
> Vol. 01, 1 (April 2023), 01 - 10

The *Ijārah bi al-'Amal* Analysis of Wage-Setting Contract Teachers in Aceh Jaya

Amrizal Hamsa, M. Ikhwan, Ismul Karimah

To cite this article: Hamsa, A., Ikhwan, M., & Karimah, I. (2023). The *Ijārah bi al-'Amal* Analysis of Wage-Setting Contract Teachers in Aceh Jaya. *ISTIFHAM: Journal Of Islamic Studies*, 1(1), 01-10.

Available at: <https://jurnal.seutiahukamaa.org/index.php/istifham/article/view/5>

© 2023 The Author(s).

First Publication Right :

© ISTIFHAM: Journal of Islamic Studies

Published online: April 30, 2023.

Published by:

Seutia Hukamaa Cendekia

Journal Homepage:

<https://jurnal.seutiahukamaa.org/index.php/istifham>



The *Ijārah bi al-'Amal* Analysis of Wage-Setting Contract Teachers in Aceh Jaya

Amrizal Hamsa¹, M. Ikhwan², Ismul Karimah^{3*}

^{1,2,3} STAIN Teungku Dirundeng Meulaboh, Aceh, Indonesia

Received: Februari 20, 2023

Accepted: April 08, 2023

Published: April 30, 2023

*Corresponding Author:

Ismul Karimah, STAIN

Teungku Dirundeng Meulaboh,
Aceh, Indonesia.

E-mail:

ismulkarimah04@gmail.com

Keywords:

Ijārah bi al-'Amal,
Wage-Setting,
Contract Teachers,
Aceh Jaya

Abstract

This study investigates the payment of wages as a form of compensation for labor services under Islamic law, specifically the concept of *ijārah bi al-'amal* or renting services for completing a particular job. The research aims to answer two main questions: first, how is the wage setting system for contract teachers established in Teunom District, and second, how does the *ijārah bi al-'amal* contract perspective influence the wage system. Using a qualitative research method, data was collected through observation, interviews, and documentation, and then analyzed descriptively to achieve the research objectives. The study reveals that the contract teacher wage-setting system in Aceh Jaya is based on the Aceh Jaya Regional Regulation No. 63 of 2015 concerning Regional Assistance Contract Workers, which considers the educational background of the workers in determining their wages. In terms of the *ijārah bi al-'amal* contract, the study finds that the wages given to contract teachers in Teunom District do not follow the standards outlined in the regulations regarding wages. Although the wages are considered to be under the agreement/contract, they only fulfill the primary needs (*dharuriyat*) and do not meet the proper needs as referred to in the regulations.

Copyright: © Name (2023).

This is an open access article under the [CC BY SA license](https://creativecommons.org/licenses/by-sa/4.0/)



Introduction

Each human being is interconnected and interdependent with one another, as it is the inevitability or will of Allah (sunnatullah). Thus, humans must assist each other in various affairs to meet the needs of their lives. These needs must always be met individually, as well as the needs of the family and the collective needs of society together (Ikhwan & Solihah, 2021). Interdependence creates relationships that are impossible to eliminate, and involve many members of society in daily life, also known as *mu'amalah*. Therefore, guidelines and rules of living together need to be studied and well-known to avoid deviations and violations that may damage the order of *mu'amalah* life itself (Hasan, 2003).

The complexity of such interdependence is because it has been patterned by a certain time and place. For example, an organization or institution in achieving its goals is inseparable from the role of a worker. Workers and agencies are bound by a cooperation contract that should be mutually beneficial. Agencies benefit from obtaining services from workers to carry out certain jobs needed by the organization/institution, while workers benefit from earning income and rewards provided by the agency for their services. Therefore, the relationship created should be mutually beneficial and not disgrace either party or both.

