

**WAGE SYSTEM OF *NGIREK* RICE FOR THE SOCIETY IN SUKARAMI
VILLAGE SUNGAI ROTAN DISTRICT MUARA ENIM REGENCY
SOUTH SUMATRA**

Yudi Afriansyah, Muhamad Harun, Donny Meilano, dan Fety Vera

Universitas Islam Negeri Raden Fatah Palembang

Sekolah Tinggi Ekonomi Islam Sekayu Palembang

Yudiafriansyah25@gmail.com

Fetyvera86@gmail.com

ABSTRACT

Muamalah is a rule that exists in Islamic Shari'a. One of the Muamalah activities in society is the payment of rice grinding. So the researcher wrote a thesis entitled "Review of Sharia Economic Law on the Wage System for Rice Ngirek in the Sukarami Village Community, Sungai Rotan District, Muara Enim Regency, South Sumatra." The problem is: First, what is the Wage Mechanism for Rice Ngirek in the Sukarami Village Community, Sungai Rotan District, Muara Enim Regency, South Sumatra. Second, what are the factors that cause the Ngirek Padi Wage System to occur in the Sukarami Village Community, Sungai Rotan District, Muara Enim Regency, South Sumatra. Third, what is the review of Sharia Economic Law on the Wage Mechanism for Ngirek Padi in the Sukarami Village Community, Sungai Rotan District, Muara Enim Regency, South Sumatra. The method used in this research uses field research. Primary data sources are the main data sources in the form of opinions of rice farmers who use rice harrowing services. Secondary data sources are supporting data sources related to the problem being studied. The type of data used in this research is qualitative. Namely, research is carried out by collecting data and information obtained directly from respondents. Then the data was analyzed using qualitative descriptive. The results of the research in Sukarami Village, Sungai Rotan District, are as follows: Judging from the Ijarah contract for Ngirek Padi Remuneration in the Sukarami Village Community, Sungai Rotan District, Muara Enim Regency, South Sumatra, it is valid because it is harmonious and the conditions have been fulfilled and seen from the 'Urf Included in 'Urf is Shohih because the conditions and harmony of 'Urf have been fulfilled.

Keywords: Ijarah, Wages, Ngirek rice.

ABSTRAK

Muamalah adalah aturan yang ada didalam syari'at islam, Adapun salah satu kegiatan Muamalah yang ada di tengah-tengah masyarakat adalah pengupahan *ngirek* padi. Maka peneliti menulis Skripsi berjudul "Tinjauan Hukum Ekonomi Syari'ah Terhadap Sistem Pengupahan *Ngirek* Padi Pada Masyarakat Desa Sukarami Kecamatan Sungai Rotan Kabupaten Muara Enim Sumatera Selatan" Yang menjadi permasalahannya adalah: *Pertama*, Bagaimana Mekanisme Pengupahan *Ngirek* Padi Pada Masyarakat Desa Sukarami, Kecamatan Sungai Rotan, Kabupaten Muara

**WAGE SYSTEM OF *NGIREK* RICE FOR THE SOCIETY IN SUKARAMI
VILLAGE SUNGAI ROTAN DISTRICT MUARA ENIM REGENCY**

Enim, Sumatera Selatan. *Kedua*, Apakah Faktor-Faktor Yang Menyebabkan Terjadinya Sistem Pengupahan *Ngirek* Padi Dalam Masyarakat Desa Sukarami, Kecamatan Sungai Rotan, Kabupaten Muara Enim, Sumatra Selatan. *Ketiga*, Bagaimana Tinjauan Hukum Ekonomi Syariah Terhadap Mekanisme Pengupahan *Ngirek* Padi Pada Masyarakat Desa Sukarami, Kecamatan Sungai Rotan, Kabupaten Muara Enim, Sumatera Selatan. Metode yang dipakai dalam penelitian ini menggunakan penelitian lapangan (*field research*). Sumber data primer merupakan sumber data pokok yang berbentuk pendapat para petani padi yang menggunakan jasa *ngirek* padi. Sumber data skunder adalah sumber data pendukung yang berhubungan dengan permasalahan yang diteliti. Jenis data yang digunakan dalam penelitian ini bersifat kualitatif. Yaitu, penelitian yang dilakukan dengan mengumpulkan data dan informasi yang diperoleh secara langsung dari responden. Kemudian data tersebut dianalisis dengan deskriptif kualitatif. Hasil penelitian di Desa Sukarami Kecamatan Sungai Rotan ini adalah sebagai berikut: Dilihat dari akad *Ijarah* Pengupahan *Ngirek* Padi Pada Masyarakat Desa Sukarami, Kecamatan Sungai Rotan, Kabupaten Muara Enim, Sumatera Selatan sudah sah karena rukun dan syarat telah terpenuhi dan dilihat dari 'Urf Termasuk kedalam 'Urf *Shohih* karna telah dipenuhinya syarat dan rukun 'Urf.

Kata Kunci: *Ijarah* , Upah, *Ngirek* padi.

INTRODUCTION

A. Background

Islam is a universal religion whose teachings relate to all problems that exist in the world, both those related to worship and those related to social transactions. Muamalah refers to the rules of Allah SWT to regulate humans, concerning worldly life in social interactions.¹ Muamalah is the relationship between fellow human beings that can change according to the development of the times.

The function of muamalah in sharia is as a rule or guideline for humanity in carrying out its social functions on Earth, which cannot be separated from the role of humans in carrying out the muamalah sector related to the economy and wealth

Muamalah aims to achieve a level of economic growth for humanity in the long term, as well as to maximize the level of human welfare.² One of the applications of muamalah that exists in the general life of society is the issue of *ijarah* (wage). As explained in the words of Allah SWT:

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: "And if you want your child to be breastfed by someone else, then there is no sin for you if you give the payment according to the law. Fear Allah and know that Allah is All-Seeing of what you do." (Q.S. AlBaqarah ayat: 233).³

One example of Muamalah practiced by the community is the *Ngirek* rice practice carried out by the people of Sukarami Village. Sukarami Village is located in Sungai Rotan District,

¹ Hendi Suhendi. *Fiqh Muamalah*. (Jakarta: PT.Raja Grafindo Persada, 2016), cet, ke 10,1.

² Nurul Huda dan Muhammad Heykal. *Hukum Bisnis Islam*.(Jakarta: Prenadamedia Group, 2015), 2-3.

³ Kementrian Agama RI, *As-Syifa Qur'an dan Terjemahannya*, (PT. Insan madia Pustaka, Jakarta, 2013) , 37.

Muara Enim Regency, South Sumatra, where the majority earn income from rice farming. This is due to the fact that many residents work as farmers and rely on farming for their livelihood. According to the BPS (Central Statistics Agency) of Muara Enim Regency, in Sungai Rotan District, in 2018, the production of lowland rice reached 24,559.37 tons with a harvest area of 5,817 hectares, while upland rice contributed 364.87 tons with a harvest area of 166 hectares⁴.

