WORK AWARDS: CONCEPTS AND POLICIES FOR NON-PNS LECTURERS AT PTKIN

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Abstract: Job appreciation is an important study in human resource management (HRM). Job rewards are a motivating strategy to mobilize HR in achieving organizational goals. Work awards are the total rewards received by employees for their contributions to the organization. The types of rewards that organizations can give to employees are intrinsic rewards (sourced from employees) and extrinsic rewards (sourced from the organization). The award must meet six factors which include: (1). Availability (Availability); (2). Appropriateness (timeliness); (3). Relating to performance (performance contingency; (4). Durability); (5). Fairness (equity); and (6). Clear (visibility). The work award policy for Non-PNS lecturers at PTKIN is clearly stated in the rights of non-civil servant lecturers Regulation of the Minister of Religion Number 3 of 2016 concerning Appointment of Permanent Lecturers who are not Civil Servants of State Religious Universities.

Key words: concept of work awards, policy, Non-PNS lecturers

I. Introduction
Higher education human resources (HR) management as part of the management of the entire academic community. One of the challenges for higher education managers, especially HR management, is to present a professional lecturer profession where the campus is finally able to produce graduates who are
compétent in their respective fields. At the same time, the existence of professional lecturers is a necessity to realize the vision and mission of the university.

Borrowing the concept of management in general, higher education human resource management can be defined as an effort to plan, organize, mobilize and assess higher education human resources so that they are able to contribute as much as possible to the development of higher education and the achievement of programs and work plans. The study of human resource management in universities is an inseparable part of the context of Human Resource Management which has evolved to specialize in the management of human resources in universities.¹

Efforts to mobilize lecturers who are one of the components of human resources in universities so that they contribute as much as possible to the development of higher education and the achievement of programs and work plans are to provide appropriate awards. The award will support the achievement of a high level of performance if the award includes six factors², namely: (1). Availability: Rewards that drive performance are rewards that do exist and are available in the enterprise. Example; A salary increase is a form of appreciation that employees really want, but the company is not necessarily able to provide it. (2). Timeliness: Rewards should be given at the right timeRewards that can motivate employees are awards given in a not too long period of time with the performance that has been displayed by the employee. (3). Related to performance (performance contingency): The award given should be related to the expected performance. If the goal is achieved, then the award deserves to be given. The clearer the relationship between goal achievement and rewards, the more rewards will motivate employees to behave as expected by the company. (4). Durability: Intrinsic rewards, such as increased power; challenges at work, tend to last longer than extrinsic rewards, such as a raise. (5). Fairness (equity): The motivation of employees to achieve high performance is when they believe that the reward policy of their company is fair enough. (6). Clear (visibility): All employees must clearly know the reward system that applies in their company.

Islamic State Universities (PTKIN) which amounted to 58 universities, in 2016 massively accepted permanent lecturers who were not civil servants. Based on the Decree of the Director General of Islamic Education Number: 844 of 2016 concerning Guidelines for the Admission of Non-Civil Servant Permanent (non-PNS) Lecturers, Islamic Religious Colleges gave approval to 52 PTKIN to accept Non-PNS lecturers with a total of 3,317 people. The management of non-PNS permanent lecturers who have been appointed refers to the applicable regulations, specifically referring to the Regulation of the Minister of Religion (PMA) Number 3 of 2016 concerning the Appointment of Non-Civil Servant Permanent Lecturers of PTKI. However, the implementation of HR management for Non-PNS lecturers to date has not been fully as expected, especially regarding work awards listed in the rights of Non-PNS lecturers. Furthermore, there are also differences in policies between PTKIN regarding work awards.

II. The Concept of Working Rewards

Rewards Awards are the overall rewards received by employees for the contributions they make to the organization, both financial and non-financial³.

Jehanzeb explained that work rewards are benefits that workers receive from their work. Martoyo in Lijan stated that the award is the overall arrangement of providing remuneration for employers and employees, both directly in the form of money (non-financial). Furthermore, Rivai and Sagala in Lijan define an award is something that employees receive as a substitute for their service contribution to the company. They distinguish rewards from wages, namely fair and proper remuneration given to workers for their services in achieving organizational goals; salary, namely remuneration in the form of money received by the employee as a consequence of his status as an employee who contributes to achieving organizational goals; incentives, namely a form of payment associated with performance and gainsharing, as profit sharing for employees due to increased productivity or due to cost savings made. In the Porter-Lowler expectancy theory that a decent award will affect job satisfaction, the award is in accordance with the duties and responsibilities of the job, and an award or reward as a source of livelihood for employees.

