ZIJEc
ZABAGS INTERNATIONAL JOURNAL OF ECONOMY
EISSN 2987-6036 PISSN 2988-0319

Profit Sharing System between Owners and Managers of Oil Palm Plantations at Sungai Kayu Aro Village

Ahmad Edi Saputra[1*]
[1]Institut Islam Al-Mujaddid Sabak, Tanjung Jabung Timur, Jambi, Indonesia
*Correspondent Author: ahmadedi_saputra@gmail.com

Article Info:
Article history: Accepted, 10/06/2024, | Revision, 20/07/2024, | Published, 30/08/2024, | Vol (2), Issue (2), (Aug, 2024)
e-ISSN 2987- 6036 | p-ISSN 2988-0319 | doi: https://doi.org/10.61233/zijec.v2i2.88

Abstract:
This study aims to determine the profit-sharing system, obstacles and solutions for profit-sharing between oil palm plantation owners and managers in the Sharia Economic Perspective in Sungai Kayu Aro Village, Senyerang District, West Tanjung Jabung Regency. The approach method uses qualitative analysis of primary data. The sample consists of plantation owners, plantation managers, and community leaders and government figures. Data collection methods use observation, interviews and documentation. Data analysis tools; data reduction, data display, and conclusions. Based on the results of observations and interviews in the field, it was found that the obligations between owners and managers include (a) owner obligations; provision of land, provision of grass, provision of seeds, and provision of fertilizer (b) manager obligations; provision of land processing tools, provision of maintenance tools, and provision of fertilization tools. The constraints of managers are only having limited capital and having to bear damage to equipment. The profit-sharing system between owners and managers includes; (a) first, 50% owner and 50% manager, with the note that the capital, equipment and damage are borne by the manager, (b) second, 65% for the owner and 35% for the manager, with the note that the owner bears the costs, while the manager bears all costs of damage to the equipment.

Keywords:
Profit sharing, plantation owners, and plantation managers.

INTRODUCTION

Indonesia for agriculture has a major role in economic development. This sector is not only a major contributor, but also a means of absorbing labor, a source of foreign exchange earnings through export activities, a source of community income, a provider of food and industrial raw materials, and poverty alleviation. One of the objectives of developing the agricultural sector specifically is to increase production yields and quality, thus it is expected to meet the needs of the domestic market and even the international market (Mubyarto, 2018). This production is directed at achieving food self-sufficiency so that it can encourage an increase in the standard of living of farmers, besides that it has very large potential for foreign exchange earnings and will even become a trade that can reduce foreign exchange that has been used to import agricultural products. Indonesia as an agricultural country, which means that most of the people work as farmers. As an agricultural country, the agricultural sector has an important role in the Indonesian economy and is a contributing sector to the economy. Data from BPS records the agricultural sector as the second largest contributor to GDP (Gross Domestic Product) at 13.26%, one of the agricultural sub-sectors with quite large potential is plantations. The contribution of the plantation sub-sector to GDP is around 3.47% or first in the agricultural sector.

The large population of Indonesia, most of whom work as farmers, has caused many farmers who want to farm but do not have land or capital. Therefore, as a means or way to provide opportunities for farmers who do not have agricultural land, a form of agreement was made between landowners and sharecroppers by implementing a profit-sharing system from the agricultural land being cultivated. Palm oil is one of the plantation commodities that plays a fairly important role in economic activities in Indonesia and is an export commodity and a fairly important foreign exchange earner after oil and gas. Likewise, oil palm plantations in Kayu Aro Senyerang Village have a very important role in the community's economy to meet their living needs.

Data from BPS Plantations in 2018, the area of oil palm plantations in Indonesia is 14.03 million hectares of plantations and around 5 million plantations owned by the community. Meanwhile, the area of oil palm plantations in Jambi Province is 2.7 hectares, so that oil palm plantations in Jambi Province are the 5th (three) largest plantations in Indonesia. Then the area of oil palm plantations in West Tanjung Jabung Regency is 311,666 hectares. Humans are social creatures who need each other so that one human cannot be separated from another. Likewise, farmers (managers) and their plantation owners are also two groups that are difficult to separate, as well as plantation owners who really need the labor of farmers (managers), so that cooperation is created between one and the other and a sense of mutual assistance is created between one and the other. The vast earth with all its natural wealth in the air, land, sea and in the belly of the earth, was created by Allah SWT for all mankind. As the word of Allah SWT in QS. Al Maidah verse 2: Meaning: "And help you in doing good deeds and piety and do not help in committing sins and transgressions" (Q.S al-Maidah [5]: 2).

