
Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

“Entrepreneurship on Global Economics Development in the Era of Society 5.0”

Wage Management: Tracing the Story of Prophet Musa as**Nurul Jannah^{1*}, Nurul Inayah¹, Nursantri Yanti¹**¹Universitas Islam Negeri Sumatera Utara

Jl. IAIN No. 1 Medan, Indonesia

***Email:** nuruljannah@uinsu.ac.id**ABSTRACT**

Indonesia issues policies to protect workers by issuing labor laws, and government regulations regarding wages, and also Islam has taught how to manage wages properly and correctly through the holy book of the Qur'an and the hadith of the Prophet Muhammad, apart from that we also get this knowledge from stories of previous Prophets, such as the story of Prophet Musa as, in his story, it is explained regarding wage management for workers, so from his story we can take ibrah and apply it so that there are no more riots or strikes that occur due to the wrong wage mechanism. This article uses a literature study approach in which this article retrieves data from literature related to the theme of the discussion. This article takes literature from several commentary books and previous research articles as support in writing this article. From this article it can be concluded that the story of the Prophet Musa taught the terms of payment of wages, namely wages agreed at the beginning before starting work, wages are given properly, wages are given proportionally, and wages are given at a predetermined time during the contract agreement

Keyword: Knowledge, Prophet

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

“Entrepreneurship on Global Economics Development in the Era of Society 5.0”

INTRODUCTION

Indonesia as a developing country currently does not only have a wealth of natural resources but has a wealth of human resources. With this wealth, Indonesia is trying to protect the rights of its human resources, one of which is protecting the right to remuneration for all Indonesian people.

In Government Regulation Number 36 of 2021 it has been regulated regarding the rights that will be received by every working person, namely related to wages. The government makes regulations related to wages so that every worker gets a decent living, every worker has the right to equal treatment in the implementation of a wage system without discrimination, every worker has the right to get equal pay for work of equal value. (Peraturan Pemerintah Republik Indonesia No 36 Tahun 2021 Tentang Pengupahan, 2021)

In essence, Islam has also regulated how the wage system should be implemented. It would be extremely unlikely for Islam, which is a just religion, to not govern items that may produce wellbeing for every member of his community. Not simply arrangements based on verses, but also in the hadith and the qur'an, the wage system is regulated. Islam also offers examples of wage management in the life of the Prophet Musa (alaihi salam).

Prophet Musa who is a prophet and messenger who is entrusted by Allah swt the book of the Taurat. The qur'an mentions Prophet Musa 120 times and contains multiple anecdotes about him in various surahs. Every narrative of Prophet Musa is replete with wisdom and instruction for all of humanity. His life begins at birth and ends when he is an adult. (Nursalikah, 2022) We can find stories related to Prophet Musa's wage management in the qur'an surah al-qasas verses 20 to 28. This story begins with the escape of Prophet Musa from the pursuit of people who had misunderstood until he finally met the fathers of the two women he helped and it finally came down to the management of the wages exercised on him.

Islam and the State have explained well about wage management but in reality, there are still many Indonesian people who have not felt the welfare and happiness in the work they are doing, there are still many Indonesian people who feel wronged, we can see this in the demonstrations carried out by the workers every labor day. In a demonstration on Labor Day in 2022, it was reported on [kompas.com](https://www.kompas.com) that the workers demanded the rejection of low wages, no hunger in rich countries, stop criminalizing farmers and so on.. (Kompas.com, 2022) So it can be understood that there is something that must be understood more deeply related to wage management in Indonesia both from the employer's side and from the worker's side, so that no one feels disadvantaged between the two parties.

(Decy Arwini, 2020) has conducted research related to the application of the wage system law, in his article it is explained that there are several wage systems that are often carried out by employers, depending on the type of work, the size of the company, the economic situation and others. In calculating wages, you should pay attention to the minimum wage in an area, in addition to paying attention to the calculation of overtime wages. Overtime pay is calculated hourly and will have a difference between workers 5 days and 6 working days, and basically overtime pay must be appropriate for humanity and in accordance with the sacrifices that have been given by workers.

