

## The Concept of Wages in the *Maqashid Sharia* Overview (Study of PP No. 36 of 2021)

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*Submitted: 19-09-2023 | Accepted: 20-12-2023*

**Abstract:** The objectives of this study are to: 1). Describe and analyze the concept of wages regulated by the government, 2). Discover workers/laborers response to government-regulated wages, and 3). Describe and analyze the government-regulated concepts based on the approach of the two main elements in *maqashid sharia*, such as *hifzu an-nafs* and *hifzu al-māl*. The author used a multidisciplinary approach to overcome the problems, namely a linguistic approach, normative juridical, and qualitative-descriptive methods to collect the data. This study was classified as library research; the data collected was analyzed using content analysis on literature that is representative and has relevance to the problem, then the comparison using comparative analysis was reviewed and concluded. After reviewing and analyzing policies in the form of established concepts, the wage provisions regulated by the government in law aim to provide a sense of justice for workers/laborers and align with the main principles in *maqashid sharia*. Even though Islam does not explicitly state the amount of wages in detail, it strictly requires anyone who provides work to pay wages/salaries to their workers. After reviewing the existing concepts, some problems were identified that need effort to resolve.

**Keywords:** Wages; Maqashid Sharia; Study of PP

### INTRODUCTION

Islam is a religion that perfectly regulates human life regarding individual and societal life; it introduces the existence of torment and reward in human life.<sup>1</sup>

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<sup>1</sup>Wahyudi Setiawan, *Reward and Punishment dalam Perspektif Islam*, al-Murabbi, Vol, 4, No. 2 (Januari 2018), p. 184-201.

Anyone who does good in his life by adhering to the teachings of Allah the Almighty will be rewarded with heaven. On the other hand, whoever does terrible things in his life and ignores the commands and prohibitions of Allah the Almighty will be put into hell.<sup>2</sup> This understanding will undoubtedly have an impact on the attitudes and behavior of Muslims in general. Human life is never separated from the needs of other humans. Humans cannot live alone because, in social life, humans need other people to fulfill each other's life needs. In other words, humans are social and economic creatures. Humans provide benefits, energy, or other services to fulfill their economic needs.

However, the employer and the employee must fulfill some rights and obligations in each occupation. Employers have the right to obtain benefits from the work of the employed and are obliged to provide salaries or rewards to the employed who have worked for them, and vice versa. Humans work to fulfill their economic needs and achieve prosperous lives, as stated in Law of the Republic of Indonesia Number 13 of 2003 concerning Employment. However, the rights and obligations must be detailed.

The dispute over wages of the workers/laborers has become an endless outwork every year, which the government must resolve; the labor demonstrations have become an annual agenda for workers/laborers demanding government policy regarding their fate in the future. Based on reading results from various references, the authors see at least four factors that cause or demand workers/laborers in their actions demand responses or policies from the government.

Therefore, workers/laborers are increasingly active in demonstrations demanding government policies. They hope to increase their wages and protect workers/laborers from dismissal by improving regulations, demanding the government to reduce fuel prices, and expecting the discontinuance of foreign workers to enter Indonesia by applying stricter conditions, especially amidst the threat of dismissal for the local workers.

Wages are an absolute right for workers to fulfill their economic needs. In this case, the Islamic religion has regulated laws and provisions regarding salaries to workers/laborers regarding the wages the owner and the corresponding amount should appropriately be given. Islam, as the religion of *rahmatan lil 'ālamīn*, came down with a set of rules that cover all aspects of human life.<sup>3</sup>

According to Yusuf al-Qardhawi, at least two things need to be paid attention to in determining wages: the value of work and the necessities of life. The value of work is the main thing in determining the wages of workers/laborers because it is only possible to equalize wages for educated workers with workers with sufficient

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<sup>2</sup>Replies in the Qur'an are usually implied with the word *Jazaa*, many verses discuss this matter, such as in Q.S at-Taubah; 74 al-Zalzalah; 7-8 al-Baqarah; 62, al-Ankabut; 299 Look on Aziz, "Reward –Punishment Sebagai Motivasi Pendidikan: Perspektif Barat dan Islam", *Cendikia*, Vol.14 No.2 (December 2016), p. 333-349.

