

# The Principle of Justice in Family Livelihood under Islamic Law as a Model for Employee Compensation Management

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## ARTICLE INFO

### *Keywords:*

compensation management;  
family livelihood;  
Islamic family law;  
justice principle;  
moral obligation

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### *Article history:*

Received 2021-08-14

Revised 2021-11-12

Accepted 2022-01-17

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## ABSTRACT

This study constructs a theoretical model of employee compensation management based on the principle of justice in family livelihood relations according to Islamic family law. The research employs a qualitative literature study design without field data collection. The analysis reveals five main pillars of justice derived from family livelihood: continuity of moral obligation, proportionality between burden and compensation, flexibility adjusted to the giver's capacity, selective transparency to build trust, and special protection for weaker parties. These pillars are transformed into a compensation management framework that differs from conventional transactional models. The proposed model emphasizes that the employer employee relationship carries a moral duty similar to the husband's obligation to provide family livelihood. Justice is achieved not through uniform wages but through proportional responses to varying needs and capacities. This framework offers theoretical contributions to human resource management and practical guidance for designing fair, sustainable compensation systems.

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## 1. INTRODUCTION

Modern organizations face immense pressure to create compensation systems that do not merely meet the financial needs of employees but also reflect a sense of justice that can be perceived by all personnel. Historically, compensation management practices have tended to be oriented toward productivity figures, seniority, or individual target achievement (Ojha & Vaishnav, 2022). Such approaches often overlook the relational dimension between the employer and the employee. Failure to align compensation with the real conditions of workers frequently triggers job stress, excessive workloads, and internal conflicts that directly damage employee work commitment (Widiyana & Darmawan, 2021). Consequently, a disparity emerges in the perception of what an employee deserves to receive compared to the contributions they have provided. Many companies struggle to maintain workforce loyalty because wage systems are felt to be unfair to those who work hard. This dissatisfaction then triggers high employee turnover, low collective morale, and declining long-term productivity (Green & Zhou, 2019). The optimization of employee performance can actually still be achieved through the integration of work experience and work ethics supported by proportional

compensation schemes (Arifin & Putra, 2020). Human resource management needs to find a firmer foundational value to build compensation justice. This foundation should derive from social practices that have proven to be long-lasting in regulating inter-individual relations. One value source rich in the principles of justice is the relationship of sustenance within the family.

The relationship of sustenance within the family offers a unique exchange pattern because it is not solely economic but is laden with moral ties and mutual responsibilities (Widmer, 2022). Within a family, the provision of sustenance by a husband to his wife and children is not positioned as a service transaction or a reward for specific domestic work. The operating principle is a moral obligation based on the position, role, and needs of the party receiving the sustenance. The inability to meet these minimum welfare standards often becomes the root cause of social phenomena such as early marriage, which adversely affects household resilience (Aliyah et al., 2023). A wife contributes in the form of nurturing, household management, and emotional support that is often not measurable in monetary terms. However, Islamic family law teaches that sustenance is a mandatory provision by the husband, not because the wife has worked first, but because of a relationship of justice that recognizes each other's rights and obligations proportionally. The existence of stable family support is a determining factor in maintaining the mental health of every member, especially in mitigating the impacts of disharmony and dependency (Aliyah, Vitrianingsih, & Safira, 2022). Justice in this sense does not mean nominal equality, but rather the suitability between the burden of responsibility and real abilities and needs. This approach opens the possibility of being transformed into the logic of compensation management.

Compensation management has thus far relied heavily on organizational justice theories, which categorize justice into distributive, procedural, and interactional forms (Juchnowicz & Kinowska, 2018). These three forms of justice are formulated based on secular work environments oriented toward economic transactions. Such models often fail to address the aspect of moral obligation on the part of the employer as an entity holding a dominant position over employees. A head of the household in the Islamic tradition holds a similarly dominant position; however, the responsibility for sustenance burdened upon him is significant because it concerns the survival of others. This protective responsibility is crucial to prevent violence within the family environment, ensuring that children's rights remain protected in accordance with Islamic legal principles and child protection regulations (Safira & El-Yunusi, 2023). This analogy is compelling to investigate because if a husband can exercise justice in sustenance without sacrificing his own rights, then a manager should likewise be capable of designing fair compensation. The difference lies in the scale and complexity of an organization, which is larger than a family. However, the fundamental principles regarding the balance of rights, obligations, and capabilities can be aligned.

