

ANALYSIS OF THE COOPERATION RESULTS SHARING SYSTEM BETWEEN PALM OIL PLANTATION WORKERS AND GARDEN OWNERS ACCORDING TO AN ISLAMIC ECONOMIC PERSPECTIVE, CASE STUDY IN SEI DISTRICT. ASAHAN DISTRICT CHIEF

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Abstract. This study aims to analyze the profit sharing system in cooperation between workers in oil palm plantations and plantation owners, taking into account the perspective of Islamic economics. The research method used is field research that uses descriptive qualitative research methods. Production sharing cooperation agreements between labor and oil palm plantation owners are common practices that regulate work relationships and the distribution of production results. Production sharing cooperation agreements are a common practice that regulates labor relations and the distribution of production results in the palm oil industry in Sei Kepayang. The agreement is an agreement between the landowner and the land manager. Where the land manager provides halan and equipment while the land manager works on the land that is entrusted properly. In this case, the landowner is responsible for bearing losses if there is damaged equipment and other mistakes that are not caused by the negligence of the land manager. The weakness in the profit-sharing system in Sei Kepayang Sub-district is that there is no recording in the profit-sharing cooperation carried out. All agreements are only carried out in the form of a written agreement, namely an agreement in the mouth or only verbally, so that the agreement has weaknesses in terms of legal force. In the implementation of cooperation between migrant workers and plantation owners in Sei Kepayang, the view of Islamic economics refers to the main principles contained in Islamic law, namely the principle of balance, the principle of divinity, the principle of morals, and the principle of balance. This aims to ensure that this cooperation aims to improve the level of welfare for all parties involved, and not only to obtain large profits.

Keywords: profit sharing; oil palm; Islamic economic perspective.

I. INTRODUCTION

Regional development is an important foundation for achieving economic development and community welfare. In this context, the principles of regional autonomy and resource optimization are fundamental elements for increasing efficiency and democratization in achieving development goals. Increasing real income per capita and efforts to equalize income and opportunities strive to be the main focus of economic development. In formulating development strategies, it is important for local governments to know the potential of an area. Developing high potential sectors is key to driving economic growth and employment in the region. Sei District Regency, Kepayang, especially in the region, the agricultural sector is one of the important pillars of the economy. Among these sectors, coconut and oil palm plantations play a central role in local economic development (Sumarsono, 2003). In this context, the livelihood of the Sei Kepayan community often depends on the agricultural and plantation sectors. This has an impact on the increasing number of people from outside the region who are looking for work in this industry to meet their basic needs. Most people who own agricultural land or plantations need workers to care for and manage their crops. In the Islamic economic system,

cooperation between plantation or agricultural managers and workers who care for and manage agricultural products is called cooperation between oil palm plantation workers and plantation owners. This system allows employees to receive a portion of the profits as compensation for their efforts. The ideal of cooperation is to ensure that fairness is at the heart of the Moussakah system and that workers benefit from the success of the businesses they help manage (Ru'fah Abdullah, 2020).

From the information above, it can be seen that cooperation with a profit sharing system is permitted in Islam and if it can be carried out in accordance with its principles it will certainly be beneficial for those who do it. Profit sharing is permitted according to Islamic law as emphasized by the Prophet Muhammad (PBUH) and his companions. (Sony Hendri, 2013). Imam Bukhari narrated from Abu Hurairah that Prophet Muhammad SAW once said:

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزَّيْنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَتْ الْأَنْصَارُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْبِمُ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلِ قَالَ لَا قَالُوا نَكْفُونَا الْمُنُونَةَ وَنَشْرُكُكُمْ فِي النَّمْرِ قَالُوا سَمِعْنَا وَأَطَعْنَا

It means: *Have told us. [Al Hakam bin Nafi'] has told us [Syu'aib] has told us [Abu Az Zanad] from [Al A'raj] from [Abu Hurairah radliallahu 'anhu] said; The Ansar said, to the Prophet*

sallallaahu 'alaihi wasallam: "Divide for us and our brothers this date palm garden." "No" was the answer. They (the Muhajirin) said, "Just give us the task of guarding the date palm plantation, then we will get a share of the fruit." They (Ansar) said: "We heard and obeyed. (Bukhari Hadith Number 2157).

