

Overtime Wage Practices in Indonesia: A Qualitative Analysis Based on Islamic Economic Law at PT. Agro Jaya Perdana

Alda Firdaus¹, Zaenal Abidin², Triyana Wulandari³

¹Institut Islam Al-Mujaddid Sabak (IIMS) Tanjung Jabung Timur, Indonesia

²Institut Islam Al-Mujaddid Sabak (IIMS) Tanjung Jabung Timur, Indonesia

³Institut Islam Al-Mujaddid Sabak (IIMS) Tanjung Jabung Timur, Indonesia

*Corresponding Author: Aeldae1234@gmail.com

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Abstract:

The wage and overtime compensation system in Indonesia continues to face systemic challenges in ensuring fairness, transparency, and the protection of workers' rights. This study aims to examine the extent to which overtime wage practices at PT. Agro Jaya Perdana complies with Islamic economic law principles. Employing a qualitative approach with a case study strategy, the research collects data through field observations, in-depth interviews with eight key informants, and the analysis of company documents. Thematic analysis, supported by NVivo software, revealed six core themes: lack of formal employment contracts, limited worker understanding of wage calculation, disproportionate compensation relative to workload, absence of complaint mechanisms, the normalization of overtime as routine, and ethical disconnects between management and labor. These findings indicate that essential principles of Islamic economic law, such as contract clarity, fair remuneration, and mutual consent, are not adequately fulfilled. This article contributes to scholarly discourse by integrating normative Islamic legal perspectives with empirical labor realities, offering an evaluative framework based on *maqasid al-shariah*. The study provides practical implications for improving wage systems and strengthening Islamic legal literacy within industrial labor relations.

Keywords:

Islamic economic law, overtime pay, labor rights, ijarah, maqasid al-shariah, employment contract ethics.



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INTRODUCTION

The dynamics of labor in Indonesia, particularly concerning the regulation of wages and overtime pay, remain a complex issue that intersects with social justice, labor rights, and legal enforcement. Nationally, the minimum wage system and regulations regarding overtime pay have been repeatedly criticized for their inconsistent implementation and limited ability to ensure economic fairness for workers. At the global level, similar issues continue to surface in developing countries, where wage disparities, informal labor contracts, and a lack of transparency in compensation mechanisms contribute to structural exploitation within the labor market. In Indonesia, although labor rights are regulated under Law No. 13 of 2003 and its derivatives such as Government Regulation No. 35 of 2021, there remains a wide gap between regulatory norms and actual implementation, particularly in small- and medium-sized enterprises. Within this context, Islamic economic law based on principles such as fairness (*'adl*), mutual consent (*ridha*), and the fulfillment of rights (*hukm al-uqud*) offers an alternative evaluative framework for addressing wage and labor relations more ethically and equitably. Despite existing regulations, wage injustice remains

prevalent. Many workers receive inadequate compensation for overtime, often without clear written agreements or a proper understanding of their contractual rights. These issues are not only legal in nature but also moral, as they involve fundamental human dignity and the fulfillment of workers' livelihoods. From an Islamic perspective, wage agreements should be based on transparent, voluntary, and mutually beneficial contracts, in line with the *ijarah* concept that emphasizes the lawful exchange of labor for compensation. Previous studies in Indonesia have indicated that labor contracts and payment systems often fall short of these standards, highlighting an urgent need for normative correction from a syariah perspective. However, scholarly engagement that bridges empirical labor conditions and Islamic legal norms remains relatively scarce, especially in local industrial contexts.

Theoretically, this study is anchored in the Islamic economic concept of *ijarah* and the overarching framework of *maqasid al-shariah*, which prioritize the preservation of wealth (*hifz al-mal*), justice, and the protection of individual dignity in economic transactions. These principles serve as the normative foundation for evaluating whether existing overtime wage systems fulfill the ethical and legal criteria established by Islamic law. The *ijarah* contract explicitly requires the determination of work duration, compensation amount, and the nature of tasks, ensuring that any employment agreement upholds transparency and justice. In the contemporary context, the application of these principles to industrial labor settings calls for a critical assessment of how far actual wage practices reflect such theoretical ideals. This research aims to answer the following questions: How is the practice of overtime wages implemented at PT Agro Jaya Perdana? And how does this practice align with the normative standards of Islamic economic law? The study also seeks to uncover systemic issues within the contract and wage system that may undermine workers' rights and to analyze those issues through the lens of Islamic legal ethics. By focusing on the case of PT. Agro Jaya Perdana, this article contributes to the academic discourse by offering an integrative analysis that combines legal-normative reasoning with empirical field data. The study provides a contextualized evaluation of wage systems within an actual labor environment, proposing constructive solutions grounded in Islamic jurisprudence. The novelty of this research lies in its methodological synthesis of field-based qualitative inquiry and the normative Islamic economic framework, which together offer a more holistic understanding of labor justice in Indonesia's wage system.

