarious and asymmetrical employment relations, particularly with regard to wages, social security, worker protection, and income security. Many gig workers face long working hours, heavy workloads, unstable incomes, and limited access to social protection. These problems are further complicated by the fact that workers are often placed outside conventional employment relationships and formally constructed as "partners," while platforms retain substantial influence over access to work, performance standards, remuneration, and working conditions through market mechanisms and algorithmic systems. (Kalleberg, 2018; Keban et al., 2021) Such conditions may ultimately generate various forms of vulnerability, ranging from inadequate remuneration and limited fulfillment of workers' rights to the risk of exploitation and contractual uncertainty. (Pramana & Sugiyanto, 2025)

These issues need to be situated within a framework of work ethics that evaluates employment not merely in terms of economic returns, but also in relation to quality, benefit, responsibility, justice, and human dignity. From an Islamic perspective, work is a productive activity with a moral dimension and a legitimate means of earning a lawful income and fulfilling basic needs. Islam therefore not only encourages individuals to work but also emphasizes the quality of work through the principle of itqān, namely performing one's work diligently, properly, and to the highest attainable standard. The Prophet Muhammad ﷺ said:

إِنَّ اللهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

"Indeed, Allah loves that when one of you performs a task, he performs it with excellence."

The principle of itqān indicates that the value of work in Islam lies not merely in the existence of employment activity but also in the quality of its execution. Work performed properly and professionally embodies both responsibility and benefit for oneself and others. Accordingly, productivity in Islamic work ethics cannot be separated from quality and moral responsibility.

This ethic of productivity is also closely related to economic self-reliance. Islam encourages individuals to earn their livelihood through productive effort rather than making dependence on others their primary orientation. This principle is reflected in the hadith that "the upper hand is better than the lower hand," which places giving and productive effort above dependence on others' assistance. Within this framework, Islamic work ethics may be understood through at least three interconnected dimensions: economic self-reliance, quality of work, and social benefit. (Zuhayli, 1997)

These three principles are highly relevant to the characteristics of the gig economy. Platform-based work enables individuals to generate income independently, organize their working hours with relative flexibility, and develop their productive capacities. From this perspective, flexibility can serve as an instrument for strengthening economic self-reliance. Nevertheless, flexibility alone does not demonstrate that a work system conforms to Islamic ethical principles. Economic self-reliance must be accompanied by opportunities to obtain adequate income, humane working conditions, clarity regarding rights and obligations, and protection of workers' dignity. Thus, *itqān* should not be understood merely as a demand placed upon workers to perform optimally; it can also serve as a perspective for assessing whether the structure of employment enables such productivity to be realized fairly and with dignity.

This is where a tension emerges between the ideal of productive work and the realities of the gig economy. Digital platforms provide autonomy, flexibility, and access to income-generating opportunities, yet workers may simultaneously experience income insecurity, heavy workloads, weak social protection, and unequal bargaining power. Consequently, work ethics derived from hadith should not be directed solely toward enhancing individual productivity but should also be employed to evaluate the

structures of employment relations that either enable or hinder the realization of productive, just, and dignified work.

One of the fundamental issues within these relations concerns the clarity of employment contracts. From the perspective of hadith, employment is not merely an economic exchange but a relationship involving reciprocal rights and obligations. Accordingly, clarity regarding the nature of the work, obligations, compensation, working conditions, and payment mechanisms constitutes an essential component of a just employment relationship. This principle is closely associated with the prohibition of *gharar*, understood as substantial uncertainty or ambiguity in a transaction. In the context of employment, workers should have adequate information regarding their rights, obligations, remuneration, and working conditions before entering into an employment relationship.

This issue is particularly relevant to the Indonesian gig economy. Many gig workers are not formally classified as employees, leaving their legal status and access to labor protections limited. (Indra & Nawangsari, 2025) At the same time, they are bound by platform terms and conditions that may be complex, difficult to understand, and, under certain circumstances, subject to unilateral modification. Ambiguity concerning rates, commissions, obligations, performance standards, working conditions, and the continuity of employment may create information asymmetries and potentially introduce elements of *gharar*. Contractual transparency is therefore important not only for ensuring legal certainty but also for preventing one party from being placed at an unjust disadvantage.