<sup>3</sup>Firman Setiawan, *Al-A'mal Al-Mustarakah dalam Perspektif Hukum Islam (Studi Kasus Urunan Buruh Tani Tembakau di Desa Totosan Kecamatan Batang-batang Kabupaten Sumenep Madura)*, Jurnal DINAR, Vol. 1 No. 2, (January 2015), p. 104-105.

skills or experience. Meanwhile, the workers need to fulfill their needs to continue their lives because it is related to the life sustainability of their workers and their families.

The employer or employing party must pay wages based on an agreement agreed to by both parties or between the employer and the worker/laborer. However, the government is taking part in setting minimum wage standards in order to prevent the low amount of wages paid. PP (Presidential Regulation) No. 36 of 2021 and PP (Government Regulation) No. 78 of 2015 state that wage policy is directed at achieving an income that fulfills a decent living for workers/laborers. A decent income refers to the receipts or income from their work that reasonably meets their living and families' needs.

Expecting the necessities of a decent life does not go unnoticed, where the level of productivity and economic growth is one of the government's considerations in determining the minimum wage for workers/laborers. Following the terminology, setting minimum wage standards is a security attempt to ensure that the wages are not under the standard to meet their living and family needs. "Workers/laborers are the backbone of the company." This paradigm seems ordinary and does not have any deep meaning. However, if people study it in-depth, they will see its truth. Workers/laborers are considered to be the backbone of a company because they have a vital role. A company will not be able to run and participate in a development process if there is no worker/laborer.<sup>4</sup>

The success of a company greatly depends on its workers and the relationship between the company and these workers that they need each other; on the one hand, workers/laborers need the company as a place for them to work and fulfill their economic needs, on the other hand, the company also needs workers as a resource to lead the company to achieve its expected goals. It is necessary to consider that workers/laborers can maintain safety when carrying out their work to realize the importance of workers for a company, government, and society. Likewise, it is necessary to ensure workers' calm and health so that the employer can pay much attention to what they encounter at work and guarantee vigilance in carrying out the work. These ideas are the protection program for workers, which in daily practice helps maintain productivity.<sup>5</sup> Every worker/laborer has the right to get the same treatment without any differences from the employer; it depends on how the employer embodies it. Both when the worker is accepted as an employee until the placement and when the worker carries out work at the company.

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<sup>4</sup>L. Husni, *Perlindungan Buruh (Arbeidsbescherming)*, dalam Zainal Asikin. Dkk, *Dasar-Dasar Hukum Perburuan* (Jakarta: Raja Grafindo Persada, 1997), p. 74.

<sup>5</sup>L. Husni, *Perlindungan Buruh (Arbeidsbescherming)*, dalam Zainal Asikin. Dkk, *Dasar-Dasar Hukum Perburuan*, p. 75-76.

## **THEORETICAL REVIEW**

### **The Definition of Wages**

Wages in Islam are known as *ijārah*. Etymologically, the word *Al-Ijārah* comes from the word *al-ajru* which means *al-'iwād*. In Indonesian, it means *ganti* or *upah*.<sup>6</sup> In other words, *Ijarah* also refers to wages given in a job/buying and selling benefits. Meanwhile, in terms of *ijārah*, it is an agreement to transfer the rights of use (benefits) of goods and services within a certain period with the payment of wages without transferring ownership of a particular item. Therefore, *Al-Hanafiyah* considers that a contract of benefit must be accompanied by compensation.<sup>7</sup>

*Ijārah* is "the ownership of a renter (*mu'ajjir*) by the person who rents (*musta'jir*), and the ownership of property from the *musta'jir* party by a *mu'ajjir*. Thus, *ijārah* means a transaction for certain services accompanied by specific compensation.<sup>8</sup>

According to the simple concept, *Ijārah* is a rental contract. The thing that must be considered in this *ijārah* contract is that the tenant's payment results from the benefits owned. Thus, the object of an *ijārah* contract is the benefit itself, not the thing, because it is not the object of a contract, even though an *ijārah* contract sometimes considers a thing as an object of a benefit. In an *ijārah* contract, a benefit is not always obtained from things but can also come from human resources. *Ijārah* can be equated with wages in society.<sup>9</sup>

Wages are an amount of money from the employer who provides work to a worker for his services based on an agreement of both parties. Based on the definition above, it can be understood that wages are the price paid to workers for their services in the production field or other factors of production, and labor (workers/laborers) are given compensation for their services. In other words, wages are the price of labor which paid for their services in completing a job. If the workers do not receive wages, it will affect the workers' standard of living.

