

A WAGE SYSTEM FOR FARM WORKERS AIMED AT IMPROVING THE WELL-BEING OF THE COMMUNITY IN MANGARAN VILLAGE, MANGARAN SUBDISTRICT, SITUBONDO REGENCY

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Abstract:

This study aims to examine the wage system for farmworkers from the perspective of fiqh muamalah, using a case study in Mangaran Village, Mangaran Subdistrict, Situbondo Regency. Using a descriptive qualitative approach, this study depicts the social and economic realities of farmworkers and analyzes them from the perspective of Islamic norms and fiqh. The findings indicate that the majority of the population in Mangaran Village earns a living as agricultural workers, particularly in the seasonal agricultural sector. The current wage system reveals disparities and injustices, particularly in terms of wages that are not commensurate with the workload borne by the workers. Although wages have increased nominally compared to the past, they do not yet fully reflect the principle of justice as mandated by Islamic fiqh, which emphasizes the importance of providing fair and timely wages. The migration of farm laborers to other sectors of employment outside the village is one consequence of the low level of welfare. This study recommends the importance of evaluating the wage system based on Islamic principles in order to achieve a balance between rights and obligations and to prevent social inequality in rural communities.

Keywords: *Fiqh Muamalah, Farm Workers, Wages, Social Justice*

ملخص:

تهدف هذه الدراسة إلى تحليل نظام أجور العمال الزراعيين من منظور الفقه المعاملاتي، من خلال دراسة حالة في قرية مانغاران، منطقة مانغاران، مقاطعة سيتوبونديو. وباستخدام نهج وصفي نوعي، تصف هذه الدراسة الواقع الاجتماعي والاقتصادي للعمال الزراعيين وتحلله من منظور القواعد الإسلامية والفقه. تشير النتائج إلى أن غالبية سكان قرية مانغاران يعملون كعمال زراعيين، لا سيما في قطاع الزراعة الموسمية. ويُظهر نظام الأجور المعمول به حالياً وجود تفاوت وظلم، لا سيما في جانب عدم تناسب الأجر مع عبء العمل الذي يتحمله العمال. ورغم أن الأجور قد شهدت زيادة اسمية مقارنة بالماضي، إلا أنها لا تعكس بشكل كامل مبدأ العدالة كما ينص عليه الفقه الإسلامي، الذي يؤكد على أهمية دفع أجر لائق وفي الوقت المحدد. وتعد ظاهرة هجرة العمال الزراعيين إلى قطاعات عمل أخرى خارج القرية إحدى تداعيات انخفاض مستوى الرفاهية. توصي هذه الدراسة بأهمية تقييم نظام الأجور استناداً إلى المبادئ الإسلامية، من أجل تحقيق التوازن بين الحقوق والواجبات ومنع الفجوة الاجتماعية في المجتمع الريفي.

Abstrak:

Penelitian ini bertujuan untuk mengkaji sistem pengupahan buruh tani dalam perspektif fiqh muamalah dengan studi kasus di Desa Mangaran, Kecamatan Mangaran, Kabupaten Situbondo. Menggunakan pendekatan kualitatif deskriptif, penelitian ini menggambarkan realitas sosial dan ekonomi buruh tani serta menelaahnya melalui sudut pandang norma-norma Islam dan fiqh. Temuan menunjukkan bahwa masyarakat Desa Mangaran mayoritas bermata pencaharian sebagai buruh tani, terutama dalam sektor pertanian musiman. Sistem pengupahan yang berlaku saat ini menunjukkan adanya ketimpangan dan ketidakadilan, terutama dalam aspek upah yang tidak sebanding dengan beban kerja yang dijalani oleh para buruh. Meskipun upah telah mengalami peningkatan nominal dibandingkan masa lalu, namun belum sepenuhnya mencerminkan prinsip keadilan sebagaimana yang diamanatkan oleh fiqh Islam, yang menekankan pentingnya memberikan upah yang layak dan tepat waktu. Fenomena migrasi buruh tani ke sektor pekerjaan lain di luar desa menjadi salah satu konsekuensi dari rendahnya tingkat kesejahteraan. Studi ini merekomendasikan pentingnya evaluasi sistem pengupahan berdasarkan prinsip-prinsip Islam, guna mewujudkan keseimbangan hak dan kewajiban serta mencegah kesenjangan sosial di masyarakat pedesaan..

Kata kunci: Fiqh Muamalah, Buruh Tani, Upah, Keadilan Sosial.

INTRODUCTION

Humans are social beings creatures whose very nature is to live within society. It is a law of nature that humans cannot live alone; they inevitably require the help of others to meet the needs necessary for their survival, whether these are primary needs such as food, clothing, and shelter, or secondary needs that serve as complements.