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

“Entrepreneurship on Global Economics Development in the Era of Society 5.0”

This paper is also supported by several studies from researchers as support for this article, article (Gani, 2015), in the paper it is written that the state has established the law of the Republic of Indonesia number 13 of 2003 article 88 paragraph 3 that wage policies protect the interests of workers related to minimum wages, overtime pay, wages for not coming to work due to absence, wages for not showing up for work due to other activities outside of work, wages for exercising the right to rest periods, the form and method of remuneration. In addition, a form of government protection by forming a wage council assigned to provide advice and input as well as considerations related to wage policy. More articles by (Decy Arwini, 2020), This research is still related to law number 13 of 2003, it is stated that in reality in the field it turns out that there are several wage systems that are often carried out by employers. This wage system depends on the type of work, the size of the company, economic conditions and so on. This system is a wage system according to results, a wage system according to time, a piece rate system, a bonus system and a business partner system. In addition, the system for calculating overtime wages for workers must also be considered.

(Agustian & Mellita, 2020), in their writings they say that the wage system in Islam sees a moral concept, then wages in Islam are not only limited to material (material or worldly) but penetrate the boundaries of life, namely prioritizing the afterlife, so in Islam prioritizing rewards as the best wages. And finally, the principle of remuneration in Islam must be fair and proper. Other research by (Caniago, 2018) explained that Islam provides conditions for payment of wages, namely wages must be stated before starting work, wages to be paid must be paid correctly, then wages are paid proportionally, and finally wages must be paid as soon as possible in accordance with the time specified at the beginning of the work contract. The same research was also written by (Ridwan, 2013), In his writings, he stated the same thing that minimum wage standards in Islam are required for two things, namely fair and decent, in which wages received by workers must be able to meet the basic needs of workers and their families. And if it is not sufficient, then Islam categorizes it as asnaf zakah.

This paper was made with the aim of observing wage management in the story of Prophet Musa contained in the Al-Qasas Al-Quran so that workers and employers can take compassion from the story of Prophet Musa which has been enshrined in the Holy Qur'an.

METHOD

This article uses a library research approach (library research), namely a series of activities related to methods of collecting library data, reading and recording and processing research materials. (Zed, 2014, hal. 3), literature study is also interpreted by data collection techniques by conducting book reviews. literature, notes, and various reports relating to the problem to be solved. (Nazir, 2009)

In this article, the author uses primary data from several books of interpretation to see the journey of the story of Prophet Musa as narrated in the Qur'an surah al-qasas verses 20 to 28. For other additional references, the author uses books and articles related to wages. So that this article can have a wealth of literature in terms of stories and other field research.

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

"Entrepreneurship on Global Economics Development in the Era of Society 5.0"

RESULT AND DISCUSSION

The story of Prophet Musa as in surah alqasas tells about the escape of Prophet Musa as from the pursuit of Fir'aun, in that pursuit, he came to one of the countries, namely the land of Madyan.

In the commentary of al-Mishbah, which is a book of commentaries written by contemporary mufasssir, he is Quraish Shihab, in his interpretation it is explained that when the Prophet Musa arrived in Madyan Country, he found a group of people drinking their livestock, and he found behind them namely in a place some distance from the crowd, two women who were blocking their cattle from joining the drinking cattle. Seeing the state of the two women, he felt compassion and wonder, so he said to the two of them, "Do you mean you are both here while preventing your two cattle from drinking as the cattle drink?" The two women replied, "We cannot drink our livestock before the shepherds leave the watering place and return their livestock. We are weak women, we have no brothers, while our father is an old man who is unable to do this work." Hearing the answers of the two women, he gave the two women's livestock to drink to help them both, even though at that time he was very hungry. After that the two women left the place while thanking them. Then he, namely Musa, turned to a shady place to rest from the hot sun. There he remembered the various favors of Allah that He had bestowed upon him, so he said, namely praying while giving thanks to Allah SWT: 'My Lord, in fact I am for whatever You have sent down to me from goodness, namely sustenance, even though it is a little very poor, namely very much. need it. And now I still need Your various graces.'

