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WAKALAH BIL UJRAH CONTRACT IN ZENDO FOOD DELIVERY SERVICES FROM SHARIA ECONOMIC LAW PERSPECTIVE

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Abstract

The development of digital technology has encouraged the emergence of personal shopping services (jastip), facilitating access to goods and food through online platforms. This study aims to examine the implementation of the *wakalah bil ujrah* contract in food personal shopping services through Zendo Tulungagung and assess its conformity with the Compilation of Sharia Economic Law. This qualitative study employs an empirical legal approach. Data were collected through semi—structured interviews with the CEO of Zendo Tulungagung and consumers, observation, and documentation. Data were analyzed using the Miles and Huberman model through data reduction, data presentation, and conclusion drawing. The findings indicate that the implementation of the *wakalah bil ujrah* contract begins with a customer order as an expression of *wakalah*, followed by a transparent agreement on *ujrah*. Zendo subsequently performs the mandate by purchasing and delivering the ordered food, while customers make payment after receiving their orders. When an order cannot be fulfilled due to factors attributable to the seller, Zendo remains entitled to *ujrah* for the services performed. The study concludes that the implementation of *wakalah bil ujrah* in Zendo Tulungagung's food delivery service is consistent with the Compilation of Sharia Economic Law under PERMA Number 2 of 2008, particularly Chapter XVII, Articles 451, 551, and 552. Academically, this study contributes empirical evidence on the application of *wakalah bil ujrah* in contemporary digital food delivery services and demonstrates its relevance as a Sharia—compliant contractual mechanism for platform—based transactions.

Abstrak

Perkembangan teknologi digital telah mendorong munculnya layanan jasa titip (jastip), yang memudahkan masyarakat dalam memperoleh barang dan makanan melalui platform daring. Penelitian ini bertujuan untuk mengkaji penerapan akad wakalah bil ujrah dalam layanan jasa titip makanan melalui Zendo Tulungagung serta menilai kesesuaiannya dengan Kompilasi Hukum Ekonomi Syariah. Penelitian ini menggunakan metode kualitatif dengan pendekatan hukum empiris. Data dikumpulkan melalui wawancara semiterstruktur dengan CEO Zendo Tulungagung dan konsumen, observasi, serta dokumentasi. Data dianalisis menggunakan model Miles dan Huberman melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penerapan akad wakalah bil ujrah diawali dengan pesanan pelanggan sebagai bentuk pernyataan wakalah, yang kemudian diikuti dengan kesepakatan ujrah secara transparan. Selanjutnya, Zendo melaksanakan amanat dengan membeli dan mengantarkan makanan yang dipesan, sedangkan pelanggan melakukan pembayaran setelah menerima pesanan. Apabila pesanan tidak dapat dipenuhi karena faktor yang berasal dari penjual, Zendo tetap berhak memperoleh ujrah atas jasa yang telah dilaksanakan. Penelitian ini menyimpulkan bahwa penerapan wakalah bil ujrah pada layanan pesan-antar makanan Zendo Tulungagung telah sesuai dengan Kompilasi Hukum Ekonomi Syariah berdasarkan PERMA Nomor 2 Tahun 2008, khususnya Bab XVII, Pasal 451, 551, dan 552. Secara akademik, penelitian ini memberikan *kontribusi berupa bukti empiris mengenai penerapan wakalah bil ujrah dalam layanan pesan-antar makanan digital kontemporer serta menunjukkan relevansinya sebagai mekanisme kontraktual yang sesuai dengan prinsip syariah dalam transaksi berbasis platform.*

INTRODUCTION

Advances in information and communication technology (ICT) have fundamentally transformed the paradigm of global trade, with Indonesia emerging as one of the key players in this digital shift. This transformation is reflected in the emergence of consignment services (JASTIP), a digital trading model that enables online transactions without the need for physical interaction between buyers and sellers. By offering greater accessibility, faster transactions and greater geographical flexibility, consignment services (JASTIP) significantly simplifies the process for consumers to meet their needs. The growth of this sector in Indonesia is closely linked to the increase in internet usage.[1]

Current technological developments signal progress in the fields of trade and economics in terms of commercial transactions, namely online buying and selling. One example is in the field of consignment services (JASTIP). Consignment services (JASTIP) are rapidly growing in Indonesia because they allow us to purchase desired items, both domestically and internationally, without having to spend more money on travel expenses.[2]