Wages may be established based on the agreement of the parties, but to ensure that they are not too low, the government sets the lowest wage standard (provincial/regional minimum wage). In Islam, wages are known as *ijārah*, which refers to the leases or services of a worker. This is emphasized in the concept of *ijārah bi al-'amal*, which refers to the renting of workers or services for work done, such as building buildings and so on. The concept of *ijārah bi al-'amal* states that every work performed by a worker must be compensated with clarity, appropriateness, transparency, and commensurate with the work done by the worker (Karim, 2009).

The issue of wages is crucial and has a far-reaching impact. If workers do not receive appropriate wages, it will affect their standard of living. In the concept of *ijārah bi al-'amal*, wages have several conditions: (a) they must be in the form of good and legitimate property (*al-māl*), (b) they must be sacred property (*ājir*), not necessarily unclean, (c) they must be known (*ma'lum*), not unknown (*majhul*), (d) they must be utilizable (*mutafi'an bihi*), (e) they shall be handed over to the worker (*Mu'jir*), and (f) they must be rent-taking property (*musta'jir*) (Jati, 2020).

At the application level, the wages of workers are not always following the concepts mentioned above, such as the determination of contract teacher salaries in Teunom District, Aceh Jaya Regency. The salary of contract teachers there is based on Aceh Jaya Regent Regulation (perbup) Number 65 of 2017 concerning Freelance Daily Workers. This regulation stipulates the payment of wages based on educational background, and the indicators used in such wages began to be implemented in 2016 (Perbup. Aceh Jaya No. 65/2017).

However, when viewed in the context of Aceh Governor's Regulation Number 98 of 2018 concerning Minimum Wage Suppression, the minimum wage for Aceh Province is IDR. 2.916.81 per month for a period of 7 hours per day or 40 hours per week (Pergub. Aceh No. 98/2018). The regulation states that the payment of labor wages should be based on educational background, as explained in Article 3 paragraph 1 letter c, which pertains to educational functional personnel consisting of those with educational qualifications of Diploma Two (D-II), Diploma Three (D-III), and Bachelor (S-I) in the field of education who work as teachers in elementary schools (SD), junior high schools (SLTP), and senior high schools (SLTA). Furthermore, in Article 10 paragraph 1 letters b and c, functional health and education personnel equivalent to Diploma II and Diploma III receive IDR. 1.300.000 and health and education personnel equivalent to Bachelor receive IDR. 1.500.000.

Based on the results of the interviews that the author got, the provision of wages for contract teachers was given based on educational background, but it has not achieved a decent life and is still very minimal because the salary obtained is not every month but once every three months to six months. As an example of the practice of wages given to contract teachers at one of the state elementary schools in Teunom, here the author met two resource persons who were willing to give information, namely Mrs. Eli Maida and Mrs. Feronika.

"I am only given a salary of one million per month, even then it is not necessarily given every month, more often it is delayed until three months I just receive it, sometimes I have to owe it to friends first to meet the needs every month, basically with such a large salary I have to save money, at least my oil money so that I can still go to work to school (Interview with Eli Maida at August 2021).

The wages given to the two teachers are different in face value, the difference can be seen from the high level of education each took. For example, the wages given to the contract teacher Mrs. Eli Maida who is in the administrative department, this mother only studied until high school, and she was only given a salary of one million every month. However, another teacher,

Mrs. Feronika, as a graduate of Bachelor S1, received a salary of 1.5 million, in her narrative when met explained:

"The contract teacher here is given a salary according to our education, thank God I have a bachelor's diploma, with that I can be paid 1.5 million every month, although it is not enough for our needs, I have to accept it because there is no other job that I can do, and being a teacher is my ideal since college" (Interview with Feronika at August 2021).

Administratively, the salary given to Mrs. Eli Maida is IDR. 1,000,000 per month. Meanwhile, Mrs. Feronika, a contract teacher for the educator section who studied Literature-1 (S1), paid IDR. 1.500.000 per month. When viewed from the government's provisions on the Provincial Minimum Wage (UMP) is considered inappropriate and cannot meet the living needs of these teaching staff, the wages given to each worker should be fair. Islam highly values human values that are decent and fair, but the provision of contract teacher salaries in Teunom Subdistrict, Aceh Jaya Regency is considered to be very minimal and has not reached the established eligibility standards.

