

**ANALYSIS OF WAGES AND BONUSES OF NON-ASN EMPLOYEES AT THE
ACEH PROVINCIAL SOCIAL SERVICE
(Study According to the Concept of *Ijârah 'ala Al-'Amâl*)**

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Abstract

This article analyzes the wage and bonus system for non-civil servant employees (non-ASN) at the Aceh Provincial Social Service from the perspective of the Islamic economic contract *Ijârah 'Ala al-'Amâl*. The main issue addressed is the injustice between the significant contributions of non-ASN employees—who play a crucial role in public services—and the compensation they receive. Most wages remain below the Provincial Minimum Wage (UMP) and are not accompanied by allowances, bonuses, or social security, thereby creating a gap with civil servants (ASN) and raising concerns about legal certainty in employment relations. This study employs a normative-empirical approach with a descriptive qualitative method, using structured interviews and an examination of regulations as well as Islamic jurisprudence literature on *muamalah*. The findings reveal that employment agreements for non-ASN staff at the Aceh Provincial Social Service fulfill the essential pillars of the *Ijârah* contract, such as the contracting parties (*aqid*), namely the Social Service (as *musta'jir*) and the non-ASN employees (as *ajîr*), the object of the contract (*ma'qud 'alaih*), the agreed remuneration (*ujrah*), and the contractual declaration (*sighat*) of offer and acceptance. However, when assessed against the conditions of *Ijârah*, deficiencies are found, particularly due to workloads that do not align with the written contract, leading to invalidity in the object of the contract.

Keywords: *wages, bonuses, non-ASN employees, ijârah 'alâ al-'amâl, Islamic economic law*

Abstrak

Artikel ini menganalisis sistem pengupahan dan bonus bagi pegawai non-ASN di Dinas Sosial Provinsi Aceh dengan pendekatan akad Ijârah 'Ala al-'Amâl dalam hukum ekonomi Islam. Masalah utama yang diangkat adalah ketidakadilan antara kontribusi pegawai non-ASN, yang memegang peran penting dalam pelayanan publik, dengan kompensasi yang mereka terima. Upah yang diberikan sebagian besar masih di bawah Upah Minimum Provinsi (UMP) dan tidak disertai tunjangan, bonus, maupun jaminan sosial, sehingga menimbulkan kesenjangan dengan pegawai ASN serta persoalan kepastian hukum dalam hubungan kerja. Penelitian ini menggunakan pendekatan normatif-empiris dengan metode deskriptif kualitatif melalui wawancara terstruktur dan kajian regulasi serta literatur fikih muamalah. Hasil penelitian menunjukkan bahwa perjanjian kerja honorer di Dinas Sosial Provinsi Aceh sudah memenuhi rukun akad Ijârah, seperti adanya (aqid) pihak yang berakad yaitu, (musta'jir) pihak Dinas Sosial Aceh, dan (ajir) pegawai non-ASN, (ma'qud 'alaih) adanya objek akad, (ujrah) upah atau imbalan yang disepakati, serta (sighat) ijab-qabul. Namun, jika dilihat dari syarat Ijârah, terdapat kecacatan di mana karena adanya beban kerja yang tidak sesuai dengan isi kontrak, sehingga memunculkan ketidakabsahan dalam objek akad.

Kata kunci: *upah, bonus, pegawai non-ASN, ijârah 'alâ al-'amâl, hukum ekonomi Islam*

INTRODUCTION

In the government administration system in Indonesia, there are two main categories of employee status, namely State Civil Apparatus (ASN) and non-ASN. Non-ASN employees are contract workers who are employed under an employment agreement for a certain period of time and are usually financed by the Regional Revenue and Expenditure Budget (APBD).¹ Although their status is not permanent, non-ASN employees play a crucial role in supporting public services, especially in the Aceh Provincial Social Service. They are directly involved in various social welfare programs, such as aid distribution, data collection, and supervision of community social institutions. However, in reality, their significant contributions are often not commensurate with a fair and decent compensation system.

¹ "Peraturan Menteri Keuangan Republik Indonesia Nomor 85/PMK.OS/2017 Tentang Tata Cara Pembayaran Uang Lembur Dan Uang Makan Lembur Bagi Pegawai Non-Aparatur Sipil Negara, Satuan Pengaman, Pengemudi, Petugas Kebersihan, Dan Pramubakti," 2017.

