

**JLPH:**  
**Journal of Law, Politic**  
**and Humanities**E-ISSN: 2962-2816  
P-ISSN: 2747-1985<https://dinastires.org/JLPH> ✉ [dinasti.info@gmail.com](mailto:dinasti.info@gmail.com) ☎ +62 811 7404 455DOI: <https://doi.org/10.38035/jlph.v5i6>  
<https://creativecommons.org/licenses/by/4.0/>

## Legal Protection for Islamic Boarding School Workers: Case Study of Overtime Policy Implementation at Al-Ma'tuq Islamic Boarding School Based on Law No. 13 of 2003

**Andhika Rinaldi<sup>1\*</sup>, R. Eriska Ginalita Dwi Putri<sup>2</sup>**<sup>1</sup> Legal Studies Program, Faculty of Law, Muhammadiyah University of Sukabumi, [andhikarinaldi1@gmail.com](mailto:andhikarinaldi1@gmail.com)<sup>2</sup> Legal Studies Program, Faculty of Law, Muhammadiyah University of Sukabumi, [eriska.law@gmail.com](mailto:eriska.law@gmail.com)\*Corresponding Author: [andhikarinaldi1@gmail.com](mailto:andhikarinaldi1@gmail.com)

**Abstract:** In the context of employment, legal protection is essential to ensure workers' rights are met, including equal treatment and opportunity without discrimination. Based on Law Number 13 of 2003 concerning Manpower, every worker is entitled to fair remuneration, especially for those who work beyond the stipulated working hours. The research method used is a qualitative approach with descriptive analysis, which involves interviews and direct observation at the Al-Ma'tuq Islamic Boarding School. The results of the study show that even though there is an overtime policy, its implementation is not fully in accordance with the applicable legal provisions. This study recommends the need for policy revisions and improved communication between management and workers to create a fairer and more transparent work environment.

**Keyword:** Legal Protections, Worker Rights, Al-Ma'tuq, Work Environment.

### INTRODUCTION

Overtime is working hours that exceed normal working hours that have been set by laws and regulations or work agreements. Normal working hours themselves have been regulated in Law Number 13 of 2003 concerning Manpower (Manpower Law). Overtime can be done on weekdays, weekly rest days, or on official holidays, depending on the needs and agreement between the worker and the employer<sup>1</sup>.

The essence of overtime is that there is work that must be completed outside of the set working hours, which is often caused by various factors, such as increased work volume, tight deadlines, or labor shortages. This shows flexibility in the arrangement of working hours that allows companies or organizations to meet their operational needs<sup>2</sup>. However, the

<sup>1</sup> Law Number 13 of 2003 concerning Manpower, Articles 77 and 78.

<sup>2</sup> Mondy, R. Wayne & Noe, Robert M. (2005). Human Resource Management. Ninth Edition. New Jersey: Pearson Education, Inc., p. 300.

implementation of overtime must still pay attention to workers' rights, including the right to appropriate overtime pay and the right to adequate rest time<sup>3</sup>.

Overtime is not just an addition to working hours, but also involves other important aspects. For example, the implementation of overtime must always be based on the consent of the workers<sup>4</sup>.

Islamic boarding schools are one of the educational institutions that are based on Islamic law, in which there are parties who need each other. Namely Ustadz/Ustadzah, male/female students, and employees. Al-Ma'tuq Islamic Boarding School is one of the best Islamic boarding schools in Sukabumi, one important aspect in maintaining this title is the behavior towards Islamic boarding school employees. By paying attention to rights and obligations while working, it can create comfort and welfare for employees.

There are often disputes between employees and the Company regarding Overtime, pros and cons of it are not uncommon. Therefore, the government has enacted a law regulating overtime, Al-Ma'tuq Islamic boarding school is one of the institutions that pays more attention to this matter.

## **Legal Provisions Regarding Overtime (Law on Manpower Number 13 of 2003)**

### **1. Legal Provisions Regarding Overtime**

Law Number 13 of 2003 concerning Manpower (Law on Manpower) regulates in detail the provisions regarding overtime. Several very relevant articles are:

Article 77 Regulates working hours. Normal working hours are 7 working hours in 1 day or 40 working hours in 1 week for 6 working days in 1 week; or 8 working hours in 1 day or 40 working hours in 1 week for 5 working days in 1 week<sup>5</sup>.

Article 78 Regulates overtime work. Overtime work can only be done for a maximum of 3 (three) hours in 1 (one) day and 14 (fourteen) hours in 1 (one) week<sup>6</sup>. Workers who are willing to do overtime work are entitled to overtime pay<sup>7</sup>.

