

## **The Wage Law of Indonesia: Islam and the Indonesian Legal System**

**Zulkarnain Ibrahim<sup>1</sup>**

Under Islamic law, based on the Qur'an and Hadith, one has the obligation, and the right, to get a job. The Qur'an is opposed to laziness, idleness, and not engaging in productive activity. Employees must work as well as possible for their salary, while employers must pay a decent wage in recognition of the good performance of workers. The Indonesian national wage system is regulated in Act Number 13, Year 2003, which addresses the use of manpower and sets forth the formalities governing and guaranteeing the rights and obligations of workers and employers. However, in practice, workers are often paid low wages for various reasons. To achieve a decent wage for productive workers, practices must be supported by good, harmonious, and moral cooperation between employers and workers. Both parties constitute one entity in carrying out work; they are not opponents. The standards for the behavior of both parties, in addition to national law, are based on Islamic values set forth in the Qur'an and Hadith.

*Keywords:* wage law, Islamic system, national system.

Working relationships that are based on civil relations between workers and employers should also be based on the will and the good faith of the parties, so that the relationship may proceed in peace and harmony. However, *good faith* is an abstract concept (Mila Karmila Adi, 2010). In Indonesia, wage law based on freedom of agreement (contracts), has been displaced by various forms of standard agreements (standards) in order to eliminate disparities in agreements

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and to protect the weaker parties in the bargaining process (Zulkarnain Ibrahim, 2015).

The process of weak bargaining for workers, in the opinion of MG Rood, provided by labor protection legislation, exemplifies the main characteristics of social laws that are based on *compensation imbalance theory*. This theory is founded on the premise that between an employer and employees there is an inequality in socioeconomic positions. Depending on the employer, the employee believes the right answer to common sense justice is for labor law to give more rights to the weak rather than to the strong; however, the intention of the law is not to provide equality and balance between the parties (Zulkarnain Ibrahim, 2015). As a result, community workers are burdened with the obligation to press their interest in getting a decent wage (Hamzah Fansuri, 2012).<sup>2</sup> Although workers may have been carrying out their duty, imbalances in the wage system can result in low wages and consequent losses for workers.

The Setting of Wage Law in the Spirit and Purpose of the State of Law, is the achievement of Pancasila (Hadi Sasana, 2009).<sup>3</sup> If examined from the

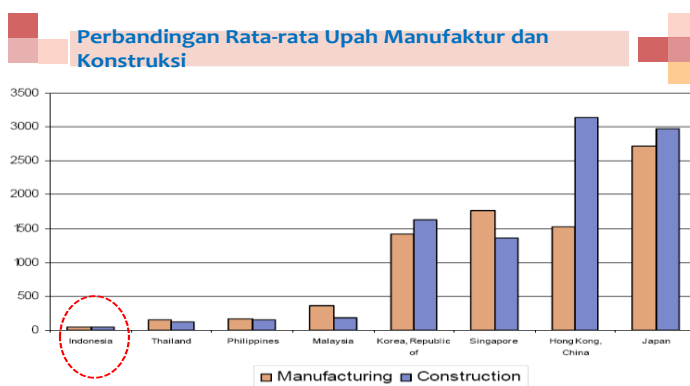
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<sup>3</sup> In economic theory, welfare, according to Whithaker Federico (1997: 361), is the system employed by a nation to provide benefits and services to help people to meet

standpoint of civil issues of fairness, which arise in cases of conflict between two parties concerned about their rights, the very nature of justice relates to the concept of action toward, or treatment of, a person by another person, which is generally applied to those affected by that action. In general, what is called *fairness* involves an element of sacrifice (Sudikno Mertokusumo, 2011). In addition to the element of sacrifice, justice must consider the observance of decent wages for legal subjects, so that they may prosper.

In regard to welfare and sociological differences, the amount of wages received by workers, large or small, is an issue. The amount of wages in manufacturing and construction received by workers in states such as Japan, Hong Kong, Singapore, and South Korea is striking, compared to the wages in Indonesia for workers in the same occupations. A comparison of wages can be seen in Figure 1.



