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IMPLEMENTATION OF ISLAMIC PRODUCTION PRINCIPLES FOR CHILI FARMERS (CASE STUDY OF CHILI FARMERS IN SANGATTA UTARA)

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ABSTRACT

General Background: Agriculture in Indonesia, especially in the context of chili, plays a crucial role in the economy and food security. **Spesific Background:** This research focuses on the implementation of Islamic production principles among chili farmers in North Sangatta, East Kalimantan, who face challenges such as price fluctuations and climate change. **Knowledge Gap:** Limited studies have explored the integration of sharia values in agricultural practices, particularly in addressing sustainability and ethical production challenges. **Aims:** This study aims to understand how sharia values are applied in agricultural practices and their impact on productivity, sustainability, and social welfare among chili farmers. **Results:** Show that the application of the principles of tawhid, humanity, responsibility, benevolence, and justice not only increases productivity but also creates sustainability and ethics in production. These principles encourage farmers to not only focus on economic gain but also on social and environmental responsibility. **Novelty:** This study integrates Islamic economic theory with sustainable agricultural practices, demonstrating a harmonious framework between economic profit and social responsibility. **Implications:** The findings provide important insights into how the integration of Islamic production principles can support the welfare of farmers and society as a whole, while addressing global challenges such as climate change.

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INTRODUCTION

Agriculture is an important sector in the economy, especially in agrarian countries like Indonesia [1]. In addition, agriculture also plays a role in meeting food needs and creating jobs [2], [3], [4]. One of the agricultural commodities that plays an important role in meeting food needs and has high economic value, thus can drive the local economy, is chili [5], [6], [7]. In Indonesia, chili is not only a staple food but also a primary resource for farmers. However, conventional agricultural practices often do not align with Islamic principles, especially in terms of sustainability and ethics in production. In Sangatta Utara, East Kalimantan, chili farmers face various challenges in their agricultural practices, including price fluctuations, climate change, and marketing issues. In this context, the application of Islamic production principles becomes increasingly relevant to enhance sustainability and justice in the agricultural sector.

In order to improve effectiveness, the implementation of Islamic production principles among chili farmers, we need to understand how chili production is carried out in Sangatta Utara. The goal is to determine whether this production aligns with production principles according to Islamic teachings and to find out whether Islamic production factors are applied in chili production. Indonesia, as a country with a majority Muslim population and a significant agricultural sector, faces challenges in applying sharia principles to various aspects of life, including the agribusiness sector. Chili is one of the horticultural commodities that has high economic value and is widely cultivated by farmers in various regions [8], [9]. One of them is in Sangatta Utara, where many farmers rely on their livelihoods from chili farming. However, conventional agriculture often focuses on increasing production without considering ethical and sustainability aspects, which should be the main concern within the framework of Islamic economics.

The principles of production in Islam encompass the concepts of monotheism, humanity, responsibility and freedom, virtue, as well as justice towards the environment and society. In agricultural practice, this can be applied through the wise use of natural resources, avoidance of environmentally harmful practices, and fairness in the distribution of results and relationships between farmers, consumers, and related parties. The implementation of these principles can encourage the creation of more equitable welfare and maintain the sustainability of farming in the future. Therefore, the case study of chili farmers in North Sangatta is highly relevant for understanding how the integration of Islamic production principles can enhance the effectiveness and benefits of chili farming as a whole. To make the writing on the implementation of Islamic production principles on chili farmers more focused, we will concentrate on understanding how chili production in the plantation is carried out. With the aim of determining whether this production aligns with the principles of production according to Islamic teachings and whether Islamic production factors are applied in chili production.

METHODS

This research uses a qualitative descriptive research method to deeply examine the application of Islamic production principles among chili farmers in Sangatta Utara. Through this approach, the analysis focuses on the collection of empirical data from the field obtained through interviews, observations, and documentation. Interviews were conducted directly with chili farmers at the research location to understand the application of Islamic production principles in their chili production. The research location is the plantation land owned by Mr. Sikun, located on Jalan Tribata, Sangatta Utara District. The selection of this location is based on the consideration that this land is one of the significant chili plantation lands in the area, so it is expected to represent chili production practices in Sangatta Utara. Additionally, the kinship relationship between one of the research team members and the landowner facilitates access to information and allows for more in-depth interactions in collecting data related to the applied production practices and principles.

