

Ala Al-'Amal* Performance Assessment of Extension Workers and Allowances in the Perspective of *Ijārah 'Ala Al-'Amal

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ABSTRACT

This study aims to analyse the performance appraisal system of religious instructors at the Ministry of Religious Affairs, Bener Meriah Regency, in relation to the realisation of performance allowances (*tukin*), viewed from the perspective of the *Ijārah 'ala al-'amal* contract. The study was motivated by a tendency in performance assessment that previously emphasised administrative aspects, such as report completeness and attendance, rather than the effectiveness of guidance and the tangible impact of religious counselling in the community. This research employs a qualitative approach with a descriptive analytical method and an empirical juridical type of study. Primary data were obtained through interviews, while secondary data were derived from regulations, positive legal literature, and both classical and contemporary *fiqh al-mu'āmalah* sources. The findings indicate that after the enactment of the Director General of Islamic Community Guidance Decree No. 794 of 2025, the performance assessment system shifted from an administrative orientation to a results-based model through the *e-Kinerja*. This shift encourages a more proportional evaluation that reflects actual work outcomes. Nevertheless, differences in assessment instruments among instructors persist due to social and geographical factors. Overall, the new system is more aligned with the principle of justice in the *Ijārah 'ala al-'amal* contract, although further refinement is required to ensure that work benefits are measured fairly and contextually.

Keywords: Performance Appraisal; Religious Instructor; Performance Allowance; Islamic Law; *Ijārah 'Ala al-'Amal*.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis sistem penilaian kinerja penyuluh agama di Kementerian Agama Kabupaten Bener Meriah dalam kaitannya dengan realisasi tunjangan kinerja

(tukin) ditinjau melalui perspektif akad Ijārah 'ala al-'amal. Fenomena yang dikaji berangkat dari kecenderungan penilaian kinerja yang sebelumnya menitikberatkan pada aspek administratif seperti kelengkapan laporan dan kehadiran, dibandingkan dengan efektivitas pembinaan serta dampak penyuluhan di masyarakat. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif analitis dan jenis penelitian yuridis empiris. Data primer diperoleh melalui wawancara, sedangkan data sekunder bersumber dari regulasi, literatur hukum positif, serta kitab fikih muamalah klasik dan kontemporer. Hasil penelitian menunjukkan bahwa setelah diterapkannya Keputusan Dirjen Bimas Islam No. 794 Tahun 2025, sistem penilaian mengalami pergeseran dari orientasi administratif menuju model berbasis hasil melalui sistem e-Kinerja. Pergeseran ini mendorong penilaian yang lebih proporsional dan mencerminkan manfaat kerja nyata. Meskipun demikian, perbedaan instrumen penilaian antarpenyuluh masih terjadi karena faktor sosial dan geografis. Secara keseluruhan, sistem baru ini telah lebih selaras dengan prinsip keadilan dalam akad Ijārah 'ala al-'amal, meskipun masih diperlukan penyempurnaan agar manfaat kerja dapat diukur secara adil dan kontekstual.

Kata Kunci: *Penilaian Kinerja; Penyuluh Agama; Tunjangan Kinerja; Hukum Islam; Ijārah 'Ala Al-'Amal.*

INTRODUCTION

In the government administration system, the performance of state apparatuses serves as the primary pillar in determining the success of public bureaucracy and the quality of service provided to the community. The government has implemented the performance allowance policy (*tunjangan kinerja* or *tukin*) as a strategic instrument to enhance the motivation, efficiency, and work discipline of the State Civil Apparatus (ASN). According to Sedarmayanti, performance is a work result measured against specific standards and encompasses five essential aspects: quality of work, timeliness, initiative, capability, and communication. A performance appraisal based on these indicators will yield an objective and proportional reward system. This view aligns with Siagian, who emphasizes that the success of public organizations heavily depends on the personnel's ability to carry out duties in accordance with established standards and responsibilities. Improving apparatus performance involves technical aspects of task execution that reflect a dedication to supporting the realization of effective, result-oriented governance (Paiza et al., 2019).

