



Al-Syaibānī Conception of Work in *Kitāb al-Kasb* and the Relevance to Gig Economy

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Received: 2025-10-25

Accepted: 2026-02-10

Published: 2026-03-03

Keywords:
Al-Kasb; Gig Economy; Islamic Economy

Abstract

Gig economy, often promoted as a flexible labor solution, has led to structural issues including worker vulnerability, unequal relationships, and a diminished sense of work. This research analyzes the relevance of al-Imām al-Syaibānī concept of work through the *Al-Kasb* framework as a normative critique of *gig economy* practices and an ethical foundation for the digital economy. A normative-historical literature review method addresses the gap between *gig economy*'s conceptual suitability with Islamic values and persistent empirical problems. Analysis includes critical reading of the Book of *Al-Kasb*, review of contemporary *gig economy* literature, and thematic analysis mapping conceptual correspondences. Results reveal three main points of convergence: the link between self-resilience and *farḍu 'ayn*, consistency of workforce diversity with *farḍu kifāyah*, and conceptual alignment between platform symbiosis and *mu'āwanah* principle. However, the core issue lies in the failure to internalize *Al-Kasb*'s spiritual-ethical dimensions within platform work practices. Theoretical contributions expand *Al-Kasb* as a framework for evaluating digital work. Practically, findings suggest strengthening gig workers' spirituality, enhancing platform social responsibility, and formulating justice-oriented protection policies. This research is limited by the absence of empirical testing on Muslim gig workers' subjective experiences.

Kata Kunci:
Al-Kasb; Ekonomi Gig; Ekonomi Islam

Abstrak

Gig economy, yang kerap dipromosikan sebagai solusi fleksibel bagi pasar tenaga kerja, justru menimbulkan persoalan struktural seperti kerentanan pekerja, relasi timpang, dan terkikisnya makna kerja. Penelitian ini menganalisis relevansi konsep kerja al-Imām al-Syaibānī melalui kerangka *Al-Kasb* sebagai kritik normatif terhadap praktik *gig economy* sekaligus landasan etis bagi ekonomi digital. Metode normatif-historis dengan studi pustaka digunakan untuk menjawab kesenjangan antara kesesuaian konseptual *gig economy* dengan nilai Islam dan problem empiris yang persisten. Analisis mencakup pembacaan kritis *Kitāb Al-Kasb*, kajian literatur *gig economy* kontemporer, serta analisis tematik untuk memetakan korespondensi konseptual. Hasil penelitian menunjukkan tiga titik konvergensi utama: keterkaitan ketahanan diri dengan *farḍu 'ayn*, konsistensi keberagaman pekerja dengan *farḍu kifāyah*, serta kesesuaian konseptual hubungan simbiotik platform dengan prinsip *mu'āwanah*. Namun, problem utama *gig economy* terletak pada gagalnya internalisasi dimensi spiritual-etik *Al-Kasb* dalam praktik kerja platform. Kontribusi teoretisnya adalah perluasan *Al-Kasb* sebagai kerangka evaluasi kerja digital. Secara praktis, temuan ini merekomendasikan penguatan spiritualitas pekerja *gig*, peningkatan tanggung jawab sosial platform, dan perumusan kebijakan perlindungan kerja berkeadilan. Adapun keterbatasan penelitian ini adalah belum adanya pengujian empiris terhadap pengalaman subjektif pekerja *gig* Muslim.

Creation Law, which necessitates establishing minimum protections, improving workers' skills, and implementing specific regulations for the digital economy to minimize the negative impacts of gig economy.¹²

According to Left Renewal, developed countries such as China, with a large number of gig workers, have triggered fierce competition, continuously declining wages per task, long working hours, and increased risks of accidents and death. Even though the government has implemented regulations and pilot protection programs, these policies are considered insufficient to address the root of the problem, as platforms continue to exercise strict control through algorithms, fines, and account termination. Freelance workers remain minimally protected and live in economic uncertainty.¹³ Al-Jazeera showed that gig economy workers in India had to work in extremely high temperatures of up to 45°C to survive. Extreme heat causes physical and mental health problems, reduced daily income, and the risk of fainting or death from heatstroke, while safety protections and support from platforms are minimal. These conditions show that the impact of climate change and extreme weather is borne disproportionately by informal gig workers, who are caught between economic needs, strict work targets, and a lack of social security.¹⁴

The issue of gig economy is not solely economic or labor-market related, but touches on values, ethics, and the fundamental purpose of work. Therefore, a normative framework is needed to assess the consistency of the concept with the essence and purpose of work as understood from an Islamic perspective. Work is a manifestation of the essence of life to achieve physical and spiritual well-being¹⁵, and to exert energy and potential for the good of others.¹⁶ The Qur'an, in Surah Al-Taubah verse 105, instills the awareness that by working, we recognize our servitude to Allah SWT, pursue the path to His pleasure, raise self-esteem, improve the standard of living, and benefit other creatures.¹⁷ The obligation to work is also closely related to the objectives of Sharia as stated in the *maqāshidu al-syarī'ah*.¹⁸

In Islamic thought, many scholars have discussed *mu'āmalah*, such as Ibn Khaldūn, al-Imām al-Syāṭibī, and al-Imām Abū Ḥāmid al-Ghazālī. However, this research chooses al-Imām Muḥammad bin al-Ḥasan al-Syaibānī as an early classical scholar who laid the conceptual foundations for work ethics, livelihood, and income distribution, including Kitab al-Kasb. Al-Syaibānī thoughts are relevant to analyze in line with the challenges of contemporary economic and financial practices.¹⁹ In Kitab Al-Kasb, Al-Syaibānī emphasizes that work is an

¹² Sakti Darma Abhiyoso, "Ancaman Gig Economy Bagi Pekerja RI Yang Dikhawatirkan Jokowi," *CNN Indonesia*, September 24, 2024.

¹³ Chuang, "No TitleThe Gig Economy Era [in China]: The Saturation of the Employment Reservoir, New Regulations Incite Controversy," *Left Renewal* (China), September 17, 2025.

¹⁴ Parthu Venkatesh P. Shoaib Mir, "Working in 'Hellfire': Gig Workers Bear the Brunt of India's Heatwave," *Aljazeera* (India), June 24, 2024.

¹⁵ Fauziah Nurdin, "Pandangan Al-Qur'an Dan Hadist Terhadap Etos Kerja," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 1 (2020): 138, <https://doi.org/10.22373/jim.v17i1.7911>.

¹⁶ Ananto Pramandhika, "Motivasi Kerja Dalam Islam (Studi Kasus Pada Guru TPQ Di Kecamatan Semarang Selatan)" (Universitas Diponegoro, 2013).

¹⁷ Aziz Khairullah, Taufiqurrahim et al., "Etos Kerja Perspektif Al-Qur'an Dan Hadis," *Jurnal Multidisiplin Madani* 2, no. 3 (2022): 1100, <https://doi.org/10.54259/mudima.v2i3.458>.

¹⁸ Tanza Dona Pertiwi and Sri Herianingrum, "Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 814, <https://doi.org/10.29040/jiei.v10i1.12386>.