Based on the various definitions above, what is meant by awards is the total of all awards given to employees in return for their services to the organization. The overall objective is to provide rewards for attracting, retaining, and motivating employees.

The Qur’an gives a signal about the importance of rewards in work, as illustrated in the letter At-Taubah verse 9: 105:

وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشههَٰدَةِ فَيُنَبِئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ

Translation: And say work you, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) who knows the unseen and the real, then He will inform you of what is Taubah - verse 9: 105.

Quraish Shihab in his book Tafsir Al-Misbah explains the meaning of Surah At-Taubah verse 105 is you do the work for the sake of Allah with various righteous and beneficial deeds, both for you and for the public, then Allah will see that is assessing and rewarding your deeds. Furthermore, Quraish Shihab explained that Allah ordered us to work well and benefit ourselves. Because indeed Allah will see what we do then He gives us what we do. The essence of the interpretation is God’s command to work for us and there is reciprocity for the work done. In other words, every human work will be rewarded accordingly.

Thus, it can be concluded that humans at work will get a reward or reward in kind. "Rewards" in this context have the same meaning as wages or rewards.

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8 Kadarisman, Manajemen Kompensasi, Jakarta: Raja Grafindo, 2012, p. 3.
Rewards or wages in Islam are defined as workers’ rights that are received as rewards or rewards from a labor user to a labor service provider (worker) for a job or service that has been or will be carried out in accordance with the level of work performed.

Giving awards after work is also explained in the words of the Prophet SAW:

Translation: Has narrated to us Isma’il bin Ibrahim has narrated to us Ayyub from Mujahid said; Ali Radhiallah ‘anhu said; I felt very hungry when I was in Medina, so I went out to look for work on the outskirts of Medina, finally I found a woman who was collecting dry soil, I thought she was going to wet it, then I worked on it in return for each bucket full of one date, so that I could collect sixteen buckets until my hands blistered. Then I went to the water place and wet it, after which came the woman and said to her with both palms of my hands in front of her Isma’il stretched out his hands and collected them. So he gave sixteen dates After that I went to the Prophet SAW and told him the incident, so he ate some with me11.

Deferment of payment of salary or award is prohibited by the Prophet SAW, as the following hadith12:
Translation: Has narrated to us al-Abas bin al-Walid al-Damasqiy said: Has menc narrate to us Wahab ibn Syu'aib ibn 'Athiyah al-Syalamiy said: Has narrated to us Abdurrahman ibn Zaid ibn aslam, from Abiyah, from Abdullah ibn Umar, said: The Prophet SAW said: Give to a worker his wages before his sweat dries.

Based on the two hadiths above, it can be understood that Islam commands to give rewards or wages to someone who works, and the giving of rewards should not be delayed or must be fulfilled immediately after the work is done.

Khalid\textsuperscript{13} and Aini\textsuperscript{14} classify the Award into two categories, namely intrinsic award and extrinsic award. Intrinsic self-regulated rewards of an employee, such as task completion, achievement, autonomy, and personal growth. Extrinsic rewards come from outside the employee such as wages/salaries, employee benefits, interpersonal rewards and promotions\textsuperscript{15}.

According to Lijan, in general, various literatures explain that there are three types of compensation, namely (1) direct compensation, (2) indirect compensation and (3) incentives. Direct compensation is an award or reward called salary or wages, which is paid regularly based on the grace period set by the organization. Generally it is every month, although there are also organizations, especially in the private sector, giving it twice a month. Meanwhile, indirect compensation is the provision of a share of the profits/benefits for workers in addition to a fixed salary or wage, which can be in the form of money or goods, while incentives are rewards or rewards given to motivate workers to have high work productivity, and are not permanent in nature or at any time\textsuperscript{16}.

Based on the explanation of the award classification theory above, it can be concluded that awards can be categorized as intrinsic and extrinsic awards received by state university employees. Thus, the indicators in this study are intrinsic rewards which include task completion, achievement, autonomy, and personal growth. Extrinsic rewards which include wages/salaries, employee benefits, interpersonal rewards and promotions.

