



PROFIT-SHARING WAGE PRACTICES AMONG RICE FIELD WORKERS IN PINRANG: AN ISLAMIC LEGAL ANALYSIS

Alfiansyah Anwar^{1*}, Musdalifa Ibrahim², Rizkyanti³

¹Institut Agama Islam Negeri Parepare, Indonesia ; alfiansyahanwar@iainpare.ac.id

²Institut Agama Islam Negeri Parepare, Indonesia ; musdalifaibrahim@iainpare.ac.id

³Institut Agama Islam Negeri Parepare, Indonesia ; rizkyanti16@gmail.com

*Correspondence author: alfiansyahanwar@iainpare.ac.id

Abstract: The Islamic wage system is grounded in the value and benefit of a person's labor, emphasizing service and usefulness. In contrast to the capitalist approach, which typically ties wages to the minimum cost of living, this system prioritizes the intrinsic worth of work. This research seeks to demonstrate the Islamic legal perspective on wage practices among rice field workers in Tamansari, Tatae Village, Duampanua District, Pinrang Regency, South Sulawesi. This research employs an interpretative approach, utilizing primary data sourced from landowners and field workers through observation, interviews, and documentation. The data collection methods include observation, interviews, and documentation. The wage system for rice field workers uses various models, such as two-way, three-way, and five-way profit sharing. Each model has different mechanisms regarding the distribution of crop yields and the allocation of responsibility for production costs. Although this practice has been implemented in the local community, some aspects of this model are not fully aligned with the principles of Islamic law, especially regarding justice and risk distribution.

Keywords: profit-sharing, shari'ah compliance, risk allocation

A. Introduction

The agricultural sector serves as one of the foundations of the rural economy. It can absorb a significant portion of the labor force and serve as the primary source of income for the community (Arifin et al., 2024). This sector not only provides essential livelihoods for farmers and laborers but also stimulates local markets, supports related industries, and fosters food security. By sustaining agricultural activities, rural areas can enhance their economic resilience, promote sustainable practices, and improve the overall quality of life for residents. Furthermore, the agricultural sector plays a crucial role in preserving cultural traditions and fostering community cohesion, as families often engage in farming practices passed down through generations (Del & Massari, 2024; Laiphum & Tansuchat, 2023; Widiyanti et al., 2023). The employment relationship is a social bond between the employer and the employee, where the employee performs tasks under the direction of the employer (Aftab et al., 2022; Qalati, 2022). Performance reflects the results of work,



viewed in terms of quality and quantity. Quality includes precision, accuracy, and innovation, while quantity relates to the amount of output. Performance is influenced by responsibility, understanding of tasks, and the management of resources such as time and tools (Lušňáková et al., 2021; Mio et al., 2022). Factors such as motivation, skills, experience, and working conditions also influence performance. Optimal results are achieved when workers perform their tasks according to the established standards.

Despite the prevalence of agricultural labor in Indonesia, particularly in rice farming, the wage distribution systems applied in many rural communities remain informal and poorly aligned with Islamic legal principles. Few studies have critically examined these practices through a Shari'ah-compliant framework, especially in local contexts, Pinrang, South Sulawesi. Therefore, the study will better justify the need for the study and enhance its academic relevance. Payments to labor can be categorized into two concepts, namely salary, and wages, with salary typically referring to a fixed regular payment often associated with professional or managerial roles, while wages usually denote hourly compensation for manual or hourly labor, reflecting the time worked and the nature of the job (Dharma et al., 2023; Muzakki & Sumanto, 2017). Wages are a fundamental right for individuals because they are the primary source for sustaining livelihoods and meeting basic needs (Pasanchay & Schott, 2021; Seubert, et al., 2021). With wages, one can access essential goods and services, such as food, housing, education, and healthcare. Wages also reflect recognition of labor contributions, providing a sense of security and dignity for workers. Without fair wages, individuals cannot live with dignity and fully participate in society. Therefore, wages are not just an economic issue but also a human right that supports welfare and social equality.

In the context of Islam, the desired wage system embodies the principles of justice among the parties involved in cooperation, ensuring mutual benefit and that no one feels disadvantaged so that the goals of the collaboration can be achieved effectively (Muyasarah, 2019). The wage is based on the principles of justice and honesty when providing compensation to workers. Ibn Taymiyyah emphasizes that the wages given must be commensurate with the services or work that has been performed. It means that every worker is entitled to receive compensation that corresponds to their contributions and the value of their work so that they can lead a decent life in society (Maufiroh, 2022).