¹⁹ Nurzahidah Jaapar et al., "An Analysis of the Principles of Sustainable Income Based on Kitab Al-Kasb," *Environment-Behaviour Proceedings Journal* 7, no. SI7 (2022): 83–89, <https://doi.org/10.21834/ebpj.v7isi7.3034>.

obligation for every Muslim. The obligation to work is divided into two categories, namely *farḍu ‘ayn* and *farḍu kifāyah*, to fulfill personal and each other’s needs through different individual knowledge and skills for social purposes.²⁰ Muḥammad bin al-Ḥasan al-Syaibānī was an important figure in the Hanafi school of thought who played a major role in the formulation of Islamic law, particularly in the field of *mu‘āmalah*. The following is a brief biography of Al-Syaibānī as a basis for understanding the views on work and Islamic economics, as presented in Table 1:

Table 1. Biography of al-Syaibānī

Categories	Information Details
<i>Identity & Birth</i>	Abū ‘Abdillāh Muḥammad bin al-Ḥasan bin Farqad al-Syaibānī. Born in Wasith, Iraq (132 AH). Died in Al-Ray (189 AH) at the age of 58. ²¹
<i>Educational Background</i>	Studied under al-Imām Abū Ḥanīfah (Kufah), al-Imām Abū Yūsuf, al-Imām Mālik bin Anas (Medina), Sufyān al-Ṣaurī, and al-Auzā‘ī. ²²
<i>Career & Contributions</i>	Became a judge (<i>qāḍī</i>) in al-Riqqah, a teacher at the Baghdad council, and a key figure in the development of the Hanafi school of thought. Works include <i>Ẓāhir al-Riwāyah</i> and <i>al-Nawādir</i> (Amālī Muḥammad, wa al-Ruqayyāt, wa al-Makhārij fī al-Ḥiyal, wa al-Radd ‘alā al-Madīnah, wa al-Ziyādah, wa al-Ātsār, wa al-Kasb min mu‘allafāt Muḥammad bin al-Ḥasan al-Syaibānī). ²³

Source: Data Processed by the Author (2025)

Al-Kasb is a book that discusses the recommendation to seek livelihood or a source of income from a legal and moral perspective. This book was compiled through interpretation rather than based on strict *fiqh* rules. Al-Syaibānī transmitted the contents to Muhammad Ibn Samā‘ah (d. 233 AH), who narrated and explained the book, according to al-Sarakhsī (d. 483 AH). The book was written after recognizing the great responsibility as a scholar to ensure that the students from the general public had accurate knowledge about work and the ability to earn a living. The aim was to avoid all practices prohibited by the Sharia, specifically in sales and purchase transactions.²⁴

Several previous investigations have examined gig economy from the perspectives of Islam and digital labor governance. Ishak et al²⁵ analyzed gig workforce through the *Maqāsid*

²⁰ Muhammad Hanif Al-Hakim, *Makna Dan Pemikiran Al-Kasb Menurut Imam Al-Syaibānī* (Malaysia: Rihla Media, 2020), 92.

²¹ Nisa Syahira Najla et al., “Pemikiran Ekonomi : Imam Al-Syaibani,” *Maslahah: Jurnal Manajemen Dan Ekonomi Syariah* 3, no. 1 (2025): 199, <https://doi.org/10.59059/maslahah.v3i1.2016>.

²² Imam Asrofi, *Pemikiran Ekonomi Islam*, in *Sejarah Pemikiran Ekonomi Islam* (Bandung: Media Sains Indonesia, 2021).

²³ Iskandar Fauzi, *Sejarah Pemikiran Ekonomi Islam (Masa Rasulullah Sampai Masa Kontemporer)* (Yogyakarta: penerbit K-Media, 2019).

²⁴ Al-Hakim, *Makna Dan Pemikiran Al-Kasb Menurut Imam Al-Syaibani*, 30–31.

²⁵ Amal Hayati Ishak, Siti Nor, and Amira Mohamad, *Analysing the Contemporary Essentials of Sustainable Gig Economy Workforce From the Lenses of Maqasid Shari’ah*, 24, no. 1 (2025): 491–528, <https://doi.org/10.20885/millah.vol24.iss1.art14>.

al-Syarī'ah framework and emphasized that job flexibility was often accompanied by insecurity, income fluctuations, and minimal social protection, requiring protection of workers' religion, life, intellect, honor, and property. In this context, Kurian²⁶ conducted a quantitative analysis of gig workers where work motivation improved the quality of life and well-being. Meanwhile, work challenges worsened stress levels, which negatively impact well-being. The relationship is mediated by stress and quality but moderated through gig worker characteristics. Almayanda et al²⁷ found that digital platforms offered greater access and flexibility, creating structural pressures through algorithmic control, weak social protection, and a decline in workers' bargaining power. This research confirmed the tension between the efficiency of the digital economy and the protection of workers' dignity.

Based on the explanation, the problem of this research lies in the incompatibility between the characteristics of employment relationships and the principles of justice. Even though several investigations have discussed gig economy from the perspective of *maqāṣid al-syarī'ah* and Islamic work ethics, this research is normative and contemporary in nature and has not adequately explored the wealth of classical Islamic thought to explain the complexity of platform-based digital work relationships. The gap shows the need for a more in-depth conceptual analysis of work and livelihood in Islam, particularly through the writings of Al-Syaibānī, to critically assess contemporary gig-economy practices. Therefore, this research examines the relevance of Al-Syaibānī concept of work to gig economy and evaluates the capacity to serve as a normative framework for critiquing practices and formulating principled solutions within the digital economy.

RESEARCH METHODS

A library Research served as the primary method.²⁸ The normative-historical method connected the research of normative texts to historical developments. This method was selected to evaluate gig economy using the classical Islamic normative framework, namely the Book of *Al-Kasb*, obtained from a specific socio-economic context. The normative method examined the principles in *Kitāb al-Kasb*, while the historical approach traced the background of the ideas, including the socio-economic conditions of Al-Syaibānī lifetime. In this context, Al-Syaibānī thinking was understood textually and positioned to open up opportunities for relevance and re-actualization regarding the dynamics of flexible and digital work, such as the current phenomenon of gig economy. In Islamic economics, this method was called retrospective. Several contemporary Muslim writers used the method to address various economic issues, referring to the *Al-Qur'ān*, *al-Sunnah*, *al-Qiyās*, *al-Ijmā'* as the basis for problem-solving.²⁹

²⁶ Jikku Susan Kurian and N. Bindu Madhavi, "Navigating the Gig Economy: Exploring Challenges and Motivations for the Wellbeing of Gen Y and Gen Z Gig Workers," *Cogent Psychology* 11, no. 1 (2024), <https://doi.org/10.1080/23311908.2024.2357458>.

²⁷ Farah Diba Almayanda Alauddin et al., "The Influence of Digital Platforms on Gig Workers: A Systematic Literature Review," *Heliyon* 11, no. 1 (2025), <https://doi.org/10.1016/j.heliyon.2024.e41491>.

²⁸ Amtai Alaslan et al., *Penelitian Metode Kualitatif* (Tasikmalaya: Perkumpulan Rumah Cemerlang Indonesia ANGGOTA, 2023), <https://doi.org/10.31237/osf.io/smrhb>.

²⁹ M. Nur Rianto Al Arif, *Lembaga Keuangan Syariah: Suatu Kajian Teoretis Praktis*, in *Pustaka Setia* (Bandung: Pustaka Setia, 2012).

