



## THE RELEVANCE OF IBNU TAIMIYAH'S WAGE CONCEPT FOR CONSTRUCTION WORKERS

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### ABSTRACT

The concept of wages according to Ibn Taimiyah is the level of wages that must be given to workers. So that, they can live properly in the midst of society. Equivalent wages are remuneration in the form of money and so on which are paid to repay services. The aimed of this research is to identify the relevance of Ibnu Taimiyah's wage concept for construction workers in Pangereman Village, Sampang Madura. This research is conducted using qualitative research method, which the data are from the literatures related with the wage concept of Ibnu Taimiyah perspective, then it is completed by interview. The obtained data becomes the relevant material with the concept offered by Ibn Taimiyah. The results of this research describe that the head of construction workers implements the concept of wages from Ibn Taimiyah's perspective, namely the concept of fair and honest wages. Employment agreements are made at the beginning and remuneration is carried out at the end. The head construction workers adjusts the quality and quantity of the performance of the workers. The better their performance quality, the higher the wages level they will get, and the more days they work, the more wages they will get.

### ABSTRAK

Konsep upah menurut Ibnu Taimiyah adalah tingkat upah yang harus diberikan kepada pekerja agar dapat hidup layak di tengah-tengah masyarakat. Upah yang setara adalah balas jasa dalam bentuk uang dan sebagainya yang dibayarkan untuk membayar kinerjanya. Tujuan dari penelitian ini adalah untuk mengidentifikasi relevansi konsep upah yang ditawarkan oleh Ibnu Taimiyah dengan implementasi pengupahan buruh bangunan di Desa Pangereman, Sampang Madura. Penelitian ini mengadopsi jenis penelitian kualitatif, dimana datanya diperoleh dari kajian-kajian terkait pengupahan perspektif Ibnu Taimiyah, kemudian dilengkapi dengan hasil interview. Data yang diperoleh dijadikan bahan yang direlevansikan dengan pemikiran Ibn Taimiyah. Hasil penelitian ini menjelaskan bahwa kepala buruh bangunan menerapkan konsep pengupahan dari sudut pandang Ibnu Taimiyah, yaitu konsep pengupahan yang adil dan jujur. Perjanjian kerja dibuat di awal dan remunerasi dilakukan di akhir. Kepala pekerja konstruksi menyesuaikan kualitas dan kuantitas kinerja pekerja. Semakin baik kualitas kinerja mereka, semakin tinggi tingkat upah yang akan mereka dapatkan, dan semakin banyak hari mereka bekerja, semakin banyak upah yang akan mereka dapatkan.

### ARTICLE HISTORY

Received 23 Mei 2022

Accepted 28 June 2022

### KEYWORDS

Wage; Ibnu Taimiyah;  
Construction Workers.



## Introduction

Wage is a theme that have been widely studied in various scientific studies. In a sense, wages are a price or remuneration as compensation for the performance of a worker.<sup>1</sup> The discussion about the wage system seems to be endless. The discussion about the wage system that is often discussed is where this wage system can never really be separated between the wage system from the conventional economic perspective and in Islamic economics. The two have not been completely separated in their implementation, although the principles of the wage system have been classified and there have been many studies and research related to wages that explain the differences between the two which are presented both in theory and in implementation. In the wage system for workers, several kinds of interests are interrelated, such as the government, employers, workers, and even investors, so that labor issues are still an important issue both nationally and internationally.<sup>2</sup>

The discussion of wages is often associated with the work agreement contract that is implemented. Wages are also called *ujrah*, where the determination of workers' wages strongly adheres to the principles of justice and adequacy. The main principle of fairness lies in the clarity of the contract (transaction) and commitment based on the willingness to do so (from the contract). In work transactions, the contract is an agreement between the worker and the employer, so that before the worker is hired, it must be clear in advance how the wages will be received by the worker. The wages include the amount of wages and the procedure for paying wages.<sup>3</sup> Therefore, an agreement must accommodate workers' payers with the share they must receive according to their work. Likewise, workers are prohibited from forcing employers to pay more than their ability to pay wages which are workers' rights.

Ibn Taimiyah stated that the determination of a fair and honest price is the fulfillment of the rights of workers and the obligations of workers. Ibn Taimiyah clearly discusses this issue with two concepts, namely equal compensation (*i'wadh al-mitsl*) and fair price (*thaman al-mitsl*). Ibn Taimiyah said that "Equal compensation will be measured and judged with equal things and that

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<sup>1</sup> Achmad S. Ruky, *Manajemen Penggajian Dan Pengupahan Untuk Karyawan Perusahaan*, 2nd ed. (Jakarta: Gramedia Pustaka Utama, 2002), 7.