Based on the above background, the author further discusses the wages given to contract teachers by asking two fundamental questions: What is the system for determining the wages of contract teacher workers set in Teunom District? What, then, is the perspective of *ijārah bi al-'amal* on the wage fixing system in Teunom District?

Method

The research method is a way to obtain knowledge related to science, where a rational explanation is supported by empirical facts to be considered correct. To meet the research standards of scientific papers, a study must be determined by its research method (Teguh, 2005).

This study is a field research that aims to intensively study the background and interaction of social, individual, group, institutional, and societal factors (Usman and Akbar, 2017). The type of research used is qualitative research, where the data collected is in the form of words, pictures, and not numbers (Ismail & Hartati, 2019). Quoting Lexy J. Meleong in his book *Qualitative Research Methods*, he states that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words of people and observed behaviors (Meleong, 2021). The process carried out in this study requires time and changing conditions, with the target of the research being humans with all their cultures and activities (Darmalaksana, 2020).

The data was obtained through observation techniques, interviews, and documentation focused on contract teachers in Teunom District, Aceh Jaya Regency. The data that has been obtained is analyzed with a general to a specific framework, and conclusions are drawn that can be considered as findings and presented in this study. The stage of data analysis is carried out by editing, which involves re-checking all the data obtained, especially in terms of completeness. Then organizing is done to rearrange the data obtained, and finally, the results are found by analyzing the data that has been obtained from research on the truth of the facts found.

Findings

Tracking the Terminology of Wages in Various Perspectives

Wages are a sum of money or other forms of compensation given by an employer to an employee as a reward for work that has been done. The term wages generally refers to the payment given to workers based on time, such as per hour, per day, or week, although wages can also be given in other forms such as bonuses, allowances, or incentives. Wages are an important

aspect of employment relationships and are often a highly considered factor in seeking and choosing a job. As part of the employment contract, wages are usually agreed upon between the employer and employee before the employee starts working. The agreed-upon wages are typically based on the type of work, the employee's skills and experience, as well as other factors such as location, inflation rates, and competition in the labor market.

In many countries, wages are regulated by laws and regulations to ensure that workers receive fair and adequate payment for the work they do. These laws may set minimum wages or lower limits for wages that must be paid by employers, as well as regulate rules about working hours, overtime, and other rights related to wages. Additionally, wages can have implications on worker productivity and motivation. If workers feel that their wages are not commensurate with the work they do, they may lose motivation to work well and feel unappreciated by their employer. Conversely, fair and adequate wages can increase worker motivation and provide incentives to work harder and more effectively. Wages are the compensation received by a person for completed work. In Islam, wages are known as *ijārah*, which has a general meaning that includes both wages for the use of an object and the reward for an activity. The word *al-ijārah* is derived from *al-ajru*, which means change or reward. In the context of merit, *at-Tsawadu* is also named *al-ajru* (Sabiq, 2006).

In a broad sense, *ijārah* refers to an agreement that involves the exchange of benefits, typically in the form of wages, in a certain amount. Benefits can take several forms, including benefits of things, employment, and personal energy. The owner who rents out the benefits is called *mul'jir*, while the person who receives the rewards is called *musta'jir*. The compensation issued in exchange for the benefit is called *ajr* or *ujrah* (Karim, 2009). According to the Big Indonesian Dictionary (KBBI), *ijārah* refers to the wages or rent given to a worker after completing their work, which must comply with Islamic law. *Ijārah* is also known as an agreement or contract for wages and rent. This agreement is made between the worker and the employer, and the employer must pay the results of the work upon completion (Prihadi, tt).