Islamic family law provides a clear normative framework regarding the *nisbah* or the extent of sustenance obligations, which are not fixed but flexible according to the husband's ability (Anas & Khairuldin, 2025). In *fiqh* (Islamic jurisprudence) terms, sustenance is determined based on the husband's economic condition, rather than a standard of luxury or uniformity. This principle is referred to as justice that adapts to the financial reality of the obligated party. Substantively healthy family interactions influence the emotional balance and mental health of children as a form of justice in parenting (Safira, 2021). Such adaptation never diminishes the right of the recipient to live decently. Decency parameters are determined by local norms, basic needs, and reasonable living standards in society. This is a form of flexible justice that does not compromise legal certainty. In the professional world, compensation systems are often trapped in uniform minimum wages, even though employee needs vary greatly depending on family dependents, residential location, and local inflation. Organic improvements in work discipline and productivity depend heavily on employees' perceptions of the fairness of the compensation they receive (Ernawati & Putra, 2021). By drawing inspiration from the flexibility of Sustenance, management can design more personalized compensation without violating the principle of equality.

The balance of rights and obligations in the Islamic family is not just a matter of giving and receiving material goods, but also an acknowledgment of non-physical work that holds economic value (Fadhilah & Alamsyah, 2025). A wife who manages the household and children is not considered a passive party, but a partner contributing to family stability. The failure of sustenance and family protection functions

risks triggering broader social issues, such as the emergence of street children due to unresolved cycles of vulnerability (Aidan Bin Abdullah, 2021). The absence of such contributions would force the husband to incur additional costs for childcare and domestic services. In organizations, employee contributions are often measured quantitatively through working hours or production output, while contributions in the form of tacit knowledge, peer mentoring, or fostering a positive work climate are frequently ignored (Sauermann, 2016). The principle of justice in sustenance teaches that all forms of contribution supporting the continuity of the system must be valued, even if they are not easily measured. The principle of the best interests of the child in post-divorce custody teaches that the fulfillment of rights must transcend mere formal obligations (Fajar, Darmawan, & El-Yunusi, 2021). A compensation model that ignores this aspect will lose the element of substantive justice. Therefore, this literature study is important to explore normatively how the principles of justice from family sustenance relations can serve as a model for compensation management.

The primary issue emerging in compensation management practices is the absence of a standard of justice that explicitly links a worker's burden of obligation with the economic rights they should receive. Many organizations set compensation based on labor market benchmarks without considering whether these values reflect a sense of fairness from the employee's perspective. When an employee has a large family to support, their living burden is clearly different from a single colleague, yet a uniform compensation system fails to accommodate such differences. Consequently, justice is only achieved procedurally because everyone is treated the same, while substantive justice is lost because differing needs are not responded to proportionally. On the other hand, companies face budget constraints that prevent them from providing compensation entirely based on individual needs. This issue becomes complex because no management theory systematically teaches how to balance organizational capability with diverse worker needs while remaining grounded in the value of justice. This complexity of fair rights distribution is also a major challenge in inheritance law practices in Indonesia, which must consider religious, cultural, and the real needs of heirs (Aliyah & Evendi, 2023). Family sustenance relations provide a conceptual solution framework, as they demonstrate that differences in burden do not hinder the realization of justice as long as there is moral awareness from the obligated party.

Another problem concerns the absence of a moral obligation dimension in the theoretical construction of modern compensation. Contemporary compensation theories are built on the assumption that workers and employers are two equal parties in an economic contract; thus, justice is deemed achieved through an agreed price for labor. In reality, however, employers hold far greater power in determining wages, working hours, and other conditions. Employees are often in a powerless position to negotiate fair compensation, especially in saturated job markets. As a result, compensation practices tend to be unilateral and lose the spirit of moral obligation from superior to subordinate. Islamic family law views sustenance as a legally binding moral obligation, not merely an ethical demand that can be ignored. The provider of sustenance cannot evade it on the grounds of an absent contract or because the recipient does not provide a direct reward. This principle is highly relevant for strengthening the argument that companies have a moral obligation greater than just fulfilling a work contract. Thus, this literature study must outline how such moral obligations can be operationally implemented normatively.

The failure of compensation systems thus far is not caused solely by budget constraints, but by a paradigmatic weakness in viewing the relationship between workers and employers as a morally equal relation. By elevating the principles of justice from family sustenance relations, a new, more humane perspective will emerge without abandoning organizational productivity demands. This study is vital amidst increasing labor demands for a living wage and the breakdown of communication between management and labor unions. A strong normative foundation will assist in mediating between company interests for efficiency and employee demands for justice.