The practice of wage bargaining occurs due to a reciprocal process between two or more individuals involved in a transaction that involves a form of reward or expression of gratitude (Rahim & Busrah, 2021). In Islam, it is mandated that payment of wages or compensation to those who have rendered their services must be made after the work is completed, and payment should not be delayed as there is a possibility that the concerned party truly needs it (Wahyuni & Saifuddin, 2021). The wage system in Islam is based on the service, usefulness, or benefit of a person's labor. Unlike the capitalist perspective on determining wages, they provide wages to a worker by adjusting them to the minimum cost of living. They will increase the wage if the cost of living rises to the minimum threshold. Conversely, they will reduce it if the cost of living decreases. Therefore, a worker's wage is determined based on their living expenses without considering the contributions made by an individual's labor and society. In Islam, professionalism in work is highly valued, so the wages of a worker are truly based on the skills and benefits provided by that worker.

Islamic economic thought is fundamentally based on the principles of justice (*adl*) and welfare (*maslahah*), as outlined in the Qur'an Sunnah. The Qur'an emphasizes fair treatment of workers, requiring timely payment and ensuring wages are sufficient to meet basic needs (Ardi et al., 2023). This ethical foundation is implemented through the concept of *ujrah* (wages), which links compensation to the utility and benefit derived from labor rather than solely market-driven factors Al-Daihani et al. (2024). In contrast to capitalist systems, where wages are often reduced to increase profit margins, Islam forbids exploitation and highlights the moral responsibility of employers to provide a living wage that upholds the dignity of workers (Wildan, 2022). Despite its underpinnings, the practical implementation of Islamic wage principles encounters considerable challenges. For example, while Islamic teachings emphasize wages sufficient to cover the cost of living, they do not specify fixed amounts, leaving room for interpretation and variability across different contexts (Harahap et al., 2023). This flexibility, though adaptable to various situations, can result in inconsistencies in practice, particularly in modern economies shaped by globalization and neoliberal policies (Haq et al., 2024).

Additionally, the incorporation of Islamic wage principles into national labor laws remains limited, even in predominantly Muslim nations, due to the prevalence of capitalist frameworks and the absence of robust institutional mechanisms to enforce Islamic guidelines (Yasmeen, 2023). Most papers so far have explored another context (Amin et al., 2023; Nazar & Harahap, 2023; Widriyani & Utamy, 2022; Badriati et al., 2021; Rois & Salahuddin, 2021). Several relevant studies have been compared to the focus of this research. The research focus of (Wahyuni & Saifuddin, 2021) is divided into four tasks in agriculture, namely plowing the fields, planting, maintenance, and harvesting. However, in this research, only three tasks have been studied, which are plowing the fields, the planting stage, and the harvesting process. (Krismon & Iska, 2019) Examine wage practices in agriculture and find that the wage system in this area does not align with Islamic teachings. The difference with this research is that from the initial information we obtained, workers are paid after the harvest, whereas in this study, farm laborers are paid before they carry out their work.

This research differs from other studies by expanding its focus to include four critical stages of agriculture (land preparation, planting, maintenance, and harvesting). In contrast, previous studies only examined two aspects, namely planting and transporting rice. This shift reflects an evolution in research aimed at exploring the entire agricultural cycle, offering more comprehensive insights and innovative solutions to enhance overall agricultural efficiency and yield.

The wage system implemented is based on daily pay. However, several violations of Sharia principles concerning wage payments to agricultural laborers occur in practice. For instance, delays in wage payments during the rice planting season are common, and there is often a discrepancy between the wages received and the effort exerted by the laborers. The perspective of Islamic economics underscores the importance of ensuring wages are aligned with the principles of justice and fairness, which are not consistently upheld in the current practices of *ujrah* (Nuraini et al., 2021).

The wage practices in Ciawigajah Village follow two patterns, namely regular daily wages and casual daily wages (Lubis, 2022). Wages are paid in cash in amounts that align with the social norms (*urf*) prevailing in Ciawigajah village. However, the practice of wage payment in Ciawigajah village has not fully adhered to the principles of *fiqh muamalah* or

social norms (*urf*) as the applicable legal basis. It is primarily due to the ambiguity in the agreement during the work contract between the landowner and the agricultural laborers.

