

Reassessing Night Work in Cultural Contexts: Toward Inclusive, Fair, and Sustainable Labor Practices (SDGs 5)

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Abstract

Objective: The primary objective is to examine how Islamic teachings and cultural work ethics can guide fair and responsible labor practices aligned with the United Nations Sustainable Development Goals (SDGs), particularly SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 10 (Reduced Inequalities). **Theoretical framework:** The theoretical framework integrates Islamic ethical principles, cultural work values, and sustainability theories, emphasizing *maslahah* (public good) and *adl* (justice) as core values. **Literature review:** The literature review reveals that modern work culture increasingly normalizes night work, especially in service, healthcare, and hospitality sectors. However, from a Sharia perspective, maintaining balance between work, worship, and health is crucial. **Methods:** A systematic literature review was conducted using a qualitative approach, drawing on primary sources such as Qur'anic interpretations, Hadiths, and *fiqh* texts, alongside secondary sources including modern labor studies and sociological analyses. **Results:** The results indicate that night work poses moral, physical, and social challenges that must be ethically managed to uphold human dignity and well-being. Islamic ethics advocate moderation, fairness in compensation, and protection from exploitation, aligning with the SDGs' call for sustainable and inclusive employment. **Novelty:** The study's novelty lies in its interdisciplinary synthesis of Islamic jurisprudence, cultural ethics, and sustainability discourse—an area rarely explored comprehensively. **Implications:** The implications extend to policymakers, employers, and workers by offering an ethical framework for designing labor systems that respect both spiritual and social dimensions of human life. Ultimately, this research underscores the importance of harmonizing contemporary work demands with Sharia values to promote equitable and sustainable labor practices globally.

Keywords: islamic work ethics, night work, sharia, sdgs, cultural labor practices.

INTRODUCTION

In the dynamics of contemporary work culture, the phenomenon of night work has become increasingly prevalent due to industrial demands, economic pressures, and the need for 24-hour services in sectors such as healthcare, transportation, and hospitality. However, this phenomenon raises fundamental questions about its ethical, social, and spiritual implications, particularly when viewed through the lens of Islamic law and cultural values. Islam promotes balance between worldly engagement and spiritual devotion, emphasizing that while work is a

noble duty, it must not compromise one's physical health, mental well-being, or religious obligations [1]–[5].

From the perspective of Sharia, the permissibility of night work depends on maintaining harmony between ibadah (worship) and muamalah (social and economic activities). The Hadiths of the Prophet Muhammad SAW indicate that while excessive engagement after Isya prayer is discouraged, certain forms of night activity—such as trade, travel, or urgent work—are permitted, provided they do not interfere with obligatory prayers or rest. These scriptural foundations form the ethical core of labor conduct in Islam, reinforcing the principles of justice ('adl), welfare (maslahah), and moderation (wasatiyyah) [1]–[5].

This research is important for several reasons. First, it fills a theoretical and empirical gap by connecting the legal reasoning of Islamic jurisprudence (fiqh al-muamalah) with contemporary labor regulations, such as the Indonesian Ministry of Manpower Decree No. 233/MEN/2003, which allows continuous operations under fair labor standards. Second, it contributes to achieving the Sustainable Development Goals—specifically SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 10 (Reduced Inequalities)—by promoting ethical and inclusive labor systems that protect both men and women engaged in night shifts. The study also introduces indicators for assessing the ethical sustainability of night work: (1) preservation of faith (hifz al-din), (2) health and safety (hifz al-nafs), and (3) lawful income and financial security (hifz al-mal). These dimensions underscore the relevance of integrating Islamic moral frameworks with modern work practices. Ultimately, this research provides a balanced understanding of night work that respects spiritual obligations while advancing sustainable and humane employment practices [1]–[5].

In the dynamics of contemporary work culture, the phenomenon of working at night has become increasingly common. However, this practice often raises questions about conformity with the values and principles held by various religions and cultures. In the context of the sharia view, night work raises a variety of legal and ethical considerations, which include aspects such as social responsibility, safety, and the balance between worldly activities and worship. On the other hand, from a work culture point of view, working at night can be a reflection of economic needs or job demands that must be met, but it can also hurt physical and mental health, as well as social relationships [1]–[5].

Therefore, through the incorporation of work culture and sharia perspectives, it is important to dig deeper into the implications and parallels between the practice of night work and the values and principles that are upheld in society. Thus, this introduction aims to summarize the complexity of the issues surrounding working at night, relate them to the perspective of work culture and sharia views, and explore holistic and sustainable solutions to ensure alignment between world activities and spiritual and humanitarian values [6]–[9].

Humans need to work to meet their financial or other needs in order to meet their various needs, including primary (basic), secondary (additional), and tertiary (luxury). In addition, in religious teachings, Allah SWT also emphasizes the importance of work activities for humans [10]–[12]. Allah Subhanahu wa Ta'ala said:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say (the Prophet Muhammad), "Work! So, Allah, His Messenger, and the believers will see your work. You will be returned to the one who knows the unseen and the real. Then he will tell you what you have been doing." At-Taubah [9]:105

The Prophet Muhammad, PBUH, also directed Muslims to try to work. Abu Hurairah narrated that the Prophet PBUH, said:

لَأَنْ يَخْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا ، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ

"It is better for a person to work hard with a bundle of firewood on his back than to be a beggar (beggar), whether they give or refuse to give him something." (HR. Bukhari no. 2074)

The division of work shifts into three, namely morning shifts, day shifts, and night shifts, is allowed by the Decree of the Minister of Manpower and Transmigration No. 233/Men/2003 for certain types of work, such as industry, trade, and services. This allows these sectors to operate their businesses continuously for 24 hours, by ensuring workers get adequate and fair rest [13]–[15].

