

Harvest Payment System in Workers' Wages: an Islamic Economic Perspective

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ABSTRACT

This research aims to show how to maintain the existence of the Sharia accountant profession in the era of the Industrial Revolution 5.0. The research method is qualitative with the type of literature study. The result of the research is that the existence of the Islamic accountant profession in the era of the industrial revolution 5.0 in Indonesia will still be maintained in various ways, namely: (1) Designing assignments that are not routine and not structured, where the performance of judgment and wisdom really requires human mindset and special skills that can only be done by humans and cannot be done by technology such as robots or other technological tools; (2) Using Technical Skill and Ethics (TEQ) by understanding relevant technology and playing a role with ethics and a sense of responsibility not only to stakeholders in the world but to Allah SWT in the afterlife; (3) The task of Islamic accountants as supervisors of sharia-based industries provides a great opportunity for Islamic accountants to maintain their existence with the development of Islamic entities on sharia principles and rules in the digital era; (4). There is no need to worry about the upcoming threats to the 5.0 industrial revolution in the Islamic accounting profession because technological developments cannot be prevented. However, what must be done is to adapt and learn and improve the quality of accounting education by providing services both virtual and conventional in order to create the quality of students who are competent in the field of accounting; and (5) Technology will forever be unable to replace the role of ethics and Islamic religious values and principles in the concept of business or transactions based on Islamic sharia.

INTRODUCTION

The main motivation for people to seek work and work in the world of work is to get income in the form of wages (money). The problem of wages and the needs of life are two problems that cannot be separated. Both are highly interrelated and complex.

The needs of life are indeed very varied and increasing, a little and a lot depends on income as a person's purchasing power. A person's purchasing power is generally influenced by the income he earns in a certain period of time while he is working. The importance of wages for labor is also followed by its complex problems.

This is because the position of workers is weaker than that of employers. For example, trade unions have urged that Minister of Manpower and Transmigration Regulation No. 7/2013 on Minimum Wage be revoked because it has the potential to eliminate sectoral minimum wages in provinces or regencies/cities. Meanwhile, employers requested that the determination of minimum wages be done simply and pay attention to competitiveness and unemployment (Gani, 2017).

The wage system is not only regulated by the state. Wages in Islam have also been mentioned in a hadith, which has been ordered to give wages before the worker's sweat dries. The contents of the hadith which means: "from Abdullah bin Umar said: Rasulullah SAW said, give wages to workers before their sweat dries." (HR. Ibn Majah) (Nirda, 2022).

Some people below the poverty line prioritize the results of their work in the form of wages. Because wages are considered the main profit I working (Lathifah & Kalam, 2020) A person is considered successful if they have an income far above the Regional Minimum Wage.

One of the businesses in Lamongan Regency is engaged in livestock commonly known as Vannamei Shrimp. The vannamei shrimp business in Lamongan Regency is one of the largest producers in East Java. Vannamei shrimp farming is very fast spreading due to faster reproduction compared to tiger shrimp. In addition, tiger shrimp have a weak resistance compared to vannamei shrimp which have a stronger resistance.

In the context of wages to workers in this vannamei shrimp farm, there is a time mismatch in the provision of workers' wages that makes problems for some people. Due to the long wait for wages that are only given during the harvest period. If you donot have a side job, then someone will not be able to make a living because it is only based on work in the pond alone.

The provision of wages in this beling coral shrimp pond for each worker has a difference according to their respective duties. For example, the machine part gets 4%, then the electricity part is 3%, and the guards and shrimp feeders get 5-6%. In this case, the wages are given every harvest, not every month. Even so, every harvest the workers also help during the harvest and later the workers also get shrimp from the harvest. If the harvest fails, then the workers also get less wages than usual. And if the harvest is abundant then the results of the wages can also be more than predetermined.

Usually the shrimp harvest is about 3 to 6 months. In each month workers continue to take care of the fields that have been determined. The pond owner has also provided the materials needed, such as feed, electricity costs, medicines, and machine tools. This means that workers do not need to pay a penny for shrimp care because it has been provided by the owner.

This is supported by previous research with pond owners giving wages to pond guards according to their estimates. In the view of sharia economic law wage pond guards have deviated from the wage system at the beginning of the contract, because the farm owner has withheld the wages for 4 harvests. The farm owner pays the farm guards according to his estimates so that the wages become vague (FITTANIA, 2021).