The determination of the salary of non-ASN employees in the local government environment often does not follow clear standards. The amount of honorarium received is highly dependent on the financial condition of the region, which is often below the Provincial Minimum Wage (UMP). In addition, non-ASN employees generally do not receive adequate allowances, bonuses, annual leave, or social security. This practice creates a structural gap between ASN and non-ASN employees, both in terms of welfare and legal certainty in employment. In the context of Islamic economic justice, this inequality is an important issue to be examined, especially through the *Ijârah 'Ala al-'Amal contract approach*.²

The status of the existence of honorary personnel itself is an important issue in the government's employment system. The government through Government Regulation Number 49 of 2018 concerning the Management of Government Employees with Employment Agreements (PPPK),³ as well as the Circular Letter of the Minister of PAN-RB Number B/185/M.SM.02.03/2022 has emphasized that the recruitment of honorary personnel will be abolished and as of November 28, 2023, all agencies will no longer be allowed to hire employees with honorary status.⁴ However, the reality on the ground shows that many agencies, including the Aceh Provincial Social Service, are still heavily dependent on non-ASN personnel to run various public service programs. This condition has caused a debate not only related to the feasibility of wages and bonuses, but also regarding the legal certainty of the employment status of non-ASN employees.

Ijârah 'Ala al-'Amâl is a form of contract in Islamic law that is used to hire someone's services or labour for a certain period of time with agreed compensation.⁵ This concept emphasizes the importance of agreement (*ridha*), justice (*'adl*), and clarity of contract (*ablution*) in employment relationships. The wages received by workers must be proportional to the burden and quality of the work given, and conveyed clearly so as not to harm one of the parties. In this context, the implementation of the *Ijârah contract* should be the basis for consideration in the wage system and the provision of bonuses for non-ASN employees in the Aceh Provincial Social Service.

² Erfan Habibi Musyaffa Rafiqie1, "The Concept of Ijarah Ala Al-'Amal in the Determination of Ujrah of Chili Farm Workers from the Perspective of Sharia Economic Law," *Aghnina : Journal of Islamic Economic Law* 1, no. 1 (2023): 17-23.

³ Luhur Sekhuti, "Konsep Ijarah Ala Al-'Amal Dalam Penetapan Ujrah Buruh Tani Cabai Perspektif Hukum Ekonomi Syariah," *Journal of Law and Economic Development* 10, no. 2 (2022): 213, <https://doi.org/10.20961/hpe.v10i2.62840>.

⁴ MENPAN RI, "SE MENPAN RI Number B/185/M.SM.02.03/2022 Tentang Status Kepegawaian Di Lingkungan Instansi Pemerintah Pusat Dan Daerah 2022.

⁵ ثنائي غلامحسين, *FIQH MUAMALAH*, vol. 17, 1385.

According to data from the State Civil Service Agency (BKN) in 2023, the number of non-ASN personnel in Indonesia exceeded 2.3 million, with the largest concentration in regional agencies. In Aceh, thousands of non-ASN employees are still working on short-term contracts without certainty of career paths or adequate welfare. This condition creates a real gap compared to ASN employees, both in terms of salary, social security, and welfare benefits. Several previous studies have discussed the issue of the wage of non-ASN workers, but studies that specifically relate it to the concept of *Ijârah 'Ala al-'Amâl* in muamalah jurisprudence are still very limited. In fact, this sharia perspective is important to assess wage practices not only in terms of formal regulations, but also in terms of justice, balance of rights and obligations.