Determination of wages for workers/laborers must be based on the principle of justice and consideration of various aspects of life so that the Islamic perspective can embody the rights of workers/laborers in receiving wages. The wages given to a worker must be comparable to their work so that it can be enough to meet their living needs. Wages should be based on the employment contract because it can create a cooperative relationship between the worker and the employer, containing each party's rights and obligations. The rights of one party are an obligation for the other party; the primary obligation for the employer is to pay wages.

According to Sharia, a contract does not contain *gharar* (uncertainty or fraud), *maysir* (gambling), usury (interest), *zulm* (mistreatment), *riyswah* (bribery), haram

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<sup>6</sup>Sayyid Sabiq, *Fikih Sunnah 13* (Bandung: PT Al Ma'arif, 1987), p. 15.

<sup>7</sup>Wahbah Az-Zuhaili, *Fiqih Islam Wa Adillatuhu*, Jilid 5 (Jakarta: Gema Insani, 2011), p. 387.

<sup>8</sup>Sayyid Sabiq, *Fikih Sunnah 13*, p. 15.

<sup>9</sup>M. Yazid Affandi, *Fiqih Muamalah dan Implementasinya dalam Lembaga Keuangan Syariah* (Yogyakarta: Loguonng Pustaka), p. 180.

goods and immorality. The agreements in a contract have an essential meaning in social life; they are the basis of several activities of the *muamalah* community. People can carry out various business activities and run businesses through contracts. A man and woman cannot live their married life without an agreement. A contract can also facilitate each person in fulfilling their needs and interests, which can only be met with help from other people. The contract is a social tool that exists and lives as a social creature in social life. People's lives are never separated from a contract (agreement), which has become a means of fulfilling various forms of interests, which shows the importance of contracts in daily life.<sup>10</sup> In the study of *fiqh*, the evaluation is based on the classification of *ijārah al'ain* where the object of the transaction is the merit of a person with the ability/skill or expertise on a job in economic activities at a particular company.

Another essential thing in *ijārah al'ain* is the issue of wages (*al-ujrah*). In *ijarah*, wages are mandatory and must be known by workers/laborers and employers; it is related to the amount of wages and the technicalities of payment. The obscurity of the object of the contract and the technical aspects of wages is prone to conflict between the two parties (worker/laborer and employer).<sup>11</sup>

### Legal Basis of Wages (*Ijārah*)

Islam, especially Al-Qur'an, discusses wages in general. However, It does not mean that sharia does not regulate wages. Regarding the issue of wages, the codification of Islamic law put a particular discussion in the book of *fiqh* on *ijārah* chapter. The definition of *ijārah*, according to language, is compensation for work.<sup>12</sup>

Wages or salaries of the workers or laborers must be stated in the agreement; it is also *required* that the *ijārah* wages must be clear with characteristics and evidence that can eliminate ambiguity. *Ijārah* transactions may be in the form of cash and can be paid monthly, weekly, or daily according to the agreement in the contract.<sup>13</sup>

Most *fiqh* scholars agree that in Islam, *ijārah* is required by law. Some disagree with it, such as Abu Bakar Al-Asham and Ibn Ulayyah. Ibn Rushd, in responding to the views of some scholars who agree or disagree with *ijārah* said that benefits can be used as a means of payment based on the custom.

### The Types of Wages (*Ijārah*)

Wages for Teaching the Al-Qur'an

Currently, *fuqahā* states that receiving compensation for teaching Al-Qur'an or other Sharia sciences is permissible because teachers/instructors also need support from other people. Considering that they spend most of their time teaching Al-Qur'an and other Sharia sciences.<sup>14</sup>

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<sup>10</sup>Hendi Suhendi, *Fiqh Muamalah* (Jakarta: Raja Grafindo Persada), p. 114.

<sup>11</sup>Al-Hafiz Ibnu Hajar Al-Asqalani, *Bulughu Al-Maram min Adilat Al-Ahkam, Mutarjim Abdul Rosyad Siddiq* (Jakarta: Pustaka Al-Hidayah, 2008), p. 202.

<sup>12</sup>Abdurrahman Al-Jaziry, *Kitab Al-Fikhu 'Ala Mazāhibil Arba'ah* (Beirut: Dārul Fikri), p. 94.

<sup>13</sup>Nurul Huda, *Ekonomi Makro Islam: Pendekatan Teoritis* (Jakarta: Kencana, 2008), p. 137.

