



The Wage System Practices of Rubber Tappers in the Study of Sharia Economic Law

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Abstract: *Every transaction should be conducted in writing to avoid disputes in the future. However, many still engage in verbal transactions based on trust and honesty, as seen in the wage system for rubber tappers in Betung Village. The main focus of this research is to examine the implementation of the wage system for rubber tappers in Betung II Village. The research objective is to assess the wage system for rubber tappers in Betung II Village from the perspective of Sharia Economic Law. The research methodology used is field research, conducted directly in the field, specifically in Betung II Village, Lubuk Keliat District, Ogan Ilir Regency. The research utilizes qualitative data with both primary and secondary sources. Data collection techniques include observation, interviews, and documentation. Data is analyzed using qualitative descriptive techniques. The findings reveal that the wage system for rubber tappers in Betung II Village is divided into two methods: a flat-rate system and a percentage system. Both systems begin with verbal agreements between the landowner and the rubber tapper, without witnesses. To date, no disputes have arisen among the parties. In Sharia Economic Law, this system fulfills the pillars and conditions of ijarah. The determination of wages also aligns with the principles of feasibility and virtue, except for the principle of justice. In the context of Sharia Economic Law, this study falls under istihsan bi al-urf, meaning istihsan based on customary practices.*

Introduction

Islam is established as a guide for human life, both in the Quran and in the Sunnah. Islam serves as guidance for humanity in leading a virtuous life, encompassing not only the relationship between individuals and Allah SWT (*habluminallah*) but also the relationships among fellow human beings (*habluminannas*), including the natural world and its contents (Adiwarman, 2009).

Human beings are living creatures created by Allah with various differences, and humans are social beings who undoubtedly need each other to navigate life. Each person always coexists with others, and every individual has unique life needs. The most fundamental basic need in life is economic needs, and in meeting these needs, humans engage in economic

activities (Alimia, 2004). Economics encompasses business, exchange, labor, and all human activities (Saebani, 2018).

Islamic economics is shaped in accordance with the teachings of Islamic law and is based on the Qur'an and Hadith. It represents the practical application of Islamic teachings in economic activities, continually reflecting the development of Islam in every aspect. Economic activities are transactions within the Islamic economic system. In addition to being based on legal regulations, the Islamic economic system also relies on the teachings of Islamic law (Saddam, 2002).

Muamalah activities are the day-to-day interactions that every human engages in, as humans are inherently social beings who constantly interact and communicate with one another. Linguistically, muamalah is interpreted as mutual action or reciprocal relations. In terms of terminology, muamalah can be broadly or narrowly defined. Broadly, muamalah is interpreted as the rules or laws of Allah that govern human life in worldly affairs. In a narrow sense, muamalah refers to the rules of Allah that regulate interpersonal relationships for acquiring and developing wealth (Suhendi, 2019).

One of the muamalah activities is cooperation (*syirkah*). In fiqh literature, cooperation can be referred to as the contract of *Ijarah Al-A'mal*, which involves hiring and offering services with labor (Al-Jaziri, 2012). Hurlock defines cooperation as the skill of working together to accomplish tasks with others (Fauziddin, 2016).

Umami Azma (2017) argues that economic activities in the Islamic perspective have various goals, including:

1. Meeting the basic needs of an individual in a modest manner.
2. Fulfilling the needs of the family, whether essential, anticipated, or optional.
3. Addressing long-term needs.
4. Providing for the needs of the family left behind.
5. Offering social assistance and contributions to those in need in accordance with the provisions set by Allah SWT.
6. Applying economic knowledge in daily practice for individuals, families, community groups, and entrepreneurs to organize the factors of production, distribution, and utilization of goods and services produced in accordance with Islamic law.

In cooperative activities (*syirkah*), there is naturally a party receiving wages. According to the Wage Research Council, wages are defined as compensation given to workers by employers for tasks or services performed, which can be considered as a guarantee for a decent life in the form of money agreed upon in accordance with regulations or legislation and paid based on a cooperative agreement (Hidarjat, 2006).

