



Analysis of the Wage Payment System from the Perspective of Imam Maliki Case Study of the Crackers Industry in Panyabungan

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Abstract. This study analyzes the wage payment system in the cracker industry in Panyabungan from the perspective of Imam Maliki's thoughts. Wage payment practices in this industry often do not align with the principles of justice and agreements prescribed in Islam, necessitating an in-depth examination. This study employs a qualitative approach with a case study method. Data were collected through observations, in-depth interviews with workers and business owners, and literature studies on Imam Maliki's views regarding wage systems. The findings indicate that the wage payment system in the cracker industry in Panyabungan tends to be non-transparent and is often implemented on a daily basis without written contracts. From Imam Maliki's perspective, this system has shortcomings as it does not fully ensure workers' rights. Discussions with business owners revealed that economic factors and production efficiency are the primary reasons for maintaining this practice. This study reveals that although the wage system in the cracker industry has been practiced for generations, it still does not fully comply with the principles of justice in Islam according to Imam Maliki. This research has limitations in terms of geographical coverage and the number of participants. Therefore, future research can expand the study area and compare wage payment systems with the perspectives of other Islamic schools of thought.

Keywords: Wages; Imam Maliki; cracker industry; payment system; economic justice; Islam

1. Introduction

The wage payment system is a crucial aspect of labor relations that determines the welfare of workers and the sustainability of industries (Gvetadze et al., 2017; Okoye et al., 2022; Safwan & Benazir, 2023). In the context of home-based industries such as the cracker industry in Panyabungan, wage payment systems are often carried out conventionally without considering principles of justice in Islam. The perspective of fiqh, particularly according to the Maliki school of thought, provides guidelines on wage payment systems that not only emphasize economic aspects but also moral and ethical values in employer-employee relations (Aminu, 2022; ELbori, 2023).

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In Panyabungan, the cracker industry has developed as a primary source of livelihood for many people. However, the wage payment mechanisms in this sector still face challenges such as payment uncertainty, low wages, and lack of social security for workers. Therefore, it is essential to examine the wage payment system from the Maliki fiqh perspective to understand the extent to which justice and balance are applied in this industry (Khuriyati et al., 2015; Wisnu Yoga Amanullah & Trinah Asi Islami, 2022).

Several previous studies have discussed wage payment systems in Islam from various approaches. For instance, research by Qonita and Muslimin (2022) highlights the economic aspects of wage payment systems in the agricultural sector within the framework of Islamic economics. Additionally, Putri et al. (2024) explore wage payment systems for informal workers from the perspective of fiqh muamalah. However, studies specifically analyzing wage payment systems from the perspective of Imam Maliki remain limited, particularly in the context of small industries such as the cracker industry.

Previous studies have shown that wage principles in Islam emphasize justice, transparency, and clear agreements between workers and employers. Research by Safwan and Benazir (2023) revealed that wage payment delays in the agricultural sector often contradict the principles of justice in Islam. Meanwhile, a study by Mariana and Safrijal (2024) highlighted how wage payment delays in the manufacturing industry impact workers' welfare. Nevertheless, there is still a lack of research specifically utilizing Imam Maliki's perspective in analyzing wage payment systems.

Based on the literature review, several research gaps can be identified. Most studies on wage payment systems in Islam use a general fiqh approach rather than focusing on the Maliki school. Furthermore, studies that examine the cracker industry as part of small and medium enterprises (SMEs) remain scarce. Additionally, there has been no research specifically analyzing how the principles of Imam Maliki are applied in the wage payment system of the cracker industry in Panyabungan.

This study offers new contributions to academic literature by analyzing the wage payment system in the cracker industry in Panyabungan through the perspective of Imam Maliki (Septiningrum & Abdul Jamal, 2023). It aims to identify the extent to which Maliki wage principles are applied in industry practices and provide recommendations for improving wage payment systems in small industries based on Maliki fiqh principles.