The two women who were assisted by Musa as. they returned to his house and told their father because their return this time was sooner than the previous days. So Shu'aib, the father of the two women, ordered one of his children to invite Musa. Then one of the two came to him, namely, to Musa, namely the two women who had just been helped by Musa. He came walking very embarrassed because he was assigned to meet face to face and invited a young man who was full of authority who had helped him: he said while confirming his words so that Moses would not be rejected that: "Indeed my father really invited you so that he would repay you for your kindness in giving water to livestock we." So immediately Musa, who really needed help, accepted the invitation. So, when he came to her, that is, to the house of the woman's father and told him stories about himself, Pharaoh and the people of Egypt, he, the woman's father, said: "Don't be afraid! Pharaoh's power did not extend to this area, and God would not harm those who were always close to Him. Calm down and be happy. You have been saved from the unjust people."

Apparently the girl who was helped was amazed at Musa as. It started when he saw his physical strength and authority while fetching water for their livestock in the middle of a crowd, and secondly when he came to invite him and was on his way to meet his parents. It is said that Musa walked in front and asked to be told the direction so that he would not see the girl's movements if she walked in front of him.

Presumably for a woman who yearns for a husband, these two traits are also highly expected. The parents, who heard their son's words, caught the child's admiration for Musa, so without hesitation the father conveyed his proposal to Musa, while strengthening his

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

"Entrepreneurship on Global Economics Development in the Era of Society 5.0"

suggestion in real words, because perhaps what he faced lacked faith or felt the offer was preamble because he is a young man. foreigners again do not have material capabilities. He was an old man whom some scholars considered Shu'aib said to Musa: "Indeed, I intend to marry you, that is, to marry you to one of my two children, the two of whom you have seen at the water source. That marriage, on the basis that you worked for me for eight pilgrimages, namely eight years and if you complete the eight years to ten years, then it is a kindness from you not an obligation, and even though it is my request and suggestion, but know that I do not want burden you with burdens that weigh you down. I will try to be a person who always keeps promises. You will find me - Insyah Allah - among the pious people, and treat you as best as possible so that the existence and work that you will carry will always please you." (Shihab, 2002, hal. 328–338)

In another book of interpretation, namely the interpretation of fi zhilalil quran, the story of Prophet Musa as is told regarding the offer of a father from the two women, he made an offer to Prophet Musa as while promising that he would not burden him and would not make him tired of working. While hoping to Allah that Musa finds himself a good person in treating him and keeping his promise. This is good manners in talking about oneself and in the presence of God. He did not praise himself, nor did he claim to be a godly man.

Musa also accepted the offer and carried out the contract, which he also did with clarity and accuracy and testified to Allah. So Musa acknowledged the offer and carried out his contract, according to the conditions offered by the old man. Then emphasized this and further clarified it, "Which of the two appointed times I perfected, then there is no additional claim on me anymore. Allah is a witness to what we say." Musa explained this in this way according to his straight nature, personal clarity, and his seriousness to fulfill the obligations of the two parties to the contract with accuracy and clarity. He intended to fulfill the prime time of the two time options, as he later proved. Narrated by Bukhari from the Prophet that Musa spent the most time and the best. (Quthub, 2003)

From the story of the Prophet Musa as told in surah al-qasas explained in the book of stories of the prophets of Ibn Kathir, sura al-qasas verse 27 by a number of Abu Hanifah's students was used as an argument for the legality of buying and selling one of two slaves, two clothes, or goods another, according to His words, "With one of these two daughters of mine." This opinion needs to be studied further, because what is mentioned in the verse above is a voluntary choice, not a contract.