There are also wages given usually around 1% - 0.5% of the harvest according to the employee's duties, where the unit price of shrimp is IDR 100.00. where when the harvest fails, the employee's wages will be deferred or even not get paid, whereas if the harvest is good, the employee will get a profit (Yudhi, 2022).

In any company management in financial management, of course, workers will definitely be detailed in the analysis of financing both in terms of production costs, marketing and others (Latifah et al., 2022) So that matters relating to workers' rights can be fulfilled in accordance with existing living standards.

The phenomenon that appears on the wage system that is not like the wages of workers in companies or other places of business that receive wages with a fixed amount makes researchers interested in knowing more about how the harvest pay system in the wages of existing employees from the point of view of Islamic economics.

THEORETICAL REVIEW

ISLAMIC ECONOMICS

The scope of sharia economics is first contained in KHES (Compilation of Sharia Economic Law) such as: bai', contracts in buying and selling, syirkah (cooperation between two or more people), mudharabah (cooperation between capital owners and capital managers to make certain businesses using profit sharing), muzaraah (a form of cooperation between landowners and land cultivators), musaqah, murabahah, khiyar, ijarah, istishna', kafalah, hawalah, rahn (pawn), wadiah, wakalah, sukuk (Islamic bonds), Islamic mutual funds.

While the second source is contained in Law No. 3 of 2006 concerning an amendment to Law No. 7 of 1989 concerning religious courts, which we can see the scope of Islamic economics, namely: Islamic banks, Islamic insurance, Islamic microfinance institutions, Islamic financing, Islamic pawnshops (Prasetyo, 2018).

The use of the term Islamic economics in Indonesia is sometimes also known as sharia economics. The difference in the use of the term Islamic economics or sharia economics does not make a problem because it also has the same meaning (Sufyati et al., 2022).

Islamic economics is defined as a science whose use of sharia orders and rules is used to protect against an injustice in the use and procurement of natural resources to achieve a goal that can meet human needs and desires as a responsibility to Allah SWT and for the whole community. As a social science, Islamic economics studies the economic problems of a person, where that person holds Islamic religious values (Ibrahim, 2022).

From the description of the Islamic economy above, it can be concluded that the economy is run based on the values and principles that exist in Islamic teachings by sticking to the sources of Islamic law and running by keeping from usury and haram in meeting needs is called the Islamic economy.

In terms of wage labor in the Islamic economy can be reflected with the fulfillment of the principles that exist in it. The following are the principles of Islamic economics:

1) Tauhid

Tauhid means that this universe was created by Allah SWT who is the one and only, as well as the owner and regulator of this universe. Everything that is created has a purpose. This purpose will give meaning to every existence in the universe and humans are one of the parts in it. The concept of tauhid is not just for the recognition of reality, but as a response to Allah SWT (Rusby, 2017). The word tauhid can be interpreted with the intention of worship in work, Islamic philanthropy in the form of shadaqah/zakat, and include prayer in every work.

2) Khilafah

In general, the meaning of khilafah is the responsibility for the successor or messenger of Allah who is in the universe. Allah created humans as caliphs on earth, in the sense of prospering the entire universe on this earth (Pengkajian, 2008). The meaning of khilafah can be interpreted as (a) Responsibility to behave economically correctly; (b) Responsibility as a form of maximum Mashlahah; (c) Responsibility for improvements in the welfare of each individual.

3) Fair

Indeed, every human being has the right to justice, for that there should be no differentiation between one another. In addition, the word fair here is also interpreted as balanced, meaning that there is a balance in a group to achieve a goal in which there is diversity. The word fair is also interpreted as a form of attention to an individual's rights that gives it to all owners who deserve justice. Allah has the right to all that exists, and Allah's justice is a mercy for each of His people (Ghofur, 2020a). Adil as a correct legal determination is used that the straight and true situation is in accordance with the main purpose of sharia, namely as the enforcement of peace on this earth to regulate society and provide justice to all people in this world. In determining wages according to Islamic economics it is: fair means clear and transparent (in this case the main principle of justice is in the clarity of the contract or transaction and commitment to do so). Because the contract in terms of labor is a contract between the worker and the owner of the job.

