



Perspective of Islamic Business Ethics on Work Relations between Farmers and Shallot Traders in Baraka District, Enrekang Regency

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ABSTRACT

This research aims to conduct an assessment of the perspective of Islamic business ethics on working relationships between farmers and shallot traders in the district. Baraka. The research uses qualitative descriptive methods. The research results were obtained using primary data sources in the form of interview data with shallot farmers and onion traders in Baraka District, Enrekang Regency, while secondary data was obtained based on references from published journals and scientific articles. Data analysis techniques use data collection techniques, data reduction, preparation and drawing conclusions. The research results found that the perspective of Islamic business ethics is in line with the practice of cooperation between farmers and shallot traders in Kec. Baraka. This is proven by Islamic business ethics which surround the motives of shallot traders to establish cooperative relationships with farmers. The economic constraints faced by shallot farmers in cultivating their land will of course have alternative solutions if they are able to utilize existing cooperative relationships with traders.

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INTRODUCTION

Indonesia as an agricultural country has a majority of people who work in the agricultural sector. The success of the harvest is the main goal for farmers because farmers in Indonesia depend on agricultural products to meet their basic needs. This also happens especially in Enrekang district, even though in Enrekang district the community has diversity in types of livelihood, the majority of the people are still farming. Apart from sources of livelihood that come from civil service jobs, carpentry and trading, farming is also one of the livelihoods of some Enrekang people (Grita Gusti Gandi, 2018).

Geographically, the region or region of Enrekang Regency is far from the city and the sea, so it is not surprising that the economy in Enrekang concentrates on non-marine fisheries agriculture. Enrekang, with its geographical conditions, means that the majority of people work in the agricultural development industry. The livelihood of most of the population is farming, such as growing vegetables, tubers, onions, grains and fruit. For example, several sub-districts have the majority of their respective agricultural crop income. For example, Baraka District produces the most crops of potatoes, tomatoes, shallots, chili peppers and beans.

Based on the results of research observations, one of the sub-districts in Enrekang Regency where the majority of people work in the shallot farming sector is in Baraka Sub-district. The agricultural model that the people of Baraka District have is dry or moor plantations, this is because Baraka District has a geographical location at the foot of the mountain. The characteristics of the type of agriculture in Baraka District include shallots which require quite a lot of water, so technology is needed that can irrigate shallot plantation areas such as water machines to pump water from rivers so that they no longer depend on the rainy season.

The development of the types and forms of buying and selling relationships carried out by humans from ancient times until now is in line with the development of human needs and knowledge itself. On this basis, various types and forms of muamalah are found in various ethnic groups, the essence of which is mutual social interaction in an effort to meet each other's needs.

The issue of muamalah is a fundamental matter and an important goal of the Islamic religion in an effort to improve human life. On that basis, the muamalah shari'ah was revealed by Allah only in a global and general form, by putting forward various perspectives and norms that can guarantee the principle of justice in muamalah between humans (Nasroen Haroen, 2000).

Human life in this universe cannot be separated from the way buying and selling works, because buying and selling is a form of helping one human being with another human being. However, even in buying and selling activities, people who trade should know what should be taken and what should be left behind, know what is halal and what is haram, and not damage the buying and selling activities of mankind with falsehood, lies, and not contain elements of usury. "In short, so that the trading activities carried out become Islamic trading and provide a sense of security, so that trading is achieved that is free from fraud." (Abdurrahman as-Sa'di, et al , 2008)

Buying and selling has always played an important role in economic and social life for all people throughout the ages and from various levels of society. Since the beginning, the Islamic religion has permitted or permitted the implementation of buying and selling, Allah has permitted buying and selling, namely the implementation of buying and selling in accordance with rules, or limits.

Islamic buying and selling has also established legal rules as taught by the Prophet, both regarding the terms and forms of buying and selling which are permitted or not permitted in the increasingly developing world of buying and selling, of course sellers and buyers must be more careful in carrying out their transactions. In buying and selling transactions, the Prophet advised that in buying and selling contracts, the price determination should be adjusted to the price prevailing in the market. In general, it is expected that in a buying and selling contract there will be consent from the seller and the buyer.

