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## Night Work Culture in Professional and Sharia Perspectives

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**Abstract:** *This study aims to investigate work culture and sharia views on night work, focusing on responsibility, ethics, and its impact. This research method uses a qualitative approach by conducting a literature review and analysis of relevant primary and secondary sources. The results show that modern work culture often encourages individuals to work at night, especially in the service, health, and hospitality industries. Nevertheless, the Sharia view emphasizes the importance of balance between work and worship, as well as maintaining physical and mental health. In this context, working nights can pose moral and social challenges that need to be carefully considered. The novelty of this research lies in merging the perspective of modern work culture with the view of sharia, which is rarely explored thoroughly. The results of this analysis provide a deeper understanding of individual responsibilities in undergoing night work, as well as provide ethical guidance relevant to the Islamic context. In conclusion, this research can provide valuable insights for individuals, organizations, and communities in understanding the implications of night work from the point of view of work culture and sharia.*

**Keywords:** *night work, culture, professional, ethics, sharia perspectives.*

### INTRODUCTION

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 that various religions and cultures hold dear. In the context of the Sharia view, night work raises a variety of legal and ethical considerations, covering aspects such as social responsibility, safety, and balance between world activities and worship. On the other hand, from the point of view of work culture, working at night can be a reflection of economic needs or work 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 night work practices and the values and principles upheld in society. Thus, this introduction aims to summarize the complexity of issues surrounding working at night, relate them to the perspective of work culture and the view of sharia, and explore holistic and sustainable solutions to ensure harmony between world activities and spiritual and human values [6]–[9].

People need to work to meet financial or other needs to meet their various needs, including primary, secondary, and tertiary. In addition, in religious teachings, Allah SWT also affirms the importance of work activities for humans [10]–[12].

Allah (swt) said: Say (Prophet Muhammad), *"Work! Then Allah, His apostles, and believers will see your work. You will be returned to (Substance) who knows the unseen and the real. Then, He will tell you what you have been doing."* At-Tawbah [9]:105

Prophet Muhammad (peace be upon him) also directed Muslims to try to work. Abu Hurairah narrated that the Prophet (peace be upon him) said: *"It's better for someone to work hard with a bundle of firewood on his back than to be a beggar, whether they give or refuse to give him something."* (HR. Bukhari no. 2074)

The division of work shifts into three, namely morning shift, day shift, and night shift, 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 affirms several times in the Qur'an that day is the right time to work, while night is a time to rest. One example can be found in Surah Al-Qashash verse 73: And because of his mercy, he made you night and day, that you might rest that night and that you might seek a part of his gift (during the day) and that you might give thanks to him. Likewise practiced by the Prophet SAW, where he had the habit of sleeping after performing Isha prayers. Friends of Abi Barzah (r) said that: Meaning: The Prophet (peace be upon him) did not like to sleep before the Isha prayer and talk after the prayer. (H.R. Bukhari no. 568)

Based on the explanation above, the discussion in this study becomes very important related to A. legal provisions for working at night according to the hadith of the prophet SAW and B. implications of the provisions of the hadith working at night on the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia number: kep.233 /men/2003.



**Figure 1. Night Factory Work in Bangladesh. Source:**  
<https://www.voaindonesia.com/a/pabrik-garmen-bangladesh-kembali-beroperasi/5394119.html>

## LITERATURE REVIEW

Night working has become an increasingly common phenomenon in the context of globalization and modern economic development. 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 obtained from night work, such as increased operational efficiency and the availability of 24-hour services for consumers. However, views of work culture also underscore 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 in the prism of Islamic values that include aspects of justice, welfare, and spirituality. Although there is no outright prohibition against 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 a central focus in 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 nights [19]–[21].

Both work culture and Sharia perspectives highlight the complexities as well as challenges associated with working at night. Further research is needed to understand more deeply 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].



**Figure 2. Night Factory Work in Pakistan. Source:**  
<https://www.google.com/search?q=work+night+in+pakistan&client>

## METHODOLOGY

This research applies a qualitative approach using qualitative narrative or descriptive study methods. The type of research used is descriptive research with a qualitative approach [25].