Jastip is an informal service that offers assistance to people who need or want to buy something but cannot go to the desired location to buy it themselves for various reasons, such as being too busy, inclement weather that prevents them from leaving the house, or limited transportation options.[3]

The advantage for the person entrusting the goods is that they get the items they want without having to spend a lot of money and energy traveling from the village to the city. Another advantage is that it saves time and energy. As for the advantage for the person entrusted with the goods, they receive payment (*ujrah*) from the person entrusting them for each item purchased without having to spend extra money on traveling to buy the items entrusted to them.[4]

They utilize social media and e−commerce platforms to offer these services, making it easier for consumers to obtain the food or goods they desire. The practice of proxy shopping covers various types of food, such as heavy meals, snacks, and souvenirs, as well as various goods, ranging from fashion products and cosmetics to electronic goods, creating new dynamics in the global market.[5]

So, jastip has become one of the latest breakthroughs in the business world to make it easier for consumers to receive the products they need. Jastip, which is commonly traded in personal shopper/jastip, includes foods such as meatballs, fried noodles, and cakes. In modern society, the use of online food delivery services is increasing, especially

[1] R Malasari, M Darwis, and Z Said, "Consumer Protections in Digital Transactions: A Study of Indonesian E−Commerce through Positive and Islamic Law," *Milkiyah: Jurnal Hukum ...*, 2026.

[2] S Utami, "Implementasi Akad Wakalah Bil Ujrah Pada Jasa Titip (Jastip) Akun Instagram@ Jastip. Padaidi," *Al Iqtishadiyah: Journal of Islamic ...* (download.garuda.kemdikbud.go.id, 2022).

[3] F D Azzahra, M P T Amanda, and ..., "Mengukur Pengaruh Layanan Jasa Titip Online Terhadap Preferensi Pembelian Konsumen," *Jurnal Ilmiah Wahana ...*, 2025.

[4] K Rifqan, *Penerapan Jasa Titipan Terhadap Penjualan Makanan Pada Pedagang Online Ditinjau Dari Ekonomi Syariah Di Kota Banda Aceh* (repository.ar−raniry.ac.id, 2023).

[5] M Anwar, A J Rialita, and R Risdiansyah, "Pengkajian Fiqih Dan Perkembangan Pasar: Analisis Jasa Titip Yang Populer Di Kalangan Generasi Milenial," *Jurnal Pendidikan Dan Studi Islam*, 2022.

through social media such as WhatsApp, Instagram, Facebook, and specific applications that provide these services, such as Zendo, Deliveree, and Lalamove.[6]

Zendo is an on−demand transportation service based on motorcycle taxis managed by the Muhammadiyah Business Union (Sumu) network, which has been operating in various cities in Indonesia since 2015. Zendo offers a variety of services, including passenger transportation (Zendo Bike, Zendo Car), food delivery (Zendo Food), goods delivery (Zendo Delivery), cleaning services (Zendo Cleaning), and shopping services (Zendo Shopping). Its key strengths include easy access via WhatsApp and a commitment to Islamic values.

Zendo operates under the auspices of Muhamadiyyah. Zendo already has branches everywhere and is spread across 70 cities, one of which is Tulungagung. Many people are interested in using its services because it is very easy to access through the WhatsApp and Instagram platforms @zendotulungagung. Zendo also provides an application that can be downloaded through the Play Store. The transaction process is also very convenient for consumers. Zendo purchases the food or items requested by the consumer, then delivers them to the consumer. The consumer then makes payment via cash or transfer for the actual price of the goods or food, plus the fee for the service rendered. This transaction process is considered an agency agreement with a fee (*wakalah bil ujrah*).

Wakalah bil Ujrah is a *wakalah* contract accompanied by compensation in the form of *ujrah* (fee).[7] The term 'contract' refers to a process of mutual agreement between the parties in a legal relationship. An agreement is an event in which one person makes a commitment to another, or two people mutually promise to fulfil a specific obligation. From this event, a relationship is established that is characterised by the existence of obligations between the two parties. This agreement establishes obligations between the two parties involved.[8] In essence, it is the entrusting of work to an expert. Therefore, both the principal and the agent who have entered into a cooperation/contract are obliged to exercise their rights and obligations, trust each other, and eliminate suspicion and prejudice.[9] In essence, it is the entrusting of work to an expert. Therefore, an analysis is needed on whether the application of *wakalah bil ujrah* at the Tulungagung zendo is in accordance with sharia law.