Extra agricultural maintenance due to natural problems also has an impact on farmers' economic problems, namely farmers need sufficient capital to maintain their farms. Farmers cover the lack of capital in agricultural maintenance by selling their agricultural products to traders. Sales of onion agricultural products by farmers depend on agreements with traders so that onion farmers in Baraka District can only receive prices with predetermined conditions. where farmers will give the prevailing market price to their regular traders, there are also farmers who sell shallots to traders they don't know and buy them in cash. However, if the price does not match the agreement, the farmers will not sell the shallot harvest.

In terms of marketing the shallot harvest in Baraka District, farmers are placed as parties who are dependent on external parties, because the marketing channels have been controlled by traders so that shallot farmers in Baraka District receive the selling price for their production. Shallot farmers sell their produce through traders who offer higher prices, except for subscriptions.

Shallot farmers in Baraka District, Enrekang Regency who have a long-standing relationship of customer, mutual trust between farmers and traders where farmers and traders provide good service, pay the right price, and have a good market network with good sales integrity. The farmer relations that occur are a form of social network involving farmers and traders. Through social networks, shallot farmers in Baraka District, Enrekang Regency can maintain agricultural productivity.

Based on the reasons outlined above, the author is interested in conducting research with the title "Perspective of Islamic business ethics on work relations between farmers and shallot traders in Baraka District, Enrekang Regency ."

METHOD

This research uses a qualitative approach, which in principle wants to provide, explain, critically describe or describe a phenomenon, an event or social interaction event in society to search for or find meaning in the real context because this research is research that is classified as a type of field research (field research)." Field research, namely a research study that takes objectively authentic data or field studies (Saifuddin Azwar , 2004). Therefore, all types of qualitative research are descriptive, by collecting data, data collection is carried out using a qualitative approach in the form of field research and also library research.

The location of this research is in Baraka District, Enrekang Regency, which is one of the onion producing areas in Enrekang Regency. Based on the data, the population of this study was 27 informants, but only 3 informants were drawn as research subjects. The data sources in this research are direct interactions in the field and direct interviews obtained by resource persons. The data analysis techniques in this research are data reduction, data display, and conclusion.

RESULTS AND DISCUSSION

In this section, the results of research on the perspective of Islamic business ethics on work relations between farmers and shallot traders in the district are explained. Baraka. This section refers to the concept of

Islamic business ethics by using indicators such as unity, equilibrium, free will, responsibility and benevolence to analyze the suitability of the working relationship between farmers and shallot traders in the district. Baraka with Islamic business ethics.

A work relationship is a relationship that connects the interests of two parties who work together to obtain a benefit. In the context of farmers and traders, a working relationship is the existence of the same aspects and interests to establish a business relationship in the form of cooperation to capitalize on onion cultivation activities.

In the context of the working relationship between investors and shallot farmers, the investor has the aim of developing the economy of the farming community by empowering their shallot farming land by providing capital stimulation, which uses the principle of profit sharing.

This research shows that the principle of profit sharing implemented is not much different from profit sharing, where profits are shared equally by both parties (farmers and investors) after previously paying operational costs such as seed costs, poisons, planting and accommodation costs and transporting the harvest. In this working relationship, the investor plays a role in channeling agricultural capital to the shallot farmers who collaborate with him.

Regarding trust, the collaboration we carry out with onion traders is based on trust. We believe that these traders can prepare the best seeds for us as farmers. On the other hand, traders must also instill confidence in onion farmers. In this way, there is an attachment between the two parties to maintain their trust (Hasyim Akbari, Interview 2023).

In line with the results of the following interview:

The factor that underlies this working relationship is the trust factor. We as traders usually give loans to farmers to work on their land, such as seeds, poisons, fertilizers, and agricultural equipment such as tractors, pipes, water pumps, etc. So that the farmer's land is not idle, aka dead land (H. Ucu, Poison Trader/Financier/Entrepreneur, Interview 2024).