Based on field observations, the people of Sukarami Village used to carry out their farming through a mutual cooperation system, starting from *ngirek* rice, threshing, and lifting the rice to the owner's house. *Ngirek* rice in Indonesia is called "Threshing rice". *Ngirek* rice or Threshing rice is one of the stages in processing rice harvests, involving the separation of rice grains (rice fruits) from their stalks (rice stems), and the result of *ngirek* rice is called 'gabah'⁵. The process of *ngirek* rice is done by trampling the *ngirek* rice from the fields until the rice separates from the stalks; this trampling of rice is called 'ngirek' rice, which is performed collectively or in a communal manner. After finishing, the rice is placed into a 'kebut' (a tool used to separate rice from the impurities mixed with it). There are also some members of the community who have a small harvest of rice; they do not perform the *ngirek* collectively but do the *ngirek* on their own.

In this communal *ngirek* rice, a wage system is not used. As compensation, the rice owner prepares drinks and food for the people who help with the *ngirek*.⁶

However, after the change of time, there was a transition from the way of mutual cooperation in rice harvesting to a paid method, no longer through mutual cooperation, where the harvested rice was paid to the rice harvesters in Sukarami Village. This shift from the mutual cooperation system of rice harvesting to a paid rice harvesting system has been ongoing for quite a long time⁷. Before the advancement of technology, rice harvesting required a lot of time and effort, but after the development of technology, the rice harvesting process no longer requires much time and effort, making the farmers' work easier.

The rice *ngirek* in Sukarami Village, Sungai Rotan District, Muara Enim Regency, as it is currently taking place, relies on *ngirek* rice machines. During the harvest season, rice millers offer their services to the people of Sukarami Village, and the benefits of using this *ngirek* rice equipment are: First, in terms of speed, it works faster than traditional tools. Second, it makes the farmers' work easier because it is not overly tiring. Researchers have observed the rice milling process conducted with modern *ngirek* rice equipment in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra.

Based on the author's observations of the *ngirek* rice system in the field, the *ngirek* rice process in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra does not use money as payment, but instead uses rice. This practice of payment is forbidden in the Hadith Rasulullah SAW, who said:

⁴ <https://muaraenimkab.bps.go.id/statictable/2018/09/13/64>. Diakses 8 Desember 2021, Pukul 20:00.

⁵ <https://repository.pertanian.go.id/Perotokan>. Pdf. Diakses 5 Maret 2022, Pukul 21:00.

⁶ Wawancara. Bapak Supri (Ketua RT). 8 November 2021, pukul 10:00.

⁷ Wawancara. Bapak Armawanto, Petani padi, 8 November 2021, pukul 13.00 WIB.

أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ عَسْيَبِ الْفَحْلِ وَعَنْ كَسْبِ الْحَجَّامِ وَعَنْ قَفِيزِ الطَّحَّانِ

Meaning: "That the Prophet Muhammad SAW prohibited renting out stud animals, the results of cupping therapy, and the qafizuth thahhani (measurement for making flour)".

B. Research Method

1. Type of Research

In this study, the researcher used field research. This research was conducted by collecting data and information obtained directly from respondents and directly observing activities related to "Legal Review of Sharia Economic Law on the Wage System for *Ngirek* Rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra."⁸

2. Types and Sources Data

a. Type of Data

The type of data in this research is qualitative data, which is expressed not in numeric form, but in the form of words, sentences, narratives, or images.⁹ In qualitative research, researchers will directly go to the field to obtain accurate data that corresponds to the facts occurring in the field regarding the labor wage system for *ngirek* rice in the Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra.

b. Source of Data

The sources of data collected in this research include the following:

- 1) Primary data is data obtained directly from the parties being researched in the field. In this study, primary data is the main focus or data taken from the original subjects collected or processed through field research by conducting direct interviews with parties related to the research, regarding information related to the management of the *Ngirek* rice wage system in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, including photo documents, recorded documents, and video recorded documents.¹⁰
- 2) Secondary data is data obtained by quoting various written sources closely related to this research, such as the book of Fiqh Muamalah, the book of Fiqh Sunnah, Hadith books, Tafsir books, theses, journals, the internet, and readings relevant to this research.¹¹

3. Location of Research

The research location is conducted in Sukarami village, Sungai Rotan district, Muara Enim regency, South Sumatra.

4. Population and Sample

In the selection of subjects as well as the population and sample of this study, the researcher used purposive sampling techniques, which means that the researcher only chose

⁸Burhan Bungin. "Metode Penelitian Kualitatif" (Jakarta: PT. Raja Grafindo Persada, 2010), 155.

⁹ Hamid Darmadi, Metode Penelitian Pendidikan dan sosial: Teori Konsep dan implementasi, (Bandung: Alfabete, 2004), 34.

¹⁰ Heri Junaidi, Metode Penelitian berbasis Temukenali, (Palembang: Rafah Press, 2018) 52.

¹¹ Heri Junaidi, Metode Penelitian berbasis Temukenali, 52.

individuals or informants who, according to the researcher, could help provide the information they wanted.¹² This research was conducted in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. The majority of the income in Sukarami Village comes from rice farmers, so many of its residents work as rice farmers. In this study, the sample will consist of 17 people, comprising 12 rice farmers, 3 village government officials (kasi and kaur) from Sukarami Village, and 2 rice carriers.

5. Data Collection Technique

- a. Observations mean that the author goes directly to the research location to observe and obtain data directly in the field.
- b. Interview

An interview is a question-and-answer process carried out by two people, where one person asks questions and the other person provides answers¹³. The purpose is to obtain data or information from the interviewees regarding the issues being researched, specifically "The Legal Review of Sharia Economic Law on the *Ngirek* Rice Payment System in the Sukarami Village Community, Sungai Rotan District, Muara Enim Regency, South Sumatra."

- c. Documentation

Documentation is a process of searching or collecting data that is not conducted directly on the subject of research, but through documents.¹⁴ In collecting documentation, researchers search for writings such as books, journals, documents, meeting minutes, manuscripts, and so on¹⁵ and also the researchers took data obtained from videos, photos, and recordings related to the issues being studied.

6. Data Analysis Technique

The analysis of this research uses qualitative descriptive methods, which involve collecting data and describing all obtained data as clearly as possible in accordance with the issues outlined in the problem formulation, systematically explained, regarding "The Legal Review of Shari'ah Economics on the *Ngirek* Rice Wage System in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra." To draw conclusions, the author employs a deductive method, which entails determining conclusions from general issues to specific ones¹⁶.

DISCUSSION

A. The Mechanism of Wage for *Ngirek* Rice in the Village of Sukarami, Sungai Rotan District, Muara Enim Regency, South Sumatra

Hiring and being hired turn out to provide benefits and bring goodness in community life. Because sometimes not everything we need is always available within ourselves, but sometimes

¹² Lexy J. Moelong, *Metodelogi Penelitian Kualitatif*, Cet. II, (Bandung: Remaja Rosdakarya, 2009), 92.