As individuals living within society, humans engage in reciprocal social relationships to meet their highly complex needs. In their interactions with others, humans require norms that regulate, maintain, and safeguard the balance of rights and obligations among fellow human beings to avoid potential conflicts of interest. The system governing the relationship between rights and obligations in social life is known as Muamalah.

One form of muamalah found in the field of fiqh is the collaboration between individuals: on one hand, service or labor providers referred to as workers or employees and, on the other hand, those who provide employment or a workplace referred to as employers to carry out a production activity, under the condition that the workers or employees receive compensation in the form of wages. In fiqh literature, this collaboration is known as the akad Ijara Al-A'mal, which refers to the hiring of human labor. (Al-Jaziri, n.d., p. 1996). Islam is a religion that upholds the values of humanity and equality in the various professions and occupations people engage in whether as a means of fulfilling worldly needs or as acts of worship dedicated solely to Allah. The Word of Allah: (The Qur'an, At-Taubah 9:105)

Meaning: And say, "Work, for Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) who knows the unseen and the visible, and He will inform you of what you have done."

The innate distribution of talents and inclinations related to each individual's choice of occupation leads them toward work that aligns with their skills, physical capabilities, intellect, and spirit.

It is this innate diversity that serves as the starting point for human behavior in performing their work professionally. Every individual, whether male or female, has the right to obtain work commensurate with their income, which provides for their well-being.

In fiqh literature, wages are referred to as *ajr*, the conditions of which have been established in such a way that wages are fair and do not disadvantage either party whether the employer or the employee so that wellbeing is achieved and there is no social inequality. The consequence of these provisions is that the wage system for workers must comply with the regulations and norms established by both state law and religious law.

However, in reality, there are often deviations from these provisions and norms, leading to problems stemming from unfair treatment of workers regarding the wages they receive. Hadith of the Prophet. (Rachmat Syafe'i, 2001)

Meaning: *"Pay a worker his wages before his sweat dries."* (Narrated by Ibn Majah, authentic).

Mangaran Village, Mangaran Subdistrict, Situbondo Regency, is a village with agricultural land that relies on non-technical irrigation (rice paddies or dry fields). Consequently, during the dry season, the land is planted with corn, and during the rainy season, it is planted with rice. This situation provides employment opportunities for the residents of Mangaran Village, the majority of whom earn their livelihood as farm laborers.

The wage system for farm laborers in Mangaran Village is based on the laborers working a full day (from 7:00 a.m. to 3:00 p.m.). The types of work are:

Plowing is done for a daily wage of Rp 100,000 by renting two oxen and the necessary plowing tools such as the "megawe" from farm laborers; the workers labor from 7:00 a.m. to 3:00 p.m. and receive one meal at noon. Some also plow on a lump-sum basis using machinery that is, 1 (one) hectare of rice field for a wage of Rp 200,000. (Halili, 2016)

Weeding, watering, fertilizing crops, and planting rice and melons all carry the same wage of Rp 40,000 per day, from 7:00 AM to 3:00 PM. Workers do not receive a meal allowance; they typically bring their own food. The farm labor wage system in the past differed from today's. Previously, for hoeing work, male farm laborers were paid Rp 30,000 per day, while female farm

laborers were paid Rp 20,000 per day, whereas in 2017, the wage system remains the same but with different amounts: Rp. 70,000 for male workers and Rp. 40,000 for female workers (Farida, 2016).

These wages are relatively low and do not reflect the workers' efforts, even though the work does not require special skills; however, not everyone is capable of doing it because it demands considerable physical strength.

This situation has made it increasingly difficult to find qualified farmworkers in Mangaran Village, as many choose to work on construction projects in the city because the wages are higher.

Given this background, there are issues with the farmworker wage system in Mangaran Village, Mangaran Subdistrict, Situbondo Regency; therefore, the researcher sought to gain a deeper understanding of this system and formulated the title: "The Farmworker Wage System Aimed at Improving the Welfare of the Community in Mangaran Village, Mangaran Subdistrict, Situbondo Regency."

RESEARCH METHOD

This study employs a descriptive qualitative approach using field research. The qualitative approach was chosen because the study aims to gain an in-depth understanding of the phenomenon under investigation based on natural conditions in the field. Qualitative research positions the researcher as the primary instrument who interacts directly with data sources to understand the meanings, processes, and social conditions that are the focus of the study (Moleong, 2016).

The study was conducted in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, East Java, focusing on the wage system for farm laborers. The location was selected based on the existence of farm laborer wage practices relevant to the study's focus. Research data were obtained from primary and secondary sources. Primary data were collected directly through interviews and observations of rice field owners and farm laborers involved in wage practices. Meanwhile, secondary data were obtained from books, scientific journals, documents, articles, and other written sources relevant to the study (Nasution, 2012).