Previous research frequently concentrates on isolated aspects of the agricultural process—such as tilling, irrigation, or harvesting—while neglecting to examine the entire chain of processes concurrently. Consequently, wage analysis in this context tends to be disjointed, lacking a comprehensive understanding of the factors that influence wage distribution. This research shows significant differences from previous studies, particularly regarding the clarity of agreements between landowners and farm laborers. Initial information for the upcoming research indicates that these agreements are well-defined.

Issues related to wages often occur in society, where there are wage situations that are inadequate or not in accordance with the needs of workers' livelihoods. The payment system for agricultural laborers implemented by the community in Tamansari, located in Pinrang Regency of South Sulawesi, involves several stages of work that are completed from the planting season to the harvest. Among them are soil preparation for planting, plowing the fields, selecting seeds, seedling production, planting, maintenance, and harvesting. Of these various stages of work, four tasks are carried out by employing others, specifically in the areas of plowing the fields, planting, maintenance, and harvesting. In that region, generally, the landowners and the managers agree to cooperate with a percentage split. For example, the division by two, by three, or by five of the harvest results and performance-based wages. The main objective of this research is to describe the concept of remuneration in Islamic perspectives. This research offers significant novelty with its comprehensive approach to wage analysis throughout the entire agricultural process, from plowing the fields to harvesting. Unlike previous studies that often limit their focus to one aspect of the agricultural process, such as plowing, irrigation, or harvesting separately, this study integrates all these elements into a single comprehensive examination. In this way, this research provides a more holistic picture of the wage structure received by workers at each stage of the agricultural process.

B. Method

The research aims to understand the meaning, practice and perceived legitimacy of a complex, traditional socio-economic system within its specific cultural and religious context from the perspectives of those directly involved. The narrative approach, implemented through interviews and analyzed via qualitative thematic methods, is exceptionally well-suited to uncover these deep, contextualized, and subjective understandings, making its use highly justified. This research was conducted in Tatae Village, Pinrang Regency, South Sulawesi. The research location was selected due to the prevalence of agricultural livelihoods among the population of Tatae Village. As wage provisions remain rooted in tradition, the majority of the community engages in agricultural labor, relying on income derived from those wages. The rice field owner provides performance-based wages, primarily concerning the maintenance of rice from planting to harvest, over 100 days or more than three months. Consequently, the wage system remains integral to the activities of rice farmers despite the fact that the wider community has yet to fully comprehend the appropriateness of this wage system in light of Islamic law.

The research approach encompasses the systematic methods employed to address research problems through the collection and interpretation of data, ultimately leading to conclusions. This process involves selecting specific interpretative methods, which may include qualitative methods such as interviews or a combination of both (Marhasova et al., 2022). In this study, the research approach is narrative. This approach is characterized by the direct recounting of research content in spoken form, facilitated through discussions, conversations, or interviews. In essence, individual experiences are communicated to the researcher using the participants' own words (Willan, 2016). Primary data is data obtained by researchers directly from research subjects through field research, resulting in accurate data and information through interview techniques. The primary data sources in this research are Mr. La Dama, a rice field worker, and Mr. Baba, the owner of the rice field. Secondary data sources are the second source of data after primary data sources. The data obtained through other parties, not directly acquired by the researcher from the subjects of their research, is used to support the results of the research later on. The secondary data consists of books, journals, articles, and related documents. Data processing and analysis techniques employ reduction, display, and conclusion (Miles & Huberman, 1984).

Data analysis consisted of the three-phase model, with the explicit embedding of Shari'ah evaluation at each stage:

1. Data Reduction: Interview narratives were coded for themes (delayed payments) and simultaneously tagged with Shari'ah concepts (ujrah, gharar, zulm).
2. Data Display: Practices were juxtaposed with fiqh rulings in matrices.
3. Conclusion Drawing: Conflicts were resolved into fatwā-style judgments.

C. Result and Discussion

1. The System of Implementing Wage Payments for Rice Field Workers in South Sulawesi

The system of wage payment is acknowledged using profit-sharing models under half, third, and fifth proportions. In the profit-sharing model with half proportion, results of the interview with Mr. Rafi Kebo, the secretary at the Agriculture and Horticulture Office of Pinrang Regency.

