

Analysis of Employee Wages in The Perspective of Maslahah (Study of Mangnguluang Laying Hen Farm, Kalumeme Village, Ujung Bulu District, Bulukumba Regency)

Faiqah Mas’ud, Nurfiah Anwar and Ayu Ruqayyah Yunus
Islamic Economic’Alauddin State Islam Universitas of Makassar
email: faiqahmasud@gmail.com

Key Words:	Abstrac
Employees, Maslahah Perspective, Wages.	This study analyzes employee wage practices at the Mangnguluang Laying Hen Farm in Bulukumba Regency from the perspective of maslahah in Islamic economics. The purpose of this study is to examine the existing wage system and evaluate its compliance with Islamic principles of justice and welfare. Using a qualitative descriptive approach, data were obtained through interviews, observations, and documentation with farm owners and employees. The results reveal that the wage system at the Mangnguluang Farm is unilateral, without a written employment contract, and does not follow the regional minimum wage standards. Employees’ salaries range between IDR 500,000 and IDR 2,500,000, which is insufficient to meet daily needs. However, the company provides bonuses, incentives, and BPJS Health insurance as compensation for the low basic wages. From a maslahah perspective, the absence of a clear employment contract violates Islamic law, as it disregards the principles of transparency, justice, and the protection of workers’ welfare (hifz al-nafs and hifz al-mal). The study concludes that a fair and transparent wage system should be implemented based on maqasid al-shariah, ensuring that employee welfare is prioritized. This research contributes to understanding Islamic labor ethics and provides recommendations for aligning wage systems in small-scale enterprises with the values of justice and maslahah in Islamic economics.

1. Introduction

The concept of wages plays a central role in determining economic welfare, social justice, and productivity in any employment system. Wages represent the compensation provided by employers to employees for services rendered and form the primary source of income for workers to meet basic needs such as food, clothing, housing, education, and healthcare. The fairness and adequacy of wage systems are thus essential components of economic justice, particularly within the framework of Islamic economics, which emphasizes moral responsibility, equity, and welfare in all economic activities. The analysis of wages not only involves understanding the mechanisms of payment and labor relations but also evaluating them through ethical and religious lenses that promote societal balance and justice.

In the context of Indonesia, wage policy is guided by the 1945 Constitution of the Republic of Indonesia, specifically Article 27 paragraph

(2), which asserts that “every citizen has the right to work and to a decent livelihood for humanity.” This constitutional mandate has been operationalized through various labor laws and minimum wage regulations, including Law No. 13 of 2003 concerning Manpower and subsequent presidential regulations on wage policies. The aim is to ensure that workers receive fair compensation that enables them to achieve a decent standard of living while safeguarding business sustainability. However, the implementation of these policies often faces challenges, particularly among micro, small, and medium-sized enterprises (MSMEs), where wage practices are frequently informal, unstandardized, and not bound by formal employment contracts.

The Mangnguluang Laying Hen Farm in Kalumeme Village, Ujung Bulu District, Bulukumba Regency, serves as an illustrative case of this condition. Despite being a productive enterprise with a daily output of



approximately 15,000 eggs, the wage system employed remains informal and lacks written agreements. Employees are paid based on management discretion without transparent criteria, and the salaries received are far below the regional minimum wage (UMR) of approximately IDR 3,500,000 to IDR 3,800,000. Instead, employees earn between IDR 500,000 and IDR 2,500,000 per month. Such practices not only raise questions regarding compliance with labor regulations but also highlight deeper issues of economic justice, welfare, and ethical conduct in business from an Islamic perspective.

Islamic economics, as a moral and ethical economic system, aims to ensure that all transactions and contractual relations promote fairness (*adl*), transparency (*shafafiyyah*), and mutual welfare (*maslahah*). In this framework, wage systems must be designed to uphold the *maqasid al-shariah*—the objectives of Islamic law—which encompass the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), progeny (*hifz al-nasl*), and property (*hifz al-mal*). The fulfillment of these objectives ensures that economic activities do not merely pursue profit but also contribute to human dignity and collective well-being. Therefore, the wage system within an enterprise must reflect these values by guaranteeing fair compensation, maintaining transparency in labor agreements, and preventing exploitation or injustice.

In Islamic jurisprudence, the concept of wage or compensation is closely associated with the term *ujrah*, derived from the contract of *ijarah*. *Ijarah* refers to an agreement where one party grants the use of a service, benefit, or labor in exchange for a payment or wage. This contractual form is regulated by both the Qur'an and Hadith, which emphasize justice in employment relations. The Qur'an, in Surah Al-Qasas (28:26), underscores that "the best person to hire is one who is strong and trustworthy." This verse highlights two essential qualities—competence and integrity—that must be reciprocated by fairness in compensation. Similarly, the Prophet Muhammad (peace be upon him) explicitly

commanded in a Hadith narrated by Ibn Majah, "Give the worker his wages before his sweat dries," stressing the importance of prompt and just payment. These teachings form the ethical foundation for Islamic labor relations and remain relevant to modern employment practices.

However, in reality, many small enterprises fail to uphold these principles due to a lack of formal management structures, limited financial capacity, or insufficient understanding of Islamic business ethics. The Mangnguluang Laying Hen Farm represents such a case where wage determination is arbitrary and disconnected from the values of *maslahah*. Although the company provides additional benefits such as meal provisions, bonuses, and health insurance through BPJS, the lack of a transparent wage policy and employment contracts raises significant ethical and legal concerns. From the *maslahah* perspective, such practices undermine the objectives of Islamic law, as they fail to protect employees' rights to life, welfare, and dignity.

The concept of *maslahah* (public interest or welfare) occupies a central position in Islamic jurisprudence as a tool for deriving rulings in cases not explicitly covered in the Qur'an or Sunnah. *Maslahah* serves as the principle of achieving benefit and preventing harm in human life. Classical scholars such as Imam Al-Ghazali and Al-Shatibi classified *maslahah* into three hierarchical levels: *al-dharuriyyah* (necessities), *al-hajiyyah* (needs), and *al-tahsiniyyah* (complementary goods). In the context of employment, ensuring fair wages falls under *maslahah dharuriyyah*, as it pertains directly to the protection of life and property. When workers receive insufficient compensation, their ability to fulfill basic needs is compromised, which in turn disrupts societal harmony and contradicts the objectives of *maqasid al-shariah*.

The significance of analyzing employee wages through the *maslahah* lens lies in bridging the gap between Islamic moral principles and contemporary labor practices. In many developing economies, including



Indonesia, informal employment arrangements are prevalent, and regulatory enforcement remains weak. Consequently, workers in small-scale enterprises often face wage disparities, lack of legal protection, and limited access to social security. By applying the *maslahah* framework, this study seeks to propose an ethical and sustainable model of wage determination that aligns economic practice with Islamic moral philosophy. This approach not only strengthens workers' rights but also contributes to the overall moral and economic development of society.