Islam encourages its followers to participate in economically productive activities such as agriculture, plantations, fishing and other industries. Islam celebrates creation as a form of devotion and bestows blessings on it. Islamic economics actively encourages participation in productive activities and quantitative and qualitative growth. Islamic economics prohibits giving up food and labor. Islam requires that all energy be used as efficiently as possible for the production of all human needs. The emergence of economic problems that impact individuals, society and the nation. All these difficulties are caused by a lack of human resources capable of meeting human needs. (Zulpan & Turi Anggraini, 2022).

In this context, analysis of profit sharing mechanisms among oil palm plantation workers plays an important role in helping plantation owners understand the dynamics of the local economy and opportunities for community improvement. Examples from the western region. Kepayan Asahan Regency provides in-depth insight into the use of the Moussaka system in the real world. This analysis allows us to understand how this system promotes economic growth and equal distribution of income in the region in accordance with Islamic economic principles.

In previous research conducted by Miftahul Janna (2018), based on previous research regarding the impact of the profit sharing system of muzarah contracts on community welfare in Tengin Bar Village, Sepak Subdistrict, Penajam Paser Utara Regency, the benefits received by land owners were , which had a significant positive impact. towards the welfare of the community in Tengin Baru Village, Sepaku District, North Penajam Paser Regency. This shows that the distribution of results among land owners has a positive impact on improving community welfare. The sharing of profits generated by cultivators and farmers also has a significant positive impact on the welfare of the people of Tengin Baru village. North Penajam Pacer Regency, Sepak District. This shows that disseminating agricultural products to farmers and farmers contributes to their welfare and, in turn, also impacts the welfare of society as a whole. (Miftahul Janna, et.al., 2018).

Febi Auliya Amanda, Muhammad Yafiz, and Tuti Angrain (2024) state that the profit sharing system is a system where the profits and results obtained from managing funds are distributed according to a mutually agreed ratio between sharia banks and banks, that this is the management principle that will be followed. client. This principle is different from the interest rate system used in traditional banking. In the context of Islamic banking, profit sharing reflects savings held in Islamic banks, which are then used to finance the real sector, and the resulting profits are distributed according to the agreement. (Febi Auliya Amanda, et.al., 2024).

Islamic economics emphasizes the principles of justice, transparency and uniformity in all economic transactions. Therefore, it is important to analyze the profit sharing system between workers and owners on coconut and oil palm plantations

from an Islamic economic perspective. This aims to ensure that the system not only provides fair benefits for both parties, but is also in accordance with Islamic economic principles. The profit sharing system allows the harvest to be distributed based on mutual agreement. However, this kind of collaboration can raise legal issues regarding rights and responsibilities. The rights and responsibilities of the garden owner to provide tools such as dodo, egrec, cart, gunk and receive the results of cultivation. On the other hand, the cultivator is responsible for carrying out the work properly in accordance with the agreed agreement, avoiding mistakes that could result in injury or death, and handing over the results of the work to the owner in accordance with the agreement (Oktariyanti, et.al., 2020).

Collaboration between oil palm plantation workers and plantation owners is an important aspect in the plantation industry. In the context of Islamic economics, principles based on justice and balance are important elements when analyzing systems that distribute the benefits of cooperation. This research introduces an Islamic economic perspective in analyzing the production sharing cooperation system between oil palm plantation workers and plantation owners in the Sei region. Kepayang, Asahan Regency.

