

Islamic Thought on Wage Justice: Maqasid al-Shariah, Human Dignity, and Workers' Vulnerability in Batam's Industrial Society

Ahmad Arifin^{1*}, Mustafa Khamal Rokan², Isnaini Harahap³

^{1,2,3} Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

*arifin@fekon.unrika.ac.id

Abstrak

Artikel ini mengkaji keadilan upah sebagai persoalan etis dan sosial dalam pemikiran Islam dengan menganalisis praktik pengupahan pekerja di Kota Batam, Indonesia. Meskipun Batam mengalami pertumbuhan industri yang pesat dan memiliki tingkat upah minimum yang relatif tinggi, pekerja masih menghadapi persoalan ketidakcukupan upah, ketidakpastian kontrak kerja, lemahnya posisi tawar, dan keterbatasan transparansi pengupahan. Penelitian ini menggunakan studi kasus kualitatif melalui wawancara, observasi, dan analisis dokumentasi. Keadilan upah dianalisis berdasarkan perspektif Maqāṣid al-Sharī'ah, khususnya perlindungan terhadap harta (*hifz al-māl*), jiwa (*hifz al-nafs*), serta martabat manusia. Temuan menunjukkan bahwa kepatuhan formal terhadap ketentuan upah minimum belum sepenuhnya menjamin keadilan substantif ketika pekerja masih mengalami kerentanan dan ketidakamanan ekonomi. Penelitian ini mengembangkan Hamumnomic sebagai kerangka konseptual untuk memahami kecemasan ekonomi yang muncul akibat ketidakstabilan pendapatan, ketidakpastian pekerjaan, dan ketidakcukupan upah. Selain itu, penelitian ini mengusulkan *Wage Justice House* sebagai mekanisme kolaboratif untuk mediasi, edukasi pengupahan, transparansi, dan dialog antarpemangku kepentingan. Penelitian ini berkontribusi pada pemikiran Islam dengan menempatkan *Maqāṣid al-Sharī'ah* sebagai kerangka etis dalam mewujudkan hubungan kerja yang adil, keadilan sosial, dan penghormatan terhadap martabat manusia dalam masyarakat industri kontemporer.

Kata Kunci: Pemikiran Islam; *Maqāṣid al-Sharī'ah*; Keadilan Upah; Martabat Manusia; Batam

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Abstract

This article examines wage justice as an ethical and social issue within Islamic thought by analyzing workers' wage practices in Batam City, Indonesia. Although Batam has experienced rapid industrial growth and relatively high minimum wages, workers continue to face delayed payments, inadequate living standards, contractual uncertainty, weak bargaining positions, and limited wage transparency. Using a qualitative case study based on interviews, observation, and document analysis, this study examines wage justice through Maqasid al-Shariah, particularly the protection of wealth (hifz al-mal), life (hifz al-nafs), and human dignity. The findings indicate that formal compliance with minimum wage regulations does not necessarily ensure substantive justice when workers remain economically insecure and socially vulnerable. The study proposes Hamumnonomic as a conceptual framework for understanding economic anxiety arising from unstable, delayed, or insufficient wages. It also proposes the Wage Justice House as a collaborative mechanism for mediation, wage education, transparency, and stakeholder dialogue. The study contributes to Islamic thought by positioning Maqasid al-Shariah as an ethical framework for advancing fair labor relations, social justice, and human dignity in contemporary industrial society.

Keywords: Islamic Thought; Maqasid al-Shariah; Wage Justice; Human Dignity; Batam

INTRODUCTION

Wages are not merely an economic transaction; they are a moral relationship through which a society either honors or diminishes the dignity of those who labor within it. Islamic thought has long insisted that work and compensation carry ethical weight, since wages touch directly on human welfare, social stability, and the protection of human dignity that Islamic teachings place at the center of a just social order. Conventional labor economics offers a narrower, largely technical account of how wages are set, generally explained through labor supply and demand, productivity, human capital, bargaining power, and market competition (Borjas, 2020; Mankiw, 2021). However, wage determination is not entirely value-neutral, since it is also affected by legal frameworks, collective bargaining institutions, cultural norms, and perceptions of fairness (Stiglitz, 2012). Yet these economic accounts, on their own, cannot settle what makes a wage just; that question is ultimately a moral one, and it is this moral question, rather than the technical mechanics of wage-setting, that this article takes as its central concern.