Wages represent the economic fulfillment of a worker's livelihood, which is an obligation on the part of the employer. Idris Ahmad argues that *ijarah* is synonymous with wages, stating that *mu'jir* (wage provider) and *mustajir* (wage recipient) are the pillars and conditions for wages (Suhendi, 2019). *Ijarah* can be defined as a contract involving permissible profits obtained from a specific material for a specified period or for a known

obligation with agreed-upon compensation (Fauzan, 2015). *Ijarah* is a situation of exchanging something for compensation. Wages are given to workers once they have completed their tasks. Therefore, it is advisable to agree on the wage terms in advance between the job provider and the worker to avoid disputes that could harm both parties. If an agreement is made under duress, it is considered invalid.

The wage system for workers is not specifically determined, but in Islam, wage payment encompasses two aspects: fairness and appropriateness (Ridwan, 2013). Fair and appropriate wage payment motivates workers to excel in their work. This is because, in the context of Islamic standards of needs and satisfaction limits, wages embody the value of services for the work performed. Furthermore, Islam encourages the payment of wages to workers before their sweat dries (Mardiana & Dina, 2019).

As an example of cooperative activity, consider the relationship between rubber plantation owners and rubber tappers (workers/farmers) in Betung II Village, Lubuk Keliat District, Ogan Ilir Regency. Rubber plants in Indonesia are a prominent agricultural commodity in the economic sector due to their widespread cultivation across various regions of Indonesia, involving a significant amount of labor (J. Ali et al., 2015). In the latest data from 2021, Indonesia has a rubber plantation area of 3,692,352 hectares, with South Sumatra alone covering 872,503 hectares (Indonesian Ministry of Agriculture-Kementerian Pertanian RI, 2021), South Sumatra is the province with the largest rubber plantation area in Indonesia. Rubber plants serve as an alternative for barren lands, and their physiological characteristics, including leaf fall, contribute to soil enrichment (Firdaus et al., 2013).

Betung II Village is one of the villages located within the jurisdiction of Lubuk Keliat Subdistrict. A portion of the population in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency, works as farmers, either cultivating rice fields or tapping rubber. Defined by the Indonesian Dictionary, rubber is a tall plant reaching a height of up to 25 meters, and its bark can be used to make balls and similar items.

Rubber tapping involves the collection of latex from rubber plants. Tapping is done by cutting the latex vessels (rubber latex) to allow the latex to flow out. To obtain maximum latex, a significant number of vessels need to be cut. Therefore, tapping is usually performed from the left to the lower right, but if done in the opposite direction, it will reduce the number of vessels cut and may damage them. Besides the quantity of vessels cut, other important considerations include the depth and width of the incisions. Incisions should not touch the cambium layer, as this can hinder and reduce future production (Endy, 2015).

Tapping is done to obtain maximum latex for increased production. Achieving perfect latex requires a specific timeframe. The optimal tapping time is between 05:00 and 07:00, as during this period, the latex vessels are still full, resulting in a higher latex yield.

Based on the observations and interviews conducted by the author, it is known that the wages given to rubber tappers go through several processes. Typically, tappers receive weekly wages. The wage system agreed

upon by both parties stipulates that the wages are derived from the sale of rubber obtained during one week and will be divided equally between them.

Muhammad Nur (Interview, October 12, 2023) mentioned that every week, the tappers would harvest rubber latex. The tapper weighs the entire harvested latex and sells it to an agent in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency, South Sumatra. The sale of rubber latex is carried out by the tapper or worker, not the landowner. In 2022, the price per kilogram of rubber latex fluctuated between Rp. 8,000.00 (eight thousand rupiahs) to Rp. 10,000.00 (ten thousand rupiahs). In a week, rubber tappers could obtain approximately 60 kg (kilograms) for sale to agents in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency. After selling to the agent, the tapper receives compensation for the marketing of rubber latex, which is then distributed between the landowner and the rubber workers on the plantation. Once the sold rubber latex is handed over to the agent, it is further sent to the factory.