In accordance with Law No. 13 of 2003 regarding Manpower, wages refer to the rights of workers or laborers expressed and received in the form of money from the employer in return for a job or service that has been or will be completed. These wages are determined and paid based on an employment agreement, a mutual understanding, or legislation, including benefits for workers and their families (UU No. 13/2003).

The definition provided by the law is the same as the definition in Government Regulation of the Republic of Indonesia Number 78 of 2005 concerning Wages, which states in Article 1 paragraph (1). Furthermore, the National *Shari'a* Council (DSN) has defined *ijārah* as an agreement for the transfer of the right to use goods or services at a certain time through the payment of rent or wages that have been agreed upon without the transfer of ownership of the goods themselves (Karim, 2007). One of the primary reasons why wages are so important is that they play a key role in the financial well-being of workers. Most workers depend on their wages to cover their basic needs and expenses, such as food, shelter, and utilities. As such, they often seek jobs that offer decent wages to ensure that they can make ends meet. In many cases, workers will refuse job offers if the wages offered are deemed insufficient or fail to meet their expectations.

However, not all workers have the luxury of being selective when it comes to wages. Some may accept jobs at any wage level out of necessity, due to a lack of job opportunities or other personal circumstances. This is especially true for those who may be living in poverty or facing

other financial challenges. While these workers may not have the bargaining power to negotiate higher wages, they still have a right to fair and decent compensation for their labor. Moreover, wages are also important for organizations themselves. By offering fair and adequate wages, employers can attract and retain skilled and motivated workers who are invested in the organization's success. On the other hand, if wages are perceived as insufficient or unfair, workers may lose motivation, become disengaged, or even quit, leading to negative consequences for the organization as a whole.

Wage Determination System in Teunom District of Aceh Jaya Regency

The wage system is a policy and strategy used to determine the compensation that workers receive in terms of pay or wages. There are various theories and wage systems used in the world of work. In Indonesia, employers commonly use three types of wage systems:

1. Time-Based System

This wage system calculates compensation based on the employee's working time, such as hours, days, weeks, or months. For instance, employees may receive a monthly salary on a regular date, or daily freelancers may receive a daily wage. Overtime pay may also be calculated based on the employee's additional work hours.

2. Output-Based System

The output-based wage system is typically used in industrial enterprises where employers pay workers based on their production amount or results. Thus, employees may receive different amounts of wages according to their productivity or the results of their work. Examples of wages based on units of produce include SME craft industry employees or freelance journalists who are paid based on the news they write.

3. Lump Sum System

The lump sum wage system pays compensation based on the work volume agreed upon between the employer and the worker at the beginning of the agreement. Workers receive overall wages, from the start of work to completion, with no additional wages beyond the agreed amount. This system is commonly used to pay project workers, who are generally freelance workers employed throughout the project duration.

While the above-mentioned wage systems are frequently used, other systems based on premiums, indices, scales, bonuses, business partnerships, and production and achievement numbers also exist.

Regulation Number 63 of 2015 by the Aceh Jaya Regent pertains to regional assistance contracts. There are two methods of paying wages in Aceh Jaya, as specified in Article 3, Paragraph 1, Letter c, which states that wages are based on educational qualifications or backgrounds, such as teachers or functional health workers, and in Article 3, Paragraph 2, which states that wages are not based on educational qualifications or background, such as administrative personnel.

The Minister of Manpower and Transmigration Regulation No. 13 of 2012 outlines the requirement for decent living, which serves as a standard for the needs of workers or laborers. The determination of minimum wage is based on the needs of decent living, taking into account productivity and economic growth, as stated in Perbup. Aceh Jaya No. 63/2015.

The minimum wage is the lowest amount an employee must receive every time they work for someone else, according to Article 22 of Law No. 13 of 2003. Companies are mandated to create a structure and scale of wages. Loyal workers must receive the minimum wage. The government

sets a regional minimum wage (UMR/UMP) annually, which varies across regions and is determined by the national economic situation as well as the economy of each province, regency, or city (Jehani, 2008).