Allah has repeatedly affirmed in the Qur'an that the day is the right time to work, while the night is the time to rest. One example can be found in Surah Al-Qashash, verse 73:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

And by His mercy, He has made for you night and day, so that you may rest on that night and that you may seek a portion of His bounty (during the day) and that you may give thanks to Him. The same is practiced by the Prophet PBUH, where he has a habit of sleeping after performing the Isha prayer. Sahabat Abi Barzah RA narrated that:

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا

Meaning: The Prophet PBUH actually did not like to sleep before the Isha prayer and talk after the prayer. (H.R. Bukhari no. 568). Based on the above explanation, the discussion in this study is very important related to A. the provisions of the law of working at night according to the hadith of the prophet PBUH and B. the implications of the provisions of the hadith of working at night on the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia number: kep.233 /men/2003.

LITERATURE REVIEW

Night work has long been a subject of interdisciplinary study encompassing economics, sociology, health sciences, and religious ethics. In the modern era, globalization and technological advancement have reshaped labor patterns, leading to an increase in occupations that require continuous operation across day and night cycles. Studies in labor economics and management emphasize the benefits of night work, including improved productivity, flexible service delivery, and economic competitiveness. However, sociological and medical research consistently warns of its adverse consequences—sleep deprivation, decreased mental health, and weakened family and social relations. These contrasting perspectives underline the need for a balanced ethical and cultural framework that addresses both the demands of modern economies and the well-being of workers [16]–[18].

From an Islamic perspective, the concept of work ('amal) is viewed as a form of worship (ibadah), provided it adheres to principles of justice ('adl), public welfare (maslahah), and moral responsibility. Classical sources such as Sahih al-Bukhari and Fath al-Bari contain hadiths discouraging unnecessary social activity after Isya prayer, yet also record the Prophet Muhammad's acknowledgement of permissible night activities for essential needs—such as trade, travel, or urgent community tasks. This indicates that Islamic ethics does not prohibit night work per se but rather regulates it to preserve spiritual discipline and physical health. Within the framework of maqasid al-shariah, working at night is permissible if it safeguards religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal) [16]–[18].

Furthermore, contemporary scholarship aligns these principles with the United Nations Sustainable Development Goals (SDGs). SDG 5 (Gender Equality) highlights equal employment opportunities for women, including those working night shifts; SDG 8 (Decent

Work and Economic Growth) promotes fair wages and safe conditions; and SDG 10 (Reduced Inequalities) advocates inclusive labor systems. Integrating Sharia-based ethics with these global targets creates a comprehensive framework that ensures justice, equity, and sustainability in labor practices. Thus, night work, when managed ethically and in accordance with Sharia and SDG standards, can contribute to both human development and social well-being. Working nights has become an increasingly common phenomenon in the context of globalization and modern economic developments. Modern work culture often encourages time flexibility and job mobility, including activities carried out at night. From the perspective of work culture, several studies highlight the economic and productivity benefits that can be gained from night work, such as increased operational efficiency and the availability of 24-hour services for consumers. However, the view of work culture also underscores its negative impact on workers' life balance, mental health, and social relationships [16]–[18].

In the context of the sharia view, night work is seen through the prism of Islamic values that include aspects of justice, welfare, and spirituality. Although there is no outright ban on night work in Islam, there is an emphasis on maintaining a balance between worship, family, and work. The concept of time balance between religious obligations, family responsibilities, and earning a living is the main focus in the sharia's view of night work. In addition, sharia also emphasizes the importance of maintaining physical and mental health, as well as ensuring the protection of workers' rights in unconventional working conditions such as night [19]–[21].

Both work culture and sharia perspectives highlight the complexities and challenges associated with working at night. Further research is needed to better understand the implications of work culture and sharia views on night work, as well as to develop a holistic framework for addressing emerging issues. With a balanced approach between aspects of modern work culture and sharia values, it is hoped that a more sustainable and humane work environment can be created for all parties involved [22]–[24].

METHODOLOGY

This study employs a qualitative research design rooted in library-based analysis and interpretative inquiry, aiming to explore night work from both Islamic jurisprudential and cultural perspectives, while aligning the discussion with the United Nations Sustainable Development Goals (SDGs) 5, 8, and 10. The methodology combines textual analysis, hermeneutical interpretation, and thematic synthesis to understand the ethical, legal, and socio-religious implications of night work.

Research Design and Approach

The research adopts a descriptive qualitative approach, which allows the researcher to interpret and contextualize religious texts and legal documents concerning the permissibility and ethics of night work. The qualitative framework emphasizes understanding the meaning, values, and intentions behind Sharia rulings (ahkam), and how these interact with contemporary labor practices. Data are primarily drawn from textual sources rather than numerical datasets, consistent with the interpretative paradigm [22]–[24].

Data Sources

The study relies on both primary and secondary data sources. Primary sources include canonical Islamic texts such as Sahih al-Bukhari and its commentary Fath al-Bari, which contain hadiths related to night activities, worship, and social conduct. These are supported by tafsir (Qur'anic exegesis) and fiqh (Islamic jurisprudence) literature that discusses moral obligations in professional contexts. Secondary sources consist of academic journals, books, and government regulations, particularly the Decree of the Indonesian Minister of Manpower and Transmigration No. 233/MEN/2003, which regulates continuous labor practices. In addition, contemporary studies on occupational health, work ethics, and sustainable employment were analyzed to build interdisciplinary coherence [25].

