

Overview of Islamic Economics About the Practice of Cultivating Plantation Land With a Land Wage System

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Abstrak

The purpose of this research is to reveal the problems in: 1). How is the practice of cultivating plantation land with a profit-sharing system in Koto kandis? 2). How is the Islamic economic review of the practice of cultivating plantation land with a profit-sharing system in Koto kandis? This type of research uses qualitative research with a descriptive approach. The data analysis technique used is qualitative analysis and presented in descriptive form. Based on the results of the discussion and analysis, conclusions were drawn: First, the implementation of the practice of cultivating plantation land with a profit-sharing system in Koto kandis Village, Dendang District, was carried out in three stages, namely: (a) the offer stage from the land owner or the request from the manager. At this stage the land owner offers his land for cultivation or the cultivator deliberately offers himself to work on the uncultivated land; (b) earthwork stage. At this stage, land managers carry out land management which usually begins with the process of land clearing (slashing). After that, proceed with the planting process; and (c) the stage of land division which is carried out after the land has matured. The agreed land distribution system is divided into two. Second, an Islamic economic review on the practice of cultivating plantation land with a profit-sharing system in Koto kandis village, Dendang District according to an Islamic economic review is permissible in Islam, and is recommended with the principle of mutual cooperation in goodness. As long as the cooperation is carried out holding the principle of mutual help, mutual need and mutual benefit.

Keywords: Islamic Economics, Plantation Land, Land wage system

PRELIMINARY

The Indonesian nation has been awarded by Allah various advantages of resources both in the air, at sea and on land (Hasanudin; 2000). These advantages become the basic capital in national economic development in all fields (Ahmad; 2019). These resource capitals must be protected, maintained, conserved and utilized optimally for the welfare of the Indonesian people (Berlian; 2017). As social beings, humans need each other because one human to another cannot be legalized (Dewi; 2013). Likewise, farmers or planters are difficult to separate from the owner of the plantation land. There are farmers or planters who have their own land, but not a few also do not own land at all so to earn a living they have to work with plantation/agricultural land owners and create a sense of mutual help one another (Dewi; 2006).

Islam is a perfect religion, regulating all aspects of human life as a whole (kaffah), both human relations with the creator Allah SWT (hablumminallah) and reciprocal relationships between one person and others (hablumminannas) or commonly called muamalah activities (Abidin; 2020). Cooperation (contract) is mostly carried out in the employment sectors, including the agricultural sector (Sony; 2013). According to Zaki Fuad Chalil, agriculture is a human activity to produce something based on plants (Zaki;2009). Irfan also pointed out that there are often people who are experts in agriculture/plantation but do not own land, and conversely there are many people who own land but are unable to cultivate it. In this case, it is necessary to have cooperation between the land owner and the cultivators(Irfan;2014).

Cooperation in plantation/agriculture is a land owner who owns several plots of land, but is unable to cultivate it for various reasons so that the cultivation is taken over by someone else (Kartina; 2016). The practice of muamalah in cultivating land is generally carried out in various ways, either by profit sharing or also by land sharing (Adiwarman; 2007). It depends on the condition of the land and the agreement between the land owner and the cultivator.

As happened in Koto kandis village, Dendang sub-district. There is a lot of cooperation in cultivating plantation land between land owners and cultivators. The land that is used as arable land is generally vacant land and some are still in a condition of shrubs. Initially, the land owner and the cultivator made an agreement to carry out cultivation practices. On average, the land used for cultivation is planted with areca nut and banana with the agreement that after yielding, a land division system will be carried out with a division system. For example, if the area under cultivation is two hectares, then after producing (productive) it is divided by two, one hectare each for the land owner and one hectare for the cultivator.

According to the information the author obtained from the initial interview that the cooperation on plantation land carried out in Koto kandis village, Dendang sub-district, the owner and the cultivators agreed that all costs in cultivating pure land were fully borne by the cultivators, starting from the initial process of land clearing, spraying, seeding, planting to maintenance to productive. Although there are also some landowners who are kind enough to provide assistance to cultivators such as nurseries, herbicide poisons, and others.

In the implementation of land cultivation practices so far in Koto kandis village, Dendang sub-district, it has not always gone as expected. In fact, sometimes problems are encountered, such as a cultivator who does not complete his task until the deadline according to the initial agreement. Cultivators reneged on the agreement, some gave reasons and some did not. This is what is interesting to study further about how the views of Islam are related to this.

METHODOLOGY

The research is a qualitative research. There are two approaches used in this study, namely: a sociological approach, and a shari'i approach (Imam; 2013). The data sources in this study are also divided into primary data, which are data obtained or collected directly in the field by researchers (Moloeng; 2009). This data is in the form of

interviews with informants who are considered relevant to be taken from them (Notoatmojo; 2011). In this case, the informants in question are people who practice cultivating plantation land with a land-sharing system in Koto kandis village, Dendang sub-district. And secondary data is data that researchers get indirectly by researchers, but from data that is document in nature in the form of books and other literature.