Based on the results of initial observations, the author found several phenomena related to the profit sharing system, namely:

1. The land owner is always free to dismiss or terminate the cooperation relationship with the oil palm plantation manager/cultivator.
2. The agreement between the two parties (land owner and cultivator) is only based on a sense of trust in verbal agreement.

From the description stated above, it is clear that this profit sharing agreement is contrary to the provisions of Islamic law. Even the Prophet Muhammad SAW and his companions also entered into production sharing agreements in the agricultural sector.

Thus, this research aims to contribute to deepening understanding of cooperation practices in the palm oil industry, by considering the Islamic economic perspective as the main analytical framework. Through a better understanding of the profit sharing system of this collaboration, it is hoped that better policy recommendations can be found to improve economic and social welfare for all parties involved in the palm oil industry in Sei District. Kepayang, Asahan Regency. In an Islamic economic perspective, the principles of justice and balance are very important. Sharia principles emphasize the importance of fair distribution of results between parties involved in economic cooperation. Therefore, it is necessary to analyze the profit sharing system of cooperation between oil palm plantation workers and plantation owners by considering an Islamic economic perspective. This case study will be carried out in Sei Kepayang District, Asahan Regency as a representation of an area with significant oil palm plantation activity. By analyzing the cooperative profit sharing system in the context of Islamic economics, it is hoped that it can provide a better understanding of economic justice in the palm oil plantation industry

1. Profit sharing

The profit sharing system is a system in which a joint agreement is made in carrying out business activities. In this business, a contract is made to share profits between two or more parties. Profit sharing is not only an innovative step in Islamic economics, consistent with communal action, but also a step towards social balance in obtaining economic opportunities. (Agiet Mutiara Rengganis & Marliyah, 2023).

According to Agustianto, profit sharing is the profits and results that customers receive from managing investment funds and other transactions offered to their customers. Quoting Vidya Fatima magazine, Mukhtassib said profit sharing loans are a type of loan (fund distribution product) that sharia banks provide to their customers, and the bank's income from distribution of funds is obtained and calculated based on the customer's performance. Therefore, it can be concluded that profit sharing is the distribution of business results carried out by both parties between Sharia Banks as *Shahibul Mal* (fund owner) and the customer as Mudarib (fund manager). (Siska Julian, et.al., 2023). The profit sharing system is a system in which mutual agreements or obligations are carried out in business activities. The profit sharing system is a system that seeks mutual agreement and connection in carrying out business activities. In this business, two or more parties agree to share the profits earned. Profit sharing in the Islamic banking system is a special feature that is generally given, and sharia rules regarding performance sharing require it to be determined in advance at the beginning of the contract. The amount of profit sharing between the parties is determined based on mutual agreement and is subject to will (*in tarodeine*) each party without any element of coercion. The profit sharing calculation mechanism applied in sharia banking consists of two systems, namely profit sharing and profit sharing.

- a. *Profit sharing* is that profit sharing is based on the net proceeds from total sales after deducting the costs incurred to generate that income. In sharia banking, the term "profit sharing" is often used, which can be interpreted as sharing profits and losses from income obtained from realized business results.
- b. *Revenue sharing* The bank's point of view, the profit sharing calculation is based on the amount of income received, before deducting the costs incurred to generate that income. (Muhaimin Humaidillah, 2020).

2. Labor on Plantations

Labor is the number of residents who produce goods and services, both those who produce and do not produce goods and services, considering the demand for labor in a country and the willingness to participate in these activities. Human resources have two meanings, namely quality and quantity. In terms of quality, human resources are labor or services that can be provided during the production process. (Wahyu Ningsi et.al., 2021).

From a quantitative perspective, the definition of human resources generally refers to aspects of humans who can work to provide services or labor. What is meant by work capacity here is the ability to carry out activities that have economic value, namely activities that produce goods and services that meet the needs of society. (Wahyu Ningsi et.al., 2021).