4) Worth

If the word fair discusses clarity in terms of the weight of the work, then the word decent discusses the amount received by workers. Decent here means enough for the needs of food (food), clothing (clothing), or shelter (housing). The wages received by workers must be appropriate according to the market so that there is no one-sided exploitation. In the Qur'anic verse in Surah Ash-Shua'ra verse 183 which means: "and do not harm people for their rights and do not run rampant on the earth by making damage". In this verse it is explained that it is not permissible to harm someone, by using a way to reduce the rights that should be obtained. In other words, labor rights such as wages are not allowed to provide wages below the market (Ghofur, 2020b)

WAGE

Salary or wage (*ujrah*) is a payment to workers given by the owner of the business or place after he has finished working and the payment is in accordance with the agreement between the parties involved. According to the KBBI (Kamus Besar Bahasa Indonesia) wages are money or other given in return for services or as payment for the energy expended by the person and has completed a job (Ghofur, 2020).

Ujrah (wages) in *fiqh* have been regulated, such as: first the wage must be known and clearly stated, the wage must not be the same as the object or pay for the same job (such as a waiter paid with a waiter). Islam provides a good solution to the problem of wages. Wages are given appropriately without any injustice to the other party. The determination of *ujrah* is not allowed based on the estimated drinking limit of a person's standard of living either the lowest or the highest. Determining fair wages for workers in accordance with sharia principles is not an easy thing (Ghofur, 2020).

Wages are a means by which workers can fulfill their lives. Wages are a unit of value in an income received by laborers or workers in return for the completion of work that has been carried out and has been agreed between workers and business owners (Nadhiroh, n.d.).

According to the labor law, the definition of wages is a right obtained by workers who can be in the form of money and paid for an agreement between the workplace and employees and in accordance with statutory regulations and including benefits for employees or laborers. Income can be said to be appropriate to fulfill life, if the amount of income or income by workers is seen from the results of their work which is able to meet the needs of workers and their families such as food and drink, clothing, education, and health (Nadhiroh, n.d.).

In the concept of wages, business owners can provide and pay wages by giving them directly to workers and through banks. This wage can be paid in accordance with the agreement between the worker and the business owner. Providing wages is expected to be able to provide satisfaction to workers (Nainggolan et al., 2022).

In the provision of wages, there is something called nominal wages, namely giving a certain amount of money to workers who are used for cash payments as a form of reward for their services that have done the work that has been done. Money wages or commonly referred to as nominal wages, the overall form is in the form of money, which then these wages are actually received by workers (Nainggolan et al., 2022). So wages are something that is received by workers, either in the form of money or goods that are paid in accordance with the performance that a person produces for the efforts that have been made.

Types of Wages (Nurfadhila & Hermawan, 2022):

1. Fixed Wage

Fixed wages are wages paid by a workplace that are addressed to laborers or workers on a permanent basis. The determination of wages is not influenced by anything, whether the work is up to overtime or something else.

2. Non-Fixed Wages

Non-fixed wages are wages paid by a workplace that are addressed to laborers or workers on an irregular basis. This wage is not fixed in the sense that it is influenced by the size of the wage either in the form of overtime work or other factors carried out by workers.

3. Daily Wage

Daily wages are wages paid by a workplace that are addressed to laborers or workers according to daily calculations or can be said according to the level of attendance. Usually this wage applies to casual daily workers.

4. Piece-rate Wages

Piece-rate wages are wages by a workplace that are addressed to laborers or workers on a piece-rate basis or can be said to be based on the volume of work of the unit of work. Usually this piecework wage is a type of work that is dependent on weather or certain conditions. It can be seen from the explanation of the types of wages above that workers will receive a wage depending on where they work, whether the company provides a fixed wage, or a daily wage according to the regulations and the ability of the worker.

METHODS

Qualitative research is an action to collect data used as an interpretation of phenomena in a natural setting where the researcher is the key instrument, as for sampling the data source is done by purposive (selected based on certain considerations and objectives) and using the snowball method (a technique for sampling data sources, which initially has a small amount, and over time becomes large) besides that it also uses data collection techniques with triangulation (combined). The results of this qualitative research emphasize meaning rather than generalization (Anggito & Setiawan, 2018).

The research conducted is field research. Field research means that the researcher must go to the field, and be directly involved with the community as a source of information. To be directly involved with the community means to feel what the community feels and get a more comprehensive picture of how

the situation is in place. Researchers must have knowledge of the conditions, situations, and lives of participants and the community to be studied. (Semiawan, 2010).