This research used content analysis procedures,³⁰ with the following stages: (1) formulating the focus of analysis on the concepts of work as well as individual and social obligations, (2) selecting samples in the form of relevant sections of *Kitāb al-Kasb* text analyzed through in-depth reading to identify key concepts, as well as gig economy literature explored to identify the main characteristics, (3) determining the units of analysis in the form of vocabulary, phrases, clauses, and statements, which were classified and coded thematically, such as *farḍu ‘ayn*, *farḍu kifāyah*, and *mu‘āwanah*, (4) verifying the reliability of the data code through a review of category consistency and meaning appropriateness, (5) analyzing the coded data through thematic and comparative analysis to map the similarities and differences between the concept of work ethics in *Kitāb al-Kasb* and the characteristics of gig economy, and (6) drawing conclusions by summarizing the main results of the analysis in accordance with the formulated focus. This research uses primary and secondary data sources.³¹ The primary data were drawn from Al-Syaibānī *Kitāb al-Kasb*, which addressed the concept of work. Meanwhile, the secondary sources comprised books, journals, and articles related to the topic. In the normative synthesis stage, this research used the *maqāṣidu al-syarī‘ah* as an evaluative framework to assess the relevance of Al-Syaibānī thoughts in the context of gig economy. *Maqāṣidu al-syarī‘ah* was understood as the universal objective of sharia.³² The framework was used to assess whether the characteristics of work could help or affect the fulfillment of the objectives. This research has limitations because the concept focuses on text-based normative analysis and does not include empirical investigations of gig workers’ experiences. Therefore, the results are more conceptual and do not directly describe the reality of gig workers’ work, but serve as a starting point for future empirical research.

RESULT AND DISCUSSION

Al-Syaibānī Thoughts on the Concept of Work in *Kitāb Al-Kasb*

Al-Kasb is the Masdar form of the verb *al-Ṣulāsī*, namely *kasaba*, when viewed from a linguistic perspective. This word has the original meaning of achieving, obtaining, and collecting. However, the meaning changes after receiving certain affixes and benefits in certain *wazan*, as with other *al-Ṣulāsī* words. For example, *wazan tafā‘ala* means bearing the burden of earning a livelihood. In the form of *ifta‘ala*, the word has the meaning of serious and demanding sustenance. *Al-kasb* in the Quran appears in the forms *kasaba* and *iktasaba*, which vary according to the pronoun. This word appears 67 times in the Quran, transmitting the nuances of Allah’s response to the results of human efforts.³³ In the Sunnah, particularly in *al-Muwatṭa‘a* and *Ṣaḥīḥ al-Bukhārī*, the term *Al-Kasb* refers to human actions. Since the word is mentioned more often in chapters on *mu‘āmalah*, the concept refers to human efforts to avoid the harm caused by the absence of income and wealth by earning a living.

³⁰ Dessanti Putri Sekti Ari Bayu Indra Pratama, Azizun Kurnia Illahi, Muhammad Rizki Pratama, Choiria Anggraini, *Metode Analisis Isi (Metode Penelitian Populer Ilmu-Ilmu Sosial)* (Malang: Unisma Press, 2021).

³¹ Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2009).

³² Ali Muhammad Bhat, “Maqasid Al-Shari‘ah Is a Divine Shield of Islamic Policy,” *Journal of Islamic Thought and Philosophy* 2, no. 2 (2023): 128–50, <https://doi.org/10.15642/jitp.2023.2.2.128-150>.

³³ Al-Hakim, *Makna Dan Pemikiran Al-Kasb Menurut Imam Al-Syaibani*, 92.

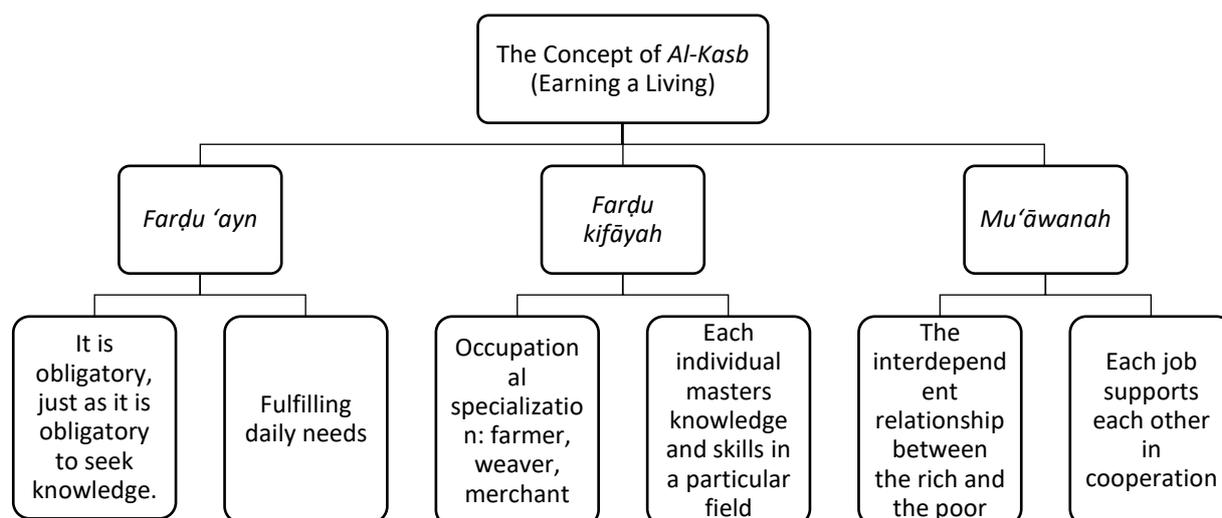


Figure 1. Al-Kasb Conceptual Framework
Source: Data Processed by the Author (2025)

According to Figure 1, al-Syaibānī, in *Kitāb al-Kasb*, emphasizes that seeking a livelihood is obligatory for every Muslim. In a rational argument, a Muslim attains a noble rank after meeting the needs of fulfilling obligatory duties. The connection between the activity of *Al-Kasb* (seeking sustenance) and the performance of obligatory duties is similar to the position of purification as a condition for the validity of prayer:³⁴

*“A person will reach the highest degree by striving to obtain the things that are inevitable in life. That degree can only be achieved by performing fardhu obligations. Because a person cannot perform fardhu obligations without those things, they become fardhu, just as purification is a condition for the validity of prayer.”*³⁵

The view states that the law of *Al-Kasb* activities becomes *farḍ* when a *mukallaf* is in a state of need (*farḍun 'inda al-ḥājah*).³⁶ This is based on rational arguments as explained in *Kitāb al-Kasb*:

*“The term ‘necessity’ here refers to unavoidable needs (mā lā budda minh)³⁷ with which one can sustain one’s life (mā yuqīm bihi ṣulbah).³⁸ Just as a person requires daily food and clothing, and is obligated to repay any debts they owe, it becomes obligatory for them to earn a livelihood sufficient to settle those debts. This is because debt repayment constitutes a personal obligation that must be fulfilled.”*³⁹

Al-Kasb is explicitly commanded in the Qur’ān as a means of fulfilling the obligations established by Sharia law, such as prayer, *zakat*, and *hajj*, as well as covering the *aurat* and providing for the family. Seeking a livelihood is very important since *Al-Kasb* is considered an

³⁴ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, *Kitāb Al-Kasb* (Lebanon: Maktab al-Mathbu’at al-Islamiyyah, 1997).

³⁵ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 73.

³⁶ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 81.

³⁷ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 96.

³⁸ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 121.

³⁹ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 123.

individual obligation (*farḍu ‘ayn*) for every Muslim.