We held a Q&A session and discussion with Mrs. Musripin, who is the wife of Mr. Sikun, and who also participates in managing the chili plantation land. Field observations were conducted to see the chili production process on the farm and how the Islamic production principles were applied by the chili farmers and practiced in their chili production. Data is categorized and analyzed qualitatively to find aspects related to the implementation of chili production and to implement these aspects in accordance with Islamic production principles.

RESULTS AND DISCUSSION

The implementation of Islamic production principles for chili farmers is an approach that integrates Sharia values into every aspect of agricultural activities. In this context, production is not only viewed in terms of quantity and economic profit, but also from the perspective of ethics and social responsibility. Islamic production principles, such as monotheism, humanity, responsibility and freedom, virtue, and justice, become important foundations in agricultural practices that are not only financially beneficial but also provide benefits to society and the environment. In addition, production factors such as natural resources, human resources, capital, and technology must be managed wisely to achieve optimal results in accordance with Islamic teachings. By applying these principles, it is hoped that chili farmers can increase their productivity while also fulfilling their obligations of zakat and charity as a form of gratitude for the blessings received.

A. Definition of production

In daily life, production is often understood as an activity aimed at producing goods or services [10], [11], [12]. That definition is still considered narrow and does not yet encompass the broader meaning of production. Production is not just an activity of producing goods or services, but in a broader sense, it encompasses all activities that add value to a good or service to meet human needs, or in other words, "all human efforts and activities to increase the utility of a good or create a new good." The party that produces

goods and services, whether individuals, businesses, or organizations, is called a producer [13], [14]. Meanwhile, individuals, groups, or institutions that utilize goods or services to meet their needs are called consumers. Production is the transformation or alteration of production factors into production goods or a process where inputs are converted into outputs. We strive to achieve production efficiency, which means producing goods and services at the lowest cost for a certain period. The efficiency of the production process depends on the proportion of inputs used. Each input for its respective use and the comparison between inputs or factors of production. Production activities in the economy are defined as utility activities both in the present and in the future. With that broad understanding, we realize that production activities are inseparable from human daily life. However, in conventional science, discussions about production are often linked to the primary goal of maximizing profit. In fact, many production activities based on the above definition have other goals besides merely pursuing maximum profit.

Meanwhile, in economic activities, production plays an important role as the main supporter of consumption, which is an activity focused on producing goods and services. Without production activities, consumers will not be able to meet their needs for goods or services. Consumption and production activities are two interrelated and inseparable activities, so the principles that apply in consumption are essentially also applied in production. If consumers consume goods and services to obtain benefits, then consumers will produce goods and services that can provide benefits. Therefore, producers and consumers have the same goal, which is to achieve benefits [15]. The word "produksi" is a loanword from English, namely "production." In the Indonesian Dictionary, the word "produksi" is defined as the result, goods that are made or produced. Production is a human activity to produce goods and services that are then utilized by consumers. Production can also be defined as a process of transforming input into output, which includes all activities that can add utility to a good or service.

Production according to the Qur'an is the creation or realization of goods or services aimed at the welfare of humanity. The understanding of production in Islam means a form of hard work in developing permissible factors and multiplying income with the aim of societal welfare, supporting existence, and elevating the dignity of humanity. In Islam, production emphasizes optimizing efficiency and increasing profits in a balanced manner, while still adhering to the principles of justice, sustainability, and benefits for humanity. Production in Islam is not only aimed at seeking profit, but also oriented towards worship. Therefore, whatever goods are produced, a Muslim producer will always emphasize the importance of ethics in every aspect of production [16].