<sup>2</sup> Apong Herlina, "Transitional Justice Atas Hak-Hak Buruh," *Jurnal Dinamika Hak Asasi Manusia* 2, no. 1 (2001): 73.

<sup>3</sup> Ana Annisa'atun, "Ketentuan Upah," *Jurnal Maliyah* 1, no. 1 (June 2011): 61.



is the essence of justice (*nafs al-'adl*)".<sup>4</sup> The concept of a fair price in wages is intended as the level of wages that must be given to workers so that they live properly in the midst of society.

The concept of wages offered by Ibn Taimiyah has similarities with the implementation of wages that occurred in Pangereman Village. Pangereman village is one of the villages in Ketapang sub-district, Sampang regency, where the majority of the population are farmers and builders. The farming profession for the villagers is a side profession, where in one family usually the head of the household and the housewife work as farmers, but the head of the family also doubles as a construction worker. Both of these professions are used as a livelihood to support their families. As stated by the village head Pangereman;

“The majority of Pangereman villagers are farmers, but this profession cannot fulfill their daily needs. Finally, this carpenter profession is used as the main livelihood for some people in Pangereman Village.”<sup>5</sup>

The concept of a fair and honest wage with an agreement between the employer and the recipient of the work at the beginning is a concept that is implemented by the heads of builders or heads of construction workers in carrying out the wage system in Pangereman Village. The head of the craftsman makes an agreement on a work agreement at the beginning and transparently details the wages based on the workmen's performance as compensation and remuneration for their performance. In this paper, the author tries to further analyze the relevance of the concept of wages from Ibn Taimiyah's perspective to the implementation of the construction worker wage system in Pangereman Village, Ketapang District, Sampang Regency.

This research adopts a qualitative descriptive research method, this is intended so that the problems that are the focus will be studied more deeply.<sup>6</sup> Qualitative research approach is carried out to understand social phenomena and individual perspectives under study. The main objective is to describe, analyze, and explain phenomena by describing and exploring them in a narrative manner. The data obtained in this study is qualitative data which is intended to understand the phenomenon of Ibn Taimiyah's concept of wages which is relevant to the implementation of the wage system carried out in Pangereman Village. Data was collected through library research and interviews. A literature review was carried out to find related sources. Meanwhile, unstructured interviews was carried out to reveal the relevance of the

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<sup>4</sup> A.A. Islahi, *Konsepsi Ekonomi Ibnu Taimiyah*, trans. Anshari Thoyib (Surabaya: Bina Ilmu, 1997), 91.

<sup>5</sup> Bakri, Direct Interview (Profesi Penduduk Desa Pangereman), Mei 2022.

<sup>6</sup> Haris Herdiansyah, *Metode Penelitian Kualitatif* (Jakarta: Salemba Humanika, 2002), 7; Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 8th ed. (Bandung: PT. Remaja Rosdakarya, 2018), 131.



concept of wages from Ibn Taimiyah's perspective to the implementation of the construction worker wage system in Pangereman Village, Ketapang District, Sampang Regency.

## Results

### Construction Worker as an Alternative Profession for Pangereman Village Community

Pangereman Village is a village located in Ketapang District, Sampang Regency. This village consists of nine hamlets and the population of Pangereman Village reaches  $\pm$  4000 people. Of this population, some of the residents of Pangereman Village work as construction workers and make this profession their main livelihood for their survival. The following is a list of construction workers or construction workers in Pangereman Village based on their hamlet:

Hamlet	Construction workers	Permanent Construction workers	Called Construction workers
Kendung Timur	42	17	25
Kendung Barat	37	12	25
Pangereman	52	16	36
Lon Lajar	38	19	19
Berguh	47	20	27
Panubun Timur	29	11	18
Panubun Barat	34	13	21
Padangdang	46	16	30
Jurgeng	51	19	32

The author details the results of the field findings regarding the number and classification of building blocks in Pangereman Village. Construction workers in Pangereman Village are classified into two criteria, namely as follows:

1. Permanent Construction Workers

Permanent construction workers are construction workers who work with the chief handyman as a handyman or permanent construction worker and do not work with other chief builders.

2. Called Construction Worker



Called construction workers are builders or construction workers who do not have a member or group of builders, so they only work when needed.