<sup>14</sup>Sayyid Sabiq, *Fiqh al-Sunnah* (Jakarta: Pena Pundi Aksara, 2006), p. 22.

### Wages for Rented Land

It is permissible to rent out land with the condition that explains the aim of the rented land and the types of plants that will be planted on the land unless the party who rents the land permits the tenant to plant any plants. If these conditions are not fulfilled, then the *ijārah* is *fāsid* (invalid).<sup>15</sup>

### Wages for Rented Vehicle

It is permissible to rent out vehicles, whether they are for living creatures/animals or other vehicles such as motorbikes, cars, etc. The condition of the rental period and place must be clear. Then, it also requires using the rental for transporting goods, the thing being transported, and the rider.

### Wages for Rented House

It is permissible to rent out a house as a place to live. In this case, the tenant wants to occupy it or asks someone else to occupy it by lending or renting it back; it is permitted based on the condition that the tenant will not ruin the building and must to maintain the house under the customs prevailing in the community.

### **Obligations and Rights of Each Party**

Everyone who is hired for individuals and groups must be responsible for their respective work. If there is damage or loss of stuff, they should look at the problem first, whether there is an element of negligence or deliberate action. If not, they do not need to ask for compensation. Moreover, if there is negligence or intention, they must take responsibility for it by giving compensation or other sanctions. Employers must be responsible for their workers' wages, treat workers well, and give fair wages. The workers also must be responsible for their work from the employer.

Selling services is for the benefit of many people, such as tailors and shoemakers, but the ulama has a different opinion on this. Imam Abu Hanifah, Zufar bin Huzail, and Syafi'i viewed that if the damage was not intentional or negligent, then the worker is not required to give compensation. Abu Yusuf and Muhammad bin Hasan Asy-Syaibani (students of Abu Hanifah) argued that the worker was partly responsible for the damage, intentionally or not. It differs from beyond the human limit, such as flash floods or wildfires. According to the mazhab of Maliki, if the work has resulted in the goods, such as laundry items, chef, and porters, all damage becomes the responsibility of the worker and must be compensated whether it is done intentionally or unintentionally.<sup>16</sup>

### **The System, Implementation, and Shed of Wages**

Suppose the conditions in the employment agreement have been mutually agreed, such as the worker's wages being paid once a month. In that case, the employer must fulfill these conditions by paying wages based on the agreed time for the payment of wages. However, the work terms agreement states that wages will be paid once a week. In that case, the employer must meet the workers' wages once a

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<sup>15</sup>Sayyid Sabiq, *Fiqh al-Sunnah*, p. 30.

<sup>16</sup>M. Ali Hasan, *Berbagai Macam Transaksi dalam Islam*, p. 237-238.

week following the terms of the work agreement that they made and mutually agreed to.<sup>17</sup> According to mazhab of Hanafi, wages are not paid simply by having a contract, but may also provide conditions for quickening or deferring wages. It can be done by quickening the payment of the wages partly and deferring the rest based on the agreement of both parties.

Regarding the postponement of the wages, if there is a previous determination regarding the postponement, then the wages are still considered valid because it does not cancel the previous agreement. However, if employers arbitrarily delay wages to the workers (without prior agreement), this is prohibited in Islam and must be paid immediately. However, if there is no agreement in the contract to quicken or postpone, then the wages are linked to a particular time, so they must be paid after the end of that period.<sup>18</sup>

## RESEARCH METHODOLOGY

The authors used a multidisciplinary approach, namely linguistic, normative juridical, and qualitative-descriptive methods in collecting data. This study was library research; the data collected was analyzed using content analysis on literature that is representative and has relevance to the research problem, then compared using comparative analysis, and then reviewed and concluded.

## DISCUSSION

### The Concept of Wages in *Maqasid Sharia*

Wages in Islam are included in the discussion of *ijārah al-'amal* (إِجَارَةُ الْعَمَلِ) chapter. Wages/salaries can be the reason for ownership. For instance, wages are a mediating object in collecting assets.<sup>19</sup> In the Qur'an, Allah the Almighty strictly obliges those appointed as company managers to pay the wages/salaries of the workers/laborers they employ. However, the amount of wages/salaries is not mentioned or specified in detail.