Research that has discussed *wakalah bil ujrah* in jastip is by Muhammad Aufal Haq et al. with the title "*The Application of Wakalah Bil Ujrah Contracts in Freelance Online Delivery Services: A Study of Sharia Economic Innovation in the Context of the Gig Economy*" shows that jastip can be implemented with a *wakalah bil ujrah* contract. Through the *wakalah bil ujrah* contract, jastip can be more clearly regulated so as not to harm consumers who are users of these services.[10] Another study by Raihan Fadhilah entitled "*Practices Of Buying And Selling Using The Consignment Service System From The Perspective Of* Akad Wakalah Bil Ujrah" shows that the consignment service system is carried out under several conditions, namely: Buyers fill out an order form via WhatsApp, Consumers transfer money. The consignment service provider purchases the products entrusted by the consumer. The consumer receives the products that have been

[6] N Najwa, "Tinjauan Hukum Islam Terhadap Jasa Titip Jual Beli Makanan Online Di Desa Tengguli Kecamatan Sajad Kabupaten Sambas," *Lunggi Journal*, 2024.

[7] J Mubarok, "Perkembangan Fatwa Ekonomi Syari'ah Di Indonesia" (Pustaka Bani Quraisy, 2004).

[8] H Yusuf et al., "Legal Shifts in Credit Agreements Amid Covid−19: A Contextualized Analysis from Islamic Economic Law," *Jurnal Ilmiah Mizani ...*, 2025.

[9] A N Zaenudin, "Fikih Muamalah Klasik Dan Kontemporer" (Bogor: Ghalia Indonesia, 2012).

[10] M A Haq et al., "Penerapan Akad Wakalah Bil Ujrah Pada Jasa Titip Online Freelance: Kajian Inovasi Ekonomi Syariah Dalam Konteks Gig Economy," *Az-Zarqa': Jurnal ...*, 2024.

ordered.[11] Research by Sari Utami entitled "*Implementation of Wakalah Bil Ujrah Contract in Instagram Account @Jastip. Padaidi*" shows that what is practiced by the admin of the Instagram account @jastip.padaidi is actually relevant to the *Al-Wakalah* contract because, based on the indications in its practice, it has fulfilled the pillars and requirements of the *Al-Wakalah* contract.[12]

The two previous studies discussed the process of *wakalah bil ujrah* in consignment services in general, while the other analyzed Instagram accounts. No one has conducted an in−depth analysis of e−commerce such as the Zendo application, which is now increasingly popular. Therefore, this study aims to analyze the implementation of the *Wakalah bii Ujrah* contract in food delivery services through Zendo Tulungagung and review the compilation of Sharia economic law on the *Wakalah bil Ujrah* contract in food delivery services through Zendo Tulungagung.

METHODS

This research is classified as qualitative research. According to Moleong, qualitative research is research that aims to understand phenomena such as behavior, perceptions, motivations, actions, and others experienced by research subjects holistically and descriptively in words and language, in a specific natural context using various natural methods.

This study uses an empirical legal approach. According to Muhammad, empirical legal research explores patterns of behavior that exist in society as legal phenomena through expressions of actual behavior experienced by members of society.[13] This study will examine the *wakalah bil ujrah* contract in food delivery services through Zendo Tulungagung.

Data collection will be conducted from September 6 to 15, 2025. Data collection techniques include interviews, observation, and documentation. The researcher will use semi−structured interviews, which allow for freedom in asking questions and in determining the flow and setting of the interview.[14] Interviews were conducted with the CEO of Zendo Tulungagung and consumers as primary data, which is data obtained directly from the research subjects. This was supported by secondary data in the form of books, scientific articles, legal instruments, and others.[15]

The researchers also applied publication ethics in this study, such as requesting permission from sources without coercion, maintaining confidentiality, and ensuring the accuracy of research data. The aim is to ensure that research is conducted with integrity, honesty and responsibility, and respects the rights and welfare of all parties involved.[16] The collected data was then analyzed using Miles and Huberman's theory, which consists of three stages: data coding, data presentation, and conclusion drawing or verification.[17] First, the data obtained from interviews, observations, and documentation were identified

[11] R Fadhilah, "Praktik Jual Beli Dengan Sistem Jasa Titip Ditinjau Dalam Perspektif Akad Wakalah Bil Ujrah," *Jurnal Pendidikan Dan Studi Islam*, 2022.