With the increasing number of plantations, especially oil palm plantation companies, the area of land owned by farmers has also decreased and the number of farmers who do not have land has increased. So that in order to meet the needs of life, farmers who do not have land choose to become cultivators of other people's land by becoming casual farm laborers, renting land, or with a profit-sharing system with the landowner. In the process of oil palm plantation production, it goes through quite a long stage. Not all landowners (farmers) are able to manage and cultivate it themselves, so to overcome this, landowners and tenant farmers enter into a cooperation agreement with a profit-sharing system.

According to Muhammad Syafi'i Antonio, profit sharing in Islamic law in the agricultural sector is known as Muzara'ah. Another definition of Muzara'ah is a cooperation agreement for the processing of agricultural land between the landowner and the cultivator, where the landowner provides agricultural land to the cultivator to be planted and maintained in return for a certain portion (percentage) of the harvest (Syafi'i Antonio, 2021). In general, in Muzara'ah, the seeds are provided by the landowner and the land manager is only responsible for maintenance and management. Profit sharing is a form of cooperation between the landowner or capital and the workers. The emergence of this agreement is due to the existence of landowner farmers who do not have the expertise in farming or do not have the opportunity to manage a type of agriculture, and sometimes the agreement also arises because there are workers or cultivators who have expertise in managing a type of agricultural business, but do not have land or capital to farm. Therefore, farmers make a profit-sharing agreement, in addition to seeking profit between the two parties, also to strengthen the bonds of brotherhood and mutual assistance between them. So Islam requires this cooperation as an effort or evidence of mutual connection and mutual assistance between the two parties.

According to the Fatwa of the National Sharia Council No: 91 / DSN-MUI / IV / 2014, the Muzara'ah agreement is an agricultural business cooperation between the landowner and the manager (cultivator), where the plant seeds come from the landowner; agricultural products are divided between the landowner and the cultivator according to the agreed ratio. According to the Islamic legal review, every Islamic economy in its activities places great emphasis on the values contained in Islamic teachings. Therefore, every economic actor, whether individual, society or government in its activities requires compliance with the regulations or norms that have been regulated by Islam which are sourced from the Qur'an, as-Sunnah and al-Ijma.

Sungai Kayu Aro Village, Senyerang District, West Tanjung Jabung Regency, the community carries out profit-sharing cooperation in the field of land cultivation. Of the total population of 3042 people/souls. There are 50% of the people of Sungai Kayu Aro Village who work as farmers, and of the 50% who carry out muzara'ah contract cooperation, only 5% In the implementation of land cultivation cooperation, there is a problem, namely the land owner gives his transfer rights to the manager in the implementation of making empty oil palm land to be managed so that it can become land that can generate money, with an agreement that when the oil palm bears fruit, the manager will get oil palm land according to the agreement.

However, when the oil palm fails, the manager does not get any compensation from the agreement. So that one of them is disadvantaged by the effort and time that the cultivator has spent. Kayu Aro Village, Senyerang District is an oil palm plantation area that does a lot of its plantation work using a profit-sharing system. In determining the profit sharing between one plantation owner and another, it is not the same, and between one oil palm plantation manager and another, it is also not the same. Each has a profit-sharing system that is adjusted to the agreement between the two parties. The profit-sharing agreement made by rural communities is generally based on mutual consent (landowners and cultivators), with the aim of mutual assistance between landowners and managers. In terms of profit sharing, it should provide concrete and detailed provisions regarding the portion that will be obtained by the landowner and the portion that will be obtained by the oil palm plantation manager in Sungai Kayu Aro Village. This is still a phenomenon that is quite interesting to be the subject of a study.