Research informants were selected using purposive sampling, which involves selecting informants based on the consideration that they possess knowledge and experience relevant to the research problem (Sugiyono, 2015). The informants in this study consisted of rice field owners and farm laborers. If the data obtained were insufficient, the researcher could use the snowball sampling technique by asking previous informants to recommend subsequent informants (Sugiyono, 2015). The number of informants was determined based

on the adequacy and depth of the information obtained during the research process.

Data collection was conducted through observation, interviews, and documentation. Observation involved directly observing the wage practices for farmworkers at the research site. In-depth interviews were conducted with rice field owners and farmworkers to obtain information regarding the mechanisms, forms, timing, and agreements related to wages. In qualitative research, interviews are used to gather information about informants' experiences, perspectives, motivations, and social conditions (Moleong, 2016). Documentation serves as supporting data in the form of documents, notes, photographs, or written sources related to the research subject (Gunawan, 2013).

Data analysis was conducted interactively and continuously from the data collection process until the study was completed. The stages of analysis included data reduction, data presentation, and drawing conclusions/verification. Data from observations, interviews, and documentation were first selected and grouped based on the research focus. Next, the data are presented systematically in the form of descriptive narratives to help the researcher understand the patterns and findings of the study. The final stage involves drawing conclusions based on the interrelationships among the verified findings (Sugiyono, 2015).

To ensure the validity of the data, the study employed source and methodological triangulation. Source triangulation was conducted by comparing information obtained from rice field owners and farmworkers, while methodological triangulation was conducted by comparing the results of observations, interviews, and documentation. Thus, the data obtained are expected to have an adequate level of credibility and to objectively describe the farmworker wage system in Mangaran Village.

RESULTS AND DISCUSSION

Research Result

Mangaran Village is a fertile village where the area is dotted with rice fields stretching from Gelugur Hamlet to Kali Asin Hamlet, which enhances the scenic beauty of Mangaran Village. For this reason, the majority of Mangaran Village residents rely primarily on farming and agricultural labor as their livelihoods. Therefore, the author describes the wage system for agricultural laborers in Mangaran Village. In Mangaran Village, there are two types of wage systems for farm laborers, as follows:

1. **Daily wage system**

This is a wage system agreed upon between the farm laborer and the rice field owner. For example, a rice field owner provides the rice field, seeds,

fertilizer, and pesticides, while the farm laborer is responsible for cultivating the field. Under this system, farm laborers receive wages for the tasks assigned by the rice field owner for one day, adjusted according to the type of work performed, and they work only half a day.

2. Piecework or lump-sum wage system

This is a wage system carried out under a work contract agreed upon with the landowner. For example, a rice field owner provides the field, seeds, fertilizer, and pesticides to cultivate a 1-hectare plot; the farm laborer is then responsible for cultivating the field until completion within one day for a wage agreed upon between the farm laborer and the landowner. However, this work model involves a heavier workload compared to daily farm laborers.

It can therefore be concluded that the various wage systems in Mangaran Village, Mangaran Subdistrict namely, daily and piecework wages mean that this farm labor can only be performed when assigned tasks by the rice field owners, and the wages received by the farm laborers are paid exclusively in cash.

Discussion

The Wage System for Farm Workers in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, East Java

Based on the researcher's field findings, the wage system for farm laborers in Mangaran Village, as implemented by rice field owners, uses a daily wage system a practice that has become a customary tradition among the villagers. Under this system, rice field owners assign tasks such as weeding or clearing weeds to farm laborers, with wages varying depending on the type of work. This practice is highly beneficial because it fosters a strong sense of trust between farm laborers and rice field owners, creating a mutually beneficial relationship for both parties. Hiring farm laborers greatly assists rice field owners in cultivating and tending to their rice crops. Meanwhile, farm laborers reap the rewards of their hard work through the wages paid by the owners. However, the wage system practiced by residents of Mangaran Village in Mangaran Subdistrict has a shortcoming: there is a disparity between the wages paid to male and female workers. Consequently, most residents who work as farm laborers live below the poverty line due to the low wages received by female workers and the lack of wage equality provided by the farmers.

Analysis of Farm Workers' Welfare in Relation to the Wage System for Workers in the Mangaran Village Area, Mangaran Subdistrict, Situbondo Regency, East Java

Islam has established that the payment of wages to laborers or workers must be in accordance with an agreement reached by both parties. However, wages here have always been a distinct issue for workers, whether in the formal or informal sectors. Workers in the formal sector may be better off than those in

the informal sector. They receive no protection from anyone, as there are no regulations governing workers in the informal sector.