A number of previous studies have highlighted the problem of the wages of non-ASN workers in Aceh with a variety of approaches. Fitriani (2022) examined the wage system for contract workers at the Aceh Social Service from the perspective of *ijârah 'alâ al-'amâl* and found that wage practices are still not fully in accordance with the principles of justice, clarity, and willingness as required in the *ijârah* contract.⁶ Presilawati and Umaira (2021) analyzed the influence of wages, incentives, social security, and welfare benefits on the productivity of Aceh Provincial Social Service employees, and the results showed that all compensation variables had a significant effect on work productivity.⁷ Meanwhile, Rahmawati (2020), in her research on the salary determination system for contract teachers (non-ASN) in Aceh Jaya from the perspective of *ijârah bi al-'amal*, emphasized the importance of clarity of contracts, the suitability of wages with the workload, and the fulfilment of sharia principles as a guarantee of justice for contract workers.⁸

In addition to these empirical findings, conceptually, the study of fiqh muamalah provides an important foundation for understanding wage practices. *Ijârah 'alâ al-'amâl* is defined as an agreement to use services or labour in exchange for an agreed wage (*ujrah*). The scholars agree that this contract is allowed as long as it fulfills the principles and conditions, namely the existence of a party to the

⁶ Y Fitriani, " Analisis Sistem Penetapan Upah Tenaga Kontrak Dan Keadilannya Dengan Risiko Kerja Menurut Konsep Akad Ijârah 'Alâ Al 'Amal (Suatu Penelitian Pada Dinas ...," 2023, <https://repository.ar-raniry.ac.id/id/eprint/33159/>.

⁷ Febyolla Presilawati and Riska Umaira, " Pengaruh Upah, Insetif, Jaminan Sosial Dan Tunjangan Kesejahteraan Terhadap Produktivitas Pegawai Pada Dinas Sosial Provinsi Aceh," *Scientific Journal of Management of Muhammadiyah Aceh* 11, no. 1 (2021), <https://doi.org/10.37598/jimma.v11i1.1583>.

⁸ Amrizal Hamsa, M. Ikhwan, and Ismul Karimah, "The Ijârah Bi Al-'Amal Analysis of Wage-Setting Contract Teachers in Aceh Jaya," *ISTIFHAM: Journal Of Islamic Studies* 01, no. April (2023): 1-10, <https://doi.org/10.71039/istifham.v1i1.5>.

contract (*musta'jir* and *ajîr*), clear benefits or jobs, and the wages determined at the beginning of the contract. The main principles emphasized in *ijârah* are justice ('*adl*), willingness (*ridha*), and clarity (*ablution*). In addition, the hadith of the Prophet PBUH emphasizes, "*Give the wages of the workers before their sweat dries*" (HR. Ibn Majah), who emphasized the importance of accuracy and feasibility in the payment of wages. In the context of modern employment, this foundation is relevant to ensure that the wage and bonus system operates in accordance with Sharia values, as well as to fairly protect the rights of non-ASN workers.

Based on these findings, it can be seen that there is a gap between wage practices in the field and sharia principles, as well as strengthening the urgency of further studies on the wage and bonus system of non-ASN employees at the Aceh Social Service according to the concept of *ijârah 'alâ al-'amâl*. Thus, an important question arises: how is the wage and bonus system applied to non-ASN employees in the Aceh Social Service, and to what extent is it compatible with the principle of *the ijârah 'alâ al-'amâl* contract? This study aims to analyze the wage and bonus system for non-ASN employees in the Aceh Social Service and assess its conformity with *the principles of ijârah* in Islamic economic law. In addition, this study is expected to provide recommendations for the reformulation of sharia-based labour policies that are fairer, transparent, and in favour of employee welfare.

METHODS

This research uses a normative-empirical approach, which is a combination of the study of applicable laws and regulations (normative) and practice in the field (empirical). This approach was chosen to examine the system of providing wages and bonuses to non-ASN employees at the Aceh Provincial Social Service based on the perspective of *the Ijârah 'Ala al-'Amâl* contract in Islamic economic law. This type of research is qualitative descriptive, which is research that uses a picture of reality or actual field conditions in the process of collecting, processing, and analyzing non-numerical data. This research does not focus on statistical measurement, but rather emphasizes the narrative and interpretation of the social and legal phenomena that occur.