"The entire cost of rice production, from seed costs to harvesting costs, is borne by the landowner." However, the costs that are not shared are the full responsibility of the cultivator, such as planting costs, because the cultivator is the one who directly plants, processes, maintains, and uses pesticides. Other costs, such as fertilizer, transportation from the fields to the traders, and harvesting costs using a combine, are half. After all production costs are calculated, the total cost will be summed up and divided into two parts. "Sometimes, the production results are sold, and after the production costs are deducted, the profits are split in half."

In the research area, the system for implementing wages for rice field workers adopts a sharecropping model that involves the division of production costs and harvest results between landowners and cultivators. This model is designed to regulate the distribution of responsibilities and risks in the rice production process, from planting to harvesting. In this system, the landowner is responsible for all rice production costs, which include various cost components, from seeds to harvesting expenses. The landowner bears the

costs associated with purchasing rice seeds, fertilizers, and transportation from the fields to the traders, as well as the costs of using heavy machinery such as combines for harvesting. All these costs are the responsibility of the landowner and are not shared with the cultivator. However, some costs are not split in half. The costs include planting expenses, which are the full responsibility of the cultivators. The cultivators are the ones who directly carry out the rice planting, so they must bear the costs associated with this process. In addition, the cultivators also bear the costs of maintaining the plants, such as pest control and the use of pesticides. This cost is not shared with the landowner, so the cultivator bears the entire burden of the expense. In return for their contributions, workers typically receive wages or a share of the harvest. After all production costs are calculated, the total cost will be summed up and then divided equally between the landowner and the cultivator. In this case, the landowner and the cultivator share the production costs fairly. This cost-sharing arrangement ensures that both parties have a shared interest in the success of rice production. Sometimes, the rice production is sold after the harvest. In this case, after the production costs are deducted from the total sales revenue, the remaining sales proceeds are split equally between the landowner and the cultivator. This division is carried out to reflect the contributions of each party in the production and harvesting process. Although the cultivators have borne the costs of planting and maintenance, this distribution of the harvest provides compensation for their significant contributions to producing rice.

This dual system reflects an effort to create a balance between risk and reward for both parties involved in rice production. In this way, landowners and farmers can collaborate clearly regarding the responsibilities and benefits expected from this agricultural endeavor. Unlike a half-share system, the one-third-profit sharing system applies a more centralized division of production cost responsibilities to the cultivator. In this option, all production costs, from seed purchase, fertilization, irrigation, and pest control to harvesting costs, are entirely borne by the cultivator. Landowners are no longer involved in financing production costs at all. In other words, all costs related to rice production are the responsibility of the cultivators, and landowners only receive their share of the harvest as stipulated. In this context, the cultivators have a significant responsibility regarding the management and maintenance of the crops, as they must bear all the costs necessary to ensure a good harvest. In return, they receive two shares of the harvest, while the landowners only receive one share. This system is a form of incentive for farmers to work hard and manage their crops well. By knowing that all production costs are their responsibility, farmers will be more careful in selecting and using agricultural inputs as well as in managing the production process. In addition, this system offers clear advantages for the farmers in terms of a larger share of the harvest compared to the traditional split-in-half model. The results of the interview with Mr. Suardi are as follows:

"The second option is called a third sharing system. For example, if there are three sacks, one sack is taken for the owner, and two sacks for the cultivator. If it's a third share, the system is different; in a third share, all production costs are borne by the cultivator. There are no costs borne by the owner anymore."

This option is an alternative to the more commonly used two-way system. The three-way system has a different mechanism in terms of profit sharing and production cost

responsibilities, as well as a specific way of dividing the harvest. In the one-third profit-sharing system, the division of harvest is arranged in such a way that the yield is divided into three parts. For example, if the harvest consists of three sacks of rice, one sack will be allocated to the landowner, while the other two sacks will belong to the cultivator. This model shows a significant difference in terms of profit sharing compared to a two-way system, where the harvest is typically divided 50-50 between the landowner and the cultivator.

