

The Profit Sharing System of Rice Farming in Kampar Regency on Islamic Economic Perspective

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Abstract Rice farming is one of agriculture that developed in Kampar Regency. Distribution of rice fields in Kampar regency have an area of 7,632 hectares with a total production 37189.71 Tons, Rice cultivation is not only produced by the owner of the land, but also tilled by others. Landowners and tenants are working together using profit sharing system. The formulation of the problem in this research is how the profit sharing system implemented in rice farming and comparing with the concept of the profit sharing system in Islamic economic. The purpose of this study is to determine the profit sharing system for rice farming in the Kampar Regency and the suitability with the concept of profit sharing system in the Islamic Economics. The method used in this research is descriptive qualitative expected to answer the problem and research objectives. The results showed that the implementation of profit sharing system by customs, agreements made orally and seed borne by the tenants and the landowner, does not mentioned the term and the end of the agreement, the profit sharing ratio determined based on the custom of each area in Kampar Regency, landowners are generally not involved in harvesting rice but some are involved in harvesting. The risk if there is crop failure will be accepted as the responsibility by both parties. And if there is a dispute between landowners and tenants, they want resolved by consultation. Implementation of the profit sharing system in rice farming in Kampar generally been in accordance with the Islamic sharia. Only two variables are not in accordance with Islamic law which is the term and the duration of the agreement, and also the involvement of landowners in the harvesting.

Keywords Profit Sharing System, Muzara'ah or Mukhabarah

1. Introduction

Indonesia has abundant natural resources and a strategic position in terms of the economy. Geographically, Indonesia is located on the equator so it has a tropical climate where rainfall is very high. With the Indonesian tropical climate it is really suitable for agricultural activities. Indonesia can also be regarded as an agrarian country because of the area and the majority of subsistence farmers. Agriculture is a key sector in absorbing labor interconnected economy, the source of economic growth and foreign exchange earner in Indonesia. In the year 2018 based on data from BPS Survey Inter Census of Agriculture are 33,487,806 farmers in Indonesia.

The agricultural sector had the largest contribution to the economy in Kampar, seen from the contribution of agriculture, forestry and fisheries in Kampar Regency GRDP as shown in Table 1 below:

Table 1. On the Kampar Regency GRDP Year 2010 Constant Price by Industrial Origin (Billion Rupiah) Trading Year 2015-2017

No.	Business field	2015	2016	2017
1	Agriculture, forestry, and Fishery	13,031.87	13,672.51	14602.67
2	Mining and excavation	13921.70	13820.70	13083.38
3	Processing industry	12668.78	13205.27	14163.03
4	Procurement Electricity and Gas	20.68	23.27	24.39
5	Water supply, management Rubbish, waste and recycling	2.90	2.88	2.96
6	Construction	3004.10	3126.37	3236.10
7	Wholesale And Retail; Car And Motorcycle Repair	1399.61	1453.32	1536.74
8	Transportation and Warehousing	139.48	147.15	155.44
9	Provision of accommodation and Eat Drink	37.73	39.33	60.94
10	Information and Communication	202.26	206.26	210.45
11	Financial Services and Insurance	213.96	221.56	228.16

12	Real estate	450.36	456.80	470.37
13	Company services	1.66	1.71	1.78
14	Government administration, Defense and Social Security	781.54	781.99	811.55
15	Education services	220.12	226.42	238.78
16	Health Services and Social Activities	82.16	83.10	84.59
17	Other services	135.15	140.29	151.26
Gross Regional Domestic Product		46314.07	47609.04	49042.59

Source: BPS, *Kampar in numbers*, 2018

From the table above, the contribution of agriculture, forestry and fisheries has increased every year from 2015 as many as 13,031,87 billion rupiah to 14602.67 in 2017. In 2015, this sector became the second largest sector after mining and quarrying, whereas in 2017 be the greatest kontribusinya sector to the GDP in Kampar regency.

Rice farming is one of agriculture that developed in Kampar District. It is not only produced by the owner of the land, but also tilled by others. Wide distribution and production of paddy fields in every districts in Kampar can be seen in the following table.