The amount of wages/salaries in Islam is determined based on an agreement between both parties (employer and worker/laborer) by considering the principles of justice in *maqāṣid syarī'ah*. Islam pays excellent attention to determining the minimum wage for workers/laborers by paying attention to the appropriateness of a wage/salary.

The proper wages/salaries refer to the services of workers/laborers that are influenced by several things, such as the nominal/amount of money received and the purchasing power of money as a tool for meeting needs. It means that wages/salaries must be balanced with the services provided to workers. In Islam,

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<sup>17</sup>Syamsul Anwar, *Hukum Perjanjian Syariah: Studi tentang Teori Akad dalam Fikih Muamalat*, p. 157.

<sup>18</sup>Sayyid Sabiq, *Fiqh al-Sunnah*, p. 209.

<sup>19</sup>Abdullah Abdul Husain At-Tariqi, *Ekonomi Islam, Prinsip, Dasar, dan Tujuan* (Yogyakarta: Magistra Insania Press, 2004), p. 99.

determining wages/salaries does not provide detailed provisions. However, its implementation can be done through interpreting and understanding universal values contained in Al-Qur'an and hadith, such as the principles of virtue, worthiness, and, most importantly, the principle of justice.

According to the etymology/language, *maqāshid* sharia consists of two syllables, namely *Maqāshid* and sharia. *Maqāshid* is the plural form of *maqshūd*, which means aim, target, or intention. Sharia means the path to the source of water or can also be interpreted as the path to the primary source of life.<sup>20</sup> In the book of Maqashidi Thematic Study of *Maqashid Sharia*, by Dr. Thahir bin 'Asyur in his work "*Maqasid al-Syari'ah al-Islamiyah*" present a definition<sup>21</sup>: there are several goals and lessons are used as the basis for sharia in all provisions of religious law or the majority of them. These objectives are assumed to apply to more than one specific Sharia law product.

So, in terms of terminology, *maqāshid syarī'ah* is defined as *maslahah*. Another definition came from Imam Asy Syatibi, who states that *maqāshid syarī'ah* is the aim of the law by Allah the Almighty, which has the core of the benefit of humanity in this world and the hereafter. It means that *maqāshid syarī'ah* is the objective of Allah and His Messenger in formulating Islamic law; this objective can be seen from the Qur'an and hadith as a logical reason for formulating a law for the benefit of humanity. The book *Al Muwafaqat*, written by Imam Asy Syatibi, explains that the core benefit of *maqāshid syarī'ah* can be seen from two points of view: *maqāshid al syar'i* as the intention of Allah the Almighty in establishing sharia law and *maqāshid al Mukallaf*. It means that a *mukallaf* implements sharia law to gain benefit for himself.

Furthermore, Imam Asy-Syatibi classified the needs into three types: *dharuriyat*, *hajjiyat*, and *tahsiniyat*. *Dharuriyat* (primary) needs are the most essential and basic needs that must be met so that humans can live a decent life. If it cannot be fulfilled, it will ruin the humanity.<sup>22</sup> Therefore, the goal of *dharuriyat* related to human needs is the most important goal for achieving eternal life. Since one of these needs is ignored, social inequality will occur and can impact humanity's safety in life and the afterlife. Meanwhile, humans can experience a happy life if those needs can be noticed.

*Hajjiyat* (secondary) needs are the needs that can be fulfilled after the fulfillment of *dharuriyat* needs. If the *hajjiyat* needs are not met, it will not ruin the benefit of humanity, but they will experience difficulties in carrying out certain activities. This need is a reinforcement/complementary requirement for *dharuriyat*. *Hajjiyat* aims to make life easier, relieve difficulties, or provide better care for the five essential elements of human life. If these needs cannot be embodied, it will not

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<sup>20</sup>Ika Yunia Fauzia dan Abdul Kadir Riyadi, *Prinsip Dasar Ekonomi Islam Perspektif Maqashid Al-Syariah* (Jakarta: Kencana, 2014), 41.

<sup>21</sup>Hasbullah Azizi, *Tafsir Maqashidi Kajian Tematik Maqashid Al-Syari'ah* (Lirboyo: Lirboyo Press, 2013), p. 1.