Read through an Islamic ethical lens, the concept of wage justice extends well beyond the nominal amount received by workers, since Islam evaluates a transaction not only by its outcome but by its faithfulness to justice (*‘adl*) and the prevention of harm (*darar*) to those involved. Contemporary scholars classify wage justice into at least three dimensions: distributive justice, procedural justice, and social justice. Distributive justice concerns whether wages are proportional to workers’ contributions, skills, and responsibilities. Procedural justice refers to whether wage decisions are made transparently, consistently, and free from discrimination. Social justice addresses whether wages are sufficient to provide a decent standard of living and reduce socio-economic inequality (Rawls, 1971; Greenberg, 1990). Empirical studies in human resource management indicate that perceptions of fairness strongly influence job satisfaction, organizational commitment, trust, and retention (Colquitt et al., 2001; Dessler, 2020). Thus, a fair wage system requires not only adequate pay levels, but also transparent governance and humane labor standards.

In Indonesia, wage regulation has been formally governed through labor legislation, government regulations, and annual minimum wage policies intended to secure workers’ basic living needs. However, implementation often faces practical constraints. Many workers continue to experience wages below living standards, delayed payments, uncertainty in contractual arrangements, weak access to social protection, and unequal bargaining positions. These problems are especially visible in industrial zones where economic growth is high but labor vulnerability remains significant (Suryahadi, A, 2022). Therefore, wage justice remains a persistent issue in Indonesian labor discourse. Batam City offers a particularly telling arena in which to read the tension between industrial growth, workers’ dignity, and the principles of justice at the heart of Islamic thought, rather than serving merely as a site for studying labor-market administration.

As one of Indonesia's major industrial and investment zones, Batam has experienced rapid growth driven by manufacturing, electronics, shipbuilding, logistics, and export-oriented industries. Batam also records one of the highest municipal minimum wages in the Riau Islands Province. Nevertheless, despite annual wage increases, labor protests and demonstrations frequently occur, especially during International Workers' Day on May 1st and in annual wage-setting periods. This paradox suggests that nominal wage growth does not automatically guarantee perceptions of fairness, welfare, or satisfaction among workers. Similar findings in labor studies indicate that relative deprivation and procedural injustice often trigger worker dissatisfaction even when wages increase numerically (Sen, 2009; Piketty, 2020).

Read together, the labor problems reported in Batam are not simply administrative failures of a wage system; they point to a deeper crisis of social justice within a predominantly Muslim industrial society, one in which the moral obligations that Islam places on labor relations are routinely unmet. Several labor issues have been reported in Batam, including the dominance of temporary contract employment, delayed wage payments, installment-based salaries, unclear wage calculations, unequal treatment between local and foreign workers, and gender-based wage disparities. According to the Employment Report of BPS Batam City, female workers in the manufacturing sector often receive lower wages than male workers despite performing comparable responsibilities (Dinas Ketenagakerjaan Batam, 2022). Workers are also frequently placed in vulnerable positions due to weak bargaining power, uncertain employment status, and limited transparency regarding wage components such as allowances, overtime, deductions, and bonuses. Studies by Sari, R., & Yunus, M (2019) as well as Khusna, A. (2023) found that unclear wage structures reduce trust, create dissatisfaction, and increase the risk of labor disputes. These findings indicate that wage injustice is not solely about income levels, but also about dignity, certainty, and governance quality.

Another crucial issue concerns wage punctuality. In many industrial sectors, workers report delays in monthly salary payments, partial wage installments, or uncertainty regarding payment dates. Data from the Batam Workers Federation (Dinas Ketenagakerjaan Batam, 2022) noted a 12% increase in delayed wage cases during the COVID-19 pandemic. Delayed wages generate financial hardship, stress, reduced morale, and lower productivity. Ibrahim, A (2015) argues that wage determination should not rely solely on unequal bargaining processes between employers and workers, but must also consider propriety, fairness, and the cost of living. These realities reinforce the need for a more comprehensive wage framework that goes beyond formal compliance.

From an Islamic perspective, wages are not solely a contractual exchange but also a moral responsibility rooted in justice, dignity, and social welfare. In Islamic economic thought, labor relations are based on *ijarah* (employment contract), mutual consent (*taradhi*), honesty, and the prohibition of exploitation (Chapra, 2008; Siddiqi, 2006). Islam

recognizes workers as rights-bearing individuals whose dignity must be protected. Therefore, wages should reflect both the value of work performed and the essential needs of workers and their families.

