

The Islamic Economic Views on Palm Oil Harvester Wages

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Abstract:

The purpose of this study was to describe the wage system for oil palm harvesting workers at PT. Dewa Sawit Sari Persada, Dendang District, and how is the view of Islamic economics related to the wage system for oil palm harvesting workers at PT. Dewa Sawit Sari Persada. This research uses descriptive qualitative methods, and uses field research, namely research conducted in certain environments by conducting direct field studies to obtain concrete data regarding the wage payment system for oil palm harvesting wholesale workers at PT. Dewa Sawit Sari Persada. Data collection techniques through observation, interviews, and documentation. Interviews were conducted with the company, namely estate managers, divisional assistants, harvest foremen, harvest clerks and administrative staff, as well as harvest workers. The results of the research on the wage system for oil palm harvesting workers at PT. Dewa Sawit Sari Persada is not enough when viewed from an Islamic economic perspective because there has been no decision from the company leadership to increase workers' wages, the salary provided is not sufficient for basic needs, no shuttle transportation is provided, no health insurance is provided for workers, there is no guarantee of working days old.

Keywords:

Wages, Islamic Economics.



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INTRODUCTION

Every human being needs wealth to fulfill all his needs. Therefore, humans will always try to obtain these assets. One of them through work. Work is one of the main causes that allows humans to have wealth (Veithalzal Rivai, et al, 2012). Working means that humans have also done justice to themselves, their families and the surrounding environment. The type of work that can be done in order to sustain his life can be through intermediaries that he manages himself in the sense of using his own hands or work through other people or work for other people (Zainal Azkia, et al, 2008). All activities of human life need to be linked to the awareness of the afterlife where each of us will be held accountable for the life he has lived in this world (Jusmaliani, 2008).

Like wages. Wages are the main motivation for humans to work. Because wages are a tool in realizing human needs. Wages are also defined as workers' rights that are received and expressed in the form of money in return from employers to workers for a job or service that has been or will be performed, determined and paid according to a work agreement, agreement, or laws and regulations, including benefits for workers. and his family (PP no. 5 of 2003 concerning UMR).

Wages are a very crucial issue in the field of employment, even if it is not handled professionally, it is not uncommon for it to become a potential dispute and lead to strikes and demonstrations. Handling of wages is not only related to technical and economic aspects, but also legal aspects which form the basis of how matters relating to wages are carried out safely and correctly based on applicable government regulations. Therefore, to handle remuneration in a professional manner absolutely requires a comprehensive understanding of these three aspects (Abdul Khakim, 2006).

Wages in Islam are also related to the Islamic economic system which is based on divinity. This system is based on God and oriented towards the afterlife. The thing that distinguishes the Islamic economic system from any other economic system is that between economics and morals are not completely separated, as is the case between science and morals, politics and morals, war and morals. Morals are the lifeblood and flesh of Islamic life. Discussion of wages in Islam generally falls into the realm of *ijarah*, namely leasing in the sense of hiring the labor or services of a worker.

As for the determination of wages, what is the amount? The initial referral is an agreement between the two parties. However, it is inappropriate for the strong party in the contract agreement (employers) to exploit workers by providing inadequate or substandard wages (Yusuf Qardawī, 1997). In a verse of the Qur'an letter at Talaq verse 6;

Meaning: "Place them (wives) where you live according to your ability and do not trouble them to constrict their (hearts). and if they (wives who have been talaq) are pregnant, then give them their living until they give birth, then if they breastfeed your (children) for you then give them their wages, and negotiate between you (everything) well; and if you encounter difficulties then another woman may breastfeed (the child) for her."

In the paragraph above, it is ordered about paying compensation for services, even for breastfeeding services, about what the nominal amount or the amount of wages given should be adjusted to the habits of the community. In summary, Islam emphasizes the wage system with a contract between the two parties, so that the principle of justice that is upheld by Islam can be carried out, all are mutually willing without any coercion from one of the parties, then Islam also teaches to pay wages as quickly as possible, because each worker do not know the necessities of life, then employers should immediately pay their rights.

METHOD

Researchers use field research, namely research conducted in the field or in certain environments by conducting direct field studies to obtain concrete data regarding "the wage payment system for wholesale workers in the oil palm harvest at PT. Dewa Sawit Sari Persada, Dendang District" by using the main elements that must be found in accordance with the formulation of the problem, the objectives and benefits of the research, as well as producing scientific work that is weighty and in accordance with the criteria of scientific work, in this writing the author uses descriptive qualitative methods. Qualitative research is a research procedure that produces descriptive data in the form of words, and not numbers, from observable people or behavior. Thus, the research report will contain excerpts to illustrate the presentation of the report. Meanwhile, according to Nasir, descriptive

is a method of researching a group of people, an object and even a system of perspectives or a class of events in the present that aims to describe in a systematic, factual, and accurate manner the facts, the characteristics of the phenomena being investigated (M. Nasir, 1999). In addition, this descriptive research is research that is intended to collect information about the status of symptoms according to what they were at the time the research was conducted (Suharsimi Arikunto, 2003).