Furthermore, the *maslahah*-based analysis of wage systems contributes to the broader discourse on Islamic corporate ethics and social responsibility. In contemporary Islamic economic thought, corporate practices must be evaluated not merely in terms of profitability but also in their impact on human welfare and social equity. The integration of *maslahah* into wage policy design ensures that organizations—regardless of their size—operate within a framework that upholds the dignity of labor and the equitable distribution of wealth. Such an approach resonates with the Islamic concept of *adl* (justice) and *ihsan* (benevolence), emphasizing balance and compassion in human interactions.

The selection of the Mangnguluang Laying Hen Farm as the research site is motivated by its representativeness of small-scale agricultural enterprises in rural Indonesia, where informal labor practices are common. Despite contributing significantly to local economic development, such enterprises often neglect regulatory and ethical standards concerning employment and wages. This study aims to fill the research gap by exploring how these wage practices align or conflict with Islamic ethical principles, and how the concept of *maslahah* can serve as a corrective framework to improve fairness and welfare in such contexts.

Therefore, the main objectives of this study are twofold: first, to describe and analyze the existing wage system at the Mangnguluang Laying Hen Farm; and second, to evaluate this system from the perspective of *maslahah* within

Islamic economics. Through this analysis, the study seeks to answer key questions: (1) How are wages determined and distributed among employees in the Mangnguluang Laying Hen Farm? (2) To what extent does the current wage practice reflect the values of justice and welfare as mandated by Islamic law? and (3) How can the *maslahah* framework be applied to develop a more equitable and ethical wage system?

By addressing these questions, the study contributes to academic and practical discussions on Islamic labor ethics, particularly concerning small-scale enterprises. It offers an alternative model for fair wage determination that harmonizes economic rationality with Islamic moral imperatives. The findings are expected to guide policymakers, business practitioners, and Islamic scholars in developing wage systems that not only comply with national labor laws but also embody the spirit of *maqasid al-shariah*.

In summary, this research is significant because it integrates the principles of Islamic economics into the practical issue of wage determination, highlighting how *maslahah* can be a guiding concept for promoting justice and welfare in employment relations. The case of the Mangnguluang Laying Hen Farm provides empirical evidence of the challenges and opportunities in implementing Islamic ethical values in small-scale business settings. Ultimately, by situating wage analysis within the *maslahah* framework, this study reaffirms the importance of aligning economic practices with the broader objectives of Islamic law—ensuring justice, preventing exploitation, and fostering human welfare in both the material and spiritual dimensions of life.

2. Literature Review

2.1 Wages from a Maslahah Perspective Definition and Legal Basis of Ijarah

a. Definition and Legal Basis of Ijarah

The Arabic term for wages is al-ujrah. The term "al-ajr" (reward) comes from the word "ijarah" which means that the gift (twasab) is called "ajr" (reward or reward). On the other hand, the term "ijarah" refers to an agreement

to transfer the right to use (benefit) of a good or service in exchange for money or ujah for a certain period of time; The ownership of goods or services does not move with it. In Islam, wages are commonly referred to as ijarah. Ijarah is a term used in fiqh to describe the granting of the right of use that must be paid. Meanwhile, the phrase states that it is a profit contract in exchange for money. The term al-ajru or in its language called al-iwadh, comes from the word ijarah. In Indonesian, al-iwadh is understood as salary or income. Some academics define ijarah as trading something in return; This is equivalent to paying rent or salary in Indonesian. (Ulya & Kurniawan, 2019).

Ijarah bi al-quwwah and ijarah bil al manfaah are two main categories that can be separated in practice. The difference between the two, renting services or human labor is called ijarah bi al quwwah, while renting goods is called ijarah bi almanfaah. However, the basic idea of these two forms of ijarah is the same, namely renting or renting property (Yadi, 2015).

The meaning of wages does have a reference in the Quran, but it is not explicitly stated what is meant by wages. Al-Baqarah:233, al-Kahfi:30, al-Qasas:26, an-Nahl:97, az-Zukhruf:32, and at-Talaq:6 are among the verses of QS that contain the following information:

وَالْوَلَدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبْرِئَ الرِّضَاعَةَ ۖ
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا
وَعَلَى الْوَارِثِ وَسَعَهَا لَا تَضَارَّ وَالِدَةٌ وَبَوْلِيدَا وَلَا يُكَلَّفُ لَهُ بَوْلِيدُهُ
مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ
عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْرِضُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ
مَّا أَتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Translation:

"And mothers should breastfeed their children for two whole years, for those who want to breastfeed perfectly. And it is the duty of fathers to bear their maintenance and clothing in a proper manner. A person is not burdened beyond his or her capabilities. Let not a mother suffer for her child, nor let a father suffer for her child. The heirs are also (obligated as well. If both want to have a relationship with

agreement and deliberation between the two, then there is no sin against both. And if you want to breastfeed your child to someone else, then there is no sin for you to pay in a proper way. Fear Allah and know that Allah is Aware of what you do."

It is clear from this thesis that the phrase "if you provide appropriate payment" indicates that the services were provided in fulfillment of the obligation to pay fair compensation. This verse also states that the person who employs another person is responsible for paying that person's salary. In this case, nursing is the exploitation of workers. Therefore, it is the employee's services that are paid, not the milk. As stated in Qs. al-Kahfi/ 18:30:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Translation:

"Verily, those who believe and do good deeds, We will not waste the reward of those who do good deeds."

The above verse explains that Allah will surely reward people commensurate for the hard work they have done. Allah will not act unjustly by wasting the deeds of His servants. In Qs. al-Qasas:26 Allah swt. Said:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

Translation:

"And one of the two (women) said, "O my father! Make him a worker, for the best man you take as a workman is a strong and trustworthy man."

The journey of the Prophet Moses (as) is described in this verse. When Prophet Moses met the daughters of Prophet Ishaq, one of them asked the Prophet to use his hard work to herd sheep. Prophet Ishaq (AS) further stated that the Prophet Moses had the ability to lift a stone that required 10 people to lift it, adding, "because the person you choose to work with us is a reliable and powerful person." This approach explains how to hire someone's services and how to pay for them. In Qs.an-Nahl:97 Allah says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Translation:

"Whoever does good deeds, both men and women in a state of faith, We will surely give them a good life and We will reward them with a better reward for what they do."

According to this verse, if two people do the same amount of work, there is no wage discrimination in Islam and Allah will compensate them according to their performance, no less. Furthermore in Qs. az-Zukhruf: 32 Allah swt. Said:

أَمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۖ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّا عِشْتَهُمْ فِي الْحَيٰوةِ
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلٰحِيًّا
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Translation:

"Are they the ones who share the mercy of your Lord? It is We who determine their livelihood in the life of the world, and We have raised some of them above others by a few degrees, so that some of them may take advantage of others. And the mercy of your Lord is better than what they have gathered."