The Qur'an and Hadith emphasize fairness and responsibility in labor relations. One of the most frequently cited Prophetic traditions states: "Give the worker his wages before his sweat dries" (Ibn Majah). This narration reflects the obligation of timely payment and protection against abuse. Delayed wages, arbitrary deductions, hidden calculations, and manipulation of employment status contradict Islamic ethics because they create harm (*darar*) and injustice (*zulm*). In addition, Islamic teachings encourage clarity in contracts, including wage amount, payment schedule, job responsibilities, and duration of work, in order to avoid uncertainty (*gharar*) and disputes (Usmani, 2002).

Another important concept in Islamic wage theory is *al-ujr al-kafi* (adequate wage), which refers to compensation sufficient to meet workers' basic needs and preserve family welfare. This principle suggests that wages should not be reduced merely to the minimum tolerated by the market, but should consider human welfare and social balance. Abuznaid, S (2017) argues that Islamic wage justice emphasizes proportionality, anti-exploitation, and socio-economic equilibrium. Therefore, the Islamic approach integrates economic efficiency with moral responsibility and social protection.

The central conceptual framework guiding this study, and the lens through which the empirical findings below are ultimately read, is Maqasid al-Shariah, which refers to the higher objectives of Islamic law aimed at promoting welfare (*maslahah*) and preventing harm (*mafsadah*). Classical scholars such as al-Ghazali and al-Shatibi identify the protection of religion, life, intellect, lineage, and wealth as its essential (Auda, 2008); Kamali, 2019). Contemporary scholars have expanded Maqasid into social justice, dignity, inclusion, and sustainable development. In wage relations, Maqasid al-Shariah requires systems that protect wealth through fair compensation, protect life through sufficient income for food, housing, and health, and protect dignity through non-discriminatory treatment and secure employment status. It also promotes social stability by reducing conflict and strengthening trust between workers and employers. Therefore, Maqasid al-Shariah moves the discussion beyond formal compliance with statutory wages toward substantive justice and human-centered labor governance. In this study, Maqasid al-Shariah is treated not merely as a normative ideal invoked to declare that wages ought to be fair, but as an analytical framework: its constituent objectives are used below as concrete criteria against which the empirical realities of modern labor relations in Batam are examined.

Previous research has discussed wage determination from both conventional and Islamic perspectives. Yasmeen (2023) proposed a theoretical framework integrating Islamic principles with conventional wage theory and identified challenges such as legal barriers, limited awareness, and lack of empirical evidence. While valuable conceptually,

the study was not grounded in a specific industrial context. Abuznaid, S (2017) explored justice and fairness in wage determination through Islamic ethical principles, but remained largely normative and offered limited operational guidance for local wage policy. Sarhan, M (2022) analyzed wage transparency and job satisfaction in the Indonesian manufacturing sector and found that transparent wage systems positively affect worker motivation and trust. These studies provide valuable foundations, yet three major gaps remain. First, many studies are normative or theoretical and provide limited empirical evidence from specific industrial regions. Second, few studies explain why dissatisfaction persists even in regions with relatively high statutory minimum wages. Third, there remains limited institutional innovation for resolving wage disputes and strengthening wage justice in practice. Fourth, and most importantly for this study, existing research tends to treat Islamic principles as a supplementary ethical gloss on what remains, at its core, an analysis of labor-market administration, rather than developing Maqasid al-Shariah into a substantive contribution to Islamic thought on social justice, work ethics, and human dignity.

To address these gaps, this study develops two novelties. First, as a theoretical contribution, it introduces the Hamumnomic Theory (Economic Anxiety Theory). Derived from the concept of economic anxiety, this theory explains that wage injustice is not only reflected in low income but also in insecurity, uncertainty, and fear regarding future economic survival. Workers may experience anxiety when wages are delayed, unstable, unclear, or insufficient to meet basic needs. Such anxiety can reduce motivation, weaken productivity, damage family welfare, and intensify labor conflict. Therefore, wage justice should be assessed not only through nominal wage levels but also through the degree of economic certainty experienced by workers. This perspective extends compensation studies by linking wage systems with psychological well-being and social stability (Kahneman & Deaton, 2010; Wilkinson & Pickett, 2018).