The agreement on wages between both parties, whether business owners or workers, must be fair and honest to prevent injustice and ensure that neither party is disadvantaged (Afriyanti et al., 2020; Al-Okaily et al., 2024). The Quran commands business owners to pay workers according to the wages they deserve and in accordance with their labor, as workers contribute to the success of the business. Failure to comply with this command results in the employer being deemed oppressive and subject to punishment both in this world and the hereafter (Ahmad & Amir, 1970; Batubara, 2016). Similarly, if workers force business owners to pay wages beyond their capacity, they are also engaging in oppression.

In Panyabungan, specifically in Aek Galoga, Pidoli Lombang, most residents work as daily laborers, including cake wrappers, cake cooks, farmers, mechanics, and construction workers. The economic condition of the people in this area is categorized as pre-prosperous, with an average per capita income ranging from Rp 1,200,000 to Rp 1,700,000 per month. Information obtained by the researcher indicates that a cracker business in Aek Galoga employs workers whose wages are determined by the amount of crackers fried and packed.



The wage system in this cracker business is based on the quantity of crackers processed daily. Workers must fry and pack 50 kilograms per day to reach the maximum wage target, earning Rp 800 per package and Rp 700 per kilogram. Wages are calculated based on the total amount of crackers processed and paid every ten working days, totaling Rp 750,000. Work begins at 08:00 and ends at 17:00 WIB.

Imam Maliki's perspective on wage determination states that wages should be based on the services and benefits provided by workers. Compensation should be agreed upon by both parties and should be binding once an agreement is made. The issue of wages has long been debated between employers and workers, as wages represent an economic right that must be fulfilled. Employers must not withhold wages from workers who have completed their tasks as agreed upon.

The wage agreement between the two parties influences the wages received by workers, whether large or small. In this cracker business, workers receive wages based on the amount of crackers fried and packed, and payments are made every ten days based on the number of crackers sold. However, workers are also expected to assist in other tasks such as dough preparation, steaming, and drying raw crackers when there are no crackers to fry and pack. These additional duties do not contribute to their wages, highlighting the need for further research into the fairness of the wage system in this industry.

2. Methods

This study employs a qualitative research methodology with a case study approach to analyze the wage payment system in the crackers industry in Panyabungan from the perspective of Imam Maliki. The research focuses on understanding the wage determination process, the principles applied in wage agreements, and the alignment of these practices with Islamic economic principles, particularly those emphasized in Maliki fiqh.

The researchers conduct direct observations of the working environment in the crackers industry in Panyabungan (Mukhlis, 2020). This includes monitoring daily wage payment practices, working conditions, and interactions between employers and employees. Interviews are conducted with key stakeholders, including business owners, workers, and Islamic scholars specializing in Maliki jurisprudence. These interviews aim to explore perspectives on fairness in wage determination and the application of Islamic principles. The study also reviews relevant documents such as employment contracts, wage records, and policy guidelines related to labor and wage practices in the informal sector. Additionally, classical and contemporary Islamic literature, particularly from the Maliki school, is analyzed to understand its stance on wage payment systems.

The collected data is categorized into themes such as fairness in wages, worker rights, employer obligations, and economic challenges in the informal sector (Enceng et al., 2025; Helmedag, 2024; Majumder & Chowdhury, 2024). The actual wage practices observed in the industry are compared against the principles outlined in Maliki jurisprudence to determine the level of compliance and identify areas for improvement. The findings are presented in a narrative format to provide a comprehensive understanding of wage practices in the crackers industry, emphasizing the ethical and economic implications from an Islamic perspective.

This study ensures confidentiality and anonymity of the participants by obtaining informed consent before conducting interviews and observations. Additionally, the research adheres to ethical guidelines to avoid bias and misrepresentation of the collected



data. The study aims to provide insights into how the wage payment system in the crackers industry aligns with or deviates from the principles of Imam Maliki. The findings are expected to contribute to the discourse on ethical wage payment systems in Islamic economics and offer practical recommendations for improving labor conditions in small-scale industries.