Regulations concerning the performance appraisal system and the provision of performance allowances for religious counselors are technically regulated in the Decree of the Director General of Islamic Community Guidance Number 794 of 2025 regarding the Guidelines for Performance Appraisal of Islamic Religious Counselors. Article 4 explains that the performance appraisal of counselors aims to objectively and standardly measure the achievement of coaching, guidance, and religious service implementation. Article 6 establishes the primary appraisal indicators, which include: (1) work program planning, (2) implementation of guidance and counseling activities, (3) preparation of activity reports, and (4) discipline in carrying out duties. Furthermore, Article 9 stipulates that every counselor is required to periodically input activity reports into the e-Kinerja system, which are then verified by the Head of the Religious Affairs Office (KUA) as the direct supervisor. These appraisal results serve as the basis for determining the amount of performance allowances, as emphasized in Article 12, which states that the realization of performance allowances (*tukin*) is provided based on the validated performance score in accordance with the tiered appraisal procedures up to the District/City Ministry of Religious Affairs Office level. The performance appraisal and performance allowance system is designed to be administrative, measurable, and accountable to enhance the professionalism and responsibility of religious counselors (Kep. Dirjen Bimas Islam Nomor 794, 2025).

A performance appraisal system can be defined as a structured and systematic mechanism used by an institution or organization to assess, measure, and evaluate the work achievements of individual employees or work units against pre-established targets and standards. In the context of modern bureaucracy, this system serves a dual and highly strategic function: first, as an instrument of public accountability, ensuring that state resources are used effectively and efficiently to achieve organizational goals; and second, as an objective basis for providing various forms of compensation, including performance allowances. The primary

objective of this system is to ensure that every employee performs their duties and responsibilities in accordance with expected competency standards within a specified timeframe and produces measurable outcomes. Furthermore, the performance appraisal system possesses a broader dimension, as assessments are not limited solely to administrative or quantitative aspects but are also intended to measure the integrity, professionalism, and quality of religious services provided by employees, particularly for religious counselors who interact directly with the community (Mujiastuti et al., 2019).

The legal foundation governing the existence and role of religious counselors is the Regulation of the Minister of Religious Affairs (PMA) Number 9 of 2018 regarding the Guidance of Islamic Religious Counselors. This regulation reaffirms the strategic role of counselors in community guidance and the requirement to perform duties in accordance with work plans. Furthermore, the performance appraisal system for allowances is regulated through the Decree of the Minister of Religious Affairs Number 521 of 2021 regarding Employee Performance Allowances within the Ministry of Religious Affairs, which serves as the basis for granting performance allowances (*tukin*) based on appraisal results. Structurally, counselors operate under the coordination of the Office of Religious Affairs (KUA) at the sub-district level. A counselor's monthly activity reports are verified by the Head of the KUA, then forwarded to the District/City Ministry of Religious Affairs Office, and eventually recapitulated quarterly up to the Regional Office (Kanwil) and central levels. This tiered system aims to ensure data validity and the accuracy of the evaluation process (Dahlia & Harianja, 2020).

Previous scientific studies have discussed various aspects related to performance allowances and employee performance appraisals. One such study discussed the effectiveness of performance allowances (*tukin*) in increasing employee productivity in various agencies [Balqis Dhika Mogalana, Dian Purwanti, & Yana Fajar Fitri Yana, 2020; Orin Oktasari, Orisa Capriyanti, Agnes Yolanda, Mardian Suryani, & Arista Khairunnisa, 2024]. There are also studies that specifically highlight information systems that support the work of religious counselors [Dahlia, & Harianja, 2020], showing that technology and information play an important role in supporting their performance. In addition, the implementation of *ijarah* contracts in various Islamic economic contexts, including in Islamic banking, has been a rich subject of research, outlining the principles of sharia in employment and service contracts. [Dara Fitriani, & Nazaruddin, 2022; Faizah, F. N., 2022; Kusyana, & Romlah, 2022; Santoso, H., & Anik, 2015; Saprida, S., Umari, Z. F., & Umari, Z. F., 2022; Tehuayo, R., 2018]. *Tidak ketinggalan, beberapa literatur juga mengkaji etika pemerintahan dalam meningkatkan kinerja aparatur sipil negara* [Paisa, L., Gosal, R., & Monintja, D., 2019], serta metode-metode kuantitatif untuk sistem penilaian kinerja karyawan [Rully Mujiastuti, Nur Komariyah, & Muhammad Hasbi, 2019].