¹³ Burhan Bungin, *Metode Penelitian Kualitatif*, (Jakarta: PT. Raja Grafindo Persada, 2010), 155.

¹⁴ M. Iqbal Hasan, *Metodologi Penelitian dan Aplikasinya*, (Bogor: Ghalia Indonesia, 2002), 87.

¹⁵ Suharsimi Arikunto, *Prosedur Penelitian*, (Jakarta: Rineka Cipta, 2013), 198-201.

¹⁶ Burhan Bungin, *Metode Penelitian Kualitatif*, (Jakarta: PT. Raja Grafindo Persada, 2010), 5.

it is also in the hands of others. For example, as a rice farmer, we certainly need a rice thresher so that the harvested rice can be processed and separated from the stalks, and the owner of the rice thresher also needs rice farmers to meet their daily needs. When we accept a job from someone, what we expect is a reward or salary in the form of cash. But it is different in Sukarami Village, Sungai Rotan District; they provide compensation for the *ngirek* services.¹⁷ the rice is not in the form of cash but rather in the form of the harvested rice.

Ngirek rice is one of the post-harvest stages that contributes significantly to the overall loss of harvest. Threshing needs to be done immediately after the rice is harvested, without being piled up first. Delaying threshing will increase the number of yellow or damaged grains and broken rice, and decrease the quality of the milled result. In the harvesting process, the rice grains are separated from the rice straw by threshing, which is done in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, using a *ngirek* rice machine. This method aims to facilitate farmers in threshing rice and does not take a long time. *Ngirek*, with this machine, can reduce harvest losses compared to using manual methods (*sabit* and *gebot*). Machine threshing, besides reducing losses, also saves working time.¹⁸

Ngirek rice tool is called the Power Thresher Machine, which is a threshing machine powered by a modified gasoline engine. The Power Thresher can be used to thresh rice grains and is equipped with a sieve, so the grains produced are relatively clean. Agricultural machinery (rice threshing machine) can significantly contribute to increasing the profits of rice farming. More importantly, the power thresher has been proven to reduce harvest losses during threshing and minimize damage (breakage) to the rice grains, allowing farmers to gain added value from their agricultural products¹⁹.

For the mechanism of threshing rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, a power thresher machine is used. The rice stalks are fed into the machine, and then the threshing cylinder sucks in the rice stalks through the intake door. The rice stalks undergo a threshing process performed by threshing teeth that hit and scrape the rice stalks, which are then expelled through the discharge door. The threshed rice will go through a screening process to produce grains of rice that have been separated from the stalks, with a pushing plate pushing the rice and the separated rice stalks. The rice will then be sifted through a sieve that will separate the grains of rice, pieces of straw, and any dirt that passed through the threshing screen. Then, it will be blown with a blower (fan) towards the exit door, and the harvested rice will fall onto a tarpaulin, and then the straw and rice grains will be separated again. Once the separation is complete, they are put into bags while counting how many kilograms or cans of rice have been collected as a basis for paying the rice harvesters.²⁰

The mechanism of payment for *ngirek* rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, is as follows: After the husking is completed, the farmer

¹⁷ *Ngirek* padi yaitu merontokkan bulir-bulir padi dari tangkainya dengan cara menginjak atau menggunakan mesin.

¹⁸ *Wawancara*. Ibu Nurhayati, Pekerjaan Petani, 06 Desember 2023, Pukul 13:00 WIB

¹⁹ *Wawancara*. Bapak Usman, Pekerjaan Tukang *Ngirek* Padi, 06 Desember 2023, Pukul 14:25 WIB

²⁰ *Wawancara*. Bapak Usman, Pekerjaan Tukang *Ngirek* Padi, 06 Desember 2023, Pukul 14:25 WIB

provides rice as payment. The practice of paying for *ngirek* rice with rice has been passed down through generations from the ancestors of the Sukarami Village community, Sungai Rotan District, Muara Enim Regency, South Sumatra. As for the exact year when payment for rice husking started to be made with rice, nobody in the community knows for sure because it has been going on for such a long time. This practice of paying for *ngirek* rice with rice is still being carried out to this day²¹.

For the wages from *ngirek* rice, there are no specific rules governing it; this regulation is only based on verbal agreements and unwritten terms. It is solely based on the principles of mutual consent and familial ties between those who own the rice and those who own the threshing machine in determining the wage implementation system²².

Because fundamentally, the execution of the obligation must be accompanied by an *ijab* and *qabul*, as both are essential elements that must exist in an *akad*. Essentially, the meaning of a contract is an agreement between two parties. This is similar to what happens with the service of *ngirek* rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. The offer and acceptance are carried out by both parties without any specific words, only through actions, as they have done for a long time in accordance with societal traditions. This has already been considered as an *ijab* and *qabul* by the local community.²³

The payment for *ngirek* rice is determined by the owner of the threshing machine, where the threshing worker offers the farmers a payment of 10% of the rice yield for the threshing. If the farmer agrees, then the threshing will proceed; if not, the threshing will not be carried out by the threshing worker²⁴.

The payment given to the rice threshing service provider depends on the amount of rice to be threshed. For instance, if the rice being threshed yields 1 ton or 100 cans, then the payment is 100 kg or 10 cans of rice. However, if paid in cash, the price for 1 can of rice is Rp. 48,000.00. So, if the payment for threshing is 10 cans of rice, the amount of money that needs to be given is Rp. 480,000.00. The entire community of Sukarami village provides payment with rice because it is considered easier and more efficient²⁵. But sometimes the quality of the rice from each farmer is different; some are good and some are of poor quality. This is caused by several factors, such as the seeds being of poor quality, unpredictable weather conditions, and many pests that can damage the rice plants²⁶. Therefore, the rice produced also varies in quality.

Sometimes the rice being harvested has good quality. If the quality of the harvested rice is good, then the rice produced will also be good, and the rice used as payment will be good as well. Conversely, if the quality is poor, then the rice produced will also be poor, and the rice used as payment will be of low quality. Moreover, from season to season, rice prices always fluctuate (rise and fall). Meanwhile, the payment for harvesting does not always experience an

²¹ Wawancara. Ibu yulyati, Pekerjaan Petani, 06 Desember 2023, Pukul 13:00 WIB

²² Wawancara. Ibu yulyati, Pekerjaan Petani, 06 Desember 2023, Pukul 13:00 WIB

²³ Hendi Suhendi, *Fiqh Muamalah*, (Jakarta: PT. RajaGrafindo Persada, 2010), Cet. Ke-6, 279.