The research data obtained is in the form of primary data and secondary data. Primary data was obtained through the interview stage with employees of the Aceh Provincial Social Service who have direct involvement in the planning process and implementation of the provision of wages (salaries) to non-ASN employees. The interview stage is carried out in a structured manner with question guidelines that are tailored to the target of the research to be conducted. This research was

conducted by paying attention to ethical aspects, namely by maintaining the confidentiality of the respondents' identities and obtaining consent before conducting the interview. Secondary data was collected from various written documents such as Government Regulations, Qanun Aceh, DSN-MUI Fatwa, scientific journals, textbooks, institutional reports, and internal archives of the Social Service. Secondary data were used to strengthen the normative analysis and assess the extent to which the wage policy of the Aceh Social Service was in accordance with the principles of *Ijârah* in Islam.

The stages of data processing start from the results of interviews and documentation, then classification is carried out based on research objectives such as wage system, bonus system, form of employment contract, and their relevance to Islamic law. Then, data analysis was carried out using a descriptive-analytical method, namely describing findings in the field and analyzing in the framework of the theory of *Ijârah 'Ala al-'Amâl* based on the principle of justice in Islamic economics.

RESULTS AND DISCUSSIONS

Non-ASN Employees at the Aceh Provincial Social Service

In the administrative structure of the Indonesian government, there are two main categories of personnel status, namely State Civil Apparatus (ASN) and non-ASN. Non-ASN employees are contract workers who are employed under a work agreement for a certain period and are generally financed by the Regional Revenue and Expenditure Budget (APBD). Although their status is temporary, non-ASN employees have an important role in supporting public services, especially in the Aceh Provincial Social Service. They are directly involved in various social welfare programs, such as aid distribution, data collection, and supervision of community social institutions. However, in reality, their significant contributions are often not commensurate with a fair and decent compensation system.

The determination of the salary of non-ASN employees in the local government environment often does not follow clear standards. The amount of honorarium received is highly dependent on the financial condition of the region, which is often below the Provincial Minimum Wage (UMP). In addition, non-ASN employees generally do not receive adequate allowances, bonuses, annual leave, or social security. This practice creates a structural gap between ASN and non-ASN employees, both in terms of welfare and legal certainty in employment. In the context of Islamic economic justice, this inequality is an important issue to be examined, especially through the *Ijârah 'Ala al-'Amal contract approach*.

Thus, an important question arises: how is the wage and bonus system applied to non-ASN employees in the Aceh Social Service, and to what extent is it in accordance with the principle of the *Ijârah 'Ala al-'Amal* contract? This study aims to analyze the wage and bonus system for non-ASN employees in the Aceh Social Service and assess its conformity with the principles of *Ijârah* in Islamic economic law. In addition, this study is expected to provide recommendations for the reformulation of sharia-based labour policies that are fairer, transparent, and in favour of employee welfare.

Wage System and Bonus Provision for Non-ASN Employees

Based on the results of interviews and documentation, data was obtained that the wage system for non-ASN employees at the Aceh Provincial Social Service was only based on the main aspect, namely the employee's last level of education. The determination of the amount of wages is not determined by other indicators, such as professional competence, job responsibilities or workload, and performance results that have been achieved, as in Table 1⁹;

Table 1: Wages based on education level

No.	Education	Non-ASN Wages
1.	Senior High School (SMA)	IDR 1,500,000 – IDR 1,800,000
2.	Bachelor (S1)	IDR 2,500,000 – IDR 2,800,000

The nominal wage attached to Table 1 is still below the Aceh Provincial Minimum Wage (UMP). Based on the Decree of the Governor of Aceh Number 500.15.14.1/1342/2024 stipulating the Minimum Wage of Aceh Province in 2025 at Rp. 3,685,616, which should be used as a minimum reference in determining wages to ensure the welfare of employees.¹⁰ Non-ASN employees do not receive various forms of additional income that are generally provided to support employee welfare. Such as family allowances that can help the needs of family members, health benefits that can guarantee access to medical services, transportation allowances and annual bonuses. Non-ASN employees who work overtime and have a working period of more than one year will still not get bonuses or other benefits.

By considering these conditions, it can be concluded that the wage system for non-ASN employees in the Aceh Social Service is not fully in accordance with the concept of labour and wages in the concept of *Ijârah 'Alâ Al-'Amâl*. In the perspective of fiqh muamalah, *ijârah 'alâ al-'amâl* is a contract for the hire of services or labour, in which a worker (*ajîr*) rents his labour for a job in exchange for a certain

⁹ Interview Results with the Head of Finance and Head of the Head of Finance.