Table 2. Harvested Area and Production of Rice Based on the sub-district in Kampar District 2015

Districts	Field	
	Harvested Area (Ha)	Production (Ton)
Kampar Kiri	90	364.50
Kampar Kiri Hulu	-	0,00
Kampar Kiri Hilir	-	0,00
Mount Sahilan	-	0,00
Kampar Kiri Central	-	0,00
XIII Koto Kampar	27	103.95
Koto Kampar Hulu	41	153.75
Kuok	661	3 291.78
Salo	740	3 722.20
Tapung	68	306.00
Tapung Hulu	-	0,00
Downstream Tapung	-	0,00
Bangkinang City	-	0,00
Bangkinang	802	4852.10
Kampar	1,814	9106.28
East Kampar	1,116	5301.00
Rumbio Jaya	450	1912.50
North Kampar	746	3618.10
Mine	1017	4220.55
Siak Hulu	60	237.00
Perhentian Raja	-	0,00
Total number	7632	37 189.71

Source. kamparkab.bps.go.id 2019

From the above table we can see the distribution of the rice on the Kampar district is an area of 7,632 hectares with a total production of 37189.71 tons. Rice fields spread over 13 districts. The most widely District of spreading contained in Kampar District with an area of 1,814 Ha. Furthermore paddy fields in East Kampar District area of 1,116 Ha, District Mine covering an area of 1,017 hectares and the District Bangkinang covering 802 ha.

Of all the rice field in Kampar regency not all of them managed by the owner of the land itself. There is also a land that is managed by someone else. Agriculture land in Kampar regency not all managed by the owner because they do not have the opportunity to manage their fields so they ask others to manage their fields. Likewise for those who want to farm and grow crops in the fields, but they do not have land to be processed, then ask for permission so that he could take advantage of the empty land. So in this transaction is not only to meet the needs, but also help each other between land owners with tenants. Landowners gave permission to those who will be working on the fields, they made the agreement in accordance with people's habits on growth is normally recorded. Society is not aware of whether the agreement is done it is in conformity with Shari'ah or not. Essentially they just embrace sharing system which has prevailed in the general public under the agreement that has been agreed together.

In Islamic economic, there is a contract for the results and this is used in trading activities, animal husbandry and agriculture. Agricultural production sharing agreement (cooperative processing) of agricultural land fields. Akad like this in terms of muamalat known as muzara'ah or mukhabarah. In essence the definition of the ceremony is almost the same, namely sharing agreement between the owners of agricultural land to the tiller, but what distinguishes it from the second contract is the provider of the seed. If the seed comes from the tiller, then this is called muzara'ah and when the seeds come from the tiller, then this is called mukhabarah.

Kampar known as the "Veranda of Mecca Riau", the majority of people are Muslims. In Kampar term sajarangan furnace Tigo, Tigo Bapilin Rope "means the Government, Ulema and customary leaders remain strong upheld by the Society. The three mutually strengthen each other in order to create a balance in society. The formulation of the problem in this research is How pelaksanaan system for agricultural produce paddy in Kampar and Does the system for agricultural produce paddy in Kampar regency in accordance with the concept of the system for agricultural produce in the Islamic economy.

The purpose of this study is to determine whether system for agricultural produce paddy in Kampar and know the system for agricultural produce paddy in Kampar regency in accordance with the concept of the system for agricultural produce in the Islamic economy.

2. Literature Review

a. Relevant Concepts and Theory of Profit Sharing System in Conventional Economic System

In conventional economic system concept termed profit sharing compensation. Compensation is a broad term that relates to the financial rewards (financial reward). Yoder (in Hasibuan, 2005) suggests that compensation is "The payment mode to members of work for Reviews their participation".

While Davis stated, "is what the employee receive compensation in exchange of Reviews their work". The purpose of each organization in designing the compensation system aims to attract and hold the skilled workers to remain loyal to the company (Henry, 2001). As for the more specific purpose, among others, first, guide the design of salary system, the second is to be the standard to the success of the pay system.

Pangabea (2004) states essentially compensation can be grouped into two categories, namely the compensation of financial and non-financial compensation. Non-financial compensation is divided into two parts, first discuss among others the skill variety, task identity, task significance, autonomy, feedback. Both discuss sound policies, employee competence, congenial co-worker, compressed workweek, job sharing.