²⁴ Wawancara. Ibu yulyati, Pekerjaan Petani, 10 Februari 2024, Pukul 19:00 WIB

²⁵ Wawancara. Bapak Usman, Pekerjaan Tukang Ngirek Padi, 26 Maret 2022, Pukul 17:38 WIB

²⁶ Wawancara. Ibu Nurhayati, Pekerjaan Petani, 27 Maret 2022, Pukul 17:51 WIB

increase or decrease. Furthermore, not all of the rice used as payment is consumed by the service providers themselves. Sometimes, the rice is sold back to the community.

The selling price of rice in Sukarami Village is Rp. 4,800.00 per kilogram²⁷. Which is very cheap compared to the expenses incurred from the beginning of rice planting until harvesting, if the rice produced is 1000 Kg or 1 Ton, then the money received is only Rp. 4,800,000.00 and the wage is set at 10% of the harvest, so from the 1000 Kg or 1 Ton harvested, the wage for harvesting is 100 Kg or 10 cans, or if converted into money, it becomes Rp. 480,000.00²⁸. And also the buyers of the farmers' rice harvest in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra are few, with only 2 places, namely at Mr. Suryadi's and Mr. Gojong's, and the buying price is also the same at Rp. 4,800.00 per kilogram of rice²⁹. Due to the fact that buyers of the community's rice harvest in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra are very few, it is very difficult to sell the harvest because buyers do not purchase rice in large quantities, only 2 to 5 tons of rice. After the rice purchased from the community is sold out, buyers usually sell the rice for about 1 month, because buyers sell the rice not in its raw form but as rice, which is why it takes so long to sell. After the buyers have sold out their rice, they will buy more rice from the community in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra³⁰.

For rice of poor quality, it will be difficult to sell. Even if it can be sold, it will certainly be at a lower price than the standard price³¹. In addition, for farmers using rice threshers, they may also be at a loss because the rice threshing machine is not always in normal condition. Sometimes, the rice threshing machine can also affect the quality of the produced rice; sometimes, there is still a lot of rice left on the stalk after threshing³².

So, basically, the mechanism of payment for harvesting rice in the Sukarami village community of Sungai Rotan District, Muara Enim Regency, South Sumatra is carried out by paying a sum according to the provision of 10% of the harvesting work done by the harvesters. This practice has been carried out for a long time by the people of Sukarami village, Sungai Rotan, Muara Enim, South Sumatra, and has been considered a local custom. According to the discussion above, if paid with a certain amount of money, the applicable calculation is 1 (one) can of rice, which is priced at Rp. 48,000.00. Thus, if totaled, a harvester can be paid for harvesting or threshing rice weighing 1 ton, and will receive a payment of Rp. 480,000.00.

B. Factors That Cause the Occurrence of the System of Wage Payment for Ngirek Rice in the Village Community of Sukarami, Sungai Rotan District, Muara Enim Regency, South Sumatra

Based on the explanation above, it is known that the wage of the ngirek workers

²⁷ Wawancara. Ibu Relinawati, *Pekerjaan Petani*. 10 Mei 2022, Pukul 15:00 WIB.

²⁸ Wawancara. Ibu Relinawati, *Pekerjaan Petani*. 10 Mei 2022, Pukul 15:00 WIB.

²⁹ Wawancara. Bapak Zakir, *Pekerjaan Petani*. 10 Mei 2022, Pukul 16:00 WIB.

³⁰ Wawancara. Bapak Suryadi, *Pembeli padi*, 9 Desember 2023, Pukul 11.00 WIB.

³¹ Wawancara. Ibu Zunaini, *Pekerjaan Petani*, 27 Maret 2022, Pukul 08:57 WIB

³² Wawancara. Nira Susanti, *Pekerjaan Petani*, 8 Mei 2022, Pukul 15:50 WIB

conducted in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra is paid in rice. Therefore, it can generally be said that a *ngirek* worker, or someone who performs the task of threshing rice, will also be paid in rice. This is done because of the local customs that have been in place since ancient times, and the following factors contribute to the emergence of the rice *ngirek* wage system:

1. Traditions of the community in Sukarami Village, Sungai Rotan Subdistrict, Muara Enim Regency, South Sumatra

The main factor influencing the payment for *ngirek* rice using rice in Sukarami Village, Sungai Rotan Subdistrict, is the tradition of the community that has been passed down from generation to generation since the ancestors of the villagers until now.

As for the exact time when the practice of payment for *ngirek* rice with rice started, no one in the community knows for sure, as it has been going on for such a long time in Sukarami Village, Sungai Rotan Subdistrict, Muara Enim Regency, South Sumatra that no one remembers when it actually began, only that it has been since the ancestors of Sukarami Village.³³

Thus, this is the reason for the tradition of the community in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. This becomes the main factor for the system of wage labor, where payment is made with rice to the community in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra.

2. The Cheap Rice Prices in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra.

Farmers in Sukarami Village complain about the disparity between the harvest results and the sale of rice that is happening right now, related to the prices of unhusked rice that have plummeted at a time when harvests are quite abundant, yet the price of rice is very cheap.

One farmer in Sukarami Village expressed that the price of rice is very low, currently at Rp. 4,800.00 per kilogram. For instance, if the rice yields are 1,000 kg or 1 ton, then the amount received is only Rp. 4,800,000.00, and the wage taken is 10% of the rice yield. Thus, from the 1,000 kg or 1 ton of rice, the wage taken is 100 kg or 10 cans, which, if converted to money, amounts to Rp. 480,000.00.³⁴

The low price of rice is related to the next factor, which is the difficulty in selling the results of the rice harvesting. This is why the community uses the results of the rice harvesting as payment for the *mustajir* or rice harvesters, because it is easier³⁵.

Although there is additional income besides farming, which is rubber, the price of rubber is so low at only Rp. 7,000.00 that the community still cannot afford to pay for rice harvesting with money, because the income from rubber is only enough for daily meals.

³³ Wawancara. Bapak Abdul Hasim, *Pekerjaan Petani*. 7 Mei 2022, Pukul 16:00 WIB.

³⁴ Wawancara. Ibu Relinawati, *Pekerjaan Petani*. 10 Mei 2022, Pukul 15:00 WIB.

Even though sometimes the price of rubber goes up to Rp. 10,000.00, it still cannot be used to pay for rice harvesting, as the average yield of rubber in the village of Sukarami is only 50 kilograms for one household, which is the yield sold for one week³⁶.

Thus, due to the low price of rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, this has become a factor in the occurrence of the wage system where harvesting is paid with rice in the community of Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, because it is easier than having to sell the rice harvest first.

3. The difficulty of selling rice harvests in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra.

Although the agricultural sector in Sukarami Village has great potential, farmers still face many obstacles. One of the main challenges is marketing. The issue of marketing remains a hurdle for farmers in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. In recent years, the production results from their fields have been quite good. However, after harvesting, they do not know where to sell their produce. As a result, their income has also reduced, and they use rice from their harvests to pay for labor.