Source: UN, World Population Prospects 2004 Revision Database

Figure 1. Comparison of average wages in manu-facturing and construction. (Source: Aviliani, 2013)

the social, economic, educational, and health needs crucial to their survival and that of society. Someone who lacks an ability may be less able to function, which means they are likely to be less prosperous.

A comparison of average wages (in USD) in the manufacturing and construction industries between (1) Indonesia, Thailand, the Philippines, and Malaysia and (2) Hong Kong, Japan, Singapore, and South Korea, where wages range from USD 1,000 – USD 3,000, reveals overall differences between 200% and 400%, especially for wages in Japan compared to those of Indonesia. In addition, there are differences in wage laws, costs of living, work ethics, and motivation.

Indonesian wage law should be applied to all citizens; the population of Indonesia, which is predominantly Islamic, has a strong work ethic and high employee motivation based on the values set forth in the Qur'an and Hadith. In addition, according to positive legislation based on Pancasila and the Constitution of 1945, the First Moral Principle of the State of the Republic of Indonesia implies an Islamic work ethic and motivation. Therefore, a review of low wages in the context of wage law and the legal system of Indonesia, should discuss not only positive law in Indonesia, but also the remuneration system of Islamic law.

### **The Islamic Legal System**

In the Islamic Awakening in the 6th century CE, the Holy Prophet called for the emancipation of slaves and eliminated and abolished the institution of slavery in Arab lands (Che Munir Anam & Muhammad, 2008). The Qu'ran, in addition to carrying the message of religion, also contributed to the protection of natural human rights and the development of science. Among the humans rights protected by Islam is the right to seek employment. First, according to Jahana (2013), natural human rights are the most fundamental rights conferred by Allah on humans. These rights are inherent in human beings and cannot be eliminated by man himself. Although in Islam, human rights do not specifically have a charter, the Qur'an and Sunnah nevertheless focus on rights ignored in other

nations, and supporting texts are numerous; in the Qur'an there are 40 verses that speak of coercion and hatred. More than 10 verses call for the banning of force and guarantee freedom of thought and conscience and the free expression of aspirations.

Second, The Qur'an stands against tyranny (injustice committed in doing the job, pen.) and those who do evil. There are about 320 verses and just 54 verses expressed in words: *'adl* and *qisht*. There are 80 verses concerning life, the maintenance of life, and the provision of the means of life, and 150 verses about creation, creatures, and the equality of creation. Many aspects of human rights are covered, including the right to life, the right to liberty, the right to knowledge, the right of self-respect, and the right to have (Jahana, 2013; see, e.g., Said Aqil Siradj, 2008).<sup>4</sup>

The Qur'an also contributes to the guidance of science. In some respects, science and religion differ. Religion emphasizes morality, maintains tradition (ritual), and tends to be exclusive and subjective, while science is always looking for new knowledge and progress, is not tied to ethics, is

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<sup>4</sup> Said Agil Siroj noted: "Lately, more and more we are seeing a number of violations of Human Rights (HAM) conducted by certain groups in the name of religion. Moreover, the flag of Islam is often held up high to take action to coercion and violence against other religious communities, including those experienced by Ahmadiyah community." In this section, I would like to underline the commitment to Islam as a religion of ethics and morality (*al-akhlaqi*), as indicated by its position on the defense of human rights. Upon entering the reform era, we hear a lot of demands for human rights. Countries are beginning to open up and build commitment. In Indonesia, the State Ministry of Human Rights had existed before being merged with the Ministry of Justice and Human Rights. On its agenda is the issue of religious rights. One religious community, the Penghayat, became victims of the state borders in the matter of religion.

inclusive and objective. However, they share some similarities. Both aim to provide peace and ease to humans (Bakhtiar, 2009), and both play a major role in seeking solutions to a variety of human problems, including the problems faced by workers in their relationships with their employers and in the conflicts that lead to strikes.