The theoretical foundation of this study rests on the Islamic economic concept of *ijarah*, which refers to a lawful contract of service between an employer and a worker, emphasizing clarity, mutual consent, and justice. *Ijarah* requires that the terms of employment, such as the type of work, working hours, and wages, be clearly stipulated and agreed upon by both parties. This concept has its roots in classical Islamic jurisprudence and is closely aligned with the objectives of Islamic law (*maqasid al-shariah*), particularly in safeguarding wealth (*hifz al-mal*) and upholding social justice. In this context, labor and wage relations are not merely economic transactions but also ethical and legal obligations embedded in the broader framework of Islamic moral economy. The relevance of this theory is strengthened by its applicability in contemporary labor contracts, where transparency and fairness are often lacking, especially in the case of overtime compensation. Previous studies have explored various aspects of labor wages and Islamic economic perspectives in Indonesia and

beyond. Some research has analyzed the conformity of minimum wage regulations with Islamic legal principles, emphasizing the moral obligation to ensure decent living standards for workers (Solihin, 2018). Others have investigated the discrepancy between written contracts and actual practices, particularly regarding overtime arrangements, as seen in the case of PT. Matahari Putra Prima Tbk (Rachmawati & Effendy, 2016).

Additionally, there is growing attention to the Islamic critique of wage injustice in the informal sector and its implications for human dignity and economic rights (Zulfa, 2019; Wildan, 2022). Furthermore, regulatory analysis from an Islamic legal perspective has revealed that recent policy shifts, such as the Omnibus Law, tend to prioritize market flexibility over labor protection, which may conflict with *maqasid*-based ethics (Buana & Budiman, 2022). Despite the abundance of research on labor rights, there remains a notable gap in the literature regarding the application of Islamic economic law to the specific issue of overtime pay. Most studies either focus on wage policy in general or adopt doctrinal approaches without engaging in empirical validation. There is a lack of field-based studies that examine how labor contracts and wage systems function in real-world settings and whether they align with Islamic ethical principles. This gap is particularly evident in sectors dominated by informal or semi-formal employment, where legal enforcement tends to be weak and workers' awareness of their rights is minimal. Moreover, little is known about how private companies interpret and apply Islamic values in their employment practices, especially in contexts where Islamic principles are culturally relevant but not institutionally enforced.

This article seeks to address that gap by providing a focused analysis of an actual labor environment in Indonesia, using Islamic economic law as an evaluative lens. By combining theoretical and empirical approaches, the study offers an original contribution that bridges the normative framework of *ijarah* with the lived experiences of workers. The goal is not only to critique the shortcomings of existing practices but also to propose realistic and ethically grounded alternatives for wage structuring that align with both legal and spiritual mandates of Islam. In terms of methodological trends, prior studies on Islamic labor law have largely relied on normative or doctrinal analysis, often detached from the realities of industrial relations. Others have adopted comparative approaches between Islamic principles and positive law, but have not extended these analyses to specific company case studies (Ikhsan et al., 2024), (Nurhayati et al., 2023). Field-based qualitative research on labor justice grounded in Islamic values is still underdeveloped, particularly in localized industrial settings such as palm oil plantations, factories, or manufacturing companies. Therefore, this study adopts a qualitative case study methodology to capture the complexity of employment relationships, wage arrangements, and ethical practices within an actual business context. The conceptual synthesis presented here forms the basis for the subsequent methodological framework. It positions *ijarah* not only as a legal category but also as an ethical and social principle that informs all aspects of labor relations. The integration of *maqasid al-shariah* as a guiding framework further ensures that the evaluation of wage practices moves beyond procedural compliance to consider deeper moral and spiritual implications. This synthesis enables the research to contribute to a more holistic understanding of Islamic labor ethics, grounded in both scripture and socio-economic realities.

