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The Indonesian Wage Law

(Studies Based on Indonesian Legal System and Islamic Law)

Abstract

Work in Islamic law based on the Qur'an and Hadith, is an obligation and has the right to get a job. The Qur'an is very opposed to acts of lazy, wasting time, and not doing things that are not productive. Someone must work to work as well as possible to get his salary, while for employers must pay a decent wage, in recognition of the work performance of workers. The national wage system is regulated in Act Number 13 Year 2003 about Manpower, from the aspect of formalities, has guaranteed the rights and obligations of workers and employers. But from the substance aspect, workers are paid cheap wages for various reasons. To achieve a decent wage for productive workers, it must be supported by good, harmonious and moral cooperation between employers and workers. Both parties are one entity in carrying out workers, not as parties with training positions. Standards for both parties, in addition to national law, also adhere to Islamic values based on the Qur'an and Hadith.

Keywords: Wage Law, The Islamic System, The National System

Introduction

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 walk in peace and harmony. Although good faith is a very abstract sense (Mila Karmila Adi, 2010). In Indonesia, the wage law based on freedom of agreement (contract), has been removed by various forms of standard agreements (standards) in order to eliminate disparities in the agreement to protect the weaker parties in the bargaining process between the two sides.

Process weak bargaining for workers, in the opinion of MG Rood, that labor protection legislation is an example that shows the main characteristics of social laws that are based on *compensation imbalance theory*. This theory starts on the premise that between employer and job receiver there is inequality of socio-economic position. Recipients of this work is seen as the right answer to the common sense of justice, depending on the employer, the labor law to give more rights to the weak rather than the strong. Legal act "does not equal" to each party with the intention that there is a balance accordingly. Community workers should be burdened with the obligation to express their interests in getting a decent wage (Hamzah Fansuri, 2012)¹. Although workers have been carrying out his duty, but the imbalance in the wage system, resulting in losses for the workers by paying low wages.

The Setting of Wage Law in Spirit and Purpose State of Law, is the achievement of the welfare of Pancasila (Hadi Sasana, 2009)² if examined from the civil aspects related to the issue of fairness. The issue of fairness, emerging in case of conflict between two people who are concerned about the rights of each. By the very nature of justice is the concept of the action or treatment of a person on another person, which are generally seen in those affected that action. In general, what is called the fair was an element of sacrifice (Sudikno

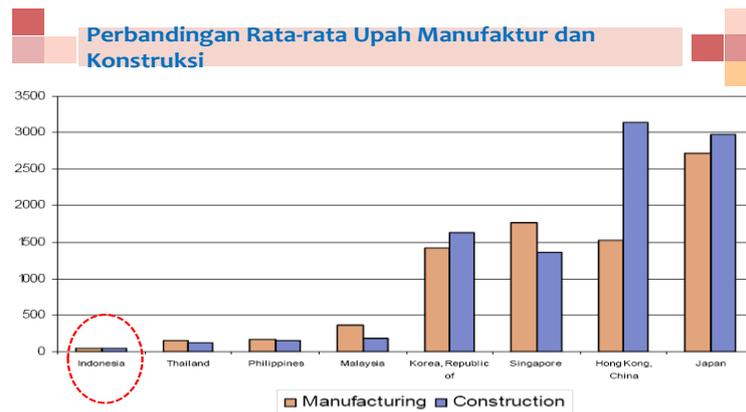
¹ Public interest or the public, is the touchstone to validate the existence of the individual. The significance of the public interest embodied in the supreme legal principle *ne aliquid faciat quisque Alteri, quod non Vult IPSE* starch. This principle teaches that we should not disturb or harm other people, because in the essence, we also do not want to be disturbed or harmed by others. Thus maintaining the purpose of the law, which is happiness.

² Economic theory and welfare according Whithaker Federico (1997: 361) is a system of a nation on the benefits and services to help people to acquire the social, economic, educational, health is important for the survival of society terse-but. Someone who has the ability shortage may have a low welfare lack of ability can mean less able to accomplish certain functions so that less prosperous.