Second, as a practical contribution, this study proposes the Wage Justice House, an institutional mechanism designed to support fair wage governance. The Wage Justice House functions as a center for wage mediation, legal consultation, worker education, transparency assistance, and stakeholder collaboration involving government agencies, employers, labor unions, academics, and community representatives. Its objective is to reduce disputes, strengthen compliance, improve workers' understanding of wage rights, and create a participatory approach to wage policy. Rather than relying solely on litigation or periodic protests, the Wage Justice House offers a preventive and collaborative pathway toward industrial harmony. This approach is consistent with collaborative governance theory, which emphasizes multi-stakeholder participation in solving complex public problems (Ansell & Gash, 2008).

Based on the reviewed literature, this study positions itself primarily as a contribution to Islamic thought on social justice, work ethics, and human dignity, using

the empirical reality of workers' wage practices in Batam City as the context for examining and developing these perspectives. Wage practices and labor governance are examined not as ends in themselves, but as a lens through which to assess how far industrial society fulfills the moral responsibilities that Maqāsid al-Sharī'ah places on relations between employers and workers. Building on this perspective, the study offers two complementary contributions: the Hamumnmomic conceptual framework, which explains economic anxiety arising from wage and employment insecurity, and the Wage Justice House as a proposed institutional model, which provides a collaborative mechanism for mediation, transparency, wage education, and stakeholder dialogue. Through these contributions, the study seeks to advance Islamic ethical reflection on labor relations while offering practical insights for policymakers, employers, labor unions, and other stakeholders in developing wage relations that are more equitable, transparent, humane, and sustainable.

RESEARCH METHOD

This study employed a qualitative descriptive case study approach to analyze the fairness of workers' wages in Batam City from the perspective of Maqasid al-Shariah. A qualitative design was chosen because wage justice is closely related to experience, perception, institutional practice, and social reality that cannot be fully explained through numerical data alone (Creswell & Poth, 2016; Merriam, 2014). The case study approach enabled an in-depth exploration of wage practices within their real-life industrial context (Yin, 2018). Batam City was selected purposively because it is one of Indonesia's major industrial centers, a Free Trade Zone, and the city with one of the highest municipal minimum wages in Sumatra, yet labor dissatisfaction and wage disputes remain recurrent issues. The research was conducted from August 2025 to January 2026 through stages of preliminary observation, instrument preparation, fieldwork, verification, analysis, and reporting.

The final participants consisted of six informants, comprising one labor representative/Chairman of FSPMI, four representatives from government and labor institutions (DPRD, Manpower Office, Labor inspector, and Wage Council), and one Islamic scholar/expert, namely the Chairman of MUI Batam. Participants were selected through purposive sampling based on their direct knowledge and experience of wage practices, labor relations, institutional policies, and Islamic perspectives on wage justice (Patton, 2015).

Primary data were obtained through semi-structured interviews, direct observation, and field notes (Guest et al., 2020), while secondary data were collected from labor regulations, minimum wage decrees, official statistics, relevant documents, academic publications, and media reports. Data collection focused on wage adequacy, employment security, payment timeliness, wage transparency, workers' welfare,

contractual uncertainty, and the ethical dimensions of employment relations (Kvale & Brinkmann, 2015).

Data validity was ensured through source triangulation, technique triangulation, member checking, and systematic documentation of analytical decisions (Lincoln & Guba, 1985). Data were analyzed using the interactive model of Miles et al., (2014), involving data collection, reduction, display, conclusion and verification. The analysis combined inductive coding of empirical findings with deductive interpretation based on Maqāṣid al-Sharī'ah, Islamic principles of wage justice, and the Hamumnmomic conceptual framework proposed in this study. Particular attention was given to the principles of justice ('adl), mutual consent (tarāḍi), wage adequacy (al-ujr al-kāfi), contractual certainty, honesty, and the protection of wealth (hifẓ al-māl), life (hifẓ al-nafs), family (hifẓ al-nasl), and human dignity (Chapra, 2008;). NVivo 12 Plus was used to support coding, thematic mapping, query analysis, and visualization (Bazeley & Jackson, (2007). Ethical principles were applied through voluntary participation, informed consent, confidentiality, and anonymization of participants. Although the study is context-specific to Batam City and does not seek statistical generalization, its findings provide transferable insights for other industrial regions facing similar wage justice challenges.

RESULTS AND DISCUSSION

1. Workers' Wage Conditions in Batam City

The findings reveal that wage conditions in Batam City cannot be understood merely in terms of the nominal municipal minimum wage or compliance with labor regulations. Workers' experiences indicate a broader ethical question concerning whether wages are sufficient to sustain human dignity, family welfare, and economic security. Although Batam has a relatively high municipal minimum wage, wage adequacy varies according to household responsibilities, living costs, employment status, and access to social protection. As explained by the Chairman of FSPMI Batam City:

"If we rely on the municipal minimum wage for those who already have a wife and children, the rental cost alone is more than one million rupiahs, not to mention electricity, water, food, motorcycle installments, and other needs." (Chairman of FSPMI Batam City, interview, June 5, 2025).