[12] Utami, "Implementasi Akad Wakalah Bil Ujrah Pada Jasa Titip (Jastip) Akun Instagram@ Jastip. Padaidi."

[13] A Muhammad and H P Niaga, "Hukum Dan Penelitian Hukum, Bandung: PT," *Citra Aditya Bakti*, 2004.

[14] R Ridwan, "Metode Penelitian" (eprints2.ipdn.ac.id, 2024).

[15] S Sugiono, "Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D (Cet. Xv)" (Alvabeta, 2012).

[16] R M Suntama Putra, "Penerapan Prinsip Dasar Etika Penelitian Ilmiah," *Jurnal Pendidikan Tambusai*, 2023.

[17] M Matthew B and H A Michael, *Qualitative Data Analysis* (idr.uin−antasari.ac.id, 1994).

and grouped according to theme, then presented in a more structured manner to produce research conclusions.

After that, the researcher checked the validity of the data to reinforce its accuracy using source and method triangulation, namely comparing research data from various sources and methods.[18]

RESULT AND DISCUSSION

RESULT

Implementation of *Wakalah bii Ujrah* Contract in Food Consignment services (JASTIP) through Zendo Tulungagung

To see how the wakalah bil *ujrah* contract is implemented in the food delivery service at Zendo Tulungagung, the researcher interviewed the manager of Zendo Tulungagung and customers and conducted direct observations of the food delivery service process, from the initial order to the customer receiving the food and the transaction being completed. The process requires an online delivery application that allows users to search, order, and receive food deliveries at specified locations.[19]

Based on the results of the interview with Zendo manager Mrs. Nia Catur about how to order food delivery services, "The process is quite simple. Customers can place orders through the Zendo app or WhatsApp Admin. The admin then receives and records the order, then forwards it to the driver. The driver will contact the customer and immediately process the order according to the customer's request, then deliver it to the destination address. All processes are always communicated so that consumers feel safe and comfortable." This is consistent with the importance of futures contracts to the market, and reflects the critical views of Islamic scholars regarding these financial instruments. He stated that modern futures contracts—which are standardized, supervised, and regulated—provide significant benefits to producers and traders, and that the development of Sharia−compliant alternatives should not be overlooked byMuslims.[20]

Meanwhile, according to customer Farah, "ordering from Zendo is quite easy. Just chat with the admin number and you will be given an order form consisting of the name of the person ordering, the name of the recipient, and the name of the place where the food will be picked up. We have to fill out the order form according to what we want and need."

Based on the interview results, it can be concluded that ordering food delivery services at Zendo Tulungagung is easy because it can be done through the Zendo app or by chatting with the admin on WhatsApp. The ordering process is clear and simple, making it convenient for customers.

This ordering process is part of the initial steps in wakalah bil ujrah, which is an agreement that must be stated clearly and explicitly and understood by both parties involved in the agreement, namely the agent and the principal. The *Wakalah Bil Ujrah* agreement can be made and declared either verbally, in writing, through gestures, or

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[18] M Tohirin, "Metode Penelitian Kualitatif Dalam Pendidikan Dan Bimbingan Konseling: Pendekatan Praktis Untuk Peneliti Pemula Dan Dilengkapi Dengan Contoh ," *PT RajaGrafindo Persada*, 2016.

[19] D Pal et al., "Using Online Food Delivery Applications during the COVID−19 Lockdown Period: What Drives University Students' Satisfaction and Loyalty?," *Journal of Foodservice ...*, 2022, doi:10.1080/15378020.2021.1964419.

[20] M Kalimullina and M S Orlov, "Islamic Finance and Food Commodity Trading: Is There a Chance to Hedge against Price Volatility and Enhance Food Security?," *Heliyon* (cell.com, 2020).

through actions/deeds, and can be carried out using electronic sharia—compliant media or other media in accordance with applicable laws and regulations.[21]

After placing an order, both parties determine the fee to be paid for the food delivery service. Based on an interview with Zendo's manager, "Shipping costs are determined based on distance, items carried, the size of the delivery, and the level of difficulty of the delivery. Zendo has clear and transparent shipping rate standards, so customers can estimate the costs from the outset. We always inform customers of the shipping costs first. If the customer agrees to the shipping costs, only then will Zendo process the order."