Mertokusumo, 2011). In addition to the element of sacrifice, justice must also consider the observance of legal subjects wage, so that his life becomes prosperous.

Welfare sociological differences, it appears the issue of large-small amount of wages received by the workers. The amount of wages in manufacturing and construction were received by workers, such as in Japan, Hong Kong, Singapore, and South Korea; far is striking compared to the wages of workers in Indonesia with the same field of employment. Comparison of the amount of wages above with Indonesia, can be seen in the table below.

Graph 1 Comparison of Average Wages Manufacturing and Construction



Source: UN, World Population Prospects 2004 Revision Database

Source: (Aviliani, 2013)

Comparison of the average wage (in USD) manufacturing and construction above, between Indonesia and Thailand, the Philippines and Malaysia, in contrast to about 200% - 400%. Hong Kong, Japan, Singapore, and South Korea, the wages are between US \$ 1,000 - US \$3,000, -. Especially for wages in Japan in comparison with Indonesia, in addition to differences Wage Law, as well as differences in the cost of living, work ethic and motivation.

Indonesian wage law, be brought into all citizens predominantly Islamic, work ethic and high employee motivation based on the values of Islam in the Qur'an and Hadith. In addition, in the positive law or legislation, based on Pancasila and the Constitution of 1945. Rated to The State of Republic Indonesia of divinity in The First of moral principle on Pancasila for Muslims, implied work ethic and motivation Islamic. So in reviewing the low wages in the legal system of wage Indonesia, should also discuss the remuneration system of Islamic law and positive law in Indonesia.

Islamic Legal System

Islamic Awakening in the 6th century AD, in which the Holy Prophet has made the emancipation of slaves to free a slave, eliminate and abolish the institution of slavery in the Arab lands (Che Munir Anam & Muhammad, 2008). Qur'an brought by the Prophet Muhammad, in addition to carrying the message of religion, also contribute to the protection of natural human rights and the development of science. Protection of Human Rights in Islam, one of which is the right to get a job. Natural human rights, according Jahana, *first*, human rights is the most fundamental right conferred Allah to humans. This right is inherent in human beings and cannot be eliminated by the man himself. Although in Islam, human rights do not specifically have a charter, but the Qur'an and Sunnah focusing on the rights ignored in other nations. These texts are numerous, among others: In the Qur'an there are 40 verses that speak of coercion and hatred. More than 10 verses speak ban force, to guarantee freedom of thought, conscience and express aspirations.

Second, The Qur'an has set forth a stand against tyranny (injustice committed in doing the job, pen) and those who do evil in the Qur'an about 320 verses and ordered to be just 54 verses expressed in words; 'Adl, and qisht. Qur'an recommends about 80 verses about life, the maintenance of life and the provision of the means of life. Qur'an said around 150 verses about creation and creatures and creation equation. Human Rights, covering many aspects of which the right to life is, the right to liberty, the right knowledge, the right of self-respect and the right to have (Jahana,2013;see.e.g., Said Aqil Siradj,2008).³

Al-Qur'an as the guidance of religion, also contribute to the guidance of science. In a number of different things, but in,certain sides have in common. Religion emphasizes morality clan keep the tradition already established (ritual), tend to be exclusive, subjective clan. While science is always looking for new, not tied to ethics, progressive, inclusive, and objective. Although religion and science are different, both have similarities, for the purposegive peace and ease for humans (Bakhtiar, 2009). Religion and science plays a major role to find solutions from a variety of human problems, including the issue of a strike by workers in the employment relationship.

Workers went on strike action either from the past until now, because there is not another attempt to do. Strike as a last weapon that existed at the worker and attached to his body. Strikes can be done with no work at all, or slowing down which resulted in lower service levels or decrease in the number of goods produced.