The definition of profit sharing by Nightingale and Long (1998) is the "Any arrangement whereby an employer shares with a designated group of employees a portion of the profits derived from the business." Profit sharing plans divide a set percentage of net profit among employees ". That definition gives the sense that profit sharing is planning where the company distributing the portion of profits from business activities with specific groups of workers. From such understanding requires certain criteria that distinguish profit sharing with each other, namely: First, apply for the management is not generally not *aprofit sharing*. Second, a plan that does not bind between profit and the size distribution of the bonus reserve also does not include profit sharing category.

So to be able to be categorized as a profit-sharing companies must have a formal program for which payment is made in cross-section (although it is not necessary for all workers or groups of workers) but at least given annually based on a formula for profit business, or if the business is a conglomeration of a unit businesses with backup size bonus.

Based on the purpose Long (1998) said that in general the main objective is the application of profit sharing for workers to unite for a common goal, but companies generally have some other purpose.

b. Concepts and Theory of Profit Sharing System in Islamic Economic System

Based on the National Sharia Board Fatwa No. 15 / DSN-MUI / IX / 2000, there are two techniques for the calculation of the result is known in Islam. First, for those gains and losses (profit and loss sharing). Second, the net

profit (revenue sharing). In line with the explanation above (Hendi, 2011) describes the result is a form of return (the acquisition of the change) of the investment agreement, from time to time, it is uncertain and precarious. The amount of recovery will depend on the results of operations that actually occur. Then, based on these revenue-sharing method consists of two systems: (1). For profit (*profit sharing*) Is the calculated result of the revenue after deducting fund management charges, and (2). For results (revenue sharing) is the calculated results of total income fund management.

c. Akad-Sharing Agreement in the Field of Agriculture

Agriculture, there are three covenants are encouraged Islam to perform a contract of cooperation namely: Muzaqah, muzara'ah and Mukhabarah. This has been done or applied by the Prophet Muhammad and his companions.

Muzaqah

Muzaqah taken from the word al-Saqa, someone working on tamar trees, grapes (care) or other trees in order to bring benefit and receive a certain part of results taken care of in return. According to the terms, al-muzaqah defined as a contract between the owners and workers to maintain the trees, as the reward is the fruit of the tree they organize. *Musaqah* is set to a worker to the trees for him keeping the water it and watch its interests, it must be distributed together. Irrigate crops because it is the work which bring benefits, then set him a contract agreement, which is where all the Companions and *tabi'in* agreed to allow it without any mistake again.

Pillars *Muzaqah* according to scholars Shafi'ites there are five, namely:

- Shigat*, which do sometimes clearly (*sharih*) and incognito (*kinayah*), required *shigat* with the wording and not enough to act alone.
- Two persons or parties *berakad* (*al-'aqidani*), required for people who *berakad* with expert (able) to manage the contract, such as puberty, intelligent and not under guardianship.
- Gardens and all trees that bear fruit, all fruit trees may divide (*profit sharing*), both of which bear an annual (one year) and whose fruit only once then die, such as rice, corn and others.
- Future work, let determined length of time that will be done, such as a year or at least according to the custom in the time taken care of plants or trees that have fruit, also to be determined is work to be done by the gardener, like watering, cutting tributaries tree branch that would hinder fruit or marry.
- Fruit, should be determined each section (which has gardens and work in the garden), such as one-half, one-third, or the size of the other *sperempat*.

Muzara'ah

Muzara'ah is the manager of agricultural cooperation between landowners and tenants where landowners provide agricultural land to the tiller to be planted and maintained in exchange for a certain part (percentage) and yield. *Muzara'ah*

often identified with mukharabah, but there is little difference as follows: muzara'ah: the seed of the land owner while *Mukhabarah*: Seeds of tenants (Antonio, 2001).

Abdul Sami 'al-Misri (2006) itself defines as a contract muzara'ah land managers agricultural cooperation between landowners and tenants, where landowners provide agricultural land to the tiller to be planted and maintained in exchange for a certain part of the harvest, but if losses or crop failure the tenants will just loss the time and effort that they already spent.

From the explanation above, Muzara'ah is a form of cooperation between landowners and tenants of land with the production sharing agreement in number according to the collective agreement, whether the division 1/3, 2/3, or

according to the agreement between them.