The customer stated that "after filling out the order form, we were asked for the delivery location using a shared location, which was used to determine the shipping cost from the food pickup location to the food recipient's location."

Based on the interview results, it can be concluded that the determination of shipping costs must be agreed upon by Zendo and the customer based on the stipulated terms and conditions regarding *wakalah*. The provision of shipping costs aligns with the Sharia provisions of *wakalah bil ujrah*, which includes compensation or fees for the services provided based on quantity or quality. The *ujrah* must be clear and transparent in terms of percentage, nominal amount, or agreed—upon and known calculations.[22]

After determining the fee, Zendo places food orders at the location specified by the customer. If there are any problems at the order location, Zendo immediately informs the customer. Based on an interview with the Zendo manager, "If the food runs out or there is a problem with the seller, Zendo will immediately contact the customer to offer them the following options: change the menu, wait, or cancel with a refund. For example, if the food ordered is not as expected and the mistake was made by the restaurant, we will immediately instruct the driver to help communicate with the seller."

According to customers who have experienced this problem, "I once had a problem where the food I wanted was not available because the seller was closed, and Zendo confirmed that I only had to pay the gas fee of 5,000 rupiah."

Based on the interview results, when Zendo was unable to fulfill the customer's food order due to issues on the part of the seller, the customer still provided compensation for the fuel costs because Zendo had fulfilled its obligations. This aligns with the principle of wakalah bil ujrah, which states that an agent is obligated to complete a task and is entitled to compensation for the work performed, even if there are issues on the part of the seller.[23]

After placing a food order, Zendo delivers the customer's desired food to the delivery destination. However, if there are obstacles during the trip that cause delays, Zendo immediately confirms this with the customer. Based on an interview with the manager of Zendo Tulungagung, "If there is a delay, the admin immediately informs the customer. The driver concerned will also confirm if there are any obstacles in processing the order. This is because Zendo always strives to maintain communication so that customers continue to feel well served. Communication is key."

According to customers who have experienced this, "Zendo is very quick to confirm with us as customers, and Zendo never leaves us without communication if the order has not yet reached us."

[21] D Ernantika, "Analisis Fatwa Dsn—Mui No. 113/dsn—mui/ix/2017 Tentang Akad Wakalah Bi Al—Ujrah Terhadap Bisnis Personal Shopper/jastip Di Wilayah Ponorogo," *Opinia de Journal*, 2021.

[22] C K A Putri, J Anggraini, and ..., "Analisis Akad Wakalah Pada Transaksi Financial Technology Syariah," *Al-Bank: Journal ...*, 2023.

[23] D Djuwaini, "Pengantar Fiqh Muamalah" (repo.uinmybatusangkar.ac.id, 2020).

Based on the interview results, Zendo always maintains good communication and transparency to uphold customer trust. In a *wakalah bil ujrah* agreement, transparency must always be maintained to avoid burdening either party and to reflect the principles of fairness and openness in information.[24]

After Zendo successfully delivers the food ordered by the customer, the customer makes the payment. Based on the interview with the manager, "Payment can be made in two ways: Subscribers can make payment after all orders have been processed and delivered to their destination. This is because Zendo is very capable of providing credit. The driver will inform the customer of the total purchase amount based on the store/restaurant receipt, as Zendo does not mark up prices. Customers can also transfer the payment to Zendo in advance. This typically occurs when customers know they will be spending a significant amount and agree to send the payment beforehand."

According to the customer, "I have been a regular user of Zendo, and the payment process is very easy and optional—it can be done in cash once the items are in my hands."