The purpose of this writing is to theoretically construct a compensation management model based on the principles of justice in family sustenance relations. This model is expected to contribute to the development of human resource management science, specifically in enriching compensation theory with

values of justice sourced from Islamic family ethics. Practically, this paper provides a reference framework for practitioners in evaluating and redesigning compensation systems within their organizations.

## 2. METHODS

This study utilizes a qualitative research design with a pure library research approach. As explained by Mohajan (2018), qualitative research in the social sciences focuses on understanding the meanings, values, and principles that underlie human behavior and social institutions. Since this topic highlights the principle of justice as an abstract value that cannot be measured quantitatively, a qualitative approach is the appropriate choice. There is no field data collection in the form of interviews, observations, or surveys. The primary data sources are written documents consisting of *fiqh* (Islamic jurisprudence) books, human resource management journal articles, and textbooks on compensation theory and business ethics. De Vaus and De Vaus (2013) emphasize that social research using the library study method must still follow systematic procedures in the collection, categorization, and interpretation of library materials. Therefore, each document used is selected based on criteria of relevance, publisher credibility, and year of publication. This process ensures that the analysis performed is not speculative but based on academically accountable sources.

Data analysis in this library study follows qualitative content analysis procedures, focusing on tracing patterns of meaning from the collected texts. Mohajan (2018) explains that qualitative content analysis aims to capture both implicit and explicit messages from documents without reducing the complexity of meaning. The author will read all library materials repeatedly to identify the concept of justice in family sustenance and compare it with the concept of compensation justice. Library research must avoid premature generalizations by ensuring that every claim is supported by textual evidence (Walliman, 2026). Since this study is purely normative, the next step is to synthesize two domains of knowledge: Islamic family law and compensation management. This synthesis results in a conceptual model that addresses the research problem. All analysis processes are recorded systematically to allow for an audit trail of the conceptual development.

## 3. FINDINGS AND DISCUSSION

The principle of justice in the relationship of Islamic family sustenance rests on three main pillars: obligations inherent to position, proportionality between capability and burden, and flexibility in determining the amount of sustenance. A husband's obligation to provide sustenance does not arise from a cooperative contract as in industrial relations, but from marital status which carries moral and legal consequences. In an organization, the employer also holds a dominant position roughly equivalent to the head of the household, as they control access to the economic resources needed by employees. However, secular compensation theory often detaches moral obligation from this relationship and reduces it to a labor purchase transaction. In reality, work loyalty is heavily influenced by how work competence, organizational culture, and leadership blend with fair compensation policies (Darmawan, 2010). Consequently, when a company faces financial difficulties, terminations or wage cuts are often carried out without a heavy moral burden. Conversely, if the family analogy is applied, a husband who falls into poverty remains obligated to provide sustenance according to his capability, even if the amount decreases drastically. Individual characteristics, social capital, and perceived compensation justice are key factors in maintaining such loyalty (Darmawan, 2011). This continuity of obligation is what must first be adopted by compensation management.

Proportionality in family sustenance teaches that justice does not demand nominal equality, but rather a suitability between what is given and the needs of the recipient, as well as the capability of the provider. A wealthy husband is obligated to provide greater sustenance than a poor husband, not necessarily because his wife's needs are greater, but because differing capabilities give birth to differing obligations. In compensation management, this principle can be translated into a wage system that considers the employee's dependency burden alongside work productivity. This is relevant to findings

that compensation and the work environment have a significant influence on building strong organizational commitment (Putra & Mardikaningsih, 2021). An employee with three children and a non-working spouse clearly has higher economic needs than a single employee with the same base salary. When a company applies uniform wages without adjustment, substantive injustice occurs because employees with large dependencies must work harder just to meet basic needs. These basic needs are often related to household food security, especially among poor families in densely populated urban areas (Mahmudah, 2021). Sustenance flexibility allows for additional family allowances, children's education subsidies, or health assistance, the nominal amounts of which may differ between employees. Such practices already exist in some companies but have yet to be justified by a systematic theory of justice.

