Workers Wage according to Islamic Economic System

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Abstract

The workers, a very important and strategic role, as social actors in terms of generating various types of goods and services, which can meet the demands of the socio-economic needs of the community or a nation. Even with the active participation and contribution in the world at large industrial enterprises will be able to influence the level of social welfare and transport economics society or a nation even, to a better direction. Therefore, the Islamic economic system requires the need for safeguards, the payments for the services of the workers, especially in the form of wages or salaries properly and satisfactorily. Determination of their remuneration in the Islamic economic system, not absolutely determined the existence of the minimum and maximum, but shall be calculated, determined once were administered immediately within the limits of justice by parties of management (owners and venture capital) in accordance with the demands of life value of each of the workers and the demands of family life needs to be borne by them.

Key Words: Living, fair and islamic economic system.
1. **Introduction**

Islamic Sharia substance regulate various issues. Is comprehensive in scope, encapsulates all aspects of human life, whether it comes to ritual (worship) and social (mu'amalah). Problem ritual necessary in order to maintain obedience, compliance and harmonious relationship between man and his Maker the, as well as a means to continuously remind the human task as caliph on earth. While the provisions of Shari'ah in the social dimension is oriented to be rules of the game (rules) of human social life or in the presence of humans as social beings.

In addition, the Islamic Sharia also is universal in scope, can be applied in every time and place conditions, dynamic and flexible nature can be applied anytime and anywhere and is valid forever. This universality will be evident, especially in the field of mu'amalah, he not only vast, dynamic and flexible, even not provide special treatment for Muslims and non-Muslims distinguish it from (Ahmad Izzan, 2007). The universal nature of which is accompanied by characteristic flexibility, showing the principles are open and include, ways of implementation can be determined to follow the policy in accordance with the particular social context and contemporary context and discipline (M. Hasbi Umar, 2007, Muh. Said, 2010).

The discussion within the framework of Islamic Sharia ever be warm again actual conversation among scholars to this day, one of which is the issue of Islamic economics itself. Due to the economic problems in general as understood is the knowledge of the events and issues related to the problem mu'amalah, behaviour of human efforts as individuals (personal) or a group (family, tribe, organization) to meet the demanding needs (human desires that need to be met or satisfied) are not limited to, confronted with the sources of all limited. The fundamental facts lead in socio-economic life of the people will always appear problematic, known as the economic problems or problems of scarcity( Ahmad Muhammad al-Assal,1999).

Islamic economic problems, in fact not only the expression of the Shari'ah which gives the existence of the Islamic system in the middle of the existence of a variety of modern economic systems, but the Islamic economic system more complex view of Islam as a result of expression 'Aqidah(believe) of Islam with the feel of a broad and clear target. The expression 'aqidah bore patterns of thought and method of application, either in the context of the laws of society, politics and economy. Therefore, the nature of the economic system of Islam is not only visible in the global conception, but also reflected in the practices applicable in the global economic activity. These reflections should be total unity (fanatic) with political and economic policies are taken and adopted in a nation or society (the state), and in accordance with the rules of the mechanism established by the Shari'a.( M.Irfan Syofwani 2004)
The position of Islamic economics system is one branch of jurisprudence (fiqh mu'amalah), which can be defined as the science of the shari'ah laws applicable (amaliyah) taken from their arguments (nash) are detailed on issues associated with the search for (produce), spend, use (consume), and ways to develop the property (circulation and distribution).

Especially in terms of producing, Islamic law is very motivating each person (believer) who has the physical ability (power) for serious work. The Qur'an calls upon them to invest energy, thoughts, and use the time to do deeds of right onuses, charity or productive reactivity, because it is very lost the people who are always wasting time, unproductive, lazy and idle, as well as people who work but do not yield the benefits of the job. Qur'an raised the value of the workers (labor), both working to achieve a decent living and produce goods and services that become human and charitable purposes devotional solely to Allah.

The quality and quantity of production is determined by the human resources or labour. Therefore, labour is a source of wealth that is very "important" among other economic resources (Rustam Effendi, 2007). Labour or human labour is the only factor of production, due to the labor of man can change what is contained in the nature of the universe from a production capability into agricultural yield sand increase the production of goods and services in the industry which is a source of wealth nation. Thus the meaning of labour as a factor of production is the work done by humans, either in the form of work, thought and physical work, or work at the same physical thought in order to produce goods and services economy the needs of society at large (Thahir Abdul Muhsin Sulaiman, 1985).