This finding shows that wage justice extends beyond a minimum monetary threshold to workers' ability to maintain a dignified life and fulfill family responsibilities. From the perspective of Islamic thought, this condition is closely related to 'adl (justice) and karāmah insāniyyah (human dignity). A wage may formally comply with legal requirements yet remain ethically problematic if it does not enable workers to meet essential needs. Human dignity therefore provides an ethical bridge between Islamic principles of justice and the empirical reality of workers' vulnerability.

Workers' vulnerability is further reflected in employment insecurity. The findings indicate that temporary employment arrangements (PKWT) constitute an important dimension of industrial employment in Batam, creating uncertainty regarding employment continuity and future income. The Chairman of FSPMI stated:

"Many employment contracts are still unclear, and there is no legal certainty regarding how long workers will have to wait before being appointed as permanent employees." (Chairman of FSPMI Batam City, interview, June 5, 2025).

Such uncertainty may weaken workers' bargaining positions and their ability to plan for their families. From the perspective of Maqāṣid al-Sharī'ah, this issue is relevant to *hifẓ al-māl* (protection of wealth), *hifẓ al-nafs* (protection of life and well-being), and *hifẓ al-nasl* (protection of family). Thus, wage justice encompasses not only the amount of compensation but also the security and dignity associated with the employment relationship.

The findings also indicate that companies generally follow established wage-payment schedules, although mechanisms exist to address cases of delayed payment. Timely payment remains ethically significant because fulfilling workers' economic rights is part of a just employment relationship. Similarly, wage transparency involves more than administrative disclosure; it concerns trust, fair procedures, and workers' access to information affecting their economic rights. These dimensions indicate that substantive justice requires both fair outcomes and fair processes.

Overall, the findings reveal a tension between formal regulation and substantive justice. Minimum wage regulations and institutional labor protections provide an important foundation, but from the perspective of Islamic thought, justice requires more than regulatory compliance. It requires economic relations that protect workers from excessive vulnerability, preserve their dignity, and enable them to fulfill their family responsibilities. Accordingly, wage justice should be understood as an ethical manifestation of Maqāṣid al-Sharī'ah, in which the central question is not merely "How much should a worker be paid?", but also "Does the wage relationship protect the worker's dignity, welfare, security, and rights as a human being?" This perspective positions wage justice within the broader Islamic discourse on social justice, ethical work relations, and human dignity in contemporary industrial society.

2. Transparency and Fairness in Wage Administration

The study found that transparency remains an important challenge in wage administration in Batam City. From the workers' perspective, transparency concerns not only the amount of wages received but also access to information about wage components, overtime, deductions, bonuses, and the mechanisms used to determine wage increases. The Chairman of FSPMI Batam City stated,

“It is not transparent. It is very difficult to obtain wages that are appropriate in Batam City” (Chairman of FSPMI Batam City, interview, June 5, 2025).

He further noted that workers’ representatives were not always involved in the preparation of wage structures:

“The wage structure is required to be prepared by the company, but in reality, we, as the labor union, have never been involved.” (Chairman of FSPMI Batam City, interview, June 5, 2025).

These statements indicate that wage transparency is closely related to workers’ participation and their ability to understand the basis of compensation decisions.

However, the findings also reveal a different perception among government and labor institutions. The Chairman of the Batam City Regional House of Representatives (DPRD) stated

“Regarding transparency, in our view it is already transparent because the decree determining the municipal minimum wage is publicly available” (Chairman of DPRD Batam City, interview, July 14, 2025).

Similarly, the Head of the Batam City Manpower Office emphasized that companies should disclose wage components, allowances, and deductions to workers because such openness can strengthen trust and minimize industrial disputes. This difference suggests that transparency operates at two levels: formal policy transparency, reflected in the public disclosure of wage regulations, and substantive workplace transparency, which concerns workers’ access to and participation in information about their own wages. These findings are consistent with Sarhan, M (2022), who argues that wage transparency strengthens workers’ trust in organizational fairness, while unclear compensation practices may increase dissatisfaction and conflict.