Plantation workers are people who carry out various agricultural activities on plantations, including but not limited to

planting, maintaining, harvesting and processing agricultural products. This workforce includes permanent workers, contractors, casual daily workers, and other workers involved in the plantation production process. Management of plantation labor includes division of tasks, supervision, training, motivation, and organizing work systems to achieve optimal efficiency and productivity. For example, on oil palm plantations, workers will be involved in various activities ranging from planting seeds, caring for plants, harvesting palm fruit, to transporting the harvest. (Muhammad Nu'man, et.al., 2009).

III. RESEARCH METHODS

This type of research is a field study using qualitative research methods. Qualitative research is an approach that focuses attention on a particular phenomenon that is the focus of research by observing and analyzing problems or situations that are considered important (Hasiibuan, et.al., 2022). This approach involves a process of inquiry and understanding based on a methodology for studying social phenomena and issues related to humans. In this approach, researchers emphasize socially constructed reality and the close relationship between researchers and research subjects. Furthermore, this research is included in the category of qualitative descriptive research, which aims to study certain situations, conditions or phenomena mentioned, and the results will be disclosed in a research report.

Data analysis in this research uses qualitative descriptive analysis, namely data that is taken and organized systematically obtained from interviews, field notes and other materials to make it easier to understand and transfer the results to the research focus (Abdussamad, 2021). The data analysis technique used is processing research data using qualitative descriptive analysis based on the results of interviews, documents and literature. This means that the author tries to explain all the data and information obtained and analyzes the data based on documented sources. The collected data was analyzed qualitatively and descriptively to explain the implementation of oil palm profit sharing from a Muamara fiqh perspective. Then the conclusions are returned and the implementation of profit sharing from oil palm land management is explained in the perspective of mu'amara fiqh as an answer to the problems raised.

IV. RESULTS AND DISCUSSION

1. Cooperation Agreement for the Sharing of Oil Palm Products Between the Workforce and the Oil Palm Owners in Sei Kepayang

In the context of Sei District. Kepayang, where the palm oil industry plays a vital role in the local economic structure, it is important to carefully analyze production sharing cooperation agreements between workers and oil palm plantation owners. This not only involves practical aspects, but also economic, social and moral implications surrounding employment relationships. As the results of the interview with Mr. Surya as the person in charge of the field explained that;

"In this production sharing cooperation agreement, the provision of profit sharing has been agreed between the land owner and the land manager before starting work. In this oil palm plantation, I

as the land owner, am responsible for providing the land and the equipment needed to manage the land. I am also responsible if there is damage or loss to the land to be worked on. This distribution is done fairly where I as the land owner get a certain share and the land administrators get their share. The distribution of results is regulated in agreed proportions. Land owners usually get 60% of the harvest, while managers or workers get 40%. And it can be more dependent on the harvest, because the price of palm oil tends to rise, the distribution is reduced. If the price of palm oil rises then we pay them a high price according to the agreement.” (Mr. Surya, 2024).

Apart from that, when interviewing Irawan, one of the land management workers explained that;

“Here, we have a profit sharing system that has been agreed with the palm oil owner. The workers, including me, work from 8:00 am to 12:00 pm. We receive wages of 40% of the harvest. This includes all tools and materials provided by the palm owner, such as dodos, rickshaws, and jute. Generally, the harvest is divided in the proportion of 70-30 or 60-40, depending on the initial agreement. For example, if the agreement is 70-30, then 70% of the harvest will go to the land owner and 30% will go to the workers. This percentage can vary depending on land conditions, operational costs, and agreements between the parties involved.” (Mr. Irawan, 2024).

Furthermore, Pak Surya explained that land providers and land owners have the following rights and responsibilities; (Mr Surya, 2024).