There is a significant gap in the existing literature, particularly regarding the integration of bureaucratic performance appraisal systems with the principles of justice in *muamalah fiqh*. Problems arise when the performance appraisal of

religious counselors in the field focuses more on administrative aspects such as the completeness of reports, attendance, and compliance with reporting formats rather than on substantive results that have a direct impact on the community. As a result, essential achievements, such as increased religious awareness, changes in social behavior, or the success of guidance programs, are often not properly measured and receive little appreciation. This situation creates a gap between actual performance in the field and the administrative values that form the basis for performance allowances (Muhammad Ridha Kepala KUA kec. Bener kelipah kab. Bener Meriah, 2025).

Based on the above description, the hypothesis proposed states that the performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency, despite showing progress through the implementation of e -Kinerja and the latest regulations such as the Decree of the Director General of Islamic Guidance No. 794 of 2025, does not fully reflect the principle of substantive justice as taught in the *Ijārah 'ala al-'amal* contract. This discrepancy is thought to be caused by the dominance of administrative aspects in the assessment, which ignores the real impact in the field, the absence of standard and comprehensive assessment instruments capable of measuring social and spiritual benefits, and the lack of integration with local factors in Bener Meriah society. The imbalance between the substantive performance of extension workers and formal assessments that tend to be administrative has the potential to cause injustice (*ẓulm*) in the provision of performance allowances. This study argues that it is necessary to reinterpret and reformulate assessment indicators so that they are more in line with Islamic values of justice and produce more optimal public benefits.

Ijārah comes from the Arabic root word *ajara-ya'juru*, which literally means “to give compensation” or “to pay,” while the word *'amal* means ‘work’ or “activity” performed by someone to produce a certain benefit. *Ijārah 'ala al-'amal* can be defined as a lease transaction for a person's labor or specific expertise in performing a specific job, with compensation (wages) agreed upon by both parties. This concept is a form of *mu'āwadhah* contract in muamalah fiqh, namely an exchange contract, in which one party provides benefits (services or work) and the other party provides compensation (*ujrah*) in return (Tehuayo, 2018). The difference between *Ijārah 'ala al-'amal* and other forms of *Ijārah* is that the object of the contract is not goods (*'ain*), but rather benefits (*manfa'ah*) derived from work or human labor. This emphasizes that what is leased or agreed upon is the ability, skill, or effort expended by the worker to produce something, not ownership of the object. *Ijārah 'ala al-'amal* is often equated with or has similar characteristics to employment contracts or professional service agreements in modern positive legal systems (Saprida et al., 2023).

There are four main pillars in this contract:

1. *'Aqidān*: The two parties entering into the contract, namely the employer (*musta'jir*) and the employee (*ajīr*). Both parties must meet the legal

requirements (*ahliyyah al-'adā'*), namely having the ability to act and full awareness of the contract being entered into.

2. *Ma'qūd 'Alayh*: The object of the contract, which in *Ijārah 'ala al-'amal* is the benefit of a job or human labor services. This benefit must be clear (*ma'lūmah*), measurable, and not speculative.
3. *Ujrah*: The agreed-upon compensation or wage for the benefit of the work provided. The amount of *ujrah* must be clear and agreed upon at the beginning of the contract to avoid *gharar* (uncertainty).
4. *Sighah*: The expression of *ijab* (offer) and *qabul* (acceptance) from both parties that indicates willingness and agreement to enter into a contract.