According to al-Syaibānī, the obligation of meeting basic needs extends to those who have dependents (*‘iyāl*), such as wives (*zaujah*) and young children (*awlād ṣighār*), to provide for the daily necessities. This represents the *kifāyah* aspect of the obligation of *Al-Kasb*.⁴⁰ Al-Syaibānī explains that when a *mukallaf* has elderly parents, earning a living (*iftaraḍa ‘alayhi al-kasb*) to meet the needs becomes obligatory. Providing for parents is regarded as an obligation (*mustahaqqatun*), depending on the existence of the capacity to work (*mutamakkun*), even when the fulfillment of the duty includes considerable effort and hardship.⁴¹

Al-Syaibānī introduced the concept of *farḍu kifāyah* in the economic sphere of a community. This idea was inspired by the reflections on Allah’s provisions regarding the sustenance (*ma‘āsy*) of His servants. The *Kitāb al-Kasb* states that:

*“It is impossible (lā yatamakkan) for every individual to learn everything needed in life. When an individual attempts to engage in learning everything, life will come to an end before comprehensive understanding can be attained. Therefore, Allah has made it easy for everyone to master a particular field and fulfill needs through expertise. In contrast, the needs of others are fulfilled through the knowledge and skills of individuals whom Allah has given ease.”*⁴²

The application of *farḍu kifāyah* in economic and trade-related *mu‘āmalah* activities ensures the availability of various types of work, allowing basic production to be processed, distributed, and traded across the country. An example frequently cited in *Al-Kasb* to show this concept is the relationship between cotton farmers and weavers.

*“Cotton farmers rely on weavers during the harvest season, as they can sell their cotton to the weavers and earn income. The weavers then process the cotton into raw materials for clothing production. Subsequently, the weavers depend on traders to distribute and sell the finished products to the broader community.”*⁴³

In the first and second categories of work, there is a principle of mutual assistance (*mu‘āwanah*) based on efforts to draw closer (*qurab*) and increase obedience (*ṭā‘at*) to Allah SWT.⁴⁴ In this context, Al-Syaibānī explains the concept of interdependence between the poor and the rich. As explained by Imam Al-Syaibānī in the *Kitāb al-Kasb*:

*“This is because in every form of Al-kasb (earning a living), there are factors that become means of mutual assistance (asbāb al-ta‘āwun) in goodness, such as rich people who have wealth depending on poor people when they need labor to carry out a project. Conversely, poor people depend on rich people by working for them and earning wages from the project.”*⁴⁵

In the *Kitāb Al-Kasb*, Al-Syaibānī emphasizes that working to fulfill basic needs is an individual obligation (*farḍu ‘ayn*) because earning a living is a prerequisite for conducting

⁴⁰ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 124.

⁴¹ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 128.

⁴² Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 163–64.

⁴³ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 163–64.

⁴⁴ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, *Kitāb Al-Kasb*, 136.

⁴⁵ Al-Imam al-Faqih al-Muhaddith Abu ‘Abdillah Muhammad bin al-Hasan al-Syaibani, 163.

various other religious obligations. Seeking livelihood is an obligation that reflects social responsibility when an individual has family dependents, such as a wife, children, or elderly parents (*farḍu kifāyah*). Furthermore, the concept of *farḍu kifāyah* was expanded into the framework of community economics, showing the importance of specialization and division of labor. Allah facilitates for each individual the mastery of a particular field to complement one another in fulfilling shared needs, as reported by the interdependent relationship among cotton farmers, weavers, and traders. This entire structure is built on the principle of mutual assistance (*mu'āwanah*) in goodness, where the rich and the poor depend on each other in the process of economic production and distribution.

Conceptual Framework of Gig Economy

The concept of gig economy was first stated in 1650 but gained recognition and significant development in the late 19th century, following the rise of temporary employment agencies. The term originated from the arts world in the early 20th century, when jazz musicians were paid for each performance, known as a “gig”. Over time, gig economy referred to various types of short-term jobs and projects. In the 1990s, the development of the internet made temporary, informal, and formal works possible. The late 2000s marked a formative period in the evolution of gig economy, as platforms such as Airbnb, TaskRabbit, Upwork, Uber, and Lyft transformed business practices and reshaped various aspects of daily life, including transportation, travel, and access to flexible employment opportunities.⁴⁶

According to the Cambridge Dictionary, the word “gig” means a job. The nature of work is based on temporary jobs or individual tasks, each paid separately, with payments made on a per-project basis by companies, third parties, or online platforms.⁴⁷ Employers are easily accessible since the internet and mobile apps have become the primary channels.⁴⁸ The types of jobs offered are temporary, casual, and non-permanent.⁴⁹ There are four main sectors considered for gig economy operation, namely asset-sharing services (home rentals and vehicle sharing with platforms such as Airbnb), transportation-based services (Uber and Blablacar), professional services (business activities, micro-tasks, writing services, and freelance platforms such as Upwork and Fiverr) and handicraft products and household services (childcare, tutoring, Care.com, and Etsy).⁵⁰

Research shows that gig economy has evolved into a multidimensional phenomenon with a substantial impact on the global labor market.⁵¹ The data shows that the number of

⁴⁶ Matthew Denes, Spyridon Lagaras, and Margarita Tsoutsoura, “Entrepreneurship and the Gig Economy: Evidence from U.S. Tax Returns,” *Journal of Financial Economics* 173, no. November 2023 (2025): 104156, <https://doi.org/10.1016/j.jfineco.2025.104156>.

⁴⁷ Gobinda Roy and Avinash K. Shrivastava, “Gig Economy Financial Stability Efficiency in Auto Sector Opinion on Budget,” *IMI Konnect* 9, no. 1 (2020): 16.

⁴⁸ Sri Sarjana, *Jalan Menuju Organisasi Berkelanjutan* (Bandung: CV. Media Sains Indonesia, 2020).

⁴⁹ Jamie Woodcock and Mark Graham, *A Critical Introduction: The Gig Economy* (Cambridge CB2: Polity Press, 2020).

⁵⁰ Răzvan Hoinaru, “Gig Economy,” *Encyclopedia of Tourism*, 2025, 443–443, https://doi.org/10.1007/978-3-030-74923-1_928.

⁵¹ Novita Dolores Naibaho and Wida Wulandari, “Dynamics and Direction of Gig Economy Research Development 2015–2025: Bibliometric Analysis and Its Implications for Labor Protection in the Digital Age,” *Journal of Economics and Management Sciences* 7, no. 4 (2025): 836–43, <https://doi.org/10.37034/jems.v7i4.235>.

research has increased significantly since 2017.⁵² The results report that gig economy serves as a self-resilience strategy, providing individuals with space to show personal resilience through self-employment to survive and meet daily needs. This was confirmed by Wan Jusoh et al.,⁵³ where the key factor influencing participation in gig economy is the necessity to earn a livelihood. Syahrul et al.⁵⁴ stated that informants preferred working as food couriers through platforms such as Grab, Foodpanda, or Runner to earn income and meet daily needs as a form of resilience.

Gig economy represents the concept of a diverse workforce based on individual specialization, reflecting inherent differences in human capacities, as explained by Diksha Dubey.⁵⁵ This view is reinforced by Jaap van Slageren,⁵⁶ where gig workers develop increasingly specific skills through platform work, enabling task specialization. The concept also reflects mutualism in the work ecosystem, as stated by Fransiskus et al.⁵⁷ In the context of food delivery services, there are four actors considered, namely driver partners, food businesses, consumers, and platforms. The existence of a digital platform that mediates all actors facilitates on-demand food delivery more efficiently in terms of allocation, cost, and time. This perspective is consistent with the perspective of Michael L. Katz⁵⁸, where the multi-sided nature creates easier interconnections between economic transactions among all actors in the digital platform ecosystem. Gig economy is very diverse due to a huge market. The World Bank states that 1.57 billion or 46.4% of the global workforce is currently employed as freelancers. According to data from Cognitive Market Research, global gig economy platform market sales revenue in 2024 is estimated at 24,512.5 million US dollars.⁵⁹ The growth of gig economy is not limited to developed countries. According to World Bank data, approximately 1.2 million individuals are engaged in gig economy work, with an average age of 35 years. The workforce is predominantly male, with 82%, 74%, and 87% employed in the transportation and logistics sector, possessing higher education qualifications, and operating in urban areas. This increase in the number of gig economy workers is also reflected in the remarkable growth of the digital industry, which increased from \$41 billion in 2019 to \$77 billion in 2022 and is projected to reach \$130 billion in 2025.⁶⁰ The following is data on the implementation of gig economy in various countries,

⁵² Loso Judijanto and Mohammad Ghofur, "Tren Penelitian Tentang Gig Economy Di Basis Data Scopus (2000 - 2025)," *Jurnal Ekonomi Dan Kemiransabaan West Science* 3, no. 04 (2025): 344–57, <https://doi.org/10.58812/jekws.v3i04.2737>.