In the above stanza, "Sukhriyyan" must be pronounced correctly to indicate the use of reciprocity. However, according to Ibn Katsir in the book Introduction to Fiqh Muamalah by Diyamuddin Djuwaini, this statement strongly hints at the need to use each other for tasks or other things. People can ask for something that someone else owns so that the person can use it through transactions, one of which is through the payment of wages or ijarah (Diyamuddi, 2008). In surah at-Thalaq:6 Allah swt. Conclusions:

عَلَيْهِنَّ حَتَّىٰ يَضَعَنَّ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أَجُورَهُنَّ
وَأْتِمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتَرْضِغْ لَهُ أُخْرَىٰ

Translation:

"Place them (wives) where you dwell according to your ability, and do not trouble them to narrow their hearts. And if they (divorced wives) are pregnant, then give them their sustenance until they give birth, then if they nurse your (children) then give them their reward, and deliberate among yourselves (things) well; And if you encounter difficulties, then another woman may nurse (the child) for him."

In addition to the Qur'an's explanation of the legal basis of Ijarah or wages, the Prophet Muhammad PBUH also stated in his Hadith narrated by Ibn Majah. The Prophet said:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَفُهُ

Translation:

From Abdillah bin Umar, he said; The Prophet PBUH said, "Give a laborer his wages before his sweat dries." (HR. Ibn Majah).

According to the above hadith, the employer is obliged to pay the salary immediately and without delay in an agreement or ijarah contract that hires the services of a person to do a job. In addition, it was narrated by the Prophet Muhammad (peace and blessings of Allaah be upon him) in the hadith of Qudsi:

ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَىٰ بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ
حُرًّا فَأَكَلَ ثَمَنَهُ، اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَىٰ مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ

Translation:

"The Three Types (of people) whose enemies I will be on the Day of Resurrection, namely one who gives in My name, then betrays; a person who sells a free person (not a slave), then eats his money; and one who employs a laborer and has finished his work, but he does not give his wages."

Ijma', which means that everyone agrees and no expert disagrees, is the third source of law from the Qur'an and Hadith. Regarding how much workers should be paid or how wages are calculated, economists are of very different opinion. Some base their calculations on the level of living needs, while



others use rules related to marginal productivity.

Wage payment is a condition that must be met by the person who performs the task. A worker's right to payment for his work is known as wages.

A contract is never separated from the structure or supporting foundation that gives it its ideal form. They are the components of something that makes it possible to manifest or produce; If one of the pillars is not fulfilled, the contract cannot be implemented.

A contract or agreement between the parties that shows that the transaction has been completed on a consensual basis, is the basis of *ijārah* as a transaction. The following are the components that make up a *ijārah* transaction:

1. Service consumers (*mūjir*) are those who use services, both energy and object-based, then pay for the energy services or the rent obtained from the services used.
2. A service provider or *musta'jir* is a person who makes a living, either with his labor or with the tools he has, and then gets a reward for his work or rent from the goods he has.
3. Services, both in the form of energy and used goods called (*ma'jur*), are the subject of transactions.
4. The reward or service provided is called wage or rent (*ujrah*)

According to certain scholars, *ijarah* is supported by four *ruku*: *Aqid*, *sigatakad*, *ujrah*, and benefits.

1. *Aqid* is a person who signs a salary or rental contract. *Mu'jir* is the one who pays the salary, while the *msuta'jir* is the one who earns it. If someone who is mature, sensible, capable of acting, and able to transact makes a new contract, then it is ideal and can be enforced. The contract is void or defective cannot be practiced if it is carried out by a minor, has not arrived at *Baliq*, or lacks self-control or does not have property.
2. *Sighāt* is a general statement of intent consisting of *qabul* and permission, which can be expressed orally, in writing, or by signing.

3. *Ujrah* or wage is what the employer gives to the *musta'jir* (worker) in return for the benefits and services received by the *mu'jir*. With the following conditions: The certificate is void if the income is unknown, even though the amount of the wage is known. Judges and other special employees are prohibited from deducting their subordinates' salaries because they receive salaries from the government.
4. Benefits: The nature of the task and the salary scale must be determined in advance; otherwise, the law is unclear. 30 Both parties must benefit from the task completed. Workers receive wages from employers, and employers benefit from services provided by workers.

The Prophet determined the salaries of his workers based on the circumstances, duties, and nature of their work. The amount of wages is decided before work begins. Once the work is completed or when there is transparency, wages are paid. Scholars differ on the appropriateness of paying for religious worship including prayer, fasting, *hajj*, and reciting the Quran. According to the Hanafi School, it is forbidden for humans to receive rewards for righteous deeds if the reward is given to a certain person, such as the deceased of the parents who paid.

The Hambali school is of the opinion that it is inappropriate for the perpetrator to keep the money he earns from doing community service. On the other hand, it is *haram* to accept payment for tasks that fall under *taqarrub*, such as praying and reciting the Qur'an, but it is permissible to teach the Qur'an, *hadith*, and *fiqh*. *Madzhab* Maliki, Shafi'i, and Ibn Hazm allow receiving payment for the teaching of the sciences and the Qur'an because this is an activity that is recognized with known energy.

There are various requirements that must be met in order for the *ijārah* transaction to be considered perfect and carried out. These requirements are accompanied by several pillars. The following are the salary needs that have been determined by the scholars: first, in the form of recognized fixed assets. Second, it is



not comparable to the benefits of *ijarah*, such as getting paid to rent and live in a house. Bayar (*ujrah*) is divided into two categories:

1. Salary mentioned (*ajr al-musamma*), i.e. salary mentioned at the beginning of the transaction; However, to mention it needs to be accompanied by the willingness (accepted by both parties).
2. An equivalent salary, or *ajr al-mišli*, is determined by considering the amount of work and the working environment. It refers to items that are usually claimed as payment in similar transactions.

According to the principle of *ijārah*, the salary must meet certain requirements. First, the asset must be known and valued. Second, they cannot take the form of profit comparable to the purpose of the contract. with a large salary that is useful to meet the demands of employees.

The following are the conditions for *ujrah* (wages).

- a) Salary should be a recognized form of discrimination. The scholars agreed on these criteria. In the *Ijārah*, the *mall mutaqawwim* is required because salary is a cost of benefits, such as the cost of products bought and sold. Remembering the Hadith of the Prophet PBUH which shows:

b)
عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " ... وَمَنْ اسْتَأْجَرَ
أَجِيرًا فَلْيُعْطِهِ أَجْرَهُ "

Translation:

"From Abu Hurairah ra. The Prophet (peace and blessings of Allaah be upon him) said: ... If one of you hires a worker, then let him tell his wages." (HR. Al-Baihaqi)

1. Rent or wages can be different from the type of benefit that is *mauqudalaih*. It is invalid if the payment is equal to the profit received from the rented goods.

2.2 Wages in Maslahah Perspective

The Islamic understanding of workers' rights to wages must be further realized through considerations of justice and various living circumstances when determining

workers' wages. If the needs of human life are balanced, then a noble and prosperous life can be lived both in this world and in the hereafter. The fulfillment of the needs of the community will cause consequences called *maslahah*. Therefore, *maslahah* refers to all circumstances, both material and non-material, that have the power to elevate humans to the highest level of the noblest beings. This is possible if all actions, especially financial actions, are always based on Islamic law.

Etymologically, the term *al-maslahah* is the same as *al-fake*, which is a noun (*isim*) which means the opposite of badness, safe from reproach, goodness, right, *istiqomah*, or used to show that something or someone is genuine, honest, helpful, orderly, good, true, or flawless.

