



Hadits Scientific: The Wage Integration Paradigm In Sharia Economic Concept

Elman Johari*

Sekolah Tinggi Ilmu Ekonomi Syariah Nahdhatul Ulama Bengkulu, Indonesia

e-mail: elman@stiesnu-bengkulu.ac.id

**Corresponding Author*

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Abstract: This study aims to discuss the understanding of scientific hadits including about wages. Research method using descriptive qualitative research method with Content analysis approach which data sources are taken from books, books and scientific writings from research journals both as primary and secondary sources. The discussion of this research includes hadits about wages, as well as Islamic economic views on wages. This study concludes that wages as a basis for synchronized payment of wages are permissible although not mandatory. Because basically the time of payment of wages in Islam there is no provision whether it is moved or terminated until the work is completed. In addition, providing encouragement to help each other so that workers can receive their salaries first before carrying out their work obligations. An important finding in this research is that expediting wage payments is permissible although not mandatory. The context of the hadits means a recommendation, not an obligation. Because basically, in Islam, there is no provision regarding the time for payment of wages, whether it be hastened or terminated until the work is finished.

Keywords: Hadits, Wage, Islamic Economics.

Abstract: Kajian ini bertujuan untuk membahas pengertian hadis-hadis ilmiah termasuk tentang upah. Metode penelitian menggunakan metode penelitian kualitatif deskriptif dengan pendekatan analisis isi yang sumber datanya diambil dari buku-buku, buku-buku dan tulisan ilmiah dari jurnal penelitian baik sebagai sumber primer maupun sekunder. Pembahasan penelitian ini mencakup hadits tentang pengupahan, serta pandangan ekonomi Islam tentang pengupahan. Kajian ini menyimpulkan bahwa upah sebagai dasar sinkronisasi pembayaran upah diperbolehkan meskipun tidak wajib. Karena pada dasarnya waktu pembayaran upah dalam Islam tidak ada ketentuan apakah dipindahkan atau dihentikan sampai pekerjaan selesai. Selain itu, memberikan dorongan untuk saling membantu agar pekerja dapat menerima gajinya terlebih dahulu sebelum menjalankan kewajiban pekerjaannya. Temuan penting dalam penelitian ini adalah menegerakan pembayaran upah adalah diperbolehkan meski bukan merupakan keharusan. Konteks hadis bermakna sebuah anjuran bukan sebagai kewajiban. Karena pada dasarnya waktu pembayaran upah dalam Islam memang tidak ada ketentuan apakah disegerakan ataupun diakhirkan sampai pekerjaannya selesai.

Kata Kunci: Hadits, Upah, Ekonomi Islam.

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Introduction

The economy is a very important and influential factor in the midst of people's lives. Talking about economics is certainly one of them discussing the sources of Islamic Business and Management economic sources, both primary sources, such as agriculture, industry, trade, and human labor (services) as well as secondary sources, such as tourism, salaries (salary), and transportation facilities. Human obligations are very important in shaping civilization, historians provide benchmarks for the development of human beings in terms of the development of civilization they have. In the recent century the thing that most proves the development of human civilization can be judged by the pace of development of Science. Over time, science continues to develop and plays an important role for humans as a tool used in navigating human life.

Basically, the labor problem is a social, political and economic agenda that is quite crucial in modern countries, because labor problems are actually not only the relationship between workers and employers, but more broadly also include problems of the economic system of a country and at the same time its political system. Therefore, the economy and politics of a country will greatly determine the pattern and color of a labor system that it imposes.

Recently, developments related to wages have often become a problem both between wages between individuals and wages with companies or institutions. Looking at the author's observation of the omena then the author must give wages to something that must be in accordance with existing rules except for giving wages made between individuals. Judging from the notation, it is clear when a worker earns wages that are not in accordance with the rules of the adjusted hadith. Therefore, the author will elaborate more deeply regarding the interpretation of hadith about wages and how the Islamic economic review is related to wages.