Ahmad's students concluded from the verse above, the contract of rent with wages for food and clothing is legal, as is usually the case. This opinion is also reinforced by the hadith narrated by Ibn Majah in his Sunan book by mentioning the title; chapter hiring labor services with food wages; Ibn Abi Hatim said, "Abu Zur'ah told us, Yahya bin Abdullah bin Bakr told us, Ibn Lhi'ah told me. Abu Zur'ah told us, Shafwan told us, Walid told us, Abdullah bin Lahi'ah told us, from Harith bin Yazid, from Ali bin Rabbah, he said, "I heard Utbah bin Nadar say, 'Something when we were near Rasulullah saw he then read, 'Tha' Sin Mim", up to the story of Musa, he then said, "Indeed Musa rented himself out for eight years

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

"Entrepreneurship on Global Economics Development in the Era of Society 5.0"

or ten years to protect the private parts and to prop up the stomach." (Imaduddin Abu Fida' Isma'il bin Katsir Al-quraisy Ad-dimasyqi, 2013)

In essence, humans work to get wages. Wages that will be used to support himself and his family, even more than that, are not only to meet basic needs but to meet everyone's tertiary needs. So, an employer and worker should know the provisions of Islamic law in determining the payment of wages. (Caniago, 2018) The following are sharia provisions in determining the payment of wages, namely:

a. Wages are mentioned before starting work

In the words of Rasulullah saw that wages must be agreed upon before starting work, "From Abi Said al Khudri ra, in fact the Prophet saw said: 'Whoever employs a worker, the wages must be stated'" (H.R. Abdur Razak his sanad was interrupted and alBaihaqi continued his sanad from the direction of Abi Hanifah).

In the hadith Rasulullah saw above explains that an employer is obliged to notify how much wages he will receive in the future as a reward for his work, by mentioning the wages at the beginning it is expected that workers can be motivated in their work and provide comfort to workers in their work.

Taking Ibrah from the story of Prophet Musa as well, the father of the two women he helped explained regarding the reward for the kindness that was given by Prophet Musa to his two daughters. The reward that the Prophet Musa received was to be married off to one of his daughters.

b. Wages are paid fairly

In Surah asy-syu'ara verse 183, Allah SWT has explained regarding human rights, with the words: "And do not harm humans in their rights ..."

The verse above explains that it is not permissible for one of us to wrong another person by reducing the rights of other human beings, in this case it can be interpreted in terms of wages, then the employer must provide proper wages to his workers according to the severity of the work he will carry out, minimum wage eligibility can meet the basic needs of himself and his family. In this case, Indonesia as a developing country has also determined the eligibility of wages by setting regional minimum wages or workers' minimum wages. The minimum wage for this worker will vary in each region because it is determined by looking at the consumer price index, minimum physical needs, and expansion of employment opportunities..

From what is told in the Koran about the story of Prophet Musa as, wages are paid according to their eligibility, at least the eligibility of giving wages can meet the basic needs of himself and his family, with wages given by the fathers of the two women, namely by marrying Prophet Musa as with one of his children, has provided a minimum wage eligibility for Prophet Musa as, namely with that Prophet Musa does not need to feel hungry anymore and fear the pursuit of the pharaoh so that his hunger and peace within him are fulfilled.

c. Wages are paid proportionally

The word of Allah swt in surah al-Jatsiyah verse 22 with the meaning: "And Allah created the heavens and the earth with the right purpose and so that each person is rewarded for what he does, and they will not be harmed."

In essence, every human being will get a reward for what he has done, so it is the same as wages, remuneration must also be proportional. Every worker must receive wages in

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

"Entrepreneurship on Global Economics Development in the Era of Society 5.0"

accordance with the labor he expends. If wages are not paid proportionally, then there will be chaos among the workers, there will be riotous actions given by the workers and there will be a work strike.

d. Wages are paid immediately or according to the time specified in the initial agreement

The Messenger of Allah said, which means, "al-Abbas ibn al-Walid al-Dimasyqi has informed us, (he said) Wahb ibn Sa'id ibn Athiyyah al-Salamy has informed us, (he said) Abdu al-Rahman Ibn Zaid Ibn Salim has reported to us, (the news came) from his father, from Abdillah ibn Umar he said: The Messenger of Allah has said: Give the worker the fare before the sweat dries. (H.R. Ibn Majah)

With the words of the Prophet Muhammad above, it gives peace to the hearts of every worker about the delay in paying the wages he will receive. The hadith above explains that in addition to determining the amount of wages to be received, the provisions for the wage payment schedule must also be determined at the beginning before starting work. With that, it will lighten the hearts of both the worker and the employer, the worker will wait for the wage payment schedule that he will receive with a peaceful heart and carry out his work happily..