⁵³ Anuar A. N. Wan Jusoh, "Acceptance of Gig Economy as a Source of Halal Income Among Muslim Graduates," *Global Journal Al-Thaqafah*, no. SPECIALISSUE (2024): 1–20, <https://doi.org/10.7187/GJATSI072024-1>.

⁵⁴ Syahrul Nizam Salam et al., "Self-Employment Strategies: Transforming Job Loss Into Entrepreneurial Success in The Post-Pandemic Gig Economy," *International Journal of Academic Research in Business and Social Sciences* 14, no. 4 (2024): 656–67, <https://doi.org/10.6007/IJARBS/v14-i4/21364>.

⁵⁵ Diksha Dubey, "A Study of Talent Management in Gig Economy," *Journal Of Emerging Technologies And Innovative Research* 10, no. 8 (2023): 215–34.

⁵⁶ Jaap Van Slageren and Andrea M. Herrmann, "Skill Specificity on High-Skill Online Gig Platforms: Same as in Traditional Labour Markets?," *Social Forces* 102, no. 4 (2024): 1332–51, <https://doi.org/10.1093/sf/soad153>.

⁵⁷ Fransiskus Surdiasis et al., *Penguatan Kemitraan Dalam Hubungan Pelaku Ekonomi Gig Di Indonesia Mendorong Pertumbuhan Ekonomi* (Jakarta: Tenggara Strategics, 2023).

⁵⁸ Michael L. Katz and Carl Shapiro, "Systems Competition and Network Effects," *Journal of Economic Perspectives* 8, no. 2 (1994): 93–115, <https://doi.org/10.1257/jep.8.2.93>.

⁵⁹ Vinayak Bali, "Gig Economy Market Report 2024 (Global Edition)," Cognitive Market Research, 2024, https://www.cognitivemarketresearch.com/gig-economy-market-report?srsltid=AfmBOor3nBkyru-bxsilk4oLr5nZIce3Tq8_NzDeLOY8Dd74mjptliN0.

⁶⁰ Mohammad Afifuddin, *Subjek-Subjek Algoritmik: Perspektif Sosiologi Tentang Dunia Digital* (Yogyakarta: Jejak Pustaka, 2022), 66.

with the leading platform companies operating in each country:⁶¹

Table 2. Global Adoption of Gig Economy

Country	Leading Platform Company	The Implementation of Gig Economy
Brazil	Uber (an online ride-hailing service) and iFood (a food delivery service).	The platform economy engages 17 million people, and gig economy generated over US\$250 million in 2019.
China	Transportation platforms (such as Didi Chuxing, Caocao Chuxing, and Shenzhou Chuxing) and food delivery platforms (including Meituan, Ele.me, and Shansong).	Gig economy currently includes 200 million workers, and the Beijing government has recently introduced new regulations for platform-based companies.
South Africa	Uber (a digital ride-hailing platform), SoFresh, and Mr D Food (online food delivery services).	A total of 142 online platforms were active in South Africa in 2020.
Spain	Ride-hailing platform Uber, alongside food delivery platforms such as Glovo, Uber Eats, and Just Eat.	European countries with the largest gig-economy workforces: the 'Driver's Law' was enacted in August 2021.
UK	Uber for transportation, and Just Eat and Deliveroo for food delivery.	The UK experienced a 300% annual increase in gig employment, with gig economy expanding twofold from 2016 to 2019.
USA	Uber and Lyft as transportation platforms, and DoorDash, Postmates, Grubhub, and Uber Eats as food delivery platforms.	The U.S. hosts 46% of platform companies valued at more than US\$1 billion; California passed Assembly Bill 5.

Source: Data Processed by the Author, (2025)

Al-Syaibānī Conception of Work in *Kitāb al-Kasb* and the Relevance to Gig Economy Phenomenon

Based on the analysis of the relationship between the concepts of gig economy, namely self-resilience, workforce diversity, and symbiotic mutualism, and work in *Kitāb al-Kasb* by al-Imām al-Syaibānī, three main contributions were reported, namely livelihood, work specialization, and a mutual aid ecosystem, as shown in Figure 2.

⁶¹ James Muldoon and Ping Sun, *The Global Gig Economy: How Transport Platform Companies Adapt to Regulatory Challenges — A Comparative Analysis of Six Countries*, 53, no. 3 (2024): 488, <https://doi.org/10.1093/inclaw/dwae010>.

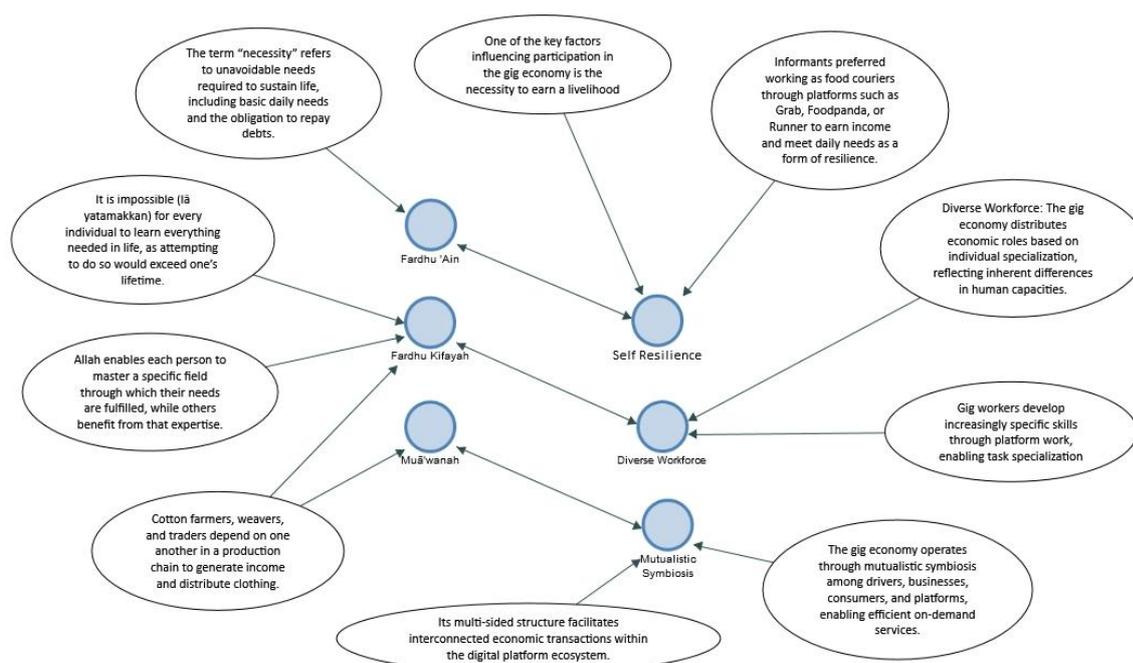


Figure 2. Al-Syaibānī Labor Framework in *Kitāb al-Kasb* and the Relevance to Gig Economy
Source: Data Processed by the Author using NVivo (2025)