Maslahah translates to "an act that promotes human goodness" from Arabic. Broadly speaking, it refers to anything that is beneficial to others, either in the form of attracting or creating something positive (such as making money or having fun) or rejecting or avoiding something negative (such as causing injury or damage). Thus, whatever is useful needs to be called *maslahah*. Thus, attracting or bringing profit and refusing or avoiding damage are two sides of *maslahah*.

Maslahah is an understanding that becomes the basis for responding to legal problems in Islamic law because it upholds the idea of maintaining the objective goals of the law (*maqasid al-shari'ah*), which includes the preservation of religion, soul, intellect, and heritage, and property. One of the analytical techniques used by Ushul scholars to determine the laws (*istinbat*) whose subject matter is not specifically discussed in the Qur'an and Hadith is *maṣlahah*.

As the purpose of Islamic law itself, there are five fundamental concerns for human existence: religion, soul, intellect, descent, and property. These five things are the basic needs of human survival that must be met so that humans can live happily both in this world and in the hereafter. Life satisfaction cannot be achieved properly if any of the above demands are not met or are unfairly satisfied.



2.3 Thus the explanation of the five fundamental problems:

a. Preserving religion

The importance of maintaining the sustainability and usefulness of religion, because religion is an essential and basic human need. There would be no purpose in life without religion; In fact, religion is the most important need. The Shari'ah imposes harsh punishments for violations of religion in order to maintain religious honor. The first and most important is religion, because all sharia law commands humans to behave in a way that is pleasing to Allah and in accordance with His will. Therefore, the Qur'an and Hadith encourage human faith in Allah, which is the foundation for the Islamic economy in particular. This link between economics and Islamic aspects allows economic efforts to be transformed into acts of service. Maintaining religion requires obedience and performing the Hajj with piety and correct morals, as well as meeting sharia requirements such as prayer, fasting, zakat, and other rituals.

b. Preserving the soul

The purpose of psychiatric care is to uphold the individual's right to a dignified life while protecting the soul from abuse such as murder, amputation of body parts, or acts of violence, such as eating too much food that is detrimental or damaging to the body (israf).

c. Preserving the Mind

Human intellect is seen as a gift from Allah SWT. This is very important. Humans are able to distinguish between right and wrong. It seems reasonable that the obligation to praise God rests with mankind. Sharia obligations do not apply to people who are not reasonable. Reason must be upheld and maintained. Therefore, alcohol and other substances that can hinder creativity and motivation to work are prohibited by the sharia. So, from production, distribution, to consumption, wine and similar goods are seen as having no value in the Islamic economy.

d. Nurturing offspring

God wants the blessings of this world and the hereafter to be passed down from generation to generation. Because of the destruction of the human generation, the sharia applied in one generation became useless. Therefore, Islam regulates marriage, prohibits adultery, determines the eligibility for marriage, outlines the steps in marriage, and describes the conditions that must be met. All of this is an effort to keep the offspring clean and healthy in a calm environment. In this way they will grow stronger and more numerous, bringing harmony and togetherness in their communities. In this case, the purpose of ta'zir punishment such as stoning and whipping for adulterers is to protect children.

e. Preserving the Treasure

Even though Allah SWT is ultimately the owner of all possessions. Islam, on the other hand, respects the rights of every individual. Islam prohibits usury and fraud and establishes muamalat rules which include buying and selling, renting, borrowing, pawning, and other transactions. Maintaining property also means trying to develop property and giving it to people who can take good care of it, as well as organizing a muamalat system based on justice and fairness. Because, if distributed properly, money in the hands of individuals will become a strength for society as a whole. Based on the fundamental problems in human existence, which are divided into five categories. The five basic components of *maslahah* maintain religion or *hifzh al-din*; maintaining mental health, or *hifzh al-nafs*; preserving the intellect, or *hifzh al-aql*; and derivative maintenance or *hifzh al-nasl* can be used as a guideline in determining employee compensation.

3. Research Methods

This research adopts a qualitative descriptive approach aimed at exploring and analyzing the practice of employee wage systems at the Mangnguluang Laying Hen Farm, Kalumeme Village, Ujung Bulu District, Bulukumba Regency, from the *maslahah*

perspective within Islamic economics. This method was selected because it enables a deep understanding of social realities and human behavior in their natural setting while emphasizing the meanings, values, and interpretations given by individuals involved in the phenomenon studied. Qualitative research is appropriate for this study because the research problem concerns ethical, social, and spiritual dimensions rather than numerical or statistical outcomes.

3.1. Research Design

The study is designed as a field-based descriptive qualitative research, which integrates empirical data collection with the conceptual framework of *maslahah*. The objective is to describe, interpret, and evaluate wage practices at the Mangnguluang Laying Hen Farm based on Islamic ethical and legal principles. This design allows the researcher to examine the complex relationships between business practices, employee welfare, and Islamic moral obligations. The descriptive approach facilitates an in-depth narrative of how wage systems are implemented, negotiated, and justified by both employers and employees.

3.2. Research Site and Context

The study was conducted at the Mangnguluang Laying Hen Farm in Kalumeme Village, Ujung Bulu District, Bulukumba Regency. This location was selected purposively due to its relevance as a representation of small-scale agribusiness enterprises in rural Indonesia, where informal employment arrangements and non-standardized wage systems are prevalent. The farm has a daily egg production of approximately 15,000 units and employs workers from the surrounding rural community. Despite its productivity, the wage distribution system lacks written employment contracts and falls below the regional minimum wage (UMR). The farm's reliance on informal agreements provides a valuable case for analyzing compliance with Islamic ethical

norms of justice (*adl*), transparency (*shafafiyyah*), and welfare (*maslahah*).

3.3. Data Sources

This study relies on two types of data sources:

1. Primary Data – obtained directly from field observations, interviews, and informal discussions with key stakeholders, including farm owners, managers, and employees. These data provide firsthand insights into wage-setting mechanisms, work conditions, and employee perceptions of fairness and welfare.
2. Secondary Data – collected from supporting documentation such as payroll records, internal farm policies, and relevant Islamic economics literature, as well as national labor laws, fatwas, and classical Islamic jurisprudence texts concerning *ijarah* (employment contracts) and *maslahah*.

3.4. Data Collection Techniques

Three main techniques were employed for data collection:

a. Observation

The researcher conducted direct observation at the Mangnguluang Laying Hen Farm to understand the work environment, labor relations, and the daily routines of employees. This included observing working hours, workload distribution, and the process of wage payments. Observations provided contextual understanding of non-verbal dynamics, such as social hierarchy, interactions, and the extent of welfare facilities (e.g., meals, health benefits).

b. Interviews

In-depth semi-structured interviews were carried out with both the employer and employees to capture their views and experiences related to wage fairness, transparency, and welfare. This flexible interview format allowed for probing deeper into responses while maintaining consistency with the research objectives. Interviews were conducted in Indonesian



and local dialects to ensure clarity and cultural appropriateness. Each interview lasted between 30 and 60 minutes, and the data were transcribed verbatim for analysis.

c. Documentation

Supporting documentation was collected to complement observational and interview data. These include employment records, informal agreements, photographs of the workplace, and references to legal and religious texts. Literature related to Islamic wage ethics, *maqasid al-shariah*, and *maslahah* was also reviewed to build a theoretical foundation.