Workers strike because they have no other recourse; it is the last act available to them, and its weapon is the body. Strikes can be enacted by refusing to work or by slowing the pace of production, which results in lower service levels or a decrease in the number of goods produced.

Strikes by workers generally originate from unfair treatment. If there is a continuous omission by the government to act against extortion and injustice to protect the interests of both domestic and migrant workers, then according to Al-Farabi, the country is in a *depraved state*<sup>5</sup>; it is broken and in decline (Suntana, 2010).

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<sup>5</sup> A *depraved state* is a state in which people do not know happiness. If guided, they do not want to believe. Moreover, there are diverse types of depraved states. There are very primitive states, where the people concerned are confined to subsistence, such as food, drink, clothing, shelter, and a mate, as well as cooperation for the purposes of procurement. There are more developed countries, but in these, people's attention is focused on cooperating to improve living conditions and the accumulation of wealth. There are states where the purpose of life is to enjoy food, drink, sex, and a variety of other entertainments. There are countries whose people are to be respected, honored, and celebrated for their relations with other nations. There are countries whose people focus their attention on conquering other countries and take pride in being able to master their neighbor states. Finally, there are countries where the people enjoy the freedom to do as they wish, which leads to the emergence of anarchy.

According to Al-Farabi, a large country is like a body that possesses a number of organs and limbs that differ from each other in the variety of their functions. These organs have high levels of strength, but their levels of importance are not the same. Among the diverse organs is the principal and most important organ, the liver. Meanwhile, the other organs have their levels of urgency, and they work accordingly, by supporting the heart, for example. The heads (and under-heads of state) and a number of citizens similarly have the dignity, talent, and expertise to perform tasks that support the state policies (see e.g., Suntana, 2010) and implement them in a professional, energetic, and earnest way.

Up to now, Muslims have worked hard without stinting, for laziness is forbidden in Islam. The Prophet encourages his people (employers) to pay wages on time. He states: "Pay wages before his [the worker's] sweat dries," namely, those who employed workers, but did not pay their wages. Then there is the Islamic attitude toward work: the relationship between faith and charity (work) is the same as the relationship between the roots and the tree (Mustaq Ahmad, 2005).<sup>6</sup> Also, the Qu'ran offers a reproach against laziness and idleness, either by standing by and remaining silent or by doing things that are not productive. The Qur'an has always called on people to use their time (*Asr*) to invest in things that will be of benefit, by being active and working well (see e.g., Mustaq Ahmad, 2005). Legal experts have drawn conclusions in most treatises on jurisprudence about job security: first, never underestimate the hard work of a worker or workers. The work that has been designated as an honor by the Lawgiver, and as a guarantor in the face of adversity, is not unclean.

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<sup>6</sup> Islam does not recognize *mengikari*, a faith that does not produce good behavior. The Qur'an expressly says that if a Muslim's Friday prayers for the weekly ritual worship are finished, he or she should return to work.

Second, work is obligatory and mandatory; otherwise, the result is a lack of accountability; work guarantees the security of the assets of the employer. Islam requires every individual to respect the property of others and to not cause any harm to it. People who ignore this obligation shall be deemed unlawful, and should be responsible for the offense and bear the losses caused by it.

Third, in the Qur'an there are 360 verses that speak of work and 190 verses on doing, which include comprehensive laws concerning work that outline the rules and responsibilities of workers, and their punishments and rewards. We must follow the verses that encourage us to do a good job, which guide us to earn rewards and the forgiveness of God.

Fourth, a good job is a sign of eternal Islamic [[[propaganda,]]] which has been declared by the supreme savior, noble Prophet Muhammad. A good job is good for the heart [[[culprit, hygiene intention]]] and the sanctity of the soul; it is a source of generosity and mutual aid offered in goodness and piety (Baqir Qorashi, 2007).<sup>7</sup>

Several noble verses of the Qur'an speak well of good works and glorify the existence of those who carry them out. Allah has said:

1. Words are better than (appeals) that call (others) to God by doing good deeds, and has said, "I am among those Muslims" (QS. Fushshilat: 32).
2. God has promised to those who believe and do good deeds the forgiveness (of Allah) and a great reward (QS. Al Maidah: 9).
3. Whoever does good deeds, male or female, and is a believer, will enter heaven and be given sustenance in it without calculation (QS. Ghafir: 40) (see e.g., Baqir Qorashi, 2007).