3. Results and Discussion

3.1. Wage Payment System in the Crackers Industry in Panyabungan

The wage payment system in the crackers industry in Panyabungan operates through various mechanisms, depending on the nature of employment and agreements between employers and workers. Based on field research, most workers in this industry receive wages through a piece-rate system, meaning their earnings are determined by the quantity of crackers they produce or package. This system is favored by employers as it directly links wages to productivity, incentivizing workers to maximize their output. However, a small portion of workers, particularly those involved in managerial or supervisory roles, receive fixed monthly salaries.

In some cases, wages are paid daily or weekly, depending on the financial stability of the business owner. Daily wage payments are common for workers who are involved in temporary or seasonal tasks, while weekly payments are usually reserved for those with more stable job responsibilities. The mode of payment is primarily in cash, as most transactions in this industry remain informal and do not involve bank transfers or digital payments.

Despite the practicality of this system, there are notable challenges. Workers often complain about wage inconsistencies, particularly when production fluctuates due to seasonal demand. Additionally, the absence of formal employment contracts results in a lack of job security and benefits, such as health insurance or paid leave. This situation raises ethical and legal concerns regarding labor rights and fairness in wage distribution.

Aek Galoga, located in Panyabungan, is an area where the majority of the population works as farmers, cultivators, and employees. However, some residents are also engaged in trade, including the fried crackers business, which employs several workers. This business hires and pays nine employees, with the wage payment system applied by the owner being uniform despite the differences in job responsibilities. Some workers are responsible for making and drying the dough, while others focus on frying, packaging, and marketing the crackers to stores and small shops. All employees are involved in various tasks, as explained by Mr. Joko, one of the workers in the business.

Regarding wage payments, the specific tasks to be performed are not detailed at the beginning of employment. What is explained is only the wage payment schedule, which is every ten working days. The working hours are also predetermined, from 8:00 AM to 5:00 PM WIB. However, employees do not strictly adhere to specific roles. For example, some workers prepare and dry the dough, while others fry and package the crackers. Those responsible for making the dough do not work daily but rather five days a week, depending on the availability of dried crackers ready for frying. If no crackers are ready for frying due to bad weather affecting the drying process, employees who usually fry the crackers assist in dough preparation and drying. Despite this, their wages remain the same.

The wages received from frying 50 kilograms and packaging 50 packs of crackers per day are Rp 800 per pack and Rp 700 per kilogram, paid every ten working days. The



salary earned is sufficient to support their families in the current challenging economic situation.

According to Mr. Togar, one of the cracker business employees, he primarily works in frying and packaging. However, when there are no crackers to fry and package, he also assists in dough preparation and drying. This arrangement lacks clarity, as the specific job responsibilities were not outlined in detail at the start of employment. Meanwhile, employees responsible for dough preparation and drying only work five days a week. From the explanation above, there is an inconsistency in the wage distribution system. Initially, it was stated that wages would be based on the specific tasks performed, but in reality, employees receive wages not only for one particular job they have completed.

3.2. Analysis from the Perspective of Imam Maliki's Principles of Wage Payment

Imam Malik's perspective on wage payment is rooted in fairness, transparency, and mutual consent between employers and employees. His principles, derived from Islamic jurisprudence, emphasize the importance of fulfilling contractual obligations and ensuring that workers receive their rightful earnings without delay or exploitation. These principles serve as a framework for assessing modern wage systems, including the wage payment system in the crackers industry in Panyabungan, which exhibits both strengths and weaknesses when viewed through Maliki's jurisprudence.

One of the key principles in Maliki (2022) jurisprudence regarding wage payment is that transactions involving the hiring of labor (*ijarah*) should not be equated with sales transactions. In Islamic law, a sale (*bay'*) involves the exchange of goods for money, transferring ownership from the seller to the buyer (Septiningrum & Abdul Jamal, 2023). However, hiring labor does not involve such a transfer of ownership. Instead, it is an agreement where an employee offers services in exchange for compensation. This distinction is crucial to prevent confusion in contractual relationships and ensure that labor agreements remain fair and just. If wage payments were to be treated as sales transactions, workers could be subjected to unfair terms that do not appropriately value their labor.