Self-resilience refers to a strategy that emphasizes workers' individual efforts to secure livelihoods. In this current economy, characterized by intense competition and limited job opportunities, many individuals take on gig economy work to maintain a flexible livelihood based on skills.⁶² The need to earn a living is the main factor driving participation in gig economy, as reported by Wan Jusoh et al.⁶³ The result is reinforced by Syahrul et al, where informants often choose to work in gig economy to earn income that meets daily needs. This choice reflects a strategy of self-resilience.⁶⁴ Gig economy is a real solution for many individuals due to the provision of immediate income. Therefore, the concept of self-resilience is a form of responsibility that enables individuals to meet daily needs independently.⁶⁵

The concept of self-resilience is in line with *ḥifẓ al-nafs* in *maqāshid al-syarī'ah*, which is to maintain survival and well-being as the basis for every Muslim's obligation to fulfill daily needs.⁶⁶ This is in line with the thinking of Imām Al-Syaibānī in the *kitāb Al-Kasb*, where working to earn a living is a personal obligation (*fardhu 'ayn*) for every Muslim. Human life is dependent on essential factors (*mā lā budda minh*) through which an individual can sustain and uphold life (*mā yuqīm bihi ṣulbah*).⁶⁷ This includes the need for daily food, clothing, and

⁶² Zachwa, "The Role of Job Characteristics in Moderating the Influence of Flexible Work Arrangement and Self-Efficacy On," *Indonesian Interdisciplinary Journal Of Sharia Economics* 7, no. 1 (2024): 1679.

⁶³ Wan Jusoh, "Acceptance of Gig Economy as a Source of Halal Income Among Muslim Graduates."

⁶⁴ Salam et al., "Self-Employment Strategies: Transforming Job Loss Into Entrepreneurial Success in The Post-Pandemic Gig Economy."

⁶⁵ Arif Ode Kamarudin, "Ekonomi Gig: Peluang Dan Tantangan Di Era Kerja Fleksibel," *Currency: Jurnal Keuangan Dan Perbankan Syariah* 03, no. 1 (2024): 362–73, <https://doi.org/10.32806/ccy.v3i1.321>.

⁶⁶ Ending Solehudin et al., "Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the Framework of Maqashid Shariah," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (2024): 101–15, <https://doi.org/10.30631/alrisalah.v24i1.1467>.

⁶⁷ Al-Imam al-Faqih al-Muhaddith Abu 'Abdillah Muhammad bin al-Hasan al-Syaibani, *Kitab Al-Kasb*, 121.

the obligation to pay off debts as explained in the Book of *Al-Kasb*. The book also states that *Al-Kasb* (the pursuit of livelihood) is prescribed as the basis for fulfilling other obligations in Islam.

Gig economy is relevant to the concept of *farḍu 'ayn*, as explained in the Book of *Al-Kasb*. Therefore, participation in the concept is a form of religious responsibility to fulfill the basic obligations of a Muslim. The efforts carried out by gig workers to provide for the families constitute a practical manifestation of Sharia values that emphasize the significance of work. Self-resilience also has a dimension of worship and moral responsibility through the fulfillment of basic needs.⁶⁸ Therefore, the strategy of survival is consistent with the obligation to work in *Kitāb Al-Kasb*, which regards livelihood as a personal and religious responsibility.

The next concept is a diverse workforce, which refers to diversity across background, skills, knowledge, and competencies. Workers with different skills (heterogeneous skills) will be more adaptive, innovative, and able to deal with complex challenges more effectively. Gig economy is characterized by a diverse workforce and spans many sectors and skill backgrounds.⁶⁹ In this ecosystem, three main parties interact, namely digital platform providers (as connectors and coordinators of supply and demand), service or goods providers (freelancers), and businesses or clients.⁷⁰ In line with the results of Jaap Van Slageren,⁷¹ freelancers develop specialized skills through work on platforms, leading to greater task specialization.

In Figure 2, the diverse workforce system in gig economy is relevant to Al-Syaibānī thinking on *farḍu kifāyah*, which emphasizes the importance of specialization and intersectoral cooperation as a form of social responsibility. Considering the inherent limitations of human lifespan and capability, no individual possesses the capacity (*lā yatamakkan*) to master all the knowledge and skills required to fulfill every need independently. Therefore, Allah allocates abilities and sustenance among His servants in diverse ways, facilitating for certain individuals the mastery of particular fields to meet the needs of others. A classic example given by Al-Syaibānī is the relationship between cotton farmers, weavers, and traders. Farmers produce cotton, weavers process the products into clothing materials, and merchants distribute to the wider community. The distribution of basic needs in society will be disrupted when any of the roles are not carried out.⁷²

The concept of a diverse workforce is relevant to *farḍu kifāyah* in terms of work specialization. This reflects a workforce that complements one another based on backgrounds, skills, and roles. The diversity supports innovation and reflects the values of collaboration and specialization in al-Imām al-Syaibānī thinking. In this view, the roles and intersectoral cooperation are key to achieving social welfare and supporting one another.

The multi-sided nature of gig economy facilitates mutualistic symbiosis, creating easier

⁶⁸ Wan Jusoh, "Acceptance of Gig Economy as a Source of Halal Income Among Muslim Graduates."

⁶⁹ Dubey, "A Study of Talent Management in Gig Economy."

⁷⁰ Hasan Labiqul Aqil, "Ilusi Kemitraan Dalam Wacana Ekonomi Berbagi," *Jurnal Dinamika* 4, no. 1 (2023): 3, <https://doi.org/10.18326/dinamika.v4i1.1-12>.

⁷¹ Van Slageren and Herrmann, "Skill Specificity on High-Skill Online Gig Platforms: Same as in Traditional Labour Markets?"

⁷² Al-Imam al-Faqih al-Muhaddith Abu 'Abdillah Muhammad bin al-Hasan al-Syaibani, *Kitāb Al-Kasb*, 163.

economic interconnections in the digital platform ecosystem. In food delivery services, a mutualistic symbiosis is created between driver partners, food businesses (MSMEs), consumers, and platform providers. Driver partners easily acquire customers, while consumers receive services faster. Furthermore, MSMEs expand the market reach, and platforms earn commissions from transactions.⁷³ The growth of a party automatically influences others, creating a productive system of interdependence. Gig economy ecosystem also reports the interconnection between platform owners and workers, where digital platforms owned by large capital entities are⁷⁴ highly dependent on worker partners who provide services directly to consumers. Meanwhile, workers depend on the platform for market and consumer access. Almayanda et al⁷⁵ explained that interactions in gig economy were flexible, complex, and interdependent regarding algorithmic control, workers' bargaining power, and dependence on the platform ecosystem. This relationship is relevant to the concept of *mu'āwanah* emphasized by al-Imām al-Syaibānī. In every form of work or economic activity (*Al-Kasb*), there is an element of *asbāb al-ta'āwun* to help one another in goodness, which becomes a form of self-approach (*qurab*) and increased obedience (*tā'at*) to Allah. Imam Al-Syaibānī also emphasizes that the condition reports the significance of social interdependence, as those who possess capital rely on individuals with limited resources to execute projects. Individuals with limited resources depend on capital owners for employment and income.⁷⁶ Therefore, gig economy is relevant to *Al-Kasb* in terms of the ecosystem of mutual assistance.