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<sup>7</sup> This opinion is based on QS.An-Nisa:[122; 125]; Al-Kahf:[111]; Al Mukminun:[52]; Taha:[83]; Al Isra:[10].



The Qur'an reveals the importance of work; Islam gives it extensive space and considers all productive work important. Christians, for example, see work as a divine punishment inflicted on humans for the original sin committed by Adam. Working hard for a living is not recommended because it is contrary to the belief in God. The ideal human condition in the view of the Hindus, is a dissociation from all social activities, as well as from all pleasure whatsoever in order to achieve unity with God. The Word of God in the verses of the Qur'an is as follows:

1. "Indeed, the believers, the Jews, the Christians and the Sabeans, whoever among those who truly believe in Allah and the Last Day and do good piously, they shall have their reward from their Lord, no worries against them, and not to grieve" (Al-Baqarah: 62).
2. "Work, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) the All-Knowing, the unseen and the real, who will preach unto you what to do" (QS. Al-Tawbah: 105)
3. "Anyone who has done evil, then he will not be rewarded, but punished in proportion to the crime. And those who do righteous deeds, whether male or female, while in a state of faith, they will go to heaven, and they will be given therein sustenance without measure" (QS. Al-Mukminun: 40) (see e.g., Mustaq Ahmad, 2005).

The rules of work for Islam, as noted in the verses of the Qur'an, are: first, work entails liability. Islam removes all differences among the classes of mankind and considers charity a duty that must be carried out by each individual according to his capacity and capability. Islam has raised work to the level of a religious obligation; fifty times the mention of work is consistently coupled with the mention of faith (*alladzinahamanuwa'amiu al-shalihah*) because of the emphasis on charity work, and this is what makes Abdul Hadi state that Islam is an ideological practice as well as a religious one (*Al-Islamu'aqidatu'amalinwa*

'*AMALU' aqidatin*). Ismail al-Faruqi notes that it is no less emphatic to say that Islam is a religion of action (viz., of religious acts).

Second, the relationship between faith and charity (work) is the same as the relationship between the roots and the tree. It is not possible for one to exist without the other. Islam does not recognize, in fact it denies, a faith that does not produce good behavior. The Qur'an expressly says that if a Muslim finishes Friday prayers, as the weekly ritual worship, he should return to work. In other words, the job he is doing can only be set aside for a while in order to worship. On the basis of the dictates of the Qur'an (69: 10; 19; 93 and 67:15), Ath-Thahawi Ibrahim and Abdul Moneim Khallaf state that work is a *faridhah* ("liability") for which every person will be held accountable.

Third, Man is the vicegerent of God on earth, and Allah has subjected this universe for the benefit of mankind. As Khalifa is the duty of man to build this world and to exploit its natural resources in as well and fair a manner as possible.

Fourth, work is frequently referred to in the Qu'ran in one context or another—in fact, on almost every page. There are as many as 360 verses that talk about charity and 109 that talk about *fi'il* (two words that equally mean "work" and "action"). In addition to these two words—*charity* and *fi'il*—another form of this theme is associated with the roots of words that emphasize action, so that we get extensive references to work, such as the roots KSB (*kasaba*), BGHY (*baghiya*), s'y (*sa'aa*), and JHD (*jahada*). The frequent mention of labor in the Qur'an shows how important all forms of productive activity are.

Fifth, The Qu'ran reproaches laziness and idleness, and is against the wasting of time, either by standing by and remaining silent or doing things that are not productive. The Qur'an has always called on people to use their time (*Asr*) to invest in things that will be of benefit by always being active and work well. People who do not use their time well are to be censured and classified as

losers. All forms of production, and both the quantity and quality of production, are the result of labor. Thus, the significance of charity work will ever be emphasized (see e.g., Mustaq Ahmad, 2005).