The difficulty in marketing this harvest is due to the lack of buyers for rice harvests in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. There are only 2 places, Mr. Suryadi's and Mr. Gojong's, and buyers do not purchase rice in large quantities, only 2 to 5 tons. After the purchased rice from the community is sold out, usually, buyers sell the rice again for about a month because they sell the rice not in its raw form but as rice sold in the markets, which is why the sales take so long. After the buyers finish selling their rice, they buy more rice from the community in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra³⁷.

Therefore, difficulties in terms of sales become a factor in the occurrence of the *ngirek* rice system, where payment is made with rice in the community of Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, because it is easier compared to having to sell the rice harvest first before the harvesting workers receive their wages³⁸.

This has also been acknowledged by the local government, with data from an interview with the Village Secretary of Sukarami, Abdillah Akbar, S.H., explaining that the wage system applied in Sukarami Village involves paying laborers with a certain amount of rice, as it has been a custom for a long time. The Village Secretary of Sukarami continued that this habit originated because it was difficult to sell rice, and when it was sold, it would be priced cheaply by buyers. Therefore, rice owners thought it was better to pay laborers with rice rather than cash payments, which would take a long time due to the difficulties in selling rice.³⁹

³⁶ Wawancara. Bapak Abdul Hasim, *Pekerjaan Petani*. 7 Mei 2022, Pukul 16:00 WIB.

³⁷ Wawancara. Bapak Suryadi, *Pembeli padi*, 9 Desember 2023, Pukul 11.00 WIB.

³⁸ Wawancara. Bapak Zakir, *Pekerjaan Petani*. 10 Mei 2022, Pukul 16:00 WIB.

³⁹ Wawancara, Abdillah Akbar, S.H, *Sekretaris Desa Sukarami*, 10 Mei 2022, Pukul 16:30 WIB.

So, basically, the customs or traditions in the payment of rice harvesters are compensated with rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, due to several factors, including community traditions, low rice prices, and the difficulty of selling rice harvest yields.

C. Legal Review of Sharia Economic Law on the Wage Mechanism of *Ngirek* Rice in the Village of Sukarami, Sungai Rotan District, Muara Enim Regency, South Sumatra

Based on the results of observations on the research object, work agreements in Sukarami Village, Muara Enim District, are made informally, merely an agreement to work when rice harvesting is needed. The work agreement, based on mutual consent or trust and kinship, has been passed down through generations and has been commonly practiced by the people of Sukarami Village for many years.

This is the same as explained in Q.S. An-Nisa verse 29 that consent is based entirely on both parties on the basis of mutual agreement without pressure from either side and without coercing each other:

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

Meaning: "O you who believe! Do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]. And do not kill yourselves. Indeed, Allah is to you ever Merciful. (An-Nisa 29)".⁴⁰

The conditions for the object of *ijarah* are that the work must have a clear time limit, specifying the contracted work and only mentioning the contracted time, without needing to specify the amount of work. There are also cases where both the time and the work must be mentioned. Therefore, any work that cannot be identified other than by mentioning the time must have the time specified. Since the *ijarah* transaction must be a clear transaction, failing to mention the time for certain jobs can lead to ambiguity. If the work becomes unclear, then its legality is invalid. Viewed from the perspective of the *ijarah* object, the service of *ngirek* rice by agricultural laborers meets the conditions of Islamic law because the type of work is clear, even though the work time is not detailed. However, existing customs enable them to understand the details of their work. This rice threshing labor is neither a religious duty nor a responsibility of the *musta'jir*.

If correlated within the review of Islamic economic law, it is explained that basically, *ijarah* is included in the business contract (*tijarah*) because it involves an exchange activity with the provision that:⁴¹

First. The object of benefit. The explanation of the object of benefit can be known through

⁴⁰ Departemen Agama RI, *Qur'an dan Terjemahannya(Asy-Syifa)*, (PT. Insan Madiya pustaka , Bandung, 2013). 83.

⁴¹ Wahbah Az-Zuhaili, *Fiqh Islam Wa Adillatuhu*, Jilid 5, Diterjemahkan Oleh Abdul Hayyie al-kattani, dkk (Jakarta: Gema Insani, 2011), 391.

the items that are rented. For the object of benefit in the mechanism of renting rice husking in the Sukarami Village community, Sungai Rotan District, Muara Enim Regency, South Sumatra, it is to obtain benefits from renting the Rice Husk Machine along with the rice husking services from the *musta'jir*, while the *mu'jir* benefits from the results of the rice husking carried out by the *musta'jir*.

Second. The useful life. An explanation about the useful life is necessary in the rice harvesting in the community of Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, which is 1 day or more, depending on how much rice is to be harvested.

Third. Type of work. The type of work that must be done by the craftsman and workers. This explanation is necessary to prevent disputes between the parties. For example, building a house from foundation to handover, with a model outlined in the drawings. Or the work of tailoring a suit, complete with pants, with the sizes clearly specified⁴². The work being done is to carry the rice until it is completely carried.

In the practice of rice harvesting in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. This, for the harmony and requirements mentioned above, has been fulfilled by each party involved. They also conduct *akad* based on their own initiative, with willingness and without coercion from others.

It is known that according to the review of Islamic economic law, the pillars and conditions of wage (*ijarah*) are: ⁴³*First.* The requirements for the occurrence of a contract (*syarat in 'iqad*) are related to the contract, the agreement, and the object of the contract. The conditions related to the *akad* are being of sound mind and *mumayyiz*, according to the Hanafiyah⁴⁴ According to Syafi'iyah and Hanbaliyyah, a person must be of age and sane. Therefore, if a person is not of sound mind, such as a child or a crazy person, the *ijarah* is not valid. However, according to Maliki, the ability to discern is a condition in leasing and buying and selling, while being of age is a condition for validity (*nafadz*). Thus, if a *mumayyiz* child rents out their services (as labor) or items they own, the contract is valid, but for its continuation or validation, the consent of their guardian is required.⁴⁵

Second. Conditions for the Continuity of the Contract (Nafadz). For the continuity (Nafadz) of *ijarah*, it is required that ownership or authority (power) is fulfilled. If the actor (*aqid*) does not have ownership rights or authority (power), such as contracts made by *fudhuli*, then the contract cannot be continued, and according to Hanafiah and Malikiyah, its status is *mauquf* (suspended) pending the approval of the owner of the goods. However, according to Syafi'iyah and Hanbaliyyah, it is considered invalid, like a sales transaction.

Third. Conditions for the Validity of *Ijarah*. For *Ijarah* to be valid, several conditions related to the *aqid* (the parties involved), the *Ma'qud 'alaih* (the object), the rental or wage (*ujrah*), and the contract itself must be fulfilled. The conditions are as follows⁴⁶.

⁴²Ahmad Wardi Muslich. *Fiqh Muamalah*, (Jakarta: Amzah, 2015), 323.

⁴³ Ahmad Wardi Muslich. *Fiqh Muamalah*, (Jakarta: Amzah, 2015), Cet. Ke-3, 321-322.