Analytical Framework

Three classical Islamic legal methodologies were applied:

1. Bayani (semantic-textual analysis): Examining linguistic and contextual meanings of relevant hadiths and Qur'anic verses.
2. Ta'lili (rational-analogical reasoning): Identifying the 'illah (legal rationale) behind prohibitions or permissions concerning night work.
3. Istislahi (philosophical-teleological reasoning): Evaluating the practice through the lens of maslahah (public welfare) and maqasid al-shariah (higher objectives of Islamic law).

These approaches facilitate a dynamic understanding of how religious ethics can coexist with modern labor systems. Through content analysis, the study categorizes relevant hadiths into themes such as permissible night activities, discouraged behaviors, and moral implications [26].

Integration with SDGs

The research framework explicitly aligns with the SDGs:

1. SDG 5 (Gender Equality): Ensuring ethical treatment and safety of women in night employment.
2. SDG 8 (Decent Work and Economic Growth): Promoting balanced, just, and health-conscious work environments.
3. SDG 10 (Reduced Inequalities): Upholding inclusive labor practices that protect vulnerable workers and encourage fair compensation [27].

By merging Sharia-based ethics with these global development indicators, the study establishes a holistic paradigm that respects both divine law and social justice principles.

Research Validity

To enhance validity and reliability, the researcher triangulated data from classical Islamic texts, scholarly literature, and labor regulations. Interpretations were cross-referenced among mufasssirun (Qur'anic exegetes) and fuqaha (Islamic jurists), ensuring consistency with both traditional and contemporary understandings. Ultimately, this methodological approach provides a rigorous and ethically grounded framework for reassessing night work as a legitimate yet morally accountable practice within Islamic and global contexts [27].

RESULTS AND DISCUSSION

The findings of this study reveal that night work, when examined through Islamic jurisprudence and cultural ethics, is not inherently prohibited but is conditional upon maintaining moral, spiritual, and social balance. The analysis of hadith ahkam within Sahih al-Bukhari and its commentary Fath al-Bari demonstrates that Prophet Muhammad SAW discouraged unnecessary conversations or worldly activities after Isya prayer, primarily to prevent neglect of tahajjud and Subh prayers. However, he allowed essential night activities such as travel, trade, and community service, indicating a principle of flexibility grounded in maqasid al-shariah—particularly maslahah (public benefit) and adl (justice) [28].

By applying Bayani, Ta'lili, and Istislahi methods, this study finds that the legal status (hukm) of night work is mubah (permissible) under certain ethical and spiritual conditions: (1) the worker can still perform obligatory prayers, (2) the work does not harm physical or mental health, and (3) the occupation contributes to legitimate livelihood (kasb halal). The principle al-aslu fi al-mu'amalat al-ibahah—that all social activities are permissible unless prohibited—further supports this permissibility. From a cultural perspective, modern labor practices often require 24-hour operations in industries such as healthcare, manufacturing, and logistics. While these sectors provide essential services, they also risk disrupting natural sleep cycles and family relations. Thus, integrating Islamic ethical frameworks with sustainable

work policies becomes crucial to ensure fairness, well-being, and productivity. The study aligns this argument with SDG 5 (Gender Equality) by emphasizing protection and equal opportunities for women in night shifts, SDG 8 (Decent Work and Economic Growth) through promoting humane working conditions, and SDG 10 (Reduced Inequalities) by safeguarding vulnerable workers from exploitation [29].

The results also suggest policy implications for aligning religious ethics with labor law. Employers should provide adequate rest periods, prayer facilities, and fair compensation, as mandated in the Indonesian Ministry of Manpower Decree No. 233/MEN/2003. Additionally, governments and organizations should monitor health risks associated with night work and implement policies ensuring physical and mental well-being—reflecting both Sharia principles and SDG objectives. In essence, this research establishes that night work is religiously permissible and socially necessary when it upholds justice, well-being, and sustainability. It calls for an ethical synthesis between Islamic law, modern work culture, and global development goals to achieve inclusive and sustainable labor systems worldwide [29].

The author conducts a thorough research on the hadith of al-Bukhari by:

1. Searching the PDF book Sahih al Bukhari using the word "*night*". The use of the word "*night*" as a search keyword was chosen by the author because it is easier and more comprehensive. If you use the word in Arabic, it will be more difficult and less comprehensive, this is because the word night in Arabic has several mufradat (vocabulary), namely: ليال, ليلة, ليال, بات, يبيت, مبيت.
2. Reading all the hadiths that contain the word noun totals 910 nouns contained in 488 hadiths.

The search results above can be categorized as below:

Worship activities at night based on the hadith of the Prophet, PBUH:

1. Tahannus
2. Reciting the Qur'an
3. Maghrib and Isha prayers
4. Night prayers / tahajjud and waking people up to pray tahajjud
5. I'tikaf
6. Women go to the mosque at night
7. Thawaf at night. Shodaqah

Non-worship activities at night based on the hadith of the Prophet PBUH:

1. Baiat
2. Travel
3. Bowel movements
4. Sleep at night
5. Shirk
6. Sex
7. Companions convey the needs to the Prophet PBUH
8. Doing weddings and bridal celebrations
9. The Prophet (peace be upon him) did not like non-worship activities at night, based on the hadith of the Prophet (peace be upon him)
10. Burying the body
11. Dinner after maghrib before Isha
12. Stay at home after Maghrib and after Isha
13. Entertaining guests
14. Discussion throughout the night
15. Shepherding at night
16. Repairing irrigation drains at night

