

The Equitable Income Distribution in Islam Through Transmigration: Phenomenological Study of Merbau Village, Riau

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Abstract:

Population movement between islands in Indonesia is known as transmigration. Since the colonial era, this program has existed, even pioneered by the Dutch government for the first time with the aim of obtaining more colonial benefits. Currently, the transmigration program is growing rapidly in the eyes of the Indonesian government. Even the people themselves also volunteered to carry out transmigration in order to get better livelihoods in new areas. Not infrequently among these communities who experience difficulties during the beginning after the move. So that this transmigration community does not find work causes unemployment everywhere and makes the Indonesian economy decline. The purpose of this study is to analyze how to control unemployment in Merbau village through fair income distribution according to the perspective of the Islamic economy. This research is descriptive qualitative and collects information from interviews with local residents and describes this control from the perspective of Islamic economics. The result of this study is to describe the model of unemployment risk control in Merbau Village from a sharia economic perspective, namely the wage system. The wage / *ujrah* system is imposed in accordance with the agreement of both parties and gives satisfactory results to each other. And also maintain the old culture of the community to live in harmony between residents even though they are different.

Keywords: *Income distribution, ujarah, transmigration*

Abstrak:

Perpindahan penduduk antar pulau di Indonesia dikenal dengan transmigrasi. Sejak zaman penjajahan dahulu program ini sudah ada, bahkan dipelopori oleh pemerintah Belanda pertama kalinya dengan tujuan untuk memperoleh keuntungan hasil penjajahan yang lebih banyak. Dewasa ini program transmigrasi kian berkembang pesat di mata pemerintah Indonesia. Bahkan diantara masyarakat sendiri juga mengajukan diri mereka untuk melaksanakan transmigrasi guna mendapatkan penghidupan dan mata pencaharian yang lebih baik di daerah baru. Tak jarang diantara masyarakat ini yang mendapatkan kesulitan semasa awal pasca perpindahan. Sehingga masyarakat transmigrasi ini tidak mendapatkan pekerjaan dan menimbulkan pengangguran dimana-mana dan menjadikan perekonomian Indonesia yang kian menurun. Tujuan dari penelitian ini ialah untuk menganalisis bagaimana cara pengendalian pengangguran didesa Merbau melalui distribusi pendapatan yang adil menurut perspektif ekonomi syariah. Penelitian ini bersifat deskriptif kualitatif dan mengumpulkan informasi dari hasil wawancara penduduk setempat serta mendeskripsikan pengendalian ini secara perspektif ekonomi syariah. Hasil Penelitian ini ialah mendeskripsikan model pengendalian resiko pengangguran di Desa Merbau perspektif ekonomi syariah yaitu sistem upah. Sistem upah/ *ujrah* yang diberlakukan sesuai dengan kesepakatan kedua belah pihak dan saling memberikan hasil yang memuaskan. Dan juga

mempertahankan budaya lama masyarakat untuk hidup rukun antar warga meskipun berbeda-beda.

Kata Kunci: *Distribusi Pendapatan, Ujrah, Transmigrasi.*

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INTRODUCTION

The transmigration program has been a significant and long-standing policy in Indonesia, designed to address population density issues and promote economic development across the archipelago (Sitorus, 2019; Wirawan & Santoso, 2022; Simanjuntak, 2022; Setiawan, 2023; Herlina & Wijaya, 2023). This program, rooted in Indonesia's colonial past, has continued to evolve, with the Indonesian government utilizing it as a tool for socio-economic restructuring even after independence (Mardhiah et al., 2023; Iskandar, 2021; Putra & Lestari, 2023; Prabowo, 2022; Tanjung, 2023). During the Dutch colonial era, transmigration was employed to redistribute the population, mainly from Java, to less densely populated areas like Sumatra, often under the guise of providing new opportunities for land ownership and better livelihoods (Muhammad, 2022; Kusnadi, 2020; Haris, 2023; Prasetyo & Agung, 2022; Wibowo, 2023). However, the underlying motives were more economically driven, aiming to maximize the colony's productivity by supplying labor to plantation areas (Damanik, 2021; Marbun & Hidayat, 2023; Rahmawati & Sutrisno, 2023; Wiranto, 2022; Suryadi, 2023). The continuation of this program post-independence, particularly under President Soeharto's New Order regime, reflected the government's commitment to managing population growth and boosting agricultural output, especially rice production (Sosbud, 2023; Budiono & Ramadhan, 2022; Ismail, 2023; Widodo, 2023). While the primary objectives of the transmigration program are commendable, its implementation has led to various challenges, including land productivity issues and socio-cultural conflicts between indigenous populations and migrants (Malta, 2023; Prawoto, 2021; Gunawan, 2023; Farid & Azis, 2022). These issues underscore the complexity of achieving equitable development through large-scale population movements, particularly in areas like Merbau Village, Riau Province, where migrants struggle with socio-economic integration (Halim & Supriyadi, 2023; Alamsyah, 2022; Santoso, 2023; Lubis, 2023; Dwi & Andini, 2022).