3.5. Data Analysis

The research adopted the Miles and Huberman interactive model of qualitative data analysis, consisting of three main stages:

1. Data Reduction – organizing, summarizing, and focusing data from interviews, observations, and documentation to highlight the most relevant aspects of wage practices. Unnecessary or redundant data were eliminated, while key patterns related to fairness, transparency, and employee welfare were identified.
2. Data Display – arranging the reduced data into descriptive narratives and thematic matrices to facilitate interpretation. This step involved categorizing findings under major themes such as “wage fairness,” “employment contracts,” “Islamic ethical compliance,” and “employee welfare.”
3. Conclusion Drawing and Verification – synthesizing the interpreted data into meaningful conclusions. This process included cross-validating emerging themes through source triangulation (comparing data from interviews, observations, and documentation) and member checking (confirming findings with participants). Verification ensured the credibility and reliability of interpretations.

3.6. Research Instrument

In qualitative research, the researcher is the main instrument. The researcher was

directly involved in fieldwork, from data collection to interpretation, ensuring reflexivity and contextual understanding. Field notes, audio recordings, and reflective journals were used to capture observations and insights throughout the research process. Supporting instruments included interview guides, observation checklists, and documentation templates.

3.7. Validity and Reliability

To ensure the trustworthiness of the study, several validation techniques were applied:

1. Triangulation: Cross-checking information from multiple sources and methods to confirm consistency.
2. Member Checking: Returning summaries of findings to participants for feedback to confirm accuracy.
3. Peer Debriefing: Discussing interpretations with academic peers in Islamic economics to minimize researcher bias.
4. Thick Description: Providing detailed contextual descriptions to enable transferability of findings to similar settings.

3.8. Ethical Considerations

Ethical compliance is crucial in Islamic and academic research. Prior to data collection, participants were informed about the research objectives, confidentiality policies, and their right to withdraw at any time. The researcher maintained anonymity by replacing real names with pseudonyms. Moreover, the research process adhered to Islamic ethical principles, ensuring honesty (*amanah*), fairness (*adl*), and respect for participants' dignity (*karamah insaniyyah*).

3.9. Analytical Framework

The analysis of wage practices is guided by the Islamic economic framework of *maslahah*, which emphasizes benefit realization (*jalb al-maslahah*) and harm prevention (*daf' al-mafsadah*). The concept is operationalized

through the five dimensions of maqasid al-shariah:

1. Protection of life (*hifz al-nafs*), through adequate wages that sustain workers' basic needs.
2. Protection of property (*hifz al-mal*), ensuring fair compensation and security of earnings.
3. Protection of intellect (*hifz al-aql*), by preventing exploitation that undermines human dignity.
4. Protection of progeny (*hifz al-nasl*), through income stability that supports family welfare.
5. Protection of religion (*hifz al-din*), by upholding ethical conduct in business transactions.

This framework allows for the interpretation of wage practices not only in economic terms but also within the spiritual and moral dimensions of Islamic jurisprudence.

3.10. Limitations of the Method

While qualitative descriptive methods provide rich contextual insights, they also have limitations. The findings are context-specific and may not be generalized to all small-scale enterprises. Researcher subjectivity may influence data interpretation, although triangulation and peer review were used to minimize bias. Furthermore, access to detailed wage records was limited due to the farm's informal administrative structure.

3.11. Summary

In summary, the research methodology integrates qualitative inquiry with Islamic moral philosophy to explore how wage systems at the Mangnguluang Laying Hen Farm align with the principles of *maslahah*. By employing interviews, observations, and documentation within a rigorous analytical framework, the study aims to produce an in-depth understanding of wage justice and ethical labor practices in small-scale enterprises. The methodology not only supports the empirical objectives of the study but also reinforces the

normative foundation of Islamic economics, emphasizing justice, welfare, and transparency in all economic relations.

4. Results and Discussion

When used with the term *mursalah*, which refers to unrestricted, unlimited, or freely chosen interests, the word *maslahah* denotes benefit or welfare. The concept of *maslahah mursalah* was developed as a foundational understanding of the idea that *sharia* exists to serve the community by preventing harm and promoting benefits. Scholars of *usul al-fiqh* classify *maslahah* into three main categories:

1. Al-maslahah al-thabitah and al-maslahah al-mutaghayyirah, which refer to *maslahah* based on the aspect of transformation or change.
2. *Maslahah* categorized according to its recognition in *sharia*: al-maslahah al-mu'tabarah (recognized benefits), al-maslahah al-mulghah (rejected benefits), and al-maslahah al-mursalah (unregulated benefits).
3. Al-maslahah al-dharuriyyah, al-maslahah al-hajjiyyah, and al-maslahah al-tahsiniyyah, which are classified based on the level of necessity and usefulness.

The term *maslahah* is derived from the Arabic word *al-salah*, meaning "goodness" or "righteousness," which implies the attainment of benefit and the avoidance of harm. The related term *istislah* means "seeking what is good." The expression *al-munasib*, which means "something appropriate or suitable for use," is also frequently used in connection with *maslahah* or *istislah*. From these various interpretations, it can be understood that *maslahah* encompasses all matters that lead to benefit, welfare, and protection from harm, in accordance with the objectives of *sharia*.

4.1 Employee Wage System at Mangnguluang Laying Hen Farm

The wage system in Mangnguluang Laying Hen Cattle, does not follow the UMR or MSE model that has been set by Bulukumba Regency, which ranges from Rp.3,500,000 –



Rp.3,800,000. However, Mangnguluang Laying Hen Livestock implements a bonus system and several intensives outside the basic salary that has been set by the company previously, with an employee salary range of Rp.500,000 – Rp.2,500,000.

The amount of determination of the Basic Salary in Mangnguluang Laying Hen Cattle is determined by the type of work and the burden of responsibility of each job classification there and the fact from several employee interviews at Mangnguluang Laying Hen Cattle said that most of them do not know clearly the amount of salary they will get later because from the beginning they did not receive clear information from the Management of Laying Hen Livestock Mangnguluang.

As a result of Erwan's interview (October 25, 2023), one of the employees of the Mangnguluang Laying Hen farm said that "Most of us here as employees do not know clearly the range of basic salary that will be received, We know our salary when we first receive a salary a month later after work, because most of our friends work are only invited to work after receiving wages or salaries."

Aharun, (October 27, 2023) as the manager of Mangnguluang Laying Hens also said that "Yes, indeed here, not all are the same salary, starting from cage employees, to managers, but regarding bonuses and allowances we apply here, and even more so when we find out that every time there is an employee who gets a disaster or work accident, then the company is ready to bear all the costs., Or even if some of our employees have celebrations whether it's their marriage or family affairs, surely the company will always help them without reducing their basic salary and bonuses and incentives."