This research is also considered a broad approach because it directly interacts with the object to be studied so that it will get accurate and definite data sources (Hasibuan et al., 2021). Meanwhile, judging from the data information, this research includes research that we can see through the format of conducting research in the form of case studies. Where this research chose a case study on added Vannamei Banjarwati Paciran Lamongan.

Key informants in this research is the head of Banjarwati village, Mr. Sutyono While the main informant in this study is Mr. Dawam as the owner of the shrimp farm and supporting informants are employees of the shrimp farm named Mr. Fauzi and Mr. Khusaini.

Data mining technique is a method used to obtain data in accordance with the scope of research. Data extraction can be obtained from observation, interviews, documentation. In this study, researchers used a type of frank observation, namely by asking permission from the authorized party or those involved in the object of research. In this study, researchers used semi-structured interviews. Where later the researcher will ask questions and the informant can also argue and express his ideas related to the researcher asking... in the hope of getting the data needed to get the desired results.

With the hope of getting the data needed to get the desired results. And the type of document in the form of supporting data can be in the form of written documents or data contained in existing research objects.

Data analysis technique is a process of searching and systematically compiling data obtained from observations, interviews, and documentation through determining research objects and making conclusions so that it can be easily understood by researchers and their findings can be informed to others (Kusumastuti & Khoiron, 2019).

In this study, the data analysis technique used was domain analysis. Domain analysis is an analysis used to obtain a general and comprehensive description of a study.

RESULTS & DISCUSSION

RESULTS

The object of research is a business in the field of fisheries that currently focuses on shrimp business that used to contain grouper fish. This shrimp pond is located in RT 02 RW 02 Sukowati hamlet Banjarwati village Paciran sub-district Lamongan regency. Its location next to the sea makes the source of pond water is taken from sea water directly.

The establishment of vannamei belling crayfish ponds in Banjarwati village has been around since 2007 which initially focused on grouper fish ponds, precisely in 2002. Because the harvest period of grouper fish takes a long

time, then this pond switched to vannamei shrimp ponds. The vannamei shrimp harvest period is only around 3-4 months, unlike grouper which has to wait for approximately 1 year. The long harvesting period of grouper fish cannot turn around the economy of the pond owners and workers. The demand for grouper fish at that time also decreased which resulted in a drop in prices. So the pond owner turned his brain around and switched to vannamei shrimp. This shrimp pond is called Karang Belling because it is located on a road called Karang Beling in Banjarwati village. This coral beling road is owned by the village which is north of the T-junction towards the tomb of Sunan Drajat. Named Karang Beling because it is adjacent to the sea which people around call the sea area Karang Beling because there was once a large ship owned by Chinese citizens who wanted to sell hit by coral in the sea and then luggage such as glasses, plates, and other breakable items scattered in the sea area. The local people then named the sea area the shard coral. The establishment of coral beling ponds was first initiated by Mr. KH. Anwar who owns the capital and told his son to take care of the pond around 2002. In this case the investor told his son named Mr. Dawam to take care of everything that is done on the pond from the time it was established until now.

This coral beling pond was first made by Mr. KH. Anwar by using personal money, without any contribution from any party. In the past, Mr. Anwar provided capital for this vannamei shrimp amounting to Rp 90 million which then within 6 years the money grew to 650 million. Furthermore, the 650 million money is left 100 million for the operational costs of the pond. So because this pond started from grouper, then for the transfer to shrimp does not require too much money again. At the time of making grouper ponds, the initial capital was approximately 500 million.

In the beginning, the pond had one box of land, then increased to five boxes for shrimp storage. One of the operational costs of the pond is electricity bills, shrimp food and pond tools. In this case the electricity bill uses personal money first, then is replaced when receiving harvest sales. Likewise with shrimp food and pond tools that are needed, the farm owes to the store that bought the goods then the payment is made after the money from the sale of shrimp harvest. In this case the party in debt and in debt both believe and have become a subscription and there is proof of purchase.

In their daily lives, these workers often take care of the shrimp ponds even though they have other side jobs. Although workers have side jobs that are not tied to them, they are fully obliged to work if the shrimp farm needs them at any time. Working hours are uncertain, because the most important thing is to always monitor the place and feed the shrimp when it is time. For holidays, workers do not work when the shrimp harvest is finished, which is about one month in preparation for restocking and cleaning the place and seeing whether the equipment is still suitable or not.