Strikes by workers, generally due to unfair treatment against them. If there is a continuous omission by the Government against extortion and injustice both for the workers in the domestic and migrant workers at the top, then the country according to the Al-Farabi is a depraved state, the country was broken and the country declined (Suntana, 2010).⁴

While the concept of the main countries according to Al-Farabi is a major country like a body that has a number of organs or limbs with a variety of different functions from one another. These organs have high levels of strength and its importance are not the same. From a number of diverse organs are the principal and most important organ, the liver. Meanwhile, other organs have their urgency level and working in accordance with nature. Outside the liver, there is a group of organs that work and help serve the organs of heart support. The heads (under the head of state) and a number of citizens have dignity, talent and expertise to perform the tasks that support the policy (see e.g,Suntana,2010).Implementation of these policies in a way that a professional, meaning worked earnestly without laziness.

Until now, Muslims must work hard without sloth, for laziness is forbidden in Islam. Then the Prophet, encourages his people (employers and workers) to pay wages on time. His sayings are: "pay wages before his sweat dry"; or, one enemy Day of Resurrection later, namely: those who employ workers, but did not pay his wages. Then the Islamic attitude toward work, among others: The relationship between faith and charity (work)

³ Said Agil Siroj said that: 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 in the defense of Human Rights. Upon entering the reform era, we hear a lot of human rights demands. Countries are beginning to open up, the commitment began to be built, and already established the State Ministry of Human Rights before being merged into the Ministry of Justice and Human Rights. One of the agenda is the issue of religious rights, in which one group of particular religious communities and beliefs penghayat become victims of state borders in the matter of religion.

⁴Depraved state is a state that people do not know about happiness. If guided, they do not want to believe. Depraved state is diverse. There is a very primitive state, which concern people confined to subsistence, such as food, drink, clothing, shelter and a mate, as well as cooperation for the purposes of procurement. There are the more developed countries, but people's attention focused on cooperation to improve the easiness of material and accumulation of wealth. There is a state that the purpose of life people to enjoy food, drink, sex, and a variety of other entertainment. There is a lively destination country people to be respected, honored, and celebrated in relationships between nations. There are countries whose people's attention focused on the desire to conquer other countries, and are proud to be able to master the neighboring countries. The last type of depraved state is a country enjoying the freedom to do as they wish, so that led to the emergence of anarchy.

is the same as the relationship between the roots and the tree (Mustaq Ahmad,2005).⁵ Also reproach against laziness and idle. Qur'an is against the actions of lazy and wasting time, either by standing by and remain silent or do things that are not productive. The Qur'an has always called on people to use the time ('Asr) by way of investing in things that will benefit by always using it in the actions and work well (see e.g.,Mustaq Ahmad,2005). Legal experts have drawn conclusions in most treatises jurisprudence of 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, as well as a guarantor in the face of adversity is not an unclean job.

Second, Work is obligatory and is interpreted as a mandatory action, and for some of the work resulted in a lack of accountability, and security guarantees for the assets of the employer. Islam requires every individual to respect the property of others and do not cause any harm to him. Thus, people who ignore this obligation shall be deemed unlawful, and should be responsible for and bear the losses caused by the offense.

Third, in the Qur'an there are 360 verses that speak of 'work' and 190 verses about 'doing' that includes comprehensive laws on work, following the rules and responsibilities of workers and punishment and reward. We must follow some verses that encourage us to do a good job, which makes us earn rewards and 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, the sanctity of the soul, as well as the source of generosity and helping each other in goodness and piety (Baqir Qorashi, 2007).⁶

Backrest noble verses (of the Qur'an) following flattering good works and glorify the existence of people who carry out good works, in Allah has said:

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

Qur'an revealed about the importance of work, Islam gives such extensive space and considers it important all productive work. Christians, for example, see the work as a divine punishment inflicted on humans for their original sin (original sin) by Adams. Working hard for a living is not recommended because it is contrary to the belief in God. Ideal human condition in the view of the Hindus, is doing a dis-association (termination) relationship with all the social activities as well as all the pleasure whatsoever in order to achieve unity with God. The Word of God in the verses of the Qur'an, the following:

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 pious, they shall have their reward from their Lord, no worries against them, and not (also) they grieve (Al-Baqarah: 62).