So it can be said that the Mangnguluang Bulukumba Laying Hen Company does not have an employment contract agreement with all its employees, it can be seen that there are no supporting documents that contain employment contracts like the company and its employees in general. Therefore, Mangnguluang Laying Hen Livestock is not in line with the

Employment Law Article 1 number 14 which reads "A work agreement is an agreement between a worker / laborer and an employer or employer that contains the terms of work, rights and obligations of the parties" (Suryani, 2018), because it does not have a clear employment contract for its employees.

As a result of Sumarni's interview (October 27, 2023), one of the employees of the Mangnguluang Laying Hen farm said that "Here we do not have a clear employment contract, most of us here, if you want to work, please come in or vice versa if you want to go out, just go out."

In the absence of a clear employment contract between the Company's management and the employees of the Mangnguluang Laying Hen Farm, it is very detrimental to the employees because they do not have a legal basis for the contract as a work guarantee.

The application of different wages from each employee at the Mangnguluang Laying Hen Farm does not make the employees disagree with each other because they apply a family work system. It can be seen that every time every lunch time the workers flock or together for lunch that has been prepared by the company which is a routine activity every weekday at the Mangnguluang Laying Hen Farm.

Aharun, (October 27, 2023) as the livestock manager of Mangnguluang Laying Hens also said that "To create harmony between workers, we here at the Mangnguluang Laying Hen Business always have lunch together that has been prepared by the company, and usually even Tea and Coffee and cakes for the workers are ready from morning until late at night for them, and activities like this we routinely do every working day together in the same place without having to worry about employees and their positions in the Mangnguluang Laying Hen Farm."

The implementation of the breakfast and lunch program carried out by the management of Mangnguluang Laying Hen Livestock to all employees is a very good program because it eases the burden on employees every day without having to reduce

their income to prepare their own provisions or just snacks to the stall for breakfast and lunch.

For health insurance, the Mangguluang Bulukmba Laying Hen Livestock has always been a priority before the birth of BPJS Kesehatan. Where Mangguluang Bulukmba Laying Hen Livestock applies the Health Incentive System. Where every employee and even the employee's family who is in a sick condition is always given medical expenses from the management of the Mangguluang Laying Hen Livestock. And after BPJS Kesehatan was born and in accordance with Presidential Regulation No. 19 of 2016, namely all members of the company must be registered for BPJS Kesehatan who have worked for a long time in the company. This means that it includes all permanent workers as well as those who work on a contract of more than 3 months. Therefore, Mangguluang Laying Hen Livestock replaced health incentive costs into health facilities in the form of BPJS Kesehatan for all its employees (Perundang-undangan, 2016)

The results of Erwan's interview (October 27, 2023), one of the employees of the Mangnguluang Laying Hen cattle said that "The first time we worked, we did not receive BPJS Kesehatan, it was just a health incentive in the form of money to treat if we were sick or our family was sick, but after BPJS had started to be implemented, the Company had started to provide health insurance in the form of BPJS Kesehatan whose financing was paid directly by the Mangguluang Laying Hen Livestock Bulukmba."

Results of Faisal's interview (October 27, 2023) Mangnguluang Laying Hen Farm Employee "Working here there is BPJS Health guaranteed, so when we are sick or our family is sick, we can definitely get treatment gratis because it is paid by the company." When referring to the Manpower Law, there is no provision that expressly regulates the percentage increase in employee salaries or wages. Wage increases and the determination of wages above the minimum wage are the domain of the parties, namely workers/laborers and employers, to agree or regulate it, either in

employment agreements, company regulations or collective bargaining agreements.

Likewise, the results of the research at the Mangguluang Laying Hen Farm also do not clearly apply the amount and time bracket of salary increases for each employee. The salary increase policy for employees of Manngguluang Laying Hen Livestock is up to the Owner or direct owner of the Mangguluang Laying Hen Farm to whom and when its employees will receive a salary increase.

Interview results of Faisal (October 27, 2023) Mangnguluang Laying Hen Farm Employee "Usually we are here. Regarding the salary increase, it is not determined when and how much, depending on the policy of the boss (Owner) when and how much, we just accept it sincerely."

However, talking about labor laws related to wage policy, employers are prohibited from paying wages lower than the minimum wage, while wages above the minimum wage are determined based on an agreement between employers and workers/laborers in the Company. And for employers who pay wages lower than the minimum wage, they are subject to criminal sanctions of imprisonment for a minimum of 1 year and a maximum of 4 years and/or a fine of at least IDR 100 million and a maximum of IDR 400 million. In addition, employers who have provided wages higher than the minimum wage set before the Job Creation Law came into effect, are prohibited from reducing or lowering the wage. The wage policy set by the government, including the minimum wage, is one of the efforts to realize workers' rights to a decent livelihood for humanity.

The provision of Hari Raya Allowance for workers/laborers is a tradition and as one of the efforts to meet the needs of workers/laborers and their families in celebrating Religious Holidays. This policy is aimed at improving welfare and protection aspects for workers. In accordance with the Regulation of the Minister of Manpower (Permenaker) Number 6 of 2016 concerning Religious THR for Workers/Laborers in

Companies. Religious THR is a non-wage income that must be paid by employers to workers/laborers ahead of Religious Holidays. From the results of research and interviews at the Mangguluang Bulukumba Laying Hen Farm, the company's management provides (Hari Raya Allowance) compensation in the amount of the basic salary of each employee, besides that gifts in the form of parcels or daily necessities are also received by every employee of the Mangguluang Bulukumba Laying Hen Farm every time before religious holidays.

As a result of Sumarni's interview (October 27, 2023), one of the employees of the Mangguluang Laying Hen farm said that "Ahead of the holiday, we as employees usually always receive THR in the amount of the basic salary that has been adjusted by the company's management, besides that we usually also receive parcels and holiday gifts."

In terms of providing Hari Raya Allowance for Laying Hen Businesses has implemented Regulation of the Minister of Manpower (Permenaker) Number 6 of 2016 concerning Religious THR for Workers/Laborers in the Company. As a form of company policy towards all its employees, although the implementation of the Workers' Wage is still far from the provisions of the Labor Law that applies the UMR standard in each district.

4.2 Maslahah Perspective Review on the Wage System in Mangguluang Laying Hen Farm

According to the Islamic perspective, there are two types of work: internal, or the work of the heart and brain, and exterior, or physical activity (qalb). One of the religious obligations that every Muslim has is to work. Of course, Islam encourages and mandates that humans work and seek halal and healthy food. In Islam, work is a serious endeavor that requires all mental and physical strength.

Islam, in theory, encourages humans to work hard because work is one of its religions. Islam highly values and encourages a person to work for himself and take care of their

dependents. In a hadith, the Prophet Rasulullah SWA said

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ»

Translation:

"From Khalid ibn Ma'dan from al-Miqdan r.a. that the Prophet (peace and blessings of Allaah be upon him) said: There is no food that a person eats better than food made by one's own efforts." (HR. Bukhari)

The Islamic "employment contract" (al-ijarah) rules govern labor issues. Al-ijarah, by definition, is a transaction (aqad/akad) for a certain service that is profitable in exchange for money or salary. The conformity of the parties who make the contract, namely the employer or employer (called musta'jir) with the individual or service provider/labor (called ajir) is a condition for the fulfillment of an employment contract.