Mukhabarah

Mukhabarah is a form of cooperation between the land owners / land and tenants with an agreement that the results will be shared between landlords and tenants by mutual agreement, while cost and seeds from farmers penggrap. Muzara'ah and mukhabarah difference lies in the seeds of plants. In muzara'ah seed comes from the land owner, while mukhabarah seed of tenants.

Terms and harmonious mukhabarah similar to muzara'ah contract which has been described previously, as well as with the arguments that support dali muzara'ah similar to the contract, but muzara'ah binding.

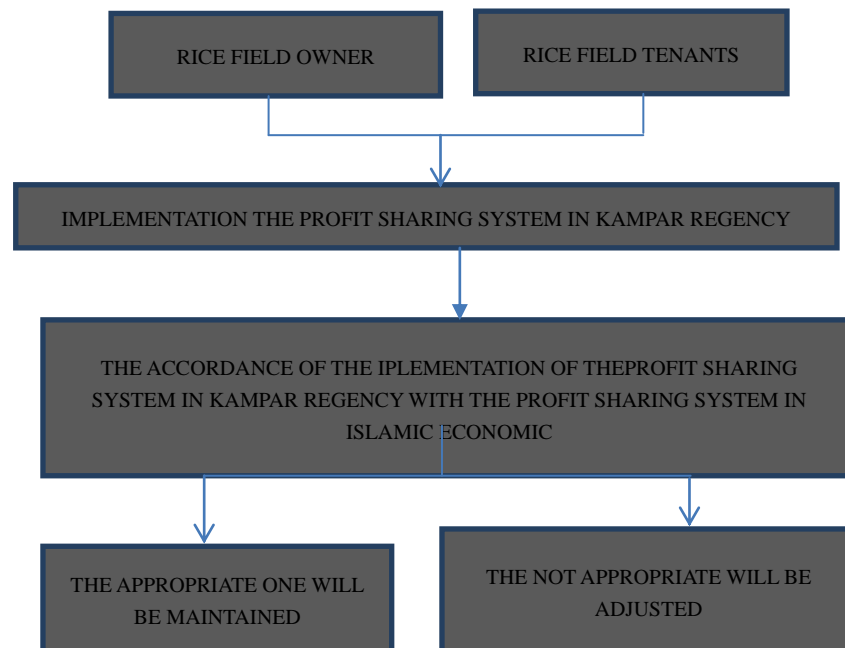


Figure 1. Framework

3. Research Methods

This research was conducted in Kampar regency of Riau province, with the consideration that the Kampar district population is Muslim and the district has a foyer nickname mekahnya Riau Province. The research was conducted for 6 (six) months.. The sampling technique in this research is purposive sampling. Purposive sampling according to Sugiyono is a sampling technique with a certain consideration (Sugiyono, 2012). The steps to take the subject in these samples is done by:

1. Determine the area of research that is Kampar, Kampar District East, and the District of Mine with the consideration that the sub-district has a total area of rice fields are large farms over 1000 Ha.
2. Determine which will be the subject of the respondents in this study is the landlord and tenants.

As for determining the number of samples used in this study Quota sampling techniques. According Sugiyono

(2001) stated that sampling is a technique for determining the quota sample of the population that have certain characteristics to the number (quota) is desired. According to Tanuwijaya (2004) in this technique does not count the number of the population but are classified into several groups. Samples were taken to provide a certain quota or quorum of the group. Data collection is done directly on the sampling unit. Once the quota is met, data collection is stopped.

By using quota sampling, researchers determined the number of samples taken is 60 respondents with details of 20 respondents for each district. In each of these districts will be taken also the owner of the 10 respondents 10 respondents wetland and rice cultivators with the same proportion of respondents that are expected to answer the problem and research objectives.

Data analysis method

The analytical method used in this research is descriptive quantitative method is data obtained from population

samples were analyzed according to the statistical methods used. Descriptive quantitative research in this study is intended to map out the strengths and weaknesses of the productive age group in Riau province to compete in the international labor market.

4. The Results of the Research and Discussion

Characteristics of Respondents

In a study system for agricultural produce paddy in Kampar regency in Islamic economic perspective using a sample of 60 respondents were selected from three districts, each district consists of 20 respondents with a composition of 10 respondents from landowners and 10 respondents from tenants. The following describes the general characteristics of respondents by sex, age, and education last.