1. Land Owner
 - a. Land Owner Rights
 - 1) Receive profit sharing according to the agreed percentage.
 - 2) Supervise the implementation of the work done by the workforce.
 - 3) Have full access to land and crops.
 - b. Responsibilities of Land Owners
 - 1) Providing oil palm land that is ready to be managed
 - 2) Providing facilities and equipment necessary for the maintenance and harvest of oil palm.
 - 3) Pay profit sharing to workers according to the agreed percentage of 60% for land owners
 - 4) Ensure that the land and oil palm plants are in a suitable condition for harvesting.
2. Land Manager
 - a. Responsibility
 - 1) We carry out cultivation properly according to mutually agreed terms, avoid careless harvesting which could result in personal injury, and provide cultivation results to the owner according to the contract.
 - 2) If the equipment is damaged due to the manager's negligence, the manager is responsible for the property damage which will be deducted from the manager's profits.
 - b. Right
 - 1) Obtain 1/3 of the results.

In implementing a collaboration agreement, the land owner first meets with the tenant to propose the collaboration and ensure it is successful. In this case, the land owner must explain the type

of work that will be the farmer's responsibility, the payment system and risk compensation, then mutually agree on the form of agreement that will be implemented by both parties. This Production Sharing Cooperation Agreement, like the cooperation agreement contained in the Agreement, will be made orally between the parties and will be implemented without any formal testimony.

This distribution method is carried out because the manager is only tasked with harvesting palm oil or working as a palm oil production worker. Instead, the plantation owner provides land and equipment and provides compensation for damage to the equipment. However, all equipment costs and damage must be borne by the plantation owner and the manager/cultivator must be a worker. So if you look at the beginning of the agreement, the collaboration that occurred was wrong, but also fair and legal in terms of profit sharing.

If the equipment is damaged due to the owner's negligence, the management is not responsible for the damage. However, if the equipment is damaged due to the manager's negligence, the manager is responsible for compensating for the property loss by deducting it from the manager's profits. Implemented profit sharing in the western region. Kepayan is based on deliberation and community customs in implementing a profit sharing system. However, in essence, this production sharing arrangement usually means that the land owner wants to make his land productive without having to do the work himself. On the other hand, land management involves managing the land and cultivating it until we have a track record of oil palm cultivation.

Looking at the two forms of agreement described above, there are weaknesses in the collaboration that occurs. In terms of benefit sharing, this is reasonable and legal, but it is only a weak agreement because the cooperation agreement is not formulated in the form of a written agreement, namely an oral or spoken agreement. Legal Enforceability Conditions. Profit distribution is calculated at the end of each month based on interviews with managers and employees conducted by the author. Regarding profit sharing, one respondent stated that one form of profit sharing cooperation between land owners is moussaka. A system in which the landowner dedicates a plot of land to take care of fruit production, the farmer invests time and effort, and the fruit is distributed according to a mutually agreed upon yield.

Based on research conducted by land owners and farmers, some communities have adopted the muzarah system. In this system, farmers only plant seeds provided by the land owner to be planted, watered and fertilized until the fruit and funds from the land owner bear fruit. As seen in the image below:

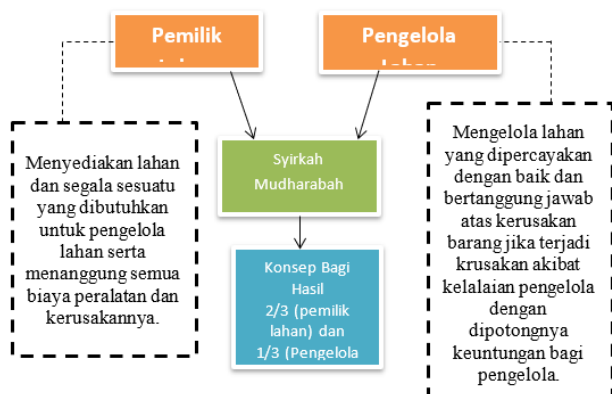


Figure 1

Profit Sharing Scheme for Oil Palm Land in Kepayang District

This profit sharing system can be called one form *syirkah mudharabah*, because both parties benefit from the palm oil harvest and are subject to mutually agreed agreements.