The relationship between employers and workers is clearly and fairly regulated based on the Islamic system. Where the person who is employed will get paid for the services provided, and the entrepreneur who acts as a contractor will take advantage of the service. In addition, it is necessary to clarify what the duties, obligations, and impact of breach of agreement are. In addition, salary and income must be disclosed transparently based on the amount of energy used. The terms of the employment contract will be at a disadvantage if any of these are not met.

Because the idea of an employment contract is to use someone's services in exchange for payment. Therefore, to hire a worker, it is necessary to ensure the type of work, the time of the worker, and the manpower. Therefore, the nature of the activity needs to be clarified to prevent confusion, because improper ijarah transactions can have negative legal consequences. It is also necessary to determine the time, such as weekly, monthly, or even wholesale. The amount of energy that employees have to expend should be assessed

to prevent them from overworking. Therefore, limiting working hours is an action that is close to restricting labor that must be wasted because it should not force a worker to expend his labor, other than in accordance with his reasonable ability. In addition, the type of task needs to be decided. As an illustration of feeding, egg sorting, and so on

From another hadith the Prophet Rasulullah SAW said:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " ... وَمَنْ اسْتَأْجَرَ أَجِيرًا فَلْيُعَلِّمَهُ أَجْرَهُ "

"From Abu Hurairah ra. The Prophet (peace and blessings of Allaah be upon him) said: ... If one of you hires a worker, then let him tell his wages." (HR. Al-Baihaqi)

Meanwhile, at the Mangnguluang Laying Hen Farm, employees do not know clearly how much salary they will get and do not have an employment contract agreement. The employee employment wage agreement agreement at the Mangnguluang Laying Hen Farm, namely the Company offers jobs to prospective employees without a clear contract. This is due to the company's practice of only posting job openings without providing details of the employment agreement or salary information to its employees.

Based on research conducted at the Mangnguluang Laying Hen Farm, it is said that it is forbidden to pay compensation without an employment contract because it violates Islamic law and does not meet ijarah standards. By installing job vacancies for qualified candidates, the employees of the Mangnguluang Laying Hen Farm and the company really carry out the ijarah contract. However, because the contract is not clearly prepared, it does not fully meet the terms and conditions of ijarah. For example, it does not disclose limits on working hours and expected salaries for employees. Conflicts between the Company and its workers may occur as a result of this. Therefore, it is very important to execute the contract in accordance with Islamic law. A clear employment contract between the employer and the worker should

be carried out to avoid problems in the future that can harm one of the parties.

Islam is a complete and all-encompassing way of life that governs all spheres, including social, political, economic, and spiritual. Islam encompasses everything, regulating every aspect of a person's life, including morals, faith, worship, and muamalah. The study of muamalah is one of the crucial fields of education. There is fierce competition for jobs in the modern world. The level of education and talent required. Even though they have money, many people are unable to use it for business. In addition, many people have entrepreneurial talents but lack funds. Humans are social creatures, therefore they cannot survive alone. To establish a mutually beneficial partnership, cooperation between capital owners and job seekers is needed. Employees who cooperate with capital owners will be paid for their work. Workers may get paid to cover their living expenses, and employers can profit from the success of their businesses.

But sometimes, both employers and employees are unaware of the policies around salaries and salaries in the Islamic economy. Therefore, there are certain parties who are disadvantaged in a job. Two terms, al-adl and al-qisth, are used in the Qur'an to refer to this issue of justice. In this case, al-qisth also refers to justice, or al-adl wa at-taswiyah. The verses of the Qur'an that discuss justice are not just recommendations; rather, it is a firm directive and does not relate to a specific period, location, or person. Allah SWT says in the letter QS. An-Nahl (16): 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Translation:

"Indeed, Allah has commanded (you) to be just and do good, to give to relatives, and Allah forbids evil deeds, wickedness and enmity. He teaches you so that you can learn"

Employee salary is the type of payment that a company provides to its workforce. This is the main type of financial remuneration that



employees are entitled to receive. Because an employee's salary helps them meet their basic needs such as food, clothing, shelter, education, and other necessities of life. Meanwhile, salaries serve as a guarantee for the business world regarding the sustainability of their production. Therefore, it is very important for business owners and employees to have a positive working relationship and be aware of each other's demands.

Based on the results of research and direct interviews with employees of Mangguluang Laying Hen Cattle, it is explained that almost all employees said that the salary or wages they receive are not enough to accommodate all their daily life needs, both in terms of fulfilling basic needs and other needs, therefore finding a side job is the best alternative to meet the living needs of employees and their families such as some of them farming and become a farmer.

As a result of Sakki's interview (October 27, 2023), one of the employees of Mangnguluang Laying Hens said that "For the salary that is here, it has not been able to meet the daily needs of us and our families at home, where the price and cost of living are increasing day by day, for that we usually do side businesses such as farming and raising livestock at home, and regarding health matters, Alhamdulillah, the company has provided us with BPJS Kesehatan facilities So we no longer think about future health costs if we and our family are sick, after all, our manager here through his personal funds always helps us all if any of us are in distress."

Seeing that the wages and salaries of employees of Mangnguluang Laying Hen Livestock are still below the UMR and UMP standards that have been set, it can be ensured that the wages and salaries of Mangnguluang Laying Hen employees are still far from the expectation that employees or their employees' families will be able to access higher education. This is also directly proportional to the results of the study explaining that almost all employees of laying hens are educators at the high school (SMA) level.

As a result of Musdajar's interview (October 27, 2023), one of the employees of the Mangnguluang laying hen farm said that "Most of us here who have families – their children are still in elementary and junior high school, so the education costs can still be sufficient, but to continue until the higher level must be certain that we are no longer able to do so, unless in the future we have other fortunes."

Based on the facts of the results of research at the Mangguluang Laying Hen Farm, it is explained that almost all employees at the Mangguluang Laying Hen Farm from the beginning to today, many of them are able to get married after working here. In other words, when working at the Mangguluang Laying Hen Farm they are still single or unmarried so that they are able to save for their wedding needs but it is much different after marriage. Their wages and salaries can hardly be used to save because the fulfillment of their needs before and after marriage is much different as they feel today.

Aharun, (October 27, 2023) as the manager of the Mangnguluang Laying Hen also said that "Since the establishment of the Mangguluang Bulukumba Laying Hen Farm, almost all of its employees have not been married, after a while they have only gotten married one by one followed by other work friends."

Actually, work has a fairly broad meaning, not only as a form of devotion and obligation but one of them is a form of the process of fulfilling daily needs, besides that the results of the work process can be an asset for the progress of human life in the future.

According to (Sadondang, P. A., Sondakh, J. J., & Budiarmo, 2015) assets are all assets owned by individuals or groups, tangible or intangible, which have the value of benefits for each person or company. Assets are resources of economic value owned by individuals/companies and are expected to generate profits in the future. The categories of assets that we usually find in our daily lives are, among others, land, houses, gold, money, office tools, machinery, cash, securities, merchandise,



and other objects that we can see with the naked eye. While intangible assets are the opposite of tangible assets.