Another fundamental aspect of Maliki thought is that the price of goods produced by workers should not be linked to wage determination (Ibn Anas, 2013). This principle ensures that employees are not subjected to economic fluctuations that might affect the selling price of goods (Jamaluddin et al., 2023). In industries such as the crackers industry in Panyabungan, where market prices can be volatile, workers might suffer if their wages are tied to the fluctuating prices of the products they create. Instead, wages should be determined separately based on the effort, time, and skill required for the job. This approach protects workers from financial instability and ensures they receive fair compensation irrespective of market conditions.

Imam Malik also opposes the idea that wages should be set according to the general standard of living in society (Esmail et al., 2014). While economic conditions do influence wage levels, Maliki jurisprudence emphasizes that wages should be determined through direct agreements between employers and employees rather than being dictated by broader societal factors. This principle promotes fairness by allowing both parties to negotiate wages that reflect the nature of the work performed. In the crackers industry in Panyabungan, this perspective highlights the importance of setting wages based on the actual labor provided rather than external economic conditions that may not directly relate to the employee's contribution.



Another critical element in Maliki jurisprudence is the separation of an employee's welfare from their work output. Employers are expected to ensure that workers receive fair compensation without linking their well-being solely to productivity. This prevents exploitative labor practices where workers are paid based on their output rather than the agreed terms of employment. In industries where productivity can vary due to factors beyond a worker's control, such as access to raw materials or equipment efficiency, tying wages directly to output could lead to unfair treatment. Maliki's stance on this issue emphasizes the ethical responsibility of employers to provide stable and fair wages regardless of fluctuating productivity levels.

Maliki jurisprudence also asserts that wages are not permanent but are bound by time and specific agreements (Obeid & Hussein, 2023). This means that employment contracts should clearly define the duration of work and the corresponding compensation. Once the agreed period ends, a new agreement should be established if the employment relationship continues. This principle ensures that both employers and employees operate within transparent and mutually accepted terms. In the context of the crackers industry in Panyabungan, this means that workers should receive clear contracts specifying their job responsibilities, payment terms, and duration of employment. If the work continues beyond the initial agreement, new contracts should be negotiated to ensure fairness for both parties.

The application of these principles to the crackers industry in Panyabungan reveals both strengths and weaknesses. One of the strengths is that employers and workers often engage in direct agreements regarding wages, which aligns with the Maliki emphasis on mutual consent. Workers are typically aware of their payment terms before starting work, and contracts often specify the duration and nature of the labor involved. However, challenges arise when wage determination is influenced by external market factors rather than a fixed contractual agreement. If wages fluctuate based on product prices, workers may face financial instability, which contradicts Maliki's principles of fairness and stability in wage payments.

Another challenge in the industry is the potential for linking wages to productivity. In some cases, workers may be paid based on the number of crackers produced rather than a fixed wage. While this system can incentivize higher productivity, it also creates a risk of exploitation, as workers may not always have control over factors affecting their output. Maliki jurisprudence discourages such practices, emphasizing that wages should be based on pre-agreed terms rather than variable output. To align the wage system in Panyabungan's crackers industry with Maliki's teachings, employers should ensure that workers receive fair compensation that is not solely dependent on their productivity levels.

The issue of contract renewal also presents a potential weakness. If workers continue their employment without a renewed contract, there may be ambiguity regarding their rights and entitlements. According to Maliki principles, any continuation of employment beyond the initial contract period should involve a new agreement that explicitly defines the terms of work and wages. Employers in the crackers industry should implement a structured approach to contract renewals, ensuring that workers have clarity regarding their employment status and compensation.

Imam Malik's views on wage payment provide a comprehensive framework for ethical labor practices. His emphasis on fairness, transparency, and mutual agreement serves as a valuable guideline for assessing wage systems in modern industries. In the



case of the crackers industry in Panyabungan, aligning wage practices with Maliki's principles can help address existing challenges and promote a more equitable labor system. Employers should focus on establishing clear contractual agreements, decoupling wages from market fluctuations, and ensuring that workers receive stable and just compensation. By doing so, the industry can uphold ethical labor standards while maintaining economic sustainability.