This was conveyed by Mr. Bakri as the head of Pangereman Village:

“The population of Pangereman Village is approximately 4000 people. The majority of their jobs are builders and farmers. More or less so. There are builders who work with the head of the handyman as his permanent subordinate and there are handymen on call or only work when needed”<sup>7</sup>

The profession of labor or construction in Pangereman Village is a very easy profession to find. This makes it easy for people who are in need of their services. Of the many residents who work as construction workers to those who work as chief craftsmen or head construction workers, there are three well-known head craftsmen in Pangereman Village. The services of these three chief craftsmen are not only used in Pangereman Village, but are used in surrounding villages, surrounding regencies, and even outside the island of Madura. The three chief craftsmen in Pangereman Village are named Bpk. Suparti, Mr. Martijo, and Mr. Matsari. This statement was delivered by the village head:

“In this village, there are only three groups of artisans who are considered very well-known for their good performance and fast construction work, and they charge a price that is not too expensive. You could say, quite affordable for the community. In fact, very often they work out of town and even outside the island, both wholesale and non-wholesale.”<sup>8</sup>

Martijo as one of the chief craftsmen in Pangereman also stated about this case:

“I received several types of buildings to build. I gave the price list at the beginning of the deal with the owner.”<sup>9</sup>

One of the reasons that make these three chief craftsmen in Pangereman Village famous is the factor of wages offered and the work system that is trusted. The following is a breakdown of the wages of builders or construction workers who are chaired by the three chief craftsmen in Pangereman Village:

No.	Name	Position	Wage		
			Main Wage	Food and Cigarette	Transport

<sup>7</sup> Direct Interview (Profesi Penduduk Desa Pangereman).

<sup>8</sup> Bakri, Direct Interview(Profesi Penduduk Desa Pangereman), May 28, 2022.

<sup>9</sup> Martijo, Direct Interview (Penetapan Upah oleh Kepala Tukang), May 29, 2022.



1.	Supardi	The head craftsman	Rp. 110.000	Rp. 25.000	Rp. 10.000
2.	Abdul	Worker	Rp. 100.000	Rp. 25.000	Rp. 10.000
3.	Nikmat	Worker	Rp. 90.000	Rp. 25.000	Rp. 10.000
4.	Desuki	Worker	Rp. 100.000	Rp. 25.000	Rp. 10.000
5.	Hanapi	Worker	Rp. 100.000	Rp. 25.000	Rp. 10.000
6.	M. saleh	Worker	Rp. 100.000	Rp. 25.000	Rp. 10.000
7.	Herul	Worker	Rp. 100.000	Rp. 25.000	Rp. 10.000
8.	Siman	Worker	Rp. 90.000	Rp. 25.000	Rp. 10.000
9.	Nurahmat	Worker	Rp. 90.000	Rp. 25.000	Rp. 10.000
10.	Martijo	The head craftsman	Rp. 115.000	Rp. 25.000	Rp. 10.000
11.	Karim	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
12.	Moh. Habil	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
13.	Ahmad	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
14.	Rahman	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
15.	Sidi	Worker	Rp. 95.000	Rp. 25.000	Rp. 10.000
16.	Rosi	Worker	Rp. 95.000	Rp. 25.000	Rp. 10.000
17.	Matsari	The head craftsman	Rp. 115.000	Rp. 25.000	Rp. 10.000
18.	Asmat	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
19.	Paril	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
20.	Muhlis	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
21.	Dehruji	Worker	Rp. 110.000	Rp. 25.000	Rp. 10.000
22.	Saruki	Worker	Rp. 95.000	Rp. 25.000	Rp. 10.000
23.	Rokin	Worker	Rp. 95.000	Rp. 25.000	Rp. 10.000

The table above shows the details of wages for workers or construction workers starting from the basic salary, additional food and cigarette fees, to transportation fees. Before construction is carried out, the provisions for determining wages for workers or builders in Pangereman Village are carried out with an agreement between the head of the craftsman and the host or the head



of the handyman with management such as the Regional Government (PEMDA) and the Provincial Government (PEMPROV) who bought the building, but the head of the builders has already set the price rate at the beginning of the agreement. As one of the chief artisans explained:

“We have price rates. At the beginning there was an agreement between the head of the handyman and the host or management such as the Regional Government (PEMDA) and the Provincial Government (PEMPROV). We also follow the development of prices. The prices we set may change according to market conditions”<sup>10</sup>

### Wage System for Construction Workers in Pangereman Village

Provisions in determining wages are carried out by the head of the craftsman in Pangereman Village at the beginning of the work agreement. First, the head craftsman gets a higher wage than other builders as a sign of remuneration for his responsibility to be the head craftsman and coordinate other builders. Second, builders or construction workers get wages according to the agreement between the head of the craftsman and the host or the head of the builders with management parties such as the Regional Government (PEMDA) and the Provincial Government (PEMPROV) who bought the building. Third, if the construction site is far away, the construction worker will be given transportation money, and vice versa. Fourth, if the host (the person who built the building) has agreed with the head craftsman to use the wholesale system, then the host must pay for the meal, and vice versa. Following are the statements of some workers in Pangereman Village about the remuneration system from the head of the artisans:

“The chief handyman gave me instructions on the building to be built. What about our wages, what about our jobs, and how many days do we have to work? That's what makes me comfortable to work. We get good service from our head handyman.”<sup>11</sup>

“The wage system here is very convenient. The head craftsman explains the remuneration system in a transparent and detailed manner. He explained about our full wages, food and cigarettes, and transportation if any.”<sup>12</sup>

The price or wages determined by the chief handyman in Pangereman Village will change according to the labor market. The head of the builder is fully responsible for determining the wages of workers or builders in a transparent and detailed manner.