Article 85 Regulates weekly rest and leave. Workers/laborers have the right to a weekly rest of 1 (one) day for every 6 (six) working days<sup>8</sup>.

### **2. Important Aspects of Overtime Policy (Working Hours)**

#### **a. Normal Working Hours:**

- The Manpower Law stipulates normal working hours, which are 7 or 8 hours per day, depending on the number of working days in a week.
- In this context of Pesantren Al-Ma'tuq, it is important to identify whether the normal working hours applied are in accordance with the provisions of the Manpower Law.

#### **b. Overtime Work:**

- Overtime work is work that is done beyond normal working hours.
- The Manpower Law limits overtime working hours, which are a maximum of 3 hours per day and 14 hours per week.
- It is important to check whether Pesantren Al-Ma'tuq complies with these limitations.

#### **c. Worker's Consent:**

- Overtime work can only be done with the consent of the worker.
- This shows the importance of workers' rights in determining their working hours.

#### **d. Calculation of Overtime Wages:**

---

<sup>3</sup> Ibid., Article 78.

<sup>4</sup> Ibid., Article 78 paragraph (1).

<sup>5</sup> Law Number 13 of 2003 concerning Manpower, Article 77 paragraph (2).

<sup>6</sup> Ibid., Article 78 paragraph (1).

<sup>7</sup> Ibid., Article 78 paragraph (2).

<sup>8</sup> Ibid., Pasal 85 ayat (1).

- The Manpower Law regulates the calculation of overtime wages.
- Overtime wages are generally higher than normal wages.
- It is necessary to check whether overtime wages at Al-Ma'tuq Islamic Boarding School are calculated in accordance with the provisions of the Manpower Law.

e. Rest:

- Workers have the right to adequate rest while working overtime.

### 3. Important Aspects of Overtime Policy (Wages)

Overtime wages are one of the crucial aspects of overtime policy, which aims to provide fair compensation to workers for working hours that exceed normal working hours. The Manpower Law clearly regulates the calculation of overtime wages, which are based on monthly wages and the number of overtime hours worked. The calculation of overtime wages is different for workdays and official holidays<sup>9</sup>.

#### a. Calculation of Overtime Wages on Workdays

Overtime work on workdays, the calculation of overtime wages uses the formula:

- First hour: Hourly wages =  $1/173$  of monthly wages. Overtime wages for the first hour are  $1.5 \times$  hourly wages.
- Next hour: Overtime pay for each subsequent hour is  $2 \times$  hourly wage<sup>10</sup>.
- Example: If a worker's monthly wage is Rp 3,000,000, then the hourly wage is  $\text{Rp } 3,000,000 / 173 = \text{Rp } 17,341$  (rounded up). If the worker works overtime for 2 hours on a working day, then the calculation of overtime pay is:
  - First hour:  $1.5 \times \text{Rp } 17,341 = \text{Rp } 26,011.5$
  - Second hour:  $2 \times \text{Rp } 17,341 = \text{Rp } 34,682$
  - Total Overtime Pay:  $26,011.5 + 34,682 = \text{Rp } 60,693.5$

#### b. Calculation of Overtime Pay on Official Holidays

For overtime work on official holidays, the calculation of overtime pay is higher:

- First Hour: Overtime pay is  $2 \times$  hourly pay
- Subsequent Hours: Overtime pay for each subsequent hour is  $3 \times$  hourly pay<sup>11</sup>.
- Example: the same worker works overtime for 2 hours on an official holiday, then the calculation of overtime pay is:
  - First hour:  $2 \times \text{Rp } 17,341 = \text{Rp } 34,682$
  - Second hour:  $3 \times \text{Rp } 17,341 = \text{Rp } 52,023$
  - Total overtime pay:  $\text{Rp } 34,682 + \text{Rp } 52,023 = \text{Rp } 86,705$

#### c. Wage Components

The wages used as the basis for calculating overtime pay are basic wages and fixed allowances (if any)<sup>12</sup>.

#### d. Wage Payment

Payment of overtime wages must be made together with payment of wages in the following period<sup>13</sup>.

## METHOD

The research method is an approach used to collect, manage, analyze, and present data with the aim of understanding the legal problems that arise from the topics discussed in this study. In general, each research method consists of several elements that need to be met. Therefore, the author will explain the research method used in this study as follows:

<sup>9</sup> Law Number 13 of 2003 concerning Manpower, Article 78 paragraphs (2) and (3).