⁵Islam does not recognize and mengikari a faith that does not produce good behavior. The Qur'an expressly says that if a Muslim Friday prayers finished, as the weekly ritual worship, should she return to work activities.

⁶ This opinion based on QS.An-Nisa:[122; 125]; Al-Kahf:[111]; Al Mukminun:[52]; Taha:[83]; Al Isra:[10].

2. Work, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) the All-Knowing will be the unseen and the real, and preached unto you what you do. "(QS. Al-Tawbah: 105)
3. Anyone who has done evil, then he will not be rewarded, but in proportion to the crime. And those who do righteous deeds whether male or female while he was in a state of faith, they will go to heaven, they were given therein sustenance without measure". (QS. Al-Mukminun: 40) (see e.g.,Mustaq Ahmad, 2005).

Working rules in Islam in the verses of the Qur'an, are: first, as a liability. Islam removes all the differences between the classes of mankind, and considers charity as a duty that must be carried out by each individual according to his capacity and capability. Not only to the extent that, Islam has raised the level of work on the religious obligation to mention the work that is consistently 50 times coupled with faith, *alladzinahamanuwa'amiu al-shalihah*. Because of their emphasis on charity work and this is what makes Abdul Hadi told *Al-Islamu'aqidatu'amalinwa 'AMALU'* *aqidatin* (Islam as an ideological practical as well as ideological practice). Ismail al-Faruqi power is no less emphatic fresh to say that Islam is a religion of action (religious acts).

Second, the relationship between faith and charity (work) is the same as the relationship between the roots and the tree. Which one of them is not possible to exist without the other. Islam does not recognize and deny a faith that does not produce good behavior. The Qur'an expressly says that if a Muslim Friday prayers finished, as the weekly ritual worship, should he return to work activities. In other words, the job he is doing can only be terminated in a while when he did worship. On the basis of command Qur'an (69: 10; 19; 93 and 67:15) Ath-Thahawi Ibrahim and Abdul Moneim Khallaf states that work is a *faridhah* (liabilities) in which every person will be held accountable for the answer.

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 their natural resources in a fair manner and as well as possible.

Fourth, frequency of work denominator in the Quran, in one context to another, with the frequency so much. In fact, almost in every page of the Qur'an there are referencing on the job. As proof is that we get as much as 360 verses that talk about charity and 109 who were talking about *fi'il* (two words were equally meaningful work and action). In addition to those two words - charity and *fi'il* -, another some theme drawn from a root word that also emphasizes the action and we get extensive work, such as root KSB (*kasaba*), BGHY (*baghiya*), *s'y* (*sa ' aa*) and also JHD (*jahada*). The frequency of mention of labor so much shows how important the work of all forms of productive activities that produce in the Qur'an.

Fifth, reproach on laziness and idle. Qur'an is against the actions of lazy and wasting time, either by standing by and remain silent or do things that are not productive. The Qur'an has always called on people to use the time (*'Asr*) by way of investing in things that will benefit by always using it in the actions and work well. People who do not use their time well to be censured and put on a class of people who are very losers. Is something that is unusual that all forms of production is a result rather than a job. And any developments in terms of quality and quantity of production is also highly dependent on a job. Thus, the significance of charity work and it will never be emphasized (see.e.g.,Mustaq Ahmad, 2005).

Insistence To Work, the Qur'an fully and frequently and repeatedly urged the men to work. All the existing incentives intended for humans that he was involved in all productive activity, namely:

1. Reward Promise

The Qur'an urges promising hard work and the help of God and His guidance to those who fought and applies to both. In many verses, the Qur'an promises rewards abound for a working by giving them an incentive demands to improve the quality and quantity of work.