The occurrence of scientific hadiths of the paradigm of wage integration in Islamic economics includes: 1) Tasmin Tangareng, in a journal article entitled *Hak-Hak Buruh Dalam Perspective Hadith Nabi Saw.* aims to analyze differences among Muslims in understanding the hadiths of *Isbāl* which is focused on two questions. First; Whether the prohibition of *isbāl* contained in various hadiths is purely religious normativeness, or there are sociological reasons for certain interests. Second; How best to understand the hadiths of the prohibition of *Isbāl*. The study of this issue uses a sociological approach and a correlative thematic method.¹ 2) Tatan Setiawan et al, in a journal article entitled *Understanding Hadith Prohibition of Receiving Wages in Teaching the Qur'an.* Understanding the hadith prohibits receiving wages in teaching the Qur'an. The form of appreciation given to teachers from their students, both in the form of gifts and rewards in teaching the Qur'an became a dispute of opinion among scholars. This study is very important to discuss to find out the similarities and differences of opinion of the scholars of the *fiqh madhhab* regarding the prohibition hadith.² 3) Dwitya Paramita, and Zuhro, in a journal article entitled *Factors of Educational Influence in Hadith, Islam commands knowledgeable people to impart their knowledge to the masses (others).* Knowledge is not to be owned alone, but must be spread to society. In Islam the intention becomes a pillar of charity, it is invalid for a charity that is not accompanied by intention. The intention must also be sincere because of Allah or seek Allah's pleasure which is called sincere. In one of the hadiths the Prophet (peace be upon him) said: "Indeed, the validity of all charity is by intention". (Narrated by al-Bukhārī and Muslim).

As far as the author's reading and review of the literature mentioned above, there has been no writing that examines or understands the Islamic Economics view of Islamic economics but also understands the hadith. Therefore, the analysis that the author conducted in this study has novelty and differences with previous studies.

¹ Tasmin Tangareng, "Labor Rights in the Perspective of the Hadith of the Prophet (peace be upon him)," *Ushuluddin Journal: Media for Dialogue of Islamic Thought* 23, No. 1 (2021): 121–47, <https://doi.org/10.24252/jumdpi.v23i1.19260>.

² Reza Pahlavi Dhalimunte. Tatan Setiawan, Muhammad Zainul Hilmi, "Understanding the Hadith Prohibiting Receiving Wages," *UIN Sunan Gunung Djati Bandung* 1 (2021): 126–31.

The problems or academic anxieties of this research are; First, why in the provision of wages among the community there are problems. Second, why the reward is not in accordance with the hadith of the prophet.

The author tries to answer the above questions by studying the hadith about wages with a sociological approach and a correlative method, by first expounding the opinions of scholars. The data obtained are analyzed for content (content analysis), then interpreted by descriptive analysis. The use of these approaches and methods is expected to be able to uncover the sociological reasons for the prohibition of *isbāl* so as to offer the right method in understanding these hadiths.

RESEARCH METHODS

Research method using descriptive qualitative research method with Content analysis approach which data sources are taken from books, books and scientific writings from research journals both as primary and secondary sources. Conclusion through the process of reviewing all available data from various sources, writings, articles, books, books related to scientific hadith. Furthermore, data reduction, unit preparation, categorization and the last is the interpretation of data based on the main mind or content of scientific hadith and the integration of science, especially according to classical Muslim scientists and contemporary Muslim scientists. Conclusions are obtained from the application of content analysis or content analysis.

DISCUSSION

A. Scientific Hadiths on Wages

1. Definition of Wages (*Ijarah*)

Wages in Islam are known as *ijarah*. Etymologically, the word *Al-Ijarah* comes from the word *al-ajru'* which means *al-invad* which in Indonesian means change or wages.³ While in terms of *ijarah* is a contract to transfer the right to use (benefits) of goods or services within a certain time with the payment of wages, without being followed by the transfer of ownership of the goods themselves. Therefore, Hanafiyah said that *ijarah* is a contract of benefits accompanied by rewards.⁴

A wage is a sum of money paid by a person who gives a job to a worker for his services according to an agreement. From this understanding, it can be understood that wages are prices paid to workers for their services in the field of production or other factors of production, labor is rewarded for their services, in other words, wages are the price of labor paid for services in production. If workers do not receive wages, it will affect the standard of living for workers.

The determination of wages for workers should reflect fairness, and take into account various aspects of life, so that the Islamic view of the right of workers to receive wages is more realized. The wages given to a person should be proportional to the activities that have been expended, should also be quite beneficial for the fulfillment of reasonable necessities of life.

The provision of wages should be based on the contract (contract) of the employment agreement. Because it will cause a cooperative relationship between workers and employers or employers that contains rights to the obligations of each party. The right of one party is an obligation for the other, the main obligation for the employer is to pay wages.