<sup>10</sup> Supardi, Direct Interview (Penetapan Upah oleh Kepala Tukang), Mei 2022.

<sup>11</sup> Abdul, Direct Interview (Wages System), May 29, 2022.

<sup>12</sup> Karim, Direct Interview (Wages System), May 29, 2022.



“In our wage system, first, we follow the market, we show the price of wages that we offer to building owners transparently. After that, we made an agreement in advance with the building owner. Regarding work, it's our responsibility to handle them as the chief handyman here.”<sup>13</sup>

“When artisans work well, they will get good wages. We as head craftsmen are responsible for all things here; wages, work and their needs while being a handyman here”<sup>14</sup>

Workers are only entitled to wages that are in accordance with their work. Wages are always made at the end of development. If he does not complete the work, a handyman is not entitled to receive full wages. The following statement was made by one of the chief craftsmen, Martijo:

“Everything about our wages tell the builders honestly. We also give them their wages as their work in the building. That is, the classification of buildings to be built and their performance also determines their wages. We also deliver their wages on time, which is at the end of construction”<sup>15</sup>

Wages are given according to the work. In response to this, Abdul as one of the builders also gave his statement below:

“At the beginning we make a work agreement and at the end of the building we get wages. Of course, our salary is according to our work.”<sup>16</sup>

Provisions for wages of builders are an agreement made at the beginning of the recruitment of builders by the head of the builder. The head of the craftsman explains the rules and the nominal amount of wages that will be obtained by the craftsman. Likewise, between the head of the handyman and the host or the head of the handyman and the management, such as the Regional Government (PEMDA) and the Provincial Government (PEM PROV) who bought the building, made an initial agreement on the provisions for the wages of the craftsman and all forms of development needs. The provisions of the wage system that are used as an agreement are based on the classification of the development system. Through observation and interviews, the author makes details again about the classification of the wage system in Pangereman Village based on the building criteria. The following is the classification of the wage system carried out in Pangereman Village based on the criteria for the building to be built by the chief craftsman and other builders:

#### a) Wholesale of Community-Owned Buildings

<sup>13</sup> Direct Interview (Penetapan Upah oleh Kepala Tukang), Mei 2022.

<sup>14</sup> Matsari, Direct Interview (Penetapan Upah oleh Kepala Tukang), May 29, 2022.

<sup>15</sup> Direct Interview (Penetapan Upah oleh Kepala Tukang), May 29, 2022.

<sup>16</sup> Direct Interview (Wages System), May 29, 2022.





Wholesale building owned by the community means that one of the people who wants to build a building such as a house, a prayer room, and so on comes in coordination with the head of the builders or the head of the construction workers directly starting from the funds needed to what the development needs are. The head craftsman is responsible for all development needs and requirements from the beginning of construction to completion according to the contract or agreement between the head craftsman and the host. Wage provisions ranging from basic wages, food and cigarette fees, to transportation are left to the head of the craftsman by the host

#### b) Non-Building Community Owned Building

In this construction system, the host makes an agreement with the head of the craftsman, just like the wholesale building system owned by the community. However, it is the host who pays the head of the craftsman and other craftsmen. The host participates in the wages, but the wages given are in accordance with the wages set by the head craftsman. In this system, the host can choose whether or not to provide food and cigarettes for the handyman. If the host provides food, the builder will only get basic wages and transportation money, and vice versa.

#### c) Government Owned Building Wholesale

The wholesale system for government-owned buildings is almost the same as the wholesale system for community-owned buildings. The only difference between the two is who the host is. The host on this system is a CV who got this project. Then, the CV will coordinate with the chief handyman about all the building needs to make an agreement on the wholesale price. When the deal is done, the head of the builder is fully responsible for the course of the development. Usually, builders or construction workers in Pangereman Village bring their own food. Thus, the artisans will get the basic wage, food and cigarette fees, and transportation fees in full.

## Discussion

### Ibn Taimiyah's Perspective of Wage System for Construction Workers

Ibn Taimiyah is a genius Muslim figure who is an expert in interpretation, hadith, fiqh, mathematics, and philosophy in his youth works. He is also known as a writer, orator, and at the same time a reliable war leader. Quite a lot of his thoughts are included in the resulting economic



field, including the concept of wages.<sup>17</sup> The concept of wages is the concept of determining the price level that occurs in the labor market and is based on the forces of demand and supply. The effect of prices in wages is determined by the size of the demand and supply that occurs in the labor market or as agreed between the employer (employer) and the worker (subordinate).