III. Employment Award Policy for Non-PNS Lecturers at PTKIN

Higher education as an organization manages human resources consisting of educators or lecturers and education staff. Law No. 12 of 2012 concerning Higher Education Article 1, paragraph 14, states that lecturers are professional educators and scientists with the main task of transforming, developing, and disseminating science, technology, and art through education, research, and community service. The explanation of article 69 paragraph 1 letter a, explains that lecturers in higher education consist of permanent lecturers and non-permanent lecturers. Furthermore, Article 71 explains that the leadership of state universities can appoint permanent lecturers and non-permanent lecturers. Permanent lecturers referred to in article 71 as explained in the explanation of article 71 are permanent lecturers.


\textsuperscript{16} Lijan, \textit{Manajemen Sumber Daya Manusia}, p. 222.
appointed by the government (not civil servants/not state civil servants). Thus, there are two types of permanent lecturers at state universities, namely civil servant lecturers and non-civil servant lecturers.

Minister of Religion Regulation (PMA) Number 3 of 2016 concerning Appointment of Permanent Lecturers who are not Civil Servants of State Religious Universities as the implementation of Law Number 12 of 2012 concerning Higher Education, especially in universities under the auspices of the Ministry of Religion. Article 1 paragraph 2 explains that permanent lecturers are not civil servants at state religious universities, hereinafter referred to as non-PNS permanent lecturers are lecturers who work full time according to the contract period. Furthermore, in Article 3, it is explained that religious universities can appoint permanent lecturers who are not civil servants of PTKN. Thus, the State Islamic Religious University (PTKIN) has the authority to appoint permanent lecturers who are not civil servants and manage them in accordance with applicable regulations, including in awarding work for non-PNS permanent lecturers.

PMA Number 3 of 2016 Article 8 explains that the rights of permanent lecturers who are not civil servants are: (a) earning income; (b) receiving social welfare insurance; (c) obtaining promotions and awards in accordance with their duties and work performance, obtain protection in carrying out their duties and intellectual property rights; (d) obtaining opportunities to improve competence, access learning resources, learning facilities and infrastructure, as well as research and community service; (e) having academic freedom, academic pulpit, and scientific autonomy; (f) having the freedom to provide assessments and determine the graduation of students; and (g) having the freedom to associate in professional organizations / scientific professional organizations.

Furthermore, Article 52 paragraph 1 explains that income above the minimum living needs as referred to in Article 51 paragraph (1) letter a includes basic salary, allowances attached to salaries, as well as other income in the form of professional allowances, functional allowances, special allowances, allowances honors, as well as additional benefits related to assignments as lecturers determined by the principle of appreciation on the basis of achievement.

Lecturers who are not civil servants at PTKIN already have an NIDN as mandated in PMA Number 3 of 2016 Article 7 paragraph 1 that Religious Universities propose the issuance of a National Lecturer Identification Number (NIDN). The rights of lecturers who have NIDN as regulated in Permenristekdikti Number 2 of 2016 concerning Amendments to Permenristekdikti Number 26 of 2015 concerning Registration of Educators in Higher Education, Article 12A, paragraph 1 explains that the rights of lecturers who have NIDN are: (a) receiving salaries and allowances; (b) proposing academic positions; (c) proposing or be proposed to occupy additional structural positions/tasks; (d) applying for a scholarship; (e) applying for lecturer certification; (f) taking part in coaching/increasing competence; (g) calculated as the ratio of lecturers to students; and (h) calculated in the opening and implementation of the study program.

IV. Closing
Based on the description above, it can be concluded that the work award is the overall reward received by employees for the contributions they make to the organization. The types of rewards that organizations can give to employees are intrinsic rewards (sourced from employees) and extrinsic rewards (sourced from
the organization). Provisions for work awards for non-civil servant lecturers at PTKIN have been clearly regulated based on the Teacher and Lecturer Law as well as in its derivatives, namely PMA Number 3 of 2016, so this regulation becomes the basis for PTKIN in providing work awards as compensation for Non-PNS services at PTKIN in carrying out their duties and Tri Dharma of Universities thoroughly and fairly.

**BIBLIOGRAPHY**