From the perspective of Islamic thought, transparency is closely related to honesty (*ṣidq*), trust (*amānah*), mutual consent (*tarāḍī*), and contractual clarity. Islamic ethics requires economic relationships to be conducted openly and without deception or excessive uncertainty (*gharar*). Therefore, wage justice cannot be achieved solely through fair wage outcomes; it also requires fair and understandable procedures through which wages are determined and communicated. The findings suggest that when workers lack access to information or participation, formal compliance may not necessarily produce a sense of justice. Conversely, transparent wage governance can strengthen trust and reduce conflict, thereby supporting a more ethical and harmonious employment relationship. Thus, wage transparency should be understood not merely as an administrative requirement but as an ethical manifestation of *‘adl* and *amānah* in contemporary industrial relations.

3. Wage Justice from the Perspective of Maqasid al-Shariah

The analysis shows that wage practices in Batam cannot be evaluated solely through compliance with the statutory minimum wage. Maqāṣid al-Sharī'ah places human welfare, protection of wealth (hifẓ al-māl), life (hifẓ al-nafs), family (hifẓ al-nasl), and dignity at the center of justice. The findings indicate that although the minimum wage provides a formal protection, its adequacy varies according to workers' family responsibilities and actual living needs. The Chairman of FSPMI Batam City explained,

"If we rely on the municipal minimum wage for those who already have a wife and children, the rental cost alone is more than one million rupiahs, not to mention electricity, water, food, motorcycle installments, and other needs." (Chairman of FSPMI Batam City, interview, June 5, 2025).

This condition illustrates that wage justice requires more than a legally determined minimum; it requires compensation capable of supporting a dignified life and family welfare.

This finding is consistent with the thought of contemporary Islamic economists. Chapra (2000) argues that an Islamic economic system should promote social balance and protect vulnerable groups through equitable distribution, while Siddiqi (2006) emphasizes that labor relations must preserve human dignity and prevent exploitation. The principle of al-ujr al-kāfi (adequate wage) is therefore relevant because wages should be sufficient to meet workers' basic needs and sustain family welfare rather than merely reflect market competition. This understanding is also reflected in the perspective of the Chairman of the Batam City Wage Council, who stated,

"For single workers it is sufficient, but for those who are already married, for example with a wife and children, it is certainly not enough." (Chairman of the Batam City Wage Council, July 6, 2025)

Meanwhile, the Chairman of MUI Batam emphasized that Islamic wage justice should be assessed through kifāyah, namely whether wages are able to fulfill workers' basic needs and enable them to live adequately.

Wage justice also encompasses employment security. The findings show that workers under temporary contracts may experience uncertainty regarding employment continuity and future economic security. The Chairman of FSPMI stated,

"Many employment contracts are still unclear, and there is no legal certainty regarding how long workers will have to wait before being appointed as permanent employees."

Such uncertainty extends workers' vulnerability beyond income insufficiency and affects their capacity to plan for their families. From the perspective of Maqāṣid al-

Shari'ah, protecting workers' wealth, life, family, and dignity therefore requires not only adequate compensation but also greater certainty and fairness in employment relations.

Taken together, the findings demonstrate that Maqāsid al-Sharī'ah provides an ethical basis for moving wage justice beyond formal legality toward substantive welfare and human dignity. Wage justice is not simply a question of how much workers receive, but whether the employment relationship protects their essential interests and enables them to live with dignity. In this sense, the Islamic perspective offers a broader conception of justice that balances economic efficiency with moral responsibility, social protection, and the welfare of workers and their families.

4. Hamumnomic Conceptual Framework

This study proposes Hamumnomic as a conceptual framework for understanding economic anxiety arising from workers' wage and employment insecurity. Rather than presenting Hamumnomic as an established theory, the framework is developed from the empirical findings of this case study to explain how unstable, unpredictable, or inadequate income may affect workers beyond their immediate material welfare. The findings indicate that economic insecurity is associated with concerns about rising living costs, family needs, employment continuity, and future financial security. In this sense, wage injustice has multidimensional consequences that extend to workers' psychological and social well-being.

The findings show that workers facing economic pressure may seek additional sources of income, including overtime work or other activities, to meet household needs. The Chairman of FSPMI Batam City explained,

"That is why some workers, after returning from the factory, continue by driving Gojek, while others continue by selling goods. In the end, there is no rest time." (Chairman of FSPMI Batam City, interview, June 5, 2025).

