EL-IQTISHAD
Journal of Economics, Business and Sharia Studies

Publish by: STIS Sultan Fatah
https://ejournal.sultanfatah.ac.id/index.php/EL-IQTISHAD
Vol. 1 | No. 1 | May 2026 | Hal. 52-61 |
ISSN-PRINT: XXXX-XXXX ISSN-ONLINE: XXXX-XXXX

The Implementation of the Principle of Justice in the Profit-Sharing System of Oil Palm Plantations from the Perspective of Islamic Economic Law
(A Study in Kampung Tanjung Tiga)

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Article received: (30 April 2026), Review process: (10 May 2026)
Article Accepted: (25 May 2026), Article published: (30 May 2026)

Abstract: This study aims to analyze the profit-sharing system practices in oil palm plantations in Kampung Tanjung Tiga, examine their compliance with Islamic economic law principles, and formulate solutions to establish a more just and transparent system. This research employs a qualitative approach with a field research design. Data were collected through observation, in-depth interviews, and documentation, and analyzed using descriptive qualitative methods. The findings reveal that the profit-sharing practices are commonly implemented; however, they are largely based on informal verbal agreements without written contracts, lack transparency in yield calculations, and reflect unequal bargaining positions between landowners and managers. These conditions indicate that the practices have not fully complied with the principles of justice (al-'adl), contractual clarity, and the avoidance of gharar (uncertainty) in Islamic economic law. Therefore, improvements are necessary, including the establishment of written agreements, enhanced transparency, strengthening farmer institutions, and increasing public literacy in Islamic economic law. This study is expected to contribute to the development of more equitable and sustainable Islamic economic practices.

Keywords: *Profit-Sharing, Oil Palm Plantation, Justice, Islamic Economic Law, Contract*.

Abstrak: Penelitian ini bertujuan untuk menganalisis praktik sistem bagi hasil perkebunan kelapa sawit di Kampung Tanjung Tiga, mengkaji kesesuaiannya dengan prinsip hukum ekonomi syariah, serta merumuskan solusi untuk mewujudkan sistem yang lebih adil dan transparan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi, dengan teknik analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa praktik bagi hasil telah berjalan secara umum, namun masih didominasi oleh kesepakatan lisan tanpa akad tertulis, minim transparansi dalam perhitungan hasil, serta adanya ketimpangan posisi tawar antara pemilik lahan dan pengelola. Kondisi ini menyebabkan praktik yang terjadi belum sepenuhnya sesuai dengan prinsip keadilan (al-

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'adl), kejelasan akad, dan bebas dari unsur gharar dalam hukum ekonomi syariah. Oleh karena itu, diperlukan upaya perbaikan melalui penyusunan akad tertulis, peningkatan transparansi, penguatan kelembagaan petani, serta edukasi hukum ekonomi syariah kepada masyarakat. Penelitian ini diharapkan dapat memberikan kontribusi dalam pengembangan praktik ekonomi berbasis syariah yang lebih adil dan berkelanjutan.

Kata Kunci: *Bagi Hasil, Kelapa Sawit, Keadilan, Hukum Ekonomi Syariah, Akad*.

INTRODUCTION

Indonesia is widely recognized as an agrarian country endowed with abundant natural resources, particularly in the plantation sector. One of the leading commodities that plays a crucial role in the national economy is oil palm. This commodity not only contributes significantly to foreign exchange earnings but also plays an essential role in job creation and improving the welfare of communities, especially in rural areas. Oil palm plantations have expanded rapidly across various regions in Indonesia, including Lampung Province, which possesses a considerable plantation area and involves a large number of local workers (Purba, 2019).

At the local level, the management of oil palm plantations often involves cooperation between landowners and managers or farm workers. This cooperation is generally implemented through a profit-sharing system, in which the landowner provides land as capital, while the manager contributes labor and expertise in managing the plantation. From the perspective of Islamic economic law, such practices can be categorized as partnership contracts, such as *mudharabah* or *muzara'ah*, which emphasize profit-sharing based on mutual agreement between the parties involved (Antonio, 2019).