B. Principles of Islamic Production

The principle of production in Islam is a comprehensive guideline that regulates every aspect of economic activities to align with religious values and ethics. This principle emphasizes that all production activities are not only aimed at meeting material needs but must also reflect spiritual and social responsibilities. In Islam, production must be carried out by considering the values of monotheism, justice, responsibility and

freedom, humanity, and virtue as important foundations that encourage every production activity to contribute to the welfare of the community, uphold human dignity, and always pay attention to the ethics of goodness in every step. These principles ensure that production in Islam is not only focused on material profit but also on welfare, justice, and environmental sustainability.

1. The Principle of Tawhid

The principle of tawhid is the main foundation of Islamic teachings. This principle emphasizes that producers carry out their activities as a form of obedience to Allah SWT and are motivated by the intention to worship Him. Based on this principle, Allah SWT has established boundaries, rules, and laws that govern human production activities, while also underscoring their responsibilities to Allah SWT, fellow humans, and the universe. Based on this principle, humans are freed from attachment to materialism, although the existence of matter is not entirely rejected.

The principle of monotheism places submission to the Creator as the most important, so that production activities become a tangible form of human obedience to the Creator. Every economic actor who is going to engage in production activities should adhere to the principle of monotheism, so that their actions do not cause harm [17]. Production activities must be based on the belief that Allah SWT is the creator and owner of everything. This encourages producers to create products that are of high quality, safe, and beneficial for the community. Based on this principle, Allah SWT establishes boundaries, rules, and laws that govern human production activities, while also affirming their obligations to Him.

2. Principle of Humanity

The principle of humanity encompasses two main aspects: first, the obligation of humans to worship Allah SWT, and second, the recognition of differences in capacity and ability among individuals, which serves as a test to encourage the improvement of societal quality. Based on this principle, production activities are not only economic activities but also a form of human devotion to the Creator and a reflection of the harmonious relationship between humans and nature. Thus, there is a collective task for humans to help and cooperate with each other, based on their respective differences in abilities and capacities.

In production activities, humanitarian principles are widely applied, where every human being has the right to optimize their productive capabilities to improve their well-being. This is because humans have specific needs and also act as managers and users of natural resources. Therefore, production activities should be directed towards improving the welfare of all humans, not just a few people [18].

3. Principle of Responsibility and Freedom

In production activities, the principles of freedom and responsibility are interconnected and inseparable. Production activities utilize, explore, and manage the potential of economic resources while avoiding damage and being responsible for maintaining their sustainability. Producers are responsible for the products they produce,

both towards consumers, workers, the environment, and society as a whole. This responsibility encompasses the aspects of quality, safety, and social impact of the produced products. This indicates that the principle of freedom and responsibility means that every free decision made by an individual must reflect moral and psychological impacts, namely responsibility towards oneself, society, and God, to achieve good human quality. This concept frees humans from servitude to anything other than Allah, which can trap them in the temptation of desires. Every individual is granted the freedom to engage in production activities, while upholding moral and spiritual principles in accordance with God's teachings. However, that freedom must be balanced with the responsibility to manage production well and distribute wealth fairly. The principle of responsibility serves as a limitation that prevents human freedom from being used arbitrarily.

4. Principle of Virtue

This principle emphasizes the understanding that humans must perform as many Virtues as possible in their lives. This principle serves as the foundation for production activities in Islam, which aims to improve the quality of human life collectively, by considering the welfare of the community and the balance between individual and societal needs. In the application of this principle, producers must not arbitrarily exploit and explore natural resources without accompanying efforts for environmental maintenance and preservation. In this principle of Virtue, there is a belief that by managing economic resources, humans have indeed manifested their goodness as servants of Allah and His vicegerents. This means actualizing natural potential to the fullest to fulfill their life functions in the world and honoring the commands of Allah SWT. Generally, this principle serves as the foundation for production activities in Islam, which aims to improve the quality of human life collectively, emphasizing common welfare and supporting sustainable social progress. In the implementation of the principle of Virtue in this production, producers do not merely exploit and explore natural resources unless accompanied by preservation and conservation actions.