According to Bambang Waluyo, a descriptive qualitative approach is a study that aims to describe or describe in a systematic, factual and actual way about something in a certain area and at a certain time. In addition, everything that is collected is likely to be the key to what has been researched. Thus, the research report will contain extracts of data in the form of both written and oral sources from the people studied and which provide an overview of the presentation of the report. The data comes from interview scripts, field notes, photographs, video tapes, notes and other documents. Through this research, appropriate data can be collected, using a systematic, directed, and accountable way (Robert K. Yin, 2004).

RESULTS AND DISCUSSION

The results of research by researchers with workers stated that workers in wholesale palm oil harvesting at PT. Dewa Sawit Sari Persada did not enter into a work agreement, they registered themselves as workers by simply submitting their identity. From this they do not know how much wages are given by the company to workers and they only know from other workers.

In carrying out their duties as harvest workers, workers must arrive at 06:30 WIB. After being absent and receiving work instructions from the harvest foreman, harvesters immediately start work at their respective *ancak* locations. To facilitate harvesting and ensure high harvest productivity, the foreman determines the random/plot system. One *ancak* consists of 2-4 rows of adjacent plants depending on the density of ripe fruit. The harvester harvests every 2 rows (1 pass), then moves to the row that has not been harvested, and so on until one block is finished and moves to another block.

After completing the harvesting of oil palm fruit, harvesters must collect the harvested oil palm fruit at the harvest collection point (TPH) near the axis road, for further counting by the fruit crane / harvest crane. After that the fruit will be loaded into trucks by fruit loading workers. Trucks loaded with palm fruit then transport them to the palm oil mills for sale.

Labor wage system at PT. DSSP To obtain accurate information from respondents, the authors conducted interviews in the form of questions posed to respondents including: PT Managers, garden assistants, Harvest Foreman, harvest clerks, administrative staff, and several PT harvest workers. DSSP. In accordance with the research objectives, the writer will present the data from the interviews as follows:

From the results of the author's observations that the labor wages given to labor employees are not appropriate when compared to other PTs or other companies. From the results of the author's observation that the way PT. DSSP in hiring workers, namely by ordering them to work at PT and then promised to get paid after a month of work or every 2nd according to the number of days worked each month.

The results of interviews with several workers including Samit, Nadi they said: I left the house at 05.45 WIB by using a private motorbike then arrived at 06.30 WIB and was immediately called in by the foreman and immediately started working according to their respective departments, with strict guarding we continued working non-stop until 12.00 WIB then taking a break to eat and pray, then starting back until 14.30 WIB and we were allowed to go home.

That almost every day I left early in the morning from home to work by motorbike at 06.40 WIB in the morning I left so that at 06.30 WIB I arrived at the location and was immediately absent and could start working immediately, in my opinion the wages given were Rp. 64,000 per day is still far more than enough when compared to what we do at the palm oil company, moreover we work alone and go home without a shuttle car, compared to other PTs, for example PT. Dahria Darma Pratama (DDP) when they work, they pick them up.

From the results of the interview above, the author can conclude that workers still object if they go to work without a car pick-up from the PT because if they go alone using their own motorbike, the workers must have their own vehicle and use their own gasoline, so the salary given by the PT is Rp. 64,000 if it is cut with gasoline it will be reduced again. Workers really hope that there are other policies made by PT. Dewa Sawit Sari Persada so they can use the vehicles provided by PT. To shuttle them to work every day. However, we can also see this from the results of the following interviews:

Interview with Mr. Semin, said that: according to him, the wages that have been given to employees are not proper, especially when viewed from an Islamic point of view, but I always try to give the best for employees even though many employees complain about lack of salary and are often late in payment, yes, it's really difficult, the name also works for a lot of people, I hope that's it.

The same thing was said by one of the plantation assistants, namely Mr. Edi Sanjaya, he said that: In my opinion, the wage problem is in accordance with their work, because currently it is difficult to get employment so it really needs to be tough competition, yes if there is a problem the wages are not certain, it's not enough, just me as an assistant. If asked, it's not enough, I'm sure I still want to add it, but it's just how we deal with the salary properly. Personally, I really want labor wages to increase, but it all depends on the central leadership, we are just doing our job.