For the sale of crops, the manager sells them to suppliers. Then the supplier sells on the factory. Dawam as the manager said that he does not yet have the connections to go directly to the factory and also must have a vehicle to transport the harvest. In addition, according to Dawam, the payment must

wait for the next shrimp harvest deposit again, in the sense that after finishing depositing the harvest does not immediately get money. In contrast to selling to suppliers who only wait approximately one week to get the money from the sale.

In brief, the results of the existing research related to the harvest payment system for worker wages are: 1)Wages are below the regional minimum, because the owner has reasons related to the area. 2)Workers will also get double wages, namely after harvest and also every month. 3)Workers have no days off except when drying. 4)There are two wage systems, namely direct wages and delayed wages. 5)Direct wages are given in the form of shrimp and delayed wages are given in cash.

While the Islamic economic perspective on the harvest payment system for workers' wages is:

- 1) The principle of tauhid: In this direct wage, the workers are paid in the form of shrimp from the harvest in accordance with the basis of Islamic law. In addition, the form of monotheism in direct wages is by including prayers before harvesting is carried out even though it is not seen directly. Another form of divinity in this delayed wage system can be seen in the form of Islamic philanthropy, namely the issuance of shadaqah / zakat.
- 2) The principle of khilafah In direct wages, which is done by being kind to others in each house of local residents, namely $\frac{1}{2}$ kg, and also giving shrimp harvests to shopkeepers or people who sell equipment needed by the ponds given 1 kg of shrimp. As for the form of delayed wage system on the principle of khilafah can be seen with the workers to maintain the surrounding environment so as not to be damaged, namely every time you want production or after production always check the fences or walls, if the season strong winds workers must always check. Because it is feared that the change of water is not good for the health of shrimp.
- 3) The principle of fairness in this direct wage system is by giving full wage rights to workers, namely giving shrimp harvests that can be resold or consumed by themselves. The provision of shrimp is usually divided equally among permanent workers. Fair in providing facilities in terms of direct wages, namely by providing all the facilities needed by workers. Such as a place to rest, snacks and water. As for the delayed wages in this beling coral pond is to give a bonus at the end of the harvest which takes approximately one week from the sale and salary in each month.
- 4) Principle of Eligibility: It is feasible in the direct wage system by giving shrimp from this harvest because workers will get around 2-5 kg of shrimp depending on whether the harvest is large or not. This shrimp can be resold at a per-kilo price of approximately IDR 50,000. As for the delayed wage, it is still not feasible because it is below the minimum wage in the region.

DISCUSSION

HARVEST PAY SYSTEM ON WORKERS' WAGES

In terms of work, usually workers will receive wages in accordance with their work. Wage workers in this coral belling pond, it is felt for workers is a hard job. Because workers must always monitor the pond for approximately 24 hours every day. Even though the wage given is only 2 million, workers must always stay in place to control and see the situation in the pond environment. As a result, some people will resign from the job because there is no increase in wages given and is included in the act of labor exploitation.

The provision of wages in this coral belling pond is included in the provision of fixed wages to existing permanent workers, because the wages are given by the pond to workers on a permanent basis. In a sense, the determination of wages is not influenced by anything either working overtime or anything else. Unlike the on-call workers who get piecework wages. Call workers will get piecework wages because they are adjusted to the work that is only needed when certain conditions mean that the farm is in need of additional workers to take the harvest.

In this coral belling pond, wages are still below the minimum wage level because in general, in Islam, wages should not be below the minimum level that has been set for the basic needs of workers. In addition, workers also cannot meet their daily needs, because the wages given are less. In fact, income should be considered adequate to fulfill life if the amount of income is able to meet the needs of workers and their families, such as food and drink, clothing, education, and health. Although workers get a direct wage after every harvest in the form of harvested shrimp and also a monthly wage, this is still not enough to fulfill their daily lives.

Although workers are paid every month, there are times when workers are not paid at all, namely during drying time. In fact, every day workers must support their families. And this wage is not given between 1-3 months. So workers within 1-3 months must look for additional jobs other than those in the pond. And usually during the production period before Eid, workers will be given THR. Wages are also paid when workers are sick at the end of the month, in which case the owner will still fulfill his obligation to pay wages to his workers.

The manager and other permanent workers have the same wage, even though the manager is not present every day. In giving wages to on-call workers, they have reached the minimum limit per day, because on-call workers get wages above permanent workers, because permanent workers only get approximately 60 thousand rupiah per day. If the harvest is finished, the workers will get direct wages in the form of 2-5 kg of shrimp depending on the harvest, and if multiplied by the selling price of shrimp at that time per kg can reach 55,000, then permanent workers will get direct wages, namely each 3 kg of shrimp which can be equivalent to 165,000 money within one day. Ujrah (wages) in fiqh have been regulated, such as: first the wage must be known and clearly stated, the wage must not be the same as the object or pay for the same job (such as a waiter paid with a waiter).