This finding illustrates how inadequate economic security can extend the burden of work beyond formal working hours and reduce workers' time for rest and family life. Economic anxiety, therefore, is not simply a psychological response to low income but may emerge from the continuing uncertainty surrounding workers' ability to maintain household welfare.

Conceptually, Hamumnomic refers to the condition in which perceived income instability, employment uncertainty, and inadequate economic resources generate persistent anxiety about present and future livelihood. This conceptualization connects material insecurity with psychological and social consequences. It is consistent with Kahneman and Deaton's (2010) finding that financial conditions are closely associated with emotional well-being, while Wilkinson and Pickett (2018) emphasize the broader social consequences of socioeconomic insecurity. Within the present study, however,

Hamumnomic is used specifically as an emerging conceptual proposition derived from the Batam case, rather than as a universally established theory.

The significance of this framework lies in its ability to broaden the discussion of wage justice from income adequacy to economic security and human well-being. A fair wage should therefore provide not only sufficient compensation for basic needs but also a reasonable degree of predictability and security for workers and their families. In relation to *Maqāṣid al-Sharī'ah*, this framework helps illustrate how the protection of wealth, life, family, and human dignity can be affected when workers experience persistent economic insecurity. Hamumnomic thus offers a conceptual bridge between wage justice, workers' vulnerability, psychological well-being, and human dignity, while its broader applicability remains open to further empirical testing in other industrial contexts.

5. Challenges in Implementing a Shariah-Based Wage System

The findings indicate that the main challenge in realizing wage justice in Batam is not merely the absence of regulations, but the gap between Islamic ethical principles and the economic realities of contemporary industrial relations. Market competition, efficiency pressures, and the pursuit of profitability may position wages primarily as production costs rather than as part of an ethical relationship between human beings. From the perspective of Islamic thought, however, workers are not merely economic resources but *khulafā'* and dignified human beings whose rights and welfare must be protected. Wage relations therefore require a balance between economic efficiency, social responsibility, and human dignity.

A further challenge concerns the limited integration of Islamic principles such as *'adl* (justice), *amānah* (trust), *tarāḍī* (mutual consent), *al-ujr al-kāfī* (adequate wage), and *maqāṣid al-sharī'ah* into contemporary wage governance. Existing labor regulations provide an important legal foundation, but formal legality alone does not necessarily produce substantive justice. From an Islamic perspective, justice requires not only compliance with rules but also the prevention of exploitation, protection of workers' economic security, and preservation of family welfare and human dignity. This creates an important distinction between legal justice and ethical justice in the employment relationship.

The findings also suggest that the realization of Islamic wage justice requires a broader understanding of *maslahah* (public welfare) and shared responsibility. Government institutions, employers, labor organizations, and Islamic scholars have different but interconnected responsibilities in creating fair labor relations. Thus, Islamic thought does not offer wage justice merely as a set of normative rules concerning the amount of compensation, but as an ethical vision of social relations based on justice, mutual responsibility, trust, and human dignity. In this context, the challenge is to translate these normative principles into contemporary institutional practices without reducing Islamic wage justice to either a purely legal mechanism or a market-based calculation.

Ultimately, the challenge of wage justice in Batam reflects a broader question within contemporary Islamic thought: how can the values of justice, human dignity, and social welfare be translated into economic relations shaped by industrialization and market competition? The answer requires an approach that connects Maqāṣid al-Sharī'ah with the lived experiences of workers and the institutional realities of modern employment. Such an approach positions Islamic wage justice not as an alternative to labor regulation, but as an ethical framework for deepening the meaning of justice beyond formal compliance toward substantive human welfare.

6. Wage Justice House as a Proposed Institutional Model

Based on the findings, this study proposes the Wage Justice House as a conceptual and practical institutional model for translating Islamic principles of wage justice into contemporary industrial relations. Rather than functioning as a new regulatory institution, the model is envisioned as a collaborative platform connecting government and labor institutions, labor unions, employers, Islamic scholars, academics, and other relevant stakeholders. Its central purpose is to bridge the gap between formal wage regulation and the substantive ethical principles of justice, human dignity, and workers' welfare.

The proposed Wage Justice House has several interconnected functions: facilitating mediation and early resolution of wage disputes; providing education on workers' rights, wage literacy, and Islamic principles of fair compensation; strengthening transparency in wage administration; and creating a space for dialogue among stakeholders. These functions reflect the principles of 'adl (justice), amānah (trust), tarāḍī (mutual consent), and maslahah (public welfare), while supporting the objectives of Maqāṣid al-Sharī'ah, particularly the protection of wealth, life, family, and human dignity.