Based on the above conclusion, both parties agreed on the payment process via transfer or cash, and Zendo also provided concessions to customers who were frequent subscribers by covering the cost of food purchases at no additional charge. The case study above supports the viability of using technology to align modern finance with Islamic economics, as this platform utilises transparency and ethical financial principles to provide inclusive access. By enabling buyers to select sellers based on their own criteria, this platform not only facilitates ethical investment but also contributes to poverty alleviation by offering financial services to underserved communities. This case study highlights how technology, when guided by a robust jurisprudential framework, can expand the reach and effectiveness of Islamic finance.[25]

Overall, the literature suggests that the successful implementation of Islamic finance depends on a combination of supporting factors across various social, economic and technological spheres. Education and cultural alignment foster public understanding and acceptance. Economic stability and access enhance viability and integration. Technological innovation, when regulated and grounded in ethics, broadens the scope of Sharia−compliant financial operations.[26]

According to research by Aslamiyah, payment in *wakalah bil ujrah* is made when the ordered goods have arrived at the customer's address. Once the order is complete, the representative will receive *ujrah* or wages.[27]

Review of the Compilation of Sharia Economic Law on the *Wakalah bil Ujrah* Contract for Food Consignment services (Jastip) through Zendo Tulungagung

Based on the author's observations, the transaction process for food delivery services through Zendo Tulungagung falls under the *wakalah bil ujrah* contract. This is because there is a representative, namely Zendo, a muwakkil, namely the customer who orders the food, and a contract agreed upon at the beginning of the transaction by both the representative and the muwakkil.

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[24] Nurhabits Safitri et al., "Penerapan Akad Wakalah Bil Ujrah Terhadap Kinerja Operasional Bank Syariah" 3, no. 6 (2025).

[25] Z Zuzanti, "Interdisciplinary Drivers of Fiqh Muamalah: Social, Economic, and Technological Perspectives," *Sinergi International Journal of Islamic Studies*, 2024.

[26] P Warjiyo, "Accelerating Digitalization in the Sharia Economy and Finance for Inclusive and Sustainable Growth in the Post−Pandemic Recovery," *Journal of Islamic Monetary Economics and Finance*, 2024.

[27] Siti Suwaebatul Aslamiyah, "Implementasi Akad Wakalah Bil Ujrah Pada Penerimaan Pembayaran Dalam Jual Beli Online Dengan Pembayaran Cash On Delivery Perspekrif Hukum Islam," 2022.

Based on the results of the observation, the process carried out at the beginning to perform the delivery service through Zendo is that the customer fills out the order form provided by Zendo. After the customer fills out the order form, both parties have entered into an ijab and kabul contract that has been agreed upon by both parties. This contract is conveyed in writing through the application or WhatsApp chat.

Based on the observation results, during the agreement process, Zendo also provides terms and conditions regarding how to determine shipping costs or fees, as well as additional charges under certain conditions. The customer's right to receive good service and Zendo's obligation to provide appropriate service are also clearly communicated. These terms and conditions have been agreed upon in accordance with the type of customer order to ensure convenience.

Based on observations, the zendo party that has received authority from the customer to purchase the ordered food never transfers this authority to another party unless there are obstacles and they have confirmed this with the customer and obtained their approval.

DISCUSSION

This text discusses the concept of 'akad' in Islamic law and its transformation into 'irtibath al—ijab bi al—qabъl' (the bond or relationship between offer and acceptance), as found in contracts of sale, marriage and the like. According to the principles of Islamic law (qawб'id al—fiqh), "al—'aqd" is the relationship between the elements of a transaction in accordance with Sharia through an offer (ijab) and acceptance (qabъl). Alternatively, "al—'aqd" represents a commitment or agreement between two parties intending to carry out a particular action. Thus, "al—'aqd" constitutes a binding declaration of agreement and acceptance. One such contract is the wakalah bil ujrah contract.[28]

When someone wants to buy food but is prevented from doing so due to certain circumstances, Zendo Tulungagung acts as a food delivery service provider. In this case, the customer submits an order to be fulfilled by Zendo in exchange for a fee agreed upon by both parties. This process uses an agreement known in Islamic law as wakalah bil ujrah.

Wakalah Bil Ujrah is a contract of representation or delegation of authority by the first party as muwakkil to the second party as representative in matters that can be represented.[29] Then, the Muwakkil pays the wages when the person assigned to represent them has performed their duties well..[30]

The implementation of *Wakalah bii Ujrah* contracts for food delivery services through Zendo Tulungagung begins with customers placing delivery orders through the Zendo app or WhatsApp admin using a clear order format that explicitly states the *wakalah* agreement in a manner that is understandable to both parties. After the order is received, Zendo and the customer agree on the amount of *ujrah* or service fee based on distance, level of difficulty, and advance payment requirements in a transparent manner before the order is processed. Then, Zendo, as the agent, carries out the mandate by purchasing the food according to the customer's request and communicating any obstacles that arise. If the order cannot be fulfilled due to factors on the seller's side, the customer still pays the *ujrah* for the efforts made by the agent. After that, Zendo delivers the food to the destination address while maintaining communication in case of delays or obstacles along

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28 A Niffilayani, "Legal Analysis of Islamic Economic Law on Hybrid Contracts in Islamic Financial Institution Products," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan ...*, 2024.