The research results show that the fundamental basis that is used as a reference for shallot farmers and traders in establishing cooperative relationships is to do business with complete honesty and trust as exemplified by Rasulullah Saw., here are the results of this research:

Regarding business principles and ethics in Islam, what I know is carrying out business relationships properly and correctly and paying attention to several characteristics recommended in Islam such as being honest, trustworthy, trading as exemplified by the Prophet (H. Ucu, Trader/Financier/Poison Entrepreneur, Interview 2024).

In fact, it can be said that the attitude of honesty, trust and responsibility as exemplified by the Prophet Muhammad. running a business is an integral part of implementing Islamic business ethics. This then becomes a guideline to always be presented by shallot traders and farmers in carrying out their cooperative relationships.

As also stated in the previous section, business people involved in working relationships between farmers and traders have not been able to describe their knowledge of business ethics explicitly. However, despite this, they have fundamentally attempted to implement Islamic business ethics in the cooperative relationships they carry out.

An important aim of this collaborative relationship is to improve the quality of economic life for farmers who are experiencing financial constraints in cultivating their empty land. The existence of traders who also double as investors is framed by good hopes for supporting the economy of shallot farmers in Enrekang Regency in general.

The aim of the collaboration is not only to ensure that both of us as farmers and onion traders benefit, but also to ensure that the collaborative relationship can last for a long period of time (Yulianti Haling, Onion Farmer, Interview 2023).

In line with the results of the following interview:

The aim of collaboration with onion farmers is to improve the quality of life between farmers and traders (both benefits), so that productive land can be used properly again (H. Ucu, Trader/Financier/Poison Entrepreneur, Interview 2024).

The results of the interview certainly show the presence of Islamic moral principles or Islamic business ethics which surround the motives of shallot traders to establish cooperative relationships with farmers. The economic constraints faced by shallot farmers in cultivating their land will of course provide alternative solutions if they are able to utilize existing cooperative relationships with traders. Moreover, in Islam, every empty land must be used so that productive economic circulation can be maintained.

Based on a review of Islamic business ethics, there are at least several things that serve as references in analyzing the principles of Islamic business ethics, including the following.

Unity

According to Faisal Badroen & Arief Mufraeni, the concept of Tauhid states that basically everything belongs to Allah SWT, vertical dimension, avoid discrimination in all aspects, avoid unethical activities. The

principle of Tawheed stems from the fact that humans as servants are the absolute property of Allah SWT, so that they are obliged to maintain ukhuwwah or a sense of unity among fellow creatures created by Allah SWT.

Unity (Tawhid/Unity) is the idea of monotheism, which unites all aspects of Muslim life including the economic, political and social fields into one homogeneous whole, highlighting the overall idea of consistency and order in this case, namely unity. Islam promises social, economic and religious unification based on this idea to create harmony. Based on this theory, ethics and commerce are intertwined vertically and horizontally, resulting in important similarities in the Islamic system Dian Nita Amelia Febyanti, Marlya Fatira AK & Hubbul Wathan, (2022).

This equality then eliminates the dichotomy between human beings, that even though they are based on different motives and forms in fulfilling their life needs, all of them still have one definite goal, namely returning to Allah SWT. Thus, this idea will become the core of the actualization of harmony between humans.

Allah SWT. created humans in different forms so that each human could complement and need each other. Different skin color, religion, race, gender and so on, is not a reason that Allah is discriminatory towards His creatures. Every human being has the same self-esteem as a creation of Allah SWT. The rights and obligations of every economic person are in accordance with the capacities and capabilities they possess (Faisal Badroen, et al, 2006).

The Qur'an and As-Sunnah have explained many economic arguments. The essence of Islamic teachings is actually to lead to monotheism, all the provisions commanded by Allah and His Messenger calling on all human beings to carry out activities according to one law, namely the law of Allah. As long as humans follow the flow of the provisions of muamalah indicated by Allah, then humans will obtain luck in economic activities (Murnasih, Irvan Iswandi & Ahmad Asrof Fitri, 2023).