The problem of *gharar* is further connected to the prohibition of ẓulm, or injustice. In platform-based work, injustice does not necessarily arise through direct coercion but may operate through opaque contractual, economic, and algorithmic mechanisms. Workers who are formally designated as "partners" may appear independent while remaining economically dependent on platforms that control access to work, remuneration systems, performance standards, and the continuity of their accounts. Algorithmic management may also produce information asymmetries, opaque decision-making, unilateral account deactivation, and pressure through rating systems. (Ioulia Bessa et al., 2022) These conditions raise an ethical question as to whether the formal structure of partnership genuinely reflects a balanced distribution of power, responsibility, and risk between platforms and workers.

Another equally important dimension concerns remuneration justice. Unlike conventional employment, in which working hours and wages are generally established with greater clarity, the income of gig workers often fluctuates in response to market demand and platform policies. These problems may be exacerbated by low wages, unpaid work, increased platform commissions, and limited transparency in algorithmically determined remuneration mechanisms. (Ioulia Bessa et al., 2022; Izzati, 2022) Payment systems based on the number of completed tasks and commission structures determined by platforms may result in compensation that is not always commensurate with the time, labor, costs, and risks borne by workers.

From the perspective of hadith, remuneration is not merely a matter of the economic value of labor but also concerns the fulfillment of workers' rights. The Prophet Muhammad ﷺ said: "*Give the worker his wage before his sweat dries.*" Ibn Qudāmah (1994) explains that an ijārah contract requires wages to be clearly specified, both in terms of the amount and the timing of payment, because such a contract constitutes a form of exchange (*mu'āwaḍāt*) that requires balance between the benefit derived from labor and the compensation provided.

This interpretation is reinforced by Al-Buwayṭī (2018), who explains that the expression "before his sweat dries" emphasizes that a worker's due should be paid promptly after completing the work for which he is responsible. Payment of wages, therefore, is not merely the fulfillment of a contractual obligation but also an expression of respect for workers' rights and dignity. Clarity and timeliness in payment are essential to ensuring that the exchange between labor and compensation takes place fairly.

This principle has strong relevance to the gig economy. When workers do not receive adequate information concerning wage structures, commission deductions, rate changes, or payment schedules, employment relations may contain uncertainties that potentially give rise to *gharar*. Likewise, delays, reductions, or non-transparent changes in remuneration should be critically assessed when they result in disproportionate harm to workers. Thus, the hadith concerning wages does not merely establish the obligation to pay workers but also provides an ethical principle for evaluating fairness within digital remuneration mechanisms.

The complexity of these issues demonstrates that the gig economy cannot be adequately assessed solely through categories of formal legality. A broader framework is required to connect the ethical principles derived from hadith with transformations

in contemporary social and economic structures. In this context, *maqāṣid al-sharī'ah* offers a broader analytical perspective. Within *uṣūl al-fiqh, maqāṣid al-sharī'ah* refers to the purposes, meanings, and wisdom underlying the provisions of Islamic law, particularly the realization of human welfare and the protection of fundamental human needs (*al-ḍarūriyyāt al-khamsah*), namely religion, life, intellect, progeny, and property. The *maqāṣid* approach does not stop at formally determining the permissibility of a practice but also considers its consequences for welfare, the prevention of harm, justice, and human well-being. This perspective is particularly important for contemporary *ijtihād* because it enables Islamic law to respond to social and economic transformations without losing sight of its fundamental orientation. (Aslati et al., 2024)

The perspective of *maqāṣid al-sharī'ah* demonstrates that the gig economy cannot be assessed solely in terms of flexibility or the formal legality of employment relationships. A more substantive assessment should consider its actual impact on workers' lives. Income instability, for instance, is related to the protection of wealth (*ḥifẓ al-māl*), while occupational risks and limited forms of protection are associated with *ḥifẓ al-nafs*. Meanwhile, opaque contracts, algorithmic dominance, unequal bargaining positions, and the potential for exploitation raise broader concerns regarding justice, public benefit, and human dignity. Accordingly, flexibility acquires ethical value only when it is accompanied by adequate certainty, protection, and a proportionate distribution of benefits and risks.