Ibn Taimiyah's thoughts on the concept of wages provide the basis for determining the price level, including wages based on supply and demand that occur in the market, giving rise to a concept of fair and equal prices for workers. The role of supply and demand in determining prices.<sup>18</sup> This means that in determining all aspects relating to wages including determining prices, they are determined through processes that occur in the market or in other words are determined based on the forces of demand and supply in the labor market.

The development of the concept of wages in Islamic economics has always linked fair prices with fair compensation or wages.<sup>19</sup> A fair price really depends on the calculation in consideration of costs and labor. If the remuneration is estimated or measured with equivalent things, then it is already justice. The same general principles apply to the payment of compensation contributions and other financial obligations.<sup>20</sup> For example, gifts given by the Governor to Muslims, orphans and waqf, compensation by business agents who are representatives to make compensation payments, and giving wages by or to business partners (*al-musyarik wa almudharib*). There is a very close relationship between a fair price and a fair wage.

Fair wages in the eyes of medieval philosophers, meant the basic wages needed to enable the worker to live properly in the conditions and situations in which he lived. A little more detail is a discussion of the problem, which was raised from the results of Ibn Taimiyah's thought, he connected it with the level of wages in the labor market (*tas'ir fil-a'mal*) and used the term equal wages (*ujrah al-mithl*). As for price, the basic principle used to review it is the full definition of quality and quantity; "Wages and prices are not determined and are not considered, only in cases where the problem is not so specific or unclear or of unknown type."<sup>21</sup>

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<sup>17</sup> Muhammad Irkham Firdaus, Theo Aditya Pradhana, and Saiful Nasution, "The Concept of Money According to the Thought of Ibn Taymiyah and Imam Ghazali and Its Impelemation in the Economic Field," *Al-Iktisab: Journal of Islamic Economic Law* 4, no. 2 (November 2020): 122.

<sup>18</sup> Sri Sudiarti, "Market Mechanism As Price Determinant (Analysis Thinking of Ibnu Taimiyah)," *IOSR Journal Of Humanities And Social Science (IOSR:JHSS)* 2, no. 5 (May 2017): 94.

<sup>19</sup> Islahi, *Konsepsi Ekonomi Ibnu Taimiyah*, 92.

<sup>20</sup> Boedi Abdullah, *Peradaban Pemikiran Ekonomi Islam* (Bandung: Pustaka Setia, 2010), 254.

<sup>21</sup> Islahi, *Konsepsi Ekonomi Ibnu Taimiyah*, 98.



“Equal pay” is regulated using the same rules as “equal price”. Income from wages under normal conditions is determined by the bargaining of both parties, between the employer and the recipient of the work. In the case of an imperfect (abnormal) market, “equal wages” are set in the same way as “fair prices”. Equal wages from Ibn Taimiyah in the *Fatawa* book, "Equal wages will be weighed by the determination of wages (*musamma*), if there is a fixed wage (*musamma*), which both parties can accept. Fair, as in the case of the seller or the recipient of a fixed wage/price (*Thaman musamma*) based on an equal price. This principle applies to governments and individuals.<sup>22</sup>

The use and implication of “equal pay” is similar to “equal price”. The basic objective is that equal pay is necessary to safeguard the interests of both employers and workers and to protect them from exploiting one another. This is obviously very helpful and solves industrial disputes. For example, Ibn Taymiyya wrote; “If an employer hires someone to pay wages in a deceptive practice, at a price below the equivalent that no one can normally accept, then he or she has the right to demand 'equal pay'.<sup>23</sup>

Fair compensation or wages are a guide to a just society. If people get justice for their wages, then they will be able to live in prosperity. Under normal conditions, the wage is determined by the bargaining of both parties, namely between the recipient and the employer, in other words, workers are treated as merchandise subject to economic law, namely supply and demand. If what happens in the case of an imperfect market (abnormal conditions) such as employers and workers do not agree with the wages, then the government must determine the amount so that it is equalized under normal conditions. As with prices, the basic principle is the existence and value of wages and prices themselves. Therefore, the concept of price and wages becomes the object of determining equality in the provision of wages and clarity in transactions so that both of them get justice. The concept of justice is highly emphasized for all aspects of human life to get peace and comfort in life.<sup>24</sup>

Besides the concept of equal wages in Islamic economics which was inspired by the thought of Ibn Taiymiah, similar thoughts are also found in the thoughts of other Islamic economic figures, namely Afzalur Rahman who interprets wages as the price paid to workers for their

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<sup>22</sup> Islahi, 98.