Islam provides a good solution to the problem of wages. Wages are given appropriately without any injustice to the other party. The determination of *ujrah* is not allowed based on the estimated drinking limit of a person's standard of living either the lowest or the highest. Determining fair wages for workers in accordance with sharia principles is not an easy thing. Islamic Economic Perspective on the Harvest Payment System for Workers

Islamic economics or sharia economy has principles in it, in order to make Muslims to follow what has been ordered. As done by businesses in this shrimp pond in the wages of its workers using the principles of Islamic economics, namely:

1. Tauhid

Tauhid means that this universe was created by Allah SWT who is the one and only, as well as the owner and regulator of this universe. Everything that is created has a purpose. This purpose will give meaning to every existence in the universe and humans are one of the parts in it. The concept of tawhid is not just for the recognition of reality, but as a response to Allah SWT. Like the Godhead in the intention of worship in this belling coral pond, two of the three workers are intended to work to make money, and some are for worship. Because in fact life in the world must also be balanced between the world and the hereafter. We cannot just think about the world until we forget to worship Allah SWT who has given everything on this earth. Likewise, if we only depend on Allah SWT without any action taken in this world.

The company has implemented zakat if there is no loss during harvest time. Zakat expenditure is 2.5% and will later be given to groups entitled to receive zakat in the area around the company. In addition to issuing zakat, the company also issues shadaqah although the expenditure of shadaqah is uncertain. Including prayer when working is one of the noble deeds. As is the case in this belling coral pond whose workers and owners apply to pray even though it is not done together. However, each individual prays for good shrimp development and a large harvest.

2. Khilafah

In general, the meaning of khilafah is the responsibility for the successor or messenger of Allah who is in the universe. Allah created humans as caliphs on earth, in the sense of prospering the entire universe on this earth. The meaning of khilafah can also be interpreted with: First, the responsibility to behave economically correctly means that it can utilize good resources in terms of ownership, which if managed incorrectly can result in environmental damage both directly and indirectly.

For this reason, humans must obey the rules of Allah SWT and stay away from its prohibitions and be able to utilize the resources that have been provided. The second is responsibility as a form of *mashlahah* to the maximum, which means that it can utilize economic resources and can contain great Islamic value for human life to realize welfare. Third is

the responsibility to improve the welfare of each individual, which means providing welfare for people who have excess wealth and are entitled to be responsible for giving some of their wealth to others who have less. All of this is a form of obedience to Allah because it understands the differences in the provision that has been given.

One form of khilafah is to be kind to others in the neighborhood, namely by giving the harvest in each house around the pond as much as ½ kg. In addition to giving to the homes of local residents, the farm also gives the shrimp harvest to shopkeepers or people selling equipment that is usually needed by the farm by giving 1 kg of shrimp.

The form of khilafah is also interpreted by taking action to protect the environment from being damaged, namely checking the fences or walls at every production or after production checking the fences and walls in the pond environment because when there is a strong wind season it can be dangerous. So workers must always check because they are worried that changes in water are not good for the health of shrimp. In addition to protecting the environment in this way, workers can also plant trees in the pond environment even though there is no special obligation for workers. In addition, another form of the meaning of khilafah is that the farm utilizes economic resources in order to provide the benefits of Islamic values that are great for human life to create prosperity and realize mashlahah.

This is a form of utilization of natural resources and utilization of economic resources. In utilizing economic resources, ponds also contribute to the surrounding community by providing dues held by the residents. The next meaning of khilafah is the responsibility for improvement in the welfare of each individual, namely by giving the shrimp harvest to the surrounding neighbors.

Although residential areas can be said to be far away, the company still provides shrimp harvests because the road in front of the residents' homes is usually passed by vehicles for activities in the pond, and also this is one of the solidarity with neighbors. In addition, this shrimp pond does not have a pungent aroma that can disturb the environment. In addition to no pungent odor, the water from the shrimp harvest is also not dirty and does not damage living things in the sea. So that the water does not pollute the environment and is safe if it is directly discharged into the sea which is close next to the location of the pond.