⁴⁴ Ahmad Wardi Muslich. *Fiqh Muamalah*, Cet. Ke-3, 321.

⁴⁵Hendi Suhendi, *Fiqh Muamalah*, (Jakarta: PT. RajaGrafindo Persada, 2010), Cet. Ke-6, 279.

⁴⁶ Ahmad Wardi Muslich. *Fiqh Muamalah*, (Jakarta: Amzah, 2015), Cet. Ke-3, 322.

The conditions and pillars present in compensation are the existence of mu'ajir and mustajir. Mu'ajir is the person who pays the wage, and mustajir is the person who receives the wage. In this work, the farmer or the service user who hires a rice harvesting service is the mu'ajir. He rents or utilizes the services of the rice harvester machine owner to harvest his rice. Mustajir is the person who receives payment to perform a certain job. In this case, the one referred to as mustajir is the owner of the rice harvester machine. It is required that both mu'ajir and mustajir are of legal age, of sound mind, capable of managing assets, and mutually consent.

التعيين بالعرف كالتعيين بالنص

Meaning: *"Something determined by tradition is as if it is determined by a text."*⁴⁷

In Sukarami Village, the type of rice given as payment is uncertain, depending on the rice that is harvested. Sometimes high-quality and good rice is obtained, and sometimes the opposite is obtained. The selling price of rice also varies in each season. Sometimes the selling price of rice is high, and sometimes it is low. However, despite this, the payment for harvesting rice remains unchanged from season to season, whether the selling price of rice is high or low; the payment remains the same: if 1 ton or 100 cans of rice is produced, the payment is 100 kg or 10 cans of rice. But if paid in cash, 1 can of rice is valued at Rp48,000.00. So, if the payment for harvesting is 10 cans of rice, then the amount to be given is Rp. 480,000.00. In practice, the payment for rice harvesting in Sukarami Village has clear terms from the beginning of the agreement, and the wages fall into the category of fair.⁴⁸

In Islamic Law, the conditions of wages or rental prices in leasing must be clear, specific, and have value in property. Clear and specific in this case means that the value of the rental price is distinct. This is intended to avoid disputes in the future. However, there is a hadith from the Prophet Muhammad SAW that explains that:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ عَسَيْبِ الْفَحْلِ وَعَنْ كَسْبِ الْحَجَّامِ وَعَنْ قَفِيزِ الطَّحَّانِ

Meaning: *"That the Prophet Muhammad (peace be upon him) prohibited renting out male animals, the results of cupping therapy, and the qafizuth thahhani (measurement for making flour)."*

M Ath-Thahawi said: The meaning of the Rasulullah SAW prohibition on the milling fee is what was commonly done during the Age of Ignorance. That is, giving wheat to the miller by compensating with a portion of the flour that has been milled. This opinion is approved by Imam Shafi'i, and his followers state that if a butcher requests a wage with the hide, and a miller requests a wage with the leftover in the sieve, or with a *sha'* of flour, then such a practice is invalid, because the Prophet Rasulullah SAW has prohibited milling fees. And there is a legal rule established by the Hanafiyah scholars regarding this issue, which is that paying wages for part of the work of a hired person can invalidate the contract. Meanwhile, the Malikiyah and

⁴⁷ Oni Sahroni, *Ushul Fikih Muamalah*, (Depok: Rajawali Pers, 2017), Cet. Ke-1, 170.

⁴⁸ Wawancara. Bapak Usman, Pekerjaan Tukang Ngirek Padi, 26 Maret 2022, Pukul 17:38 WIB

Hanabilah scholars argue that this is permissible if the measurement is clear.⁴⁹

Based on the explanation above, the payment of wages to someone who does work such as construction labor, tailors, etc., is permitted in Islamic law. This is because paying wages can compensate for the sweat exerted by the worker or laborer. Unless the payment that is made is prohibited by Islamic law, such as paying someone who skins animals with the skins themselves. However, there is a discussion of *ushul fiqh* regarding *mu'amalah* activities that explains that:

الأَصْلُ فِي الْمُعَامَلَةِ الْإِبَاحَةُ إِلَّا أَنْ يَدُلَّ دَلِيلٌ عَلَى نَهْيِهَا

Meaning: "The original law in transactions is allowed, nothing is forbidden except what is forbidden by Allah SWT."⁵⁰

The scholars who *hujjah* with *maslahah mursalah* have provided certain criteria in verifying what is considered a benefit and what is not. They do this with great care and caution, in order to avoid the influence of human speculation that is based solely on desires and ego interests in their reasoning and considerations when verifying these benefits.

From this explanation, it can be said that the implementation of service wages for rice milling in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, is permitted according to Islamic law, as all the pillars and conditions mentioned above have been fulfilled.

If viewed from the theory of *'urf*, the custom of paying for rice harvesting is done by the community in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra. This custom is usually performed after the rice harvest when farmers call rice harvesters to the fields to do the work, and after completing the harvesting, the rice harvesters are paid by the farmers using 10% of the harvested rice. Apart from using rice as payment, money can also be used. For example, if the rice harvested produces 1 ton or 100 cans, then the wage is 100 kg or 10 cans of rice. However, if paid in money, it is calculated that 1 can of rice is worth Rp. 48,000.00. So if the wage for harvesting is 10 cans of rice, the amount of money that needs to be given is Rp. 480,000.00.⁵¹

The habit mentioned above has been around for a long time and is still practiced today. However, in this case, there is a hadith that prohibits the wage system as explained above. A hadith from the Prophet Muhammad SAW explains that:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ عَسْيَبِ الْفَحْلِ وَعَنْ كَسْبِ الْحَجَّامِ وَعَنْ قَفِيزِ الطَّحَّانِ

Meaning: "That the Prophet Muhammad (peace be upon him) prohibited renting out male animals, the results of cupping therapy, and the qafizuth thahhani (measurement for making flour)".

⁴⁹ Wahbah Az-Zuhaili, *Fiqh Islam Wa Adillatuhu*, Jilid 5, Diterjemahkan Oleh Abdul Hayyie al-kattani, dkk (Jakarta: Gema Insani, 2011), 399.

⁵⁰ Ibnu Taimiyah, *al-Siyasah al-Syar'iyah fi Ishlahi al-Ra'i wa al-Ra'yah*, Beirut: Dar al-Kutub al-'Arabi, Juz II, 306.