Farm labor is a type of work found in the informal sector, where there are no laws governing it. The rules governing farm labor here are based on customary practices. However, not all customary practices bring benefits to society. Justice, which should be the primary foundation of reciprocal relationships, is sometimes overlooked. The Prophet Muhammad once said:

Meaning: *"Whoever employs a worker must inform them of their wages."*

The explanation above can serve as a guideline that a person who has performed work mustin Islamic law, there are indeed no specific provisions regarding the amount of wages that must be paid to workers. However, the owner of the rice field is required to inform the farmworker of the wages to be paid. Since wages are the worker's right, it can be said that the owner of the rice field is obligated to specify the wages to be paid as compensation for the work performed by the worker. This is to prevent misunderstandings between the rice field owner and the farm laborer. The principle is that the wages paid must be commensurate with the work performed. Based on this explanation, in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, wages are paid to laborers or workers. In a hadith narrated by Abu Sa'id bin Abu Waqqash, may Allah be pleased with him, he said:

Meaning: *"We used to lease land in exchange for the crops that grew along the irrigation channels. Then the Messenger of Allah, peace be upon him, forbade that and commanded us to lease it in exchange for gold or money."*

Based on the hadith above, it has been explained that paying wages in kind with crops was prohibited by the Prophet Muhammad, and he commanded that wages be paid in gold or money. Meanwhile, the wage system practiced by the community in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, uses money, and this is in accordance with Islamic law. However, the issue with the wage system practiced in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, is the wage disparity between male and female farmworkers, as the wages paid by farmers are insufficient to meet the needs of the farmworkers' families. This is evidenced by the statement from Mrs. Jumasi:

"If people say the wages are enough, they're actually not enough it's only 40,000 for arao workbut we make do because we have no other income. For daily needs, we can only afford to buy vegetables, and our side dishes are just tofu and tempeh."

According to researchers in the village of Mangaran, Mangaran subdistrict, Situbondo Regency, the wage system for farm laborers must include standardized wages paid by farmers to their workers, regardless of the type of work or gender, so that farmers can achieve prosperity. Hadith of the

Prophet:

This means: "Pay a worker his wages before his sweat dries." (Narrated by Ibn Majah; authentic).

When paying wages according to Islamic law, one must observe and fulfill the essential elements and conditions of wage payment in accordance with Islamic law. This ensures that the transaction is valid and not nullified. Therefore, the researcher will analyze several aspects related to the fulfillment of these essential elements and conditions.

- a. Regarding the two parties entering into the contract (*al-muta'qidain*), according to the Shafi'i and Hanbali scholars, they must have reached puberty and possess sound mind. This means the individuals entering into the agreement must be over 20 years of age and of sound mind. However, if the parties involved are not of sound mind such as a minor or a person with mental illness the contract is invalid. However, if the child is of discerning age (*mumayyiz*), they may enter into the contract with the consent of their legal guardian. In the practice of labor hiring in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, the essential elements and conditions mentioned above have been met. Each party entering into the contract is of legal age and of sound mind.
- b. Both parties to the contract express their willingness to enter into it. If either party is coerced into entering the contract, the contract is invalid. In practice, in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, residents also enter into contracts on their own initiative, willingly and without coercion from any other party.
- c. The benefits and subject matter must be clear and free from defects. This means that the terms of employment must be clear, and the work itself must not involve anything prohibited. In practice, in the village of Mangaran, rice field owners hire laborers.
- d. Wages in a wage agreement must be clear, specific, and consist of something of monetary value. Therefore, Islamic scholars unanimously agree that alcohol and pork may not serve as wages in such an agreement, as these two items have no monetary value in Islam. In Mangaran Village, wages for farm laborers are determined based on the custom that has been in place in the community from the past until the present namely, daily wages. In the practice of paying farm laborers in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, it appears that the wage amount is not specified at the outset of the agreement; rather, the laborers understand the custom whereby the rice field owners will provide a sum of money adjusted according to the type of work performed. From this, the amount of wages to be paid by the rice field owner becomes clear. Based on

interviews with both rice field owners and farmworkers, the current system is still perceived as unfair, as the work performed is not commensurate with the amount of money received. If Mangaran Village were to implement wage standardization and equal pay for male and female workers, it might lead to improved well being due to the fairness in wage distribution between male and female workers.

CONCLUSION

The wage system practiced in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, is a customary practice followed by the majority of residents in Mangaran Village, Mangaran Subdistrict, Situbondo Regency. The community in Mangaran Village pays wages in cash for work performed each day, with women earning 40,000 and men earning 70,000. The wage system practiced by the community in Mangaran Village, Mangaran Subdistrict, Situbondo Regency, has not yet been able to improve the welfare of farmworkers due to the low wages and wage disparities among them, resulting in farmworkers living below the poverty line.

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