¹⁰ "DECREE OF THE GOVERNOR OF ACEH NUMBER 500.15.14.1/1324/2024," n.d.

wage from the employer (*musta'jir*). One of the main principles in this contract is the clarity of wages, fairness in the provision of compensation, and certainty of payment time. The wages given should not be below the applicable minimum standards, as it can cause injustice and harm to workers. In the context of the Aceh Social Service, the nominal wages of non-ASN employees who are still below the Provincial Minimum Wage (UMP) show a gap with the principle of justice in *ijârah*, where Islam emphasizes that workers' rights are given properly, on time, and in accordance with the level of living needs. The wage practices that are not in accordance with the Aceh Social Service show the need for adjustments to be in accordance with sharia values, especially in ensuring the welfare of the workforce.

The existence of non-ASN employees in the Aceh Provincial Social Service basically reflects the utilization of labour, which, according to the perspective of fiqh muamalah, is in line with the concept of *ijârah 'alâ al-'amâl*. *Ijârah 'alâ al-'amâl* is an employment contract based on an agreement regarding services in exchange for wages. This employment relationship is contractual and has a limited duration, where the amount of wages has been determined from the beginning of the agreement. In Islamic law, this kind of contract is allowed as long as it meets the principles and conditions that include clarity about the parties to the contract, the type of work, and the amount of wages agreed. The lack of legal provisions that comprehensively regulate the status and rights of non-ASN employees can cause uncertainty, especially related to wage feasibility, work sustainability guarantees, and punctuality of payments. Meanwhile, in the principle of Islamic justice, the fulfillment of workers' rights in a decent, clear, and timely manner is an aspect that must be maintained to achieve the common good. The employment contract given also lacks legal certainty. Employees only sign contracts for 12 months, without any certainty whether it will be extended or not. The wage system and employment relations are in a very weak position from the perspective of employment protection. In addition to being below the Provincial Minimum Wage (UMP), this wage system shows a striking injustice when compared to ASN employees. Even though ASN is in the lower class, ASN employees still receive basic salaries according to the class and various benefits, so their wages are much higher than non-ASN employees.

Ijârah 'Ala al-'Amal

Al-Ijârah is a rent-rent derived from the Arabic أَجَرَ word, which means "to rent" or "to give wages" synonymous with the word أَكْرَى, as found in the sentence أَجَرَ الشَّيْءَ, which means "to rent something". This term denotes the legal relationship

between two parties, namely the beneficiary and the beneficiary, which has been regulated in the principles of sharia. *Ijârah* is a type of mu'awadhah contract, which is a transaction that aims to obtain material benefits or benefits. The *ijarah contract* is included in the category of named contract (*al-uqud al-musamma*), where the limits are set in the Qur'an and al-Hadith. In contrast, an unnamed contract (*al-uqud ghair al-musamma*) includes new contracts whose criteria and terms are not directly regulated in the Qur'an and al-Hadith, such as hotel accommodation agreements that provide meals, drinks, and shuttle services. The meaning of *Ijârah* is found in the Qur'an Surah Ali Imran verse 195:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أَنثَىٰ بَعْضُكُم مِّن بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا
مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَنَّهُمْ جَنَّتِ بَحْرِي مِّن تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِّن عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ ۖ حُسْنُ الثَّوَابِ

"So their Lord granted his request (saying): "Surely I do not waste the deeds of those who do good among you, whether male or female, (because) some of you are descendants of others..."¹¹ Ali Imran, 195)

There is also in Surah al-Kahfi, verse 30:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Meaning:

"As for those who believe and do righteous deeds, surely We will not waste the reward of those who do (his) deeds with goodness."¹² (QS. Al-Kahfi, 30)

The scholars explain that what is meant by *the Ijârah* contract is *isti'jar*, which is the contract of transfer of ownership of the benefits of goods or services that are accompanied by wages or rewards,¹³ and various other definitions of *ijarah*, but the essence of the meaning remains the same:

- According to Shafi'iyah scholars, *Ijârah* is a contract related to the benefits that are intended, known, and allowed, with certain rewards.
- According to Malikiyah and Hanabilah scholars, *Ijârah* is a contract that aims to transfer beneficial ownership of something that is allowed, within a certain period of time in return.