Performance appraisal of employees is a crucial aspect of the payroll or wage system and worker development system, both individually and as a whole. The appraisal is conducted at least once a year and serves as a tool to develop employees and plan their careers. Results from the assessment can be used for career planning and linked to employee development plans.

The law mandates that workers in government institutions should receive wages that are commensurate with their qualifications. As government employee wages often set the standard for wages in other industries, they must be established fairly and reasonably, at a level that enables a decent standard of living.

In Teunom District, Aceh Jaya Regency, the wages of contract teachers are determined by Aceh Jaya Regent Regulation Number 63 of 2015 concerning Regional Assistance Contract Workers. According to Chapter III, there are three categories of Regional Assistance Contract Workers: Administrative Personnel, Health Functional Personnel, and Educational Functional Personnel (teachers).

Administrative personnel, as outlined in Article 3 paragraph (1) letter a, must have a Senior High School (SLTA), Diploma Two (D-II), Diploma Three (D-III), or Bachelor (S-I) educational qualification and work in the Aceh Jaya Regency Government Regional Apparatus Work Unit. Health functional personnel, as referred to in Article 3 paragraph (1) letter b, must have a Diploma Three (D-III) or Bachelor (S-I) educational qualification in the field of health and work at Puskesmas. Educational functional personnel, as referred to in Article 3 paragraph (1) letter c, must have a Diploma Two (D-II), Diploma Three (D-III), or Bachelor (S-I) educational qualification in the field of education and work as teachers (Perbup. Aceh Jaya No. 63/2015).

The determination of contract labor is based on insufficient work needs and the availability of a budget in the APBK. In Teunom District, Aceh Jaya Regency, wages are determined according to the Regulation of the Regent of Aceh Jaya No. 63 of 2015 concerning Regional Assistance Contract Workers, with wages based on the APBK and educational background (Interview with Sarah Faulina at July, 2021).

The wages of labor are determined based on the educational background of the employees, as outlined in Article 3, paragraph 1, letter c, which includes personnel with a Diploma Two (D-II), Diploma Three (D-III), and Bachelor's (S-I) degree in education, working as teachers in Elementary Schools (SD), Junior High Schools (SLTP), and Senior High Schools (SLTA) under the Youth and Sports Education Office. Additionally, in Article 10, paragraph 1, letters b and c, the wages for functional health and education personnel with equivalent qualifications of Diploma II, and Diploma III are IDR. 1.300.000 (one million three hundred thousand rupiahs), and those with a Bachelor's degree (S-1) are IDR. 1.500.000 (one million five hundred thousand rupiahs).

However, the provided wages do not comply with the UMP and UMR, since the APBK is insufficient and there is still a need for contract labor. Consequently, the wages offered are not based on the UMP and UMR of Aceh Province. Additionally, contract employees only receive daily meal allowances as separate benefits. On the other hand, the wages for contract employees working in various agencies across Aceh Province are based on the UMP and UMR established by the Governor of Aceh, which is 2.5 million (Interview with Sarah Faulina at July, 2021). As a

result, the wage determination in Teunom Subdistrict, Aceh Jaya Regency provides different wages for each contract worker.

Discussion

Ijārah bi al-'amal's Perspective on the Wage Setting System in Teunom District

In the concept of *fiqh muamalah*, the fuqaha have formulated the *ijārah bi al-'amal* contract as a transaction aimed at utilizing services, skills, or labor in exchange for a certain payment called *ujrah*. The *ijārah bi al-'amal* contract is essentially an effort to assist other parties in the form of personnel or expertise, whether amateurs or professionals, to achieve the desired benefits and as a consequence, the party who has received the benefit must pay under the agreement contained in the contract.