METHOD

This study uses a qualitative approach with a case study strategy to explore the application of the labor overtime wage system from the perspective of Sharia economic law in PT. Agro Jaya Perdana. This approach was chosen because it provides a broad space to understand in depth the social realities, managerial practices, and normative values that exist in the work organizations studied (Creswell & Poth, 2018). The data collected consists of primary and secondary data. Primary data was obtained through direct observation in the company's work environment and in-depth interviews with eight informants, including HRD, foreman, and employees from various divisions. Meanwhile, secondary data is obtained through internal company documents and relevant labor regulations. Data collection techniques were carried out by participatory observation methods, semi-structured interviews, and visual-photographic documentation as a form of data triangulation (Marshall & Rossman, 2016). The instruments used are in the form of observation guidelines and a list of interview questions prepared based on Islamic economic law indicators such as justice, transparency, contract certainty, and protection of workers' rights (Patton, 2015). The criteria for informant inclusion include individuals who are actively working in the company, receiving overtime wages, and are involved in the employment contract system; While exclusion applies to freelance interns or daily workers who are not included in the formal work agreement structure.

The unit of analysis in this study is the overtime wage system as applied at PT. Agro Jaya Perdana, with a focus on implementation procedures, forms of wage calculation, and conformity with Sharia principles. The data analysis technique is carried out in a qualitative descriptive manner with a thematic coding process, which is to categorize data based on the main themes that emerge from interview transcripts, observation notes, and company documents (Braun & Clarke, 2006). The researcher uses inductive and deductive approaches simultaneously: inductive to uncover patterns from empirical data, and deductive to test their suitability with Islamic economic legal theory. The entire analysis process is assisted by NVivo 12 software to improve the accuracy in the categorization and theme tracking process (Wong, 2008). The validity of the data was strengthened through the technique of member-checking with informants and triangulation of data sources, while the validity of the interpretation was maintained by peer debriefing and documented trail audits. This approach is seen as appropriate in the study of contemporary Islamic law, as it allows the contextualization of theological norms into the social practice of employment (Hallaq, 2009).

RESULTS AND DISCUSSION

Results

The data analysis process produced six major themes that reflect the dynamics of overtime wage practices at PT. Agro Jaya Perdana. These themes were generated through a systematic coding process, allowing the researcher to identify patterns and meanings that emerged from interviews, observations, and company documents.

The first theme, *Lack of Written Employment Contracts*, highlights that most employees interviewed did not possess formal written contracts specifying working hours, overtime terms, or

payment mechanisms. This finding illustrates a significant administrative gap that contradicts both national labor laws and the Islamic legal requirement for contractual clarity (*bayan al-uqud*).

The second theme, *Limited Understanding of Overtime Calculation*, shows that workers were generally unaware of how their overtime wages were calculated. Most informants stated that they “simply accepted what was given” without clear explanations from supervisors or HR personnel. This lack of transparency undermines the Islamic principle of mutual consent (*ridha*) in employment agreements.

The third theme, *Disproportionate Compensation Relative to Workload*, reveals that overtime wages were perceived as unfair, especially when the additional work involved physically demanding tasks or exceeded four hours per day. Workers reported receiving flat rates regardless of the nature or intensity of overtime duties, indicating a violation of the fairness principle (*‘adl*) central to Islamic economic ethics.

The fourth theme, *Absence of a Complaint Mechanism*, emerged from observations and interviews showing that no formal channel existed for workers to dispute or clarify their overtime pay. Most issues were resolved informally or not at all. The absence of grievance mechanisms reflects a lack of accountability in wage administration, which is incompatible with Islamic values of justice and rights protection.

The fifth theme, *Overtime as a Norm Rather Than an Exception*, indicates that overtime work was a routine expectation rather than a voluntary or exceptional arrangement. Workers reported pressure to work beyond normal hours without sufficient rest, raising concerns regarding occupational health and compliance with Islamic ethical standards that prohibit exploitation and harm.

The sixth and final theme, *Ethical Disconnect Between Management and Workers*, captures the gap between managerial perceptions of “sufficient wages” and workers’ lived experiences of financial inadequacy. Interviews with HR and supervisory staff revealed a belief that overtime pay was “a privilege” rather than a contractual obligation. This perspective highlights a misalignment with Islamic views that emphasize the sanctity of labor rights and equitable remuneration.

These six themes collectively portray a labor system in which overtime wage practices are inadequately regulated, poorly communicated, and ethically problematic. The findings show that the company’s compensation structure does not meet the legal and moral standards set forth by Islamic economic law, particularly concerning contract clarity, wage fairness, worker consent, and institutional accountability.

Discussion

The findings of this study affirm that the practice of overtime wage payments at PT. Agro Jaya Perdana remains inconsistent with the objectives and principles of Islamic economic law. These findings directly address the study’s main research questions, namely: how is overtime compensation implemented at the company, and to what extent does it align with Islamic legal standards? Through

six key themes—lack of written contracts, limited wage transparency, disproportionate compensation, absence of complaint mechanisms, normalization of overtime, and ethical disconnection—the research reveals systemic issues that undermine the fulfillment of labor rights and fairness, both normatively and ethically. These outcomes align with the initial purpose of the study, which sought to evaluate the congruence between empirical labor practices and Islamic normative frameworks in wage systems.