The application of ethical rules in the economy will form an ethical organizational climate in the individual ecosystem in carrying out economic activities. These rules originate from the framework of a society that adheres to Tawheed to the dominant power, namely Allah Almighty, and a horizontal relationship in a humanist order of life with the universe in a full and comprehensive manner (Faisal Badroen, et al, 2006).

In order to interpret the principle of monotheism in cooperative relationships in the field of muamalah, this is then translated into religious language into a value that is implemented in muamalah. That every party involved in a business cooperation relationship is obliged to internalize the principle of monotheism within themselves so that ethical behavior can be manifested.

The context of this research shows that the efforts of the parties involved in business cooperation in shallot farming in Enrekang Regency are in line with the principle of monotheism in Islamic business ethics. This is proven by research results that the parties who are bound by a musaqah cooperation agreement, at the same time are also bound by a moral burden to share their trust and responsibility without limits.

The tendency for shallot traders to revive the economy of the farming community in Enrekang Regency is proof of how Islamic business ethics are an applicable foundation in their relationships. For the author, this also indicates the presence of humanist principles in the business activities of agricultural land cooperation actors.

One of the manifestations of this humanist principle is being concerned about the economic conditions of other people. Thus, it can be said that the principle of monotheism in Islamic business ethics is in line with the principles established in the working relationship between farmers and shallot traders in Baraka District, Enrekang Regency.

Equilibrium

Equity (' is) as mentioned above, growth must be achieved through capital distribution. Indeed, Allah commands (you) to do justice and do good giving to relatives, and Allah forbids committing abominations, crimes and enmity, says Allah. (QS Al-Nahl, p. 90) From the current reality, we can see how big the gap is between the rich and the poor in this country Nasution, EOAB, Nasution, LPL, Agustina, M., & Tambunan, K., (2023).

Justice and efforts to realize it are philosophical foundations in Islamic economics which are then used in the axioms of Islamic business ethics. That the main goal of Islamic economics is to resolve the problem of social inequality, one of the ways is an integrated effort to realize the principles of justice.

Equilibrium or ADL is interpreted as balance and reciprocity in human life. Just as humans must balance their relationship with Allah SWT in a vertical form and relationships with fellow humans in a horizontal form, they must avoid all actions that have the potential to be unjust to other people (Purnamasari, S., et al, 2023).

The concept of fairness, horizontal dimension, honesty in transactions, no harm and no loss (Faisal Badroen and Arief Mufraeni). According to Aravik, justice is a relative concept, the scale of justice depends on the social order of society in a group, whether it is a state or a community. It does not matter how these

scales differ from each other, they all generally have certain elements and are generally can be divided into two main categories (Havis Aravik & Fakhry Zamzam, 2020).

Islam believes in justice as a proportional concept and not mathematical justice. According to Islam, no matter how much effort is put into something, that same amount of results must be obtained. That is why Islam believes more in the profit sharing system than in the work wage system, because the profit sharing system has a good dimension of justice.

If someone puts more effort into a job, then he deserves greater rewards than those who only put in a little effort. Likewise, for those who sacrifice a little effort for a job, the reward must be appropriate.

The concept of justice in the context of cooperative relations in agriculture implies that both parties involved in the relationship also commit themselves to obtaining profits and a fair and proportional work system, meaning that their orientation towards high profitability exists because of the motive to provide a fair portion to the other party. In this way, indications of fraud by each party towards the other party can be eliminated.

