



Farm Labour Wages in Tobacco Farming From an Islamic Perspective in Pujut District, Central Lombok Regency

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ABSTRACT

This study aims to analyze farm labourers' wages in tobacco farming from an Islamic economic perspective in Pujut District, Central Lombok Regency. The research study focuses on implementing work agreements, the amount of wages, and the provision of wages to farm labourers in tobacco farming. This study uses a qualitative approach with a descriptive research type. Data collection was carried out through observation and in-depth interviews. Informants were determined using the snowball sampling technique and descriptive data analysis. The study concludes that labour wages in rice farming in Pujut District, Central Lombok Regency, have been implemented following Islamic law, namely the existence of an unwritten work agreement (agreement), work implementation according to the agreement, wages are paid on time according to the agreement, and there is an attitude of mutual assistance (ta'awun), sincerity, mutual consent (antaradin) and mutual consent (willingness) between workers and farm owners. It is recommended that workers in rice farming and tobacco farmers remain trustworthy and honest in implementing wages according to Islamic law as part of carrying out worship.

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INTRODUCTION

The agricultural sector still dominates the economic life in Central Lombok Regency. BPS Central Lombok (2023), the contribution of the agriculture, forestry, and fisheries sector to the GRDP of Central Lombok Regency in 2022 was 25.07%. One of the farming activities in the agricultural sector is Virginia tobacco farming, which is widely cultivated during the second planting season. Virginia tobacco farming (*nicotiana tabacum*) has a very broad economic multiplier effect, both for farmers themselves and for the absorption of labour (farm labourers), tobacco oven business owners, tobacco shredding machine owners, collectors, and business sources for tobacco farmer partner companies on the island of Lombok.

Virginia tobacco production in Central Lombok Regency contributes significantly to Virginia tobacco products in West Nusa Tenggara (NTB). Data from the NTB Communication and Information Service (2021), the area of Virginia tobacco planting in Central Lombok

Regency in 2021 was 9,024.6 hectares, with a production of 14,440 tons (38.25%) of the total production (37,751 tons) of NTB Virginia tobacco. The planting area in 2023 was 9,500 hectares.

Pujut District is one of the districts producing Virginia tobacco in Central Lombok Regency. Virginia tobacco farming is carried out during the second planting season, which starts in May. Farmers who cultivate tobacco in the Pujut District are local tobacco farmers outside the Pujut District, such as Praya Timur and Praya Tengah Districts.

The existence of tobacco production cannot be separated from the existence of farm labourers in tobacco farming. Farm labourers receive wages as compensation for their work. Wages are the rights of workers/labourers received and stated in the form of money as compensation from employers or service providers to workers/labourers. These are determined and paid according to a work agreement, agreement, or statutory regulations (PP No. 36 of 2021 concerning Wages).

An initial survey by researchers in Gapura and Kawo villages, Pujut sub-district, found that the wages of farm labourers in tobacco planting activities ranged from IDR 35,000 to IDR 40,000 per person per working day with working hours starting from 07.00-12.00 or for five working hours, likewise, in the activities of cleaning grass, watering or irrigating tobacco plants and fertilizing tobacco plants. If the farm labourers come from other areas/sub-districts, they are given transportation costs of IDR 12,000 per person. In addition to their wages, they are given snacks and coffee to consume. The wages for farm labourers above are still much lower than the provincial minimum wage (UMP) and district/city minimum wage (UMK) in the NTB region. (NTB Regional Government, 2023) sets the 2024 Provincial Minimum Wage (UMP) at IDR 2,444,067 and the Central Lombok Regency UMK at IDR 2,450,968 monthly. The calculation of hourly wages according to government regulation (PP) number 36 of 2021 in article 6, that the formula for calculating workers' or labourers' wages per hour = monthly wages divided by 126. Referring to this formula, the hourly wages for the Central Lombok Regency UMK is IDR 19,452.1 per hour, and the NTB UMP is IDR 19,397.4 per hour. Referring to the calculation of hourly wages for workers or labourers according to PP number 36 of 2021, the hourly wages for tobacco farming workers is IDR 8,000 per hour per person (IDR 40,000 divided by 5).