Characteristics of Respondents by Gender

Characteristics of respondents who become subjects in this study according to the type of Gender can be seen in the following graph:

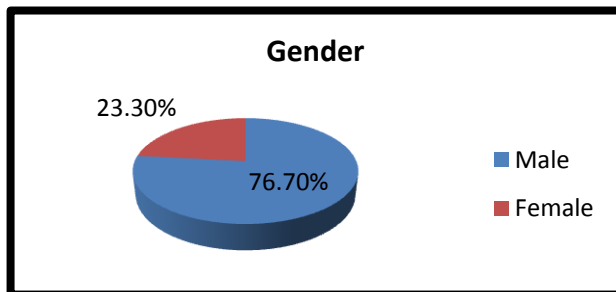


Figure 2. Characteristics of respondents by Gender (Source: Data processed in 2019)

Most of the survey respondents were women, which reached 76.7% while the rest are men as much as 23.3%. Most female tenants due to rice cultivation is a source of additional income families.

Characteristics of Respondents by Age

Age level respondents could describe how the physical ability of farmers in managing their business, the person's age can affect the way of thinking in developing a business, an overview of the level of the age of the respondents is presented in the following table:

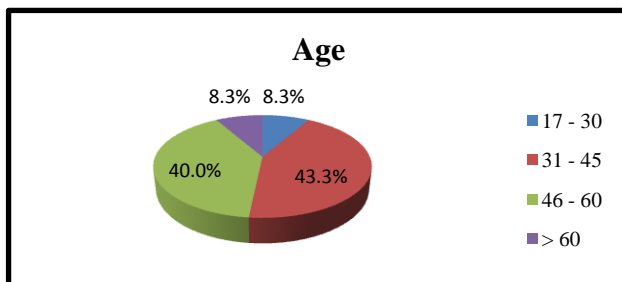


Figure 3. Characteristics of respondents by level of Age (Source: Data processed in 2019)

In terms of age, the majority of respondents were in the age group that is very productive, ie 31-45 years by 43.3%, followed by the 46-60 year age group as much as 40.0%. This indicates that the majority of respondents is a young group who still have hopes to improve the quality and ability of himself so as to increase the income for tanggak home. Only 8.3% are located in the age group above 60 years.

Characteristics of Respondents by Education

Education is meant in this study is a formal education. The education level of the population is one factor that determines the growth rate of an area then there is a possibility that the area will be more rapidly or advanced when compared to other regions that are still low level of education, because the better way of thinking, the power of creativity and innovation will be increasingly grow and compete. To further determine the level of respondents' education can be seen in the following table:

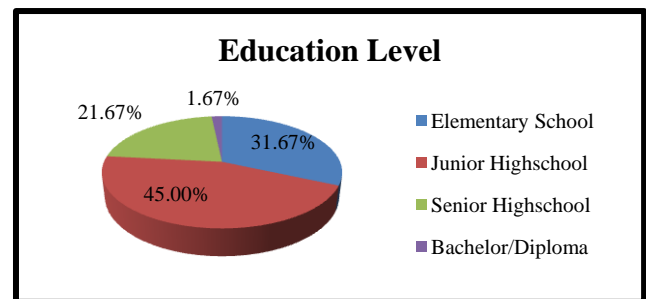


Figure 4. Characteristics of Respondents by Education Level (Source: Data Processing, 2019.)

Viewed from the aspect of education, the majority of respondents only junior high school education as It illustrates that respondents were often less educated that as much as 45%. Only 21.67 percent who admitted to high school education. This shows that education can be a variable that should be addressed when the government intends to break the chain of poverty. The higher the education, the greater the opportunity to have a well-established family economically.

Characteristics of Respondents by Ethnicity

Characteristics of respondents who become subjects in this study according to age can be seen in the following figure:

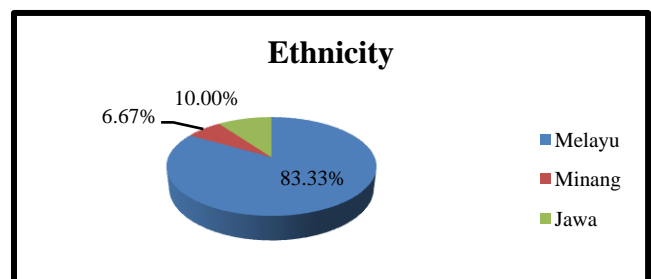


Figure 5. Characteristics of Respondents by Ethnicity (Source: Data Processing, 2019.)