This study aims to fill the gap in the literature regarding the alignment between the bureaucratic performance appraisal system and the principles of justice in *muamalah fiqh*. This study focuses on a comprehensive analysis of the performance appraisal system for religious counselors at the Ministry of Religious Affairs in Bener Meriah Regency in the context of the realization of performance allowances using the perspective of *Ijārah 'ala al-'amal* contracts. This approach allows for the evaluation of formal regulations and substantive justice in practice in the field. This study aims to analyze the indicators and mechanisms of performance appraisal that are applied, examine the relevance of the principles of *Ijārah 'ala al-'amal*, such as clarity of tasks (*ma'lūmah al-'amal*) and fairness in remuneration (*ujrah*), and formulate applicable recommendations for improvement (Oktasari et al., 2024).

METHODS

The data in this study was obtained through interviews and direct observation in the environment of the Ministry of Religious Affairs of Bener Meriah Regency. Interviews were conducted with parties who had a role in the implementation and assessment of the performance of religious counselors, including technical officials in charge of counselor development, heads of religious affairs offices, and religious counselors who carried out development tasks in the community. Informants were selected based on their understanding of the performance assessment mechanism and the dynamics of extension work in the field. Observations were conducted to directly observe work processes and performance reporting, so that the data obtained was verbal and based on factual situations.

This study utilized supporting data in the form of internal documents, e-performance reports, assessment guidelines and regulations related to the duties and positions of religious counselors. A literature study was conducted on books and scientific papers related to the concept of work compensation from an Islamic law perspective, as well as regulations governing the performance assessment of state officials. The data obtained from interviews, observations, and documentation were

then analyzed by reducing the data to focus on the core issues, presenting it in a descriptive form, and drawing conclusions by comparing performance assessment practices in the field with the applicable provisions and principles (Sahir, 2022).

RESULTS AND DISCUSSION

Administrative Orientation in the Performance Assessment System for Extension Workers at the Ministry of Religious Affairs in Bener Meriah

Based on an in-depth investigation through a series of interviews with key informants, direct observations in the field, and a study of various reports and regulations, the most prominent finding is that the performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency initially placed a heavy emphasis on administrative aspects. Before the implementation of substantial new regulations, the main focus of performance appraisal seemed to be more on the completeness of activity reports, attendance rates, and compliance with the established reporting format. The data collected consistently showed that extension workers often felt a significant administrative burden. They were required to routinely compile monthly reports that had to be verified through a multi-level hierarchical process, starting from the KUA level to the District Ministry of Religious Affairs Office (Muhammad Ridha Kepala KUA kec. Bener kelipah kab. Bener Meriah, 2025).

A phenomenon that can be observed visually and heard narratively from the extension workers is that their efforts tend to focus on fulfilling the formal requirements for reporting to ensure that performance allowances (tukin) can be fully disbursed. This includes a considerable investment of time and energy to fill out forms, collect physical administrative evidence (such as photos of activities that are sometimes only ceremonial), and ensure that each reporting document meets the required standards. This strong orientation towards administrative aspects has implications for a shift in the extension workers' work priorities, where their focus sometimes leans more towards how to report rather than how to effectively deliver the substance of extension in the field (Mogalana et al., 2020).

Based on an analysis of reports prior to September 2025, the main focus of assessment was on the number of activities, timeliness of reporting, and completeness of documents and attachments, while aspects of quality and substantive impact of outreach were not adequately accommodated (Yuliska, 2025). Interviews with extension workers reveal a clear gap between actual performance in the field, such as increased religious understanding, changes in social behavior, and the strengthening of moderate religious values, and the administrative recognition they receive. This disparity creates a sense of injustice and has a negative impact on the motivation and innovation of extension workers, as their hard work is not directly proportional to the performance rewards they receive. The findings show that the dominance of administrative aspects in the performance assessment of extension workers occurs within the broader framework of bureaucratic reform that emphasizes accountability, transparency, and efficiency

through standardization and digitization of work systems. The Ministry of Religious Affairs' efforts to ensure measurable accountability for performance allowances are commendable, but their implementation is hampered by the complexity of the work of religious counselors, which is highly dependent on social interactions, community conditions, and diverse geographical factors (Hasbially ZA Kasi Bimas Islam, 2025).