Based on the calculation of hourly wages according to PP number 36 of 2021, farm labourers' wages are far below the NTB UMP and the Central Lombok Regency UMK. This shows that the wages of tobacco farm labourers in Pujut District, Central Lombok, are below the living needs. However, they are willing to work to get wages to meet their needs and those of their families. Farm labourers cannot demand wage adjustments equivalent to the UMP or UMK because a labour union does not cover farm labourers.

The provision of wages in Islam concerns the amount of wages workers receive and has broader aspects. Waliam, (2017), Islamic wages are closely related to the principles of morality, the principles of justice, and eligibility that can meet the basic needs, education, and health assurance of workers and their families according to prevailing customs so that wages are not only limited to material (worldly dimensions) but penetrate the boundaries of life, namely the dimension of the afterlife.

The implementation of work and the provision of wages from an Islamic perspective must be subject to Islamic law, which includes the pillars and conditions of wages and the principles of Islamic wages, including the principles of justice and eligibility. (Sabiq, 2011) states that wages are not only a reward but are a basic right with 3 (three) principles in its determination: the principle of justice, the principle of eligibility, and the principle of policy.

Various research results show that not all wage regulations follow Islamic law. Research by Pujiono, A, (2023), the wages of farm labourers in Sumber Makmur Village still contain ambiguity in the quantity of wages given and do not yet have elements of justice. (Lubis, 2022), the practice of wage payments in Ciawigajah Village, namely regular and casual daily wages. Payments are paid in cash with a nominal value according to the applicable customs (urf). There is an unclear contract when making a work agreement between the rice field owner and the farm labourer, often causing delays in wage payments. Nuraini et al. (2020), the payment system for rice farm labourers in Gampong Mon Ara is a daily wage payment system. There is a discrepancy between the amount of wages given and the results of the work of the rice transporting farm labourers and the payment of wages for rice planters, and there is a delay in the provision of wages to plant rice. Saputra (2021) determines wages for farm labourers in Air Buluh Village, Kuantan Mudik District, based on customs and habits, not on work contracts or laws. The wages given to workers/labourers are not sufficient for the workers' living needs.

Referring to the empirical facts of the initial survey and previous research related to the provision of wages for farm labourers and the basis of the concept of Islamic wages, it is deemed necessary to study the implementation of wages for farm labourers in tobacco farming in Pujut District, Central Lombok Regency from an Islamic economic perspective. The study of the Islamic perspective is intended to later provide recommendations, especially to farmers and farm labourers, to carry out work and provide wages following Islamic law.

METHODS

This study uses a qualitative approach with a descriptive method. The descriptive method in qualitative research is a study that is intended to describe, illustrate, or explain the condition of the object being studied as it is, according to the situation and conditions when the research was conducted (Ibrahim, 2018:59). This study describes the phenomenon of the implementation of Islamic perspective labour wages carried out in the Pujut District, Lombok Regency. This study uses primary data in sentences spoken by informants, namely key informants, main informants, and additional informants. Data collection will use observation methods, in-depth interviews, and documentation techniques in the form of voice recordings and images. Data validity checks using source and theory triangulation. Miles, M.B. and Huberman, A.M. (1992) stated that interactive model data analysis activities include data collection, reduction, display, and conclusion drawing/verification. Data regarding the implementation of Islamic wages were analyzed using inductive reasoning. Researchers use a way of thinking with certain concrete facts and then conclude from the facts or events of Islamic perspective labour wages.

RESULTS AND DISCUSSION

Work and Wage Agreement

The work agreement (akad) between the worker (ajir) and the employer (musta'jir), from the Islamic perspective, is part of the pillars of ijarah. Ijarah is interpreted in the form of rent or wages, which is a muamalah activity that has been prescribed in Islam. In farming activities, as ajir are labourers or farm labourers employed in various farming activities, while musta'jir are farmers who employ farm labourers either as farmers who own the farm business or farmers who control the land on a lease, sakap and gadai.