METHOD

Research methods can be applied to a well-structured research approach. Because the research method is knowledge about the ways or methods or designs/techniques applied in conducting a study. The research approach used in this study uses a qualitative approach. Qualitative research is constructivism which assumes that reality is multidimensional, interactive and an exchange of social experiences interpreted by each individual. According to Sugiyono, the qualitative analysis method is research used to research the conditions of natural objects where research is a key instrument. Qualitative research is intended to understand social phenomena from the perspective of participants. Qualitative research examines the perspective of participants with interactive and flexible strategies (Sugiyono, 2012).

The research method used in this study uses a field survey method in the form of primary data and secondary data. Primary data is data taken from observations and direct interviews with garden owners, garden managers, and officials/community leaders in Sungai Kayu Aro Village, Senyerang District, West Tanjung Jabung Regency. Meanwhile, secondary data is data obtained in a finished form, has been collected and processed by the Sungai Kayu Aro Village Office such as organizational structure data, employee data and other supporting infrastructure data. Sugiyono added that the most widely conducted research is scene research or field research. According to each field, the scene of research will have different places or locations.

The research location chosen by the researcher is in Sungai Kayu Aro Village, Senyerang District, West Tanjung Jabung Regency. The reason this location was chosen by the researcher is because Sungai Kayu Aro Village is a village that has an area of oil palm plantations, which is 42.36 percent of the total area of oil palm plantations from the villages in Senyerang District, West Tanjung Jabung Regency. According to Suharsimi Arikunto, in a study it is necessary to use the right and relevant methods. By using the right data collection techniques and tools, objective data will be obtained. In this study, the researcher used a method to collect data with the observation method, interview method and documentation method (Suharsimi Arikunto, 2010).

RESULTS AND DISCUSSION

Result

Result this study is the profit and loss sharing mechanism in its implementation is a form of cooperation agreement between investors and capital managers (entrepreneurs) in carrying out business activities, where both are bound by a contract that in the business if there is a profit it will be shared between the two parties according to the ratio agreed upon at the beginning of the agreement, and likewise if there is a loss it will be borne together according to each portion. Sharia banks in Indonesia currently all use profit sharing calculations based on revenue sharing to distribute profit sharing to fund owners (depositors). In its implementation, there are several factors that affect profit sharing, the profit-sharing system can be distinguished which consists of two systems:

a) Revenue sharing, which is a profit sharing calculated from the total income from fund management.
b) While profit sharing is a profit sharing calculated from income after being reduced by fund management costs/net income. In Islamic banking, the most frequently used term is profit and loss sharing, which can be interpreted as the distribution of profits and losses from the income received from the results of the business that has been carried out.

1. Direct Factors

According to Adimarwan, among the direct factors that affect the calculation of profit sharing are the investment rate, the amount of funds available, and the profit-sharing ratio Adimarwan, 2018).

a) Investment rate Is the actual percentage of funds invested from the total funds. If the bank determines the investment rate at 80 percent, this means that 20 percent of the total funds are allocated to meet liquidity.
b) The amount of funds available for investment. Is the amount of funds from various sources of funds available for investment. These funds can be calculated using one of the methods. (1) Average minimum monthly balance (2) Average total daily balance
c) Ratio (profit sharing ratio) One of the characteristics of al mudharabah is the ratio that must be determined and agreed upon at the beginning of the agreement. (1) The ratio between one bank and another bank can be different. (2) The ratio can also be different from time to time in one bank, for example 1 month, 3 months, 6 months, and 12 months deposits. (3) The ratio can also be different between one account and another account according to the amount of funds and maturity.

2. Indirect Factors

According to Ascarya, indirect factors that affect profit sharing are (Ascarya, 2018):

a) Determination of mudharabah income and cost items. (1) Banks and customers share in income and costs. “Shared” income is income received minus costs. (2) If all costs are borne by the bank, this is called revenue sharing.
b) Accounting policies (accounting principles and methods) Profit sharing is indirectly influenced by the implementation of activities, especially in relation to recognition and costs.

3. Plantation Profit Sharing (Al-Muzara’ah)

According to Marbun, profit sharing consists of two words, namely share and result. Share means to cut, break, and separate from the whole. While the result is an action, whether intentional or not, whether profitable or detrimental (Marbun, 2018). According to Oktarijayanti, profit sharing in terms of terms is a system that includes procedures for dividing business results between fund providers and fund managers. Meanwhile, according to the terminology, profit sharing is better known as profit sharing. In the economic dictionary, profit sharing is defined as profit sharing. profit sharing is defined as: "Distribution of some portion of the profit to employees of a company" (Oktarijayanti, 2020). So profit sharing is a system used by Islamic financial institutions in providing benefits to shahibul maal (cooperatives as mudharib) and mudharib (cooperatives as shahibul maal) according to the portion agreed upon by both parties at the beginning of the contract.