Normatively, Islamic economic law places the principle of justice (*al-'adl*) as the fundamental basis of all economic activities. This principle requires a balance between rights and obligations and prohibits all forms of injustice, exploitation, and fraud in transactions. In profit-sharing contracts, profits are distributed according to a pre-agreed ratio (*nisbah*), while losses are borne in proportion to each party's contribution. Therefore, justice is not merely understood as equal distribution of profits but also encompasses contractual clarity, transparency, and mutual consent (*an-taradhin*) (Umar, 2023).

However, in practice, the implementation of the principle of justice in profit-sharing systems often falls short of these ideals. Various studies indicate that profit-sharing practices in the plantation sector still face several challenges, such as a lack of transparency in recording harvest results, ambiguity in profit distribution, and the dominance of one party in determining the terms of cooperation. These conditions can lead to injustice and disadvantage the weaker party, particularly farmers or land managers (Murkaromah & Gusti, 2026).

This phenomenon is also closely related to the limited understanding among the community regarding contract (*akad*) concepts in Islamic economic law. Many economic actors engage in cooperative practices without clear and well-documented agreements. As a result, elements of *gharar* (uncertainty) arise in transactions, which may lead to disputes in the future. In Islamic economic law, however, clarity in contracts is a fundamental requirement for the validity of any transaction, and all

forms of cooperation must be based on transparent and accountable agreements (Wulandari & Hanifuddin, 2021).

In the context of oil palm plantations, partnership models between companies and communities, such as the nucleus-plasma scheme, also constitute an important area of study in Islamic economic law. This model aims to improve community welfare through mutually beneficial cooperation. Nevertheless, in practice, several issues persist, including inequality in profit distribution, limited access to information for farmers, and weak bargaining power of communities in determining partnership agreements. These challenges indicate that the implementation of justice principles in such partnerships still needs improvement to align with Islamic legal provisions (Purba, 2019).

Specifically, empirical conditions in Kampung Tanjung Tiga show that the oil palm plantation sector serves as a primary source of livelihood for the local community. Based on preliminary observations, most residents are involved in plantation activities, either as landowners or as managers. The profit-sharing system has become a common practice in managing oil palm plantations, particularly for individuals who lack sufficient capital or labor to manage their land independently.

Nevertheless, the implementation of profit-sharing practices in Kampung Tanjung Tiga still faces several issues related to the application of justice principles. In some cases, profit distribution is conducted without transparency and is not based on clear written agreements. Furthermore, there is a tendency for landowners to hold a more dominant position in determining the distribution of profits, which may disadvantage the managers. This condition reflects an imbalance in cooperative relationships that is inconsistent with the principle of justice in Islamic economic law.

In addition, based on data from local government and related sources, Lampung is one of the major oil palm-producing regions, with plantation areas continuing to expand annually. This growth has also led to an increase in the number of farmers and business actors involved in profit-sharing systems. However, this expansion has not always been accompanied by improvements in the quality of cooperative practices in line with Islamic principles, resulting in a gap between economic development and the implementation of justice values in economic transactions (BPS, 2024).

From a regulatory perspective, the Compilation of Islamic Economic Law (KHES) provides clear guidelines for the implementation of partnership contracts, including profit-sharing arrangements. KHES emphasizes the importance of contractual clarity, transparency, and fairness in profit distribution. However, in practice, the implementation of these provisions at the community level remains suboptimal. This is due to several factors, including a lack of socialization, low levels of legal literacy among the public, and minimal supervision of economic practices in the informal sector (Umar, 2023).