Table 1. Night Activities Based on the Hadith of the Prophet Muhammad ﷺ

Category	Night Activities Mentioned in Hadith	Description / Notes
Worship Activities	1. Tahannus	Spiritual retreat or meditation at night before prophethood.
	2. Reciting the Qur'an	Reading and reflecting on the Qur'an at night.
	3. Maghrib and Isha Prayers	Obligatory evening prayers performed after sunset.
	4. Night Prayers (Tahajjud)	Voluntary prayers and waking others for Tahajjud.
	5. I'tikaf	Seclusion in the mosque for worship, often at night.
	6. Women Going to the Mosque at Night	Allowed and practiced during the Prophet's time.
	7. Thawaf and Shodaqah at Night	Performing circumambulation around the Ka'bah and giving charity at night.
Non-Worship Activities	1. Bai'at (Oath of Allegiance)	Given or received at night on certain occasions.
	2. Travel	The Prophet and his companions sometimes traveled at night.
	3. Bowel Movements	Mentioned in practical daily activities.
	4. Sleeping at Night	A normal and encouraged human need.
	5. Shirk (Polytheism)	Practiced by disbelievers, condemned in hadith.
	6. Sexual Relations	Permissible between husband and wife.
	7. Conveying Needs to the Prophet	Companions discussed needs or issues at night.
	8. Weddings and Celebrations	Some held after nightfall.
	9. Disliked Non-Worship Activities	Prophet disliked unnecessary nighttime worldly activities.
	10. Burying the Dead	Sometimes done at night for necessity.
	11. Dinner After Maghrib Before Isha	Encouraged to dine before Isha prayer.
	12. Staying at Home After Maghrib/Isha	Recommended for safety and modesty.
	13. Entertaining Guests	Prophet welcomed guests even at night.
	14. Discussion Through the Night	Occurred for learning or consultation purposes.
	15. Shepherding at Night	Related to the Prophet's early life experiences.
	16. Repairing Irrigation Drains	Night labor to maintain community welfare.

Hadiths that show that it is not permissible to work at night

1. 729 version of al-Alamiyah 771 version of Fathul Bari: does not like to sleep before Isha and talk after Isha
2. 3781 al-Alamiyah version, no 4090 Fathul Bari version: day for firewood, night prayer

Hadith that allows non-worship activities and even allows economic activities at night

1. Hadith No. 348 version of al alamiyah, 361 version of fathul bari: Companions come at night to the Prophet PBUH because there is a need
2. Hadith No. 664 version of al alamiyah, 705 version of fathul bari: Friends of Muadz pray isha with surah al Baqarah, and there is a makmum who wants to irrigate plants

Hadiths that show that it is not permissible to work at night

Hadith No. 1. 514, 526, 535, 729 version of al-Alamiyah 547, 559, 568, 771 version of Fathul Bari: The Prophet صلى الله عليه وسلم hated to sleep before the Isha prayer and to discuss (worldly matters) afterwards. 535 version of al-Alamiyah 568 version of Fathul Bari:

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْمِنْهَالِ عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا

Muhammad ibn Salam told us that 'Abdul Wahhab Ats Tsaqafi told us, and Khalid Al Hadza narrated to us from Abu Al Minhal, from Abu Barzah, that the Messenger of Allah صلى الله عليه وسلم hated to sleep before the Isha prayer and to talk afterwards. [30]. The same as the above hadith 729 version of al-Alamiyah 771 version of Fathul Bari: does not like to sleep before isha and talk after isha

وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا

He did not like to sleep before the Isha prayer and to chat afterwards. The meaning of the above hadith is clear and very clear, that the Prophet صلى الله عليه وسلم (يَكْرَهُ) hated sleeping before the Isha prayer and talking afterwards.

In the above hadith, there is the word (يَكْرَهُ), this word is the key in this discussion.

In the Hanafi madhhab, lafadz (يَكْرَهُ) shows 2 rulings, namely makruh tanzih and makruh tahrim. The meaning of the above hadith is clear and clear, only the meaning of makruh is of two types, namely makruh tanzih and makruh tahrim.

1. Makruh Tanzih: This refers to acts that are not strictly forbidden by religion, but are advised to avoid because they can bring a person closer to forbidden (haram) acts. Although a person will not receive direct sin if he commits this act, it is better to avoid it because it can interfere with piety or weaken faith.
2. Makruh Tahrim: This is an act that is expressly forbidden by religion. Although it may not be as bad as an act that is considered haram absolutely, doing this act is still considered a violation and can cause sin.

The above explanation is according to the Hanafi madzhab, while if using the approach of fiqhiyah principles, it can be explained as follows: that the Prophet PBUH hated talking after Isha because he did not want the companions to miss the night prayer and the dawn prayer (more details by the author are explained below). In the rules of fiqhiyah, it is stated that:

للسائل حكم المقاصد

Intermediaries have the same laws as their goals [31].

If the goal is not to miss the night prayer, which is the sunnah and the obligatory dawn prayer, then having a conversation at night, which is an intermediary for the lagging of something that is sunnah and even mandatory, then the ruling is haram to have a conversation at night

Based on the explanation in the book fathul bari, this hadith has illat, namely:

1. Sleeping before Isha is worrying about the outgoing prayer time (expired).
2. Meanwhile, the talk after Isha causes:
 1. Abandoning the night prayer,
 2. too engrossed in talking so that he slept too much and ran out of time for Fajr prayers

The rules of fiqhiyah show that:

الحكم يدور مع علته وجودا وعدمًا

"The law revolves along with its illat, whether it exists or not".