Whatever form he corporate world, when there is social conflict, at least due to the range as: protection of labour rights or labour for the welfare of the continuity of life not by the wage or salary and social security gained as a means of meeting the demands of the necessities of life, as well as assignment behaviour that sometimes felt less fit the personality, as well as their power and ability to work in accordance with the perceived lack of work to be carried, as well as their personal problems (G.Kartasapoetra, 1994).

Especially regarding the wages of workers in any business world today, is one of the issues that were never finished among the top management debated by any, any form of organization both private and government. As if this is a problem wage job always makes management think repeatedly to set the policy. Not the least amount of wages also cause conflicts between management and the people employed. This is evident especially in the last few years in many areas, even in many countries though, rife with massive demonstrations performed by the workers (labor), because the feasibility of wages they receive are not in line with expectations, not directly proportional with what they do, not by the acquisition of the wages received by the versatile demands of their lives and their families. According to Afzalurrahman that is very sad when there are management (bureaucracy) that does not glorify (notice) of the workers or
labour, because the Prophet himself glorify their work, and the Al-Quran also instructs the Prophet and his people to work hard in the lead life. (Afzalurrahman, 1997) If the workers do not get particularly fair wages and decent, it does not only affect the purchasing power and standard of living for them and their families, even indirectly will greatly affect the entire community, because they consume most of the national product. So, ideally wage standards set in the most feasible and appropriate without inappropriate pressure from any party so that each party to obtain a legitimate part of the product with him without being despotic against others. (Afzalurrahman, 1997)

Based on the foregoing, according to the author, is amatter that should be expressed in the following text, in order to safeguard and defense of the rights of workers in the business world in general, especially with respect to their wages (wage), at least be able to provide an alternative solution according to the Islamic economic system.

2. Substance of Discussion

Definition of Wages and Labour

Wage or salary play an important role and is a hallmark of a relationship in the employment relationship. It cannot be denied that the wage is the main purpose of one’s workers do on the job or other legal entity. Refers to workers earning wages (labour), either in the form of monetary (money) and not monetary. The amount of money earned a worker in exchange for his labour during a certain period, for example; month, week or day of, referring to existing nominal wage in addition to greatly depend on various factors such as; the amount of wages in the form of money, the purchasing power of money and so on, which generally consist of a number of necessities of life that actually received by a worker because of his. (M. Abdul Mannan, 1997)

Wages are intended for compensation of a benefit services, bank services such as workers in a variety of work, or in the form of worker in a particular job. In other words, wages are the values obtained from the worker-owners of capital in return for which he mobilized efforts in working according to ability or skill possessed and in accordance with the calculation. (Thahir Abdul Muhsin Sulaiman, 1985) The main purpose of acquisition (provision) is meant is that the wages of the workers (labour) is able to meet all the demands of the basic needs of their lives and their families, so they are not compelled to perform actions that are not justified to simply meet a living themselves and their families, such as the act of corruption and others.

Then regarding the notion of labour, basic word “labour” which etymologically means the state of wage labour is a state in which a labourer working on another person (the employer or employers). In other words, intended as labour workers who perform work that issue object to and under the orders of the employer in accordance with applicable labour laws in its environment (G. Kartasapoetra)
In the economic system of Islam, considered in terms of labour is every person who works with their wages or salary in exchange for a certain wage, both individuals and organizations who hire (private) and public (state). According to the Taqy al-Din al-Nabahani (1909-1977) argue that the categories of workers (labour) includes people who work in the field of any existing work in government (Islam) without distinction whether the State Employees and other forms of labour. (Taqy al-Din al-Nabhany , 2004) That is, they are as a state employee, employee of an organization (company) and the individual employee, and so on. Thus, there is a special category of worker, a worker who works to certain parties within a specified period or for a specific job, such as farm workers, factory workers, shop assistants, domestic servants and so on. In addition, the general categories of workers, namely a worker who works in a particular field to serve a lot of people with a certain wage in return for work done, such as general practitioners and specialists, teachers and professors, tailors, management consulting services, psychiatrists and so on (M. Sholahuddin , 2007). Each of these categories of workers (labour) is worth enacted laws or any rules for their work.

On this basis it is understood that the workers (labour) is "shed human activity as a civilian in its share produce goods and services to meet the needs and satisfying remedy desires of citizens with their employee benefits in the form of wages or salaries, and or in any other form. "While its value is measured by its ability to add goods and services useful, or add to the benefits of the goods and services that already exist. (Thahir Abdul MuhsinSulaiman , 1985, Muh. Said, 2015)

**The Role of Labour in the Business World**

It is certain that the contribution of the workers will determine the future of a nation (state) as socio-economic actors in order to achieve the objectives of a country. Therefore, without the active roles of professional workers, certainly impossible achievement of the goals and objectives of the development of a nation can be achieved as expected. The workers are the backbone of the business, without them in various business world in general, it will not be possible to run both the business world, and that means at the same time will not be able to also participate in the national development process of a nation (state).