Conceptually, the Wage Justice House extends the discussion of wage justice from individual employer-worker relations toward shared social responsibility. It recognizes that wage justice cannot be achieved by regulation alone, but requires ethical commitment and institutional cooperation among actors involved in industrial relations. In this sense, the model provides a possible mechanism for transforming the normative values of Islamic thought into practices of mediation, education, transparency, and dialogue.

The Wage Justice House should therefore be understood as a proposed conceptual model rather than an empirically tested institution. Its effectiveness in reducing labor disputes, strengthening trust, and improving wage governance requires further implementation and empirical evaluation. Nevertheless, the model offers a practical pathway for connecting Maqāṣid al-Sharī'ah and Islamic ethical thought with the institutional realities of contemporary industrial society.

7. Formulating a Fair Wage Framework Based on Maqāṣid al-Sharī'ah

Based on the empirical findings and Islamic ethical analysis, this study formulates a fair wage framework based on Maqāṣid al-Sharī'ah. The framework rests on several interconnected principles: wage adequacy in relation to actual living costs and family needs; timely and transparent payment; clarity of employment contracts and workers' rights; non-discrimination and proportionality in compensation; and the integration of social and ethical considerations into wage policies. These principles reflect 'adl (justice), amānah (trust), tarāḍī (mutual consent), and maslahah (public welfare), while supporting the protection of wealth, life, family, and human dignity.

The framework further emphasizes that wage justice requires ethical and collaborative governance, rather than relying solely on statutory compliance or market efficiency. In this regard, the proposed Wage Justice House can serve as a collaborative mechanism for mediation, wage education, transparency, and stakeholder dialogue. The framework therefore seeks to connect the normative principles of Islamic thought with the institutional realities of contemporary industrial society.

Overall, the findings suggest that substantive wage justice requires a balance between economic productivity, workers' welfare, human dignity, and social responsibility. Maqāṣid al-Sharī'ah provides an ethical foundation for this balance by shifting the understanding of wages from a purely market-based transaction toward a moral and social relationship. The proposed framework should be regarded as a conceptual formulation derived from the Batam case, whose applicability and effectiveness require further empirical examination in other industrial contexts.

CONCLUSION

This study concludes that wage justice in Batam City should be understood not merely as a matter of statutory compliance or market-based wage determination, but as an issue of Islamic social ethics, human dignity, and workers' vulnerability. The findings indicate that formal compliance with minimum wage regulations does not necessarily guarantee substantive welfare when workers continue to face concerns related to wage adequacy, employment insecurity, limited transparency, and uncertainty about their economic future. From the perspective of Islamic thought, therefore, wage justice requires attention not only to the amount of compensation but also to whether employment relations protect workers' welfare, dignity, family responsibilities, and economic security.

The study contributes to Islamic thought by demonstrating that Maqāṣid al-Sharī'ah provides an ethical framework for evaluating wage relations beyond formal legality and market efficiency. The principles of *hifz al-māl*, *hifz al-nafs*, and *hifz al-nasl*, together with 'adl, amānah, tarāḍī, and adequate compensation (*al-ujr al-kāfi*), provide a basis for understanding wage justice as part of broader social welfare and human dignity. In this context, the study proposes Hamumnomonic as a conceptual framework for explaining economic anxiety arising from income instability, employment uncertainty, and inadequate economic security. The framework is an emerging conceptual proposition

derived from the Batam case and therefore requires further empirical examination in other contexts.

The study also proposes the Wage Justice House as a collaborative institutional model for translating Islamic ethical principles into contemporary wage governance. The model brings together government and labor institutions, employers, labor organizations, Islamic scholars, academics, and other stakeholders through mediation, wage education, transparency, and dialogue. Rather than replacing existing labor regulations, the proposed model seeks to complement them by strengthening the ethical dimensions of justice, trust, participation, and human dignity. Its institutional effectiveness, however, remains to be tested through future implementation and empirical evaluation.

Future research should examine the applicability of the Hamumnomic conceptual framework and the Wage Justice House model across different industrial regions in Indonesia and Southeast Asia. Comparative and mixed-method studies could further investigate the relationships among wage adequacy, economic anxiety, employment security, worker well-being, and industrial relations. Such research would help determine whether the conceptual and institutional propositions developed from the Batam case can be extended beyond its specific social and industrial context.

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