The Qur'an fully, frequently, and repeatedly urges man to work. All the existing incentives intended for humans follow from productive activity, namely:

### 1. The Promise of Reward

The Qur'an urges hard work and promises the help of God and His guidance to those who strive. In many verses, the Qur'an promises an abundance of rewards for working, providing incentives to improve the quality and quantity of work.

### 2. Developing Skills and Mastering Technology

The Qur'an teaches humans to acquire skills and a mastery of technology, calling this a *Fadl* ("virtue," "grace") of God. The Qur'an also urges humans to use iron as well as possible, which is a significant source of power and benefits for humans.

### 3. The Idea of Working to Live

The Qur'an also declares that all those who have the physical ability should work to earn a living for themselves. No one under normal circumstances should be allowed to beg or become a burden to relatives or the state. The Qur'an promises rewards to those who strive to achieve and acquire the gift of God, which refers to all means of livelihood. Islamic ethics, wrote Al-Faruqi, stand clearly against any form of begging, parasitism, or action that takes the sweat of others. The Prophet tells us that the work of economics is very much appreciated, while he condemns unemployment (Ismail al-Faruqi, 1979).

Indeed, there is a statement of God that beggars and poor people deserve a portion of the wealth of the rich. God declares that they are indeed entitled to it. However, that does not mean that they are licensed forever to remain idle and permanently depend on the community. "Try to remember an event that happened to someone along the Messenger," wrote Malik bin Nabi. When a friend came to the Prophet to ask about his rights, the Prophet told him to take the wood and sell it to fulfill his needs (see Qur'an 51:[19])

Many hadith urge people to work or to pay wages to those who have worked:

- 1) "No Muslim plants a tree or crops that are enjoyed by birds or humans (or other animals) but that Allah will regard his actions as *sadaqah*" (HR. Bukhari).
- 2) "The best treasure is treasure acquired through his hands who wants kindness through production."
- 3) "The honest and trustworthy merchant will be with the apostles, those who believe and those who are honest (*shiddiqin*). The sustenance of God is dispensed by (his servant) through business. The Qur'an considers work a form of worship" (Ibrahim Ath Thahawi, 1974).
- 4) "There are three enemies on the Day of Judgment: first, those who promised, but did not keep their promises; second, those who trade and eat it; and third, those who hired laborers, but did not pay their wages " (HR. Buchari).

#### 4. Respect for Work and Workers

In Islam, writes Abdal'ati, first there is, "respect for all forms of jobs to produce the means of life," as long as there is no indecency and no action that is wrong and harmful. In a hadith, the Prophet said:

"Someone who takes a string and then cuts twigs and ties them with a rope, then sells them to make ends meet is giving, and this is better than begging from others. Both he asks it to give or refuse" (HR. Bukhari and Ibn Majah).

Second, The Prophet said that relying on others is a sin, a social disability (social stigma), and an embarrassment (Hammudah Abdal'ati, 1976).

A Muslim should approach a job with a high work ethic, high motivation, and no laziness, and accept this as an obligation. This presents a double advantage for a faithful and devoted Muslim, who sees working as a righteous and rewarding activity. In terms of Islamic law, the man who works to support his family is engaging in a form of jihad.