In Dian Nita Amelia Febyanti, Marlya Fatira AK & Hubbul Wathan (2022) Islam condemns lying or acting unfairly in business and strongly encourages justice. Allah SWT sent His Messenger to uphold justice. Muslims are enjoined by the Qur'an to measure and weigh accurately and not to engage in fraud by underestimating weights and balances. Allah SWT says, which is translated as, "And complete the measure when you measure, and weigh it with the right scales," in Surah Al Isra verse 35. That is better and more important (for you)." Islam demands that actions in the workplace and business be fair, even towards people one dislikes. In accordance with the command of Allah SWT in surah Al-Maidah: 8 as follows:

خَبِيرٌ بِمَا تَعْمَلُونَ لِلَّهِ ۗ إِنَّ لِلَّهِ تَقْوَاهُ ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَوَدَّ اللَّهُ ۗ لَا تَعْدِلُوا ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شِ عَىٰ أَلَّذِينَ آيَاتُهَا

Translation:

O you who believe, let you be those who always uphold (the truth) for the sake of Allah, be witnesses fairly. And never let your hatred of a people encourage you to act unfairly. Be fair, because justice is closer to piety. And fear Allah, indeed Allah is All-Knowing of what you do (Department of Religion of the Republic of Indonesia, 1989) .

The verse above emphasizes the prohibition against doing injustice and injustice, even if it is to people you hate. In fact, justice according to the verse literature above shows a meaning that is close to being devoted to Allah SWT. while piety towards Allah SWT is a high degree of devotion to Him. Thus, even though justice is carried out within the framework of a muamalah relationship, it also includes aspects of worship to Allah SWT, that by doing justice, the value of piety is also manifested in it.

In Astuti.L's research, Nuraeni Gani & Nurfiyah Anwar stated that the results of cooperation in shallot farming in Anggeraja District, Enrekang Regency have provided many benefits for the welfare of farmers. Income obtained from sharing agricultural products can meet daily needs, education costs, health and housing needs (Astuti.L, Nuraeni Gani & Nurfiyah Anwar , 2021).

Based on the results of this research study, it shows that the cooperative relationship between farmers and onion traders in Baraka District, Enrekang Regency has actualized the principles of fair Islamic business ethics. This can be seen from the research results where traders and farmers both assume that does not harm other parties, does not reduce the scale, in carrying out business cooperation relationships. On the other hand, actions that indicate dishonesty or reduce the scale of the shallot harvest are disgraceful actions and are classified as unjust and unfair actions.

Apart from that, the principle of justice is also expressed in the practice of cooperation between farmers and shallot traders with efforts to keep the agreement running as the initial agreement was established. In this case, traders as investors will continue to be committed to distributing facilities and infrastructure to shallot farmers until harvest time arrives. Meanwhile, cultivating farmers will continue to maintain their commitment to taking good care of their shallot plants until they are ready to be harvested. This is of course in line with the principle of justice. Simply put, whatever is done for the purpose of ensuring that each party is protected from contamination by injustice, it is called justice in Islamic economics.

Free Will

One of the important studies in Islamic business ethics is the principle of free will. Free will is a gift from Allah SWT that is given to every human being to act according to their reasoning power and according to their desires based on certain considerations. This reasoning device will then become a stimulation for every human being in carrying out their actions. This means that Islam does not limit humans from expressing and choosing their actions, but as long as it is in the corridor of mutual interests and benefits for the sake of creating a collective life balance.

Freedom to enter into contracts but reject laizez fire (invisible hand) because anger tends to encourage violations of the system (Faisal Badroen & Arief Mufraeni , 2015). Freedom is an important component of Islamic economic ethics, but this freedom does not interfere with the interests of the group as a whole.

Individual preferences are completely open. People are encouraged to actively work and use their full potential when there are no economic restrictions for an individual. Every person's commitment to their community through zakat, infaq and alms regulates the human desire to continuously fulfill personal demands that are not limited to usury (Dian Nita Amelia Febyanti, Marlya Fatira AK & Hubbul Wathan, 2022).

This is interesting in Islam because it rejects *laissez faire* (invisible hand) as that is the motto of the capitalist economic system. This motto was rejected on the basis that in Islam, absolute human freedom is impossible. If freedom is without a moral basis to guide it, it will have fatal consequences in the destruction of the stability of economic life. For example, one of the impacts of the *laissez faire* is individual freedom to actualize themselves seeking material benefits and ignoring holistic and socio-economic aspects.