The above table shows that respondents are dominated by ethnic Malay with a total of 83.33% of respondents, Java rate as much as 10% of respondents and Minang tribe as much as 6,67% of respondents.

Execution System for Agricultural Products Rice in Kampar

As social beings humans need other people to meet everyday needs. So is the case with bermuamalah as has happened in Kampar. A sense of mutual help and trust between the members of a very high potential to cause the practice of cooperation agreements for rice cultivation results in Kampar. The practice of agricultural cooperation is not a strange thing for society in Kampar, because the majority of the population are farmers. Society has always practiced this cooperation, because it was customary in the District. Practice Agreement for these results because they attach principle held among the people of that land / soil has a social function, ie there is an element of helping to strengthen kinship between tenants and landowners. The benefits of doing these agreements one of which is to help people who are less able to meet their daily needs. In the practice of this agricultural cooperation, there is acting as the land owners and anyone acting as tenants.

Implementation of the results of wet-rice agriculture in Kampar regency researchers will discuss the reason for using the results, the form of the agreement, the period and the expiration of the agreement, the amount of profit-sharing, the involvement of landowners in the harvest, the insurer risk if crop failure until completion if there is a dispute between the two sides,

Reason Use of the Revenue Sharing Agreement on Rice Farms

Based on the results of the field survey, the reason for wetland owners and tenants in Kampar regency selecting sharing agreements can be seen in the following table:

Table 3. Respondents Reason Using Sharing System

Reason	Amount	Percentage (%)
Profitable	4	6.7
Indigenous / habit	56	93.3

Source: Data processed in 2019

From the above table we can see that the reason according to the respondents using revenue-sharing agreements because they benefit as much as 6.7% of respondents. While stating for customs / habits as much as 93.3% of respondents. According to them for this result is a custom that has long and done for generations.

Form of Agreement

Before embarking on rice farming land owners and tenants have agreed to cooperate for results. Akad here just by word of mouth, there is no agreement in black and white and witness among them. Specified in the contract and the amount of any liability for the results for both sides. They must comply with the agreement that has been made. The

form of cooperation that occurs in wet-rice agriculture in Kampar regency there are two cooperation: the seed borne by cultivators and seed on the responsibility of the land owner for more details can be seen in the following table:

Table 4. Respondents About Providers Rice Seeds

Seed provider	Amount	Percentage (%)
Land owner	6	10
Cultivators	54	90

Source: Data processed in 2019

From the table above can be explained seeds provided by both sides that is provided by the existing tenants and provided by the land owner. In general, the seed borne by the tenants with the number of respondents as many as 90% of respondents, while the seeds ditanggung by land owners as much as 10% of respondents.

Duration and termination agreements

The term of the cooperation agreement in the fields pertanian revshare Kampar regency is mentioned in the contract and there are not mentioned. For more details of which can be seen in the following table:

Table 5. Term Cooperation Agreement Time Profit Sharing System

Existence Period	Amount	Percentage (%)
There is	2	3.3
There is no	58	96.7

Source: Data processed in 2019

The table above explains that the respondents expressed their agreement period by 3.3% and the declared absence of periods of as much as 96.7% of respondents. In general, respondents said there is no time frame.. For the existing term of the agreement for the results during the first period of planting. For the next period if they return collaboration they re-do the contract. Cultivators straight to the landlord and agree on whether the cooperation continues or ends.

For those who do not exist, farmers can directly grow rice in the next period if there is no termination of cooperation between both parties. Agreement expires anytime but after the planting period (after the rice is harvested and shared between the two sides).

Ratio For Agricultural Products Rice

Sharing ratio in Kampar regency rice cultivation can be seen in the following table

Table 6. Ratio For Agricultural Products Rice

Magnitude For results	respondents	Percentage (%)
1/2 Landowners: 1/2 Cultivators	6	10
1/3 Landowners: 2/3 Cultivators	36	60
Landowners 2/5: 3/5 Cultivators	2	3.3
3/10 Landowners: 7/10 Cultivators	4	6.7
1/10 Landowners: 9/10 Cultivators	12	20

Source: Data processed in 2019

From the table above it can be seen that there are five forms of revenue sharing, the amount of profit sharing that is widely used is 1/3 to 2/3 to land owners and cultivators as much as 60% of respondents while the ratio for the results of the least used is 2/5 to 3/5 for Landowners and cultivators as much as 60% of respondents.