Transparency in family sustenance relations differs from transparency in modern organizations. In an Islamic family, there is no requirement for a husband to publicly announce his exact income or the specific allocation for sustenance. What is required is honesty in fulfilling obligations and openness between husband and wife regarding the family's financial condition. Furthermore, women's involvement in the household also determines more responsible and sustainable consumption decisions (Halizah & Nuraini, 2021). A wife has the right to know her husband's approximate capability so that she can adjust her sustenance expectations. In an organizational context, compensation transparency is often interpreted as the public disclosure of all employees' salary figures, which can actually trigger jealousy and conflict. The principle of (sustenance) teaches that the transparency needed is not openness to all parties, but rather openness between the compensation provider and the recipient regarding the parameters used to determine wages. Satisfaction is heavily influenced by the extent to which compensation is managed transparently (Fachruddin et al., 2023). Management does not need to publish the entire payroll but must provide a mechanism for every employee to honestly and accountably understand their own position within the system.

Justice in family sustenance also includes the aspect of timing, which must not be delayed without justified reason. A husband who is capable but procrastinates in providing sustenance is considered to have committed an act of injustice, as the needs of the wife and children are daily and cannot be suspended. This principle of timeliness is vital in compensation management because wage delays are often the most felt source of injustice for employees. Uncertainty in income can trigger changes in food consumption patterns that impact household food security (Aisyah & Issalillah, 2021). Many large companies routinely delay the payment of salaries or benefits citing complicated administrative procedures. However, if a company viewed compensation as a moral obligation akin to Sustenance, every effort would be exerted to ensure punctuality. Moreover, work morale and commitment are highly dependent on employee satisfaction with the compensation policies they receive (Darmawan, 2015). Delays caused by administrative negligence should not be tolerated, as their impact on employees' lives is very real.

The sustenance model in Islamic families teaches that justice does not mean burdening the obligated party beyond their capability. The principle of *la yukallifullahu nafsan illa wus'aha* (God does not burden a soul beyond its capacity) serves as a normative basis that sustenance obligations must be proportional to the husband's economic capacity. In an organizational context, this principle protects the company from unrealistic compensation demands that could threaten business continuity. Employee productivity will also be maintained if the workload and compensation are at a reasonable point of equilibrium (Anjanarko & Jahroni, 2022). A fair compensation system does not demand that a company pays the highest possible salary regardless of cash flow and profitability. What is required is a commitment to provide the best compensation the company can afford at that time, accompanied by openness regarding those limitations. Competitive compensation and supportive leadership have been proven to enhance performance (Dahar, 2022; Bangsu & Dahar, 2023). If a company is experiencing financial difficulties, management can explain the real condition of the firm to all employees and offer an adjusted compensation scheme. This type of transparency builds trust that the company is not exploiting its employees, but rather struggling together to face difficulties.

One of the most interesting aspects of family sustenance is the recognition of non-material work as the basis for the sustenance obligation. A wife who manages the household and educates the children does not "work" in an economic sense, yet her presence enables the husband to work peacefully outside the home. Within an organization, there are many tasks that are difficult to measure quantitatively, such as mentoring new colleagues, maintaining team harmony, or contributing creative ideas in meetings. Factors such as social support and employee engagement become important elements influenced by workload and compensation (Hafidz, 2021). Employees of this type are often undervalued in output-oriented compensation systems, even though their contributions are vital to organizational health. The sustenance model teaches that compensation obligations should not be based solely on visible and measurable activities, because intangible contributions can also be a strong reason for providing proper rewards. A professional's quality of work life and organizational commitment grow from a sense of being valued through compensation that encompasses all aspects of their contribution (Mardikaningsih & Darmawan, 2022). Management needs to develop performance appraisal methods that are more sensitive to relational work and system maintenance, not just transactional tasks.

Islamic family law also emphasizes that sustenance is not just to fulfill basic needs like clothing, food, and shelter, but includes a reasonable standard of living in accordance with local social customs. The concept of *ma'ruf* in providing sustenance means that what is considered decent by the surrounding community should be the reference, not just minimal biological needs. In employee compensation, this principle rejects the practice of providing a minimum wage that is only enough for survival. A fair wage is one that allows employees and their families to live with dignity in their community, including the ability to participate in social activities, send children to school, and have savings for difficult times. Empirical studies show that appropriate wage policies correlate directly with performance (Arifin et al., 2015). Measuring the adequacy of compensation requires studies on the cost of living, inflation, and the standard of living considered normal in the region where the employee resides. A truly fair company will not stop at regulatory compliance but will continue to adjust compensation to remain on a path respected by society.