According to Aryuningsih, the term profit sharing is more widely used in financial institutions (banking), namely the calculation of the distribution of income obtained based on the ratio agreed upon at the beginning. In the sharia banking system, profit sharing is a special feature offered to the community, and in sharia law regulations relating to the distribution of business results must be determined in advance at the beginning of the contract (Aryuningsih, 2017). According to Wahyu Fatkhurohim, this profit-sharing system guarantees justice and no party is exploited. In product development, it is known as shahibul maal (fund owners who entrust their funds to sharia finance (Wahyu Fatkhurohim, 2020).

The definition of muzara'ah put forward by several salaf fiqh experts, namely (Teuku Muhammad Hasbi As-Shiddieqy, 1997);

1) According to Hanafi scholars, muzara'ah according to the meaning of sharia is a land management agreement by obtaining part of the income from the land. In this field of cooperation, cultivators may act as tenants to plant land in return for costs from part of their crops and landowners may also only employ farmers with wages from the results of part of the plants that grow on the land.
2) According to Maliki scholars, muzara'ah according to the meaning of sharia is a cooperation agreement between land owners and farmers as cultivators. In this case, the landowner hands over his land to farmers to be planted, the wages for management are taken from the results of the crops planted on the land. If the landowner helps finance the cultivation, such as providing seeds, then the cultivator receives wages in the form of a portion of the land and plants he manages according to their mutual agreement.
3) According to the Syafi'i scholars, muzara'ah is a collaboration between the landowner and the farmer to cultivate or manage the land with wages or compensation for part of the results of its management. In this case, the seeds or seedlings come from the landowner, the cultivator only clears the land, plants it, and maintains it until it produces results.

According to Siti Khotimah, from the definitions of muzara'ah according to the salaf fiqh scholars above, what is meant by muzara'ah is a cooperation agreement between agricultural land owners and sharecroppers whose wages are taken from the agricultural products being cultivated, and the distribution of the results depends on the agreement between the two parties (Siti Khotimah, 2019). Sharia Basis for Plantation Profit Sharing (Al-Muzara'ah);

- **Al-Qur'an** the Meaning: "*O you who believe, do not consume usury doubled and fear Allah so that you may prosper. Guard yourselves from the fire of hell, prepared for the disbelievers"* (Qs. Ali Imron [3]: 130). And it is also explained explicitly in the next verse, as follows: Meaning: "*And guard yourselves from the fire of hell, prepared for the disbelievers*." (Qs. Ali Imron [3]: 131)
- **Hadith** Meaning: *From Sa'id bin Zaid from the Prophet sallallaahu 'alaihi wasallam, that he said: "Indeed, the worst usury is destroying the honor of a Muslim without right, and indeed the womb was intertwined by Ar Rahman, whoever decides, Allah will forbid him heaven.* "(Ahmad, Musnad Said bin Zaid, no 1564).

Based on the verses of the Qur'an and the hadith above, it is clearly stated that usury is forbidden, so that the interest applied in conventional financial institutions which is also considered usury is forbidden. In its fatwa, the MUI has also decided on the law on bank interest (Sayyid Sabiq, 2017).

According to Sintia, MUI Fatwa No. 1 of 2004, states that (Sintia, 2020):

a) Interest (Interest/fa'idah) is an addition imposed in a money loan transaction (al-qardh) calculated from the principal without considering the use/results of the principal.
b) Usury is an addition (ziyadah) without compensation that occurs due to a postponement of previously agreed payments.