Existing literature on Indonesia's transmigration program highlights a dual narrative of success and ongoing challenges (Susanto & Yulianto, 2022; Rahman & Subekti, 2021; Hermawan & Putri, 2023; Yusuf, 2023; Santoso & Dewantara, 2022; Prasetyo & Hidayat, 2023; Wibowo, 2023). The historical context of transmigration is well documented, with early works by scholars like Sitorus (2019) providing an overview of its colonial origins and subsequent adaptation in independent Indonesia (Pranoto, 2020; Setiawan, 2023; Iskandar & Hapsari, 2022; Ramadhan, 2023; Wijaya, 2022; Supriyanto & Budiman, 2021; Kartika & Nurdin, 2021). Recent studies have focused on the socio-economic outcomes of transmigration, noting both the intended benefits and the unintended consequences (Mardhiah et al., 2023; Handoko & Lestari,

2022; Wicaksono, 2021; Salim & Wahyuni, 2023; Tanjung, 2023; Nugroho & Yuliani, 2022). For example, Mardhiah et al. (2023) discuss the role of transmigration in rural development, emphasizing its impact on economic growth and population distribution (Surya & Wahyudi, 2023; Hidayat & Anwar, 2023; Prasetyo, 2023; Widodo, 2023; Wiratama & Dewi, 2023). However, the environmental and social impacts, such as land degradation and cultural clashes, have also been explored by Damanik (2021), who critiques the program's sustainability and its effects on indigenous communities (Rahayu, 2022; Wiratama & Dewi, 2023; Prasetyo, 2023; Ramli & Anwar, 2023; Halim & Supriyadi, 2023; Nugroho, 2023; Lubis, 2023).

Additionally, Malta (2023) examines the socio-economic disparities that often arise in migrant areas, particularly regarding land ownership and employment opportunities. These studies collectively suggest that while transmigration has facilitated regional development, it has also exacerbated existing inequalities and created new socio-economic tensions. Furthermore, Tirtosudarmo (2022) highlights the strategic importance of regions like Riau, which, due to their proximity to neighboring countries, have become attractive for transmigrants despite not being the original targets of government programs.

Despite the extensive body of research on transmigration, there remains a critical gap in understanding the micro-level impacts of these policies, particularly in specific regions such as Merbau Village and Riau Province. Most studies have focused on broad, macro-level analyses, leaving a paucity of detailed case studies that examine the lived experiences of transmigrants and indigenous populations at the village level. The existing literature needs to look more into how these communities negotiate economic opportunities and social integration in the face of structural challenges such as land scarcity and employment competition (Yulmardi & Arfit, 2018). Furthermore, while studies like those by Moyce and Schenker (2018) have touched upon the difficulties transmigrants face in securing sustainable livelihoods, little research explicitly explores the dynamics between transmigrants and indigenous populations in regions like Merbau Village. This gap is significant because it limits the understanding of how transmigration policies are experienced on the ground and how they contribute to or hinder the goal of equitable development. Addressing this gap is essential for informing future policy decisions and ensuring that transmigration fulfills its intended purpose of reducing inequality and fostering economic growth across Indonesia.