<sup>10</sup> Ibid., Pasal 78 ayat (2).

<sup>11</sup> Ibid., Pasal 78 ayat (3).

<sup>12</sup> Ibid., Article 94.

<sup>13</sup> Ibid., Article 88.

## **Type of Research**

The type of research that will be used by the author is qualitative research. This study aims to explore and understand the phenomenon of legal protection for workers in the Al-Ma'tuq Islamic Boarding School environment, as well as the implementation of overtime policies in that context.

The research method that will be used by the author is the empirical yuruds method, namely legal research that examines applicable legal regulations and the reality that occurs in society, with the aim of finding facts that are used as research data, then analyzed to identify problems that ultimately lead to problem solving<sup>14</sup>. In the context of research, the empirical juridical approach allows researchers to find a deep understanding of the legal problems that occur at the Al-Ma'tuq Islamic Boarding School. The researcher will collect data and facts from available sources, such as interviews with some workers at the Al-Ma'tuq Islamic Boarding School and also other documentation materials to obtain a clear picture of the legal events being studied.

The data collection methods that will be used include in-depth interviews with workers and Islamic boarding school managers, field observations, and analysis of documents related to existing policies. This qualitative approach allows researchers to gain deeper insight into the experiences, views, and perceptions of workers regarding their rights, as well as how overtime policies are implemented and perceived in everyday practice.

## **Research Location**

The author conducted the research at Al-Ma'tuq Islamic Boarding School, Jl. Kadudampit KM 3 Kp. Cikaroya RT. 16 RW. 03 Ds. Gunungjaya District. Sukabumi Regency 43152, West Java.

## **Data Sources**

### **Primary Data Sources**

In this study, the primary legal materials are the applicable laws and regulations and internal regulations or work agreements of Al-Ma'tuq Islamic Boarding School Sukabumi, including:

- a. Law of the Republic of Indonesia Number 13 of 2003 Concerning Manpower
- b. Al-Ma'tuq Islamic Boarding School Employee Manual Sukabumi.
- c. Permanent Staff Work Agreement Letter of Al-Ma'tuq Islamic Boarding School

### **Secondary Data Sources**

The technique used to collect secondary data is by collecting and documenting books, journals, scientific papers, dictionaries, encyclopedias, and documents related to the research problem. This data source comes from library materials or legal materials, including primary legal materials, secondary legal materials, and tertiary legal materials<sup>15</sup>.

### **Tertiary Data Sources**

Are data contained in the General Indonesian Dictionary, Dutch Legal Terms Dictionary, Magazines, Newspapers and the Internet<sup>16</sup>.

## **Data Collection Techniques**

Data obtained or collected regarding problems related to the research are carried out in the following ways:

- a. Observation

---

<sup>14</sup> Bambang Waluyo, *Legal Research in Practice* (Jakarta: Sinar Grafika 2002).

<sup>15</sup> Muhaimin, *Legal Research Methods* (Mataram: Mataram University Press, 2020).

<sup>16</sup> Bambang Sunggono, *Legal Research Methodology*. Jakarta: PT. Rajawali Pers 2011).

Observation is a method for obtaining information about an event by conducting direct observation<sup>17</sup>. In this case, the author obtained data through observation at the Al-Ma'tuq Islamic Boarding School.

b. Interview

Interviews are one of the techniques used to find information or data from someone based on questions and answers<sup>18</sup>. In this case, the author obtained data through question and answer interviews in the Al-Ma'tuq Islamic Boarding School environment. The author conducted interviews with Al-Ma'tuq Islamic Boarding School workers with problems related to the problems that the author explained in writing this research proposal, this was chosen by the researcher because interviews are one of the data collection tools to obtain information directly from the source<sup>19</sup>.

c. Literature Study

Literature study was conducted to find concepts, theories and opinions or findings that are closely related to the main problem that the author is researching, the literature study used by the author includes documents, laws and regulations, scientific journals and other documents that are closely related to the topic of this research, namely legal protection for Al-Ma'tuq Islamic Boarding School workers in overtime policies based on the Employment Law policy. This literature study was conducted in various places such as the Muhammadiyah University of Sukabumi library and the Sukabumi city library as well as other libraries that can be accessed via the internet.

## Data Analysis

The author analyzed the data using a Qualitative Approach, namely a research analysis method that produces descriptive and analytical data. This data is obtained from written or oral statements by respondents, as well as observations of real behavior.