On the distribution of revenue sharing for Landowners 1/2 and 1/2 to cultivators based on data from respondents seed borne by the owner of the land, while the distribution ratio for the results of the other seeds on the responsibility of tenants. The profit sharing ratio has been based on an agreement between the landlord and tenants. The magnitude was in effect long and become a habit in each area in Kampar so landowners. Landowners and tenants follow any revenue sharing because it is considered to be fair and beneficial for both parties.

Involvement Landlord In Harvest Rice

Once the fruit has been yellow rice paddy can be harvested, in practice the yield of rice in Kampar are some owners of land there is also involved in the rice harvest. For more details can be seen in the following table:

Table 7. Involvement Landlord In Harvest

Landlord Harvesting	respondents	Percentage (%)
Involved	26	43.3
Not involved	34	56.7

Source: Data processed in 2019

From the above table we can see that respondents who stated landowners involved in the rice harvest as much as 43.3% while those not involved as much as 56.7%. Landowners involved in harvesting rice (land owners take part in harvesting or were hired) divisions based on the number of lanes in one swath Sewah rice. For example: if the rice fields there are 15 rows of rice, both sides use the magnitude of the result 1/3 to 2/3 to land owners and land owners harvest Cultivators then 5 lanes and tilling paddy rice harvest 10 rows.

Landowners who are not involved in the harvesting division based on how many sacks of rice obtained divided by agreement of the landlord and tenants. For example, if the harvest, there were 15 sacks of rice paddy, both sides use the magnitude of the result 1/3 to 2/3 to land owners and land owners Cultivators then get 5 sacks of rice and tenants get 10 sacks of rice.

This division there is witnessed by landowners and others do not (directly paddy cultivators to the land owner) for more details can be seen in the following table:

Table 8. Involvement Landlord Watching Sharing Rice

Landlord Join Watching Sharing Rice	Respondents	Percentage (%)
follow	37	61.7
Do not participate	23	38.3

Source: Data processed in 2019

Based on the above table landowners are witnessing the rice yield of 61.7% of the respondents while no witness to the rice fields there are 38.3% of respondents. For landowners who do not watch for the results of the fields they believe the tiller.

Risks If Failed Harvest

In the fields of agriculture there is also the risk of crop failure this happened when the rice pests or floods. In the fields of agricultural revenue share system in Kampar which bear the losses can be seen in the table below

Table 9. Respondents About Failed Harvest Risk Insurers

Seed provider	amount	Percentage (%)
Land owner	0	0
Cultivators	0	0
Together	60	100

Source: Data processed in 2019

From the table above we can liaht that menagging crop losses if it fails then bear the losses are together, landowners and tenants alike do not get results. Landowners loss because the land does not produce income while tenants will be time, cost and effort has been spent.

Disputes Both Sides

During the implementation of the rice fields in Kampar regency artifacts yet there is a dispute between two parties both landowners and tenants. But if there is a dispute of respondents would prefer the dispute resolved by consensus the two sides.

Table 10. Respondents About Settlement of disputes in the Implementation of Sharing

Dispute resolution	Respondents	Percentage (%)
Deliberation both sides	55	91.7
The village	5	8.3
ninik mamak	0	0
Law enforcement (courts)	0	0

Source: Data processed in 2019

From the above table we can see that respondents who wanted to solve if there is a disagreement with the deliberation of both parties as much as 91.7% and who want to resolve them through the village sebanyak 8, 3% of respondents.

Economic outlook Islam against those paddy crops in Kampar

1. Form of Agreement

In Islamic economics, harmonious cooperation in agriculture according to scholarly is the land owners, tenants, the object of the benefits and the work of tenants, and granted consent. There is no explanation stated that the cooperation in agriculture must be in writing. And granted their consent requirement may be fulfilled by an agreement between the owners and tenants orally that is based on

mutual trust. In this case the implementation of revenue-sharing agreements wetland in Kampar regency have to qualify. These findings together with the Superior Priyadi (2015) that the agreement for agricultural products is done simply by using only verbal and not written.. In Islam there insurer seeds provided by the owners of land and there are also provided by tenants. According to Antonio (2001) if the seed is provided by the so-called land owners *muzara'ah* whereas if the seeds supplied by the landowner called mukhabarah.