Ijārah bi al-'amal (rent of work), also known as wages, is the object of this contract, and it is the reward for one's work. Wages can be given when the party who takes the wages has completed their work, meaning that the paying party has benefited from the services that the worker has provided, and as a result, the worker is entitled to receive wages for their services (Alwi, 2005).

Conceptually, the *ijārah bi al-'amal* contract is a *musamma* contract that is allowed by *jumhur ulama* to be implemented. However, in the employment agreement, the parties must clearly explain the object of work as *ma'qud alaih* to avoid disputes and disagreements about the object of the contract. In the *fiqh muamalah*, the fuqaha have established the legal basis of this *ijārah bi al-'amal* contract, making it the formal legal principle of this contract. The postulate that is generally used as the legal basis for the *ijārah bi al-'amal* contract is the word of Allah in Surah Al-Qasas verses 23 - 25, which reads:

"...and when he arrived at the well of Midian, he found a group of people watering their herds. Apart from them, he noticed two women holding back their herd. He asked them, "What is the problem?" They replied, "We cannot water our animals until the other shepherds are done, for our father is a very old man."

So he watered their herd for them, then withdrew to the shade and prayed, "My Lord! I am truly in desperate need of whatever provision You may have in store for me."

Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering our animals for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are now safe from the wrongdoing people."

The above verse describes how Moses reached Madyan and helped the son of Shu'aib to water his shepherd's cattle. As a reward for his good deed, *Shu'aib* offered Moses food (Al-Quran dan Terjemahannya, 2004). This story serves as the legal basis for the *ijārah bi al-'amal* contract, which allows a person to perform a certain form of labor based on their skill or energy and offers their services to others. By utilizing these services, people who benefit from the energy of others can greatly benefit, as they can achieve their goals. Based on the information obtained, the Aceh Jaya Regency Government has established standards for the wages/salaries of contract teachers in Teunom District that are commensurate with their expertise. The payroll system has been set as a standard of eligibility by the Aceh Jaya Regency Government, meeting the needs for a decent life.

The cooperation agreement between the wage earner and the contract teacher stipulates that the contract will be entered into by established regulations. However, these regulations can be burdensome and unsuitable for achieving a decent life (Interview with Juana at August, 2021). Contract teachers, except for those in the teaching department, often exceed their working time limits, which can be detrimental to their administrative positions and other responsibilities. In the contract agreement, it is stated that a teacher's work deadline is within 1 (one) day and 7 hours,

and wages may not necessarily be paid on time, sometimes only once every 3 months, without any benefits (Interview with Akmal Amalya at August, 2021). However, the hadith narrated by Ibn Umar r.a. states that wages should be paid before the sweat dries (HR. Abu Yala, Ibnu Majah, Thabrani dan Tarmidzi). This means that delaying wages is prohibited in Islamic law because it causes difficulties for workers, especially for contract employees who may have to rely on other jobs, such as laborers, farmers, or sellers, to make ends meet (Interview with Eli Maida at August, 2021).

Despite the contractual agreement, contract employees in Teunom District, Aceh Jaya Regency may not receive wages that are sufficient to meet their needs, which may lead to injustice. The lack of harmony between the agreed wages and the level of needs (dharuriyat) is one of the reasons for this incompatibility. Additionally, contract employees often have to complete their work outside of school hours, which may contribute to wage disparities (Interview with Akmal Amalya at August, 2021). The principle of *ujrah*, also known as *ijara* or rental-based payments, is a concept that can potentially offer an alternative solution to establishing fair wages in employment relationships. This principle is commonly used in Islamic finance and economics and involves the payment of a fixed rent or fee for the use of a particular asset or service.

In the context of labor, the principle of *ujrah* can be applied to compensate workers for the use of their skills and services. Using the principle of *ujroh* in employment relationships can potentially address some of the challenges and issues related to traditional wage-setting mechanisms. For example, wages based on hours worked may not always accurately reflect the value of the work performed, especially if the worker is highly skilled or experienced. Additionally, setting wages based solely on market demand and supply may lead to exploitative practices and the undervaluation of labor (Wijayanti, 2018).