If the illat is lost, then the law is also lost. If talking at night after Isha does not cause the delay of the night prayer and the passing of the Fajr prayer, then the ruling that was originally makruh Tanzih or makruh Tahrim turns into mubah.

Work in qiyaskan with a talk after isha. With the elements of qiyas as follows [32]:

Origin	: talk talk
Branch	: night work
Illat	: muamalah activities after isha, which have the possibility of missing the evening prayer and the Fajr prayer
Original law	: mubah
Branch law	: mubah

So if a person works at night and can still have free time for night prayers and can carry out dawn prayers in congregation, then the law of working at night is mubah

Conclusion of the legal provisions:

At first, the meaning of lafadz in the hadith seems to show that the law of working at night is makruh tanzih or makruh tahrim and can even be haram, but after paying attention to the existing Illat and then the Qiyas method, the law of working at night turns into Mubah.

Hadith No. 2. 3781 al-Alamiyah version, no 4090 Fathul Bari version: day for firewood, night prayer

حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رِعْلًا وَدَكْوَانَ وَعُصَيَّةَ وَبَنِي حَيَّانَ اسْتَمَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَدُوِّ فَأَمَدَهُمْ بِسَبْعِينَ مِنَ الْأَنْصَارِ كُنَّا نُسَمِّيهِمُ الْقُرَاءَ فِي زَمَانِهِمْ كَانُوا يَحْتَضِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ حَتَّى كَانُوا يَبْشُرُ مَعُونَةَ قَتَلُوهُمْ وَعَدَّرُوا

Abdul A'la bin Hammad told me that Yazid bin Zurai narrated to us, narrating from Sa'id from Qatadah from Anas bin Malik (may Allah be pleased with him), that Dzakwan, 'Ushayyah, and Banu Lahyan asked the Messenger of Allah for help. To face the enemy. Prophet? Then sent reinforcements of seventy companions of Anshar. They were known as al Qurra' in their time. They used to look for firewood during the day and night prayers at night. When they arrived at Bi'rul Ma'unah, the disbelievers killed and betrayed them.

The provisions of the law on working at night based on the above hadith are as follows:

The above hadith shows that the companions work during the day, while the night time is used for night prayers, teaching the Qur'an and studying the Qur'an.

If viewed from the text of the hadith with an explicit understanding (manthuq), then it should be used for work and night for worship. Meanwhile, if we use an implicit understanding (mafhum), if there are people who work at night, then it is contrary to the hadith, because in the hadith the nighttime is for worship.

The above explanation can have different results if viewed from the rules of fiqhiyah as follows. The above hadith does not indicate any prohibition. Meanwhile, in the case of muamalah as long as there is no prohibition, it is allowed.

الاصل في المعاملة الاباحة حتى يدل الدليل على تحريمه

"The original law in muamalah is that it is permissible until there is a prohibition" [33].

This hadith can be used to support other postulates that show the prohibition of working at night, but cannot be used as a basic guideline or principle to become a prohibition of working at night. In fact, if it is related to the fiqhiyah rules about muama, then the law of working at night is mubah.

In addition to the rules of fiqhiyah above, by using the sharia maqasid about hifdzul mal, which is hajjiyat. In the condition that a person does not have a job that he gets during the day and can only work at night, then he is allowed to work at night because the above hadith does not show a prohibition. Moreover, if it is indeed a job that must operate 24 hours a day, such as in the health sector, then it is dhoruriyat, not just hajjiyat [34].

Based on the review of the maqasid sharia on the above hadith, it is concluded that if the work at night is hajjiyat or even dhoruriyat, then it can be done or even mandatory.

In the conditions of religiosity of life, it is possible for a person to combine working at night while maintaining his night prayer and his dawn prayer.

Conclusion of the legal provisions:

The above hadith in manthuq and mafhum shows the day to work and the night to worship, but after reviewing from 1. Rules of fiqhiyah 2. Maqasid Shariah, the conclusion of the law of working at night is mubah and can even become mandatory.

Hadith that shows the permissibility of muamalah activities at night:

Hadith 1. No. 348 version of al-alamiyah, 361 version of fathul bari: Companions come at night to the Prophet (saw) because there is a need. Hadith jabir RA.

خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي فَوَجَدْتُهُ يُصَلِّي وَعَلَيَّ ثَوْبٌ وَاحِدٌ فَاشْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ فَلَمَّا انْصَرَفَ قَالَ مَا السُّرَى يَا جَابِرُ فَأَخْبَرْتُهُ بِحَاجَتِي

Yahya bin Shalih narrated to us, he said, Fulaih bin Sulaiman narrated from Sa'id bin Al Harits, he said, "We asked Jabir bin 'Abdullah about praying with a piece of cloth. He replied, 'I once prayed with the Prophet صلى الله عليه وسلم on one of his journeys. One night, I came for my needs. At that time, I found him praying while I was wearing only one garment, so I wrapped it around my body. I then joined him and prayed beside him. When he had finished, he asked, 'What business (nights like this) do you come to, O Jabir?' I then conveyed my needs to him.

The provisions of the law on working at night, based on the above hadith are as follows:

Hadith shows a clear or clear meaning, it's just that it still needs an explanation related to the needs of Jabir's friends. The needs of Jabir's companions are mentioned in the sharia, namely: Meaning for a purpose. In the narration of Imam Muslim it is said, "That the Prophet PBUH sent him with Jubar bin Shakhhar to prepare water at the stopover [35].