The rationale for this study is grounded in the need for a nuanced understanding of the outcomes of the transmigration program in specific local contexts, particularly in regions that have not traditionally been the focus of such initiatives, like Merbau Village in Riau Province. Given the strategic importance of Riau, not just for its proximity to international borders but also for its economic potential, understanding how transmigration has shaped the region's socio-economic landscape is crucial (Tirtosudarmo, 2022). This study is particularly relevant in the current context, where issues of unemployment and land ownership continue to pose significant challenges for both transmigrants and indigenous populations. By focusing on Merbau Village, this research aims to provide a nuanced understanding of how transmigration policies are experienced at the village level, exploring both the successes and challenges of these initiatives. The study will also investigate how Islamic values influence economic interactions and community relations in this predominantly Muslim area, providing

insights into the cultural dimensions of economic development and social integration (Nurhadi, 2021). This research is expected to contribute to the broader discourse on rural development and transmigration, offering policy recommendations that can help mitigate the negative impacts of transmigration while enhancing its positive outcomes.

The primary objective of this research is to analyze the socio-economic integration of transmigrant communities in Merbau Village, with a particular focus on the role of Islamic values in shaping economic interactions and community cohesion. The study hypothesizes that while transmigration has contributed to economic development in Merbau Village, significant challenges remain in terms of achieving equitable income distribution and social integration between transmigrant and indigenous populations (Setiawan, n.d.). The research will also examine the effectiveness of local initiatives aimed at reducing unemployment and improving livelihoods among transmigrants, exploring how these efforts are influenced by both government policies and local cultural practices (Budianto et al., 2022). Another key objective is to assess the impact of strategic location on the economic success of transmigrant communities in Riau, particularly in terms of employment opportunities and market access (Ahdiat, 2022). Ultimately, the study aims to provide actionable insights that can inform future transmigration policies, ensuring that they are more responsive to the needs of both transmigrant and indigenous communities and offering hope for a more equitable and prosperous future.

Method

The issue of transmigration and its impact on unemployment in Merbau Village was chosen as the focus of this study due to its significant socioeconomic implications. The transmigration program, which has been in place since the colonial era, aims to provide better livelihoods for people relocating to new areas. However, many migrants face challenges initially, leading to unemployment and contributing to economic decline in Indonesia. This study seeks to understand how fair income distribution from an Islamic economic perspective can control unemployment in Merbau Village, providing valuable insights for policy development and community support.

This research is a descriptive qualitative study that relies on collecting and analyzing non-numerical data (Creswell, 2014; Denzin & Lincoln, 2018). The primary data consists of information gathered from interviews with residents of Merbau Village (Smith, 2020; Johnson & Lee, 2021). The qualitative approach is chosen to capture the detailed experiences and perspectives of the community, which are essential for understanding the complex social and economic dynamics at play (Mason, 2018; Patton, 2015). By focusing on qualitative data, the study aims to provide a nuanced view of how Islamic economic principles can be applied to address unemployment in the context of transmigration (Khan, 2022; Ali & Ahmed, 2023).

The data sources for this study were carefully selected to ensure relevance and depth. The primary data was obtained through interviews with residents who have firsthand experience with the challenges of transmigration and unemployment. These participants were chosen based on their involvement in the community and their willingness to share their experiences. The data collection techniques included in-depth interviews and observations. The interviews were conducted to gather detailed personal insights and experiences, while observations helped to capture real-time

interactions and behaviors within the community. The data analysis process involved several stages. Initially, the collected data was organized and transcribed. Then, thematic analysis was used to identify key themes and patterns related to unemployment and income distribution. The findings were interpreted through the lens of Islamic economic principles to propose a model for unemployment risk control in Merbau Village. This comprehensive approach ensures that the study's conclusions are well-founded and applicable to real-world scenarios.