In several other studies, things related to *ijārah bi al-'amal* have also been revealed, such as those conducted by Mela Ratna who highlighted the inequality of workers who are preached with the rewards they get from their work, in her findings confirming that there is still injustice in the provision of wages for contract workers (Ratna, 2020). This unfairness in the provision of wages has been an issue in every employment contract, but it still occurs repeatedly. For example, the findings of other scholars can also be used as comparison material is that in a case there has been a unilateral termination of employment carried out by the company against its workers on the grounds of the expiration of the contract between workers and employers.

However, the contract applied by the company to its workers is also not following the provisions of Law Number 13 of 2003 concerning Manpower because it still applies contract agreements to workers who have worked for more than three years. Unilateral termination of employment that does not reach an agreement has implications for the birth of claims which then result in court decisions that have permanent legal force and bind both parties. In the perspective of Islamic law, the termination of a contract that is still in the agreement period and not with the agreement of both parties is not following the provisions of the *ijārah bi al-amal* contract (Fitri, 2021).

In its application, we hope that the provision of wages for every worker must comply with existing rules, and the existing rules must depart from a comprehensive study, which approaches the sense of justice between workers and employers so that it can benefit all parties. By applying the principle of *ujrah*, both employers and workers can negotiate a fixed payment based on the value of the worker's skills and services. This can lead to a fairer distribution of income and reduce the potential for exploitation. Moreover, it can incentivize workers to improve their skills

and productivity, as their payment is tied to the quality and efficiency of their work. At the end of this section it would like to be affirmed that, the wages of *ijārah bi al-'amal* for contract teachers in Teunom District, Aceh Jaya Regency do not conform to Islamic law due to discrepancies in the level of needs and wage disparities. It is essential to provide fair and sufficient wages for the type of work and the employees' needs.

Conclusion

The wage-setting system for contract teachers in Teunom District is primarily established based on the Aceh Jaya Regional Regulation No. 63 of 2015 concerning Regional Assistance Contract Workers, which considers the educational background of the workers in determining their wages. However, the study indicates that the wages provided to contract teachers in Teunom District do not meet the required standards outlined in the regulation regarding compensation, as they only cover basic necessities (*dharuriyat*) and fail to meet the proper needs referred to in the regulations. Despite being under the *ijārah bi al-'amal* contract, the wages given to contract teachers do not follow the standards outlined in the regulation regarding wages, which suggests the need for further examination and potential improvement of the contract teacher wage-setting system in Aceh Jaya.

While the educational background of contract teachers is considered in determining their wages, it is important to note that the *ijārah bi al-'amal* agreement, which governs their employment, indicates that the compensation provided should be adequate to ensure a decent standard of living. In this regard, it appears that the wages provided to contract teachers in Teunom sub-district fall short of what is considered appropriate, as they only cover basic necessities and fail to fulfill the proper requirements as stipulated in Islamic principles and basic human rights. Therefore, it is imperative to review the wage determination system for contract teachers to ensure that they receive fair and just compensation for their work, in line with the principles of justice and equity enshrined in Islamic teachings and human rights standards.

Acknowledgment

The writing team of this manuscript would like to take this opportunity to express our sincere gratitude to all individuals and parties who have contributed to the completion of this research project. Specifically, we would like to extend our heartfelt thanks to our fellow researchers who have played pivotal roles throughout the research process. AH, in particular, has been a great planner and supervisor, providing invaluable guidance and support to ensure the success of this study. We would also like to express our appreciation to MI, who has taken the initiative to translate the research findings into a journal manuscript that is now ready for publication. Finally, our special thanks go to IK, who has meticulously collected and analyzed the field data, demonstrating great dedication and attention to detail throughout the research process. Their contributions have been essential to the success of this research project, and we are truly grateful for their support and assistance.