The story of Prophet Musa as has provided an explanation that the contract agreement at the beginning before starting the work was very important, the fathers of the two women agreed on the time of his work for Prophet Musa as, namely for eight years, but if he had the kindness to continue for two more years so that he reached ten year. So after ten years of completing his duties, he had no more work obligations with the fathers of the two women. Confirmation of wages and how long the work will be carried out is very important to do at the beginning before starting work (Tanjung, 2021), so workers can decide to accept or reject the job offered. If you accept, then the worker must do his job well and correctly and sincerely

IMPLICATIONS

The researcher hopes that by looking at the wage system that was carried out during the time of Prophet Musa and several verses of the Koran and hadith, it can change the wage system carried out by employers to their workers. Because, in essence, employers and workers need each other. So, to maintain harmony at work, don't let anyone feel tyrannized on the part of workers or employers. Government policies in the wage system must continue to look at the welfare of workers and also not burden employers with wages that employers cannot afford.

CONCLUSION

From the story of Prophet Musa as in the Koran, it has been explained regarding the management of wage payments that should be applied to workers, employers and workers must work together and respect each other in fulfilling their respective rights and obligations, as employers must not be tyrannical in fulfilling their obligations to workers and as an employee, you should not be unjust in fulfilling your work obligations to your employer, because in essence the two of you need each other.

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

"Entrepreneurship on Global Economics Development in the Era of Society 5.0"

Ibrah that can be taken from the story of Prophet Musa as, namely wages must be explained at the beginning before starting work, in the story of Prophet Musa as, Prophet Musa as already knew at the beginning what would be the reward for his work, namely being the husband of one of the girls he helped, besides that wages must be given properly, determining the minimum eligibility of wages is to be able to meet the basic needs of workers and their families, so from the story of Prophet Musa as also explained that with the work he found that he could get rid of hunger and can feel the peace and security that is guaranteed by the parents of the woman he married. Then, the remuneration must also be given proportionally, the wages and labor expended must be appropriate, and the last is the wages given according to the agreed time. Similarly, from the story written in the Koran, namely the story of the Prophet Musa as, at the beginning before starting work, the father of the woman he was going to marry made a work agreement on how long the work would be completed, namely 8-10 years. So after 10 years, there is no obligation for Prophet Musa to do the job again.

REFERENCES

- Afzalurrahman. (1995). *Doktrin Ekonomi Islam* (Edisi 2). Yogyakarta: Dana Bhakti Wakaf.
- Agustian, W., & Mellita, D. (2020). Konsep Pengupahan Dalam Manajemen Syariah. *Jurnal Ilmiah Bina Manajemen*, 3(1), 36–46. <https://doi.org/10.33557/jibm.v3i1.827>
- al-Qattan, M. K. (2013). *Mabahis Fii 'Ulum Qur'an*. Bogor: Litera Antar Nusa.
- Az-Zuhaili, W. (n.d.). *al-Fiqh al-Islam wa Adillatuhu* (Juz IV).
- Badan Pusat Statistik. (2001). *Produk Domestik Regional Bruto Kabupaten/Kota*. Jakarta.
- Caniago, F. (2018). Ketentuan pembayaran upah dalam islam. *Jurnal Textura*, Vol. 1 (No. 5).
- Decy Arwini, N. P. (2020). Penerapan Undang Undang Nomor 13 Tahun 2003 Pada Sistem Upah Di Indonesia. *Jurnal Ilmiah Vastuwidya*, 3(1), 52–59. <https://doi.org/10.47532/jiv.v3i1.100>
- Gani, E. S. (2015). Sistem Perlindungan Upah di Indonesia. *Jurnal Tahkim*, 11(1)
- Ghofur, R. A. (2020). *Konsep Upah dalam Ekonomi Islam* (Edisi 1). Jakarta: Arjasa Pratama.
- Imaduddin Abu Fida' Isma'il bin Katsir Al-quraisy Ad-dimasyqi. (2013). *Kisah Para Nabi*. Jakarta: Ummul Qura.
- Kamus Besar Bahasa Indonesia. (2022). Upah. Diambil 10 November 2022, dari KBBI Web website: <https://kbbi.web.id/upah>
- Karim, H. (1993). *Fiqh Muamalah*. Jakarta: PT. Raja Grafindo Persada.
- Kemdikbud. (n.d.). Kamus Besar Bahasa Indonesia (KBBI). Diambil dari Badan Pengembangan dan Pembinaan Bahasa Kemdikbud website: <https://kbbi.web.id>
- Kemenperin. (2003). Undang - Undang RI No 13 tahun 2003. *Ketenagakerjaan*, (1).
- Khalafullah, M. A. (2002). *Al-qur'an Bukan Kitab Sejarah*. Jakarta: Paramadina.
- Kompas.com. (2022). 18 Tuntutan Buruh dalam Demo May Day Hari ini, Apa Saja? Diambil 10 November 2022, dari Kompas.com website: <https://www.kompas.com/tren/read/2022/05/14/134500265/18-tuntutan-buruh-dalam-demo-may-day-hari-ini-apa-saja?page=all>
- Mannan, M. . (2009). *Islamic Economics: Theory and Practice*. Delhi, India: Mohammad Ahmad For Idarah-I Adbiyat-I Delhi, Jayyed Press.