Based on the above discussion, a research gap can be identified between the ideal concepts of Islamic economic law and the actual practices of profit-sharing systems in oil palm plantations, particularly in Kampung Tanjung Tiga. Theoretically, profit-sharing systems in Islam are designed to promote justice and welfare for all parties. However, empirically, various practices still deviate from these principles,

such as unclear contracts, lack of transparency, and inequality in profit distribution. Moreover, previous studies have generally focused on profit-sharing concepts at a broader level, while studies specifically examining the implementation of justice principles in local contexts such as Kampung Tanjung Tiga remain limited.

Therefore, this study is important to conduct in order to examine in depth how the principle of justice is implemented in the profit-sharing system of oil palm plantations in Kampung Tanjung Tiga from the perspective of Islamic economic law. This research focuses not only on normative aspects but also on the actual practices within the community, with the expectation of providing a more comprehensive understanding of the real conditions.

The objectives of this study are: (1) to analyze the profit-sharing practices in oil palm plantations in Kampung Tanjung Tiga; (2) to examine their conformity with the principles of Islamic economic law, particularly the principle of justice; and (3) to formulate solutions or recommendations to establish a more just, transparent, and Sharia-compliant profit-sharing system.

Thus, this study is expected to contribute both theoretically and practically. Theoretically, it aims to enrich the discourse on Islamic economic law, particularly in the field of profit-sharing-based partnerships. Practically, the findings are expected to serve as a reference for communities, business actors, and policymakers in improving economic practices in accordance with the principles of justice in Islam.

METHOD

This study employs a qualitative approach with a field research design, as it aims to gain an in-depth understanding of the profit-sharing system practices in oil palm plantations and the implementation of the principle of justice from the perspective of Islamic economic law in Kampung Tanjung Tiga. A qualitative approach is chosen because it is capable of exploring social phenomena holistically and contextually, particularly in relation to behaviors, perceptions, and interactions between landowners and plantation managers within profit-sharing arrangements. In addition, this study adopts a normative-empirical approach, which examines the conformity between practices in the field and the principles of Islamic economic law, especially those related to justice, transparency, and contractual clarity (Sugiyono, 2019).

The data sources in this study consist of primary and secondary data. Primary data are obtained directly from informants through in-depth interviews with parties involved in the profit-sharing system, such as landowners, plantation managers, and local community leaders who understand the practice. Informants are selected using purposive sampling, meaning respondents are chosen based on specific criteria relevant to the research objectives, such as experience in profit-sharing cooperation and active involvement in oil palm plantation management (Moleong, 2021). Meanwhile, secondary data are collected from various sources, including books, academic journals, official reports, and documents related to Islamic economic law and profit-sharing practices, including the Compilation of Islamic Economic Law (KHES).

Data collection techniques in this study include observation, interviews, and documentation. Observation is conducted to directly examine profit-sharing practices in the field, including patterns of cooperation, mechanisms of profit distribution, and relationships between the involved parties. Interviews are used to obtain deeper insights into informants' perceptions, experiences, and understanding of the principle of justice in such cooperation. Documentation serves to complement the data through records, archives, and other relevant documents associated with the research (Creswell, 2016).

Data analysis is carried out using descriptive qualitative analysis techniques, which involve organizing, categorizing, and interpreting the collected data to provide a clear understanding of the studied phenomenon. The analysis process follows several stages, namely data reduction, data display, and conclusion drawing. The analyzed data are then compared with concepts and principles in Islamic economic law, particularly profit-sharing contracts such as *mudharabah* and *muzara'ah*, in order to assess the extent to which existing practices align with the principle of justice (Miles et al., 2014).

To ensure data validity, this study employs triangulation techniques, including both source triangulation and method triangulation. Source triangulation is conducted by comparing information obtained from different informants, while method triangulation is carried out by comparing findings from observation, interviews, and documentation. Through these approaches, the data are expected to achieve a high level of validity and reliability, thereby producing accurate and scientifically accountable research findings (Moleong, 2021).

Through this methodology, the study is expected to provide a comprehensive overview of the profit-sharing system practices in Kampung Tanjung Tiga, as well as to analyze their conformity with the principle of justice in Islamic economic law, ultimately enabling the formulation of applicable recommendations for improving practices in the future.

