

## J THE IMPACT OF SMALL AND MEDIUM ENTERPRISES INCOME ON WELFARE IN THE PERSPECTIVE OF SHARIA ECONOMY

**Amiruddin Kadir**

Universitas Islam Negeri Alauddin Makassar, Indonesia

E-mail: amiruddin.kadir@uin-alauddin.ac.id

### *Abstract*

*This study aims to find out the following: (1) To find out the income of Emping Melinjo Small and Medium Enterprise workers in Kohala Village, Benteng District, Selayar Regency, (2) To find out how the impact of Islamic welfare of workers on family income in Emping Melinjo Small and Medium Enterprises (SMEs) in Kohala Village, Benteng District, Selayar Regency, (3) To find out how the implementation of wages (Al-Ujrah) according to the perspective of Islamic economics. This research shows that with the existence of Small and Medium Enterprises emping melinjo, workers can help the family economy and have a positive impact that can be felt from some communities even though there are some of them who do not get their rights precisely as discussed in the Islamic economic perspective about the obligation to pay wages (Al-Ujrah) workers before their sweat is dry, but when viewed from the welfare of the community, This business cannot be fully said to be prosperous because the income earned by workers is still below the standard of the Provincial Minimum Wage (Al-Ujrah) (UMP).*

**Keywords :** Revenue, Small to Medium Enterprises, and Welfare.

### **1. INTRODUCTION**

Islamic teachings do not prohibit humans from fulfilling their needs or wants, as long as with this fulfillment, human dignity can increase. Everything on earth was created for the benefit of man, but man is commanded to consume goods or services that are lawful and good reasonably, not excessively. Fulfillment of needs or desires is still permissible as long as it is able to increase *maslahah* (goodness) or does not bring *madharat* (P3EI, 2013).

In the Islamic Economic order encourages people to work and strive, work is part of worship and jihad, if the worker is consistent with the rules of Allah Almighty and holy of his intentions and does not forget Him. By working, each individual can meet the needs of his life and provide for his family both working from his own production or the services we provide for others. And all forms blessed by Islam can only be accomplished by working (Qardhawi, 1997).

Fulfillment of needs is not only obtained if working or not producing something. Work to earn money or money is earned by working, being a boss or subordinate. Subordinates or commonly referred to as workers get results in the form of salaries or wages (Al-Ujrah) to carry out welfare in life. The name prosperous means that it is peaceful or sufficient according to the experience felt in everyday life.

As in some definitions, human resources (HR) is one of the important factors that cannot even be separated from a business, human resources (HR) are also the key that determines the fortification of a business, human resources (HR) in the form of humans employed in an organization as mobilizers, thinkers and planners to achieve a goal of the business being run (Sutrisno, 2009)

Human resources are the only resources that have reason, feelings, desires, skills, knowledge, drive, power and work. Human resources must be defined as the source of power derived from humans that can be utilized by a business or organization.

By adhering to this understanding, the term resource is human resources and is power. This opinion is relevant in the frame of mind that in order to become a strength, human resources must be increased in quality and competence (Sutrisno, 2009).

In a type of business, the skills of human resources also need to be considered, namely seeing whether they are capable of carrying out their duties at work or not. One of the long-term goals of Indonesia's national development is to improve the quality of human resources (HR). Human resources together with technology are considered as a competitive advantage to catch up with developed countries. Although technological progress has a large role in encouraging economic growth, in making technology development policies must consider the resources owned, the problems faced, and the objectives of development itself (Mulyadi, 2008).

Efforts to improve the quality of human resources (HR), both humans as human beings and as development resources are increasingly important in order to create a strong, independent and reliable economic structure as a joint effort on the basis of kinship and based on economic democracy. The expected economic characteristics are the increasing prosperity of the people through the achievement of high growth rates and the achievement of good national stability (Mulyadi: 2008: 216).

According to Qardhawi (1997) the creativity of workers always develops their expertise and skills. Because only the workers themselves know better the intricacies of producing the most efficiently. The expertise and skills they have are not only obtained from outside the production process through learning by doing which means working and learning. If the ability to innovate is accumulated, it is expected that each employee will be more efficient.

The process of forming the ability to innovate is an absolutely inexpensive process and moreover contains the least risk of failure, compared to innovation, which is more fundamental in nature. Because this kind of innovation, no matter how small the innovation, is carried out on all factors that determine the output of the production process that already exists in every economic activity (Tanjung, 2017).