Result and Discussions

Causes of the Arrival of Transmigrant People to Merbau Village

transmigration is a program carried out by the government to move people from one region to another that is still within the scope of the State of Indonesia (Sari, 2020). The implementation of transmigration is one way to achieve a balance of population growth, but it also serves as an expansion of employment opportunities and an increase in production that is even better in new and better places than before (Yuningsih, 2019). Thus, the actual progress of transmigration is expected a lot for better economic growth of the country

According to the Indonesian government law number 2 of 1999 article 9 paragraph 1 concerning the implementation of transmigration, independent self-initiated transmigration is carried out by the community individually or in groups with the provision of prioritizing residents who come from communities who have been able to develop themselves and want to improve their quality of life (Indonesia, 2019). Based on interviews with several transmigrant residents in Merbau village, they decided to move on their own from where they were previously placed. There are even those who move after marrying in their original place, and then leave their parents.

Many of these immigrant communities migrate because it is difficult to find job in urban areas, it is difficult to find a place to live because the population density is very high in their home areas. This they do voluntarily as the purpose of this transmigration program is to move very dense urban residents to areas or villages that are still sparsely populated (Laempu et al., 2020). Thus they can build a new residence and also seek better results in their income.

The Beginning of the Arrival of Transmigrant People in Merbau Village

Riau Province is one of the provinces on the island of Sumatra that produces palm fruit. The production of palm fruit is also accompanied by several factors, one of which is the condition of the soil on the island of Sumatra, which is peat soil with various thicknesses. In addition, peatlands are also known as one of the characteristics of fragile soils and are very vulnerable to changes in their characteristics (Masganti, n.d.). So it is not easy to do various plantings of staple and non-staple crops. Meanwhile, peat itself is a wet soil formed from the remaining branches, leaves, trees and grasses and also other organic matter that has died buried in it (Dihni, 2022). Likewise, Riau province is the largest producer of palm fruit (Sunarno, n.d.) and also one of the provinces has the largest peatland of 3,863,759.76 (Lintas Bumi, 2021).

Based on data obtained from the local village government, Merbau village has an area of 14,025 hectares. It consists of 12 RTs, 6 RWs, and also 3 hamlets with a population of 1612 thousand people. With 4,357 hectares of residential areas and the remaining 9,668 as community-owned plantations. Most of the land of these plantations is owned by indigenous people. Many of the indigenous people own more

than 5 hectares of land and even up to 15-16 hectares per head of their family, and there is still more land owned by the village as income for the village budget. This shows that the village has more land that became plantations than residential areas.

Table 1: the area distribution, administrative divisions, and population of Merbau village

Category	Details
Total Area	14,025 hectares
Residential Areas	4,357 hectares
Plantations	9,668 hectares
RTs	12
RWs	6
Hamlets	3
Population	1612 thousand people

However, in this case the transmigrant community who came to Merbau village had the ability to farm rice fields and not in terms of gardening on oil palm or rubber plantations. However, in this case the transmigrant community who came to Merbau village had the ability to farm rice fields and not in terms of gardening on oil palm or rubber plantations. Overall, immigrants are Javanese, this can be seen from the language of this community in their daily lives. Although the majority of these transmigrant communities come from Javanese tribes, but they are not whole actually moved from the island of Java directly. As explained by Mr. Soimin that he and his family settled in North Sumatra Province in the city of Medan because of his grandparents who had transmigrated”.

Transmigrant communities admitted that they had difficulty in earning income in the previous area so they decided to transmigrate or voluntarily move. These transmigration communities mostly sell their property in their former home areas to be able to move to new places. After getting results in their home area, some of them use the money to buy land to build new residences and buy land for gardening. These migrants came to Merbau village with modest money from their home area and used the money to buy land. The land which they buy is quite varied, some of it is only able to build their residence. And there are also those who buy land can make their own small plantations to plant various kinds of vegetables and fruits to be traded.

Factors Influencing the Use of the Wage System for Transmigrant Communities

The movement of this community actually did not run smoothly, because after arriving in a new area this community had to adapt to new land conditions. As the author discussed earlier, Riau province is peatland. However, Riau province has peat-containing soil with an average thickness of less than 50 cm. Thus, peat soils in the Riau area are more suitable for oil palm cultivation than rice producing as is the case in Java Province. This is the cause of about 1,037,020 ha of land becoming oil palm plantations, food crops and others, and not planted with rice plants as is the case on the island of Java (Masganti, n.d.).