Pillars and Conditions for Plantation Profit Sharing (Al-Muzara'ah). According to Dewi Yanti, in carrying out a plantation profit sharing agreement (Al-Muzara'ah) there are several pillars and conditions that must be met, namely (Dewi Yanti, 2020):

a) Pillars of plantation profit sharing (Al-Muzara'ah), namely: 1) Land owner 2) Farmer (manager) 3) Object of muzara'ah, namely between the benefits of the land and the results of the manager's work 4) Ijab and kabul
b) Conditions for plantation profit sharing (Al-Muzara'ah), namely: 1) A person who makes an agreement must be mature and of sound mind, so that they can act on behalf of the law 2) The seeds to be planted must be clear and produce.
c) Conditions related to agricultural land, namely 1) According to customs and habits among farmers, the land can be cultivated and produce. Because there are plants that are not suitable for planting in certain areas. 2) The boundaries of the land are clear. 3) The land is completely handed over to the farmer to cultivate and the landowner may not interfere in managing it.
d) Conditions related to the harvest are: 1) The division of the harvest must be clear. 2) The harvest is truly the joint property of the people who make the contract, without any specialization. 3) The division of the harvest is determined at the beginning of the contract to avoid disputes later.

Oil palm is an industrial/plantation plant that is useful as a producer of cooking oil, industrial oil, and fuel. Oil palm trees consist of two species, namely elaeis guineensis and elaeis oleifera which are used for commercial agriculture in the production of palm oil. The elaeis guineensis oil palm tree, originates from West Africa between Angola and Gambia, the elaeis oleifera oil palm tree, originates from Central America and South America. Oil palm became popular after the industrial revolution in the late 19th century which caused high demand for vegetable oil for food and the soap industry.

The physiological characteristics of oil palm are as follows:

a. Leaves, oil palm leaves are compound leaves that are dark green in color, the sheath is slightly lighter in color. Its appearance is very similar to the salak plant, only with thorns that are not too hard and sharp.
b. Stem, the stem of the plant is covered with former sheaths until the age of ±12 years. After the age of ±12 years, the dried sheath will come off so that it looks like a coconut plant.
c. Roots, the fibrous roots of oil palm plants point downwards and to the side. In addition, there are also several respiratory roots that grow to the upper side to get additional aeration.

d. Flowers, male and female flowers are separate and have different ripening times so that self-pollination is very rare. Male flowers have a pointed and long shape while female flowers look bigger and bloom.
e. Fruit, oil palm fruit has a color that varies from black, purple, to red depending on the seeds used.

Discussion

1. Obligations Between Owners and Managers of Oil Palm Plantations

Sungai Kayu Aro Village has a tradition of cultivating oil palm plantations, where the landowners are usually unable to manage their own plantation land. So, to make it easier to manage their plantation land, the landowners will hand it over to the manager with a profit-sharing system. The owners and managers of oil palm plantations each have obligations that must be fulfilled to implement the profit-sharing system between the owners and managers of oil palm plantations in the Islamic Economic Perspective.

The obligations between the owners and managers of oil palm plantations in Sungai Kayu Aro Village are as follows:

1. Obligations of Oil Palm Plantation Owners in Sungai Kayu Aro Village

In Sungai Kayu Aro Village, there are several obligations carried out by oil palm plantation owners in achieving the desired oil palm yields, namely:

a. Provision of oil palm land
b. Provision of oil palm weed poison
c. Grassing of oil palm land
d. Provision of oil palm seeds
e. Provision of oil palm fertilizer

The author concludes from several interview results about the obligations of oil palm plantation owners in Sungai Kayu Aro Village, including: (1) provision of oil palm land such as land measuring at least 1 hectare or even larger, (2) provision of oil palm grass such as lawn mowers as a tool to facilitate grassing on land that has been cleared, (3) provision of oil palm seedlings to be planted on land that has been cleared such as seedlings from the local agricultural nursery, and (4) provision of oil palm fertilizer to be used to fertilize oil palm trees such as dolomite, ore, HCL, and so on.

2. Obligations of Oil Palm Plantation Managers in Sungai Kayu Aro Village

In Sungai Kayu Aro Village, there are several obligations carried out by oil palm plantation managers in achieving the desired oil palm yields, some of the manager's obligations that must be carried out are as follows:

a. Provision of tools for cultivating oil palm land
b. Provision of tools for maintaining oil palm plantations
c. Provision of tools for fertilizing oil palm

The author concludes from several interview results about the obligations of oil palm plantation managers in Sungai Kayu Aro Village, namely; (1) provision of tools for cultivating oil palm land such as hoes and long machetes, (2) provision of tools for maintaining oil palm plantations such as grass spray tanks and plastic buckets, (3) provision of tools for fertilizing oil palm such as sacks, wheelbarrows to transport fertilizer from huts to oil palm trees.