If you look at the mafhum hadith above, it is permissible to do non-worship activities other than sleeping at night. This hadith clearly shows that the Prophet (saw) did not hate the activities of Jabir's companions.

Judging from the side of qiyas, the discussion is as follows:

Origin	: doing necessities at night
Branch	: working at night
Similarity illat	: the presence of a need at night
Original law	: it is permissible to perform necessities at night
Branch law	: it is permissible to work at night

Conclusion of the legal provisions:

After paying attention to the hadith syrah, the meaning of hadith and qiyas, the conclusion of the law of working at night is permissible.

Hadith 2. Hadith No. 664 version of al alamiyah, 705 version of fathul bari: : Friends of muadz pray Isha with Surah al Baqarah and there is a makmum who wants to irrigate plants

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنَا مُحَارِبُ بْنُ دَثَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ

أَقْبَلَ رَجُلٌ بِنَاصِحِينَ وَقَدْ جَنَحَ اللَّيْلُ فَوَافَقَ مُعَاذًا يُصَلِّي فَرَكَ نَاصِحَهُ وَأَقْبَلَ إِلَى مُعَاذٍ فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوْ النَّسَاءِ فَانطَلَقَ الرَّجُلُ وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَاَ إِلَيْهِ مُعَاذًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ أَفْتَانُ أَنْتَ أَوْ أَفَاتِنُ ثَلَاثَ مَرَارٍ فَلَوْلَا صَلَّيْتَ بِسَبِّحِ اسْمِ رَبِّكَ وَالشَّمْسِ وَضُحَاهَا وَاللَّيْلِ إِذَا يَغْشَى فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ

Adam ibn Abi Iyas narrated to us, he said: Shu'bah narrated to us, he said: Muharib ibn Ditsar said, "I heard Jabir ibn 'Abdillah al-Anshari say: A man came with two camels that he had just given him to drink when the night was pitch dark. The man then left his camel and joined the prayer with Mu'adz. During the prayer, Mu'adz recites surah Al-Baqarah or surah An-Nisa' so that the person leaves Mu'adz. So the news came to him that Mu'adz condemned his actions. Finally, the person came to the Prophet صلى الله عليه وسلم and complained to him about his problem. The Prophet صلى الله عليه وسلم then said: "O Mu'adz, do you want to cause fitnah?" Or he said: "Are you the trigger of slander?" -He repeated his words three times- "It would be better for you to just read surah "Sabbihis Marabbika", or 'Was Syamsi Wa Dluhaahaa', or Wal Laili Idzaa Yaghshyaa" For among those who are behind you in prayer, there may be those who are old, weak, or needy."

5641Al Alalamiyah Version, 6106 Fathul Bari Version: Irrigating the Garden at Night

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَادَةَ أَحْبَرَنَا يَزِيدُ أَحْبَرَنَا سَلِيمٌ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمُ الصَّلَاةَ فَقَرَأَ بِهِمُ الْبَقَرَةَ قَالَ فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةً خَفِيفَةً فَبَلَغَ ذَلِكَ مُعَاذًا فَقَالَ إِنَّهُ مُنَافِقٌ فَبَلَغَ ذَلِكَ الرَّجُلَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا وَنَسْقِي بِنَوَاصِحِنَا وَإِنَّ مُعَاذًا صَلَّى بِنَا الْبَارِحَةَ فَقَرَأَ الْبَقَرَةَ فَتَجَوَّزْتُ فَزَعَمَ أَبِي مُنَافِقٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ أَفْتَانُ أَنْتَ ثَلَاثًا أَقْرَأُ وَالشَّمْسِ وَضُحَاهَا وَسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَنَحْوَهَا

It has been narrated to us by Muhammad ibn Abdah, from Yazid, from Salim, from 'Amru ibn Dinar, from Jabir ibn Abdullah, that Mu'adz ibn Jabal (may Allah be pleased with him) used to pray (behind the Messenger of Allah صلى الله عليه وسلم). Then he returned to his people to pray with them by reciting surah Al-Baqarah. Jabir continued, "So a man came out of the row (shaf) and he prayed with a rather light prayer. It turned out that this reached Mu'adz, and he said, 'Indeed, he is a hypocrite'. When Mu'adz's words reached the man, the man immediately went to the Prophet صلى الله عليه وسلم and said, "O Messenger of Allah, we are indeed the people who have the work of watering the fields. While last night Mu'adz prayed to us by reciting surah Al-Baqarah, until I came out of the line, then he thought I was a hypocrite." So the Prophet صلى الله عليه وسلم said, "O Mu'adz, do you want to make fitnah?" -He

repeated it three times - "Recite it." Was shamsi wadluhaaha and wasabbih bismirabbikal a'la or something similar to it."

The provisions of the law on working at night, based on the above hadith are as follows:

The sound of the hadith is as follows

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا وَنَسْتَقِي بِنَوَاضِحِنَا وَإِنَّ مُعَاذًا صَلَّى بِنَا الْبَارِحَةَ فَقَرَأَ الْبَقْرَةَ فَتَجَوَّزْتُ فَرَعَمَ أَبِي مُنَافِقٌ

"O Messenger of Allah, we are indeed the people who have the work of watering the fields. While last night Mu'adz prayed to us by reciting surah Al-Baqarah, until I came out of the line, then he thought I was a hypocrite."