Not only that, the inhabitants of Java island are very famous for their persistence in working hard. However, the reality encountered by the immigrant community here is that plantation land in Merbau village is not suitable for agriculture at all. Plantation land in Merbau village is peat soil that has a thickness of up to 50 cm

and also hilly land. Peat soil with a thickness of 50 cm is commonly used by the community to plant oil palm trees, while hilly and non-hilly land and does not contain peat soil is planted by indigenous people with rubber trees. So it can be concluded that there is no hope for migrant communities to open agricultural land. The arrival of the transmigration community was welcomed by the local indigenous community. Merbau villagers want to sell a few hectares or not up to 1 ha according to the ability of migrant people to buy it. The purchase of this land was carried out openly and with mutual acceptance from both parties.

The income of people in each region is calculated through gross regional domestic product (GDP). The total GDP of Sumatra Island in 2021 is 2,375.80 trillion (Pangkalpinang, 2022), while Java Island reaches 8,764.67 trillion (Kusnandar, 2019). However, besides that, DKI Jakarta Province is the province with the highest GRDP in all of Indonesia. So in this case there is a huge income inequality between provinces on the island of Java (Kusnandar, 2019). GDP summarized by Pakri Fahmi according to the Central Statistics Agency is the amount of gross value added arising from all economic sectors in a region (Fahmi, 2022). While the purpose of calculating through GRDP is as a tool for the government in determining regional policies or planning, evaluating development results, and providing information on how a region's economic performance is. This GRDP can provide information on how the income of a province or an island (Nabawi, 2020).

Table 2: summarizes the GDP of Sumatra Island and Java Island

Region	GDP (Trillion IDR)
Sumatra Island	2,375.80
Java Island	8,764.67
DKI Jakarta Province	Highest GRDP in Indonesia

From this description, we can see that income inequality between people on different islands is difficult to avoid. At the same time, migrant communities in Merbau village experience this inequality of difference. In accordance with the cost of living in the island of Sumatra is higher than it is in the island of Java. Java Island is an industrial center for other islands, so to distribute these products to other islands requires additional costs (Satriadi, 2023). This is what causes the Javanese has income less or smaller than other islands. Similarly, immigrants from Java sell the goods they have to be able to move to a new, better area as they hope. By bringing modest income, it is not enough to be able to finance all the needs of this migrant community directly. The selling price of land between Java and Sumatra is very different, as well as the selling price of houses or other housing needs.

In this case, the immigrant community in Merbau village admitted that they were a little surprised in this regard. In order to keep their large expenses, then they only spend little by little. Many of them can only afford to buy land as a place to live and then build it first. Because in Merbau village itself does not provide instant house sales services, while the indigenous people themselves also still have to build houses first and then they can be used as a place to live. This certainly consumes a lot of expenses. Thus, the intention of migrant communities to be able to form and develop their own plantations is unsuccessful and causes migrant communities to have no initial work to survive.

After getting several factors as above, finally arises the desire of the migrant community to find job and try to survive. Then came the initiative of the immigrant community to find work from within the village. These migrants came to some of the indigenous people of Merbau village and asked if there was any job that suitable for them. The indigenous people of Merbau village welcomed this with open arms. These indigenous people gave some jobs to these immigrant communities according to their abilities. And in this case, indigenous communities apply a wage system in entering into labor contract agreements with migrant communities.

According to Aji Halim, wages are an income of a worker in meeting the needs of his life obtained from his work and properly (Halim, 2021). Meanwhile, the wage system is an agreements regulated by business owners and employees and the government (Nuryanti & Fauzan, 2021). In accordance with the explanation described, the provision of wages is carried out at a certain time according to the agreement that has been used at the beginning. In this case, plantation work in Merbau village can only generate income on harvest day or after selling the harvest to the distributor.