2. Profit Sharing System Between Owners and Managers of Oil Palm Plantations in the Perspective of Islamic Economics

Talking about the profit-sharing system between the plantation owner and the manager or worker, the author will focus this discussion on the form of the agreement that has been agreed upon. In Sungai Kayu Aro Village, there is a tradition in the method of cultivating oil palm plantations with a profit-sharing system. There are several methods applied, namely; in the first form of agreement, the agreement that occurs between the two parties is 50% for the manager or worker and another 50% for the plantation owner from the harvest, with the note that the equipment and damage are borne by the manager.

So, if seen from the beginning of the agreement, the cooperation that occurs is not wrong, even in terms of profit sharing it is also fair and legitimate. However, the application and reality that occurs from the cooperation agreement in the field does not match the agreement at the beginning, namely the cost of repairing and replacing equipment is borne by the manager or worker, this is proven when the profit is shared, the owner of the plantation or land does not want to know about the expenses that have been incurred by the manager, so that after being calculated the manager experiences losses both in terms of profit sharing and losses in terms of energy and time.

Meanwhile, in the second form of agreement, this agreement is the opposite of the first form of agreement, namely the owner of the garden or land acts as a financier providing land and equipment, while the sharecropper acts as a worker, where the results are 65% for the owner of the garden or land and 35% for the managing farmer, with the note that the managing farmer bears all costs of equipment damage, and the owner of the garden or land is only a financier. The profit-sharing cooperation system above turned out to be not in accordance with what was expected by the managing farmer, the managing farmer felt a loss from the results of the cooperation, because after being carried out they felt a loss because in its implementation it turned out that they (the managing farmer) were the ones who spent money to repair the equipment, meaning it was not in accordance with the agreement at the beginning of the agreement. It turned out that what made the workers unable to do anything was that the agreement was not written and there were no witnesses, so the landowner acted freely towards the workers.

In this case, 35% of the total amount to be distributed to workers is the gross amount, not including the total costs, so after the costs are incurred, it will automatically be reduced from the proper portion. Meanwhile, the owner of the plantation does not want to know about these costs, he only knows that his share is 65% of the total cost.

The discussion on the obligations between landowners and managers of oil palm plantations in Sungai Kayu Aro Village shows a rather clear division of roles. Landowners are responsible for providing land, seedlings, fertilizers, and other basic facilities, while managers supply labor, maintenance tools, and operational support. This pattern is actually in line with the principle of partnership in Islam, where each party has rights and obligations based on the initial agreement (Antonio, 2012). However, in practice, there is often an imbalance of responsibility that tends to cause losses for the managers. This is consistent with Sari (2020), who found that unclear profit-sharing contracts often harm workers because operational costs are not properly accounted for (Sari, 2020).

The profit-sharing system in Sungai Kayu Aro generally applies either a 50:50 or 65:35 pattern. In the first model, harvests are shared equally between landowners and managers, but all equipment costs are borne by the manager. Meanwhile, in the second model, the landowner acts as the financier with a 65% share, while the manager only receives 35% despite still bearing the cost of equipment damage. This system benefits the owner but pressures the manager, especially since the agreements are made orally without witnesses, making them easy to violate. These findings align with Rahman (2018), who highlighted that oral and non-transparent contracts in farming are often exploited by capital owners to suppress their partners (Rahman, 2018).

From the perspective of Islamic economics, such practices reflect injustice as they contradict the principle of al-‘adalah (justice) in partnership agreements. Islam emphasizes that both profit and risk must be shared fairly in accordance with the agreement, not imposed on only one party (Karim, 2010). A study by Fitriani (2019) in the agricultural sector of West Java also emphasized that profit-sharing agreements that do not account for operational costs may violate Sharia principles as they unfairly disadvantage one side (Fitriani, 2019). This further reinforces that unwritten and non-transparent agreements are prone to exploitation.

From a socio-economic perspective, the lack of clarity in profit-sharing contracts negatively affects the welfare of plantation managers. They often suffer financial losses as the profits earned are disproportionate to the expenses, labor, and time invested. This condition is similar to Yusuf’s (2021) findings, which showed that sharecroppers in South Sumatra are more vulnerable to losses due to the dominance of landowners in partnership agreements (Yusuf’, 2021). Such injustice highlights the weak bargaining position of managers or laborers in systems that rely solely on trust.