## RESULTS AND DISCUSSION

### Pesantren Policy Regarding Working Hours and Overtime

Al-Ma'tuq Pesantren, as a place that prioritizes knowledge and spirituality, has a unique flow of life. This can be seen in the policies regarding working hours and overtime that are implemented, which seek to create a balance between the demands of the task and the needs of its employees. This policy, which is stated in the Employee Guidelines, is an important foundation for understanding how the pesantren regulates working hours and rewards the dedication of its employees.

- a. This policy reflects the pesantren's commitment to creating a balanced and humane work environment. Here are some important aspects of the policy: By paying attention to working hours, the pesantren shows concern for the mental and physical health of employees. This can increase motivation and job satisfaction
- b. A fair compensation system for overtime shows that the pesantren values every employee's contribution. This creates a sense of mutual respect between management and employees.
- c. Flexible policies allow employees to balance work and personal life. This is important so that they can continue to live a balanced spiritual and social life

---

<sup>17</sup> Qotrun A, What is Observation? Here is the Definition, Characteristics, Purpose, and Types, <https://www.gramedia.com/literasi/apa-itu-observasi/> accessed on February 14, 2025.

<sup>18</sup> Nanda Akbar Gumilang, Understanding Interviews: Types, Techniques, and Functions, <https://www.gramedia.com/literasi/hubungan/> accessed on March 7, 2024.

<sup>19</sup> Hermawan Warsito, 1993, Introduction to Research Methodology, (Jakarta: PT. Gramedia Pustaka Utama), p. 70.

- d. By providing sufficient time for personal development, the Islamic boarding school encourages employees to continue learning and developing, both professionally and spiritually.

The Al-Ma'tuq Islamic Boarding School implements a balanced working hours policy, with normal working hours lasting 6 days a week. The policy regarding overtime is explained in detail in the Employee Guidelines, specifically in Article 5 paragraph 1, which states: "The working days of permanent employees in a week are 6 (six) days<sup>20</sup>. With working hours set for 8 hours a day, in accordance with Article 5 paragraph 3, which states: "The working hours of permanent employees are 8 (eight) hours a day,"<sup>21</sup> this policy is designed to provide a clear and consistent structure.

The overtime policy itself has been regulated in the Employee Guidelines in Article 8 paragraph 7, which explains several important aspects related to overtime work:

- a. Employees who carry out work exceeding their working hours per day, receive an allowance that is calculated cumulatively at the end of the month:
  - Afternoon (06.00-18.00) = IDR 3,000/hour
- b. Calculation of excess work on official Islamic Boarding School holidays:
  - Afternoon (06.00-18.00) = IDR 5,000/hour
  - Night (18.01-05.59) = IDR 7,500/hour
- c. Excess working hours are considered valid if there is an assignment from the Head of the relevant Division or his superior<sup>22</sup>.

This overtime policy is designed to appreciate the time and effort of employees who work harder than usual. By having clear compensation, the Islamic boarding school shows appreciation for the dedication and commitment of employees. This provides a sense of fairness and transparency in the payroll system.

Providing higher rates for overtime at night and during official holidays reflects recognition of the extra effort made by employees. This not only encourages productivity but also creates a sense of mutual respect between employees and management.

The importance of approval from the relevant Head of Division ensures that overtime is done for legitimate reasons and according to the needs of the organization. This also helps prevent abuse of the overtime policy, so that every employee feels safe and comfortable in carrying out their duties.

With this policy, the Al-Ma'tuq Islamic Boarding School strives to create a fair work environment, where every employee can feel appreciated and motivated to give their best contribution. This policy not only serves as an administrative guideline, but also as a reflection of the human and spiritual values that are the basis of life at the Islamic boarding school.

Overall, the policy on working hours and overtime at Pesantren Al-Ma'tuq is an attempt to weave a sustainable balance. With the rules on normal working hours, the amount of alawah, and the criteria for granting overtime, the pesantren attempts to provide fair compensation for overtime work. However, as we will examine further, the implementation of this policy, especially regarding the status of permanent staff receiving assistance, requires more in-depth attention. This is important to ensure that the policy truly provides the expected protection and does not cause injustice to some employees.

---

<sup>20</sup> Article 5 paragraph 1. Concerning the Rules of Procedure, Al-Ma'tuq Islamic Boarding School Guidelines for the 2024-2025 Academic Year, p. 10.

<sup>21</sup> Ibid., Article 5 Paragraph #.