This type of research is library research. Library research is a type of research that is literature in nature meaning that the data sources used come from written materials, such as books, books, scientific articles, theses, dissertations, and others related to the object to be studied [26].

The main sources in this study are:

- a. Sahih al Bukhari
- b. Fathul bari, Syarah sahih al Bukhari

Secondary sources are books books, or supporting data.

This study will use 3 methods in determining the law of a hadith, namely:

1. The Bayani method (semantics, language) is a method of establishing laws that use linguistic methods [27].
2. The Ta'lili (rationalistic) method is a method of establishing laws that use the method of illat reasoning [28].

3. The Istishlahi (philosophical) method is a method of establishing laws that use the motto of benefit [29].



**Figure 3. Night Factory Work in Pakistan. Source:**  
<https://www.google.com/search?q=work+night+in+pakistan&client>

## RESULTS AND DISCUSSION

The author conducted thorough research on the hadith hadith al bukhari by:

1. Searched for the sahih al Bukhari pdf book 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 thorough if you use the word in Arabic it will be more difficult and less thorough, this is because the word night in Arabic has several mufradat (vocabulary) namely: ليل, ليلة, ليال, بات, يبيت, مبيت.
2. Reading all the hadiths containing the word night amounts to 910 words of night contained in 488 hadiths.

The search results above can be categorized as below:

1. Worship activities at night based on the hadith of the Holy Prophet (peace be upon him):
  - a. Tahannus
  - b. Reading the Qur'an
  - c. Sholat maghrib and isya
  - d. Sholat night/ tahajjud and wake people to sholat tahajjud
  - e. I'tikaf
  - f. Women to the mosque at night
  - g. Thauf teacher Hari H. shudaka
2. Non-worship activities at night based on the hadith of the Holy Prophet (peace be upon him):
  - a. Membaiat
  - b. Travel
  - c. Exit Defecation
  - d. Sleep at night
  - e. Shiva
  - f. Having sex
  - g. Companions convey the need to the prophet Pbuh

- h. Conducting weddings and bridal celebrations
- i. The Holy Prophet(sa) did not like non-worship activities at night based on the hadith of the Holy Prophet (peace be upon him)
- j. Burying the dead
- k. Dinner after maghrib before isha
- l. Stay at home after Maghreb and after Isya
- m. Entertaining guests
- n. All-night discussion
- o. Herding at night
- p. Repairing irrigation water channels at night

Hadiths that indicate 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 version al Alamiyah, no 4090 version Fathul Bari: daytime look for firewood, night night prayer

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

1. Hadith No. 348 version al alamiyah, 361 version fathul bari: companions come at night to the Prophet (peace be upon him) because there is a need.
2. Hadith No. 664 version al alamiyah, 705 version fathul bari: companions of Muadz pray isha with surat al Baqarah and there is a makmum who wants to irrigate crops

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

Hadith No. 1

1. 514, 526, 535, 729 al Alamiyah version 547, 559, 568, 771 Fathul Bari version: The Prophet صلى الله عليه وسلم hated sleeping before Isha prayer and talking (worldly things) afterwards.

535 version of al Alamiyah 568 version of Fathul Bari: Muhammad bin Salam told us, that 'Abdul Wahhab Ats Tsaqafi told us, and Khalid Al Hadza' informed us from Abu Al Minhal, from Abu Barzah, that the Prophet صلى الله عليه وسلم hated sleeping before Isha prayer and talking afterwards" [30].

Similar to the hadith above 729 version al Alamiyah 771 version Fathul Bari: do not like to sleep before isha and talk after isha.

He disliked going to bed before Isha prayers and chatting afterwards.

The meaning of the above hadith is clear and very clear, that the Prophet Muhammad ( ﻳَﻜْرَهُ ) hated sleeping before 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 ) denotes 2 laws namely makruh tanzih and makruh tahrim. The meaning of the hadith above is clear and clear, it's just that there are two types of makruh meaning, namely makruh tanzih and makruh tahrim.

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

The above description is according to the Hanafi madzhab, while if you use the approach of fiqhiyah rules, it can be explained as follows: the Prophet SAW hated talking after isha because he did not want the companions to miss the evening prayer and dawn prayer (more details explain below).

In the rules of fiqhiyah, it is stated that intermediaries have the same laws as their purpose [31].