The balance of rights and obligations in the Islamic family is not static, but dynamic, following changes in conditions. When a husband loses his job and his income declines, his sustenance obligation automatically decreases according to his new capacity. Conversely, when his income increases, his wife has the right to demand an increase in the level of sustenance. In the professional world, this dynamics is often not followed by rigid compensation systems. It is important to remember that psychological well-being can moderate the relationship between compensation and employee performance (Jahroni & Darmawan, 2024). High-achieving employees often feel undervalued if compensation increases are not proportional to their performance improvements. The sustenance model teaches that compensation evaluations must be conducted periodically and adaptively. Well-managed compensation has been proven capable of strengthening individual characteristics and organizational culture to form optimal job satisfaction and employee performance (Mardikaningsih & Darmawan, 2012). Management needs to design compensation adjustment mechanisms that are quick to respond to changes in individual performance as well as external economic conditions. The combination of organizational culture, leadership, and organizational commitment will be more effective if driven by a responsive compensation system (Ernawati et al., 2022). This dynamic must be communicated openly from the beginning so that all parties understand that compensation is a living entity, not a dead figure that only changes once a year.

The family sustenance system also teaches the importance of supervisory institutions to ensure justice, although in a family, this role is carried out informally by the wife and the extended family. A wife has the right to sue her husband in a religious court if sustenance is neglected, and the court can impose sanctions or even release the wife from her obligation of obedience if the husband is negligent. In an organization, a similar oversight mechanism can be realized through labor unions, employee supervisory boards, or independent internal grievance procedures. The implementation of labor regulations guarded by strong leadership has proven effective in improving performance through a well-monitored compensation system (Bangsu & Dahar, 2023). Employees must have safe channels to

report injustice without fear of dismissal or intimidation. A company that does not provide a credible grievance mechanism is essentially blocking the path to justice. The principle of (sustenance) shows that weak oversight actually harms both parties, as unjust management will destroy organizational culture and long-term performance. Supervisory bodies must possess real authority, not merely serve as symbols of regulatory compliance.

The principle of justice in sustenance is also closely related to the protection of parties who lack adequate bargaining power. Children in an Islamic family are the most protected party because they are unable to demand sustenance for themselves. The obligation to provide sustenance to children lasts until they are adults and capable of working, without requiring any reward in return. In an organization, new employees, contract workers, or employees with disabilities are often in a weak bargaining position. They do not dare to demand fair compensation for fear of losing their jobs. Companies need to realize that guaranteed compensation and a supportive work environment are primary factors in strengthening organizational commitment among employees (Putra & Mardikaningsih, 2021). The sustenance model teaches that protecting them is not an act of charity but a non-negotiable moral obligation of the superior. This protection can be realized through clear employment contracts, anti-retaliation clauses, and specific training for managers to be sensitive to the position of vulnerable employees. Justice will never be achieved if the weakest voices continue to be drowned out by the logic of efficiency.

The link between family sustenance and compensation management can be found in the concept of *kifayah*, which means sufficiency. Mandatory sustenance is sustenance that reaches the level of sufficiency, not merely a symbolic provision. A husband who provides very little sustenance even though he is capable is considered to have sinned because he has stripped the meaning of sufficiency from his obligation. In employee compensation, this concept of sufficiency means that wages must be enough to cover all basic needs of the worker and their family without forcing them to seek additional income from other exhausting sources. The problem of food insecurity in poor households in densely populated urban areas serves as a reminder of how crucial it is to fulfill these standards of sufficiency (Mahmudah, 2021). If a full-time employee must still take on side jobs to meet life's necessities, then the company's compensation system has failed. An exhausted employee can never provide their best performance. The concept of *kifayah* serves as a reminder that labor cost efficiency must not be achieved at the expense of the worker's life sufficiency. Emphasis on sufficiency is the most tangible and easily perceived form of justice.

In Islamic family law, sustenance is not only mandated for the husband but also for other family members under certain conditions, indicating that this obligation is hierarchical yet flows in both directions. In organizations, this analogy can be applied to a reciprocal compensation system. When a company is growing rapidly and employees contribute significantly to profits, employees are entitled to higher compensation as a form of reward. Wage policies that consider the real contributions of teaching staff have been empirically proven to increase productivity (Arifin et al., 2015). Conversely, when a company suffers losses, highly loyal employees may be asked for their willingness to accept temporary adjustments. However, this willingness must not be coerced without transparency regarding the company's real condition. This reciprocal relationship builds a strong sense of belonging because employees do not feel merely like tools of production. They are part of the same ecosystem, where past contributions entitle them to future rewards.