Work agreements in farming work are usually made before the farm labourers work. Workers do the work when after both parties, namely the farm labourer (ajir) and the farmer who

provides the work (musta'jir), have agreed to make a work contract. Various facts were revealed in work agreements (work contracts) or akad between the farm owner and the farm labourer in tobacco farming in Pujut District, Central Lombok Regency. Farmer owners generally ask farm labourers to work on their farmland face to face or meet physically or via telephone or WhatsApp within less than a week before work. MTI informants stated *they sometimes called three or four days a week before work at various stages of tobacco farming work*. ASN and DLI informants stated: *usually ordered 3 or 4 days, sometimes one week, before work on preparing tobacco planting land*. Meanwhile, SDN informants stated *they were notified directly 1 or 2 days before work*. The same thing was expressed by YLA and MYT informants, who stated that it is usually 1 or 2 days before work.

The above phenomenon shows a variation in the time of request for farm labourers to work for farmers who run tobacco farming businesses. Farm labourers living in the same village as the farm owner were told to work less than 4 days, while farm labourers outside the Pujut sub-district were told to work more than one week.

The existence of a time gap for ordering farm labourers' work is understood so that farm labourers can organize and accommodate their work time because other farmers request work from farm labourers. The ability of farm labourers to accept work within a certain period is an attitude of being smart in utilizing time so that time is not wasted. This is in line with the implementation of the interpretation of the Qur'an, Al-Insyirah letter, verse 7, which states, "*So when you have finished (from one matter), work earnestly on another (matter)*." This implementation shows that farm labourers are willing to work for the party who ordered them when they are not working or have finished working on other matters. At the same time, it shows that farm labourers are utilizing the available time, not wasting time.

After the farm labourers are told to work and agree to be ready to work on various farming activities, they then agree with the farmer who owns the tobacco farm. The agreement made is the ability to work, type of work, length of work per day, amount of wages, and time of payment of wages. Various things were revealed from this work and wages, namely the difference in the length of work followed by different wages and consumption costs. Some work half a day from 6:30 to 12:00 WITA (before the Dhuhur prayer time) with wages of Rp 50,000, - for straw spreading work to prepare tobacco plants. They are given breakfast, coffee, and cigarettes for male workers. If working one day from 6:30-17:00 WITA, with a break from 12:00-13:30 WITA. They are given breakfast at 8:00 and lunch at 12:00. Farm workers who come from outside the village pay additional wages for motor vehicle oil for one liter of Peralite or Rp 12,000 -

Other types of work, such as planting tobacco, cleaning grass, and picking the harvest, are given different wages. The agreement to accept the work and the amount of wages is made verbally without a written agreement. The agreed wage amount follows the amount applicable in the labourers' village. Informant SDN stated: "*We discussed the agreement on the type of work, wages, and consumption costs the rice field owner will give. We agreed on a wage of Rp 40,000 per half day for planting tobacco and one day of work of Rp 80,000, which is applicable in this village. We are happy to accept that wage. Helping each other, I got a job to cover my family's living expenses.*"

The above phenomenon illustrates the agreement on different wage rates for different types of work. Workers never received a higher wage offer during wage discussions because the wage rate applied equally in the local village. This is also a custom (urf) among tobacco farmers and farm labourers in the local village.

From the Islamic perspective, work agreement discussions are deliberation as a good way to resolve a matter and reach an agreement between the two parties. M, Arkal Salim (1999:99-100) emphasized that wages must be carried out through deliberation and open consultation so that it can be realized in each economic actor, a sense of high moral obligation and loyal dedication to the public interest. The Qur'an emphasizes, "*consult with them in the matter, Then, when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust*" (QS. Ali Imran:159). It is emphasized in a hadith: *I have never seen someone consult more with his companions than the Messenger of Allah sallallaahu 'alaihi wasallam* (HR. Tirmidhi).