<sup>22</sup> Pasal 7. Tentang Alawah, Buku Pedoman Pesantren Al-Ma'tuq Tahun Ajaran 2024-2025, h. 16.



### **Implementation of Overtime Work in Islamic Boarding Schools**

Based on the results of interviews with the HRD of Al-Ma'tuq Islamic Boarding School regarding the mechanism for implementing overtime is:

"For the mechanism of overtime, it can be from 2 (two) sides, namely direct orders from superiors or there is indeed work that is known by the superior. If ordered by the superior and then the worker carries out overtime, then the worker makes a presence outside more than the specified working hours, the superior will allow the worker's overtime via the maqiis application. Or the previous superior did not order but the worker was currently working related to the office or Islamic boarding school, then the superior can approve or disapprove the overtime via the maqiis application"<sup>23</sup>.

It can be concluded that in its implementation, there is flexibility, but it remains controlled through the approval of the superior. There are two main paths to carrying out overtime, the first is on direct orders from the superior and the second is on the initiative of the worker who is known and approved by the superior. This is also to ensure that overtime is carried out effectively and efficiently, and in accordance with the needs of the Islamic boarding school.

However, the main key to the effectiveness of this mechanism lies in its implementation, especially in the context of compliance with the provisions of the Manpower Law. Worker approval also needs to be considered as a form of Islamic boarding school compliance with the Manpower Law, as stated in the Manpower Law in article 78 point a which explains that there is an agreement from the worker/laborer concerned. Worker approval must be voluntary and based on a clear understanding of the consequences of working overtime. Thus, the overtime mechanism at Al-Ma'tuq Islamic Boarding School has the potential to be a good model in managing flexible working hours while still paying attention to workers' rights. However, the success of the implementation of this mechanism is highly dependent on the Islamic boarding school's commitment to ensuring that worker approval is given voluntarily, is well documented, and involves the active participation of workers in the process. Thus, a flexible overtime mechanism with control can create an optimal balance between the needs of the Islamic boarding school and the welfare of workers, which in turn will contribute to improved performance and a positive work atmosphere.

### **Fulfillment of Workers' Overtime Rights Based on the Manpower Law**

Based on the results of interviews with the HRD of Al-Ma'tuq Islamic Boarding School regarding the overtime policy implemented at Al-Ma'tuq Islamic Boarding School:

"Currently, the Islamic Boarding School has not adjusted the overtime policy in accordance with the applicable law, currently the Islamic boarding school can only adjust to the capabilities of the Islamic boarding school"<sup>24</sup>.

The statement from the HRD of Al-Ma'tuq Islamic Boarding School is an important point in the analysis. The recognition that the overtime policy is not in accordance with the Manpower Law, which is linked to the capabilities of the Islamic boarding school, raises questions about the extent to which workers' rights have been fulfilled, especially for permanent staff receiving assistance. From the above problems, the author conducted an interview with the APINDO (Indonesian Employers Association) Wage Council regarding their views on the overtime policy that applies to permanent staff at the Al-Ma'tuq Islamic Boarding School with the following answer:

---

<sup>23</sup> Interview with HRD of Al-Ma'tuq Islamic Boarding School at Al-Ma'tuq Islamic Boarding School, on May 28, 2025

<sup>24</sup> Interview with HRD of Al-Ma'tuq Islamic Boarding School at Al-Ma'tuq Islamic Boarding School, on May 28, 2025

"If the Islamic boarding school does not have a PKB (Collective Labor Agreement), a union and does not register the Employee Guidelines book with the Manpower Office, then you are only bound in the form of an agreement and return to the Law on Foundations, which does not regulate overtime"<sup>25</sup>.

The answer from the Apindo Wage Council provides important clarification regarding the obligations of Islamic boarding schools to comply with the provisions of the Manpower Law regarding overtime. APINDO stated that Islamic boarding school compliance with the Manpower Law regarding overtime depends on several factors. If the Islamic boarding school does not have a Collective Labor Agreement (PKB), there is no union, and does not register the Employee Guidelines book with the Manpower Office (Disnaker), then the employment relationship is only binding in the form of an individual agreement and is subject to the Law on Foundations (which does not specifically regulate overtime).

And also the author asked the Apindo Wage Council whether the Islamic boarding school violated the applicable law with the answer:

"It is a violation if it does not provide assistance for housing costs (rental) and meals 3 (three) times a day as previously promised"<sup>26</sup>.