A reading of the Prophetic traditions indicates that Islamic work ethics do not merely require workers to be productive, but also regard the quality of work and the fulfillment of workers' rights as integral to moral responsibility. The principle of itqān emphasizes quality, diligence, and excellence in performing work, while the Prophetic traditions concerning contracts, wages, *gharar*, and *ẓulm* demonstrate that productivity must be pursued within an equitable employment relationship. Thus, demands for worker performance cannot be separated from the obligation of those who benefit from workers' labor to ensure their rights, security, and dignity.

These principles become particularly significant within platform-based work systems. Demands for speed, service quality, and productivity should not be imposed on workers while they remain exposed to unstable incomes, disproportionate risks, or contractual arrangements that are difficult to understand. Likewise, the Prophetic instruction concerning the timely payment of wages establishes remuneration as a right

that must be clearly determined and promptly fulfilled. In the digital context, this principle is relevant to the transparency of rates, commissions, income-calculation mechanisms, changes in incentives, and payment schedules. The use of algorithms does not eliminate the ethical obligation to maintain transparency and fairness in employment relationships.

The integration of Prophetic traditions and *maqāṣid al-sharī'ah* therefore demonstrates that justice in the gig economy is multidimensional. It encompasses contractual clarity, work quality, fair remuneration, timely payment, protection against occupational risks, transparency in algorithmic management, balanced bargaining power, and respect for workers' dignity. Prophetic traditions provide the ethical foundation for these principles, while *maqāṣid al-sharī'ah* broadens the analysis by incorporating considerations of human welfare and the protection of fundamental human interests.

Ultimately, the central issue in the gig economy does not lie in the use of technology or the flexibility of its work arrangements, but in how power, benefits, and risks are distributed. The model can be consistent with Islamic work ethics when it supports economic self-reliance while simultaneously safeguarding workers' rights and protections. Conversely, flexibility loses its ethical value when the entirety of economic risk is shifted onto workers while platforms retain substantial control over work and income. Within this framework, justice serves as the connecting principle between productivity, remuneration, contractual relations, and worker protection, allowing the gig economy to be understood not merely as an economic innovation, but also as a form of labor relationship that must meet the ethical requirements of welfare, justice, and human dignity.

3. Conclusion

The gig economy is not inherently inconsistent with Islamic work ethics simply because it employs digital platforms and flexible work arrangements. Its ethical character depends primarily on how employment relations distribute rights, responsibilities, benefits, risks, and bargaining power. While platform-based work can promote economic self-reliance and flexibility, these advantages do not automatically guarantee justice or worker protection.

Prophetic traditions provide essential ethical principles for evaluating these relations, including *itqān* (excellence in work), contractual clarity, fulfillment of obligations, fair and timely remuneration, and the avoidance of *gharar* and *ẓulm*. These principles establish that productivity must be accompanied by respect for workers'

rights and dignity. In the context of platform work, they are particularly relevant to the transparency of wage calculations, commissions, incentives, deductions, and payment procedures.

The *maqāṣid al-sharī'ah* extends this assessment by focusing on the substantive consequences of platform-based employment. Income insecurity may undermine *ḥifẓ al-māl*, while inadequate protection from occupational risks may affect *ḥifẓ al-nafs*. Opaque contracts, excessive algorithmic control, unequal bargaining power, and disproportionate risks likewise raise concerns about justice, welfare, and human dignity. Hence, the legitimacy of the gig economy cannot be determined solely by its formal legal status or economic efficiency, but must also be measured by its capacity to protect workers and distribute benefits and risks fairly.

Taken together, Prophetic ethics and *maqāṣid al-sharī'ah* establish justice as the central link between productivity, remuneration, contractual relations, and worker protection. The ethical challenge of the gig economy, therefore, lies not in technology or flexibility themselves, but in preventing them from becoming instruments for shifting excessive risks onto workers while concentrating control and benefits within platforms. A platform-based work system is more consistent with Islamic ethics when flexibility is accompanied by contractual transparency, fair remuneration, adequate protection, balanced power relations, and respect for human dignity.

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