A mutually acceptable work agreement reflects an attitude of mutual consent and sincerity between farm labourers and farmers who own tobacco farms. Islam requires a work agreement based on mutual sincerity between the two parties involved, not because of coercion. This sincerity is the basis for implementing an agreement (Sudiarti, 2018). Islam guides both parties to mutually consent to and be willing to agree upon an agreement in determining wages. If one is fit, it is invalid (Syaiikh, Ariyadi, and Norwili, 2020:139). Islamic principles should be applied in various work activities. Applying Islamic economic principles will also provide a fairer and more sustainable foundation in the working relationship between farm labourers, landowners, and entrepreneurs (Hidayat & Sujianto, 2023).

The existence of an agreement between tobacco farm labourers (ajir) and tobacco farm owners (musta'jir) above shows the fulfilment of the pillars and conditions of the contract from an Islamic perspective. The majority opinion (jumuhur) of scholars, the pillars of the contract consist of 'akid (the party making the contract), ma'qud 'alaih (the object of the contract), and sighat (ijab qabul). The requirements for 'aqid (the party making the transaction) are that they must have ahliyah (the ability and propriety to make transactions, namely being mature and rational) and wilayah (the right or authority/authority to have the legality to make transactions on the object being transacted). A'qud 'alaih requires that the object of the transaction is present at the time of the contract, the object of the contract is in the form of mal mutaqawwim (property that is permitted by sharia), the object can be handed over, the object is clear in detail, and the object of the transaction must be pure from impurity. While the requirements for sighat are the clarity of the purpose of the transaction for both parties and the suitability of the ijab and qabul to the object of the transaction, there is a meeting between the ijab and qabul in sequence and connected/being in one assembly of the contract for one object of the transaction (Dimyauddin Djuwaini, 2008: 50-58).

The work agreement between farm labourers and farmers who own tobacco farms is verbal without a written agreement. This is based on the attitude of mutual Trust between labourers and farmers who own farms. Revealed by MTI and ASN informants who stated: we only agree verbally with the owner of the farm. That's the custom here. Another informant expressed the same: *"It's enough for us to agree verbally. This agreement, which usually occurs here between labourers and rice field owners, has become a tradition. As far as I know, there is nothing written about it."* From the Islamic perspective, verbal agreements are justified. In Islamic contract law, ijab and qabul can be done through 1) speech, 2) messengers and writing, 3) signals, 4) secretly, 5) by silence alone. The requirements are the same as those for ijab and qabul in buying and selling, except that ijab and qabul in ijarah must mention a specified period (Moh. Saifullah Al Aziz S., 2005:378).

Work Implementation

The work agreement between farm labourers and farmers who own the farm business is a working guideline for farm labourers to do the work that has been agreed upon. Likewise, for farm business owners, as a guideline to supervise the work of farm labourers, whether the work follows the work agreement (aqad) agreed upon at the beginning.

Farm labourers in the Pujut sub-district work according to the previous work agreement. According to the agreement, those who work half a day come to work from 6.30-12.00 WITA before Dhuhur time and some work from 07.00-12.00 WITA. If working one day, farm labourers work from 06.30-17.00 WITA with a break at 12.00-13.30 WITA. Farm labourers work according to the agreed time for all types of tobacco farming work, such as spreading straw, planting tobacco, maintaining/cleaning grass, and harvesting tobacco leaves.