The Sei Kepayang Palm Oil Industry Cooperation Agreement is an agreement between oil palm plantation owners and oil palm cultivation companies operating in the Seikepyan area. The agreement allows plantation owners to work with management companies to improve the productivity, quality and profitability of their palm oil plantations. The Seikepyan Palm Oil Production Sharing Agreement mechanism, as stated by Mr. Surya, includes several stages and components, including: (Mr. Surya, 2024).

- The first stage of this agreement includes negotiations between the plantation owner and the management company to determine the terms of cooperation. This stage includes preparing a contract which contains details of investment, profit sharing, responsibilities of each party, as well as rights and obligations that must be respected.
- Palm oil management companies invest in plantation development, including seed procurement, plant care, facility maintenance and palm oil processing infrastructure. This investment is aimed at increasing plant productivity and quality.
- The distribution of the harvest will be based on the percentage specified in the contract. The profit sharing ratio usually reflects the initial investment provided by company management, operational costs, and a fair distribution of profits to both parties.
- These agreements often include mechanisms for regular evaluation of plantation performance and results. If necessary, adjustments can be made to increase efficiency and benefit both parties.
- The plantation owner is responsible for the day-to-day management of the plantation, and the management company provides technical assistance and oversight to ensure smooth operations.

The Seikepyan palm oil production sharing agreement has a significant impact on increasing productivity and profits for plantation owners and management companies. Moreover, this collaboration will create a relationship that is mutually beneficial to both parties in the long term.

Based on the explanation above, the concept of profit sharing in Say Kepayan from the perspective of Islamic law can be classified as healthy. Even though the agreement is verbal, this profit sharing system is in accordance with the mutually agreed contract. This system can be considered a form of *saak muharabah*, because both parties benefit from the palm oil harvest and are subject to a mutually agreed agreement.

2. Islamic Economic Views on the Implementation of Cooperation Between the Workforce and Garden Owners

The concept of profit sharing in Sei Kepayang District in the aspect of Islamic law is considered valid because the system is in accordance with the contract agreed upon by both parties, even though the initial agreement was made verbally. This system can be categorized as *syirkah mudharabah*, where the plantation owner provides the land and the management company provides capital and operational management. The distribution of palm oil harvest results is carried out based on the percentage specified in the contract, reflecting the initial investment and operational costs incurred by the management company. Thus, this collaboration not only increases productivity and profits for both parties but also creates a mutually beneficial relationship in the long term.

Islam emphasizes the importance of maintaining *muamalah* relationships because true *muamalah* will create harmonious relationships between fellow Muslims. In Islam, basically everything is permitted, as long as it is in accordance with the teachings of the Koran, as stated in Surah Al-Baqarah verse 29 which reads;

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It means *It is He (Allah) who created everything on earth for you then He went to the sky, then He perfected it into seven heavens. And He knows all things.* (Nu.or.id, 2023).

With the guarantees and conditions previously mentioned, the implementation of cooperation between plantation owners and workers does not violate the established rules. When deviations occur, this shows non-compliance with the agreements agreed upon in the cooperation agreement. In the Qur'an, it is recommended to keep promises as stated in Surah Al-Maidah verse 1 which reads;

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَيْعَتُكُمْ أَن تَبِيعُوا ۖ وَاللَّهُ يَحْكُمُ مَا يُرِيدُ

It means: O people who believe! Fulfill the promises. Livestock is lawful for you, except for what will be mentioned to you, with hunting not being lawful while you are in Ihram (Hajj or Umrah). Indeed, Allah establishes the law according to what He wants. (Nu.or.id, 2023).