In the one-fifth profit-sharing system, the harvest distribution is done in a more detailed way. If the harvest consists of five sacks of rice, then two sacks are taken by the landowner, while the remaining three sacks belong to the cultivator. This mechanism shows that landowners get a share of the harvest, even though they are not involved in the production costs. On the other hand, the sharecropper gets a larger share of the harvest in return for his responsibility in managing and bearing all production costs. Furthermore, Mr. Suardi states that:

"There is also a system of one-fifth sharing; if there are five sacks, two belong to the owner, and three belong to the cultivator. The cultivators bear all production costs. This division of five typically follows a familial system. For example, I have land, sir. My brother is cultivating it. "So that I do not burden my family too much, I only share it with three."

This system implies that the cultivators fully bear all production costs, including the purchase of seeds, fertilization, pest control, irrigation, and harvesting costs. Landowners have no financial obligations related to production, so they only focus on receiving their share of the harvest according to the agreement. The cultivators, therefore, bear significant responsibility in terms of land management and production, and they receive greater benefits from the harvest as compensation.

One-fifth profit sharing system is often applied in the context of family or close relationships between landowners and cultivators. In this context, personal relationships play a crucial role in establishing the five-share system. For example, if a landowner is a family member, such as a sibling, and they do not want to burden the family member who cultivates their land with a share of the harvest, they can implement a system of sharing five ways. As a concrete example, if a landowner in Pinrang has land that his brother cultivates, the landowner prefers a five-way sharing system to reduce the burden on the family. In this case, the landowner only takes two sacks out of five sacks of the harvest, while his brother, who cultivates the land, will receive three sacks. This system allows the landowner to obtain a share of the harvest without having to bear the production costs, which could be a heavy financial burden.

The application of a one-fifth profit-sharing system in the context of family shows flexibility in the arrangement of profit sharing and the responsibility for production costs. This system allows landowners to maintain a good relationship with the cultivators while still receiving a fair share of the harvest. In many cases, this model reflects a mutual support and understanding attitude in family relationships, where the main goal is to maintain harmony and cooperation in managing agricultural land.

For the workers, a one-fifth profit-sharing system offers greater rewards compared to several other distribution models. By receiving three out of five sacks of the harvest,

the cultivators receive compensation that corresponds to their responsibilities in managing and bearing the production costs. It also provides an incentive for the cultivators to work well and ensure optimal harvests, as they receive a larger share of the yield in return for their efforts and investments.

In addition, in the family context, implementing a profit-sharing system requires clear communication and a mutual understanding regarding the distribution of results and the responsibilities for production costs. Although family relationships can facilitate good cooperation, it is important to ensure that all parties have a clear agreement and that no one feels disadvantaged.

The results of the interview with the rice field owner are as follows:

"I decided to provide a fixed wage of 3 million rupiah to the field workers, whether the harvest is successful or not, because I want to create fairness and ensure their well-being. With this system, the workers do not need to worry about the risks of crop failure that could affect their income. I hope that by providing a fixed wage, they can focus on the quality of their work and feel more valued. This also helps me achieve better work results. The main objective of this policy is to create a stable and harmonious work environment, as well as to enhance the motivation and satisfaction of the workers."

From the results of this interview, it can be interpreted that the rice field owner has implemented a fixed wage policy with a clear and focused main objective of improving the welfare of the workers and work efficiency. This policy is designed to ensure fairness and well-being for workers, regardless of the harvest results they achieve. By establishing a fixed wage, the landowner demonstrates their commitment to maintaining the welfare of the workers and reducing the financial uncertainty that they often experience. It is a strategic step to create a sense of security for workers so they no longer have to worry about the risks of crop failure that could negatively impact their income.

By alleviating those concerns, the rice field owners aim to reduce the levels of stress and instability felt by the workers. In this context, a fixed wage system provides stable financial assurance, allowing workers to focus more on their tasks without being burdened by economic uncertainty. With this sense of security, workers will be able to focus more on the quality of their work, which is ultimately expected to improve overall performance.

Furthermore, this policy also aims to create a more stable and harmonious work environment. With a fixed wage, workers can feel more valued and treated fairly, which in turn is expected to enhance their motivation and job satisfaction. A stable and harmonious work environment is crucial for fostering high work morale and creating a productive atmosphere. In this context, the landowners hope that increased motivation and job satisfaction will have a positive impact on the outcomes of their work. Based on the results of the interview with one of the rice farmers, Mr. Aswan, Regarding the wages for rice farmers, he replied:

"From the beginning to the end of the process, the payment given is 3 million rupiah, whether in the case of crop failure or success."