During working hours, farm labourers take a break and are given coffee and snacks by the farm owner at 08.00-09.00 WITA. The provision of coffee and snacks is part of fulfilling the farm owner's promise of the consumption liability agreement. On this occasion, the farm owner also controls the farm labourers' work regarding their work. A description of the statement from the informant (YLA) stated: *"My friends and I came together at 07.00 and finished work at 12.00. After working, I was given food and coffee. The cooperation of the rice field owner supervised our harvesting work to ensure which leaves were picked according to the stages of picking tobacco leaves."*

In general, there were no complaints from the business owners regarding the farm labourers' work results because they were used to doing the work. Some farm labourers were permanent workers for several years who were employed by the farm owner, so they were familiar with their work. If there was work that was considered untidy by the farm owner, the farm labourers were told to tidy it up. The farm labourers immediately carried it out after the break. Farm owners trust farm labourers to do their work without supervising them while they are working. (Gangga M, et al., 2023), Trust is the main social capital that facilitates the working relationship between landowners and farm labourers to run well. Trust allows parties to release strict supervision and provide freedom in doing work.

The above phenomenon illustrates that farm labourers in Pujut District work according to the previous agreement, and the owner fulfils his promise to provide consumption. The Qur'an, Surah An-Nahl, verse 91, emphasizes: *"And fulfil your covenant with Allah when you promise and do not break your oaths after confirming them, while you have made Allah a witness (to your oaths). Indeed, Allah knows what you do."* Furthermore, it is emphasized in the hadith of the Messenger: *"Muslims are bound by the transactions they will determine"* (HR. Tirmidhi, No: 253, Ibn Majah, No: 2353). Therefore, the work agreement on tobacco farming in Pujut sub-district is implemented by the guidance of the Koran and the hadith of the Prophet.

Payment of Wages

Farm labourers' wages in the Pujut sub-district are given according to the work contract agreement or contract, which is given after completing the work. Likewise, the amount and the form of wages are given according to the previous contract, namely in the form of money, not goods. The amount of wages depends on the type of work done. Wages for straw spreading activities if working half a day are given wages after 12.00 or after the Dhuhur prayer when the farm labourer wants to go home, paid in cash of Rp. 50,000. If working one day, wages are given after working at 17.00 or 5 pm after the Asr prayer when the farm labourer wants to go home, paid in cash of Rp. 100,000. If the farm labourer works more than one day, for example, 2 or 3

days, we are given after working on the second or third day. But if the farm labourer asks for wages every working day, they are also given. According to the agreement, the wage amount is never demanded or reduced. Farm labourers from outside the village receive additional wages of Rp 12,000, - which is the money for motorbike fuel used to come to work. The description of the informant (SDN) who works planting tobacco stated: "*Wages are never delayed in payment, and the amount is never reduced. Always according to the agreement. That's what makes us happy to work here. Thank God it's paid directly, not delayed, except at their request. Given wages for fertilizing or the term for casting, which is Rp 40,000, - per half day, not given food, only given snacks, coffee, or ice. Suppose one day is paid Rp 80,000.*"

The wages given to farm labourers for half a day and one day are considered appropriate according to the cost of living of farm labourers in the villages of the Pujut sub-district. The wages they receive can be used to buy their daily food consumption. The meaning of decent in the Islamic perspective is adequate food, clothing, and shelter, and the wages received by workers must be by the market price of labour so that workers are not exploited unilaterally (Ghofur, RA, 2020: 17-19)

The findings of wage provision in the Pujut sub-district are in line with the research results of Sa'adah & Noviyanti, (2021), who found that the wage system has fulfilled several aspects of sharia, namely, the amount of wages given to workers by the agreement agreed upon at the beginning. Wages are given on time according to the time that has been set. The wages given are already considered decent to be given to workers because they have met the daily needs of the workers. The wages given to workers are not the same depending on the work done while working.

In contrast to the research results of Asmuliadi Lubis's findings (2022), the practice of daily wages in Ciawigajah Village was carried out without a clear agreement at the beginning of the contract, resulting in losses for farm labourers, namely delays in payment of farm labourers' wages and when viewed according to Fiqh Muamalah, this wage practice is not following the provisions of Islamic law. This is because the wage practices in Ciawigajah Village contain elements of uncertainty and oppressive acts committed by farmers against farm labourers. After all, they do not fulfil farmers' rights properly and fairly. Islamiati, (2022) The wage system (ujrah) for oil palm farm labourers in Penyeladi Village, Sanggau Regency, uses a wage system based on performance and results. This wage system does not fully comply with Sharia principles, where the wages set do not meet the minimum wage standard. (Barkah et al., 2018), implementing daily wages in Prambatan Village does not conflict with Islamic law. Still, there is ambiguity regarding the amount of wages and the time of payment. Some parties feel disadvantaged, namely workers.