Freedom means that every individual and collectively have the freedom to carry out economic activities to fulfill their lives, including the freedom to carry out business endeavors. In economics, humans are free to implement Islamic rules because economic issues include aspects of *muamalah*, not worship, so the rules of *muamalah* apply where everything can be done except those that are prohibited based on valid texts, including injustice and usury (Dian Nita Amelia Febyanti, Marlya Fatira AK & Hubbul Wathan, 2022).

Free will in Islamic business ethics is closely related to Muslims' commitment to preserving and prospering the earth, including His creation, including humans. Free will according to Islamic teachings is realized by creating a scale of human life that is balanced between the environment and humans themselves.

Freedom is an important component of Islamic economic ethics, but this freedom does not interfere with the interests of the group as a whole. Individual preferences are completely open. People are encouraged to actively work and use their full potential when there are no economic restrictions for an individual. Every person's commitment to their community through zakat, infaq and alms regulates the human desire to continuously fulfill unlimited personal demands (Dian Nita Amelia Febyanti, Marlya Fatira AK & Hubbul Wathan, 2022).

According to Widiyari & Zulfa, Islam requires trade to take place freely and free from market distortions. This aims to maintain elements of justice for all parties and Islam regulates so that competition in the market is carried out fairly. Competition and globalization are something that must be faced. To deal with this, strengths or competitiveness are needed (especially in the field of production, including commerce), among other things: 1) Quality competitiveness, the quality of the products that will be marketed must be able to compete well. 2) Price competitiveness, it is impossible to win the competition if the products you have are very expensive. It is impossible to market a product if the price is high even if the quality is good. 3) Marketing competitiveness, the marketing world talks about market problems, so the most important thing is how to attract consumers to buy the goods that have been produced. In this case the ability to package the product is needed. 4) Competitiveness of networking, a business will not have competitiveness and will lose if it "plays itself" in this case meaning it does not collaborate, coordinate and synergize with other business institutions in various fields (Zaidatul Riskiyah, Bahtiar Effendi & Farida Rohmah, 2022).

In the field of *muamalah*, free will is emphasized in several aspects, both in the real sector and in the financial sector. Every economic actor is given the freedom to act based on the driving factors. Including in terms of agricultural cooperative relations, each individual is given the freedom to choose his actions based on certain considerations.

Judging from the demographic aspect, the community, especially Baraka District, has a majority of the population carrying out economic activities in the form of agriculture, but what is more dominantly done by the community is shallot farming. Red onion farming is then implemented by establishing cooperative relationships with traders who are also investors. This is often done by farmers who experience problems in meeting their capital needs.

Every investor who offers cooperation with onion farmers, of course, has provisions regarding the work scheme and profit sharing that will be distributed to the onion farmers. There are many traders who are also financiers who offer their capital to those who need it. Farmers also have the freedom to choose whichever trader or financier they want.

In carrying out their cooperative relationship, farmers cannot be intervened by investors or traders in managing their plantations, except when necessary. Farmers are given complete freedom to manage their land as best as possible to gain profits from their harvests based on the skills they have. Investors act as capital support if needed, such as agricultural equipment and agricultural pest control materials.

The principle of freedom is further actualized in the freedom of farmers in choosing traders where they will sell their shallot harvest, even though traders provide seeds at the beginning for farmers, they still criticize farmers for choosing other traders who they feel are more suitable and offer higher onion prices.

This indicates how the principle of freedom is still a moral value that is firmly held in the business principles of the people of Baraka District, Enrekang Regency. Thus, it can be understood that the business cooperation relationship that exists between traders and farmers is not absolutely binding, but there is

freedom for owners of land and goods to choose the place where they will sell their goods. Therefore, the principles of Islamic business ethics are in accordance with the behavior of shallot farmers and traders in establishing business cooperation relationships.