Critical Analysis and Solutions from Al-Syaibānī Perspective in the *Al-Kasb*

Gig economy phenomenon raises several points relevant to Al-Syaibānī concept of work in the Book of *Al-Kasb*. This relevance can be traced to the level of variables and indicators. However, the reality of gig economy shows persistent structural problems. The situation necessitates a critical analysis of the factors underlying the absence of a consistent correlation between this conceptual compatibility and the realization of fairness and welfare in practice. In the concept of self-resilience, gig economy appears to be in line with the obligation to earn a living as *farḍu 'ayn*. However, Kurian et al⁷⁷ showed that worker participation was often driven by economic pressures, limited formal employment opportunities, and the urgent need to survive.⁷⁸ In these situations, work takes place under conditions of compulsion. Even though *farḍu 'ayn* is a personal obligation, the implementation must remain within the framework of public interest and must not lead to

⁷³ Surdiasis et al., *Penguatan Kemitraan Dalam Hubungan Pelaku Ekonomi Gig Di Indonesia Mendorong Pertumbuhan Ekonomi*, 12; Mohammad Bintang Pamuncak, Bayu Taufiq Possumah, and Diva Azka Karimah, "Bridging Maqasid Shariah and Consumer Behaviour: A Proposed Empirical Result," *Falab: Jurnal Ekonomi Syariah* 10, no. 2 (August 2025): 68–83, <https://doi.org/10.22219/jes.v10i2.39512>.

⁷⁴ Suci Lestari Yuana, "Platform Coop: Bagaimana Koperasi Pekerja Ekonomi 'Gig' Bisa Meredam Dominasi Perusahaan Teknologi," 2024, https://theconversation.com/platform-coop-bagaimana-koperasi-pekerja-ekonomi-gig-bisa-meredam-dominasi-perusahaan-teknologi-211678?utm_source=clipboard&utm_medium=bylinecopy_url_button.

⁷⁵ Alauddin et al., "The Influence of Digital Platforms on Gig Workers: A Systematic Literature Review."

⁷⁶ Al-Imam al-Faqih al-Muhaddith Abu 'Abdillah Muhammad bin al-Hasan al-Syaibani, *Kitab Al-Kasb*, 163.

⁷⁷ Kurian and Bindu Madhavi, "Navigating the Gig Economy: Exploring Challenges and Motivations for the Wellbeing of Gen Y and Gen Z Gig Workers."

⁷⁸ Septiana Dwiputrianti, Alexander Kotchegura, and Hye Kyoung Lee, "Gig Economy or Digital Inequality? Lessons for Indonesia's Labour Future," *Jurnal Ketenagakerjaan* 20, no. 3 (2025): 3–12, <https://doi.org/10.47198/jnaker.v20i3.616>.

injustice or harm to oneself.⁷⁹ This reflects a deviation from the principle of *Al-Kasb* as formulated by Al-Syaibānī when work is carried out under high-risk conditions, with inadequate income, and without minimum protection.

Similar criticism can be directed at the concept of a diverse workforce, which is normatively in line with the idea of *farḍu kifāyah* in al-Syaibānī thinking, particularly regarding the importance of specialization and the distribution of social roles. In gig economy, this specialization is often not accompanied by social responsibility from the platform.⁸⁰ Working relationships are framed as short-term contractual arrangements that free the platform from long-term protection obligations.⁸¹ Similarly, the concept of mutualistic symbiosis in the platform ecosystem, which appears relevant to the principle of *mu'āwanah*. The demonstrations by online motorcycle taxi drivers in Jakarta in May 2025 reported the imbalance in the relationship between workers and platforms. A large number of drivers collectively deactivated the applications and demanded a reclassification of status from partners to employees, along with a reduction in commission fees, improved fare structures, and the establishment of specific regulatory frameworks for online transportation services. These demands reflect the workers' perception that the current partnership scheme does not provide protection and income security.⁸² Therefore, there is an imbalance in the relationship between the platform and workers⁸³, and does not fully reflect the principle of *mu'āwanah* as intended in Al-Syaibānī thinking.

The root of the problem lies in the absence of spiritual-ethical dimensions as formulated by Al-Syaibānī in the Book of *Al-Kasb*. In practice, work in gig economy is defined as economic activity oriented towards income, profit, and gain. Reducing work to the Material aspects makes gig economy prone to problems such as worker vulnerability, unequal relationships, and a loss of meaning. Addressing this situation requires the application of Al-Syaibānī spiritual-ethical framework, which understands work as a method of fulfilling material needs.⁸⁴ From this perspective, work is not directed towards worldly gains but serves to attain spiritual rewards. This spiritual awareness allows workers to maintain integrity, honesty, and quality of service as a form of moral and religious responsibility, while also enhancing the understanding that every economic activity will be held accountable ethically.⁸⁵ Working relationships are no longer assessed based on efficiency and profit, but are also evaluated in line with the principles of fairness, human dignity, and social welfare.

⁷⁹ Panji Adam Agus Putra, "Aplikasi Kaidah Lâ Dharara Wa Lâ Dhirâr Dalam Hukum Ekonomi Syariah," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 6, no. 2 (2023): 4164–79, <https://doi.org/10.47467/alkharaj.v6i2.4391>.

⁸⁰ Arif Novianto, "Revisiting Employment Standards: Informalized Formal Job and Bogus Partnership in Platform Courier Work," *Critical Sociology*, ahead of print, 2025, <https://doi.org/10.1177/08969205251377006>.

⁸¹ Hsu, "Burning Gig, Rewarding Risk: Effects of Dual Exposure to Incentive Structure and Heat Condition on Risky Driving among on-Demand Food-Delivery Motorcyclists in Kaohsiung, Taiwan."

⁸² BBC News Indonesia, *Pengemudi Ojol Demo, Padamkan Aplikasi – Apa Hasil Audiensi Dengan Pemerintah?*, (Jakarta), 2025.

⁸³ Alex J. Wood et al., "Good Gig, Bad Gig: Autonomy and Algorithmic Control in the Global Gig Economy," *Work, Employment and Society* 33, no. 1 (2019): 56–75, <https://doi.org/10.1177/0950017018785616>.

⁸⁴ Wildan Afandi and Muhammad Alif, "Bekerja Dalam Perspektif Hadis," *Tadhbkirah: Jurnal Terapan Hukum Islam Dan Kajian Filsafat Syariah* 2, no. 2 (2025): 281–90, <https://doi.org/10.59841/tadhbkirah.v2i2.221>.

⁸⁵ Cong Doanh Duong et al., "Do You Believe in an Afterlife?: Fabricating Sustainability-Oriented Entrepreneurs with Curvilinear Effects of Religious Beliefs," *Sustainable Futures* 9, no. December 2024 (2025): 100622, <https://doi.org/10.1016/j.sftr.2025.100622>.