Proceeding Medan International Conference Economics and Business

Volume 1, Year 2023

"Entrepreneurship on Global Economics Development in the Era of Society 5.0"

- Nazir, M. (2009). *Metode Penelitian* (R. Sikumbang, Ed.). Bogor: Ghalia Indonesia.
- Nursalikah, A. (2022). Kisah Lengkap Nabi Musa. Diambil 10 November 2022, dari Islam Digest website: <https://www.republika.co.id/berita/rged2r366/kisah-lengkap-nabi-musa-part2>
- Peraturan Pemerintah Republik Indonesia No 36 Tahun 2021 Tentang Pengupahan. (2021). Peraturan Pemerintah Republik Indonesia No 36 Tahun 2021 Tentang Pengupahan. *Journal of Chemical Information and Modeling*, 53(9), 6. Diambil dari [http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo de Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf](http://dspace.ucuenca.edu.ec/bitstream/123456789/35612/1/Trabajo%20de%20Titulacion.pdf%0Ahttps://educacion.gob.ec/wp-content/uploads/downloads/2019/01/GUIA-METODOLOGICA-EF.pdf)
- PPID Disnakertrans. (2020). Pengertian Ketenagakerjaan dan Penting Unsurnya. Diambil 10 November 2022, dari Disnakertrans website: <https://disnakertrans.bantenprov.go.id/Berita/topic/306#:~:text=Tenaga kerja yang dimaksud disini,sendiri ataupun masyarakat secara umum.>
- Quthub, S. (2003). *Tafsir Fi Zhilalil Qur'an* (Jilid 28). Kairo: Dar Asy-Syuruq.
- Ridwan, M. (2013). Standar upah pekerja menurut sistem ekonomi islam. *Equilibrium*, 1(2), 241–257.
- Shihab, Q. (2002). *Tafsir Al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an* (Jilid 10). Jakarta: Lentera Hati.
- Shihab, Q. (2007). *Ensiklopedia al-Qur'an: Kajian Kosakata dan Tafsirnya*. Jakarta: Lentera Hati.
- Sulaiman, M. M. (1993). *Al-Qissah Fi al-Qur'an al-Karim*. Mesir: Matba'ah al-Amaniyyah.
- Sulaiman, M., & Zakaria, A. (2010). *Jejak Bisnis Rasul* (Edisi 1). Jakarta: PT. Mizan Publika.
- Tanjung, H. (2021). *Manajemen Syariah* (Edisi Pert). Jakarta Selatan: Al-Mawardi Prima.
- Zed, M. (2014). *Metode Penelitian Kepustakaan* (Edisi 3). Jakarta: Yayasan Pustaka Obor Indonesia.