The current wage distribution is adapted to the prevailing economic system, where wages for workers are not fixed, such as laborers or workers in plantations or construction. Workers are often paid on a weekly or daily basis. Similarly, rubber workers/tappers in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency, receive variable wages depending on the amount of rubber latex obtained in a week. During the rainy season, the income of tappers is usually lower than in the dry season because heavy rainfall causes water to enter the "sayak" (latex container made from coconut shells), mixing the latex with rainwater, making it difficult for the rubber to coagulate

The wage system applied in the payment of rubber tappers in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency, is based on honesty and trust. Each weighing of rubber obtained by the tapper during the week at the agent is not directly overseen by the landowner. The cooperation system between tappers and rubber owners uses the "muzara'ah" system, where the seeds come from the landowner. Therefore, the honesty of the tapper regarding the money obtained from the sale, which will be given to the landowner, may be questioned. Are the tappers giving the entire amount earned to the landowner? Has there ever been a dispute between tappers and landowners using the agreed-upon wage system?

Based on the above description, this research formulates the core issues, namely, examining the wage system for rubber tappers in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency, and assessing the perspective of Sharia Economic Law on this wage system. The research aims to explore and analyze the existing wage structure for rubber tappers in Betung II Village, evaluating its alignment with the principles of Sharia Economic Law.

Research methods

In this research, the author employed field research, a type of study conducted directly in the field to obtain necessary information. Additionally, field research involves investigating issues within the community to collect data on specific aspects of community life (JUnaidi, 2018). The research

utilized a qualitative method, a research procedure that obtains descriptive data from the observed community (Amiruddin & Asikin, 2010).

The population is a generalization area consisting of objects or subjects with specific qualities and characteristics defined by the researcher for study and drawing conclusions. The population not only includes people but also other objects and entities. In this study, the population object is the Lubuk Keliat District in Ogan Ilir Regency, including Betung I Village, Betung II Village, Embecang Village, Kasi Raja Village, Ketiau Village, Ulak Kembahang Village, Lubuk Keliat Village, Payalengkang Village, Talang Tengah Darat Village, Talang Tengah Laut Village. The subjects are the community, particularly those working as rubber tappers and the owners of rubber plantations where the workers are employed. The estimated population in Betung II Village with rubber plantations is around 60 individuals, with 120 individuals working as rubber tappers.

Sample is a portion of the total number and characteristics possessed by the population (Sugiono, 2015). In this study, the sampling technique used is Purposive Sampling, a technique for determining samples based on specific considerations. The samples taken in the research are Betung II Village and the community of Betung II Village, including 8 individuals serving as rubber plantation owners and 10 individuals working as rubber tappers in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency. Considerations include the age of individuals working as rubber tappers, the duration of their work, and their experience in tapping rubber. Subsequently, a qualitative approach was employed to obtain sources and information that could assist in solving the problems in this research.

The type of research used in this study is qualitative research, involving obtaining, organizing, and analyzing data, followed by conducting research and drawing conclusions. The data sources in the study are:

- a. Primary data is research data generated directly, obtained through interviews with the community in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency, and collected from the field (Z. Ali, 2016).
- b. Secondary data is data obtained from literature related to the rubber tapper wage system, such as books, theoretical foundations, and magazines relevant to the research. The data generated does not need to be processed further (Sujarweni, 2015).

This research was conducted in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency, concerning the rubber tapper wage system. The subjects of this study are informants from the community of Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency, who work as rubber tappers and rubber plantation owners. Information was gathered through purposive sampling, with the following criteria:

- a. Rubber plantation owners in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency.
- b. Rubber tappers/workers in rubber plantations in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency.

The data collection methods employed in this research are as follows:

- a. Observation: This technique involves careful observation directly in the field. The researcher observes in accordance with the research object, specifically focusing on the rubber tapper wage system in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency.
- b. Interview: This method involves direct face-to-face communication to gather data through question-and-answer sessions, guided by the research objectives and questions. Interview results were obtained through interactions with the community and rubber tapper workers in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency.
- c. Documentation: This method involves collecting supportive and reinforcing data needed for the research. Documentation techniques include activity reports, photographs, and other relevant documents. The author documented information about the rubber tapper wage system activities in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency.