### **Positive Indonesian Legal System**

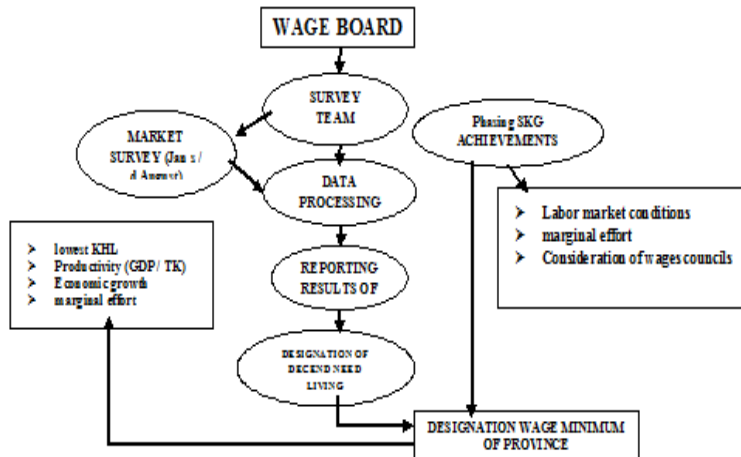
Act Number 13, Year 2003, concerning manpower, known as "the Labor Law," establishes a wage policy, covering (1) the minimum wage, (2) overtime, (3) sick pay, (4) wages for absences due to activities outside of work, (5) vacation pay, (6) the form and manner of wage payment, (7) fines and deductions from wages, (8) wage calculation, (9) the structure and scale of remuneration, (10) severance pay, and (12) fees for the calculation of income tax (Article 88 paragraph 3). The government sets the minimum wage based on the need for a decent living, taking into account productivity and economic growth (Article 88, paragraph 4, Labor Law).

The minimum wage system, overseen by a governor or regent/mayor, serves as a safety net for single workers with a tenure of less than one year. However, the minimum wage is used by companies and small enterprises as a

standard wage applicable to all workers, regardless of the worker's status, seniority, or education and the type of company or corporate environment.

The minimum wage, according to Act Number 13, Year 2003, was determined by the Governor with respect to: (a) the recommendation of the provincial wage council or the regent/mayor, and (b) an implementation phase based on the establishment of decent living requirements, set by the Minister (Article 89, paragraph 3). Second, employers are prohibited from paying wages lower than the minimum wage, and employers who cannot afford to pay the minimum wage are subject to suspension (Article 90, paragraphs 2 and 3). Third, the setting of remuneration, to be fixed by an agreement between employers and laborers or labor unions, should not be lower than the provisions stipulated by the wage legislation in force. If the amount is lower or in violation of the legislation, the agreement is null and void, and the employer must pay the wages of laborers according to the legislation in force (Article 91, paragraphs 1 and 2). Fourth, employers must draw up the structure and scale of wages with respect to (a) workers' classification, job title, length of employment, education, and competency, (b) a periodic review of wages, paying attention to the company's ability and productivity, and (c) the provisions concerning the structure and the wage scale set by the Manpower and Transmigration of the Republic of Indonesia Decree (Article 92). Fifth, wages need not be paid if a worker is not doing his or her job, and no reason need be given (Article 93, paragraphs 1 and 2).

Now, in Minister Regulation No. 13, Year 2012 of the Components and Implementation Phases for Determining Living Needs, the number of components for calculating wages based on the cost of living was increased from 46 components to 60, which has led to an improvement in the welfare of workers (Privileges and Procedures Wage Fixing, based on Minister Regulation Number 13, Year 2012).



**Figure 2.** Privileges and procedures for wage fixing, after Act No. 13, Year 2003. (Source: Personal communication, Syukur Sarto, Chairman of the Indonesian Labour Union Confederation, 2013)

Indonesian workers' wages are much lower than the wages based on ILO standards. The standards set by the ILO in the ILO Convention amount to USD 535 (Rp. 6,000,000, *-pens.*). According to the Chairman of the Indonesian Seafarers Union Presidium (KPI), the minimum wage for regions, provinces, and regencies/cities should be based on the Convention. Hard workers will not work steadily and with discipline in a company if their basic wage is not sufficient to meet the basic needs of their family.

Comparatively, Indonesian workers are low wage earners, although workers in some countries earn less. The wage differences can be seen in Figure 3.