<sup>22</sup>Adin Fadilah, *Komponen Kebutuhan Hidup Dalam Regulasi Upah Minimum Perspektif Maqasid Al-Shariah, Muslim Heritage* 1, No. 1 (March 11<sup>th</sup> 2016): 26, <https://doi.org/10.21154/muslimheritage.v1i1>. 380.



threaten their safety, but they will experience difficulties. The need for *hajjiyat* is a complement that strengthens and protects the needs of *dharuriyat*, or in a more specific sense; it aims to ease or omit human difficulties in the world. Meanwhile, *tahsiniyat* needs arise after *dharuriyat* and *hajjiyat* needs are fulfilled; it is additional/complementary to human needs.<sup>23</sup> This need does not threaten the five main things in *maqāshid syari'ah* and does not cause difficulties for humanity.

### **The Urgency and Concept of Wages in the Perspective of *Hifzu an-Nafs***

Allah the Almighty commands humans to continue the human lineage by building a household. As a result, there will be efforts to ensure life for each family, such as eating, drinking, maintaining health, paying attention to the place they live, their clothes, etc. Naturally, the efforts to protect the human soul also safeguard human existence in this world. It is necessary to take care of one's soul by fulfilling daily needs, such as eating, drinking, etc., to carry out daily activities.

The concept of wages from the perspective of *hifzu an-nafs* is a way to ensure that individuals can fulfill their basic needs and obtain sufficient economic prosperity. Providing wages/salaries to employers (workers/laborers) as a form of compensation for the services they have performed can be such a way.

Wages can also help workers/laborers develop abilities and skills to increase productivity and competitiveness in the job market. Thus, wages can undoubtedly provide benefits for workers/laborers both individually and collectively for society.

Based on *hifzu an-nafs* perspective, it is essential to ensure that the wage system is carried out fairly and evenly so that workers/laborers can get wages/salaries that are appropriate for their services. It can help to prevent economic inequality and directly improve the welfare of society in general and workers/laborers in particular.

### **The Urgency and Concept of Wages in the Perspective of *Hifzu Al-Māl***

Maintaining the assets (*hifzu al-māl*) can be done by preserving human desires from the prohibited action in religion or in relation to the income/sale and expenditure of an asset. The indicators of *hifzu al-māl* are the way to have a decent income, the opportunity to work, and seek for halal and good earnings. It is explained by Allah the Almighty in QS. An-Nisa/4: 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ  
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ بِكُمْ رَحِيمًا

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<sup>23</sup>Arif Wibowo, *Maqashid Asy Syariah, The Ultimate Obyective of Syariah Islamic Finance*, 2012.

Meaning:

*“O you who have believed, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. Moreover, do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”<sup>24</sup>*

Wealth can make people forget their heritage. Thus, Islam regulates how to obtain and spend this wealth so that in *hifzu al-māl*, the wealthy are expected to direct their owners to the good path. In Islam, it is forbidden to distribute wealth to specific circles. Excess wealth must be distributed to people who need it; accumulation of personal wealth will only result in inequality and envy, which can impact social tension. Therefore, wealth is a tool Allah the Almighty gives to facilitate human work as leaders on the earth.

Based on the perspective of *hifzu al-māl*, wages are the way to ensure the sources of economic power, such as workers/laborers, money/rewards, and capital that can be used efficiently and productively to generate profits by providing wages/salaries to workers/laborers as an appreciation for their services.

Wages can also help the efficiency and productivity of a company by strengthening the motivation and commitment of workers/laborers to their jobs. Thus, wages can provide benefits for the companies financially and economically.

## **CONCLUSIONS AND IMPLICATIONS**

### ***Conclusions***

The law regulates the wage system in several rules: Law Number 13 of 2003 concerning Employment, Article 1320 of the Criminal Code concerning agreements, Government Regulation Number 8 of 1981 concerning Wage Protection, and several other regulations that underlie the wage system in order to achieve prosperity and justice for both the company/employer and the employed party (workers/laborers/employees). Apart from that, workers/laborers also complained about the massive influx of foreign workers, which could reduce the quota for the workers from their own country.

### ***Implication***

The government regulates the wage provisions in law. It aims to provide justice for the workers/laborers and the employers who provide the work so that there is no injustice/intimidation from irresponsible parties. Apart from providing justice, the main aim of this wage provision is also to embody the social welfare of all Indonesians. Therefore, it is hoped that the results of this study will be a transmission of ideas by the authorities in terms of determining the number of wages/salaries for workers/laborers and also as a guide in the development of Islamic science, especially in the decision-making process in Indonesia that can be used as an official rule.

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<sup>24</sup>Kementerian Agama RI, *Al-Quran dan Terjemahannya*, p. 83.

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