RESULTS AND DISCUSSION

Profit-Sharing Practices in Oil Palm Plantations in Kampung Tanjung Tiga

Based on field research conducted through observations and interviews with landowners, plantation managers, and community leaders in Kampung Tanjung Tiga, it is evident that the profit-sharing system has become the primary mechanism for managing oil palm plantations. This system emerges as a practical solution to resource limitations, where some landowners lack sufficient labor, time, or expertise to manage their plantations independently, while, on the other hand, there are community members who possess the necessary skills but do not own land. Therefore, profit-sharing cooperation is considered a mutually beneficial arrangement for both parties.

In practice, such cooperation is generally carried out informally without written agreements. Agreements between landowners and managers are typically made orally, based on trust and long-standing customary practices. This pattern reflects strong social values of trust within rural communities. However, from both managerial and legal perspectives, this condition poses potential risks, as the

absence of written documentation may lead to disputes in the future without clear evidence to refer to.

Regarding the profit-sharing pattern, the study finds that there is no standardized system applied within the community. The profit-sharing ratio is determined based on flexible initial agreements, such as a 50:50 division between landowners and managers, or 60:40 with a larger share allocated to landowners if they contribute to operational costs such as fertilizers and maintenance. In some cases, the distribution may also change informally depending on production conditions or personal relationships between the parties. This indicates that the system is still heavily influenced by subjective factors and lacks a systematic calculation basis.

Furthermore, in the management and distribution process, weaknesses in transparency are evident. Most informants stated that there is no clear record of harvest quantities, selling prices, or operational costs. The calculation of results is usually communicated verbally by one party, either by the manager who conducts the harvest or the landowner who has access to buyers. This condition creates the potential for uncertainty (*gharar*) in profit-sharing, as the other party does not have access to accurate and verifiable information.

Moreover, the study reveals an imbalance in bargaining positions between landowners and managers. Landowners tend to hold a more dominant role in determining the terms of cooperation, including the profit-sharing ratio. Meanwhile, managers are often in a weaker position due to limited access to land and pressing economic needs. As a result, in some cases, managers accept less favorable terms without adequate negotiation space. This indicates that the existing practices do not fully reflect the principle of justice in economic cooperation.

In addition, the low level of public understanding of contractual concepts in Islamic economic law also influences profit-sharing practices in Kampung Tanjung Tiga. Most informants do not clearly understand the differences between contracts such as *mudharabah*, *muzara'ah*, and other forms of cooperation in Islam. Contracts are generally perceived as simple agreements without considering essential elements such as clarity of object, profit-sharing ratios, and mechanisms. This condition suggests that economic practices are still largely based on local customs rather than systematic sharia principles.

Thus, it can be concluded that the profit-sharing system in oil palm plantations in Kampung Tanjung Tiga has been actively practiced and plays a significant role in the local economy. However, it still exhibits several weaknesses, particularly in terms of contractual formalization, transparency, and balance of power between parties. This indicates the need for improvements to ensure that the system becomes more structured, fair, and aligned with Islamic economic law principles (Murkaromah & Gusti, 2026).

Conformity with the Principles of Islamic Economic Law

The analysis of profit-sharing practices in oil palm plantations in Kampung Tanjung Tiga shows that their conformity with Islamic economic law principles

remains partial and not yet optimal. In Islamic economic law, business cooperation such as profit-sharing must fulfill key principles, including justice (*al-'adl*), transparency (*al-shafafiyah*), clarity of contracts, mutual consent (*an-taradhin*), and the absence of *gharar* (uncertainty) and injustice (*zulm*). These principles serve as benchmarks in evaluating whether an economic practice complies with sharia provisions (Umar, 2023).