References

- A. Karim, Adiwarmarman (2007). *Bank Islam Analisis Fiqh dan Keuangan*. Jakarta: Raja Grafindo Persada.
- Alwi Hj Hasan, Abdullah (2005). *Teori dan Aplikasi Kontemporer*. Kuala Lumpur : Prin-ad Sdn Bhd.
- Darmalaksana, Wahyudin (2020). *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan*, Pre-Print Digital Library UIN Sunan Gunung Djati Bandung.
- Depatemen Agama RI (2004). *Al-Quran dan Terjemahannya*, Bandung: J-ART.
- Fitri, R. (2021). *Pemutusan Hubungan Kerja Sepihak dan Implikasi Hukumnya Terhadap Para Pihak dalam Perspektif Akad Ijārah Bi Al-Amal (Studi Kasus Putusan No. 6/Pdt. Sus-PHI/2018/PN Bna (Doctoral dissertation, UIN AR-RANIRY)*.
- Hasan, M. Ali. (2003). *Berbagai Macam Transaksi Dalam Islam*. Jakarta: Raja Grafindo Persada.
- Ikhwan, M., & Solihah, I. (2021). KETAHANAN EKONOMI KELUARGA DALAM EKONOMI ISLAM: SEBAGAI UPAYA MENCARI SOLUSI ALTERNATIF. *AT-TASYRI: JURNAL ILMIAH PRODI MUAMALAH*, 49-59.
- Jehani, Liberatus (2008). *Hak-Hak Karyawan Kontrak*, Jakarta: Forum Sahabat.
- Karim, Helmi. (2005). *Fiqh Muamalah*. Jakarta: Raja Grafindo Persada.
- Meleong. Lexy J, "Metodologi Penelitian Kualitatif" <http://Jurnal.Sttsundermann.Ac.Id./Index.Php/Sundermann/Article/View/46/30>, 2021.
- Mustafa al-Maraghi, Ahmad (1993). *Tafsir al-Maraghi*, (Terj. Bahrin Bakar dan Hery Noer Aly), Semarang : Toha Putra.
- Nuridin, Ismail dan Sri Hartati (2019). *Metodologi Penelitian Sosial & Pendidikan*, MEDIA SAHABAT CENDEKIA.
- Peraturan Bupati Aceh Jaya Nomor 63 Tahun 2015 Tentang Tenaga Kontrak Bantuan Daerah.
- Peraturan Bupati Aceh Jaya Nomor 65 Tahun 2017 tentang Tenaga Harian Lepas.
- Peraturan Pemerintahan Republik Indonesia Nomor 78 tahun 2005 Tentang Pengupahan.
- Perturan Gubernur Aceh Nomor 98 tahun 2018 tentang Penetan Upah Minimum.
- Priyadi (tt). *Kamus Besar Bahasa Indonesia*. Surabaya : Alfa.
- Purnawan Jati, Sigit (2020). *Hukum Ijarah, Materi Kuliah Fiqh Muamalah*. Medan: STEI Hamfara.
- Ratna, M. (2020). *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)* (Doctoral dissertation, UIN Ar-Raniry).
- Sabiq, Sayyid (2006). *Fiqh sunnah*, jilid IV. (terj. Nor Hasanuddin, dkk). Jakarta : Pena.
- Teuguh, Muhammad. (2005). *Metodelogi Penelitian Ekonomi, Teori dan Aplikasi*. Jakarta: Raja Grafindo Persada.
- Undang-Undang Nomor 13 Tahun 2003 Tentang Ketenagakerjaan.
- Usman, Husaini and Purnomo Setiady Akbar (2017). *Metodologi Penelitian Sosial*, Edisi Ketiga, Jakarta: Bumi Aksara Group.
- Wijayanti, A. (2018, October). *Al Ujroh as an Alternative of a Fair Wage Setting Solution*. In 1st International Conference on Social Sciences (ICSS 2018) (pp. 1251-1254). Atlantis Press.