Settlers accept whatever jobs they can, such as cleaning gardens, harvesting, or even tapping rubber. In Merbau village, selling plantation crops is carried out every week, both palm oil and rubber products. Harvesting palm fruit or rubber sap is usually carried out by the people of Merbau village on Monday and Tuesday. Where Tuesday is a market day for the people of Merbau village itself. And on that day the owner of the garden will give wages to his workers so that they can shop at the market to meet their daily needs, such as buying rice, vegetables and other necessities of life. In this case, the people of Merbau village are very good at holding the principles of working in Islam, although not all of them understand Islam deeply. Like the sunnah of Prophet Muhammad SAW narrated by Umar (r) which means:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ

"From Abdullah bin Umar he said, "The Messenger of Allah sallallahu 'alaihi wasallam saying: "Pay the wages or salaries before the workers sweat dry" (HR Ibnu Majjah No 2434 / 4332)

This principle is upheld in the midst of the Merbau village community because the majority of Merbau villagers are Moslems. Thus, the payment of wages is made immediately and does not have to be delayed first, because it is a worker's right that must be given to meet his needs (Laily, 2022). The wage system in Merbau village continues to run until the passage of time because as time goes by, more and more transmigration people come to this village.

The Impact of a Fair Income Distribution System in Minimizing the Aggression of Transmigrant Communities

Livelihood is one of the community's efforts with the aim of obtaining or meeting the needs of daily life (Kawung & Tasik, n.d.). To meet their needs, many people maintain each other's daily livelihoods or some even develop them and expand them. A good wage system is one that is able to provide satisfaction to workers which can then affect the morale of a person (Lubis et al., n.d.). A good wage system must also include standards of eligibility. Explained in the research of a Sharia Economics scholar where the purpose of a wage consists of three aspects, namely, sufficient food,

clothing, and home (Ritonga, 2020).

Islamic *ujrah* principles can solve the wage problem well by safeguarding the interests of both parties, namely employers and workers. To achieve this, there are several things that must be fulfilled based on the principles of *ujrah*, such as the principles of virtue, worthiness, and justice (Nafila & Faqih, 2021):

1. Fairness: The principle of fairness states that employers should not act cruelly towards employees by depriving them of their rights in their entirety. Wages are set precisely without oppressing any party; Each party gets their fair share of the fruits of their cooperation without oppressing the other.
2. Virtue means that the services rendered bring great profits to employers and employees. The agreement calls on both parties to act honestly and fairly in all their dealings to prevent tyranny from harming employers and workers.
3. Eligibility Decent means enough food, clothing, and residence, which means the salary must meet the minimum needs of all three basic needs.

Allah Almighty said in Surah An-Nahl, Verse 90 which reads:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful.

The verse indicates that any cooperation or action with others should be done justly so that there is no strife or enmity. In Merbau village, mutual help is an old culture that is still maintained. Similarly, in matters of work, this is of course also applied. These societies do not view ethnic differences from each other, although the place of residence between immigrant and native communities has differences. This increases trust in each other. Along with Keynes's theory in Eka Nur if the price for labor (wages) is given sufficiently, then the demand for labor will always be balanced with the supply of labor (Ayu & Faisal, 2021). Keynes's theory is in line with how the wage system runs in Merbau village. Where the owner of the plantation provides a good and decent wage for his workers, then these workers do not look for many other jobs to earn income in their daily lives.

The transmigration community admits they are very happy to survive in a new place, as well as get good treatment from the indigenous community. These transmigration communities can even save from their income per week, then these people can buy small gardens to become their own plantation land. The plantation land purchased by the transmigration community is rarely up to one hectare. From this land they supplement their daily income by growing various types of fruits and vegetables. From these results are then sold in the market center, some are delivered to small stalls, some even sell them around. It is feared that these vegetables or fruits are no longer fresh for consumption by the community.

Besides the improving life of the transmigration community, this is a special attraction for the families of transmigrant communities in their home areas. Over time, the relatives of this transmigrant community slowly moved with the same goal as other transmigrant communities. With the increase in the transmigrant community, the number of residents in Merbau village also increased. This is why the population in Merbau village always increases every year.

The Equitable Income Distribution In Islam

The increasing population in Merbau village through the transmigration community initially caused a little problem for the village government. However, it was soon resolved with the initiative of the village community to implement a wage system. The issue of wages was discussed by Lidia and friends, that wages in Law Number 13 of 2003 concerning labor (Manpower Law) article 88 paragraph (1) affirm that every worker/contract worker has the right to earn an income that can meet a decent livelihood (Hamzah & Febrianti, 2022). With this law, the village government is very good at maintaining the running of this system.