⁵¹ *Wawancara*. Bapak Usman, Pekerjaan Tukang Ngirek Padi, 26 Maret 2022, Pukul 17:38 WIB

M Ath-Thahawi said: The meaning of the Prophet's prohibition concerning the payment for milling is what was commonly practiced during the days of ignorance. That is, giving wheat to the miller by compensating him with a portion of the flour that has been milled. This opinion is agreed upon by Imam Shafi'i, and his followers state that if a butcher asks for payment in skins, and the miller asks for payment in what is left in the sieve, or with a *sha'* of flour, then such a method is flawed, because the Prophet has prohibited payment for milling. There is a juridical principle established by the Hanafiyah scholars regarding this matter, which states that providing payment from a portion of the work of a hired person can invalidate the contract. Meanwhile, the Maliki and Hanbali scholars hold the opinion that this is permissible if the measurements are clear. The hadith used as evidence above is considered not authentic according to them ⁵². Therefore, the hadith that is used as a prohibition against hiring for *ngirek* rice paid in rice is a weak hadith and cannot be used as an argument to prohibit the practice of hiring for *ngirek* rice paid in rice.

And in the habit of *ngirek* rice with the use of rice in Sukarami Village is a good practice, it does not cause problems in the community of Sukarami Village, and has long been carried out by the people in Sukarami Village. Therefore, in its implementation, it is in accordance with the legal basis of '*urf*' as stated in Q.S. Al-A'raf verse 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Meaning: "*Be forgiving and encourage people to do what is good, and do not pay attention to those who are foolish*".

'*Urf*' in that verse explains that humanity is urged to do something good, so the scholars of *ushul* understand this as customs or habits, or things that often occur in society, but in the context of matters related to goodness.

The habit of paying for harvesting rice using this rice, according to researchers, can be said to be in accordance with habits found in the science of *ushul fiqh*, known as '*Urf*'. '*Urf*' is something that has been recognized by the community, thus becoming a habit that is often practiced, whether in the form of words, actions, or not doing something.⁵³ From this definition, it can be concluded that '*urf*' is something that regulates habits, and these habits are often performed repeatedly so that they have become part of the community's life. In addition, the habits practiced in this life must be considered so that they do not contradict the Quran and Hadith or, conversely, support them. Thus, one of the tasks of '*urf*' is to distinguish between good and bad habits. Through several discussions in the researcher's interviews, the practice of paying for the harvesting of rice with rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, is a good tradition that prevails among the community and does not

⁵² Wahbah Az-Zuhaili, *Fiqh Islam Wa Adillatuhu*, Jilid 5, Diterjemahkan Oleh Abdul Hayyie al-kattani, dkk (Jakarta: Gema Insani, 2011), 399.

⁵³ Suwarjin, *Ushul Fiqh Jilid*. (Yogyakarta: Teras, 2012), 148.

contradict religious evidence, because the argument used as a basis to prohibit the hire of laborers to harvest rice being paid in rice is a weak argument and cannot be used as a legal foundation to prohibit the system of hiring laborers to harvest rice paid in rice, and also the customs that occur in Sukarami Village are good customs, as no problems arise in Sukarami Village related to the hire of laborers to harvest rice paid in rice.

In addition, the implementation of the *ngirek* paddy wage tradition is paid in paddy, and if we consider its scope of use, it falls into the category of '*urf* khas, which is a specific custom known only by a portion of the community and only applies in certain places, times, or conditions⁵⁴. This is because the tradition of paying for rice with rice only applies in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra.

In '*urf*, it is explained that a condition, action, utterance, or regulation that has been recognized by humans and has become a tradition for its implementation or abandonment. In this case, '*urf* is what will differentiate a habit that occurs in society to be either continued, abandoned, or even renewed to fulfill the requirements of *syara*'⁵⁵. '*Urf as one of the sources of Islamic law. The scholars of ushul fiqh formulated a legal maxim related to customs that states:*

الْعَادَةُ مُحْكَمَةٌ

Meaning: *The custom can be used as a legal basis.*

In the above rule, it is explained that a custom can serve as a legal benchmark. Custom, in legal terms, is referred to as '*urf* or adat. Although many scholars differentiate between '*urf* and adat, according to the consensus of the majority of scholars, a '*urf* or adat can be accepted if it meets the requirements to be '*urf*.⁵⁶ The valid '*urf* law must be maintained and well-preserved in forming laws or in the judiciary. A *mujtahid* must pay attention to traditions in the formation of their laws because what has become a habit that is repeatedly practiced is part of their needs, becomes a consensus, and is considered beneficial.⁵⁷ Unlike '*urf fasid*, which is not required to be preserved, because when it is preserved and implemented, it means opposing the religious evidence.

From the explanation above, it can be concluded that the implementation of *ngirek* padi is compensated with the rice available in Sukarami Village, which falls under '*urf sahih*. The reason is based on the hadith from the Prophet Muhammad (peace be upon him), which explains that:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ عَسَيْبِ الْفَحْلِ وَعَنْ كَسْبِ الْحَجَامِ وَعَنْ قَفْزِ الطَّحَّانِ

Meaning: *"That the Prophet Muhammad (peace be upon him) prohibited renting out stud animals, the results of cupping therapy, and the qafizuth thahhani (measurement for making*

⁵⁴ Agus Miswanto, *Ushul Fiqh Metode Ijtihad Hukum Islam*, (Yogyakarta: Magnum Pustaka Utama, 2018), 208.

⁵⁵ Rachmat Syafe'i, *Ilmu Ushul Fiqih* (Bandung: Pustaka Setia, 2007), 128.

⁵⁶ Hasbiyallah, *Fiqh dan Ushul Fiqha*, (Bandung: Rosda, 2013), 137.

⁵⁷ Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, (Semarang: Dina Utama, 2014), 149.

flour)".

There is a hadith used to prohibit the hiring of rice harvesters being paid with rice; this hadith is not authentic according to Imam Maliki and Imam Hanbali, therefore, it cannot be used as evidence to prohibit the hiring of rice harvesters being paid with rice in Sukarami Village. This method of payment is also well-received by the community in Sukarami Village, so based on this reason, it is permissible. Furthermore, this tradition does not contradict Sharia law and also brings benefits to the farmers and the rice harvesters, as it makes the payment system easier in Sukarami Village compared to using money. However, if both the farmers and the rice harvesters wish to pay the wage in cash, it is allowed. Nevertheless, it has become customary for the wages of rice harvesters to be paid in rice, not money.

In order for the wages we give to earn rewards, we must provide something good, beneficial, and enjoyable at that time. Just like charity, wages must also be something good and pleasing to us. In accordance with the word of Allah in Q.S. Ali 'Imran Verse 92, which states:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

Meaning: *"You will not attain goodness until you spend from that which you love."* (Q.S. Ali 'Imran Verse 92).

From the verse above, it can be understood that a person will not reach a level of virtue in the sight of Allah before he sincerely spends the wealth that he loves on the path of Allah. The wealth that is meant by the beloved wealth is the possessions that we cherish.⁵⁸

⁵⁸ Kementrian Agama RI, *Al-Qur'an dan Tafsirnya*, (Jakarta: PT. Sinergi Pustaka Indonesia, 2012), Jilid 2, 3.