5. Principle of Justice

This principle emphasizes that fair treatment of every individual will enhance production capacity and improve the quality of human life. The implementation of the principle of justice can increase production capacity with the aim of improving human welfare as a whole. In the concept of Islamic production, the form of justice applied is distributive justice, which has two meanings. First, the parties involved in production receive a share of welfare that is proportional to their contribution or input. Second, the rights of the community and consumers as stakeholders in production must be fulfilled by the producers. Thus, the application of this principle ensures that both producers and consumers equally benefit from the production results.

C. Factors of Production

To be able to carry out production, people need very important factors of production, such as raw materials, human labor, capital, and technology. Raw materials

provide the raw inputs, human labor provides skills and workforce, while capital in the form of money or assets supports the production process to run smoothly and efficiently, and technology plays a crucial role in enhancing innovation in the production process. These four factors work together to create the goods and services needed by society.

1. Natural Resources or Raw Materials

Raw materials in the factors of production are basic materials used to produce finished or semi-finished goods. Raw materials are one of the important elements in natural resources, which are one of the four main factors of production. Raw materials can come from nature, such as wood, coal, oil, metals, or agricultural products, and can also be materials that have been further processed beforehand. The role of raw materials is crucial because they are the main components processed in the production process. Quality, quantity, and availability of raw materials will affect the efficiency of the production process and the quality of the resulting goods. The cost of raw materials also plays a significant role in determining the final price of the product. If the raw materials are difficult to obtain or expensive, the production costs will increase, which can affect the product's competitiveness in the market.

2. Human Resources or Workforce

Labor is a crucial factor of production in the process of creating goods and services. Labor encompasses all the physical and mental efforts made by humans in order to achieve production goals. The involvement of human labor in this process is referred to as the contribution of human resources, which plays various roles, such as machine operators, managers, scientists, or technicians.

According to Payaman Simanjutak (1998), human resources has two meanings. First, it contains the understanding of labor or services that can be provided in the production process. In this case, human resources reflect the quality of effort given by an individual over a certain period to produce goods and services. The second definition of human resources involves individuals who are capable of working to provide those services or labor efforts. The ability to work means being able to engage in activities that have economic value, which means that these activities produce goods or services to meet the needs of society. Physical work capacity is measured by the age group of the population that falls within the working age, referred to as the labor force [19].

The role of human labor in the factors of production is very important because the productivity and quality of the goods or services produced highly depend on the skills, knowledge, and performance of the workforce. Labor efficiency is also influenced by other factors such as the technology used, the work environment, and motivation.

3. Modal

According to the Economic Dictionary (1998), capital is defined as material objects used to produce wealth or to provide economic services. Capital is one of the four factors of production that in economics is usually considered necessary for a productive unit and enterprise.Capital in the factors of production refers to all resources or assets used to support the process of producing goods and services. Capital includes all forms of

investment necessary to operate and enhance productivity, such as money, machinery, equipment, buildings, and infrastructure. Capital functions as a tool that accelerates and simplifies the production process by increasing efficiency and production capacity.

Capital is very important because without it, production activities cannot proceed efficiently. With adequate capital, the Company can increase production scale, adopt more advanced technology, and expand its market. Therefore, capital plays a key role in facilitating economic growth and industrial development.

4. Technology

Technology is a collection of tools, rules, and procedures that apply scientific knowledge to a specific task under conditions that allow for repetition. An expert in the field of agriculture named Mosher defines agricultural technology as methods of farming. New technologies applied in the agricultural sector are always intended to increase the productivity of land, capital, or labor.Technology in the factors of production is the application of scientific knowledge, tools, methods, and processes to enhance efficiency and productivity in the production of goods and services. Technology acts as a catalyst that simplifies, accelerates, and reduces production costs, as well as enables the creation of new, higher-quality products.

In the current digital era, technology plays an increasingly important role in various production sectors, from the manufacturing industry to the service sector. But also encourages economic growth and enhances the Company's competitiveness in the global market.

As part of this research, qualitative data obtained through interviews with a chili farmer, accompanied by field observations and documentation of the plantation land owned by the informant located in Sangatta Utara, we have found information regarding the implementation carried out by the chili farmer related to Islamic production principles and production factors.