The method of wage payment for rice farmers in South Sulawesi, particularly in Tamansari, Tatae Village, Duampanua District, and Pinrang Regency, has unique characteristics that set it apart from other regions. The owner of this rice field is H. Baba. The landowner entirely bears all operational costs of the farming. Starting from the procurement of seeds and fertilizers to farming equipment, everything becomes the owner's responsibility. It provides convenience for farmers who no longer have to worry about the initial capital to start the planting process. The role of rice farmers in this system is focused on the implementation of agricultural activities. They carry out the process of land cultivation, planting rice seedlings, and maintaining the plants, such as watering and pest control, up to the harvesting stage. Farmers are expected to perform their duties well to achieve optimal harvest results.

After the rice has been harvested and sold in the market, the landowner immediately pays the farmer a wage of 3 million rupiah. This wage amount has been set from the beginning and is fixed, regardless of the success or failure of the harvest. Thus, the farmers have a guaranteed stable income to meet their living needs. Based on the results of the interview with Mr. La Dama, he believes:

"The fixed wage system of 3 million provides income certainty for us, the rice field workers. With guaranteed wages, we feel secure because our earnings do not rely entirely on harvest results, which can sometimes be inadequate or fail. When a poor harvest occurs, we still receive enough income to meet our living needs."

With this wage system, workers no longer need to worry about fluctuations in harvest yields that can be affected by weather factors, pest attacks, or other natural conditions. In situations where the harvest is poor or even fails, they still have a stable income to meet their daily needs. It provides a sense of security and financial stability, allowing them to focus on their work without having to worry about uncertain earnings.

2. Islamic Legal Perspectives on the Implementation of Wage Payments for Agricultural Workers

This wage system is considered fair by many parties because farmers receive wages without having to bear the risk of loss in case of crop failure. Conversely, landowners bear all the costs and financial risks, but they also have the potential to gain greater profits if the harvest is abundant. Such working relationships are often based on the trust and cooperation that have developed over a long time between the owner and the farmer. It should be in line with Islamic law that guaranteed wages for completed tasks provide economic stability to laborers, fulfilling Islam's emphasis on fair compensation for work (Qur'an 4:29).

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

29. O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

In the context of Uncertainty, vague oral agreements on task scope or quality standards may introduce contractual ambiguity (gharar), violating Ḥadīth: "Do not sell

what is not in your possession" (Ibn Mājah). The system of sharing work results in rice fields in South Sulawesi, particularly in Pinrang Regency, uses various models. Each model has a different mechanism regarding the distribution of harvest results and the allocation of responsibilities for production costs. Although this practice has been implemented in the local community, several aspects of these models do not fully align with the principles of Islamic law, particularly regarding justice and risk distribution.

- 1) *Half profit-sharing system*. All production costs, such as seed purchases, fertilizers, transportation tools, and harvesting costs, are shared between the landowner and the cultivator. However, some costs, such as planting and crop maintenance, are entirely borne by the cultivator. After all production costs are calculated, the harvest is divided equally between the landowner and the cultivator. From the perspective of Islamic law, there is a potential for injustice. In Islam, contracts or profit-sharing agreements such as *muzara'ah* (agricultural profit-sharing) must adhere to principles of justice and transparency. If one party, in this case the worker, has to bear a greater burden without balanced compensation, then this system can be considered unfair. In addition, in this system, the harvest is often sold, and after production costs are deducted, the remaining proceeds are split in half. In Islamic law, every contract involving two parties must be based on a clear agreement from the outset regarding the rights and obligations of each party so that no party feels disadvantaged after the production process is completed.
- 2) *One-third profit sharing system*, the three-partition system has significant differences compared to the two-partition system. In this model, all production costs are entirely borne by the cultivator. The harvest is then divided into three parts, with one part given to the landowner and two parts to the cultivator. Although this model gives the cultivator a larger share of the harvest, it places the entire burden of production costs on the cultivator. From the perspective of Islamic law, placing the entire burden of costs on the cultivator can be considered unjust if the landowner continues to take a share of the harvest without bearing any risks or costs. Islam emphasizes the importance of fairness in sharing risks and profits. In this case, the landowner does not take on any production risks but still receives a portion of the harvest, which could contradict the principles of Sharia.
- 3) *One-fifth profit sharing system*, often applied in the context of family, also demonstrates injustice in the distribution of responsibilities and outcomes. In this model, the producer bears all production costs, while the landowner receives two out of five sacks of the harvest without bearing any risks or costs. Although this system is often implemented to maintain family relationships, from an Islamic perspective, the disproportionate division between responsibilities and harvest can lead to injustice. Islamic law teaches that the distribution of profits should be in accordance with the contribution of each party. If the cultivators have borne the entire production burden, they should receive a larger share of the harvest or the landowners should also bear part of the production costs.