3. Fair

Indeed, every human being has the right to justice, for that there should be no differentiation between one another. In addition, the word fair here is also interpreted as balanced, meaning that there is a balance in a group to achieve a goal in which there is diversity. The word fair is also interpreted as a form of attention to an individual's rights that gives it to all owners who deserve justice. God has the right to all that exists, God's justice is a mercy for each of his people. In terms of being fair, technicians as pond managers give bonuses to permanent workers at the

end of each harvest and when they get a profit. Although technicians realize that giving a bonus of 10% of the sales proceeds divided by 5% for technicians, and 5% divided in half for workers in the feeding section and workers in the mechanical section is a form of injustice. Realizing the injustice in giving bonuses, sometimes technicians try to start being fair by distributing bonuses equally between technicians and mechanical workers and also feeding workers. In addition to trying to distribute bonuses equally, technicians also equalize their wages with permanent workers.

According to Fauzi, Mr. Dawam's attitude by equalizing the bonuses is fair. Although there was a slight difference between Mr. Dawam and Mr. Fauzi and also Mr. Khusaini. Likewise, the opinion of Mr. Khusaini who thinks the same as Mr. Fauzi who feels that giving bonuses if shared equally is a form of fairness in terms of wage bonuses. Fair as the establishment of the right law is used that the situation is straight and right in accordance with the main purpose of sharia, namely as the enforcement of peace on earth to organize society and provide justice to all people in this world.

In determining wages according to Islamic economics it is: fair means clear and transparent (in this case the main principle of justice is in the clarity of the contract or transaction and commitment to do so). Because the contract in terms of labor is a contract between the worker and the owner of the job.

4. Worth

If the word fair discusses clarity in terms of the weight of the work, then the word decent discusses the amount received by workers. Decent here means enough for the needs of food (food), clothing (clothing), or shelter (housing). The wages received by workers must be appropriate according to the market so that there is no one-sided exploitation. Technicians as managers realize that the wages given by the ponds are not included in terms of decent words. Because it has not been able to meet daily needs and is still below the minimum wage in the region.

Other permanent workers also complain about wages that are still below the regional minimum wage because they cannot cover family needs. This was clarified by Mr. Fauzi, who once asked his superiors to increase his wages, but there was still no increase. Mechanical workers, in this case Mr. Khusaini, also said that the wages in the pond could not cover household needs. Whereas in the verse of the Qur'an explained in Surah Ash-Shua'ra verse 183 which means: "and do not harm people for their rights and do not run rampant on the earth by making damage". In this verse it is explained that it is not permissible to harm someone, by using a way to reduce the rights that should be obtained. In other words, labor rights such as wages are not allowed to provide wages below the market.

CONCLUSIONS AND RECOMMENDATIONS

The wage system for workers in the vannamei shrimp ponds of Karang Beling is done every month, the wages given cannot meet the needs of the family, the wages earned by workers are still below the regional minimum wage, workers get a bonus if they have sold the harvest, workers will not get a bonus if the harvest is not profitable, the amount of bonus given is uncertain, depending on the sale of the harvest, workers also get consumption provided by the farm, there are no days off, except at drying time.

The existing Islamic Economy perspectives include: First, the principle of tauhid: working with the intention of worship despite the great expectation of rezeqi for owners and workers, Islamic philanthropy in the form of corporate zakat, always praying (silently) in starting work. Second, the principle of khilafah: pond workers are kind to the environment, not disturbing local residents. Third, the principle of fairness: giving wages to managers as well as workers also have the same wage. Workers also get the right to justice in the provision of facilities. Fourth, the principle of decent is the provision of wages that are still not feasible because they can not cover their daily needs. However, the facilities provided by the pond are included in the decent category.

The implication of this research is that it is hoped that company leaders will pay close attention to wages or pay for workers in order to create family welfare and carry out existing Islamic economic principles for the safety of life in this world and in the hereafter.

FURTHER STUDY

With research limited to variables, researchers recommends that similar research be conducted targeting different variables different groups or contexts. As a result, adding mediating variables can. It can also be studied by future researchers to gain new insight into this matter relationship between variables. The results of this research can help future researchers identify what improvements the company can make in order to improve their operations to be more sustainable and able to face change. The recommendations above will help researchers to identify what factors have a significant influence.

ADVANCED RESEARCH

A study must have limitations and shortcomings, this is an opportunity for future researchers to make more complete research with various other commodities with different methods.

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