The workers are the most important human resources that should be owned by an organization, agency, institution or business enterprise, and so forth, then one of the most important investment implications that may even supposed to be done by an organization is in the field of Human Resources. One of the fundamental reasons for saying it was that good to face the demands of the tasks now and not ably to address the challenges of the future of a nation, coaching and development and the protection of workers (Human Resources) is an absolute must be done (Michael Armstrong, 1990).
To that end, in accordance with the role and position of the workers required manpower development to improve their quality and their participation in the development process as well as increased protection for workers and their families in accordance with human dignity. Protection against them is intended to guarantee their fundamental rights, especially in the form of wages and ensure equal opportunity and treatment without discrimination on any basis to realize their economic and social well-being and their families with regard to the development and progress of the business world.

**The Standardization of Decent Wages**

As is understood that the transaction wage employment benefit and the benefit of people, this is directly related to the problems of the workers (labour). Labour is the person who hired him to obtain compensation in the form of wages or salaries. Or people who rent out power to others to employ based on its capabilities and expertise in a job in exchange for a wage or salary. (Samih Athifal-Zaini, 1984) In general, in the case as well have been raised that the workers (labour) man (someone) do a particular job, either in the form of work thought (academic) and physical work (physical or energy), or thought at once physical work, in order to produce something of economic goods and services the needs of society at large, with the hope to obtain compensation in the form of wages or salaries of certain.

Wages or salaries, are the rights of workers (labour) received and expressed in terms of money as compensation from employers (owners of capital) to the worker or workers are assigned and paid by an employment agreement, the agreement and according to various regulations, including the allowances (wage) other for workers and their families for a job and or services that have been or will be made.( Read Full Employment, 2009) According to Ibn Hazm that wages is closely related to a particular job. Each specific parts of a job requires compensation in the form of wages or salaries for workers are also certain, even entitled to sue him unconditionally when the work is completed fulfilled. Therefore, any activity or jobs generate benefits requires an accompanying wage as a form of compensation (IbnHazm, Al-Muhallaa bi al-Atsaar).

When the workers have completed the task or job, they are entitled to a wage or salary immediately clear and feasible in accordance with the needs of themselves and their lives in addition to the needs of their dependents (relatives). Disregard for the rights of workers in the case, is a form of encouragement and action attitude "persecution" (wrongdoers) which leads to the necessity of sanctions, because they include people who are hostile to Allah (Abi Abdullah Muhammad ibn Ahmad ibn al-Zdaha by Ustman).

To set the compensation in the form of wages or salaries in kind, decent and fair for a worker in a variety of business in accordance with the principles of remuneration in the Islamic economic system, offering policies efforts in this wise that is expected to accommodate the interests of the benefit of the parties
which is related. Because given the complexity of the problem in addition to the standard lies in the size or what is it used, which can help transform the concept of ideal wages, kind, decent and fair in the world of work, as well as giving it its own standard wage rate varies according to the circumstances, and plus it is influenced by many other factors.

These factors include the categories of workers (professional or not), the type of work carried (a permanent job or not, heavy or light), the time needed to work (daily, monthly, yearly, or depending on the contract period), and the price of goods produced (qualified or not, expensive or cheap, as well as many or few), as well as the standard of living (level of social welfare) and so forth (Afzalurrahman, 1997).

in general among Islamic economists, adjusting these factors with wages in kind (ujrah al-Mitsil), (Samih Athifal-Zaini, 1984) and the Qur'an itself there is a command in terms of wages or salary by way of bi al-Ma'ruf (QS.65: 6). The word ma'ruf as understood (as opposed to the evil lafazd), mean everything that can be accepted in accordance with fithrah healthy and good customs (sized according to the prevailing custom in general). Others say is about the size or the cost that drives the desire. It may take (determining wages) the size of the job worker, or commensurate with work tasks carried. According to Ahmad Muhammad al-Assal that mean “ma'ruf” is covering all the needs or basic necessities of workers life and social. It thinks fit for the purpose of the Word of God in Surah al-Nisa ‘verse 6, which means eat with ma'ruf. Meanwhile, (Ahmad Muhammad al-Assal, 1999) according to Tahir Abdul Muhsin Solomon that the determination of wages in the Islamic economic system, determined in accordance with the general rule, as Allah says in Surah al-Nahl verse 90 which means that Allah tells (you) to be fair (bi al'Adl) and do good (al-Ihsan). In the sense that he thinks that the word al-'Adl (justly) shows a view of determining wages or salary is ideally should be in accordance with the conditions and the ability of the organizers of the means of livelihood (Thahir Abdul Muhsin Solomon, 1985).