The spiritual-ethical framework of *Al-Kasb* has theoretical and practical implications. Theoretically, the results extend *Al-Kasb* in Imām Al-Syaibānī thinking to the contemporary digital economy. The concept of work as personal (*farḍu ‘ayn*) and social obligation (*farḍu kifāyah*) can be used as an evaluative framework for assessing platform-based work models. Therefore, this research enriches the development of Islamic economic analyses, particularly in formulating the concepts of work and livelihood in the digital age. In practical terms, the implications are aimed at gig workers, platform providers, and policy advocates. For gig workers, spiritual development is achieved through short routines, such as praying on time or meditating briefly before work, to fulfill *farḍu ‘ayn* while overcoming stress and isolation.⁸⁶ The principle of *mu‘āwanah* is realized through the formation of gig-worker communities, such as WhatsApp groups, to share job information and offer emotional support.⁸⁷ *Farḍu kifāyah* is implemented by strengthening expertise through short skills courses. In this context, gig work is understood as productive worship rather than a method of earning a living.⁸⁸

For platform providers, practical implications include developing application features, such as worship reminders, to support the implementation of *farḍu ‘ayn*, and developing mutual assistance forums to internalize the value of *mu‘āwanah*.⁸⁹ The implementation of *farḍu kifāyah* is achieved by providing training in Islamic work ethics and promoting the development of specialized skills.⁹⁰ For policy advocates, the implications include pushing for inclusive regulations, such as providing social insurance to guarantee *farḍu ‘ayn* for gig workers, promoting national *mu‘āwanah* programs through mosque-based or local community incubators, and integrating spiritual dimensions into vocational training. The implementation of the policies is monitored through job satisfaction and worker welfare, which are evaluated periodically.⁹¹

⁸⁶ Bryan J. Dik, Denise Daniels, and Alexandra J. Alayan, “Religion, Spirituality, and the Workplace: A Review and Critique,” *Annual Review of Organizational Psychology and Organizational Behavior* 11 (2024): 279–305, <https://doi.org/10.1146/annurev-orgpsych-110721-041458>.

⁸⁷ Erin Mutiara Naland, “Kerja Bebas, Bebas Stres: Tips Menjaga Kesehatan Mental Di Era Gig Economy,” Grome, 2024, <https://grome.id/artikel/kerja-bebas-bebas-stres-tips-menjaga-kesehatan-mental-di-era-gig-economy->

⁸⁸ Ayu Diah Putri Susanto and Fuad Mas’ud, “Pengaruh Etika Kerja Islam, Persepsi Dukungan Organisasi, Dan Kepuasan Kerja Terhadap Perilaku Kewargaan Organisasi Perspektif Islam (Studi Pada Dosen Uin Walisongo Semarang),” *Diponegoro Journal of Management* 12, no. 3 (2023): 1–11.

⁸⁹ Fadhilah Rafi and Ardiatama Irmawati, “Analisis Pengaruh Gig Economy Dan Mindfulness Terhadap Loyalitas Pekerja Melalui Mediasi Kesejahteraan,” *PARADOKS Jurnal Ilmu Ekonomi* 8, no. 1 (2025), <https://doi.org/10.57178/paradoks.v8i1.1176>.

⁹⁰ Bagus Riyono Taufik Achmad Dwi Putro, “Islamic Work Ethic: Nilai-Nilai Spiritualitas Islam Pada Pt. Andromeda,” *Psikoislamedia Jurnal Psikologi* 4, no. 2 (2019), <https://doi.org/10.22373/PSIKOISLAMEDIA.V4I2.5785>.

⁹¹ Umi Dinurri’annah, Fajri Aniva Gustin, and Soya Sobaya, “Pengaruh Islamic Work Ethic Dalam Pengembangan Umkm Di Pasar Tradisional Kabupaten Sleman Yogyakarta,” *At-Thullab: Jurnal Mahasiswa Studi Islam* 2, no. 2 (2021), <https://doi.org/10.20885/tullab.vol2.iss2.art4>.

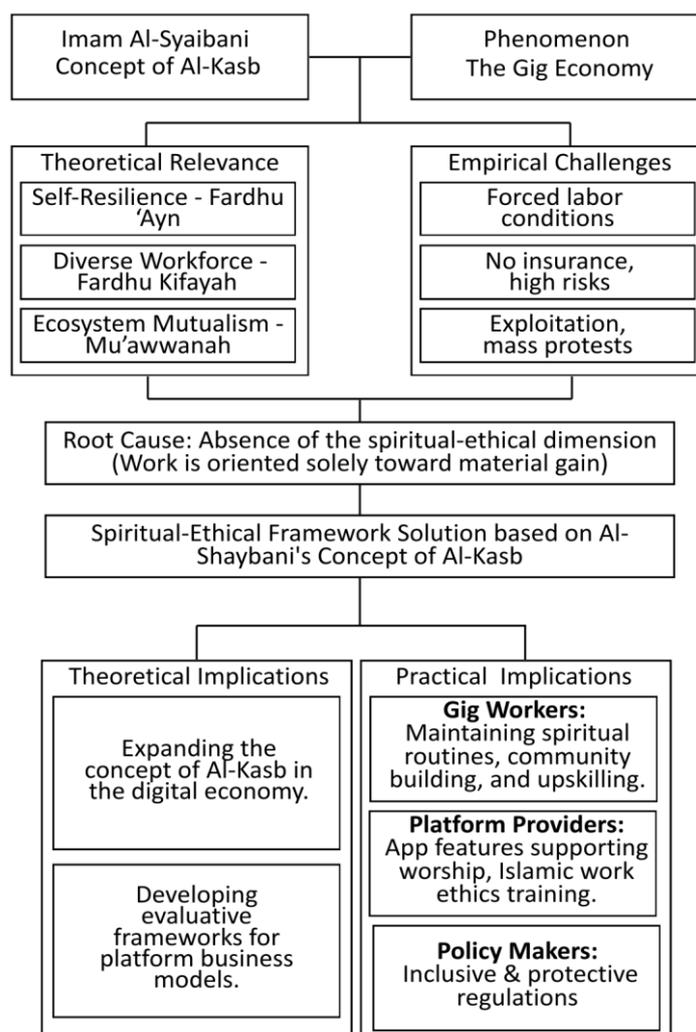


Figure 3. Theoretical and Practical Framework for Analyzing Gig Economy through *Al-Kasb*
Source: Data Processed by the Author, (2025)

CONCLUSION

In conclusion, this research aims to examine the relevance of work in al-Imām al-Syaibānī thinking as a normative framework for critiquing gig economy practices and formulating solutions in the digital economy. The results show that the principle of *farḍu 'ayn* is reflected in the demand for self-resilience among gig workers to meet basic needs. Meanwhile, *farḍu kifāyah* intersects with workforce diversity and role specialization within the platform ecosystem. The principle of *mu'āwanah* is also found in the symbiotic relationship between workers and platform providers. The reality shows that gig work often occurs out of economic necessity, with unequal working relationships and minimal social protection, deviating from Al-Kasb Al-Syaibānī concept. The root of this problem lies in the absence of a spiritual-ethical dimension, which has led to many imbalances in gig economy practice. This is oriented towards profit, without regard for social and spiritual values. According to Al-Syaibānī perspective, work is a social and spiritual mandate carried out with integrity and responsibility.

The practical implications of the results include the development of a spiritual-ethical framework for gig workers, such as establishing consistent worship routines to maintain the five daily prayers as part of fulfilling *farḍu ‘ayn* obligations. Platform providers integrate spiritual values by developing application features that remind workers to worship and by creating community forums. For policymakers, inclusive regulations are needed that provide social protection, such as insurance for gig workers, as well as strengthening mosque-based or local communities to create social solidarity. Further Research is recommended to empirically examine the interpretation and implementation of Muslim gig workers to gain a deeper understanding of the values in the context of the digital economy.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

FUNDING

No funding was received for this research.

ACKNOWLEDGMENT

The author is grateful to the lecturers of the Faculty of Islamic Economics and Business (FEBI), Universitas Islam Negeri Palangka Raya, for the invaluable guidance, advice, and encouragement throughout the Research process.

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