¹¹ Department of Religion of the Republic of Indonesia. *The Qur'an and Its Translation*, p. 197.

¹² Department of Religion of the Republic of Indonesia. *The Qur'an and Its Translation*, p. 297

¹³ Ikrar Hakiki et al., "Analisis Hukum Ijarah Dalam Transaksi Sewa Menyewa Tinjauan Fiqih Muamalah," *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1, no. 4 (2025): 748–58.

- c. According to Hanafiyah scholars, *ijârah* is a contract to obtain clear benefits in return, where the benefits must be usable and not contrary to sharia.
- d. According to Umar Abdullah Kamil, *Ijârah* is a contract related to benefits, buying and selling benefits, and transferring ownership of benefits with compensation.

In the hadith, the Prophet PBUH emphasized the obligation to give wages to workers fairly and on time, as he said: "*Give wages to workers before their sweat dries*" (HR. Ibn Majah). This hadith is an important basis in the implementation of the *ijârah* contract because it contains the principles of clarity, justice, and certainty of time in the payment of wages. Thus, any form of employment agreement in an Islamic perspective not only emphasizes a formal agreement between workers and employers, but also ensures that workers' rights are fulfilled fairly in accordance with Sharia.

In line with that, the pillars of *ijârah*, according to the majority of scholars, consist of four elements, namely:

1. The parties who have a contract (*'aqid*), namely the employer (*musta'jir*) and the employee (*ajîr*).
2. The object of the contract (*ma'qud 'alaih*), in the form of work or benefits that is clear, halal, and can be handed over.
3. Reward (*ujrah*), which is a wage that has value and is agreed.
4. Ijab-qabul (*Sighat*), in the form of a statement of agreement between the two parties.

The requirements for *ijârah* include that the contracting party is:

1. Puberty, reasonable, and legally capable.
2. The work for rent must be clear and halal.
3. Wages must be determined in the amount, form, and time of payment.
4. The contract period must be set so that it does not contain elements of *gharar*.¹⁴

The main principles in the *ijârah* contract include *'adl* (justice), *ridha* (willingness), and *ablution* (clarity of the contract). The principle of fairness demands that wages be proportionate to the workload, the principle of willingness requires a fair agreement between the two parties, while the principle of clarity emphasizes

¹⁴ Mela Ratna, "SISTEM PENETAPAN GAJI GURU KONTRAK DI KABUPATEN ACEH JAYA DALAM PERSPEKTIF AKAD IJARAH BI AL-AMAL (Studi Tentang Relevansi Gaji Dengan Kecukupan Hidup Layak Guru Di Daerah Terpencil) THESIS Submitted by: Students of the Faculty of Sharia 'ah and Law Study Program," 2020.

transparency in employment contracts.¹⁵ Within the framework of *maqâshid al-syarî'ah*, the *ijârah* contract must protect the five basic purposes of sharia, namely *hifz al-dîn* (religion), *hifz al-nafs* (soul), *hifz al-'aql* (intellect), *hifz al-'ird* (honour), and *hifz al-mâl* (property).¹⁶ However, the implementation of the Aceh Social Service shows that these principles have not been fully implemented. First, the principle of *'adl* has not been realized because field workers with heavy burdens receive the same honorarium as administrative employees. Second, the principle of *pleasure* is weak because employment contracts tend to be unilateral without fair negotiation space. Third, the principle of *ablution* is unclear because the contract lacks details related to employee rights, such as social security, leave, and annual bonuses.

From a positive legal perspective, the practice of non-ASN contracts is not in accordance with Law Number 13 of 2003 concerning Manpower, especially related to minimum wage standards, social security (BPJS), and certainty of employment contracts. This shows the difference between normative rules and practice in the field.¹⁷ Therefore, the restructuring of the wage and contract system for non-ASN employees is very important to be more in line with the principle of *ijârah 'alâ al-'amâl*, as well as national labour regulations, to ensure justice, legal certainty, and welfare for non-ASN employees.