In conclusion, although the profit-sharing practice in Sungai Kayu Aro has long been a local tradition, its implementation has yet to fully align with the principle of justice in Islamic economics. The need for written contracts, the involvement of witnesses, and a more proportional distribution of risk and profit emerges as crucial solutions to prevent exploitation. This is in line with Hasanah’s (2022) recommendation, which stresses the importance of standardizing Sharia-based profit-sharing agreements to protect economically weaker parties, in this case, the oil palm plantation managers.

CONCLUSION

Based on the results of the research that has been conducted, the following conclusions can be drawn:

1. Obligations between owners and managers of oil palm plantations in the Islamic Economic Perspective in Sungai Kayu Aro Village, Senyerang District, West Tanjung Jabung Regency include (a) owner obligations; provision of land, provision of grass, provision of seeds, and provision of fertilizer (b) manager obligations; provision of land processing tools, provision of maintenance tools, and provision of fertilization tools.
2. The profit-sharing system between owners and managers of oil palm plantations in the Islamic Economic Perspective in Sungai Kayu Aro Village, Senyerang District, West Tanjung Jabung Regency includes; The agreement between the two parties is 50% for the manager or worker and 50% for the plantation owner from the harvest, with the note that the equipment and damage are borne by the manager. The plantation or land owner acts as a financier providing land and equipment, while the farmer acts as a worker, the results of which are 65% for the plantation or land owner and 35% for the managing farmer, with the note that the managing farmer bears all costs of damage to the equipment, and the plantation or land owner is only a financier.

REFERENCES

Antonio, M. S. (2012). *Bank Syariah: Dari teori ke praktik*. Jakarta: Gema Insani Press.

Fitriani, N. (2019). Profit-sharing contracts in Islamic agriculture: An analysis of justice and operational cost distribution. *Journal of Islamic Economics and Finance Studies, 5*(2), 115–128.

Hasanah, U. (2022). Standardization of Sharia-based profit-sharing contracts to protect farmers. *Indonesian Journal of Islamic Economics, 8*(1), 77–92.

Karim, A. A. (2010). *Ekonomi mikro Islami*. Jakarta: Rajawali Pers.

Rahman, F. (2018). Oral agreements and the vulnerability of farmers in profit-sharing systems. *Agricultural Socio-Economic Journal, 12*(3), 201–213.

Sari, D. P. (2020). The impact of unclear profit-sharing contracts on farm labor welfare. *Journal of Rural Development, 7*(1), 41–56.

Yusuf, M. (2021). The bargaining position of sharecroppers in South Sumatra: A case of oil palm farming. *Journal of Agrarian Studies, 9*(4), 233–249.

Anggraeni, D. (2012). Pengaruh Lingkungan Persaingan, Lingkungan Teknologi, dan Ekonomi Internasional terhadap Kinerja Perusahaan. *Jurnal Ekonomika Dan Manajemen*, *1*(2).

Abidin, Z. (2022). *FIQIH MUAMALAH* (R. Puspitasari, Ed.; 1st ed.). Zabags Qu Publish. https://books.google.co.id/books?id=KUnHEAAAQBAJ

Abidin, Z., & Kadarsih, S. (2024). *PASAR ISLAMI: Penerapan Etika Bisnis Islam bagi Pedagang Sembako*. Zabags Qu Publish.

Abidin, Z., & Safi'i, I. (2023). The Islamic Economic Views on Palm Oil Harvester Wages. *Zabags International Journal of Economy*, *1*(1), 24-32.

Djirimu, M. A., & Tombolotutu, A. D. (2023). *Dinamika Ekonomi Politik Internasional*. Deepublish.

Adimarwan Azwar Karim (2018), Sejarah Pemikiran Ekonomi, (Jakarta: PT. Raja Grafindo Persada.

Aryuningsih. (2017). Analisis Sitem Bagi Hasil Pemilik dan Penggarap Karet di Desa Tanah Abang Pendopo Kabupaten Pali. Fakultas Ekonomi dan Bisnis Universitas Islam Negeri Raden Fatah Palembang.