Interpreting these findings within the theoretical framework of *ijarah* and *maqasid al-shariah*, it becomes evident that the observed wage practices fail to fulfill essential components of an Islamically valid labor contract. According to *Ijarah*, employment must be based on clear, mutual agreements that specify the nature of work, duration, and remuneration. The absence of written contracts and the ambiguity of wage calculations violate this fundamental requirement. Similarly, from a *maqasid* perspective, such practices fall short in protecting wealth (*hifz al-mal*), ensuring justice (*‘adl*), and preserving human dignity (*karamah insaniyah*), all of which are primary objectives of Islamic economic governance. The absence of formal complaint mechanisms and the normalization of exploitative overtime work are particularly problematic, as they suggest a structural disregard for labor welfare, which Islam explicitly upholds.

When compared with previous studies, the findings offer both reinforcement and divergence. The documented issue of unregulated overtime echoes the observations of Rachmawati & Effendy (2016), who noted similar contract violations in the retail sector. Likewise, Zulfa (2019) emphasized the mismatch between Islamic ideals of wage justice and real labor conditions in urban centers. However, unlike those studies that rely mostly on doctrinal analysis, this research offers empirical evidence from the field, providing a grounded understanding of how such violations manifest in daily work life. Moreover, the insight into management’s perception of overtime as a “bonus” rather than a right adds new depth to the discourse, echoing the findings of Nurhayati et al. (2023), while further emphasizing the need for an ethical reorientation in human resource practices.

Scientifically, this article contributes to the literature by integrating Islamic legal reasoning with qualitative labor research, a rare combination in current academic output. The contribution lies not only in reaffirming Islamic labor ethics but also in offering a methodological bridge between normative legal scholarship and field-based socio-legal analysis. By applying *ijarah* as both a conceptual and evaluative tool, the study advances Islamic economic law beyond textual interpretation and situates it as a living framework for justice in contemporary employment settings. This positions Islamic labor law as not merely prescriptive but also diagnostic, capable of responding to modern labor injustices with context-sensitive ethical tools. Nonetheless, the study acknowledges its limitations. The scope is restricted to a single company within a specific industrial sector, which may limit generalizability. Additionally, the study does not include comparative insights from companies that may have implemented Islamic labor practices more successfully. These limitations, however, do not undermine the validity of the findings but rather highlight the need for broader, comparative, and multi-site research on similar themes.

In terms of implications, the research points to the necessity of revising labor contracts to include explicit overtime provisions, establishing institutionalized grievance mechanisms, and

enhancing workers' legal literacy regarding their rights under both national and Islamic law. Policymakers, HR practitioners, and Islamic economic scholars are encouraged to collaborate in producing contractual templates, ethical training modules, and legal guidelines that harmonize Islamic principles with enforceable labor standards. Furthermore, future studies may explore how Islamic economic law can be institutionalized in corporate governance models, especially within Muslim-majority contexts like Indonesia, where the gap between ethical ideals and industrial realities remains pronounced.

CONCLUSION

This study concludes that the overtime wage system implemented at PT. Agro Jaya Perdana demonstrates significant misalignment with the foundational principles of Islamic economic law, particularly in relation to contract clarity, transparency, distributive justice, and the protection of workers' rights. The absence of explicit employment agreements, the lack of workers' understanding of overtime wage mechanisms, and the unavailability of formal grievance channels collectively illustrate a disconnect between formal wage procedures and the normative values upheld by Islamic jurisprudence. Although administrative wage systems appear functional on the surface, they remain substantively inconsistent with the ethical requirements of *ijarah*, which emphasize mutual consent, fairness, and contractual legitimacy in employment relationships.

This article offers both conceptual and empirical contributions to the field of Islamic economic law by integrating normative Islamic frameworks with qualitative field data. The research strengthens the theoretical relevance of *maqasid al-shariah* as a foundational lens for assessing labor policies, while also offering practical implications for the redesign of contractual standards and remuneration systems that prioritize workers' dignity and rights. It serves as a methodological example of how Islamic jurisprudence can be applied not only normatively but also contextually in evaluating real-world labor practices. The findings of this study highlight the need for developing standardized employment contracts that explicitly detail overtime arrangements, as well as initiatives to improve legal literacy among employers and employees regarding Islamic labor ethics. Future research could expand to include diverse sectors and regional contexts, investigate informal labor markets, and evaluate the impact of *maqasid*-based employment models in promoting just and transparent wage practices in Muslim-majority work environments.

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