Findings regarding the dominance of administrative aspects in the performance appraisal system for extension workers indicate an imbalance between the formality of reporting and the actual value of work. This implies that the realization of performance allowances does not fully reflect the substantive quality and real impact of extension workers' work in the field. From the perspective of *Ijārah 'ala al-'amal* contracts, this condition creates an element of *gharar* (uncertainty) in the measurement of benefits (*manfa'ah*), because it is not the essence of the work that is assessed, but rather administrative compliance. This situation has the potential to cause *zulm* (injustice) when the rewards are not commensurate with the hard work and value of the benefits produced. As a result, extension workers tend to focus on fulfilling formal procedures rather than the substantive objectives of community development, which can reduce the effectiveness of *da'wah*, hinder innovation, and decrease their intrinsic motivation and job satisfaction (Sari, 2023).

The initial hypothesis of this study states that the performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency does not fully reflect the principle of substantive justice in *Ijārah 'ala al-'amal* contracts due to the dominance of administrative aspects. This statement was proven to be true in the period before the enactment of the Director General of Islamic Guidance Decree No. 794 of 2025 (Saprida et al., 2023). The findings show that the assessment focused more on the completeness of reports, attendance rates, and compliance with reporting formats. There was a gap between the actual performance of extension workers in the field and the formal values reflected in the administrative assessment. This condition indicates a discrepancy between *'amal* (work) and *ujrah* (reward) received, as well as the unfulfillment of the principle of clarity of benefits (*ma'lūmah al-manfa'ah*) in the *Ijārah 'ala al-'amal* contract, because the benefits measured are limited to administrative aspects, not the social and spiritual impacts produced (Pratama et al., 2024).

Transformation of the Assessment System through New Regulations and Implementation of e-Performance

Significant changes in the performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency occurred after the enactment of the Director General of Islamic Guidance Decree No. 794 of 2025, which marked a paradigm shift from an administrative approach to an output and outcome-based assessment model. Based on observations, interviews, and performance report analyses, this policy began to be effectively implemented in September 2025. The e-Kinerja system, which was originally oriented towards

input and reporting compliance, has now been optimized to assess actual achievements, levels of innovation, and the impact of extension services on the community. Assessment indicators now focus on substantive questions such as the results and effectiveness of activities, rather than simply the number of reports or the completeness of documents. In addition, extension workers are now required to provide digital evidence of their activities and descriptions of innovative extension methods. Based on interviews with leaders and extension workers, this new policy is considered to encourage increased creativity, responsibility, and a focus on results, thereby reducing the gap between actual performance in the field and previous administrative assessments (Mujiastuti et al., 2019).

The main catalyst driving the paradigm shift in assessment at the Ministry of Religious Affairs in Bener Meriah Regency, from an administrative orientation to an output and outcome-based approach. The implementation of this regulation shows that central-level policies have a significant transformative power on the working patterns of regional bureaucracies. This shift has created a positive correlation between the implementation of new regulations and a more substantive assessment focus oriented towards tangible achievements. In addition, the e-Kinerja system plays a strategic role as an instrument of transformation, due to its ability to record and verify digital evidence of performance objectively and transparently. Extension workers who are adaptive to the new system and demonstrate innovation in extension methods receive higher assessments and more proportional allowances (Mogalana et al., 2020).

The majority of people in this region work as farmers with land scattered far from residential areas, so extension workers must adjust their methods and timing to the community's routines. Many activities are carried out in the afternoon or evening, even taking advantage of religious and traditional events to reach a wider audience. This flexibility is very effective in building social closeness and increasing the impact of extension, but it does not always fit with the rigid format of standard reporting. As a result, the variety of methods and documentation in the field makes it difficult to create a truly uniform assessment instrument. These findings confirm that the assessment system still needs to be adjusted to be more contextual, adaptive, and reflect the reality of extension workers' work proportionally (Hasbially ZA Kasi Bimas Islam, 2025).