CLOSURE**A. Conclusion**

From the discussion presented in the previous chapters, the author can conclude that:

1. The wage for harvesting rice is paid in rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, and depends on the amount of *ngirek* rice. This is based on an agreement between both parties involved in the transaction. The wage given is 10% of the completed harvest, and for the rice that serves as payment, whether it is of good quality or of lesser quality, that rice is what is used as the wage.
2. The factors that cause the occurrence of the rice harvesting wage system (*ngirek* rice) in the community of Sukarami Village, Sungai Rotan District, Muara Enim Regency are due to several factors, including community traditions, low rice prices, difficulty selling rice harvests, and the cheap price of rubber
3. A review of Islamic Economic Law on the *ngirek* padi wage paid with rice in Sukarami Village, Sungai Rotan District, Muara Enim Regency, South Sumatra, from the perspective of the *Ijarah* contract, is valid, as it complies with the pillars and conditions of the *Ijarah* contract, with the requirement that the amount of wages must be clear. And from the perspective of '*Urf*', it falls under '*Urf Shohih*' as it fulfills the conditions and pillars of '*Urf*'.

REFERENCES**Al-Quran**

Kementrian Agama RI. 2013. *As- Syifa, Qur''an dan Terjemahannya* Jakarta : PT. Insan madia Pustaka.

Departemen Agama RI. 2011. *Al-Qur''an dan Terjemah*. Bandung: CV Penerbit Diponegoro.

Books

Al-Kasari, 'Alauddin, *Badai Ash-Shanai fi Tartib Asy-Syarai, jus 4*, Al-Fiqh 'Ala Al-Madzaib Al-Arba'ah, Silsilah Al-'Ilm An-Nafi, Al-Ishdar Al-Awwal, 1426 H.

Al-Asqalani, Ibnu Hajar, *Terjemah Bulughul Maram*, diterjemahkan oleh A. Hassan, Bandung: Diponogoro, 2006.

Al-Maqdisi, Syamsuddin bin Qudama, *Asy-Syah Al-Kabir, Jus3*, Dar Al-Fikr, t.t.

Al-Maliki, Qadhi Abdul Wahhab, *Al-Isyraf 'Alaa Masaa'il al-Khalaf*, Tunis: Mathba'ah al-Iradah, n.d.

As-Saraksi, Muhammad bin Abu bakar, *Al-Mabsuth, Al-Fiqh 'ala Al Mazahabi Al-Arba'ah*, Silsilah Al-'Ilm an-Nafi, Al-Ishdar Al-Awwal, 1426 H.

Asy-Syatibi, Abu Ishaq . *Al-I'tisam*. Mesir: Al-Maktabah al-Tijariyyah al-Kubra, t.th.

Bungin, Burhan, *Metode Penelitian Kualitatif*, PT. RajaGrafindo Persada : Jakarta, 2010.

Desa Sukarami, *RPJMdesa Sukarami Tahun 2020-2025*. Muara Enim : Pemerintahan Desa Sukarami. 2020

- Fikti, Ali, *Al-Mu'amalat Al-Maddiyah wa Al-Adabiyah*, Mesir: Mushthafa Al;Babaiy Al-Halabiy, cet 1, 1358 H.
- Ghazaly, Abdul Rahman dkk, *Fiqh Muamalah*, Jakarta : Renadamedia Group, 2015.
- Harun, M, *Fiqh Muamalah* Surakarta: Muhammadiyah, 2017.
- H. A. Djazuli, *Kaidah-kaidah Fiqh: Kaidah-kaidah Hukum Islam dalam Menyelesaikan Masalah-masalah yang Praktis*. Jakarta: Kencana, 2018.
- Khathib, Mahammad Al-Syarbini. *Al-Iqla'fi hall Al-Alfadz Abi Syuja, Indonesia: Dar Al-Ihya Al-kutub Al-'arabiyah t.t.*
- Miswanto, Agus, *Ushul Fiqh Metode Ijtihad Hukum Islam*, Yogyakarta: Magnum Pustaka Utama, 2018.
- Muhammad, Taqiyuddin Abu Bakar bin, *Kifayah Al-Akhyar fi Hilli Ghayah Al Ikhishar. Jus I*, Surabaya: Dar Al-'Ilmi t.t.
- Muslich, Ahmad Wardi, *Fiqh Muamalah*, Jakarta : Amzah, 2015.
- Mufid, Moh, *Ushul Fiqh Ekonomi dan Keuangan Kontemporer*, Jakarta: Prenada Media Group, 2018.
- Nurul Huda dan Muhammad Heykal, *Hukum Bisnis Islam*, Pranadamedia Group : Jakarta. 2015.
- Rozalinda, *Fikih Ekonomi Syari'ah*, Jakarta: Rajawali Pers, 2016.
- Suhendi, Hendi, *Fiqh Muamalah*, Jakarta: PT.Raja Grafindo Persada, 2016.
- Sahroni, Oni, *Ushul Fikih Muamalah*, Depok: Rajawali Pers, 2018.
- Syarifuddin, Amir, *Ushul Fiqh*. Jakarta: Kencana, 2011.
- Taimiyah, Ibnu, *al- Siyasah al-Syar'iyah fi Ishlahi al-Ra'I wa al-Ra'yah*, Beirut: Dar al-Kutub al-'Arabi, Juz II.
- Wahbah Az-Zuhaili, *Fiqh Islam Wa Adillatuhu*, Jakarta : Gama Insani Darul Fikir. 2011.

Thesis and Journal

- Amalia, Laili Nur. "Tinjauan Ekonomi Islam Terhadap Penerapan Akad Ijarah pada Bisnis Jasa Laundry" dalam jurnal *Economic: Jurnal Ekonomi dan Hukum Islam*, Vol. 5, No. 2, (Oktober 2015): 170
- Harahap, Khairul Anwar., "Pembayaran Upah Pembajak Sawah Oleh Para Petani Ditinjau Menurut Fiqih Muamalah Muamalah (Studi Kasus di Desa Parannapa Jae, Kec.Barumun Tengah, Kab. Padang Lawas, Sumatera Utara)". Skripsi. UIN Sultan Syarif Kasim Riau, 2012.
- Sucipto. "Urf sebagai Metode dan Sumber Penentuan Hukum Islam", dalam jurnal *ASAS: Jurnal Hukum dan Ekonomi Islam*, Vol. 7, No. 1, (Juni 2015): 35.
- Iskandar, Rudi., " *Perilaku Membuang Dalam Perspektif Hukum Islam (Studi Kasus Pada Masyarakat Desa Sukarami Kecamatan Sungai Rotan Kabupaten Muara Enim)*", Skripsi, Palembang : UIN Raden Fatah Palembang, 2018.

Internet :

<https://muaraenimkab.bps.go.id/statictable/2018/09/13/64>. Diakses 8 Desember 2021, Pukul 20:00.

<https://repository.pertanian.go.id/Perotokan.Pdf>. Diakses 5 Maret 2022, Pukul 21:00.