This research was conducted in Koto kandis Village, Dendang Subdistrict, which was carried out for ± 5 (five) months starting from the submission of the title to the thesis trial. The subject of this research is a review of Islamic economics on the practice of cultivating plantation land with a land sharing system in Koto kandis village, Dendang sub-district. In collecting data, it is necessary to have a method which in this study the author divides into three parts, namely: Interview, Observation and 3. Documentation.

DISCUSSION

The practice of cultivating plantation land with a land sharing system in Koto kandis Village, Dendang District has been going on for a long time and has been carried out for generations. Based on the data that the authors obtained, it is known that the practice of cooperation in cultivating plantation land with a land sharing system that occurred in Koto kandis Village, Dendang Subdistrict occurred because of the agreement of both parties without any element of coercion. Usually, the land owner and the cultivator are mostly from their own family or are still related by blood.

From the data that the authors obtained in the field regarding the practice of cooperation in cultivating plantation land with a land sharing system that occurred in Koto kandis Village, Dendang District, it can be seen in the following table both regarding the name of the land owner, the name of the cultivator, the area of land and the plants to be planted.

Name of Land Owner, Name of Cultivator, Area of Land and Plants to be Planted;

- 1 H.Acok 10 hectare of Areca garden
- 2 Darwis 2 hectares of oil palm plantation
- 3 Arifudin 4 hectares of coconut plantation
- 4 H. Ucok 2 hectares of Areca gardens
- 5 Sahlan 2 hectares of Areca gardens
- 6 Sobari 1 hectare Banana garden
- 7 Andik 3 hectares of local coconut plantation
- 8 Rahmat 4 hectares of Areca garden
- 9 Agusalm 2 hectares of banana garden
- 10 Fatoni 2 hectares of oil palm plantation

During the last three years, the practice of cooperation in cultivating plantation land with a land-sharing system that occurred in Koto kandis Village, Dendang District from 2018 to 2022, there were ten collaborative practices. The average area of land cultivated is 1 (one) to 4 (four) hectares. There are 4 (four) commodities planted, namely areca nut, banana, oil palm and local coconut.

1. *Implementation of the Practice of Cultivating Plantation Land with a Land Sharing System in Sungai Village*

There are two parties involved in the practice of cultivating plantation land with a land sharing system that occurs in Koto kandis Village, Dendang District, namely the manager and the land owner. The management party is the person who works on the plantation land owned by the land owner and gets a share of the land in accordance with the agreement by both parties (*farmer manager and land owner*) (Burhanuddin; 2010). Cooperation that often occurs is cooperation with a profit-sharing system. It is different from what happened in Koto kandis village, Dendang sub-district, namely cooperation with the land sharing system. It is said to be a land sharing system because what will be divided later is land not harvested according to the distribution method that has been agreed upon by both parties (*farmers who manage and land owners*) (Soerjono; 2006). While the land owner is a person who owns agricultural land which due to certain circumstances gives up land management rights to other people.

Based on the results of the research conducted, it is obtained an overview of the procedures for cultivating plantation land with a land sharing system that occurs in Koto kandis Village, Dendang District, namely:

1. *Offers from Land Owners or Requests from Management Parties*

Based on the results of the study, it can be concluded that the cooperative practice of land cultivation practiced by the Koto kandis village community that occurs between smallholders and garden owners is due to many reasons that arise from the parties. These reasons are as follows:

a. Reasons for Land Cultivators

- Do not have land to manage;
- Have land, but not so large, so that there is a desire to get additional results and have a lot of time to manage other people's land;
- Do not have a permanent job, but have a lot of expenses;
- Cultivators are asked directly by the owner of the garden, so that the land can be managed properly by the farmers; and
- Cultivators have expertise in the field of cultivation.

b. Ground Owner's Reason

- Has a very large area of land, but does not have a specific time to work on the land;
- The owner of the garden wants to have a steady income, even if he doesn't work on the land himself. The land is worked by someone else first and the results will be shared;
- The owner of the garden wants his land to be able to produce well, and provide benefits to others;
- The owner of the garden does not have much time, because there are other permanent jobs that are more important, so he asks the smallholder farmers to take care of the garden; and

- The owner of the garden fully trusts the cultivators of their land, which will later be able to produce well.