1. Land information

Mr. Sikun has been managing agricultural land in Sangatta Utara since he first arrived in the area in 2006. Mr. Sikun started his farming business on land borrowed from the landowner without any rental fee. As a return, Mr. Sikun gives a portion of his harvest to the landowner as a token of gratitude, thereby creating a mutually beneficial cooperative relationship.

Mr. Sikun's agricultural land, located on Tribrata Street, is one of the plots managed neatly and systematically. This land consists of 20 plots, each measuring 30 meters in length and 1 meter in width, resulting in an area of 30 square meters for each plot. These beds are arranged orderly, with a distance of about 1 meter between each bed. This distance is designed to provide sufficient access for Mr. Sikun to carry out planting, maintenance, and harvesting activities without disturbing the plants in the adjacent beds. The space between the beds also allows for optimal movement of water, air, and light throughout the planting area, supporting plant health and minimizing the risk of diseases due to lack of air circulation.

With the presence of 20 beds on Mr. Sikun's land, the total area used for planting reaches around 600 square meters, making it quite spacious for various types of plants that are suitable for the soil and climate conditions in the area. Each plot is well-prepared, from fertilization to regular soil cultivation, so that the harvest can be maximized. The wide distance between the beds also facilitates the movement of farmers and the agricultural tools used, so that every part of the land can be accessed easily without damaging the growing plants. In addition, the arrangement of the beds and their spacing also reflects environmentally friendly land management, where the space between the beds serves as an area for rainwater absorption and allows for good drainage, thereby avoiding the risk of erosion or waterlogged soil.

On this land, Mr. Sikun does not only plant one type of crop, but a variety of vegetables such as eggplant, tomatoes, and cauliflower. This variety of plants yields diverse results each season, adapting to market demands and maintaining the diversity of agricultural products produced. However, chili peppers have become the flagship commodity on Mr. Sikun's land due to their high demand and the prices that provide greater profits for Mr. Sikun, making his farm more economically stable.

Mr. Sikun's agricultural land has good and fertile soil quality. Located in a sloped area, this land has natural characteristics that allow rainwater to flow well, thus avoiding puddles that could harm the plants. However, despite being fertile, this land has the typical characteristics of sloped soil that tends to dry out more quickly as the dry season approaches. When the rain stopped for a long time, the soil gradually dried out, so Mr. Sikun made an additional irrigation channel to keep it moist.

A well-planned irrigation system becomes important, utilizing simple tools or small ditches that can regularly channel water to each bed, maintaining soil moisture so that plants receive adequate water supply. The slope structure on this land also allows for good natural drainage; however, Mr. Sikun must remain cautious to ensure that when the rainy season arrives, the soil does not experience erosion. The use of mulch or ground cover materials is often applied, serving to protect the topsoil from excessive sunlight and retain moisture for a longer period.

In this land, the use of pesticides is carried out very carefully, prioritizing environmentally friendly materials to protect the surrounding ecosystem and the health of the farmers. The pesticides used are organic and safe for the environment, so the soil and water around the agricultural area are not contaminated with harmful chemicals. This method also supports soil sustainability and protects beneficial organisms such as worms and microbes that help maintain soil fertility. This environmentally friendly approach enables Mr. Sikun's land to support sustainable and high-quality harvests, while also creating a safe and healthy working environment for local farmers.

After the planting process, the interval between seed planting and the first harvest period usually ranges from 2.5 months, providing enough time for the plants to grow optimally. Once the first harvest is successfully carried out, the subsequent harvests occur gradually every 5 days, allowing for consistent yields and a stable supply for market needs

or daily consumption. This harvest cycle reduces the risk of crop damage and maintains the quality of the produced goods, while also maximizing the potential of the available agricultural land.