3.3. Implications and Recommendations for Industry Reform

The findings from this study reveal critical insights into the wage payment system in the crackers industry in Panyabungan, highlighting both its strengths and weaknesses when viewed through the lens of Imam Maliki's ethical and legal framework. One of the primary concerns is the lack of formal employment agreements, which creates uncertainty for workers and employers. Without written contracts specifying wage rates, payment schedules, and employment terms, disputes can arise over the interpretation of verbal agreements. The absence of formal contracts also makes it difficult for workers to claim their rightful earnings in cases of non-payment or unfair wage deductions. By introducing standardized written contracts, transparency and fairness can be improved, ensuring that both parties uphold their obligations as outlined in Maliki jurisprudence.

Another significant issue is the inconsistency in wage payments, which affects the financial stability of workers. Delays in payments, especially during economic downturns, can result in severe hardship for employees who rely on their wages for daily sustenance. Imam Maliki's principles emphasize the timely fulfillment of contractual obligations, including wage payments, as any delay constitutes an unjust withholding of workers' rightful earnings. To address this, employers should establish structured payroll systems that prioritize regular and punctual wage disbursement. Implementing a well-regulated payment system would not only align with Maliki's ethical standards but also enhance workers' trust in their employers, fostering a more stable and productive work environment.

Fair wage determination is another crucial aspect that requires reform (Syifa Safira Parameshwari et al., 2023). The current system, where wages are sometimes influenced by the fluctuating price of crackers, exposes workers to financial instability. Maliki jurisprudence discourages tying wages to market prices, advocating instead for fair compensation based on the nature and effort of the work performed. Industry stakeholders, including business owners and labor authorities, should consider setting minimum wage standards that reflect the cost of living in Panyabungan. Establishing a structured wage framework would ensure that workers receive equitable remuneration that adequately supports their well-being while preventing exploitation through unfair wage practices.

In addition to these reforms, the modernization of payment systems presents an opportunity to improve financial security and transparency in the wage payment process (Nurhayati et al., 2023). The crackers industry in Panyabungan predominantly relies on cash transactions, which can lead to wage-related disputes due to the lack of documentation. Shifting to digital wage payments through banking systems or mobile payment platforms could enhance record-keeping, ensure that workers receive their full earnings on time, and reduce instances of wage theft or miscalculations. Digital transactions also provide workers with access to formal financial services, enabling them to save and manage their earnings more effectively. However, for this transition to be



successful, efforts should be made to educate workers on the use of digital payment methods and ensure that all employees have access to the necessary financial infrastructure.

By implementing these recommendations, the crackers industry in Panyabungan can foster a more ethical, transparent, and efficient wage payment system. Aligning industry practices with Imam Maliki's principles would not only ensure compliance with Islamic ethical standards but also promote a fairer labor environment that benefits both employers and employees.

4. Conclusions

The findings of this study indicate that the wage payment system in the cracker industry in Panyabungan remains informal and does not fully align with the principles of justice in Islam, as viewed by Imam Maliki. Workers are often paid daily without formal contracts, leading to uncertainty in job security. Additionally, the wage distribution does not always reflect a fair balance between the effort exerted and the compensation received.

Discussions with business owners revealed that economic factors, production efficiency, and long-standing traditions are the main reasons for maintaining this wage system. Business owners argue that this system offers flexibility and does not burden small enterprises with limited capital. However, from Imam Maliki's perspective, this practice still has weaknesses, particularly in ensuring workers' rights regarding fair and timely payment.

This research has certain limitations, including its focus on the cracker industry in Panyabungan and the limited number of participants. Future studies could expand the scope to include other regions, involve more participants, and compare wage payment systems from the perspectives of other Islamic schools of thought. Further research could also explore alternative solutions that improve workers' welfare without compromising business sustainability.

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