The data generated from Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency, whether primary data obtained from interviews or data from other documents related to the wage system in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency, are then analyzed using qualitative descriptive techniques. The collected data is presented in a logical and systematic manner, aiming to achieve certainty in problem resolution and to draw meaningful conclusions (Soekanto, 1998).

Result and Discussion

Rubber Tapper Wage System in Betung II Village, Lubuk Keliat Sub-district, Ogan Ilir Regency

The primary livelihood of the community in Betung II Village, Ogan Ilir Regency, revolves around agriculture, particularly rubber cultivation. In the conducted research, several respondents were identified based on various considerations. Through interviews with the residents of Betung II Village regarding the wage system, insights were gathered. According to Darma Wati, the wage is the money given by the plantation owner after weighing the latex yield. The wage is distributed once a week, divided equally between the plantation owner and the rubber tapper. This system has been functioning effectively. Additionally, Mahmuda Ria likened the wage to a salary provided by the plantation owner, divided into two methods in Betung II Village: an equal split or a percentage-based distribution. In the case of an equal split, rubber tappers typically do not need to clean or fertilize the plantation, as this becomes the responsibility of the plantation owner.

Novi Yanti also asserts that in Betung II Village, there are two wage systems for rubber tappers: the profit-sharing system and the percentage-based wage system. In the equal profit-sharing system, 50% goes to the plantation owner and 50% to the rubber tapper. This system is contingent upon the rubber tapper taking care of the plantation or area assigned to them, such as cleaning and fertilizing the plantation. On the other hand, the

percentage-based system involves a smaller wage for the rubber tapper compared to the plantation owner's income. The percentage can vary, such as 60% for the plantation owner and 40% for the rubber tapper, or 70% for the plantation owner and 30% for the rubber tapper, depending on the initial agreement between the plantation owner and the rubber tapper.

The wage obtained by rubber tappers through the percentage-based system is smaller than that in the equal profit-sharing system because, in the percentage-based system, rubber tappers do not need to clean or fertilize the plantation; they only need to tap. However, as mentioned by Mahmuda Ria, some rubber tappers still clean the plantation even with the percentage-based system.

Wages are considered a reward for work done, and with the systems used in the community, there has never been any dispute between the two parties. Amrullah, a plantation owner, views wages as a token of gratitude to workers (rubber tappers) for their work. The commonly used system is the equal profit-sharing system, and when giving the weighed yield money to the plantation owner, it is given in full without deductions. Martuna agrees with Amrullah's statement that wages are a reward given for the labor or service expended by workers in carrying out an agreed-upon task.

Wage is the money given by the plantation owner to rubber tappers for their work and plantation maintenance. Additionally, the wage given is usually deducted weekly to purchase fertilizer. Each group of rubber tappers will have different deductions according to the agreement between the plantation owner and the rubber tapper. The implemented system operates smoothly, and there has never been any misunderstanding.

According to Asmawi, wages are the rights of rubber tappers that should be given once they have fulfilled their responsibilities for the assigned tasks. Meanwhile, Abu Bakar believes that wages are a mandatory entitlement for rubber tappers based on their work, distributed weekly and divided equally between the two parties from the earnings obtained after weighing all the rubber collected during the week.

Fakhrudin defines wages as the money obtained from tapping rubber throughout one week, distributed equally between the rubber tapper and the plantation owner. Mira Untari and Lara express a similar opinion to Fakhrudin, stating that wages are the money obtained from tapping rubber during one week, which is then weighed and paid in cash.

The residents of Betung II Village, whose livelihood involves rubber tapping, have specific areas of responsibility. As Mira Untari mentioned, each rubber tapper with a small area of responsibility typically works in more than one area with different plantations. This means that if a rubber tapper has three areas, they work in three different plantations simultaneously. Regarding the plantation areas worked by rubber tappers, Martuna also states that it is common for rubber tappers in Betung II Village to tap rubber in more than one plantation. This is due to the fact that if the worked area is small, the rubber yield is also limited. Besides the plantation area, there are several other factors influencing the tapping results.