Planting and harvesting on this land are done through mutual cooperation with the local farmers. This gotong royong system is a tradition that not only speeds up the work process but also strengthens the relationships among farmers, creating a sense of togetherness and mutual support. The farmers work shoulder to shoulder in preparing the land, planting seeds, and harvesting, and all these activities are carried out in an atmosphere full of cooperative spirit. This gotong royong is not only beneficial in terms of labor but also serves as a moment to exchange experiences and knowledge about effective farming practices. With the support of the local farming community, Mr. Sikun's farmland has become one of the productive lands managed sustainably and environmentally friendly, resulting in high-quality yields and inspiring environmentally friendly farming methods in the surrounding area.

2. Implementation of Islamic Production Principles

The implementation of production principles in Islam is an approach that emphasizes the balance between economic aspects and the moral values contained in Islamic teachings. In this context, production is not only seen as a process that generates goods and services, but also as a means to achieve the welfare of humanity and to maintain blessings in every economic activity. Principles such as monotheism, humanity, responsibility and freedom, virtue, and justice become important foundations in production activities, so that every action taken is not only materially beneficial but also provides social and spiritual benefits. Thus, the implementation of Islamic production principles aims to create an economic system that is just, sustainable, and in accordance with the teachings of Islamic law.

a. Principle of Tawhid

In the chili production carried out by Mr. Sikun and Mrs. Musripin, they apply the principle of tawhid as the main guide. They realize that all natural resources, including land and water, are entrusted by God and must be preserved and utilized wisely and sustainably. Therefore, they strive to maintain the balance of nature at every stage of production, avoid environmental damage, and ensure that these resources remain available for future generations. In addition, they always instill the value of honesty in their production, ensuring the quality of the produced chili remains good without deceiving buyers. Amidst the busyness of farming, they do not forget their duties as followers of the Prophet Muhammad (peace be upon him), always performing their prayers on time and taking time to rest, maintaining both physical and spiritual health. By integrating these spiritual values, Mr. Sikun not only focuses on material gain but also on the moral responsibility to preserve nature and provide benefits to the community, as part of his devotion to the Creator.

b. Principle of Humanity

In this principle, Mr. Sikun and Mrs. Musripin always maintain good relations (silaturahmi) with fellow farmers in the farmer group. They not only focus on personal success but also strive to establish close cooperation with other farmers. For example, when Mr. Sikun is about to start planting chili peppers, other farmers help in the planting process. Likewise, when harvest time arrives, they help each other to gather the fruits of their labor. This collaboration not only lightens the workload but also strengthens social relationships and creates a sense of togetherness among the farmers. The collaboration also brings long-term benefits to all members of the farmer group. By helping each other, they can share knowledge and experience, such as more efficient planting techniques or ways to naturally combat pests. In addition, the cooperation that has been established makes it easier for farmers to face challenges together, such as price fluctuations or unpredictable weather. In the long run, this mutual support attitude increases their productivity and the quality of their agricultural output. In addition, strong social ties create a harmonious environment where each member of the farmer group feels valued and plays an important role in the collective success.

c. Principle of Responsibility and Freedom

Mr. Sikun, as the owner of the chili farming land, applies the principle of responsibility in production theory with full commitment. One form of responsibility that he holds firmly is ensuring that every order of chili received by the consumer is in good and fresh condition. If there is a problem, such as rotten or damaged chili peppers upon receipt, Mr. Sikun feels responsible for replacing the product that does not meet the standards. He takes steps to prevent the occurrence of an undesirable event or condition by implementing a strict selection process before shipment, ensuring that the harvested chilies are of high quality. With this attitude, Mr. Sikun not only maintains customer trust but also ensures the sustainability of his business by always prioritizing quality and consumer satisfaction. In addition, as the owner, he is fully responsible for the success of production and the quality of the harvest. This responsibility is realized through efforts to maintain soil fertility, manage water resources, and ensure the use of environmentally friendly fertilizers and pesticides to maintain plant health while preventing damage to the ecosystem. The use of pesticides also reduces the risk of pollution often caused by synthetic chemicals and maintains the natural balance around the farming area. This step reflects his responsibility towards environmental sustainability, ensuring that his farming practices do not leave a negative impact for future generations. On the other hand, in managing his chili farm, Mr. Sikun has full freedom in determining all aspects of production, from selecting the chili varieties to be planted, planting methods, fertilizer use, to harvesting and distribution strategies. This freedom gives him the flexibility to adjust production methods to local land conditions and climate, as well as allowing him to try various methods in finding the most effective practices to increase productivity. In addition, with the freedom to make decisions, Mr. Sikun can respond quickly to market changes. For example, when the demand or price of chili fluctuates, he can determine the

harvest time or adjust the production volume to remain profitable. The implementation of freedom in production not only gives Mr. Sikun full control over his farming business but also provides him with the opportunity to increase the added value of his agriculture, creating economic resilience for himself and his family.