From 'Abdullah bin 'Umar, the Prophet sallallahu 'alaihi wa sallam said,

٩٤١- وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرْقُهُ﴾. رَوَاهُ ابْنُ مَاجَهَ.

³ Armansyah Waliam, "Fair Wages Viewed from an Islamic Perspective," *Journal of Birsnis and Islamic Management* 5, no. 2 (2017): 265–92.

⁴ Islamic University et al., "Review of Islamic Economic Law on the Wages of Coconut Climbing Workers Study in Toima Village, Bunta Babupaten Banggai District" 1 (2022): 252–55.

From Ibn Umar (may Allah be pleased with him) he said, the Holy Prophet(saw) said: "*Given wages to workers before their sweat is dry.*" (HR. Ibn Majah).⁵

The purpose of this hadith is to immediately fulfill the rights of the worker after the completion of work, as well as if there is an agreement to provide salary every month. Al Munawi said, "It is forbidden to delay the provision of salaries when we are able to fulfill them on time. What is meant by giving a salary before the sweat of the worker is dry is an expression to indicate that he is ordered to give a salary after the work is finished when the worker asks even though his sweat is not dry or his sweat has dried."

In this issue of labor wages, Islam does not allow if a worker who has been slamming and sweating, does not get wages from his labor or reduce or delay payment. A businessman who does not pay his workers is one of the three groups that are enemies of Allah, as in the following Hadith:

عن سعيد بن أبي سعيد المقبري عن أبي هريرة قال، قال رسول الله صلى الله عليه وسلم قال: ثلاثة أنا خصمهم يوم القيامة: رجل أعطى بي ثم غدر ورجل باع حرا فاكل ثمنه ورجل استأجر أجيرا فاستوفى منه ولم يوفه أجره (رواه ابن ماجه)

Meaning: "From *Abi Hurairah (r.a.)* said: said the Prophet (peace be upon him):

Allah has said: There are three kinds of people of which I (Allah) am the meaning: their enemy will be on the Day of Judgment, which is 1. Men who swear My name and do not keep, 2. Men who eat the proceeds of the sale of freemen (not slaves), 3. A man who hires a wage and employs him in full but does not pay his wages" (HR. Ibn Majah)⁶

This is a signal for humans (entrepreneurs) to immediately pay after the work of the worker is finished even though the sweat does not come out or has sweated and dried. The scholars argue, based on the intent of the above hadith, the reward is the result of the work of the body and accelerates its benefits.⁷ If he speeds up his work, his wages must also be accelerated. In terms of buying and selling, if the goods have been handed over, money must be given immediately. Workers are more entitled than traders because for workers the price of energy, while for traders the price of goods. Therefore, it is haram to delay payment when the employer is able to pay it off at that time.

2. Quality of Hadith About Wages

- Takhrij dengan kata (bi al-Lafzi)
Tracing hadith through the word/recitation of matan hadith, either from the beginning, and or the ending.
- Takhrij with the beginning of Matan (*bi Annwal al-Matan*)
Takhrij uses the beginning of matan in terms of letters, for example the beginning of a matan begins with the letter mim then it is searched in the mim chapter, if it begins with the letter ba it is searched in the ba chapter, and so on. *Such takhrij* includes the books *al-Jami' as-Saghir* or *al-Jami' al-Kabir* by as-Suyuthi and *al-Jami' al-Ushul fi Ahadith al-Rasul*, by Ibn al-Atsir.
- Takhrij through the top narrator (*bi ar-Rawi al-A'la*)
- This takhrij traces the hadith through the top narrator of the sanad, namely from among the companions (*muttashil isnad*) or tabi'in (in mursal hadith). Among the books used in this method is the book of *Musnad* or *al-Athraf*. Such as *Musnad Ahmad bin Hanbal*, *Tuhfat al-Ashraf bi Ma'rifat al-Athraf* by al-Mizzi, and others.

⁶ Jamaluddin Abdullah et al., "اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ اَلْاَلُ a ذجنعولعول", no. 2 (2021): 156–67.

⁷ Waliam, "Fair Wages Viewed from an Islamic Perspective."