Responsibility

Responsibility is the next principle in Islamic business ethics. This shows how every Muslim must be responsible for his life choices. Previously, humans were given the freedom to think and act, but after that humans were faced with a situation where they had to be responsible for it. This also suggests that freedom of action as discussed previously is an integral part of the principle of responsibility.

Unlimited freedom is something that is impossible for humans to do because it does not require accountability in their lives. To fulfill the demands of justice and unity in carrying out business activities, humans always need to be accountable for their actions (Abdul Aziz, 2013). Humans must be responsible for their actions. If other people do things that are unethical, that doesn't mean they can join in (Faisal Badroen and Arief Mufraeni, 2015).

Islam gives freedom to humans, but they themselves must be responsible for their actions. The concept of responsibility in Islam has a double layered nature and is focused, both at the individual level and at the social level, both of which must be carried out together. In this regard, Islam differentiates the weight of the value of individual and collective responsibility through *fardhu 'ain* and *fardhu kifayah*. This concept has two fundamental aspects, namely: first, responsibility is integrated with the status of human caliphate. Second, the concept of responsibility in Islam is a necessity, meaning that every human being must be responsible for everything they have done while on earth (Muhammad Kamal Zubair, 2012).

This axiom of responsibility is fundamental in Islamic economics. Unlimited freedom is something that is impossible for humans to do because it does not require accountability in their lives. To fulfill the demands of justice and unity in carrying out business activities, humans always need to be responsible for their actions (Rafik Isa Bekum, 2004). Humans are not capable of unlimited freedom because they do not demand responsibility and responsibility. Humans must be rationally responsible for their activities to fulfill the demands of justice and unity. The concept of free will is closely related to this one. This limits what people can do by holding them accountable for what they do (Dian Nita Amelia Febyanti, Marlya Fatira AK & Hubbul Wathan, 2022).

Islam has outlined that nothing will be wasted in this world, even the smallest thing will not escape responsibility. Whatever every human being in the world tries, there will be consequences. One of the verses that discusses this is QS. Surah Al-Isra: 36 is as follows:

God bless you *عَنْهُ مَسْئُولًا*

Translation:

And do not follow what you have no knowledge of. In fact, hearing, sight and heart, all of them will be asked to be held accountable (Department of Religion of the Republic of Indonesia, 1989).

This verse shows how responsibility is absolute for every action carried out by every human being. Whatever form it takes, it will certainly reap responsibility. For good actions, the consequence is a reward, while for actions that violate the provisions of Islamic law, the consequence is sin and the threat of hell.

In implementing responsibility in the business sector, this is translated into an effort to be responsible for the commitments built together with business partners. Every party involved in it must prioritize an attitude of trust and responsibility, whatever form it takes and wherever it is located.

Based on the results of this research, it shows that the principle of responsibility that is sought to be implemented in the cooperative relationship between farmers and shallot traders is by trying to actualize the cooperation agreement that has been built together. Even though it is only a cooperation agreement written down verbally, farmers and traders are trying to commit to their responsibilities.

One real example of this responsibility is the efforts of every farmer to cultivate his shallot garden as well as possible for maximum yields. This is an effort to maintain responsibility towards capital owners.

Furthermore, responsibility is implemented by farmers who collaborate with traders to procure seeds, where if farmers harvest, then with great responsibility for their commitment, they will offer their harvest to the seed supplier. Thus, it can be concluded that the principle of Islamic business ethics in the form of responsibility is in accordance with the practice of cooperation between shallot farmers and traders in Baraka District, Enrekang Regency.

Benevolence

In this sense, truth also refers to two other things: virtue and honesty, in addition to the notion of truth as opposed to error. When used in a business environment, the word "righteousness" refers to appropriate goals, attitudes, and behavior, which includes the process of creating contracts (transactions), the search for or acquisition of development commodities, as well as the process of achieving or deciding. Islamic business ethics are very protective and preventive against the danger of losing one of the parties involved in a business transaction, collaboration or agreement thanks to this concept of truth (Dian Nita Amelia Febyanti, Marlya

Fatira AK & Hubbul Wathan, 2022).