Other factors that can influence the amount of latex obtained include the condition of the rubber tree itself. A healthy and fertile tree will yield a

significant amount of latex. However, if the rubber tree is diseased or experiences leaf shedding, it can be considered unhealthy, leading to dry latex on the tree. Consequently, rubber tappers or plantation owners have the right to fertilize, maintain, and care for the rubber trees.

Nurdin, as a plantation owner, states that the agreement between the plantation owner and the rubber tapper only contains the wage system to be used. The wage will be given once a week, divided equally, and the rubber tapper is responsible for cleaning the plantation and fertilizing the rubber trees. Nurdin also expresses that the wage itself is a reward given to workers for the service or effort exerted by rubber tappers.

As mentioned by Nurdin earlier, the working hours of rubber tappers are not specified in the agreement; the agreement only covers the wage system between the two parties. Jaya Sanjaya also mentions that each rubber tapper will go to the plantation at different times, but generally, they start their work in the early morning, around 03:00-05:00 AM, and return around 09:00-10:00 AM. Jaya Sanjaya adds that the wage itself is the salary given by the plantation owner. Suryadi and Rahmat also agree that the wage is the money provided by the plantation owner as the salary for rubber tappers. Rahmat states that if the agreement between the two parties is made verbally, Hasanudin, as a plantation owner, also expresses that the wage is compensation for the work performed.

Ahmad Rozali, the Head of Betung II Village, also expresses his opinion that, besides diseases, weather conditions play a significant role in the profitability for both rubber tappers and plantation owners. As explained by Hasanudin, income from tapping during the dry season can decrease by half compared to usual, but conversely, during the rainy season, rubber plants thrive, yielding more latex per tree.

The people of Betung II Village are accustomed to agriculture, and as Juliusman mentions, even children contribute to tapping rubber to help their parents, and many individuals work to supplement their daily income.

Based on the statements from the residents of Betung II Village regarding the rubber tapper wage system, the commonly used systems by plantation owners and rubber tappers are the equally shared and percentage-based systems. However, the majority prefer the equally shared system because rubber tappers receive a larger wage compared to the percentage-based system. Even though rubber tappers have the responsibility of cleaning and fertilizing the plantation under this system, it is not a problem for them as fertilizing the rubber trees is not done daily. The wage system is agreed upon at the beginning through a verbal agreement between the plantation owner and the rubber tapper. Although the agreement is verbal, both plantation owners and rubber tappers fulfill their responsibilities according to the agreement. With the wage system used in Betung II Village, there has never been a dispute between plantation owners and rubber tappers because both parties adhere to the agreed-upon responsibilities, trust each other, and operate on the basis of honesty and trust, ensuring that the wage system runs smoothly and does not disadvantage either party.

Sharia Economic Law Review on the Wage System for Rubber Tappers in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency

Sharia economic law is a body of knowledge that explores the values, principles, regulations, and principles related to economic activities conducted by individuals to fulfill their livelihood needs based on Islamic law, aiming to achieve prosperity in both the worldly life and the hereafter. Islamic economic activities involve two or more parties interrelated in performing tasks and having mutual interests.

Daily economic activities are carried out solely to meet human livelihood needs. One form of economic transaction (*muamalah*) is *ijarah*. *Ijarah* comes in two types. First, *ijarah* related to the benefit of a commodity, indicating the object is the leasing of goods. Second, *ijarah* related to a job, meaning the object is work or employing someone with a wage (Zuhaili, 2011). Allah SWT commands the giving of wages after breastfeeding (not after the *ijarah* contract) (Qudamah, 2010), as explained in Surah Ath-Thalaq: 6.

فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ

“And if they nurse your child, compensate them, and consult together courteously.”