<sup>23</sup> Duriana, “PRINCIPLES OF ECONOMIC IBN TAYMIYYAH (Moral Analysis),” *Al-Ulum* 15, no. 1 (June 2015): 185; Islahi, *Konsepsi Ekonomi Ibnu Taimiyah*, 103.

<sup>24</sup> Sutrisno, “Ekonomi Islam Perspektif Ibnu Taimiyah,” *Muamalatuna* 13, no. 1 (2021): 103.



services in production. Wages are very important and the impact is far-reaching. If workers do not receive fair and reasonable wages, it will not only affect the purchasing power which ultimately affects the standard of living of the workers and their families, but will directly affect the whole society because they consume a large amount of the state's production.<sup>25</sup>

Fair and appropriate, and in accordance with remuneration standards, which is a concept given by Rahman in terms of wages, and emphasizes complementary social and individual welfare. In Islamic economics it has been explained about the wage agreement, that both parties must always be honest and fair, so that later it will not harm one of them. If honesty and justice are always prioritized, social and individual welfare will be created.

Therefore, wages should be determined beforehand based on the minimum wage level taking into account changes in the living needs of lower-class workers, and under any circumstances, this wage level should not fall because wages must be reviewed from time to time to make adjustments based on changes in cost levels. his life and maximum level will of course be determined based on the contribution of his energy and this varies greatly. If the workers feel prosperous with the wages given, it will have an impact on the perfection of the resulting production and will certainly have a positive impact on a company and the country.

### The Relevance of the Concept of Wage in Ibn Taimiyah's Perspective on Wages for Construction Workers in Pangereman Village

Ibn Taymiyya did not allow wages to be determined beyond the capabilities of one of the parties. Such as the problem of workers who want wages to soar, which results in the company being unable to fulfill them. The concept of wages, which was initiated by Ibn Taimiyah, really appreciates the workers. Ibn Taimiyah's thoughts stem from the principles taught by the Prophet Muhammad SAW to his followers about harmony between employers and subordinates, it is not allowed for workers to feel exploited by the company and not create a harmonious relationship.<sup>26</sup>

In the perspective of Islamic Economics, the principle of wages is divided into two parts, namely as follows:

#### 1. Fairness

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<sup>25</sup> Afzalur Rahman, *Economic Doctrines of Islam*, trans. Soeroyo and Nastangin, 2 (Yogyakarta: Dana Bhakti Wakaf, 1995), 1.

<sup>26</sup> Islahi, *Konsepsi Ekonomi Ibnu Taimiyah*, 98.



Justice is an adjective that shows action, fair treatment, impartial, impartial, adhering to the truth, proportional. While the word justice in Arabic comes from the word "adala", which in the Koran is sometimes mentioned in the form of orders or in the form of news sentences. The word 'adl in the Qur'an has various aspects and objects, as well as the perpetrators. This diversity results in the diversity of the meaning of 'adl (justice). This principle of justice has several meanings as follows:

a. Fair means clear and transparent

The clear and transparent meaning can be seen in the hadith of the Prophet SAW who said:

عن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: من إستأجر أجيروا فليسمى له أجرته. (رواه عبد الرزاق)

It means:

"From Abi Sa'id Al-Khudri r.a. that the Prophet SAW said: Whoever hires a marker, let him mention the wages (payment). (HR. Abdul Razak).<sup>27</sup>

From the hadith above, it can be seen that the main principle of justice lies in the clarity of the contract (transaction) and the commitment to do it. Contracts in labor are contracts that occur between workers and employers. Meanwhile, in terms of the procedure for paying wages, the Prophet SAW said:

أعطوا الأجير أجره قبل أن يجف عرقه. (رواه أبو يعلى, وابن ماجه والطبراني, والتزمدي)

It means:

"Give wages or services to the people you employ before their sweat dries." (Narrated by Abu Ya'la, Ibn Majah, Imam Tabrani and Tarmidhi).<sup>28</sup>

b. Fair means proportional

The meaning of fairness as a proportional thing, can be seen from the basic principles used by the Prophet Muhammad and Khulafaur Rashidin, namely middle, moderate in determining employee wages, not excessive or too little (proportional). The main goal is that they are able to meet all their basic needs. In the Qur'an, fair means proportional which is explained in the QS. An-Najm: 39.<sup>29</sup>

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

<sup>27</sup> Helmi Karim, *Fiqh Muamalah* (Jakarta: PT. Raja Grafindo, 1993), 33.

<sup>28</sup> A. Hasan, *Tarjamah Bulughul Maram* (Bandung: CV Dipenogoro, 1996), 459.

<sup>29</sup> Lukman Hakim, *Prinsip-Prinsip Ekonomi Islam* (Jakarta: Erlangga, 2012), 202.