An interview with one of the workers, Muhdi, said that: We work from morning to evening, we are paid Rp. 64,000 a day, in my opinion, that salary is not enough to meet our daily needs and even then our gas money has not been deducted because at that PT there is no shuttle for workers using a car like other PTs so the salary is Rp. 64,000, no further deductions. I personally have been working for PT. Dewa Sawit Sari Persada but only a very slight increase in wages. If you compare it to the increase in basic prices, you can say that our salaries have not increased, you can even say that they have decreased.

The same thing was also said by Mr. Saiful, he said that: We have been working for a long time, some are 5 years and even I myself have worked for PT. DSSP, for the problem of salary there has always been an increase, but not so much if we adjust it to our needs, the increase will not meet our needs. I hope PT can pay attention to us as small workers who only rely on daily workers at PT. DSSP.

From the results of the interview above, the writer can conclude that the wages given by PT. DSSP does not suit the hearts of workers who complain about transport and food allowance so that if the salary is Rp. 64,000, if it is cut, how much is left? In fact, judging from how long they have worked at PT. DSSP should they already have sufficient and adequate salary in view of the Islamic economy because on average they have worked for more than 5 years.

From the results of the interviews above, the writer can discuss matters related to the problems in this study including: From the results of several interviews that the author has conducted, we can discuss the wage system provided by PT. DSSP has not yet entered from an Islamic point of view.

In theory, it is explained that wages are the main motivation for humans to work. Because wages are a tool in realizing human needs. Wages are also defined as workers' rights that are received and expressed in the form of money in return from employers to workers for a job or service that has been or will be performed, determined and paid according to a work agreement, agreement, or laws and regulations, including benefits for workers. and his family (PP no. 5 of 2003 concerning UMR).

In addition, labor performance is driven by the satisfaction they receive (wages). In other words, labor performance depends on employee satisfaction. While employee satisfaction is obtained from the balance of wages or incentives received each month.

We can see the wage standard from several things:

- 1) The size of a decent wage is based on the basic needs of the worker/laborer.
- 2) Decent wage standards aim to ensure the welfare of workers/laborers.
- 3) The standard of living wages must be able to meet basic needs
- 4) A decent wage standard does not only guarantee the worker/laborer, but also his family, if he already has a family
- 5) Most of the decent wages in Islamic law must be in the form of money, only a small part of wages can be in the form of other than money, in accordance with the work agreement. Whereas in Islamic law the form of wages is not always in the form of money, wages can be in any form, it can be food, clothing, services and so on, in accordance with the contract or agreement.
- 6) The timing of payment of wages in positive law can be postponed or postponed for certain reasons, such as a company threatened with bankruptcy. In Islamic law, the postponement of payment of wages can reduce the value of eligibility, because with delayed payment of wages, workers/laborers cannot meet their needs and disrupt the plans that have been made.
- 7) The proper nominal wage in positive law is by looking at the provincial minimum wage. Islam does not mention practically how much the amount of decent wages is. Islam only gives signs in determining wages based on the wage value itself. Pada pembahasan ini perlu dianalisa apakah perbedaan tingkat upah ini diakui dalam Islam atau tidak. Dalam kehidupan memang banyak sekali kita temui perbedaan tingkat upah. Terdapat berbagai faktor utama yang melatarbelakangi terjadinya perbedaan upah tersebut salah satunya adalah faktor perbedaan kemampuan, pendidikan dan tanggung jawab dari tenaga kerja.

Then we see that Pt. DSSP in providing wages to workers is still far from decent because they

only provide salary money, do not provide other rights as explained in Islamic economic theory that a decent wage is not only basic salary but there are performance benefits, there is health insurance, there is a place to live, transportation and groceries. In addition, if we compare it with PT DSSP, the efforts to improve workers' welfare and from an Islamic economic perspective are as follows:

- a) Remuneration system
- b) Performance allowance
- c) Social Security Administrative Body
- d) Provision of housing
- e) Provision of places of worship
- f) Transportation of children to school,

From this comparison it is clear that the wages given by PT. DSSP is not yet feasible from the point of view of Islamic economics. From the results of the author's observations that an Islamic economic review of labor wages at PT.DSSP includes no agency that specifically manages labor salaries if their salaries are paid late or are not calculated according to their daily needs, then to see the wages given by the PT . in view of Islamic Economics, the authors interviewed managers, assistants, foremen and harvest workers.

The following are the results of interviews with several harvest workers, Interview with Wiro Susanto; He said that in my opinion if the PT is serious in providing salaries and other services then there is no term disappointment from the workers. With a salary of IDR 64,000, I think it's still far from enough because the economy has all improved, food prices have gone up and other basic needs have also gone up.