Allah directs His servants to provide help and support to each other, not to take advantage of other people's weaknesses or difficulties. However, in implementing cooperation between workers and plantation owners, cooperation is often carried out unwritten or verbally. In the Qur'an, Allah SWT commands believers that when they carry out transactions or *muamalah*, it is best to record them in writing, as stated in Surah Al-Baqarah verse 282 which reads;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَانَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكُنْ بِكُمُ كَاتِبٌ بِالْعَدْلِ

وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَنْخَسِ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يَمْلِكَ هُوَ قَلِيلٌ وَلِيهِ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ آخِلَةٍ ذَلِكُمْ أَهْطُ عِنْدَ اللَّهِ وَأَفْوَ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاصِرَةٌ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاقْوُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

It means: O you who believe! If you have debts or receivables for a long period of time, you should record them. And I hope the writers among you write it correctly. Let the writer not refuse to write, but let him write, as Allah has taught him. And let those who command you to fear the Lord Allah and not reduce anything from it. If the debtor is stupid, weak (in position), or unable to give orders himself, ask the guardian to give appropriate orders. And testify in front of two male witnesses. If there are not two men (witnesses), then (perhaps) there is one man and two women among the (existing) witnesses that you like, so even if one forgets, the other reminds me. And don't let your witnesses refuse when called. And don't get bored of writing it down, whether it's due or not, whether it's a small amount (debt) or a large amount. This is fairer in the sight of Allah, can strengthen your testimony, and bring you closer to not being questioned. Unless it is a financial transaction between you, you are not at fault for not writing it down. Apart from that, when buying or selling, present witnesses so as not to make things difficult for the writer or witness. If you do (this), of course it is an evil act on your part. fear Allah. Allah will teach you. Allah is All-Knowing. (Nu.or.i.d, 2023).

Based on the verse above, God commands His people to obey the rules He has set. This means that every time believers enter into an agreement or cooperation, it must be made in writing to provide strong evidence in resolving any disputes that may arise in the future. This creates transparency and clarity in business relationships and cooperation and provides a clear basis for resolving disputes if they arise. In other words, the written record is meant to complete the agreement and ensure justice and proper legal compliance if problems arise later on. The Islamic economic perspective in achieving cooperation between laborers and plantation owners can be explained through Islamic economic principles that include justice, freedom, balance, and blessings. Based on the discussion above, the concept of revenue sharing applies to Keche. Let's say Kepayan is considered valid from the point of view of Islamic law. There are several reasons for this.

- a. **Agreement/contract:** Even if an agreement is made verbally, as long as both parties agree and understand the contents of the agreement, its validity according to Islamic law will not be disturbed. The agreement covers various important aspects, including investment, profit sharing and the responsibilities of each party.
- b. **Sirka Mudaraba:** The profit sharing system implemented in Seikepayan is similar to the Shirka Mudharaba concept, where one party (plantation owner) provides capital and the other party (management company) provides expertise and mass. Both parties will share profits according to the agreed ratio.

- c. **mutual benefits:** Both plantation owners and management companies benefit from palm oil harvesting. This follows the principle of Shirqa Muharabah which emphasizes profit sharing based on mutual agreement.

In the context of cooperation between workers and plantation owners, Islamic economics prioritizes fair agreements, mutual respect for each other's rights and responsibilities, and ensures that the results of the cooperation bring sustainable benefits to both parties and society as a whole.

A case study in the Sei Kepayang area of Asahan Regency provides insight into how the concept of profit sharing is applied in collaboration between workers and oil palm plantation owners. This highlights the importance of understanding and active participation in sharing risks and benefits in economic cooperation based on Islamic principles. From the perspective of Islamic banking, the importance of capital management, credit risk management, financing and financing comparison, which affect investment performance, is also similar. Furthermore, analysis of the profit sharing system through cooperation between oil palm plantation workers and plantation owners from an Islamic economic perspective shows the difficulty of applying Islamic economic principles in a real context. (Juliana Nasution, 2023).