From the perspective of justice (*al-'adl*), field practices indicate that profit distribution does not fully reflect a proportional balance between the contributions of each party. Although initial agreements on profit-sharing ratios exist, in practice there are often discrepancies between the outcomes and the labor, time, and costs contributed by the managers. In several cases, managers feel that their share is not commensurate with their workload, especially when landowners continue to receive a significant portion despite limited direct involvement. This suggests that the principle of justice has not been fully realized.

In terms of transparency, existing practices are far from the openness advocated in Islamic economic law. The absence of systematic records regarding harvest yields, selling prices, and operational costs results in unequal access to information. This condition can lead to suspicion, conflict, and potential data manipulation by the more dominant party. In the sharia perspective, transparency is a crucial element in maintaining trust and ensuring that each party receives their rightful share (Wulandari & Hanifuddin, 2021).

Regarding contractual clarity, practices in Kampung Tanjung Tiga generally rely on oral agreements without written documentation. In Islamic economic law, contracts must fulfill specific pillars and conditions, including clarity of the object, profit-sharing ratio, duration, and the rights and obligations of each party. The absence of clear and documented contracts introduces elements of *gharar*, which are prohibited in Islam due to their potential to harm one party. Therefore, such practices do not fully meet sharia requirements (Antonio, 2019).

Although the principle of *an-taradhin* (mutual consent) appears to be formally fulfilled through initial agreements, a deeper analysis reveals that such consent may not be entirely genuine. This is due to the imbalance in bargaining power, where managers often face economic pressures that compel them to accept terms set by landowners without equal negotiation. Consequently, the element of consent in this context remains superficial and does not fully reflect justice.

Furthermore, profit-sharing practices in Kampung Tanjung Tiga are not entirely free from *gharar*. This uncertainty is evident in unclear harvest calculations, lack of transparency in operational costs, and the absence of standardized profit-sharing systems. Such elements contradict the fundamental principles of Islamic transactions, which emphasize clarity and certainty (Umar, 2023).

When compared with the ideal concepts of *mudharabah* or *muzara'ah*, the practices observed in Kampung Tanjung Tiga reveal a significant gap. Ideally, profit-sharing ratios should be clearly determined from the outset, implemented transparently, and based on fair and balanced agreements. Additionally, all transactions should be well documented to prevent future disputes (Antonio, 2019).

In conclusion, the profit-sharing system in Kampung Tanjung Tiga has not fully complied with the principles of Islamic economic law. Although certain elements, such as initial agreements, are present, key aspects such as justice, transparency, and contractual clarity require significant improvement. Therefore, comprehensive efforts are needed to align existing practices with sharia values and to promote equitable welfare for all parties involved (Murkaromah & Gusti, 2026).

Solutions and Recommendations for Establishing a Fair, Transparent, and Sharia-Compliant Profit-Sharing System

Based on the research findings and the analysis of conformity with the principles of Islamic economic law, systematic, applicable, and sustainable improvements are required to enhance the quality of profit-sharing practices in Kampung Tanjung Tiga. The proposed solutions are not merely normative but also take into account the socio-economic conditions of the local community to ensure realistic implementation.

Analytically, the main problems identified in the profit-sharing practices in Kampung Tanjung Tiga can be categorized into three key aspects: (1) weaknesses in the contractual structure (unwritten and unclear agreements), (2) lack of transparency in the management of production results, and (3) imbalance in power relations between landowners and managers. Therefore, the proposed solutions must address these issues in an integrated manner.

First, the reconstruction of contracts based on sharia principles is a fundamental step that must be undertaken. Cooperation agreements between landowners and managers should be formalized in written form, including essential elements such as the identity of the parties, the object of cooperation, the profit-sharing ratio, the duration of the agreement, and mechanisms for profit distribution and loss sharing. Conceptually, this aligns with the principle of contractual clarity in Islamic economic law, which aims to prevent *gharar* (uncertainty) and future disputes. With a written contract, the cooperation is not only based on trust but also supported by legal certainty that protects both parties in a balanced manner (Antonio, 2019).