**Calculate Labor Determination Wage**

Muhammad Taqy Al-Din al-Nabhani not base the provision of labouron the necessities of life, but he based the wages of workers to the services and benefits provided workers with expert estimates for these services in the community. Wage determination thinks should not be based estimate the limit of low living standard, or high specific rates. Similarly, (Taqy al-Din al-Nabhany, 2004) according to Abd al-Rahman al-Maliki that there is only one way to set the wages of workers, namely the wage base in the services or benefits produced by the workers. He asserted that the purchase and sale transactions that take place between two people's willingness to transact the sale, as well as the contracting out of services or employment benefits underway with the willingness of both sides (marker and musta'jir). Therefore, if both of them have agreed on a wage, while wages are determined / mentioned (AJR al-
Thus, standardization of wages or salary in the Islamic economic system is not eternal, but tied to a particular period agreed upon by both parties, or bound to the agreed work to be done. If the time has expired or the job has been completed, then here summed the new provisions of the benefits of power when making the determination of wages or salaries. (Sayyid Sabiq, 2001)

Then, other ways that may be used to calculate and set the standard wage for the workers (labour) as proposed by Abdal-Hasan Bani Sadr, is as follows: (Abdul-Hassan Bani Sadr, ‘1986)

- Calculating spending a worker with his wife and children, calculate their minimum needs it still worked, and after it had to rely on the expertise and seniority (Rustam Effendi, 2007).
- The second way, tried to base compensation by considering the workers in relation to its function in the production process, so it depends on how he had contributed to the production itself.

On that basis, indicate that the determination of the wage system should really be noted that the difference between high and low wages remain within reasonable limits. Therefore, the construction of a system of wages or salary in the economic system of Islam is advisable to consider a few points, as follows: (Afzalur Rahman, 1997)

- The minimum wage should be high enough in order to meet the basic needs of the workers. Therefore, the Islamic government officials from the highest rank to the lowest, all are workers or workers must be paid.
- Responsibility economy workers, including the number of families, must be considered appropriately. Therefore, the worker must earn sufficient livelihood and family living within the bounds of reasonable.
- Differences in natural wages in the nature of work, length of service, education and training, and economic needs of each employee (worker/labourer). Therefore, the salary is not measured by rank or position but measured according to the needs of employees. So, it should be according to the terms Tahir Abdul Muhsin Solomon, that a charity officer or servant in the house of al-Mal earn greater in number than the salary of a caliph (head of state).

Furthermore, regarding the time when the payment or delivery of wages or salaries to workers? Ibn Hazm in the case, when the work has been completed and in accordance with the results of an employment contract agreement, then when it should be realized remuneration, should not be the existence of a good condition with respect to efforts to speed up (urge) and postpone (slow) on the wage payment deadline particular, because of the requirement according to Ibn Hazm is not required in the texts of the Qur’an. Something that is not
required in the texts of the Qur'an, including things that are not justified (false).

But others argue that the wage or salary to be paid when: after the completion of the work (complete works), and after the flow of benefits if *ijarah* (wage) for goods, and allow the flow of benefits if his time lasts (possibly bring benefits in the future even if not met its entirety), and accelerate in the form of services or agreement of both parties in accordance with the terms, namely speeding up payment. (Sayyid Sabiq, 1996)

According to Samih Athifaz-Zaint hat allowed accelerate (urge) as well as to post pone the payment of wages. If both parties promised to require immediate payment of wages or delays, it should be noted that the requirements of both. When the two do not require immediate payment of wages or delays, then so it depends on the agreement. When limited to a specific time, such as monthly and yearly for example, wages must be satisfied (paid) when the time has expired (at the end of the month or at the end of the year). Meanwhile, when the wage of a job, such as sewing clothes, repairing a car, make a closet, or something similar to this, the payment of wages should be paid at the expiration of the job.

### 3. Conclusion

Understanding the subs of the topic that have been mentioned above, the writer can take a conclusion is as follows:

- The workers have an important role as Human Resources, as the socio-economic actors in terms of production, efforts to meet the demands of various socio-economic needs of society as well as to realize the level of socio-economic prosperity of a nation and society in general.
- In the Islamic economic system requires a reward for all the rights of workers, especially in the form of wages or salaries are decent, fair and the good and once they realize the tasks and duties well.
- Determination of wages for the workers in the economic system of Islam is not absolutely determined the existence of the minimum and maximum, but shall be calculated, determined and were administered immediately within the limits of justice by the parties in accordance with the value of demand management needs of each of the workers and their families dependents.

### References