Arrangement of Sharia-Based Wage and Bonus System

Seeing these conditions, a policy reformulation that supports non-ASN employees is needed. The wage system should consider aspects of fairness, transparency, and accountability. Local governments need to set wage standards based on workload, competencies, and risks faced in work. In addition, the bonus system should be built on performance and contributions, not just on administrative structures.

The adjustment of the wage system and the provision of bonuses in accordance with the principles of *Ijârah 'Ala al-'Amâl* is not only relevant from the point of view of sharia, but will also increase the motivation and work ethic of employees. This can encourage the creation of a bureaucracy that is professional, oriented to public services, and humanizes employees in accordance with Islamic teachings. The application of sharia principles in the public employment system,

¹⁵ Said Setiawan, " Al-Ijarah Al-A'mal Al-Mustarakah Dalam Perspektif Hukum Islam," *Dinar* 1, no. 2 (2015): 107.

¹⁶ Ahmad Syaichoni, " Ijarah Maushufah Fi Al-Dzimmah Dalam Kajian Muamalah Kontemporer," *Journal of Syntax Transformation* 1, no. 10 (2020): 668–75, <https://doi.org/10.46799/jst.v1i10.173>.

¹⁷ "LAW OF THE REPUBLIC OF INDONESIA NUMBER 13 OF 2003 CONCERNING MANPOWER," *Zitteliana* 19, no. 8 (2003): 159–70.

especially for non-ASN employees, is a strategic step to strengthen social justice in government. This step is a tangible manifestation of the contribution of Islamic values in humanist and fair institutional management.

Furthermore, the application of this sharia principle is in line with *maqâshid al-syarî'ah*, which emphasizes the protection of the soul (*hifz al-nafs*), property (*hifz al-mal*), and dignity (*hifz al-'ird*) of workers. With the certainty of decent wages and performance-based bonuses, non-ASN employees will feel more valued and protected, thereby reducing the risk of labour exploitation. From a positive legal perspective, this reformulation is relevant to Law Number 13 of 2003 concerning Manpower and regulations related to the minimum wage that ensure the protection of workers' basic rights.

The socio-economic impact of the application of sharia principles is quite significant, such as increasing job loyalty, decreasing employee turnover rate, and maintaining the quality of public services. This shows that the arrangement of a sharia-based wage system not only provides benefits for employees, but also strengthens the performance of institutions and services to the community. Thus, the implementation of a wage and bonus system in accordance with sharia is an urgent need and a comprehensive solution for improving employment governance in the Aceh Provincial Social Service.

CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that the honorary employment agreement at the Aceh Provincial Social Service has fulfilled the pillars of *the Ijârah contract*, such as the existence of (*aqid*) of the contracting party, namely, (*musta'jir*) the Aceh Social Service, and (*ajîr*) non-ASN employees, (*ma'qud 'alaih*) the existence of the object of the contract, (*ujrah*) the agreed wages or rewards, and (*sighat*) Ijab-Qabul. However, when viewed from the conditions of *Ijârah*, there is a defect because the workload is not in accordance with the content of the contract, which gives rise to invalidity in the object of the contract.

The author does not agree with the current employment practices because they are contrary to the principles of *'adl* (justice), *ridha* (mutual agreement), and *ablution* (clarity of contract), which are the main foundations in *the Ijârah contract*. Unclear contracts, lack of social protection, and imbalance between rights and obligations can harm workers and weaken the spirit of professionalism in public services.

Therefore, the author recommends that the Regional Government, especially the Aceh Provincial Social Service, reformulate the wage system and provide

bonuses for non-ASN employees. This reform should refer to sharia principles that emphasize the importance of justice, welfare, and respect for workers' rights. The preparation of transparent honorarium standards, the provision of performance-based bonuses, and the provision of social security facilities and career development are strategic steps to create a more humane, professional, and in accordance with Islamic values.

In addition, the restructuring of this system will be in line with the provisions of national labour laws, especially related to the minimum wage and the protection of workers' rights. Consistent implementation not only provides legal certainty for non-ASN employees, but also has implications for increasing job loyalty, decreasing employee turnover risk, and maintaining the quality of public services. From the academic side, this research is expected to be a reference for further studies related to the development of a sharia-based wage system in the public sector, so that the contribution of science can go hand in hand with improving practices in the field.

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