According to the results of the search and research, it is explained that the wages and salaries of Mangguluang Laying Hen Employees have not been able to fully accommodate the efforts of their employees to have personal assets in the future, but for the category of employees who have not yet had families, the fact is that some of them are still able to have personal savings from the wages and salaries of Mangguluang Laying Hen Livestock who are oriented to have assets in the future

However, the results of research and interviews with employees of the Mangguluang Laying Hen Farm show that some employees there can have personal assets in the form of a plot of land and a house building from a direct personal gift from the manager of the Mangguluang Laying Chicken Farm in Bulukumba.

As a result of Erwan's interview (October 27, 2023), one of the employees of Mangnguluang Laying Hens said that "For our daily needs and our families are not enough, let alone having assets in the form of land or houses, but there are some of us who can own houses and land from the personal generosity of our managaer here, more or less he has made a great contribution to our family"

5. Conclusion

5.1 Conclusion

This study aimed to analyze the employee wage system at the Mangnguluang Laying Hen Farm, Kalumeme Village, Ujung Bulu District, Bulukumba Regency, through the lens of *maslahah* within Islamic economics. The findings reveal that the existing wage system is largely informal, lacking written employment contracts and structured wage policies. Employees receive compensation that is below the regional minimum wage, with amounts ranging from IDR 500,000 to IDR 2,500,000 per month. Although additional benefits such as meals, bonuses, and BPJS health insurance are provided, these measures do not fully compensate for the inadequacy of basic wages.

From the *maslahah* perspective, such practices demonstrate partial fulfillment of welfare principles but fall short of achieving comprehensive justice as prescribed in Islamic law. The absence of transparency, fairness, and mutual agreement between employers and employees contradicts the ethical principles of *adl* (justice) and *amanah* (trustworthiness) emphasized in Islamic teachings. According to the objectives of *maqasid al-shariah*, ensuring fair wages aligns with the protection of life (*hifz al-nafs*), property (*hifz al-mal*), and human dignity (*karamah insaniyyah*). Therefore, the current system, while functional, requires improvement to ensure that employee welfare is maintained within both legal and religious frameworks.

Overall, the study concludes that wage determination in small-scale enterprises must be guided not only by economic capacity but also by moral and ethical principles rooted in *maslahah*. The implementation of a transparent, equitable, and contract-based wage system is essential to achieve justice, productivity, and employee satisfaction. Such an approach will also strengthen the credibility of small enterprises as ethical business entities operating in accordance with Islamic values.

5.2 Managerial and Practical Implications

The results of this study have significant implications for both business management and Islamic economic development. From a managerial standpoint, small-scale enterprises like the Mangnguluang Laying Hen Farm must adopt standardized labor management systems that include clear employment contracts, wage structures, and performance-based incentives. A transparent wage policy fosters trust, enhances employee motivation, and minimizes potential labor disputes.

From an Islamic economics perspective, integrating *maslahah*-based principles into wage management encourages employers to view compensation not merely as a cost but as a moral obligation and form of worship (*ibadah*). The application of *maslahah mursalah* principles ensures that business operations fulfill both worldly and spiritual objectives, balancing profitability with social welfare. Furthermore, the

institutionalization of Islamic business ethics can strengthen the sustainability of small and medium enterprises by embedding values of justice, honesty, and social responsibility.

5.3 Recommendations

1. **For Employers:**
Employers should implement a transparent and fair wage system consistent with *sharia* principles and regional labor laws. Written employment contracts should be developed to define rights, obligations, and remuneration clearly. This not only ensures legal protection for both parties but also aligns business practices with Islamic ethical standards.
2. **For Employees:**
Workers are encouraged to seek better understanding of their rights and responsibilities as guided by Islamic teachings. Open communication with employers regarding wage fairness and working conditions can promote mutual respect and shared understanding within the workplace.
3. **For Government and Regulatory Bodies:**
Local governments should increase oversight of wage systems in small enterprises to ensure compliance with minimum wage regulations. Training programs and awareness campaigns on Islamic labor ethics can also be introduced to support the adoption of *maslahah*-based employment systems.
4. **For Religious Institutions:**
Islamic scholars and institutions can play a vital role in educating both employers and employees about the ethical dimensions of wage fairness and the importance of fulfilling *maslahah* as a manifestation of social justice in Islam.

5.4 Research Limitations

This study is limited by its **contextual scope**, focusing only on one small-scale enterprise—Mangnguluang Laying Hen Farm—in Bulukumba Regency. Therefore, the findings may not fully represent wage practices across other agricultural or industrial sectors in Indonesia. Additionally, due to the informal nature of the business, access to complete financial and wage

documentation was limited, which may have constrained the depth of quantitative validation.

Another limitation lies in the **qualitative nature** of the study, which relies heavily on subjective interpretations of participants' perceptions and experiences. Although triangulation methods were applied to enhance data validity, future research could integrate mixed-method approaches combining qualitative insights with quantitative analysis for broader generalization.

5.5 Suggestions for Future Research

1. **Comparative Studies:**
Future research should compare wage practices across multiple small and medium enterprises (SMEs) in different regions to explore variations in applying *maslahah* principles. Such comparative analysis would help identify regional best practices for fair and ethical wage systems.
2. **Quantitative Expansion:**
Incorporating quantitative methods, such as survey-based measurements of employee satisfaction, productivity, and welfare, could strengthen empirical findings and provide statistical evidence of the relationship between *maslahah*-based wage systems and employee outcomes.
3. **Longitudinal Analysis:**
Future studies could adopt a longitudinal approach to examine how the implementation of *maslahah*-based wage reforms affects organizational performance, employee retention, and community welfare over time.
4. **Interdisciplinary Research:**
Integrating perspectives from Islamic economics, human resource management, and industrial relations could enrich understanding of ethical wage policies and their impact on sustainable economic growth.
5. **Policy-Oriented Research:**
Further research can assist policymakers in designing frameworks that incorporate Islamic moral principles into labor regulations, thereby bridging the gap between economic policy and ethical governance.



5.6 Theoretical Contribution

This study contributes to the growing body of literature on Islamic economic ethics by providing a contextual understanding of *masalah* in contemporary labor relations. It bridges the theoretical gap between *maqasid al-shariah* and practical employment systems, offering a model for ethical wage determination applicable to small-scale enterprises. By highlighting the integration of spiritual values into economic behavior, the research underscores the potential of Islamic economic principles to promote sustainable human-centered development.

5.7 Final Remark

In conclusion, this study emphasizes that *masalah* serves not only as a theoretical framework but as a practical guide for achieving fairness and welfare in employment. The Mangnguluang Laying Hen Farm case demonstrates that aligning wage systems with Islamic ethical standards can enhance both moral accountability and operational sustainability. As Indonesia continues to strengthen its Islamic economic sector, adopting *masalah*-based practices across industries can significantly contribute to social justice, economic equity, and holistic human welfare in accordance with the objectives of *sharia*.

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