Talking about labor must have something to do with what will be done from a job that aims to do, manage or produce something by expecting reciprocity from a job that has been done, which is called salary or wages. As we perceive in everyday life, without prosperity, fame in Islamic economics, namely wages (Al-Ujrah), labor affects the existence of minimal life of workers. This means that the greater the wages (Al-Ujrah) received by workers, the level of prosperity will increase, otherwise if the wages (Al-Ujrah) of workers are getting smaller, the level of prosperity of workers will be lower as well.

Wages are workers/laborers' rights received and expressed in the form of money in return from employers or employers to workers/laborers determined and paid according to a work agreement, agreement, or legislation, including benefits for workers/laborers and their families for a job and/or service that has been or will be performed. That is, if it is already in the work agreement, then the payment of wages (Al-Ujrah) in the applicable work agreement. If it has been included in the agreement, then the payment of wages (Al-Ujrah) in the agreement shall apply. However, if there is none, either in the employment agreement or agreement, then the payment of wages (Al-Ujrah) in force follows the wage provisions prescribed by law in this case on minimum wages (Al-Ujrah) including sectoral (Al-Ujrah) wages (Ghazaly, et al. 2010).

From the salary or wages (Al-Ujrah) that are obtained, there are other interactions from various audiences and interactions so that humans need a means of exchanging goods with other goods. As time goes by, money for exchangers has been born which then circulates in a place called the market, both in the form of money markets and capital markets.

The function of money is as a unit of calculation, a means of transaction, a store of value, and as a standard of payment in the future and also money is a tool to facilitate exchange (Sholihin, 2010).

In Islamic law the wages (Al-Ujrah) given to workers must have elements of worthiness, justice and virtue. In addition, the contract between employers and workers must also meet the conditions specified in Islamic shari'a and wage limits (Al-Ujrah) both in the form of the amount of wages (Al-Ujrah) given and must be timely in giving wages (Al-Ujrah) to workers. The determination of wages (Al-Ujrah) or salaries in Islam is based on the merits of work and the usefulness or benefit of one's labor. In the practice of giving wages, following the market wage system, the wage system (Al-Ujrah) in percent, the wage system (Al-Ujrah) is progressive, the wage system through the scale and structure of wages (Al-Ujrah) and so on. This depends on the type of work, workload, time, and others (Nawawi, 2012).

However, in this wage system or in this small and medium business Emping Melinjo, usually the wage (Al-Ujrah) depends on how much raw material is processed into Emping Melinjo by female workers, which will later be calculated in percentage kilograms (Kg) how much when paid by the Emping Melinjo business owner. So the more melinjo that is processed into emping by workers, the more wages (Al-Ujrah) or money paid by business owners.

What needs to be discussed in this writing is money as a means of transaction that meets some of the daily needs and as a means of exchange both buying and selling and wages, salaries and so on. The standard of money also has its own use, namely as a tool to achieve benefits in everyday life because without money there is no way to survive in the realm of life for the achievement of needs..

## **2. RESEARCH METHOD**

The type of research used in this study is qualitative descriptive research. Where the author tried to interview Emping Melinjo female workers in Kohala Village, Benteng District, Selayar Regency, then recorded how much Wage (Al-Ujrah) was paid by the Emping Melinjo business owner to Emping Melinjo female workers and also researchers knew how sufficient the Wage (Al-Ujrah) was.

Descriptive research is research that aims to obtain complete information from data that has not been known before. (Kuncoro, 2007).

Data analysis in qualitative research is carried out before entering the field, during the field, and after completion in the field. (Sugiyono, 2016) stated that analysis has started since formulating and explaining problems, after going into the field, and continues after writing research results. Data analysis becomes a guide for subsequent researchers until, if possible, the theory is grounded. But in qualitative research, data analysis is more focused during the process in the field along with data collection.

## **3. RESULT AND DISCUSSION**

Revenue Matching Emping Melinjo Marketing Actually, the income that is really suitable for the process of making Emping Melinjo is not adequate, but judging from how to get this job is very easy, because the community only needs production materials and energy.

People do not need to have formal education or the level of education taken as a condition of work, as well as skills. From this research, what has been examined should be the salary or wages (Al-Ujrah) of employees should be increased, because the amount of emping price obtained by agents has adequate profits while workers are still far from feasible in the income they receive.