- e. Takhrij with Theme (*bi al-Mawdu'u*)

Hadith explorers based on topics (*maudu*), such as bab *al-Khatam*, *al-kehadim*, *al-Ghusl*, *ad-Dhahiyah*, and others.⁸

3. Scholars' Views on Wages

The above hadith in the background of the meeting between Abu Dharr and Al Ma'rur bin Suwaid is narrated from Abu Bakr bin Abu Shaybah, Al Ma'rur bin Suwaid said, "We once passed Abu Dharr in Rabdzah, at that time he was wearing burdah cloth, as him, his slave also wore the same clothes. We then asked, "O Abu Dhar, if you combine the two burdahs, it will certainly be a complete garment." Then Abu Dharr delivered a hadith regarding the reason why he dressed the same as his slave:

The Prophet once criticized Abu Dhar's act of discriminating the position of the group with contempt when Abu Dhar could not contain his emotions while arguing: "*O Abu Dhar, indeed in you there is still the nature of Jabiliyah, they are all your brothers who were made by Allah to submit under your rule.*"

It was these words of the Prophet that made Abu Dharr even try to equate himself with his laborers by wearing clothes like those of laborers. and this Hadith also describes quite clearly and in detail the values of equality: *First*, the value of brotherhood "*O Abu Dhar, indeed in you there is still the nature of Jabiliyah, they are all your brothers who were made by Allah to submit under your rule.* *Second*, Equality Value, "*give them as you eat, dress them as you wear, third, human values, do not burden them beyond their means. If you give them a burden, then help them.*"⁹

From the values of the data verse, namely the value of brotherhood, the value of equality, and human values. Showing new teachings that had never been taught before Islam. The teaching is about the alleviation of slavery. Looking at the current context where slavery no longer exists but the exploitation of humans such as slaves still occurs as what workers feel today.

Wage Implementation in a slam economy

The wage system in Islamic economics originates from the Quran and Hadith where in the Qur'an in Surah At-Tawbah verse 5 it is explained about the direct command to work to obtain many benefits where one of them is the benefit of wages received from work. There are pillars and conditions that must be met in the wage system used. The existence of pillars and conditions aims to provide clarity in hiring someone in a business, this has become an obligation that must be applied to various forms of business. The existence of a contract is very necessary in Islamic economics to determine where the direction and course of the wage mechanism that will be carried out by both parties who establish an employment relationship, both employers and labor. The pillars and conditions that must be fulfilled first are the existence of people who have contracts, namely mu'jir and musta'jir. Mu'jir and musta'jir where in this case mu'jir is a person who gives wages or commonly referred to as an employer, while musta'jir is a person who works or earns wages. Mu'jir in home industry means entrepreneurs or owners of home industry and musta'jir are workers. It is required that the mu'jir and musta'jir are puberty, intelligent, capable of performing tasharruf (controlling property) and caring for each other. In addition, there must also be a required ujah, the ujah must be known by both parties. Ujah which is a reward for what has been done must be mutually agreed. The ujah must also be known with certainty the ujah. The wages carried out in the sandal home industry have fulfilled these pillars as evidenced by the entrepreneurs who have set the price of each kodi that has been done by the packs. There is shigot, which is the existence of ijab and qabul between Mu'jir and Musta'jir. This ijab and qabul are carried out at the beginning of the work of the workers where the shigot can also be used as an employment contract between the two parties. For the fulfillment of the pillars and conditions of ijarah between mu'jir and musta'jir in the ijarah contract to be valid, namely by the existence of both parties who carry out cooperation transactions both

⁸ Tatan Setiawan, Muhammad Zainul Hilmi, "Understanding the Hadith Prohibiting Receiving Wages."

⁹ Andri Soemitra Ahmad Arifin, "INTRODUCTION The issue of wages and labor is an issue that is always hot to be discussed because on this issue there are various interrelated interests, such as the government, entrepreneurs, workers, and investors, so mas" 2, no. 3 (2022): 338–52.

mul'jir and musta'jir. This is evidenced by the explanation explained by Brother Khusni that there is no written employment contract but the workers perform the employment contract or ijab-qabul orally only. The last pillar in ijarah is that there is a clear benefit in the object that is made into wages. Where the goods rented or something done in wages, are hinted at the goods in the goods rented with several conditions including the object of the contract in wages can be used for its use, the object used as an object must also be handed over to workers and their uses.

Conclusion

From the description above, it can be concluded that: In the context of wages as a basis for synchronized payment of wages is permissible although not a requirement. This means that the hadith is understood as an exhortation, not as an obligation. Because basically the time of payment of wages in Islam there is no provision whether it is moved or terminated until the work is completed. Thus, the hadith gives encouragement to help each other so that workers can receive their salaries first before carrying out their work obligations.

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