Research conducted by Siti Khairunnisak Silaen & Sugianto (2019), explains that cooperation between workers and plantation owners must be based on the principles of justice, transparency and honesty. Fair prices and reasonable production costs will ensure that rubber farmers' income reflects the true value of the effort and resources they invest. In addition, land area, as an important factor in agriculture, must be managed efficiently and fairly, ensuring that every party involved, both workers and plantation owners, gets a fair share of the production results. (Siti Khairunnisak Silaen & Sugianto, 2019)

In carrying out cooperation between workers and plantation owners in Seikhepayan, the Islamic economic perspective emphasizes the basic principles contained in Islamic law: the principle of balance, the principle of divinity, the principle of morality, the principle of the balance point. This is intended so that this collaboration is not only aimed at generating significant profits, but increases the level of welfare of all parties involved. In this case, the plantation owner distributes the average agricultural output to the plantation owner and the workforce, which is distributed evenly between the plantation owner and the workforce. This is due to the principle of proportionality contained in Islamic law which aims to ensure that profits from agricultural products are shared equally between plantation owners and workers. In carrying out cooperation between workers and plantation owners in Seikhepayan, the Islamic economic perspective emphasizes the basic principles contained in Islamic law: the principle of balance, the principle of divinity, the principle of morality, the principle of the balance point. This aims to ensure that this collaboration not only produces large profits, but also increases the level of welfare of all parties involved.

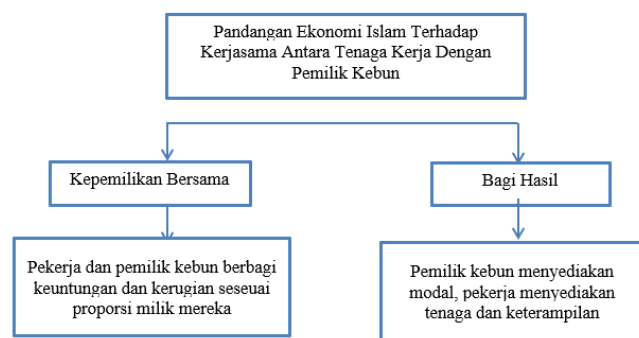


Figure 2

Scheme of Islamic Economic Views on the Implementation of Cooperation Between Workers and Plantation Owners

the scheme Shows that in musharakah, both workers and plantation owners share profits and losses according to the proportion of their ownership in the business. In profit sharing, the plantation owner (who provides capital) and the workforce (who provides energy and skills) share profits based on a previous agreement, with the risk of loss borne by the capital owner. This scheme provides a visual overview of various approaches to Islamic economics in the context of cooperation between labor and plantation owners, highlighting principles such as joint ownership, profit sharing, and rent, each of which has different implications for the distribution of profits, risks, and responsibilities. in a fair and just economy according to Islamic principles.

IV. CONCLUSION

Production sharing cooperation agreements are a common practice in the Sei Kepayang palm oil business, which regulate labor relations and distribute output. The agreement is between the land owner and the land manager. Land managers provide the land and equipment, while working diligently on the areas entrusted to them. In this case, the land owner is responsible for losses arising from equipment damage and other errors that are not the fault of the land manager. One of the weaknesses of the profit sharing system in Kec. Sei Kepayang is the lack of records regarding the results of cooperation that occurs. All agreements that are formed exclusively through cooperation contracts are not contained in the form of a written agreement. In particular, these agreements are only oral or verbal so they do not have legal force.

In carrying out cooperation between workers and plantation owners in Sei Kepayang, the Islamic economic view is related to the basic concepts contained in Islamic law, namely the principle of balance, the principle of divinity, the principle of morals, and the principle of balance. This ensures that the partnership aims to increase the level of welfare of all parties involved, not maximize profits. In this situation, the plantation owner will divide the average agricultural output evenly between himself and the workers. This is due to the principle of balance. including Islamic law, which seeks to ensure that income from agricultural products is distributed equally to plantation owners and laborers

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