29 P Ascarya, "Akad Dan Produk Bank Syariah," *Jakarta: PT. Grafindo Persada*, 2011.

30 M Amin, "Solusi Berasuransi: Lebih Indah Dengan Syariah," *Jakarta: Salamadani*, 2009.

the way. Finally, after the order is received in good order, the customer makes payment either in cash or by transfer as agreed, so that at this stage the representative is entitled to receive *ujrah* for the services that have been completed, the entire process of which reflects the principles of clarity of contract, transparency, and fairness in *wakalah bil ujrah.*

This entire process is in accordance with the Compilation of Sharia Economic Law established based on Supreme Court Regulation (PERMA) Number 2 of 2008 in Chapter XVII Article 452 Paragraph 1 concerning the Elements of *Wakalah* and Types of Wakalah, which reads: the elements of *wakalah* consist of a representative, a principal, and an agreement. Then Article 452 paragraph 2 reads: An agency agreement occurs when there is an offer and acceptance. And paragraph 3 reads: Acceptance as the agent can be done verbally, in writing, by gesture, and/or by action. Article 551 paragraphs 1—3 concern matters that must be included in a *wakalah bil ujrah* agreement, which reads: 1) the rights and obligations of the parties and the company, 2) the amount, method, and timing of the reduction of *ujrah* costs from premiums, and 3) the agreed terms and conditions, in accordance with the type of insurance being transacted. Article 552 paragraph 4 states: Agents may not delegate the authority they have received to other parties, except with the permission of Islamic economic law.

CONCLUSION

Implementation of *Wakalah bii Ujrah* Contract in Food Delivery Services (Jastip) Food through Zendo Tulungagung begins with an order placed by the customer via the app or WhatsApp as a clear statement of *wakalah*, followed by a transparent agreement on *ujrah* or service fees before the order is processed. Zendo, as the agent, carries out the mandate by purchasing and delivering the food as requested and communicating any obstacles that arise. If the order is not fulfilled due to the seller's factors, the agent is still entitled to *ujrah* for the efforts made. After the food is received, the customer makes payment according to the agreement. The *Wakalah bil Ujrah* Agreement in Food Delivery Services (Jastip) Food through Zendo Tulungagung is in accordance with the Compilation of Sharia Economic Law established based on Supreme Court Regulation (PERMA) Number 2 of 2008 in CHAPTER XVII Article 451 paragraphs 1 and 2, Article 551 Paragraphs 1—3, and Article 552 Paragraph 4.

In this study, the researcher only reviews the *Wakalah bii Ujrah* contract in Food Delivery Services (Jastip) through Zendo Tulungagung based on the Compilation of Sharia Economic Law. Thus, the researcher can further discuss the *Wakalah bii Ujrah* contract in Food Delivery Services (Jastip) through Zendo Tulungagung based on legal reviews and other laws.

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DECLARATIONS

(Author 1) contributed to the study's conceptualization and design, theoretical framing, conducted fieldwork and data collection, performed data analysis and interpretation, and led the drafting of the manuscript. (Author 2) contributed to the substantive and criticalrevision of the manuscript. All authors reviewed and approved the final version of the manuscript and take full responsibility for its content.

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DATA AVAILABILITY STATEMENT

The raw data and analysis scripts supporting the findings of this study are publicly available and can be accessed via the links provided in the footnotes and references.

DECLARATION OF INTERESTS STATEMENT

The authors declare that they have no known financial or non−financial conflicts of interest that could influence the research results reported in this article.

AI USE STATEMENT

During the preparation of this manuscript, the authors used DeepL Pro solely for language editing (grammar, clarity, and readability). The authors reviewed, revised, and verified the final text and take full responsibility for the content of the publication. The authors used ChatGPT Go to support initial drafting and/or structuring of parts of the manuscript. All AI−assisted outputs were critically reviewed, rewritten where necessary, and verified against the study data and cited sources. The authors remain fully accountable for the accuracy, originality, and integrity of the manuscript.

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