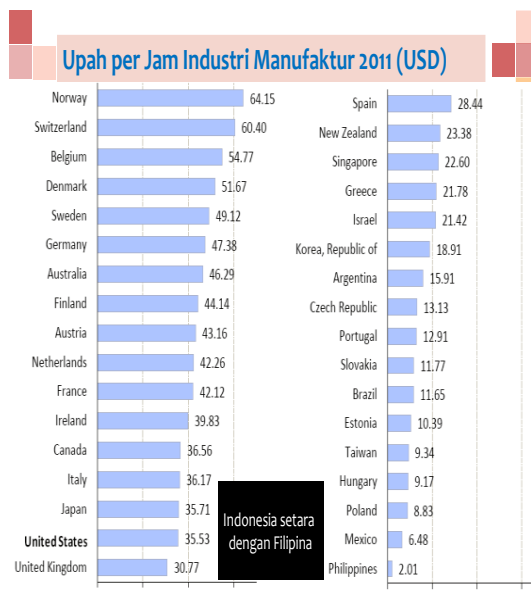


Figure 3. Hourly wages for the manufacturing industry in 2011 (USD). (Source: US Department of Labor, 2011)

Although the ILO Convention recommends a wage of USD 635 (equivalent to Rp. 6,500,000, -, USD 1 = Rp. 11,800, - at the time, pen.), other factors must be taken into account in order not to burden the companies in Indonesia. These are as follows: (a) on the level of the cost of basic needs, workers in Europe or Hong Kong require more than those in Palembang or Tanjung Enim in South Sumatra; (b) bureaucracy and extortion charges are not the same for Indonesian companies as for those in Europe and Hong Kong; (c) because of infrastructure constraints, companies in Indonesia face more difficulties than companies in Europe, Japan, or Malaysia.

Wages in Japan, Malaysia, and other Asian countries are higher than wages in Indonesia. The lesson Law Wage terpetik for Indonesia both of the above data, as well as the data that follow: (a) the level of prosperity is high, and the population smaller (Singapore, Hong Kong, Malaysia and Japan); (b) good



infrastructure and support are available (Singapore, Hong Kong, Malaysia, and Japan); (c) the investment climate is supported by the bureaucracy (Japan, Singapore, Hongkong, Malaysia, and Thailand); (d) skilled human resources and employment are abundant, and (e) compliance and legal awareness are high (Japan, Singapore, Hong Kong, and Malaysia).

The comparative study of several Asian countries above for tercaai kesejahteraan Indonesian labor law system. The achievement of decent wages and productive work must be supported by good cooperation, harmony, and moral values on the part of both employers and workers. Both parties are partners in carrying out work, not opponents invested in conflicting bargaining positions within a capitalist system.

The Wage-Setting Law in the Spirit and Purpose State of Law is an achievement of welfare based on justice, legal certainty, and expediency, and on a spirit of equity between workers and employers, informed by a philosophy of harmonious togetherness and mutual need. Rule of law abide by the legislation in the field of employment. It is expedient to strive for common prosperity between workers and employers, that they might live decent lives with respect and dignity.

The Islamic legal system enjoins a Muslim: to adopt the values of (a) *siddiq*: to work in a manner that is honest, straight, and true; (b) *tableg*: to work while adhering to predetermined rules; (c) *mandate*: to take responsibility for the work entrusted to him; and (d) *fathonah*: to work wisely, following the guidance of the Qur'an and Hadith. For a Muslim, working in accordance with Islamic values is a form of devotion. These values have a positive impact on efforts to overcome the difficulties of life, and with the permission of Allah, those who observe them will receive unexpected good fortune.

Indonesian citizens who are Muslim, are required by faith to devote themselves to the guidance of the Qur'an and Hadith, and this is true as well in

conducting the activities of everyday life, including carrying out work as a businessman or as the employee of a company. Working to make a living for oneself and one's family and doing so in the form of "righteous deeds"—that is the best that can be done.