The assurance obtained for the right of the worker (*ajir*) includes willingness and consent, justice or proportionality, and customary practices (*urf*). Therefore, the wage given must be fair, taking into account the skills, done voluntarily and willingly without coercion. As stated in the quote "the exchange of labour for wages is an interaction that generates benefits for both parties" (Heath, 2018), wages are obtained because of the interaction between the two parties, both of whom benefit. This means that the agreement made must be beneficial to both parties, in other words, fair. Therefore, it is not permissible to employ someone forcibly, to obstruct their rights (wages), to delay or withhold their wages, or to derive benefits from them without compensation (wages), as concluded from the following hadith: (Zuhaili, 2011)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَعَالَى ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ عَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ

“From Abu Hurairah, may Allah be pleased with him, he said: ‘The Prophet (peace be upon him) said, ‘Allah the Almighty says, ‘There are three kinds of people whom I will oppose on the Day of Judgment: a man who gives in My name and then betrays the trust, a man who sells a free person and consumes the price, and a man who hires a worker, takes full work from him, but does not pay his wages.’” (Baqi, 2010).

Islamic law pays attention to the rights of workers, especially regarding wages. Therefore, Sharia determines specific conditions for entering into an *isti'jaar* contract (employment contract). The following conditions include wages given in the form of wealth that has value (*mutaqawwam*, can be used and utilized according to religion) and is clearly

known in its specifications by the worker. Wages are entitled to be received when work is performed. If the worker has not completed the work, the wages paid correspond to the work that has been done (Zuhaili, 2011).

Islam encourages generosity to workers by providing additional benefits besides their basic wages. The Prophet Muhammad (peace be upon him) said: (Zuhaili, 2011)

خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً

“Indeed, the best among you is the one who fulfills the rights most excellently”

The fundamental principles in determining wages according to Islamic law involve an agreement between both parties, the landowner and the worker or rubber tapper, considering the principles of justice, appropriateness, and virtue (FirmanSyah & Fauzy, 2017).

Additionally, wage-setting principles in Islam can be categorized into principles of justice, appropriateness, and policy. The principle of justice demands fair wages for work commensurate with the service provided. In providing wages, two models of justice should be considered: distributive justice and wage justice.

- 1) Distributive justice demands that rubber farmers performing the same tasks with similar levels of work capacity receive equal compensation or wages.
- 2) Wage justice demands that rubber farmers provide wages commensurate with the effort exerted, unaffected by the laws of supply and demand that benefit landowners. (Tengku Citra Ulfa Wahyuni, 2021)

When viewed from these principles, the wage system for rubber tappers in Betung II Village, Lubuk Keliat District, Ogan Ilir Regency, does not adhere to the principles of justice.

Therefore, if the system used is a 50-50 split between the landowner and the rubber tapper, it means that both parties receive money in equal amounts. However, during a week of work, the rubber tapper expends more energy and time. Additionally, some rubber tappers may need to use a motorcycle to reach the plantation, which, of course, requires purchasing gasoline. Rubber tappers start tapping before sunrise and return home in the afternoon. If a rubber tapper has to work in several plantations, they undoubtedly expend more time and energy. Therefore, the rubber tapper should rightfully receive more wages than the landowner.

However, other principles have been fulfilled, namely the principle of appropriateness and the principle of virtue. The principle of appropriateness demands that work wages be sufficient to meet the minimum needs of a decent life. The appropriateness of wages received by workers is assessed in terms of three aspects: food, clothing, and shelter (Tengku Citra Ulfa Wahyuni, 2022). In terms of the appropriateness principle, the wages provided by the landowner are sufficient to meet the daily needs of rubber tappers, such as food, clothing, and shelter. In the virtue principle, the landowner occasionally provides additional money, aside from the fixed wage, as a bonus to the rubber tappers. During certain times, such as approaching

Eid al-Fitr or Eid al-Adha, the landowner distributes drinks to the rubber tappers as a holiday gift. In Islamic transactions, the teachings emphasize the principles of mutual assistance and justice. Furthermore, Islam encourages honesty and fairness in employment relationships, ensuring that neither party is disadvantaged. Therefore, both the landowner and the rubber tappers adhere firmly to the principles of honesty, ensuring that the wage system in place never leads to misunderstandings.