2. Suggestion for Skilled and Master of Technology

The Qur'an teaches humans to have the skills and master the technology, calling it a Fadl (virtue, grace) of God. The Qur'an also urged them to use iron as well as possible, which in the view of the Qur'an, have a significant power source and has many benefits for humans.

3. Vision Work For Life

The Qur'an also declare to all those who have the physical ability to work in search of a means of living for himself. Nobody in normal circumstances, be allowed to beg or become burdens relatives and the State though. Qur'an is to reward those who strive to achieve and acquire the gift of God. What is called the gift of this is covering all kinds of means of livelihood. Islamic ethics, wrote Al-Faruqi, clearly against any form of begging, parasitism against action that takes the sweat of others. Somehow Prophet explained to us that the work of economics is very much appreciated, while the economy is condemned unemployment (Ismail al-Faruqi, 1979).

Indeed there is a statement of God that beggars and poor people who have a portion of the wealth of the rich. God declares that if really they are entitled to get a piece of it. But that does not mean that they are licensed forever to remain idle and dependent communities permanently. "Try to remember an event that happened to someone along the Messenger," wrote Malik bin Nabi, when the Prophet gave advice to a friend, where he was come to the Prophet asks for his rights. Prophet told him to go to take the wood and then sell it to fulfill his needs (see Qur'an 51:[19])

Many hadith calling and urging people to work and pay wages to those who have worked:

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

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

"Someone who takes a string and then cut twigs and tied with a rope, then sell it to make ends meet and giving it is better than begging in others. Both he asks it to give or refuse. (HR. Bukhari and Ibn Majah).

Second, The Prophet said that the behavior of relying on others is religious sin, social disability (social stigma) and the action is very embarrassing (Hammudah Abdal'ati, 1976).

Methods a Muslim to do the job with a high work ethic and motivation, an obligation without laziness. A double advantage for working as righteous deeds, in the form of reward highly believed by a Muslim faithful and devoted. While seen from the aspect of jihad, the man who worked for a living for his family is one form of jihad in Islamic Law.

Positive Indonesian Legal System

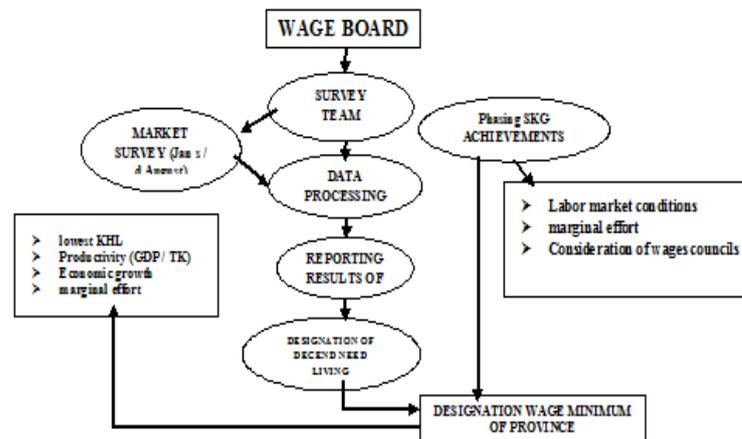
Act. Number 13 Year 2003 About Manpower or known as Labor Law, establishes a wage policy, covering: 1) the minimum wage; 2) overtime; 3) wages do not work due to absent; 4) wages do not work due to other activities outside of work; 5) reward for exercising the right to take a rest; 6) the form and manner of payment of wages; 7) fines and deductions from wages; 8) the things that can be calculated with wages; 9) the structure and scale of remuneration proportional; 10) wages for severance payments; and 11) the fees for the calculation of income tax (Article 88 paragraph (3). The government set the minimum wage based on the needs of decent living and having regard to productivity and economic growth (Article 88 paragraph (4) Labor Law).