A significant shift in the performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency, from an administrative approach to an output and outcome-based model, following the implementation of the Director General of Islamic Guidance Decree No. 794 of 2025. This change emphasizes the use of digital evidence, innovation, and the effectiveness of extension activities as key indicators for assessment. This shift reflects the Ministry of Religious Affairs' concrete efforts to improve objectivity and fairness in the performance assessment mechanism, so that the realization of performance allowances is more proportional and in line with the actual achievements of extension workers in the field. From the perspective of *Ijārah 'ala al-'amal* contract, this new system is closer to the principle of *al-'adl* (fairness)

because it assesses the balance between *'amal* (work) and *ujrah* (reward) in a more substantive manner, while encouraging increased motivation, professionalism, and responsibility of extension workers towards their work results (Zulkifli & Yunarti, 2021).

The performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency does not fully reflect the principle of substantive justice in *Ijārah 'ala al-'amal* contracts and needs to be reviewed following regulatory changes in September 2025. The shift towards a results-based assessment system, with an emphasis on output, outcome, and digital evidence of activities, shows that most of the assumptions in the initial hypothesis are no longer fully valid. This change reflects the government's commitment to align *ujrah* (reward) with actual *'amal* (work), in line with the principle of “*al-ajru bi qadri al-'amal*” (wages according to the amount of work) (Oktasari et al., 2024). The issue of injustice due to administrative dominance has been largely resolved through new policies and systems. However, substantive justice has not been fully achieved due to ongoing implementation challenges, so that the refinement of the *Ijārah 'ala al-'amal*-based assessment system remains an ongoing process (Putri et al., 2023).

Review of *Ijārah 'ala al-'amal* in the Performance Appraisal System for Fair Allowances

The inconsistency of assessment instruments caused by social and geographical factors in Bener Meriah Regency has important implications for fairness in the extension worker performance system. Instruments that are too rigid have the potential to ignore substantive performance that is actually very effective in the field, so that the remuneration received does not always reflect the work that has been done. The e-Performance system needs to be designed to be more flexible with contextual indicators that allow extension workers to present qualitative evidence such as narratives, case studies, and the social impact of their activities. An impact-based assessment approach needs to be applied to assess the effectiveness of extension based on innovation, community satisfaction, and program sustainability, not just the number of activities or the completeness of documents. In addition, increasing the digital capacity of extension workers is an important strategy to overcome infrastructure and technological limitations in the region (Fitriani & Nazarudin, 2022).

Performance appraisal policies need to be reoriented to be more integrative and in line with Islamic values, balancing administrative, spiritual, and social aspects, so that the appraisal system truly reflects the principle of justice in the *Ijārah 'ala al-'amal* contract. From the perspective of *Ijārah 'ala al-'amal* contracts, the Ministry of Religious Affairs, as the *musta'jir*, has the responsibility to provide fair *ujrah* to the *ajir* (advisor) in accordance with the value of the benefits generated (Faizah, 2022). However, the current assessment system has not been able to fully capture qualitative and non-administrative benefits comprehensively, creating a gap between the principle of fairness in employment contracts and bureaucratic practices in the field. This phenomenon highlights the classic

challenge of the public sector in balancing administrative control with substantive impact measurement, especially in value-based professions and social interactions such as religious counseling (Hilal, 2013).

Strategies that include the development of adaptive assessment instruments, increased digital capacity, and policy reorientation towards impact-based assessment and integrative systems have great value and opportunities for improving the performance of extension workers and the fairness of allowance distribution. The main value lies in the creation of a more equitable and proportional assessment system that is in line with the principle of *Ijārah ‘ala al-‘amal*, whereby a balance between the benefits of actual work (‘amal) and rewards (ujrah) can be realized in practice. Such a system not only increases the legitimacy of the bureaucracy, but also fosters *himmah al-‘amal* (work ethic) and *amanah* (integrity) among religious teachers, as they feel appreciated for their substantive contributions. This strategy also opens up broad opportunities to encourage innovation, strengthen professionalism, and create religious services that are more effective and responsive to the needs of the community. The implementation of fair and impact-based policies will strengthen public trust in the Ministry of Religious Affairs, create a positive domino effect for religious governance, and contribute directly to the achievement of *maqāṣid al-syarī‘ah*, namely the realization of the public interest in public services (Kusyana & Romlah, 2022).