The answer from the APINDO Wage Council provides an important legal perspective in analyzing the overtime policy at the Al-Ma'tuq Islamic Boarding School. Compliance with the Employment Law regarding overtime is complex and depends on several factors. However, regardless of legal obligations, Islamic boarding schools have a responsibility to fulfill promises made to workers and ensure that workers receive fair compensation for overtime work, either in the form of wages or other assistance.

### **Views of Islamic Boarding School Workers Regarding Overtime Policy at Al-Ma'tuq Islamic Boarding School**

Based on the results of interviews with the health department of Markaz Al-Ma'tuq who have permanent staff status at Al-Ma'tuq Islamic Boarding School regarding whether the Islamic boarding school provides overtime rights if the health department works overtime:

"I do not receive overtime rights, because I am a recipient of assistance from the Islamic boarding school in the form of assistance for rent and also 3 meals a day from the Islamic boarding school"<sup>27</sup>.

Statements from HRD and answers from permanent staff who receive assistance provide a clearer picture of existing practices. Permanent staff who receive assistance do not receive overtime pay, on the grounds that the assistance is considered a form of compensation. where permanent staff who receive assistance do not receive overtime pay, is a central issue in this study. Although legally there are potential exceptions, Islamic boarding schools still have a moral and ethical responsibility to ensure that workers receive fair compensation. An in-depth analysis of the value of the assistance provided, worker perceptions, and compliance with the principles of justice is essential. The author also attached a question to the same respondents whether the informant was helped by the assistance provided by the Islamic boarding school with the answer: "Very helped"<sup>28</sup>.

---

<sup>25</sup> Wawancara dengan Dewan Pengupahan APINDO di Kantor Hukum Andri Yules, S.H And Partners, pada 30 Mei 2025

<sup>26</sup> Wawancara dengan Dewan Pengupahan APINDO di Kantor Hukum Andri Yules, S.H And Partners, pada 30 Mei 2025

<sup>27</sup> Interview with permanent staff of the Health Section of Al-Ma'tuq Islamic Boarding School at Al-Ma'tuq Islamic Boarding School, on May 28, 2025.

<sup>28</sup> Wawancara dengan staf tetap bagian Kesehatan Pesantren Al-Ma'tuq di Pesantren Al-Ma'tuq, pada 28 Mei 2025.



The practice at the Al-Ma'tuq Islamic Boarding School, where permanent staff receiving assistance do not receive overtime pay, is the main focus of this study. Recognition from HRD, confirmation from permanent staff, and views from the APINDO wage council provide a clear picture of the practice. The addition of information from permanent staff who stated "Very helped" by the assistance enriches the author's understanding.

The practice at the Al-Ma'tuq Islamic Boarding School, where permanent staff receiving assistance do not receive overtime pay, is a complex issue and requires careful attention. Although legally there are potential exceptions, Islamic boarding schools still have a moral and ethical responsibility to ensure that workers receive fair compensation. This study found that the assistance provided had a positive impact on worker welfare. However, to ensure fairness, compliance with legal and ethical principles, and increase worker trust and satisfaction, several steps need to be taken.

From the answers above, it can also be concluded that:

- a. The answer "very helpful" shows that employees feel that the assistance provided by the Islamic boarding school has a significant positive impact on their lives. This reflects recognition of the Islamic boarding school's efforts in supporting employee welfare.
- b. The assistance provided, such as rent costs and food provision, contributes greatly to employee welfare. With this support, employees can focus more on their tasks without having to worry about basic needs.
- c. By feeling helped, employees are likely to be more motivated and enthusiastic in working. Maintained welfare can increase employee productivity and commitment to the Islamic boarding school.
- d. This answer also reflects employees' gratitude to the Islamic boarding school. This can foster greater loyalty and a sense of belonging, which is important for creating a harmonious work environment.
- e. This statement can be positive input for Islamic boarding school management to continue to maintain or even improve existing assistance programs. Thus, Islamic boarding schools can continue to meet employee needs better.

After that, the author asked the same question to the same respondents about the respondents' expectations regarding the overtime policy at the Al-Ma'tuq Islamic Boarding School with the following answers:

"My hope and perhaps all employees for overtime can get incentives or compensation for attendance hours, because being a little late is still counted as being late"<sup>29</sup>.

From the answers given, it can be seen that the employees' expectations regarding the overtime policy at the Al-Ma'tuq Islamic Boarding School are that there are fairer incentives or compensation for attendance hours, especially when they have to work overtime. This reflects the need for better recognition of the effort and time they put in.