## **Conclusion**

1. Adhering to the rules for working set out in the Qu'ran and Hadith, is an obligation. Islam removes the differences between the classes of mankind and considers working as the performance of righteous deeds, an obligation that must be implemented by every person in accordance with the person's capacities. Islam protects human rights, one of which is the right to get a job. The Qur'an speaks against laziness and wasting time by either standing by or doing things that are not productive. Employers have to work to the best of their ability to earn their salary, while employers are obligated to pay a decent wage in recognition of the job performance of workers.
2. The State of the Republic of Indonesia's Constitution of 1945, Article 27 (2), states that every citizen has the right to work and to earn a decent living for the benefit of humanity. Act Number 13, Year 2003, clearly sets out regulations regarding the use of manpower. Given that the rights and obligations of employers and workers are often not well observed, especially by employers, Indonesian wage law formally guarantees the rights and obligations of workers and employers. However, in actual practice, workers might be paid low wages for various reasons.
3. The attainment of a state of decent wages and productive work must be supported by good cooperation, harmony, and moral values on the part of both employers and workers. Both parties are partners in carrying out work, not opponents. The rule for both sides is to comply with Islamic values based on the Qur'an and Hadith.

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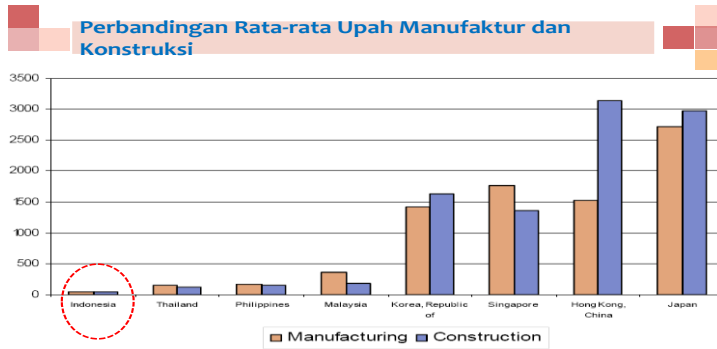
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Appendix A

Graph 1

Comparison of Average Wages Manufacturing and Construction



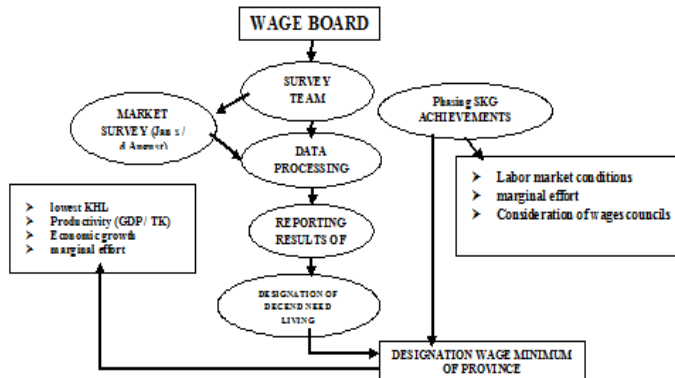
Source: UN, World Population Prospects 2004 Revision Database

Source: (Aviliani, 2013)

Appendix B

Graph 2

Privileges and Procedures Wage Fixing after Act. No. 13 Year 2003

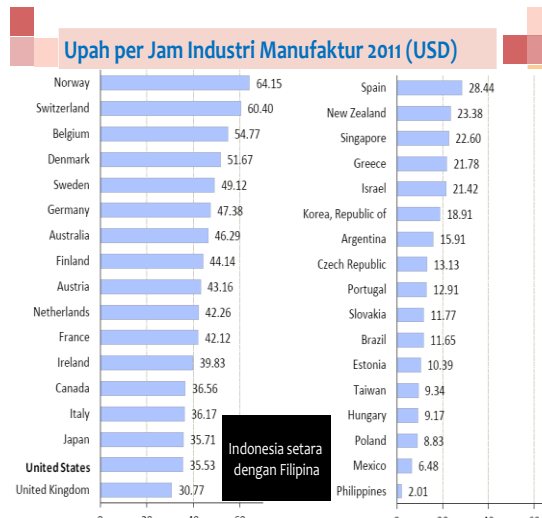


Source: Interview with Syukur Sarto, Chairman of Indonesian Labour Union Confederation (2013)

## Appendix C

### Graph 3

#### Hourly Wages, Manufacturing Industry in 2011 (USD)



Source: (US Department of Labor, 2011)