d. Principle of Virtue

Mr. Sikun, as the landowner and also the land manager, implements the principle of Virtue at every stage of chili production that he conducts. One form of Virtue that Mr. Sikun consistently applies is the provision of wages in the form of agricultural produce to other farmers who have helped him in the chili production process, namely during the seed planting and harvesting stages. This approach not only creates mutually beneficial relationships but also strengthens social bonds, as Mr. Sikun considers them part of his extended farming family.

The implementation of this virtue principle, overall, creates an agricultural business model that is both economically profitable and ethically sound for humans. Payment in the form of agricultural produce allows other farmers to directly benefit from their work. This principle shows that production is not only aimed at profit but also creates a positive impact on the lives of the people involved in the production of chili peppers.

e. Principle of Justice

In the chili farming practice carried out by Mr. Sikun, the principle of justice in production theory is realized through fair and equitable distribution to both consumers and the environment. As the landowner, Mr. Sikun strives to sell his chilies at a fair price, balancing a reasonable profit for himself as a producer and affordability for consumers. In addition, in the application of cultivation techniques, Mr. Sikun ensures that the agricultural practices he carries out do not harm the environment, but rather maintain the preservation of the soil and natural resources around him. Through the application of this principle of justice, Mr. Sikun not only prioritizes his own welfare but also gives equal attention to all parties involved in chili production, creating a fair balance between results, effort, and environmental impact.

3. Implementation of Islamic Production Factors

The implementation of production factors in an economic activity, especially in agriculture, is a crucial step that determines the success and sustainability of the achieved results. By optimizing natural resources, labor, capital, and technology, farmers can increase efficiency and productivity in the production process. In the context of chili farming, a deep understanding of the interactions between these factors will not only support increased yields but also ensure that agricultural practices are carried out sustainably and ethically. Production factors in chili farming are essential basic elements to create ideal conditions for the growth of chili plants and to optimize their yields.

a. Natural Resources or Raw Materials

In the chili farming practice carried out by Mr. Sikun, the production factor of natural resources or raw materials plays an important role in the success of his business. As a farmer, Mr. Sikun is highly dependent on the quality of the soil, water, and climate

to support the growth of chili plants. He utilizes the fertile land as his main capital and uses sufficient irrigation water to maintain soil moisture, especially during the dry season. In addition, Mr. Sikun also utilizes superior chili seeds as the main raw material, carefully selected to produce high-quality chili. To maintain the balance and fertility of the land, he applies environmentally friendly practices, such as crop rotation and the use of organic fertilizers, which not only preserve soil quality but also ensure sustainable production. By maximizing the potential of the natural resources he possesses, Mr. Sikun is able to produce high-quality chili products while also preserving the environment, which is the main support of his business.