Second, strengthening transparency and accountability in plantation management is essential. Transparency can be implemented through simple yet systematic record-keeping of harvest yields, selling prices, and operational costs. In a rural context, this system does not need to be complex but can rely on manual bookkeeping accessible to both parties. This transparency ensures that profit distribution is conducted fairly and based on clear data. Moreover, openness of information can enhance trust and reduce the potential for conflict within the cooperation (Wulandari & Hanifuddin, 2021).

Third, rebalancing the bargaining position between landowners and managers is necessary. The imbalance in power relations identified in the study indicates that managers are often in a weaker position. To address this issue, social intervention is needed through the establishment of farmer groups or sharia-based cooperatives that can strengthen the managers' negotiating position. With collective institutional support, managers will no longer negotiate individually but will have stronger structural backing, enabling them to reach fairer agreements (Purba, 2019).

Fourth, improving literacy in Islamic economic law among the community is crucial. The low level of understanding of contract concepts such as *mudharabah* and *muzara'ah* is one of the main causes of non-compliance with sharia principles. Therefore, educational programs involving religious leaders, academics, and local government are needed to provide comprehensive knowledge of the fundamental principles of Islamic transactions (*muamalah*). This education should not only be theoretical but also practical, allowing direct application in daily practices (Umar, 2023).

Fifth, the regulatory and facilitative roles of the government and community leaders are also vital in driving changes in practice. Village authorities can contribute by developing simple guidelines for profit-sharing systems that align with sharia principles and by facilitating the creation of written agreements for the community. Meanwhile, community and religious leaders can act as mediators in conflict resolution and as agents for promoting values of justice in Islamic economics. The synergy between structural and cultural approaches is key to achieving sustainable transformation.

To clarify the relationship between problems and solutions, the following analytical table is presented:

Table 1. Problem Analysis and Proposed Solutions

Main Problems	Impacts	Proposed Solutions
Unwritten contracts	Potential conflicts and uncertainty	Establishment of written sharia-based contracts
Lack of transparency	Distrust and injustice	Implementation of record-keeping systems
Imbalance in bargaining power	Exploitation of weaker parties	Formation of cooperatives/farmer groups
Low sharia literacy	Practices not aligned with Islamic principles	Education and socialization of Islamic economic law
Lack of supervision	Uncontrolled practices	Active role of government and community leaders

Source: Primary Data, 2026.

Overall, the implementation of these solutions is expected to transform profit-sharing practices in Kampung Tanjung Tiga from traditional patterns into a more professional, fair, and sharia-compliant system. In doing so, not only will justice in profit distribution be achieved, but a sustainable economic system oriented toward collective welfare can also be established (Murkaromah & Gusti, 2026).

CONCLUSION

This study reveals that the profit-sharing system in oil palm plantations in Kampung Tanjung Tiga has functioned as a community-based economic cooperation mechanism; however, it has not fully reflected the principle of justice in Islamic economic law. The main issues lie in the absence of written contracts, the lack of transparency in profit calculations, and the imbalance in bargaining power between landowners and managers. These conditions lead to the emergence of *gharar* (uncertainty) and the potential for injustice in profit distribution. Normatively, the existing practices have not fully complied with the principles of *al-'adl* (justice), *an-taradhin* (mutual consent), and contractual clarity in Islamic economics. Therefore,

improvements are necessary through the establishment of written agreements, enhancement of transparency, strengthening of farmer institutions, and the provision of Islamic economic law education to the community. In doing so, the profit-sharing system is expected to become more just, transparent, and sustainable, while also contributing to the overall welfare of the community.

ACKNOWLEDGMENT

The author would like to express sincere gratitude to all parties who have provided support and contributions to the implementation of this research. Special thanks are extended to the community of Kampung Tanjung Tiga, particularly the landowners and oil palm plantation managers, who have willingly participated as informants and provided valuable data and information for this study.

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