Justice in sustenance also encompasses psychological aspects, namely that the provision of sustenance must be carried out in a manner that does not demean the recipient's dignity. A husband is forbidden from holding the provision of sustenance over his family as a form of power. In compensation management, this means that the distribution of salaries, bonuses, or benefits must be conveyed in a way that respects the recipient. The psychological well-being of employees plays an important role in bridging the relationship between the amount of compensation received and the quality of performance produced (Jahroni & Darmawan, 2024). Managers must not treat compensation as a gift given out of the company's kindness. Employees are parties entitled to compensation as a manifestation of the company's obligation. A demeaning delivery will ruin the sense of justice even if

the amount is large. On the contrary, compensation handed over with full respect and appreciation can create high job satisfaction. Management needs to train line managers to communicate compensation decisions with empathy and recognition of employee contributions.

The Islamic family teaches that sustenance is a collective responsibility if the primary party is truly unable to provide. This principle is very important for compensation systems in large organizations with various business units. Employees in less profitable units still require decent compensation; this is where the principle of collective solidarity comes into play. Social support in the work environment greatly assists employees in maintaining morale amidst heavy workloads (Hafidz, 2021). Profits from healthy units should be partially allocated to protect the compensation of employees in other struggling units. Without this principle, compensation gaps between departments will trigger jealousy that damages cross-unit cooperation. The principle of sustenance shows that collective strength must be used to protect weak community members. A financially healthy company bears a greater moral burden to ensure that its most vulnerable employees can still live with dignity.

Transparency in the sustenance model means that all parties involved have sufficient access to assess whether justice has been upheld. A wife has the right to know her husband's general financial condition to adjust household expectations. This pattern of openness is also reflected in how family members are involved in making wiser consumption decisions (Halizah & Nuraini, 2021). In an organization, every employee has the right to know how compensation policies are determined and what parameters are used. Employees do not need to know every individual's salary, but they need to be confident that the system implemented is consistent. If the company utilizes a logical compensation formula, a sense of justice will grow even if there are differences in amounts due to differing dependency burdens. The sustenance model teaches that transparency is not the end goal, but rather a tool to create trust. It is this trust that allows employees to accept compensation differences as something reasonable.

The sustainability of a compensation system requires that the principle of justice can be maintained in the long term without destroying the organization. In an organization, sustainability means that the compensation provided must not lead the company to bankruptcy, yet it must also not cause the employees to suffer. An imbalance between the assigned workload and the received compensation will, in the long run, actually decrease organizational productivity (Anjanarko & Jahroni, 2022). The equilibrium point is reached when both parties understand each other's limitations and are committed to negotiating honestly. The sustenance model demonstrates that sustainability is more likely to be achieved in a relationship based on moral obligation rather than a purely transactional contract. In a relationship grounded in moral obligation, every compensation decision will consider its impact on the organization's ability to survive as well as on the well-being of the employees. This core of sustainable justice for the future of the company.

#### 4. CONCLUSION

The principle of justice in Islamic family sustenance relations offers five main pillars that can be transformed into compensation management. These five pillars are the sustainability of moral obligation despite changes in financial capability, proportionality between the dependency burden and the amount of compensation, adaptive flexibility toward the employer's real conditions, selective transparency that builds trust without triggering jealousy, and specific protection for parties who are weak within the power dynamic. A compensation model based on these five pillars will produce a system that is not only procedurally and distributively fair but also relationally and substantively just. The primary difference from conventional compensation theory lies in the recognition that industrial relations are moral relationships that bind employers in continuous obligations, rather than mere contractual relationships that end when a labor price agreement is reached.

The theoretical implication of these findings is the need to revise basic assumptions in compensation management literature, which has thus far sharply separated ethics from efficiency. This study demonstrates that the ethics of justice derived from the family can actually enhance long-term organizational sustainability. For practitioners, it is recommended that companies begin adopting

compensation adjustment mechanisms based on employee dependency burdens, provide independent grievance channels, and design compensation communication systems that respect the recipient's dignity. Further research is needed to empirically test how this model can be operationalized across various types of industries and company scales. Research is also required to explore potential conflicts between the principle of burden-based proportionality and the principle of horizontal equality among employees with identical productivity levels.

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