Payment of wages for tobacco farming workers after completion of work is under Islamic guidance as stated in the hadith of the Prophet narrated by Ibn Majah and al-Baihaqi from Abu Hurairah, where the hadith provides instructions for workers' wages to be paid immediately.

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرَقُهُ

Meaning: "*Give the worker his wages before his sweat dries.*" (Narrated by Ibn Majah: 397)

Islam threatens employers who delay payments and reduce or even do not give workers' wages with retribution because such negligence is a sin. Islam views this matter seriously and reminds every employer that on the Day of Judgment, Allah SWT will be hostile to those who do not give compensation to their workers. It is narrated from Abi Hurairah ra, from the Prophet Muhammad SAW that he said:

"Allah has said: 'There are three types of people for whom I will be their enemy on the Day of Resurrection. First is the person who commits to give in My name (swearing by My name), then he does not fulfil it. Second, the person who sells a free person (not an enslaved person) then eats his money. Third is the person who hires a wage worker and employs him fully, but does not pay his wages'" (Al Bukhori).

The hadith emphasizes that the time of payment of wages should be given great attention. Delays in payment of wages are categorized as an act of injustice, and people who do not pay their workers' wages are among those who Allah and His Messenger hate. So, the payment of wages must be fair and also on time. In the study, the informants said the wages were provided by the agreed date and time.

The wages given to tobacco farm labourers are all following the initial agreement. No workers or farm labourers feel disappointed with the work service and wages received. Informants (MTI and ASN) collectively stated: *"I am satisfied. He is a good person, so I will come quickly if told to work."* DLI informants stated they are happy to receive paid wages and feel grateful to have sustenance to support themselves and their families. Alhamdulillah, thank God, sir. SDN informants stated that *"he is satisfied with working and is a good person. If he is told to work, he will come quickly. We even asked for his cooperation if we didn't have work."* Informants YLA and MYT said the same thing about the owner of the agricultural land where they work. In wages, the attitude of ta'awun is emphasized, and neither is it harmed nor does it harm other parties. Yono & Amelia, (2021), Islam places employers and workers equally. Both need each other. Sandra Dewi, (2019) The number of wages in Islam that employers must pay workers is based on the principles of justice and fairness, which are determined through an agreement based on taradhin or like between the employer and the worker. (Ramadhan et al., 2022), the wage system for farm labourers during the rice harvest in 4 villages in Pamijahan District, Bogor Regency is that each farm labourer gets 5 hectares of grain, then 1 hectare is given as wages for farm labourers, 4 hectare as the results of the land owner. In addition, farm labourers get food, drinks, coffee, and cigarettes. The wage system implemented has met the requirements of Islamic law.

CONCLUSION

The wages of farm labourers in tobacco farming in Pujut sub-district, Central Lombok regency, have been implemented according to Islamic law, which is reflected by: 1) farm labourers carry out work agreements (akad) with farmers who own farms for various stages of tobacco farming work which include agreements on working hours, types of work, determination of the number of wages and consumption costs through deliberation and reaching consensus; 2) Farmers carry out work activities according to the work agreement (akad) 3) Farm labourers' wages are paid after completing their work at the agreed wage. 4) there are Islamic values in the implementation of tobacco farm labourers' work, in the form of mutual assistance (ta'awun), sincerity of work with mutual consent (antaradin) between workers and farm owners, and acceptance of the amount of wages and gratitude for farm labourers receiving work and income. Suggestions based on the results of this study are that workers or farm labourers and farmers who own tobacco farms must remain trustworthy and honest in implementing Islamic wages as part of worship, and there needs to be government regulations that regulate wages in farming activities

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