Important aspects of this expectation include:

- a. Employees feel that even though they are a little late, the work time they put in must still be appreciated. This shows that they want there to be equality between the time spent and the compensation received.
- b. With clear incentives, employees will be more motivated to work overtime, because they feel that their extra effort is appreciated. This can increase overall productivity and work enthusiasm.
- c. The statement regarding lateness that is still counted shows that employees are aware of the importance of time discipline. However, they also felt that a more flexible policy regarding overtime could help reduce stress in certain situations.

---

<sup>29</sup> Interview with permanent staff of the Health Section of Al-Ma'tuq Islamic Boarding School at Al-Ma'tuq Islamic Boarding School, on May 28, 2025.

- d. This expectation also reflects a desire to achieve a better balance between work and personal life demands. Fair incentives can help employees feel more comfortable and less burdened by excessively long working hours.
- e. This employee expectation provides a signal to management to consider revising or adjusting the overtime policy. By listening to employee aspirations, Islamic boarding schools can create a more positive and productive work environment.

Thus, employee expectations regarding overtime policies are not only related to financial compensation, but also reflect the values of fairness, motivation, and balance in their work lives.

## CONCLUSION

This study analyzes the working hours and overtime policies at Al-Ma'tuq Islamic Boarding School, emphasizing the importance of a balance between work demands and employee welfare. The policies outlined in the Employee Guidelines demonstrate the Islamic boarding school's commitment to creating a humane and fair work environment.

Based on the results of the research that have been described, the author can conclude that:

1. The implementation of the overtime policy at Al-Ma'tuq Islamic Boarding School must be carried out by considering several important aspects:
  - The overtime policy must be clear and structured, with two main channels: direct orders from superiors and work known to superiors. The use of the maqiis application to record overtime must also be ensured to function properly, so that all employees can report their overtime hours transparently.
  - It is important to socialize the overtime policy to all employees. This includes explaining the procedures, rights, and obligations related to overtime. With a good understanding, employees will be more active in following existing procedures.
  - Islamic boarding schools need to carry out regular monitoring and evaluation. This aims to identify potential problems and make improvements if necessary, so that the policy can run as expected.
2. Legal protection provided to workers at Al-Ma'tuq Islamic Boarding School must be linked to the provisions and objectives of the Manpower Law Number 13 of 2003. Although Islamic boarding schools strive to comply with the law, there are still challenges in terms of fulfilling basic workers' rights, such as overtime and fair wages. The misalignment between existing policies and practices in the field is an obstacle to providing maximum legal protection. Overall, this study shows that practices at Al-Ma'tuq Islamic Boarding School have good potential, but require improvement to ensure fairness, legal compliance, and improved worker welfare.

## REFERENCES

### Books

- Aloysius Uwiyono, Hak Mogok di Indonesia, ( Jakarta, Disertasi Program Pascasarjana Fakultas Hukum Universitas Indonesia, 2001), h.19.
- Abdul Ghopur. (2005). *Filsafat Hukum, Kewarisan Islam Konsep Kewarisan Bilateral Hazairin*. Yogyakarta: UII Press.
- Abdul Khakim. (2003). *Pengantar Hukum Ketenagakerjaan*. Bandung: PT. Citra Aditya Bandung.
- Abdullah Sulaiman dan Andi Walli. (2019). *Hukum Ketenagakerjaan/Perburuhan*. Jakarta: Yayasan Pendidikan dan Pengembangan Sumber Daya Manusia.
- Aristoteles. (1980). *Nicomachean Ethics* (W.D. Ross, Penerjemah). Oxford: Oxford University Press.