If the goal is not to miss the evening prayer which is the law of the sunnah and the morning prayer which is the law of obligation, then talking at night which mediates the abandonment of something that is sunnah and even obligatory, then the law is haram to talk at night

Based on the explanation in the book of Fathul Bari this hadith has illat, namely:

1. Sleep before Isha is feared that prayer time will come out (run out).
2. While the talk after isya causes:
  - a. Leaving evening prayers,
  - b. Too engrossed in talking he slept too deeply and ran out of Fajr prayer time.

The rules of fiqhiyah indicate that: "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 in the evening after isha does not cause the missed evening prayer and the missed Fajr prayer, then the law that was originally makruh Tanzih or makruh Tahrim turns into mubah.

Work in qiyaskan with talk after isya. With qiyas elements as follows [32]:

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

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

### **Conclusion of legal provisions:**

At first, the meaning of lafadz in the hadith seemed to show that the law of working at night was makruh tanzih or makruh tahrim could even be haram, but after paying attention to Illat which was then the Qiyas method, the law of working at night turned into Mubah.

Hadith No. 2

1. 3781 version al Alamiyah, no 4090 version Fathul Bari: daytime look for firewood, night night prayer. Abdul A'la bin Hammad told me, that Yazid bin Zurai' told us, narrating from Sa'id of Qatadah from Anas bin Malik (may Allah be pleased with him), that Dzakwan, 'Ushayyah, and Bani Lahyan asked the Prophet for help? to deal with the enemy. Prophet? then sent reinforcements to seventy companions of Anshar. They were known as al Qurra' in their day. They used to look for firewood during the day and pray at night at night When they arrived at Bi'rul Ma'unah, the infidels killed and betrayed them.

### **The legal provisions for 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 evening 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, during the day is used for work, and night is used for worship. Whereas if you use

implied understanding (mafhum), if there are people who work at night then it is contrary to the hadith because in the hadith night time is for worship.

The explanation above can differ in results when 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 "The original law in muamalah is permissible until there is a prohibition" [33].

This hadith can be used to support other propositions that point to the prohibition of working at night but cannot be used as a basic or basic guideline to prohibit working at night. Precisely if it is connected with the rules of fiqhiyah regarding muamalah then the law of working at night is mubah.

In addition to the fiqhiyah rules above, by using 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 may work at night because the above hadith does not indicate a prohibition. Moreover, if it is a job that must operate 24 hours such as in the health sector, then this is dhoruriyat, not just hajjiyat [34].

Based on the maqasid sharia fist against the above hadith, it is concluded that if the work at night is hajjiyat or even dhoruriyat then it may be done or even become mandatory.

In religious conditions of life, it is possible to combine working at night while maintaining the evening prayers and the morning prayers.

#### **Conclusion of legal provisions:**

The above hadith in manthuh and mafhum indicates that day is for work and night is for worship, but after review from 1. Fiqhiyah rules 2. Maqasid Sharia then the legal conclusion of working at night is mubah can even become mandatory.

Hadith showing the permissibility of muamalah activities at night:

Hadith 1

No. 348 version al alamiyah, 361 version fathul bari: companions come at night to the Prophet (peace be upon him) because there is a need. Hadith Jabir RA. Yahya bin Salih narrated to us, he said, Fulaih bin Sulayman narrated from Sa'id bin Al Harith, he said, "We asked Jabir bin 'Abdullah about praying by wearing 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 finished, he asked, 'What business (these nights) have you come, O Jabir?' I then conveyed my needs to him.

#### **The legal provisions for working at night based on the above hadith are as follows:**

Hadith Shows a meaning that is sarih or clear, it's just that it still needs an explanation regarding the needs of Jabir's companions. The need of Jabir's companions is mentioned in the Sarah: Meaning for a need, in the narration of Imam Muslim it is said, "That the Prophet (peace be upon him) sent him with Jubar bin Shakhar to prepare water at the stopover [35].

When viewed from the mafhum hadith above, it is permissible to do non-worship activities other than sleeping at night. This hadith clearly shows that the Holy Prophet (peace be upon him) did not hate the activities of Jabir's companions.