2. Term and termination of Agreement

In Islamic law, the terms of the agricultural cooperation in the form of *muzara'ah* and mukhabarah related to the length of term of the agreement according to scholarly is should be described in the contract since the start of the agreement. according Darmawita (2016) that *muzara'ah* itself is not valid if the absence of the determination of the deadline in the implementation. It can be concluded that in terms of timeframe and process for the result of the expiry of wetland in Kampar generally not in accordance with Islamic law.

3. Ratio For Agricultural Products Rice

Have told us' Ubaidullah ibn Musa has told us Al Awza'iy from 'Ata' Jabir radliallahu 'anhu said: "In the past people practicing land use fields to wage a third, a quarter or half of the Prophet sallallaahu' alaihi wasallam said: "who has let him work on farm land for cultivation or she planned to donate. If he does not do then let him leave his land. "(Bukhari and Abu Hurairah).

From Ibn Umar: The Prophet Muhammad SAW had given her garden to the inhabitants of Khaibar to be maintained by them with their agreement will be part of the income, either from fruits as well as from pertahunan ". (Hadith Muslim History)

Other legal basis is the consensus of scholars that has been said Ja'far Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib, that the Prophet Muhammad had made the population Khaibar as cultivators and custodians on the basis of the results. This was followed by Abu Bakr, Umar, Ali and their families with a ratio of 1/3 and 1/4. All has been done by the caliph at the time of his reign and all parties are aware of it, but no one to refute. This means is "a sukuti ijma (consensus) of the people."

Can conclude to the amount of profit sharing (half, third, etc.), the time-based Islamic mentioned at the beginning of the contract remains valid, the important thing is not determined a specific amount in units of weight / number such as one ton / two sacks / and so on. Islam provides the best solution for both parties to be able to work together and cooperate so that the benefits can be felt by both sides. Symbiotic mutualism between landlords and tenants will make the productivity in agriculture and plantations increased.

4. Involvement Landlord In Harvest Rice

In Islamic law owner land is not required to participate and manage or work on farms, but only as a supervisor or supervise during the processing of land farming takes place. Wetland should be handed over to the tenants to be processed. According to al-Thayyar in Darmawita (2016) If required landowners cultivate farmland join it, then the contract is not valid *muzara'ah*. In this case, the penggaraplah responsible for agricultural land management issues, such as weeding, watering, tending, fertilized and others to successful / produce.

5. Risk if crop failure

In Islamic law, the rules of the system is bound to result in the agreement will get a share of the results obtained and will contribute bear in the event of risk. Cases cooperation for agriculture in Kampar, when both of them bear the risk of crop failure. Tenants will lose power and processing costs and loss of land while the land owner does not produce.

6. The two sides dispute

Deliberation is deemed good road and is recommended by the Islamic Shari'a. In this case the implementation of revenue-sharing agreements in Kampar regency wetland managers and farmers generally chose to resolve the dispute through negotiation.

5. Conclusions and Suggestions

Conclusion

Implementation of the system for agricultural produce paddy in Kampar regency is custom or practice that has been implemented by the farming community in the district of Kampar is dropped down from generation to generation. Implementation of the system for agricultural produce paddy in Kampar generally been in accordance with the Islamic sharia. Only two variables are not in accordance with Islamic law and berakhirnya which is the duration of the agreement, and the involvement of landowners in the harvest. Next to a variable contract, seed providers, revenue sharing, if the risk of crop failure, and dispute resolution already seduai sharing system of Islamic economics.

Suggestion

After the authors conducted a study system for agricultural produce paddy in Kampar regency in Islamic economic perspective, the author will deliver the following suggestions: (1). Fixing practices not in accordance with Islamic profit sharing system in a variable period of time and berakhirnya agreement, and the involvement of landowners in the harvest, (2). Urge the public continue to implement revenue sharing system on rice cultivation for more equitable and (3). Called on religious leaders to give an understanding of the results of Islam.

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