It means:

"That a man does not get anything other than what he has worked for."

This verse emphasizes that a person's work will be rewarded according to the weight of his work.

## 2. Worthy

If it is fair to talk about clarity, transparency and proportionality in terms of the weight of the work, then it is appropriate to relate to the amount received. The meaning of proper in the view of Islamic Economics, namely:

### a. Decent means enough food, clothing, and shelter.

If you look at the hadith narrated by Abu Dharr that the Messenger of Allah said:

"They (your slaves and servants) are your brothers, Allah put them under your care; so that whoever has a brother under his care, he must feed him what he eats (alone) and clothe him with what he wears (alone); and do not burden them with a very heavy task, and if you burden them with such a task, then let them (do it)." (HR. Muslim).

From the hadith above, it can be seen that the feasibility of the wages received by workers is seen from three aspects, namely: food (food), clothing (clothing) and board (place to live).

### b. Worthy

A decent wage is a wage that must match the labor market price so that workers are not unilaterally exploited. As contained in the Qur'an as follows:

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ<sup>30</sup>

It means:

"And do not harm people for their rights, and do not run rampant in the earth, causing mischief."<sup>30</sup>

The verse above means that one should not harm others, by reducing the rights that should be obtained. In a further sense, rights in wages mean not being allowed to determine a person's wages to far below the wages that are usually given.

So, fair wages must be given in a clear, transparent and proportional manner. Decent means that the wages given must meet the needs of food, clothing and housing and not far below the market. This wage regulation needs to be placed in its position, in

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<sup>30</sup> Departemen Agama RI, *Al-Qur'an Al-Karim Dan Terjemahnya* (Semarang: PT. Karya Toha Putra, 2002), 299.



order to make it easier for Muslims or Muslim entrepreneurs to implement sharia management in the wages of their employees in the company.

As previously mentioned, Pangereman Village is a village located in Ketapang District, Sampang Regency, with nine hamlets within it. Some of the residents of Pangereman Village work as construction workers and make this profession their main livelihood for their survival. Some of the reasons that arise from construction workers, as explained earlier, regarding a remuneration system that is transparent, fair and reasonable for them, then make them make this profession as their main profession. This relates to how the determination of the minimum wage based on the minimum physical needs has turned into a minimum living requirement. This change has positive implications that workers are seen as social beings who fulfill the needs of life (social).<sup>31</sup>

The concept initiated by Ibn Taimiyah was implemented by the chief craftsman or the head of construction workers in Pangereman Village. Justice and honesty and price fixing are the principles of the builders in setting the price rates or wage rates for the builders, so that the head of the builders also follows market developments and pays attention to the needs of the builders according to their performance. The chief artisan of the village of Pangereman really avoids the risk of harming each other. The chief handyman is also fully responsible for setting the wage price. The concept of a fair wage is intended as the level of wages that must be given to workers so that they can live properly in the midst of society.<sup>32</sup> The price or wages determined by the chief handyman in Pangereman Village will change according to the labor market.

The above statement is related to the theory of Ibn Taymiyya. Fair wages are equal pay. While equal wages are like equivalent prices, namely the amount stated in the contract which can change due to certain factors. These factors form the confluence of the forces of demand and supply, so it is natural for the numbers to change. From this explanation it means that the contract is also an important framework in determining a fair amount, with the understanding that it is equally acceptable. This requires clear interactions between companies and workers in the labor market, so that clear contracts can be formed as well. In terms of this compensation,

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<sup>31</sup> Ruslan Abdul Ghafur, "Wages in Wage Systems in Indonesia and Islam," *Al'adalah* 15, no. 2 (2018): 266.

<sup>32</sup> Muhammad Hifdil Islam, "Ibnu Taimiyah and His Concept of Economy," *Iqtishoduna* 7, no. 1 (April 2016): 27.



Ibn Taimiyah put forward the concept of equal compensation based on the minimum legal rules and very high moral rules.<sup>33</sup>

The thought of Ibn Taimiyah is very concerned with market conditions. In short, Islam emphasizes a wage system with a contract between the two parties, so that the principle of justice upheld by Islam can be implemented, all willingly cooperate without any coercion from either party, then Islam also teaches to pay wages as quickly as possible, because every worker does not know life necessities.<sup>34</sup> According to Ibn Taimiyah, the concept of wage equality is when wages between workers and employers are determined from bargaining between two parties.<sup>35</sup> In accordance with the results of this study, the determination of wages is highly considered, so that there will be no workers or craftsmen feeling exploited by the head craftsman or even the host. The work agreement is carried out at the beginning and wages are carried out at the end, but the head craftsman allows the builders to cash and pay them according to their performance according to the calculation of their wages. Wages are always made at the end of development. If he does not complete the work, a handyman is not entitled to receive full wages. Builders are only entitled to wages that are in accordance with their work.<sup>36</sup>