b. Human Resources or Workforce

In the chili farming practices carried out by Mr. Sikun, the implementation of the human resources production factor has become one of the main components supporting the success of his business. Mr. Sikun realizes that the success of the production process does not only depend on technology or capital, but also on the important role of human labor, especially in the agricultural sector which still relies heavily on physical skills and traditional knowledge. To optimize the labor factor, Mr. Sikun established close cooperation with fellow farmers in the farmer group. Through the help and support of other farmers, he was able to manage his farmland more efficiently, from land preparation to the chili harvesting process. This cooperation is based on the principle of mutual assistance, which is a hallmark of the agricultural culture in rural areas, where each farmer helps one another in working on the agricultural land. In this context, Mr. Sikun receives assistance from fellow farmers for various stages of production. For example, there are farmers who play a role in soil cultivation with simple tools, while other farmers help in planting chili seedlings at the beginning of the planting season. Human labor is also greatly needed in the plant maintenance stage, such as watering, fertilizing, and pest and disease control. This collaboration allows the production process to run more smoothly, reduces individual workload, and increases time efficiency. In addition, this form of labor collaboration allows for the transfer of knowledge and skills among farmers. Mr. Sikun, as the landowner, often receives input from other farmers regarding more effective cultivation techniques, such as the use of organic fertilizers or water-saving irrigation methods. On the other hand, Mr. Sikun also shared his experiences in selecting superior chili seeds and methods for maintaining soil fertility naturally. This exchange of information not only enhances the individual skills of each farmer but also encourages local innovations that can improve the overall productivity of chili pepper farming.

Overall, the implementation of the human resource production factor in Mr. Sikun's chili farming through cooperation with fellow farmers is a tangible proof that human labor is not just a production tool, but also a valuable asset that can strengthen the competitiveness and sustainability of agricultural enterprises. By combining the strength of cooperation, fairness in the distribution of results, and collaboration based on a sense of responsibility and mutual trust, Mr. Sikun succeeded in creating a more effective, efficient, and sustainable production process.

c. Modal

The implementation of capital production factors in the chili agricultural production theory conducted by Mr. Sikun reflects a comprehensive and well-planned approach. In chili farming, land becomes one of the most important factors. Mr. Sikun chose a strategic location with fertile soil and adequate water access, providing optimal conditions for the growth of chili plants. In addition, the selection of quality seeds is also a primary concern. He invests in superior seeds that are resistant to diseases and capable of providing maximum yields.

After preparing the land and selecting the seeds, Mr. Sikun then focused on the use of fertilizers. He used organic and inorganic fertilizers in balance to ensure the plants received sufficient nutrients. These fertilizers help improve soil fertility and support the healthy growth of chili peppers. In addition, the use of pesticides is also very important in maintaining plant health. Mr. Sikun implements integrated pest management (IPM) methods to minimize the use of chemical pesticides, ensuring that the harvest remains safe and environmentally friendly.

labor is another equally important factor. In the process of planting, maintenance, and harvesting, Mr. Sikun involves skilled labor who understand chili cultivation techniques. Thus, each stage of production can be carried out efficiently and effectively. Finally, the management aspect plays a central role in the entire process. Mr. Sikun implements a good management system, from planning, execution, to harvest evaluation. He uses technology to monitor plant conditions and manage resources wisely.

By integrating all these production factors—land, seeds, fertilizers, labor, pesticides, and management—Mr. Sikun not only succeeded in increasing the productivity of his chili farming but also created a sustainable and profitable agricultural model. This holistic approach serves as a real example of how production theory can be practically implemented in the modern agricultural world.

d. Technology

In the chili farming practices carried out by Mr. Sikun, the implementation of technological production factors has become one of the key aspects that enhance the efficiency and productivity of his agricultural land. Mr. Sikun has adopted the use of tractors as the main tool in the chili cultivation process. By using a tractor, he can speed up the soil processing, from plowing to planting, which previously took longer if done manually. The use of tractors not only saves time but also improves the quality of soil processing, making the soil more fertile and ready for planting. Additionally, the tractor allows Mr. Sikun to manage larger fields with fewer workers, which in turn can reduce overall production costs. The implementation of this technology also provides advantages in terms of fertilization and pest control, where modern tools can be used for more efficient and even pesticide spraying. Thus, the application of agricultural technology through the use of tractors by Mr. Sikun not only increases productivity but also contributes to the sustainability of his farming practices in producing high-quality chili peppers.

CONCLUSION

The implementation of Islamic production principles among chili farmers in Sangatta Utara shows that agriculture can be carried out in a sustainable and ethical manner. By integrating Sharia values into agricultural practices, farmers can not only increase productivity but also contribute to the welfare of society and the environment. These principles ensure that production activities align with the moral and spiritual goals of Islam, and support the overall well-being of the community.

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