In terms of qiyas, the discussion is as follows:

Origin	: doing necessities at night
Branch	: work at night
Similarity illat	: the presence of necessity at night
Original ruling	: can/change do the necessities at night
Branch law	: may work at night

### **Conclusion of legal provisions:**

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

#### Hadith 2

Hadith No. 664 version al alamiyah, 705 version fathul bari: companions of muadz pray isha with surat al Baqarah and there is makmum want to irrigate plants

Adam bin Abi Iyas narrated to us, saying: Shu'bah narrated to us, he said: Muharib bin Ditsar said, "I heard Jabir bin 'Abdillah al-Anshari say: There was a man who came with two camels which he had just given to drink when the night was pitch black. 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 man went to the Prophet صلى الله عليه وسلم and complained about his problem to him. The Prophet صلى الله عليه وسلم then said: "O Mu'adz, do you want to cause slander?" Or he said: "Are you the instigator of slander? He repeated his words three times- "It would be nice for you to just read the surah "SABBIHIS MARABBIKA", or "WAS SYAMSI WA DLUHAAHAA" or WAL LAILI IDZAA YAGHSYAA" For among those who are behind you in prayer, there may be those who are old, weak, or needy."

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

It has been told to us Muhammad bin Abdah, from Yazid, from Salim, from 'Amru bin Dinar, from Jabir bin Abdullah, that Mu'adz bin Jabal (may Allah be pleased with him) once prayed (behind) the Prophet صلى الله عليه وسلم. Then he returned to his people to lead prayers with them by reciting surah Al-Baqarah. Jabir continued, "So a man came out of the line (shaf) and he prayed with a rather light prayer. It turned out that it reached Mu'adz, and he said, 'Surely he is a hypocrite'. When Mu'adz's words reached the man, the man went straight to the Prophet صلى الله عليه وسلم saying, "O Messenger of Allah, we are indeed the ones who have the job of watering the fields. Last night Mu'adz prayed leading us by reciting surah Al-Baqarah, until I got out of line, and he thought I was a hypocrite." So the Prophet صلى الله عليه وسلم said, "O Mu'adz, are you going to make a slander?" -He repeated it three times- "Read it." Was syamsi wadluhaaha and wasabbih bismirabbikal a'la or similar."

### **The legal provisions for working at night based on the above hadith are as follows:**

The hadith reads as follows: "O Messenger of Allah, we are indeed the ones who have the job of watering the fields. Last night Mu'adz prayed leading us by reciting surah Al-Baqarah, until I got out of line, and he thought I was a hypocrite."

Lafadz hadith clearly show that the companions do work activities at night. The Holy Prophet (peace be upon him) did not blame and instead let his companions who worked at night water the fields. If the Prophet (peace be upon him) allowed something to happen then it was something permissible. Because the Holy Prophet (peace be upon him) was not allowed to allow the possibility that existed.

The above can also be included in the taqir of the Prophet (peace be upon him): that is, the Holy Prophet (saw) allowed the Companions to do something while the Holy Prophet (saw) did not command or forbid, not even comment. This shows that the Holy Prophet (peace be upon him) allowed this [\[36\]](#).

### **Judging from the maqasid sharia:**

Nightwork is an increasingly common phenomenon in modern society. however, is this by the principles of Maqashid Sharia, i.e. the purposes of Islamic law which include the maintenance of religion, soul, reason, posterity, and property?

In this case, there are 3 things to note:

1. حفظ الدين Hifzad din Working at night often raises questions about conformity with religious values, particularly in Islam. However, through a careful study of religious principles and individual responsibilities, it can be concluded that night work does not directly contradict 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 performance of night work must be accompanied by an awareness of religious responsibility. Despite engaging in work activities at night, individuals are expected to prioritize religious observance and not neglect their religious 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 evening prayers and primarily morning prayers, then the implementation of night work can be considered by Islamic religious principles.

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

2. Hifzu al-Nafs (Life Preservation) حفظ النفس is an important concept in Islam that emphasizes the need to safeguard one's life from any form of danger or loss. In the context of night work, this concept strengthens 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 conduct 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 jeopardize the health or safety of the individual.

Thus, the Hifzh al-Nafs principles provide 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 by Islamic religious values.