- Asikin, Zainal. (2002). *Dasar-dasar Hukum Perburuhan*. Jakarta: PT. Raja Grafindo Persada.
- Bambang Sunggono. (2011). *Metodologi Penelitian Hukum*. Jakarta: PT. Rajawali Pers.
- Bambang Waluyo. (2002). *Penelitian Hukum Dalam Praktek*. Jakarta: Sinar Grafika.
- Hardijan Rusli. (2011). *Hukum Ketenagakerjaan*. Bogor: Ghalia Indonesia.
- Hartono, Sunarjati. (1974). *Mencari Bentuk dan Sistim Hukum Perjanjian Nasional Kita*. Bandung: Alumnus.
- Hasibuan, Malayu S.P. (2005). *Manajemen Sumber Daya Manusia*, Edisi Revisi. Jakarta: Bumi Aksara.
- Hermawan Warsito. (1993). *Pengantar Metodologi Penelitian*. Jakarta: PT. Gramedia Pustaka Utama.
- Hyronimus Rheti. (2011). *Filsafat Hukum*. Yogyakarta: Universitas Atma Jaya Yogyakarta.
- Johannes Andenaes. (1974). *Punishment and Deterrence*. Ann Arbor: University of Michigan Press.
- John Rawls. (1971). *A Theory of Justice*. Cambridge, MA: Harvard University Press.
- Kahn Freund. (1972). *Labour And The Law*.
- Mondy, R. Wayne & Noe, Robert M. (2005). *Human Resource Management*. Ninth Edition. New Jersey: Pearson Education, Inc.
- Muhammad Syaifuddin. (2012). *Hukum Kontrak Memahami Kontrak Dalam Perspektif Filsafat, Teori, Dogmatik, dan Praktik Hukum (Seri Pengayaan Hukum Perikatan)*. Bandung: Mandar Maju.
- Philiphus M. Hadjon. (1993). *Perlindungan Hukum Bagi Masyarakat Indonesia*. Surabaya: Bina Ilmu.
- Satjipto Raharjo. (2000). *Ilmu Hukum*. Bandung: PT. Citra Aditya Bakti.
- Zaelani Asyhadie. (2007). *Hukum Kerja*. Jakarta: Raja Grafindo Persada.

### Journal

- Anton Arif Ramadan. (2015). *Jurnalistis Islam*. Jakarta: Shahara Digital Publishing.
- Darwati dan Aziz Budiarto. (2017). *Analisa Hukum Perjanjian Kerja Waktu Tertentu Berdasarkan Undang – Undang Nomor 13 Tahun 2003 tentang Ketenagakerjaan (studi kasus putusan PHI No.46/PHI.G/2013/PN.JKT.PST)*. *Lex Publica, Volume IV, Nomor 3*, Nopember 2017.
- Emmy Latifah. (2015). *Eksistensi Prinsip-Prinsip Keadilan Dalam Sistem Hukum Perdagangan Internasional*. *Padjajaran Jurnal Ilmu Hukum, Vol. 2, Nomor 1*, ISSN 2442-9325.
- Fitri, R. & Ondeng, S. (2022). *Pesantren di Indonesia: Lembaga Pembentukan Karakter*. *Al Urwatul Wutsqa, Vol 2, No 1*.
- Kahfi, A. (2016). *Perlindungan Hukum Terhadap Tenaga Kerja*. *Jurisprudentie, Vol 3, No 2*.
- Puti Mayang Seruni Lidia Febrianti, Rosyidi Hamzah, R. Febrina Andarina Zaharnika. (2022). *Perlindungan Hukum Terhadap Upah Pekerja Kontrak Di Tinjau Dari Undang-Undang Ketenagakerjaan Indonesia Dan Hukum Islam*. *COSTING: Journal of Economic, Business and Accounting, Vol. 5, No. 2*.

### Constitution

- Undang-undang Nomor 13 Tahun 2003 tentang Ketenagakerjaan.
- Peraturan Pemerintah RI, Nomor 2 Tahun 2002 tentang Tata cara Perlindungan Korban dan Saksi dalam Pelanggaran Hak Asasi Manusia yang berat.

### Website

- Nanda Akbar Gumilang. *Pengertian Wawancara: Jenis, Dan Teknik, Dan Fungsinya*. Diakses dari [gramedia.com](https://www.gramedia.com) pada 7 Maret 2024.

Pesantren Al-Ma'tuq. *Profil Singkat Pesantren Al-Ma'tuq*. Diakses dari almatuq.sch.id pada 22 Februari 2025.

Qotrun A. *Apa Itu Observasi? Berikut Pengertian, Ciri, Tujuan, Dan Jenisnya*. Diakses dari gramedia.com pada 14 Februari 2025.

Shubham Sharivastava. *10 Kutipan Motivasi dan Inspirasi Terbaik Untuk Profesional SDM*. Diakses dari empuls.io pada 3 Januari 2025.

### **Field Data**

Wawancara dengan Dewan Pengupahan APINDO, di Kantor Hukum Andri Yules, S.H And Partners, pada 30 Mei 2025.

Wawancara dengan HRD Pesantren Al-Ma'tuq di Pesantren Al-Ma'tuq, pada 28 Mei 2025.

Wawancara dengan staf tetap bagian Kesehatan Pesantren Al-Ma'tuq di Pesantren Al-Ma'tuq, pada 28 Mei 2025.