2. Land Work Stage

After obtaining an agreement between the manager and the land owner, the next stage is the land construction stage. At this stage the land manager carries out land management which usually begins with the process of land clearing (slashing). After that, then proceed with the planting process. The cost of land work varies, but is generally borne by the manager. However, it is possible that there are also land owners who are willing to help the management, such as providing seeds and providing herbicide poison assistance. Based on the results of the interview, it is known that in the practice of cooperative cultivation of plantation land with a land-sharing system in Koto kandis village, the construction costs are fully borne by the manager. However, there are also land owners who are kind enough to help to ease the burden on the management by providing assistance in the form of seeds and herbicide poison.

3. Land Division Stage

Cooperation in cultivating plantation land with a land-sharing system in Koto kandis village will continue until the cultivated plantation land produces or can be harvested. After the land is produced, the process of land division is carried out. Generally, the cultivated land is divided into two, for example the area of land being cultivated is two hectares, then one hectare each for the land owner and one hectare for the manager. Based on the description above, it is known that the land division process is always divided into two. The division process is carried out after the garden or cultivated land has produced (Moh. Jafar; 2009). Facts in the field, the authors found that after the land division process was carried out, there were also cultivators who then sold their share to the land owners. This is done because of economic factors or other urgent needs such as for the cost of marrying children, school fees or medical needs, and others.

The system of implementing cooperation in cultivating plantation land with a land-sharing system in Koto kandis village provides many benefits and advantages for both parties, in addition to fostering a sense of solidarity, a sense of mutual help among others, can also fertilize and increase their plantation yields. the plantation sector can help economically disadvantaged parties or can cover the living needs of their families, especially those who do not own land or land. Likewise, it can be concluded from some of the information put forward by the cultivators who manage the gardens above, that the cooperation they do has many positive impacts on the economic aspects for the cultivators, namely it can increase their income while at the same time increasing the economic level of the cultivators, so that the need for their daily life can be fulfilled.

2. Overview of Islamic Economics on the Practice of Cultivating Plantation Land with a Land Sharing System in Koto kandis Village, Dendang District

In all aspects of business life and transactions, Islam has an economy based on sharia values and principles sourced from the Al-Quran and Hadith, and is equipped with *ijma'* and *qiyas*. The current Islamic economic system is known as the Islamic economic system (Oni; 2016). The rule of law originating from the Shari'ah that applies in muamalah matters is that everything is allowed unless there are provisions in the

Qur'an and Hadith that forbid it (Syamsul; 2007). The definition of work in Islamic economics includes all physical work. This is different from work in the conventional economy which only produces goods and services and to get certain rewards from a job (Amir; 2013). The pattern of cooperation between cultivators and land owners is legal as long as the cooperation does not take the form of sin and hostility. As stated in the Qur'an letter al-Maidah verse 2 which reads:

Meaning: "And help you in (doing) righteousness and piety, and do not help in committing sins and transgressions. And fear Allah, verily Allah is severe in punishment." (Surat al-Maidah: 2).

The purpose of cooperation is to help and be given convenience in social life. With cooperation in Islam, all Muslims will always get used to helping in any case in social life that has positive values towards a better community life in the future (Izudin; 1993). The system of cultivating plantation land with a system for land sharing in Koto kandis village which has been carried out in general has referred to the teachings of fiqh. However, theoretically they do not know about the system or pattern for land that they apply on a daily basis whether it is in accordance with the concept of profit sharing in Islamic economics or not (Zakiyah; 2010).

In Islamic economics anyone can do business. However, he must not ikhtikar, namely taking advantage to the detriment of the other party. Sourced from a hadith from Muslim, Ahmad, Abu Daud from Said bin al-Musyyab from Ma'mar bin Abdullah Al-Adawi that Rasulullah SAW said, "it is not a sin for people to do ikhtikar". Islam respects the rights of the seller and the buyer to determine the price while protecting the rights of both. Islam allows and even obliges (jaribah; 2006).

Based on the results of the research that the authors collect from various kinds of data collection, in the form of interviews and observations. The author suggests that the system for cultivating plantation land with a system for land in Koto kandis village in running the business is allowed in Islamic economics but only in practice that needs to be considered, namely the issue of honesty and openness of each party. Such as the problem of honesty and openness in doing the business. Honesty about distribution issues, financing systems, and others.

Cooperation in Islam is carried out in terms of obtaining property, it is permissible as long as there is no harm to one of the parties because cooperation in Islam always aims for human beings to help each other in obtaining lawful and good property. Included in the cooperation in cultivating plantation land with a land-sharing system in Koto kandis village.

Judging from the Islamic economy, this cooperation is a framework for Islamic muamalah. And also in the cooperation in cultivating plantation land with a land-sharing system in Koto kandis village, one must not betray one party to another, and must obey the agreement that has been agreed upon after the signing of the contract agreement, as the word of Allah SWT in Surah Al-Maidah verse 1 as follows:

Meaning: "O you who believe, keep your promises." (Surat al-Maidah: 1).