Ascarya (2018), Akad dan Produk Bank Syariah, Jakarta : PT Raja Grafindo.

Departemen Agama RI. (2014) Al-Qur'an dan Terjemah, Jakarta: CV. Sahabat.

Dewan Syariah Nasional, Dikutip https://dsnmui.or.id Di akses pada hari Rabu 4 Mei 2022 pukul 16.00 WIB

Dewi Yanti (2020), "Sistem Bagi Hasil Pengelolaan Kebun Kelapa Sawit di Burau Kabupaten Luwu Timur Perspektif Hukum Ekonomi Syariah". Program Studi Hukum Syariah Fakultas Ekonomi dan Ilmu Hukum Islam Institut Agama Islam Negeri (IAIN) Parepare.

Lexy J. Moleong. (2017) Metodologi Penelitian Kualitatif, Cet. 36, Bandung: PT Remaja Rosdakarya.

Mubyarto (2018), Pengantar Ilmu Pertanian Jakarta: Erlangga.

Muhammad Syafi'i Antonio (2021), Bank Syari'ah, Jakarta: Gema Insani.

Marbun B.N. (2018), Kamus Manajemen, Jakarta: Pustaka Sinar Harahap.

Oktarijayanti, dkk (2020). Konsep Kerja Sama Bagi Hasil Kelapa Sawit di Kecamatan Dayun Kabupaten Siak Provinsi Riau (Tinjauan Fiqih Muamalah). Fakultas Agama Islam Universias Islam Riau (UIR) Pekanbaru.

Sintia (2022), Sistem Bagi Hasil Perkebunan Kelapa Sawit Perspektif Hukum Ekonomi Syariah (Studi Kasus Desa Petaling Jaya Kecamatan Sungai Gelam Kabupaten Muaro Jambi Provinsi Jambi), Program Studi Hukum Ekonomi Syariah Fakultas Syariah Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi.

Siti Khotimah (2019), Sistem Bagi Hasil Perkebunan Kelapa Sawit Dalam Perspektif Hukum Islam (Studi Kasus Koperasi Sari Mulya Mandiri Desa Muliasari Kecamatan Tanjung Lago, Kabupaten Banyuasin). Universitas Muhamadiyah Palembang.

Sugiyono. (2011). Metode Penelitian Kuantitatif Kualitatif dan R&D, Bandung: Alfabeta.

Sayyid Sabiq (2017), Fiqih Sunnah XI, Bandung: Al-Ma'arif.

Wahyu Fatkhurohim (2020). Praktek Bagi Hasil Perkebunan Kelapa Sawit Ditinjau Dari Fatwa Dsn-Mui (Studi Pada Masyarakat Di Desa Sumber Makmur Kecamatan Nibung Kabupaten Musi Rawas Utara). Fakultas Ekonomi dan Bisnis Islam Institut Agama Islam Negeri (IAIN) Bengkulu.

Puspitasari, R., & Sugianti, A. (2023). The Public Goods Policy for People's Welfare. *Zabags International Journal Of Economy*, *1*(1), 33-41.

Sukirno, S. (2017). *Pengantar bisnis*. Prenada Media.

Sartika, D., Abidin, Z., & Nilfatri, N. (2024). The Effect of Traditional Market Relocation on Traders' Income. *Zabags International Journal Of Economy*, *2*(1), 56-65.

Sugiyono, S., & Lestari, P. (2021). Metode penelitian komunikasi (Kuantitatif, kualitatif, dan cara mudah menulis artikel pada jurnal internasional).

Suharsimi, Ari Kunto. (2002). Prosedur Penelitian. Suatu Pendekatan Praktek Renike Cipta

Suradjiman, Toweula, Cristian. (1997). Ekonomi 2. Jakarta : Depdikbud.

Susanto, H. (2020). Analisis Dampak Sosial Ekonomi Dalam Pembangunan Bandara Yogyakarta Internasional Airport (Yia) Di Kabupaten Kulon Progo.

Tamam, B., & Nisak, S. K. (2024). Sharia Economic Review of Gold Selling Price Determination: Case Study at the Cempaka Indah Gold Shop, Talang Babat Village. *Zabags International Journal Of Economy*, *2*(1), 27-35.