The hadith clearly shows that the companions do work activities at night. The Prophet (peace be upon him) did not blame and instead let his companions who worked at night water the fields. If the Prophet PBUH allowed something to happen, then it was permissible. Because the Prophet (peace be upon him) was not allowed to allow the evil that existed. The above can also be included in the taqirir of the Prophet (saw): namely, the Prophet (saw) allowed the companions to do something while the Prophet (saw) did not order or prohibit, nor even give comments. This shows that the Prophet (peace be upon him) allowed this [36].

Reviewed from the sharia maqasid:

Night work is an increasingly common phenomenon in modern society. However, is this in accordance with the principles of Maqashid Shari'ah, which are the purposes of Islamic law that include the preservation of religion, soul, intellect, descent, and property?

In this case, there are 3 things to consider:

1. **حفظ الدين** Hifz ad din Working at night often raises questions about conformity with religious values, especially in Islam. However, through a careful examination of religious principles and individual responsibilities, it can be concluded that night work is not directly contrary to the teachings of Islam.

In Islam, religious obligations such as prayer and other worship play a central role in an individual's life. Therefore, the implementation of night work must be accompanied by awareness of the responsibility of religion. Despite engaging in work activities at night, individuals are expected to still prioritize religious observance and not neglect their worship obligations.

The importance of maintaining conformity with Islamic religious principles is the main focus in evaluating the implementation of night work. As long as the work done does not contradict religious principles, and does not hinder individuals in carrying out religious obligations, such as night prayers and especially dawn prayers, then the implementation of night work can be considered in accordance with the principles of Islam.

Thus, it can be concluded that night work is acceptable in the view of Islam as long as it still pays attention to religious obligations and does not violate the established religious principles.

2. **حفظ النفس** Hifzu al-Nafs (Preservation of Life) is an important concept in Islam that emphasizes the need to protect one's life from any form of harm or loss. In the context of night work, this concept reinforces the argument that if night work is necessary to meet the necessities of life, such as providing income to meet the primary needs of oneself or family, then it can be considered a permissible step in Islam.

The importance of Hifzh al-Nafs in assessing the implementation of night work highlights aspects of individual health and safety. Although night work can be a viable option in certain

situations, such as urgent economic needs, however, it must be ensured that the work does not endanger the health or safety of the individual. Thus, the Hifzh al-Nafs principle provides an important guide in evaluating the decision to work at night. As long as night work does not threaten the health or safety of the individual and is necessary to meet the necessities of life, it can be considered an option that is in accordance with the values of the Islamic religion.

1. Hifdz mal guarding the property **حفظ المال** Night work that generates halal income has the potential to make a positive contribution to the preservation of individual property (mal) in the context of Islam. Property ownership in Islam is considered a trust that must be properly maintained and used correctly.

The income earned through halal night work can assist individuals in meeting the needs of their lives and their families in a manner that is in accordance with religious principles. By earning a halal income, individuals can ensure that their resources are used for good purposes, such as meeting basic needs, education, investing for the future, as well as various charitable activities that are recommended in Islam [37]. Halal-earned income also allows individuals to avoid risks from a religious perspective, such as the sin of non-halal income or resources obtained in an improper way. Thus, night work that generates halal income can be a means to maintain and increase individual property (mal) in accordance with Islamic teachings.

Conclusion of the legal provisions:

Because there is a friend who does the work of watering the garden at night, and the Prophet Muhammad PBUH did not prohibit it, and even he let it, this shows "ability". In addition, this hadith has received support from maqasid sharia, so it further shows the ability to work at night.

Conclusion from the discussion of all related ahkam hadiths:

By:

1. Ahkam hadiths above
2. Bayani, ta'lili and istislahi methods

So the conclusion of the ruling on working at night is mubah or permissible during:

1. Be able to perform the dawn prayer on time
2. It is even better if you have time for night prayers
3. There is indeed a need
4. To be able to protect the principles of religion, soul, intellect, ancestry and property

Based on the results of the analysis of the ahkam hadith on working at night in Chapter IV Amaka produces implications for the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number: Kep.233 /MEN/2003 concerning the Types and Characteristics of Work Carried Out Continuously, as follows:

1. Workers should be given time for dawn prayers, even if it is possible for workers to be given time for night prayers

In Islamic teachings, praying is an obligation that cannot be ignored for every individual who follows this belief. In particular, the dawn prayer and the night prayer are two rituals that are highly emphasized and are considered to have high spiritual value in Islamic religious practice. In the context of the work environment, the protection of the right for workers to perform dawn and night prayers has been regulated in various regulations and laws in various countries, including in Indonesia. For example, Article 80 of Law Number 13 of 2003 concerning Manpower in Indonesia affirms that every worker has the right to rest time and the opportunity to worship in accordance with his or her religious beliefs [38].

Therefore, companies and governments need to ensure that workers' rights to perform dawn and night prayers are respected and protected. Companies can take practical steps such as:

1. Provide adequate rest time for workers to carry out prayers,
 2. Provide special facilities for worship at work.
1. Change the length of an employee's break

Employee rest hours, which were originally at least half an hour, should be changed to a minimum of one hour. This is so that employees can carry out night prayers and Fajr prayers well, considering the Fajr prayer time which can be shifted forward or backward up to half an hour.

Article 79 of Law No. 13 of 2003 concerning Manpower establishes minimum rest time standards for employees. In addition, this article also outlines other important rights that must be complied with by employees in accordance with applicable regulations.

Employees have the right to take a half-hour break after working for 4 hours continuously. This break time is not counted as part of the working hours, thus allowing employees to rest and recharge their energy without reducing the duration of the set working hours [39], [40].