According to Ibn Taimiyah, the concept of wage equality is when wages between workers and employers are determined from bargaining between two parties.<sup>37</sup> The concept of wages is intended as the level of wages that must be given to workers so that they can live properly in the midst of society. In this regard, Ibn Taimiyah refers to the price level prevailing in the labor market (*tas'ir fit a'mal*) and uses the term equal wages (*ujrah al-mitsl*). Like price, the basic principle that is the object of observation in determining a wage level is a comprehensive definition of quality and quantity.<sup>38</sup> As is the system for determining wages for construction workers in Pangereman Village, where the head craftsman adjusts the quality and quantity of the performance of the workers or builders. The determination of wages is calculated daily and the

<sup>33</sup> Adiwarmaz Azwar Karim, *Sejarah Pemikiran Ekonomi Islam* (Jakarta: PT. Raja Grafindo, 2006), 356.

<sup>34</sup> Syarial Dedi, "Ekonomi Dan Penguasa (Pemikiran Ibn Taimiyah Tentang Mekanisme Pasar)," *Al Falah: Journal of Islamic Economics* 3, no. 1 (2018): 89; Rahman, *Economic Doctrines of Islam*, 34.

<sup>35</sup> Camelia Sofwan Al-Rasyid, Doli Witro, and Dena Ayu, "Pemikiran Ibnu Taimiyah Mengenai Upah Yang Setara Dan Relevansinya Terhadap Undang-Undang No. 13 Tahun 2003 Tentang Ketengakerjaan," *Jurnal El-Hisbah* 1, no. 2 (2021): 149.

<sup>36</sup> *Majmu' Fatawa Syaikh al-Islam*, vol. 30 (Riyadh: Matabi' al-Riyadh, 1963), 163.

<sup>37</sup> Al-Rasyid, Witro, and Ayu, "Pemikiran Ibnu Taimiyah Mengenai Upah Yang Setara Dan Relevansinya Terhadap Undang-Undang No. 13 Tahun 2003 Tentang Ketengakerjaan," 149.

<sup>38</sup> Meriyati, "Pemikiran Tokoh Ekonomi Islam: Ibnu Taimiyah" 2, no. 1 (Agustus 2016).





performance of the builders. In a sense, the better the quality of their performance, the higher the level of wages they will get, and the more days they work, the more wages they will get.

In economic transactions, Ibn Taimiyah's attention is also focused on justice which can only be realized if all contracts are based on the agreement of all parties, both contracts in contracts, wages, prices and others. The concept that comes from the two thinkers of Islamic Economics, especially Islamic Economics provides changes in the welfare of its people, because they have contributed much better thoughts to Indonesia so that the country is free from the frauds that occur by the rulers.

### Conclusion

Ibn Taimiyah's thoughts on the concept of wages provide the basis for determining the price level, including wages based on supply and demand that occur in the market, giving rise to a concept of fair and equal prices for workers. The head of the craftsman in Pangereman Village sets the price of the worker's wages according to market demand and supply. The price or wages determined by the chief craftsman will change according to the labor market. The head of the builder is fully responsible for determining the wages of workers or builders. Provisions for wages of builders are an agreement made at the beginning of the recruitment of builders by the head of the builder. The head of the craftsman explains the rules and the nominal amount of wages that will be obtained by the craftsman. Likewise, between the head of the handyman and the host or the head of the handyman and the management, such as the Regional Government (PEMDA) and the Provincial Government (PEMPROV) who bought the building, made an initial agreement on the provisions for the wages of the craftsman and all forms of development needs. The provisions of the wage system that are used as agreements in the agreement are based on the classification of the development system.

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Interview:

Abdul. Direct Interview (Wages System), May 29, 2022, at 16.18.

Bakri. Direct Interview (Profesi Penduduk Desa Pangereman), Mei 2022, at 10.11.



Karim. Direct Interview (Wages System), May 29, 2022, at 10.23

Martijo. Direct Interview (Penetapan Upah oleh Kepala Tukang), May 29, 2022.

Matsari. Direct Interview (Penetapan Upah oleh Kepala Tukang), May 29, 2022.

Supardi. Direct Interview (Penetapan Upah oleh Kepala Tukang), Mei 2022, at 14.05.



### Transliteration

Arab	Indonesia	Arab	Indonesia
أ	.	ط	th
ب	b	ظ	dh
ت	t	ع	'
ث	ts	غ	gh
ج	j	ف	f
ح	<u>h</u>	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dz	م	m
ر	r	ن	n
ز	z	و	w
س	s	هـ	h
ش	sy	ء	'
ص	sh	ي	y
ض	dl		