In the story of Prophet Muhammad (peace be upon him), when he went to the land of Syria to trade goods belonging to Siti Khadijah, Prophet Muhammad (peace be upon him), along with his entourage, offered his merchandise to buyers with unwavering honesty. Prophet Muhammad (peace be upon him) did not conceal any defects in the goods he traded. If the goods were good, he would say they were good, but conversely, if the merchandise had flaws, he would acknowledge those flaws. It was through Prophet Muhammad's (peace be upon him) honest demeanor that lucrative trade transactions took place. Upon arriving in Mecca, Prophet Muhammad (peace be upon him) and his entourage were warmly welcomed by the inhabitants. This joyful reception made Siti Khadijah feel happy about Prophet Muhammad's (peace be upon him) honesty. In a glimpse of Prophet Muhammad's (peace be upon him) story, we can see the importance of honesty in all endeavors, whether in favorable or unfavorable circumstances. Honesty brings blessings to our actions. In Allah's SWT statement, there is a warning for those who are not truthful (liars):

وَيْلٌ لِّلْمُطَفِّفِينَ

“Woe to those who give less [than due]”. (Q.S. Al-Mutaffifin : 1)

The wage system for rubber tappers in Betung II Village has fulfilled the pillars and requirements of *ijarah* in Islamic teachings. This includes the presence of *ijab* (offer) and *qabul* (acceptance) between the landowner and the worker (rubber tapper). There are two parties involved in the contract or transaction, there is rent or compensation, and there is a benefit. According to the Hanafi school of thought, the pillars of *ijarah* are *ijab*, *qabul*, and *ma'aqud 'alaih* (contract object) (Al-Juzairi, 2015). In the Maliki school, the pillars of *ijarah* include the presence of the contracting parties, the contract object, and *shigah*, which is an expression indicating ownership of the benefit with or without compensation (Al-Juzairi, 2015). According to the Shafi'i school, the pillars of *ijarah* are the contracting parties, the contract object, and *ijab* and *qabul*. Meanwhile, the Hanbali school states that the pillars of *ijarah* are the same as the pillars of a sale, which include the presence of the contracting parties, *ma'qud 'alaih* and *shigah* (Al-Juzairi, 2015).

In addition to fulfilling the pillars and requirements of *ijarah* in Islamic law, the wage system for rubber tappers in Desa Betung II, Kecamatan Lubuk Keliat, also meets the requirements of an agreement according to positive law, as stipulated in the Civil Code (Kitab Undang-Undang Hukum Perdata) Article 1320. This includes the agreement of both parties to be bound, the capacity to enter into an agreement, the existence of a subject matter (object), and a permissible cause (*halal causa*).

In the agreement made between the rubber plantation owner and the tapper, it is conducted orally without a written document. Ideally, if entering into an agreement, it should be done in writing because through a written agreement, each party can have a detailed understanding of what they have mutually committed to. Additionally, a written agreement provides legal certainty in the event of any disputes, as recommended in Surah Al-Baqarah verse 282:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا

“O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allāh, his Lord, and not leave anything out of it.” (Q.S Al-Baqarah : 282).

Furthermore, in the study of Islamic Economic Law, there is a term known as "Istihsan bi al-urf," which translates to istihsan based on customary practices. In other words, istihsan bi al-urf refers to an exception to the general legal principles based on established and good customs. (Panji Adam, 2021). Based on the phenomena observed in Betung II Village, Lubuk Keliat Subdistrict, wages can be provided in accordance with the agreed-upon and prevailing customs in that locality.

Conclusions

The wage system for rubber tappers in Betung II Village, Lubuk Keliat Subdistrict, Ogan Ilir Regency, is divided into two methods: the dual-sharing system and the percentage system. Both systems begin with an agreement between the landowner and the rubber tapper, conducted orally without witnesses present during the agreement. The wage system, based on trust and honesty between the landowner and rubber tapper, has not led to disputes in the community, possibly because some places where latex is weighed also keep records of the tappers' yields. From the perspective of Sharia Economic Law, the wage system for rubber tappers in Betung II Village meets the pillars and requirements of ijarah in Islamic Sharia. However, in terms of the principle of wage determination in Islam, the criteria for appropriateness and virtue are fulfilled, except for the principle of justice.

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