Minimum wage system from Governor or regent/mayor, in fact as a safety net (safety net) granted for single workers with tenure of less than 1 (one) year. But the minimum wage labour's company or micro small enterprises used as a standard wage applicable to all workers by not considering the worker's status, seniority, education, type of company and on the level of corporate environment or the plant.

The minimum wage according to the Act Number 13 Year 2003, first, determined by the Governor with respect to: a) recommendation of Provincial Wage Council and / or the Regent / Mayor; b) components as well as the implementation phases of achieving decent living requirements set by the Minister (Article 89 paragraph 3); Second, employers are prohibited from paying wages lower than the minimum wage and the employers who can not afford to pay the minimum wage to do the suspension of Article 90, paragraph 2 and 3); Third, setting the remuneration to be fixed by agreement between employers and workers / laborers or union / labor union should not be lower than the provisions stipulated wage legislation in force. If the lower or opposed to the legislation, the agreement is null and void, and the employer must pay the wages of workers / laborers according to the legislation in force (Article 91 paragraph 1 and 2); Fourth, employers draw up the structure and scale of wages with respect to: a) classification, job title, length of employment, education, and competency; b) review of periodic wage by paying attention to the company's ability and productivity; and c) the provisions concerning the structure and the wage scale set by Manpower and Transmigration of Republic Indonesia Decree (Article 92); Fifth, the wages are not paid if the workers / laborers are not doing the job, without any reason given law (Article 93 paragraph 1 and 2).

Now the minister Regulation No. 13 Year 2012 on Components and Implementation Phases Achievement Living Needs, that the decend of need living to 60 components that were previously 46 types of components. The increase in the number of components as the basis for the calculation of wages on decend of need living, has given directions for improving the welfare of workers. Privileges and Procedures Wage Fixing based on Minister Regulation Number 13 Year 2012.

Graph 2 Privileges and Procedures Wage Fixing after Act. No. 13 Year 2003

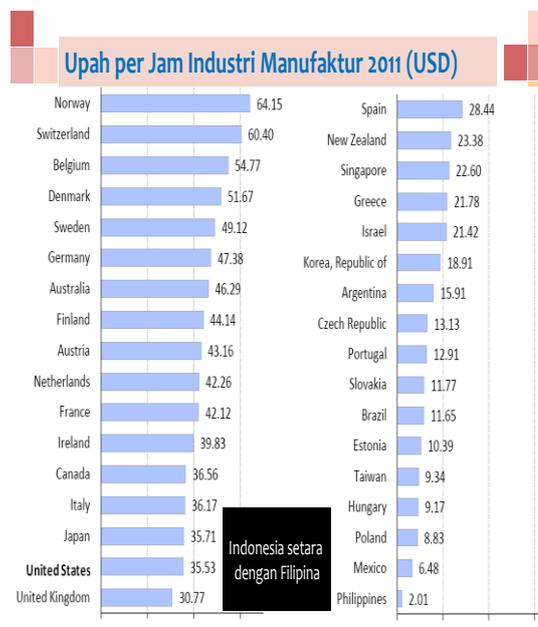


Source: Interview with Syukur Sarto, Chairman of Indonesian Labour Union Confederation (2013)

Indonesian workers' wages, much lower than the wages based on ILO standards. The standards set by the ILO in ILO conventions amounted to US \$ 535 (Rp. 6,000,000, -pens.). This is according to Chairman of the Indonesian Seafarers Union Presidium (KPI), should Wages Minimum on Regional, Provincial and Regency/City refers to the convention. Very hard worker will work with calm and discipline in a company, if their basic wage is not enough to meet basic needs family.

Generally when examined from the aspect of the difference in wages, Indonesian workers, including low wage earners, although workers in some countries under the workers' wages in Indonesia. The wage differences can be seen in the table below.