3. Hifdz mal (Guarding Treasures) حفظ المال Night work that generates halal income has the potential to make a positive contribution to the preservation of individual treasures (malls) in the context of the Islamic religion. Property ownership in Islam is considered a trust that must be properly maintained and utilized properly.

The income earned through halal night work can help the individual provide for his life and his family in a manner that is by religious principles. By earning a halal income, individuals can ensure that their resources are used for good causes, such as meeting basic needs, education, investing for the future, as well as various charitable activities advocated in Islam [37].

Income earned lawfully also allows individuals to avoid risks in terms of religion, such as the sin of income that is not lawful or resources obtained improperly. Thus, night work that generates halal income can be a means to maintain and improve individual property (mall) by Islamic teachings.

### **Conclusion of legal provisions:**

Because there were companions who did the work of watering the garden at night and the Prophet Muhammad (peace be upon him) did not forbid and even let it go, this shows "ability". In addition, this hadith received support from the maqasid of sharia, thus further demonstrating the ability to work at night.

### **The conclusion from the disintegration of all related hadiths:**

By:

1. Hadis-hadis ahkam above
2. Bayani, ta'lili and istislahi methods

So the legal conclusion of working at night is mubah or can during:

1. Can perform morning prayers on time
2. It's even better if you have time for evening prayers
3. There is indeed a need
4. Can maintain the principle of safeguarding religion, soul, reason, offspring, and property

Based on the results of the hadith analysis research on working at night in Chapter IV Amaka produced implications for the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia number: kep.233 / men / 2003 concerning the Type and Nature of Work Carried Out Continuously, as follows:

1. Workers should be given time for morning prayers, even if possible workers are given time for evening prayers

In Islamic teachings, praying is an obligation that cannot be ignored by any individual who follows the faith. In particular, the dawn prayer and the evening prayer are two rituals that are highly emphasized and 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 evening prayers has been regulated in various regulations and laws in various countries, including Indonesia. For example, Article 80 of Law Number 13 of 2003 concerning Manpower in Indonesia affirms that every worker has the right to rest periods and opportunities to worship according to his religious beliefs [38].

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

- a. Provide adequate rest time for workers to perform prayers,
  - b. Provide special facilities for worship in the workplace.
2. Change an employee's break duration

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 evening prayers and Fajr prayers properly, considering the time of Fajr prayers which can shift forward or backward for up to half an hour.

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

Employees have the right to take a half-hour break after working for 4 hours continuously. These breaks are not counted as part of working hours, thus allowing employees to rest and recharge without reducing the duration of predefined working hours [39], [40].

3. Governments and companies must ensure the resourceful and physical health of workers working at night

Companies have an important responsibility in ensuring the physical and mental health of workers working night shifts. Because working at night can pose special 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].

4. Work done by workers is indeed a job that is needed and needs to be done in the future, not solely for profit [43], [44].

All types of work that are carried out continuously are listed 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 type and nature of work that is carried out continuously. The division of work shifts into three, namely morning shift, day shift, and night shift, 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]–[54].

After analyzing one by one of the eleven fields of work that can be done continuously, it is concluded that indeed all of the fields above are included in the category of needs.

## CONCLUSION

Based on the discussion and analysis in the previous chapter, it is concluded that: 1). The law of working at night according to the ahkam hadith by the method of Bayani, ta'lili, and istislahi and ta'arudul adillah is mubah or may be: Can perform morning prayers on time; It's even better if you have time for evening prayers; There is indeed a need; Can maintain the principle of safeguarding religion, soul, reason, offspring, and property. 2). Regarding the implications of ahkam hadith on the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number: Kep.233 / MEN / 2003 concerning the Type and Nature of Work Carried Out Continuously causes the following implications: Workers should be given time for morning prayers, even if possible workers are given time for evening prayers; 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 Fajr prayers properly, considering the time of Fajr prayers which can shift forward or backward for up to half an hour; Governments and companies must ensure the resourceful and physical health of workers who work at night; Work done by workers is indeed a job that is needed and needs to be done in the future, not solely for profit. After analyzing one by one of the eleven fields of work that can be done continuously, it is concluded that indeed all of the fields above are included in the category of needs.

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## Author Contribution

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## Conflicts of Interest

All authors declare no conflict of interest.

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