Substantial improvements in the performance appraisal system for extension workers, implementation constraints, and differences in instruments between extension workers remain major challenges, particularly due to the unique social and geographical factors in Bener Meriah District. This implies that efforts to achieve full fairness and consistency in performance appraisal still face obstacles in adapting to diverse field conditions (Santoso & Anik, 2017). From the perspective of *Ijārah ‘ala al-‘amal* contracts, this situation shows that although the principle of clarity of work (*ma‘lūmah al-‘amal*) has been regulated normatively, its application has not been fully able to measure the benefits (*manfa‘ah*) of work proportionally. The potential for *ẓulm* (injustice) can still arise when the assessment system is not sensitive to the variations in methods and challenges faced by extension workers in remote areas (Utami et al., 2023).

Achieving substantive justice in the performance appraisal system still requires continuous and adaptive refinement in line with the social realities on the ground. A reinterpretation and reformulation of appraisal indicators is needed to bring them more in line with Islamic values of justice, as strongly evidenced by the third finding. Significant implementation constraints, differences in instruments between extension workers, and the need to accommodate local social and geographical factors support this argument. Although the system has shifted to results-based assessment, its inability to measure benefits fairly and contextually shows that substantive justice has not been fully achieved. Variations in reporting methods and extension workers' adaptation to local community conditions emphasize the need for standardized yet flexible assessment instruments. Thus, the

development of a social impact-based evaluation model is necessary for the assessment system to be truly aligned with the principle of *Ijārah* (Asytuti, 2020).

CONCLUSION

This study reveals that the performance appraisal system for extension workers at the Ministry of Religious Affairs in Bener Meriah Regency has undergone a significant transformation from an administrative approach to an output and outcome-based assessment. This finding is important because without this study, the paradigm shift towards a more objective and equitable system in accordance with the principle of *ijarah 'ala al-'amal* would not have been identified. This study also shows how regulatory changes through the Decree of the Director General of Islamic Guidance No. 794 of 2025 have improved the evaluation mechanism by emphasizing tangible evidence, extension workers' innovation, and the social impact of *da'wah*. On the other hand, this study reveals practical obstacles such as the imbalance between administrative reports and substantive results in the field, which has not been widely discussed in previous studies. This research provides an original contribution to the understanding of the relationship between the principles of Islamic justice and the performance appraisal policy of religious officials.

The theories and approaches used in this study proved effective in answering the research questions. The concept of *ijarah 'ala al-'amal* from an Islamic law perspective was used as a normative framework to assess the suitability between performance and reward, while a qualitative approach with normative-empirical analysis was able to explain the dynamics of implementation in the field. Through this combination, the study successfully shows that the principles of justice (*al-'adl*), clarity of work (*ma'lūmah al-'amal*), and balance of rewards (*ujrah*) have been pursued in the new assessment system, although it is not yet perfect in practice. This approach allows for analysis that is not only descriptive but also evaluative of bureaucratic policies and practices at the local level. The theory and methods used are not only relevant but also provide scientific validity in assessing the compatibility between Sharia principles and modern administrative systems.

The main limitation of this study lies in its scope and approach, which are still limited to the Bener Meriah Regency, so that generalization of the results to other areas needs to be done with caution. In addition, field data was mostly obtained through interviews and administrative documents, while direct observation of extension workers' activities was still limited. This study also did not fully explore the spiritual and moral dimensions of extension workers' performance, which is at the core of Islamic preaching. Therefore, further studies are recommended to use a mixed methods approach with a broader geographical scope and involve quantitative analysis of performance indicators based on sharia values. Future research also needs to examine the relationship between the spiritual motivation of extension workers and the effectiveness of *da'wah* in the field, in

order to develop an assessment model that not only evaluates administrative results, but also comprehensively assesses moral and social impacts.

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