The wage would be given three million after harvesting. In Islamic law, profit-sharing agreements such as *muzara'ah* or *musaqat* must adhere to the principles of justice and transparency. Both parties must be clear about their respective rights and obligations, and every risk and benefit should be shared proportionally. In several profit-sharing

models in South Sulawesi, the cultivators bear a heavier burden compared to the landowners, which has the potential to create injustice.

Islamic law also teaches that every form of business or cooperation must be conducted without any party being harmed. Therefore, to implement a system that aligns with the principles of Islam, there needs to be a fair agreement between landowners and cultivators. The division of production costs and harvest results must be based on the contributions of each party so that no party benefits without also sharing in the risks. This pattern aligns with the principles of Sharia, which are designed to maintain balance and the common good. Sharia emphasizes justice in every transaction and work relationship (Abbas & Arizah, 2019). With wages that do not solely depend on crop yields, farmers can feel protected in their rights without worrying about risks beyond their control, such as crop failure due to weather or adverse natural conditions. In addition, from a moral standpoint, the farmers do not feel burdened by the results of their work because they know that their wages are guaranteed as long as the work is done earnestly. It motivates farmers to work more seriously without feeling anxious about the uncertainty of the harvest. In this case, the system provides a sense of peace and confidence to the farmers.

Thus, the concept of fixed-wage payment prioritizes not only material aspects but also spiritual and emotional aspects. Farmers are not only rewarded financially but they are also valued as individuals who possess responsibility and integrity in their work. It creates a healthier relationship between farmers and landowners. The performance-based wage system with Islamic values has been agreed upon by both parties, between the landowner and the rice field cultivator. So that the rice field workers can work peacefully while tending to the rice plants. Because it is clear that the costs or expenses are received every three months or after the harvest, whether the rice harvest is good or bad due to crop failure caused by attacks from rats or caterpillars, the landowner still pays for maintenance costs and all expenses.

The specific mechanisms of the wage system are that under this performance-based task wage system, workers receive fixed compensation for specific phases of rice cultivation (e.g., planting, weeding, harvesting), regardless of final yield. Workers no longer worry about harvest fluctuations from weather, pests, or natural disasters. Even if the harvest fails, they retain income for completed tasks, ensuring stable earnings for daily needs. This provides financial security, allowing them to focus on work without uncertainty.

The system of wage payments for agricultural workers partially aligns with Islamic principles, where it eliminates harvest risk (*gharar*) for workers and avoids *riba*. However, delayed payments violate timeliness, oral contracts risk ambiguity, and power imbalances threaten genuine consent. To address it, these need to retain task wages but enforce written contracts with prompt partial payments to enhance Shari'ah compliance.

D. Conclusion

This study aimed to analyze the wage system practiced among rice field workers in Tatae Village, Pinrang Regency, from the perspective of Islamic law. The findings revealed that the community employs several profit-sharing models, including two-way, three-way, and five-way systems, each with different mechanisms for dividing crop yields and allocating production costs. Based on Islamic legal principles—particularly justice (*'adl*),

fairness (ihsan), and the equitable distribution of risk—it was found that some of these models do not fully align with Shari'ah. In particular, the disproportionate burden of production costs often placed on workers without equivalent compensation contradicts the Islamic principles of fairness and mutual benefit.

Therefore, while the traditional wage practices reflect local customs and community consensus, certain improvements are necessary to bring them in line with Islamic law. A wage system that equitably distributes profits and risks between landowners and workers—according to each party's role and contribution—would better fulfill the values of Islamic economic justice. Some profit-sharing systems currently implemented in South Sulawesi place a disproportionate production burden on rice field workers without providing equitable compensation, which may result in injustice. Therefore, improvements are necessary to align the wage system more closely with Islamic principles. The ideal system should ensure fairness for all parties involved—both landowners and field workers—by distributing profits proportionally according to each party's contribution and responsibility.

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