#### Implementation of Wage Payment (Al-Ujrah) in accordance with Islamic Perspective

According to Law Number 13 of 2003 concerning Manpower, the minimum wage (Al-Ujrah) is directed to the achievement of decent living needs. Slightly different from Islamic teachings which have fair and decent principles to determine the amount of wages. The achievement of decent living needs needs to be done gradually because the minimum living needs are largely determined by the level of ability of the business world. And according to Law article 95 paragraph (2) of Law Number 13 of 2003 concerning labor also stipulates that employers or business owners who are late in paying wages (Al-Ujrah) workers caused by the employer's intention or negligence are subject to fines in accordance with a percentage of the wages (Al-Ujrah) of workers and the government regulates the imposition of these fines.

In the perspective of Islamic economics has discussed the payment of wages (Al-Ujrah) for workers of a business, Islam has regulated how employers pay workers for what has been done. People who work, of course, have the hope of getting rewards in the form of wages (Al-Ujrah) from the results of their work.

Based on research that has been done, researchers found that there began to be the implementation of wages in accordance with Islamic sharia where this is in accordance with the confession of Mrs. Surniati as a worker making emping melinjo where wages (Al-Ujrah) are paid immediately after the work is completed (on time) and wages (Al-Ujrah) are given according to how many emping melinjo are able to be produced every day, the more emping melinjo produced the higher the wage (Al-Ujrah) is given and vice versa. But not all workers suffer the same fate where there are still workers whose rights are not given on time as experienced by Rukiah's mother where wages (Al-Ujrah) that should be paid on time are often not paid on time. This is what causes the implementation of wages that harm workers and are not in accordance with Islamic sharia.

#### The Impact of Emping Melinjo Business Income on the Economic Welfare of the Community

According to Law Number 13 of 2003 concerning manpower, namely: Every worker has the right to earn an income that meets a decent life for humanity and is able to meet the needs of workers or laborers and their families reasonably which includes food, clothing, shelter, education and health. Income or Wages (Al-Ujrah) received by workers is a source of income used to meet the needs of themselves and also their families and work reflection satisfaction. While the parties who can determine the Wages (Al-Ujrah) are as follows:

1. Workers and employers both agree in determining wages
2. Trade unions, because they are competent in determining wages (Al-Ujrah) of workers / workers together with employers on the condition that workers / workers give authority to them to do so
3. The state, but it can be required in its intervention is a state that does not eliminate the rights of workers / workers or the rights of employers. If wages (Al-Ujrah) have been determined, then workers have full freedom to accept or reject without any element of coercion.

To prosper the people, a country will carry out economic development, increase the productivity of potential resources owned by a country with the aim of improving the welfare

of people's lives. With the existence of economic development will encourage further economic growth that can improve people's welfare (Arsyad, 2000). Economic growth in Indonesia is not only obtained from sales from companies, but the existence of SMEs and SMEs so as to make a benchmark for people's economic growth. Small and Medium Enterprises in particular, many people open business opportunities to get a decent economic life. However, in Indonesia there are still many factors that hinder its economic growth, such as lack of workers or Human Resources (HR) and also capital considerations that must be obtained.

Similar to economic obstacles in general, the people of Kohala Village also have obstacles to get a decent economic life such as the absence of employment, the absence of business capital and also the lack of wages (Al-Ujrah) or income received. So that many of the people have to fulfill their home life by becoming laborers or workers in other people's businesses.

However, with the emping melinjo business, it indirectly contributes to improving the economy of the local community. Especially women who initially did not have any income, now with the emping melinjo business, it indirectly improves the community's economy for the better. With the hope that it can provide welfare for the community in the future and the improvement of the community's economy that improves the economic welfare of the community with emping melinjo efforts, at least the community can spend the results of wages (Al-Ujrah) obtained for daily needs and at least the burden in the family is also reduced for household needs.

#### **4. CONCLUSION**

The author can verify and conclude conclusions including the following:

1. With the existence of Small and Medium Enterprises (SMEs) Emping Melinjo in Kohala Village, District. The Selayar Regency Fort can help increase the economic income of families, especially the people in Kohala Village and Emping Melinjo's business also has a positive impact and the results can be felt directly by the people of Kohala Village, especially in terms of increasing income and easing the burden on their households and improving community welfare.
2. Small and Medium Enterprises (SMEs) Emping Melinjo in Kohala Village, Sub-District. The Selayar Regency Fortress has implemented the payment of wages (Al-Ujrah) for workers in Emping Melinjo (UKM) in Kohala Village in accordance with the perspective of Sharia Economics, although there are some individuals who do not implement properly regarding the payment of wages (Al-Ujrah) so that it can hamper the welfare of workers..

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