Mr. Ahmad Rayen conveyed that there are many factors that influence workers to get proper wages according to Islamic economics, because the current wage system still depends on the boss, namely the owner of this PT, because indeed our PT is not ready if it is given additional wages to workers, for example to Rp. 80,000 or even Rp. 100,000 we are not ready because of other considerations.

In this case also delivered by Srianto. That I, as a worker, actually lost a lot to work at PT DSSP, but what can I do because I really need a job and currently finding work is difficult. So this is what drives me to keep working at PT. DSSP. Mr Wasim also conveyed the same thing. He said that I had worked at PT. DSSP has been around for more or less 5 years, if you want to look at it from an Islamic perspective, for the problem of labor wages nowadays it is still lacking.

From the results of the interviews above, it can be concluded that the factor influencing workers to get the maximum wage in an Islamic economic perspective is that there is no policy from the superiors of the PT, namely the owner of the PT, in this case, has the authority to raise the wages of the workers, so that it does not harm the workers who work hard in helping the continuity of the PT run.

There are several things that must be considered and become the basis in Islam for determining wages for labor. Among others are:

Agreement and willingness between ajir and mustajir

In all types of contracts and business transactions, the creation of an element of mutual consent between the parties in it is highly prioritized. Islam prohibits the existence of an element of coercion that can harm one of the parties where this will result in a person entering into consuming the property of another in a vanity way.

In accordance with the results of the interview above, before starting work they agreed that for working hours and salary they would give how much, for that in this case PT. Bumi Matahari Karya does this.

1. Adequate basic needs

Good wages must meet the basic needs of employees. At least, by fulfilling basic needs, employees will feel cared for by the company so as to create a strong emotional connection between employees and the company and create employee loyalty to the company. From the results of interviews that the PT. DSSP provides basic needs in the form of money in the amount of Rp. 64,000. if basic needs are bought in a day then it is only enough for one person, in this case it is not included in the category that is worthy of wages in the view of Islam.

2. Proportionate and transparent compensation or wages are a consequence of one's performance. So thus one of the benchmarks for determining proportional wages is in accordance with the job description attached to each job. If you look at the workers who have worked optimally but in terms of wages they have not been given the maximum, in fact PT. DSSP is able to provide more than that salary.
3. Partnership relationships In Islam, the relationship between companies and employees, employers and helpers, superiors and subordinates is a partner relationship. Where the two complement each other, with this relationship, no employer or boss feels superior when they meet their subordinates. From the results of interviews, the relationship between the company and employees can be said to be quite good and friction rarely occurs, there are only a small number of employees who object to the salary given.
4. Do not delay labor rights Including things that are unjust are delaying the fulfillment of employee rights by withholding or delaying their wages without real and justifiable reasons. Delay in payment Rasulullah SAW recommended giving wages as soon as possible because wages are employee rights that must be fulfilled immediately. The results of the interviews showed that for their right to pay they were often late, the rule was given every second, but it was rarely certain that it was below the 10th of each month.
5. Not exploiting the workforce Employees or workers are not treated like machines that are continuously triggered by their power to pursue production targets.

If this is done, it is a form of employee exploitation. However, companies must treat employees humanely. If seen from the explanation of the results of the interviews above, the Islamic economic view of workers at PT DSSP according to the view of Islamic economics is.

- a. There has been no decision from the central leadership that will increase the salary.
- b. Limited budget owned by the company.
- c. It is difficult to get a job so that the PT can freely provide wages.

- d. There is no government regulation for decent wages at the district level so they get only arbitrary salaries.

CONCLUSION

From the results of the above research, it can be concluded:

1. The wage system for harvest workers provided by PT. Dewa Sawit Sari Persada (PT. DSSP) to their employees cannot be said to be appropriate because they have not fulfilled the basic requirements. The wage system provided at PT. DSSP is as follows:
 - Salary is given at the beginning of each month, which is around the second day, but it is often delayed between 03-10.
 - The amount of wages given is IDR 64,000 in a day.
 - It is difficult to get a job so that people have no choice to work elsewhere.
 - There is no strict government regulation yet to impose sanctions if PT. Not giving the maximum salary, the strict sanction can be in the form of revocation of business licenses.

2. Islamic Economic Review of the Labor Wage System at PT. DSSP Judging from the Islamic economy, the labor wages provided by PT. DSSP is still not enough when viewed from an Islamic economic perspective because:
 - There has been no decision from the leadership of PT. DSSP to raise workers' salaries.
 - The salary provided is not sufficient for basic needs or basic needs.
 - Transportation is not provided to pick up workers.
 - Health insurance is not provided for workers.
 - There is no old age guarantee.

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