Graph 3 Hourly wages Manufacturing Industry in 2011 (USD)



Source: (US Department of Labor, 2011)

Although the ILO Convention recommends wage of US \$ 635 (equivalent to Rp. 6,500,000, -, US \$ 1 = Rp. 11,800, - at the time, pen.), But it must also be taken into account other factors that are not too burdensome

Companies Indonesia, These factors are: a. on the level of the cost of basic needs, such as workers in Europe or Hong Kong is more expensive than in Palembang or Tanjung Enim in South Sumatra; b. bureaucracy and extortion charges are not the same between Indonesian companies to Europe and Hong Kong; c. infrastructure constraints, it is difficult for companies in Indonesia but it is easy for companies in Europe, Japan or Malaysia.

Wages in Japan and Malaysia and other Asian countries is higher, when compared to wages in Indonesia, the lesson Law Wage terpetik for Indonesia both of the above data as well as data on the descriptions before: a) the level of prosperity is high and the number of people who smaller (Singapore, Hong Kong, Malaysia and Japan); b) good infrastructure and support (Singapore, Hong Kong, Malaysia, and Japan); c) the investment climate supported by bureaucracy net (Japan, Singapore, Hongkong, Malaysia and Thailand); d) skilled human resources and employment are many, and e) the compliance and legal awareness is high (Japan, Singapore, Hong Kong and Malaysia).

The comparative study with several Asian countries at the top, for tercaai kesejahteraan Indonesian labor law system. To achieve decent wages and working productive, must be supported by good cooperation, harmony and moral both employers and workers. Both parties are entities in carrying out workers, not faced as parties dealing with bargaining (bargaining position) in capitalist system.

Settings Wage Law in Spirit and Purpose State of Law, is the achievement level of welfare based on justice, legal certainty and expediency. Equity between workers and employers, based on the philosophy of a harmonious togetherness and mutual need. Rule of law, abide by the legislation in the field of employment. Expediency, to achieve common prosperity between workers and employers, in order to achieve a decent life, respect and dignity.

Islamic Legal System has invested for a Muslim to work with: a) siddiq: work with honest, straight and true; b) tableg: work with adhere to predetermined rules; c) mandate: to work with the occupation is responsible for the load trusted to him or transparency; and d) fathonah, work smart to follow the guidance of the Qur'an and Hadith. Working with Islamic values for a Muslim, is one of the properties devotion. These properties have a positive impact on efforts to overcome the difficulties of life, and with the permission of Allah, will receive unexpected good fortune.

Indonesian citizens who are Muslim, are required for faithful and devoted by guidance of the Qur'an and Hadith, Likewise in everyday life, including in carrying out the work as a laborer or a businessman in a company. In addition to working to make a living for themselves and their families, as well as the work he does is "righteous deeds", that is to act the best that can be done.

Conclusion

1. Working rules in Islam in the Qur'an and Hadith, it is an obligation. Islam remove all the differences between the classes of mankind, and consider working as righteous deeds, that obligations must be implemented by every person in accordance with the capacity and capability itself. Protection of Human Rights in Islam, one of which is the right to get a job. Qur'an is against the actions of lazy and wasting time, either by standing by and doing things that are not productive. A person has to work to work as well as possible to get their salaries, while those who have worked (employers) must pay decent wages, in recognition of job performance of workers.
2. The State of Republic Indonesia of Constitution of 1945 Article 27 (2) states that: every citizen has the right to work and a decent living for humanity. Wage system set out clearly in Act Number 13 Year 2003 about Manpower and the underlying regulations. The rights and obligations of employers and workers, not executed well, especially on the part of employers. Indonesian wage law from the aspect of formality, it guarantees the rights and obligations of workers and employers. However, from the aspect of substance, workers paid low wages for various reasons.

3. To achieve decent wages and working productive, must be supported by good cooperation, harmony and moral both employers and workers. Both parties are entities in carrying out workers, not faced as parties dealing with bargaining (bergaining position). Standard rules for both sides is to comply with Islamic values based on the Qur'an and Hadith.

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