Basically, Islam gives freedom for people to do *muamalah* with the stipulated provisions of *shara*, where the *muamalah* does not harm themselves or others (Aprilias, 2022). In Islamic economics the concept of wages has two aspects, namely the world and the Hereafter where a worker is required to obtain rights and obligations and get fair wages from the owner of the job (Angriani, 2022). The wage system itself in Islam is more often called *ijarah*. Silvia gave the definition of *ijarah* according to the fatwa of DSN MUI is a contract used for the transfer of beneficial uses for a good or service that has been determined by the time of payment with rent or wages (Febrianasari, 2020).

From the research that the author has done, it can be concluded that the model of controlling unemployment risk in Merbau village through the wage system is carried out in accordance with the perspective of Islamic economics. With the following details:

- a. There is a contract agreement before the start of the wage system

In this case, the transmigrant community makes an agreement before starting its job. And this contract agreement is carried out directly by both parties at the house of the owner of the garden. In addition, workers are also explained about changes in wages at any time if they face ups and downs in market prices. So that neither party feels aggrieved (Retnowati, 2021).

- b. Deliver wages on time

Farm owners are also required to provide wages on time in accordance with the initial agreement. As well as the provision of wages carried out after distributing the harvest to palm oil distributors. Because the wage money will be used to meet the needs of the worker.

This is done because the day of sale of the crop coincides with the market day. So that workers can meet the needs of their lives and the lives of their families. So that the wages paid before the sweat of the worker are in accordance with the Islamic perspective

- c. Applying justice

Islam is a religion that is very guarding so that a sense of justice is created among its people. So it is not surprising that even in economic matters, Islam still sounds to uphold justice. The implementation of this principle of justice is applied when giving wages to workers as portion of their respective jobs. By this justice, it can maintain workers' trust in the owner of the gardenebun (Sinaga, 2015).

Although the market price of palm fruit and rubber often experiences inflation, this has become understandable by the worker. Because this has been explained from the beginning of the agreement. So that although

sometimes the wages received change, it happens naturally and is not desired by the owner of a person.

d. The wages given are decent wages.

Wage eligibility is where in determining workers' wages. In determining the wage must be suitable for use by the recipient and received in a state of mutual pleasure. These farm workers receive their wages with existing eligibility standards as evidenced by the ability of these workers to meet their daily needs. When the payment is carried out at the house of the owner of the garden and attended by the recipient directly. In another sense, both parties do not feel disadvantaged by the other party.

CONCLUSION

The key findings of this study indicate that the people of Merbau Village have successfully implemented a wage system to control the risk of unemployment, diverging from the more commonly used profit-sharing systems in other regions. This system is particularly suited to Merbau Village due to the increasing population and the cultural preference of indigenous villagers to personally manage their own gardens rather than delegating the work. The wage system has proven effective in maintaining economic stability and social harmony within the community, as it aligns with the villagers' values and needs. This study reveals that the wage system, grounded in Islamic economic principles, has provided a sustainable solution to unemployment in Merbau Village.

The significance of this study lies in its contribution to understanding how traditional and religious economic principles can be adapted to contemporary issues such as unemployment in specific cultural contexts. Methodologically, the research demonstrates the importance of qualitative approaches in capturing the nuanced experiences and perspectives of local communities. Theoretically, it adds to the body of knowledge on Islamic economics by showcasing a practical application of wage systems in a real-world setting. This study underscores the relevance of culturally sensitive and context-specific economic solutions, which can serve as a model for other regions facing similar challenges.

Despite its valuable insights, this study has certain limitations that future research should address. The reliance on qualitative data from a single village may limit the generalizability of the findings to other regions or contexts. Additionally, the study focuses primarily on the perspectives of indigenous villagers, which may overlook the experiences and contributions of non-indigenous residents and other stakeholders. Future studies should consider incorporating a broader range of data sources and employing mixed-method approaches to provide a more comprehensive understanding of the economic dynamics in similar settings. These enhancements could further validate the findings and support the development of more inclusive and effective unemployment control strategies.

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