And also Allah SWT said not to betray his cooperation partners after there was an agreement between the two in Surah Al-Anfal verse 27 as follows:

Meaning: "O you who believe, do not betray Allah and the Messenger (Muhammad SAW) and (also) do not betray the mandates entrusted to you". (Surat al-Anfal: 27).

This system cooperation also must not consume wealth in a false way without prior agreement as the word of God in Surah An-Nisa 'verse 29 as follows:

Meaning: "O you who believe, do not eat each other's property in a false way, except by way of commerce that applies with mutual likes between you. And do not kill yourself, verily Allah is most merciful to you." (Surat an-Nisa ': 29).

Islam encourages each of its adherents to work, improve work ethic and professionalism as well as cooperation in which capital or labor is combined to produce goods or services needed by mankind (Rozalinda; 2016). Cooperation is a characteristic that is strongly attached to the Islamic economic system, as well as distinguishes it from other economic systems. The value of cooperation in the Islamic economic system must be reflected in all levels of economic activity, production, distribution of goods and services. Cooperation is also to realize increased welfare, prevent economic oppression and unequal distribution of wealth, especially to small economic groups or middle economic groups. Economics and business in Islam have a vision that cannot be separated from the vision of human presence itself. The vision of man on earth is to spread grace through a series of economic and business activities with the ultimate goal of pleasing Allah SWT.

In business ethics, these virtues must color the nature and character of every businessman, such as honesty, fairness, trust and tenacity (Rahmat; 2001). People who have honesty will not lie or cheat in business transactions even though it is easy for him to do. Justice, which is to give what is reasonable to everyone, i.e. what can be agreed upon by all parties involved in a transaction, trust is another important virtue in the context of business and tenacity is that businesspeople must also be brave to take small or big risks, because of the development of many factors cannot be predicted in advance. Likewise, in the practice of cultivating plantation land with a land-sharing system in Koto kandis village, it always puts forward the nature of honesty which is the principle of cooperation in Islam. With this collaboration, it can help the community in terms of getting a job and reducing unemployment in this country, especially at this time there are many people who need jobs to support their families.

In general, the cooperative system for cultivating plantation land with a land sharing system in Koto kandis village is carried out with the aim of helping each other to work together in a business where the first party has excess land and the second party lacks land but has the skills so that they work together to run the business and the results are shared. With this land sharing system, it is hoped that it can help improve the family's economy because this business has the principle of helping each other in doing good. it's just that there are still things that need to be considered in the implementation of the collaboration.

Thus, the cooperative system for cultivating plantation land with a land-sharing system in Koto kandis village is basically allowed in Islam, because with the partnership and business cooperation this has increased and developed in a better direction so that the community's economy is helped. Therefore, the cooperation

carried out is carried out in accordance with Islamic principles and rules that aim for the benefit and welfare of mankind. However, what needs to be improved and changed from the cooperation system is the principle of honesty and openness of the collaborating parties.

CONCLUSION

Based on the results of research and discussion conducted, the following conclusions are obtained:

1. Implementation of the practice of cultivating plantation land with a land-sharing system in Koto kandis Village, Dendang District, is carried out in three stages, namely: (a) the offer stage from the land owner or the request from the manager. At this stage the land owner offers his land for cultivation or the cultivator deliberately offers himself to work on uncultivated land; (b) the stage of land work. At this stage the land manager carries out land management which usually begins with the process of land clearing (slashing). After that, then proceed with the planting process; and (c) the stage of land division which is carried out after the land has matured. The agreed land distribution system is divided into two.
2. An Islamic economic review of the practice of cultivating plantation land with a land-sharing system in Koto kandis village, Dendang sub-district according to an Islamic economic review is permissible in Islam, and is recommended with the principle of mutual assistance in goodness. As long as the cooperation carried out holds the principle of mutual assistance, mutual need and mutual benefit.

RECOMMENDATION

After the author describes the system for cultivating plantation land with a system for land in Koto kandis village, Dendang sub-district above, the author would like to provide the following suggestions:

- a) It is hoped that the cooperation carried out in cultivating plantation land with a land-sharing system in Koto kandis village, Dendang sub-district can attract interest and foster a spirit of other cooperation, so as to create jobs so that poverty and unemployment can be gradually overcome;
- b) In the future, it is hoped that the actors of cooperation will pay more attention to the system of such cooperation with a partnership system based on Islamic law;
- c) Implementation of cooperation based on agreed guidelines, transparency, honesty, and more attention so that fraud can be avoided.

LIMITATIONS OF RESEARCH

This research is still limited to the study of Islamic economics, so it is hoped that further researchers, especially from the department of Islamic economic law, will research in terms of Islamic economic law.

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