1. Governments and companies must ensure the mental and physical health of workers who work at night. Companies have an important responsibility in ensuring the physical and mental health of workers who work night shifts. Because working at night can pose specific challenges, including disruptions to circadian rhythms, decreased sleep quality, and a higher risk of some health problems, companies need to implement proactive measures to protect the well-being of their workers [41], [42].
2. The work done by the worker is indeed a work that is needed and needs to be done in the future, not just for profit. All types of work that are carried out continuously are stated in Article 3 of the decree of the Minister of manpower and Transmigration of the Republic of Indonesia Number: Kep 233 /men/2003 concerning the types and nature of work that is carried out continuously [43], [44].

The division of work shifts into three, namely morning shifts, day shifts, and night shifts, is allowed by the Decree of the Minister of Manpower and Transmigration No. 233/Men/2003 for certain types of work, such as industry, trade, and services. This allows these sectors to operate their businesses continuously for 24 hours, by ensuring workers get adequate and fair rest [45]–[47]. After analyzing one by one the eleven areas of work that can be done continuously, it is concluded that indeed all of the above fields are included in the category of needs.

Analysis

The analytical framework of this study integrates Islamic legal interpretation, cultural ethics, and sustainability principles to examine the moral and legal implications of night work within a Sharia-compliant paradigm. Using the Bayani, Ta'lili, and Istislahi methods, the research identifies the balance between religious obligations and socio-economic necessity. The analysis reveals that night work—though unconventional in traditional Islamic routines—is permissible when aligned with maqasid al-shariah, which prioritize the protection of religion (hifz al-din), life (hifz al-nafs), and wealth (hifz al-mal).

Through the Bayani method, relevant Qur'anic verses and hadiths were examined semantically. The verse in Surah Al-Qasas [28:73] and hadiths discouraging idle talk after Isya illustrate the ideal separation between rest and worship. However, Ta'lili reasoning identifies the 'illah (legal cause) behind the discouragement—not the night activity itself but its potential to disturb prayer and rest. When these conditions are safeguarded, the prohibition is lifted, rendering night work mubah (permissible). The Istislahi approach further supports

this by emphasizing *maslahah*, or public benefit, showing that necessary night employment contributes to social welfare, economic continuity, and human survival.

The analysis also aligns these ethical findings with the United Nations Sustainable Development Goals (SDGs). Under SDG 5 (Gender Equality), ensuring safety and equal treatment for women in night work contexts reflects the Sharia value of justice (*adl*). SDG 8 (Decent Work and Economic Growth) resonates with Islam's command for honest, fair, and dignified labor. Meanwhile, SDG 10 (Reduced Inequalities) parallels the Islamic goal of social equity, mandating that employers treat all workers fairly, regardless of gender or class. Overall, the synthesis of Islamic ethics with SDG principles indicates that night work, when conducted within ethical and regulatory boundaries, upholds both divine commandments and global justice standards. This dual conformity strengthens the legitimacy of ethical night labor and positions Islamic jurisprudence as a vital contributor to sustainable and equitable labor governance in the modern world.

CONCLUSION

Based on the comprehensive discussion and analysis presented in the preceding chapters, this study concludes that night work, according to Islamic jurisprudence and the analysis of *hadith ahkam* using Bayani, Ta'lili, and Istislahi methods, is *mubah* (permissible) under specific ethical and spiritual conditions. These conditions include: the ability to perform the *Subh* prayer on time, ideally with time allocated for *qiyam al-layl* (night prayer); the existence of genuine occupational necessity; and the preservation of the five essential objectives of *maqasid al-shariah*—namely the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). From a Sharia standpoint, night work becomes ethically acceptable when it fulfills these principles without violating one's spiritual duties or endangering physical and mental health. The findings also highlight the regulatory and policy implications in relation to the Decree of the Indonesian Ministry of Manpower and Transmigration No. 233/MEN/2003 on continuously operated jobs. The research recommends several adjustments consistent with both Islamic ethics and sustainable labor standards: (a) ensuring workers have adequate time for the *Subh* prayer, and where possible, for *tahajjud*; (b) extending rest periods from a minimum of thirty minutes to at least one hour to accommodate prayer and recovery; (c) requiring employers and government institutions to safeguard workers' physical and mental well-being; and (d) confirming that night work should only be undertaken when it is genuinely required for essential services, not merely for corporate profit. The study's review of eleven continuously operated job sectors confirms that each meets the criteria of necessity within Islamic law. This conclusion also reinforces the connection between Islamic ethical labor principles and the Sustainable Development Goals (SDGs)—particularly SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 10 (Reduced Inequalities). Aligning Sharia-based ethics with global development standards ensures that night work contributes not only to economic productivity but also to social justice, human dignity, and environmental sustainability. Thus, integrating religious guidance with modern labor governance provides a holistic and equitable framework for achieving ethical, inclusive, and sustainable work practices worldwide.

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Author Contribution

All authors contributed equally to the conception, analysis, and writing of this article. The author from Tanta University led the legal and cultural framework. The University

of Kigali author handled data analysis and policy implications. The American University of Beirut author refined the comparative discussion and ensured alignment with SDG 5 and sustainable labor principles.

Conflicts of Interest

The authors declare no conflict of interest regarding this research. Institutional affiliations with Tanta University, the University of Kigali, and the American University of Beirut had no influence on the findings or interpretations. All opinions and conclusions expressed herein are solely those of the authors, grounded in academic independence and ethical scholarship.

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