This principle is to carry out positive activities that have the aim of providing benefits to others. In the principle of *ihsan*, there are behaviors that greatly influence the creation of the principle of *ihsan* in a business, generosity (leniency) (Fatmawati, A., Yudha, ATRC, & Syafaq, 2020). Channeling benefits is an effort to provide goodness as a consequence of relationships with other parties. This usefulness is important, as a means of gaining the pleasure of Allah SWT, just as human existence was born at the same time as the necessity to spread benefits to others.

According to Juliyani as quoted in Destiya Wati, *ihsan* means doing commendable deeds that benefit other people, without any obligations that require these actions or in other words worship and do good as if you see Allah, if you are not able to, then believe that Allah see. He highlighted several actions that can support the implementation of the *Ihsan* axiom in business, namely: 1) Generosity (leniency), 2) Service motive, 3) Awareness that the existence of God and God's rules relating to implementation are priorities.

According to Haryanti and Wijaya, the principle of *Ihsan* or kindness is related to the attitude of traders in serving and treating consumers. The polite, friendly, generous and patient attitude that traders have towards their consumers will create an attractive impression that will give positive things, but if on the contrary the attitude is impolite, unfriendly, impatient and different in their treatment towards consumers, it will be seen and impressed negatively by these traders (Destiya Wati, Suyud Arif & Abridstadevi, 2022).

The indicator of benevolence or *ihsan* means a behavior that provides benefits to other people, meaning carrying out good behavior that will bring benefit and benefit to other people, without being bound by an obligation or necessity that other people do in doing something (Agvina Rachmayanti & Nanik Eprianti, 2022).

Spreading goodness according to Islamic business ethics can be done by seeking mutual benefits and can be shared among the parties involved in cooperation to manage agriculture. On the other hand, prioritizing profits for only a few groups and leaving losses for other parties does not reflect ethical business principles.

This principle relates to the trader's attitude in serving and treating consumers. The polite, friendly, generous and patient attitude that traders have towards their consumers will create an attractiveness that will give the impression of giving positive things, but if on the contrary the attitude is impolite, unfriendly, impatient and different in their treatment towards consumers, it will be seen and impressed negatively by these traders (Destiya Wati, Suyud Arif & Abridstadevi, 2022).

This principle relates to the methods of both farmers and traders in carrying out cooperative agreements. The results of field research show that the efforts of farmers and traders in carrying out this cooperative relationship are demonstrated by the existence of a good, friendly, polite attitude between the parties involved in the cooperative relationship.

The motive of shallot traders who build business cooperative relationships with farmers is based on a principle to provide mutual benefits and to create mutual prosperity. Agricultural lands that were previously unproductive are trying to be re-employed to raise the level of welfare of shallot farmers in Baraka District. This is an actualization of the principle of good use in agricultural cooperative relations.

The ongoing agreement is carried out with full respect for each other between farmers and shallot traders. Apart from that, they are also based on the principle of gaining collective benefits. This shows that the principle of benevolence in Islamic business ethics is in line with the practice of cooperation between farmers and traders.

CONCLUSION

The perspective of Islamic business ethics is in line with the practice of cooperation between farmers and shallot traders in Kec. Baraka. This is proven by Islamic business ethics which surround the motives of shallot traders to establish cooperative relationships with farmers. The economic constraints faced by shallot farmers in cultivating their land will of course have alternative solutions if they are able to utilize existing cooperative relationships with traders.

RECOMMENDATIONS

The practice of cooperation between farmers and traders in Baraka District, Enrekang Regency has been going on for so long that it has become a habit for shallot farmers. This practice seems to be ingrained, and indeed some shallot farmers feel quite significant benefits from this practice. Even though this has been passed down from generation to generation, to avoid discrimination, it is important to make a cooperation agreement which is stated in a written agreement clause.

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