PENERBIT
Yayasan Fatih Al Khairiyyah

ASOSIASI DOSEN
Pengabdian kepada Masyarakat
INDONESIA

MULTI-STAKEHOLDER PARTICIPATION FOR ACHIEVING SUSTAINABLE DEVELOPMENT GOALS (SDGS)

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Multi-Stakeholder Participation for Achieving Sustainable Development Goals (SDGs)

By

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PENERBIT YAYASAN FATIH AL KHAIRIYYAH

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PREFACE

Advisory Board of ADPI NTB

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Alhamdulillahi wash-shalatu wassalamu 'ala Rasulillahi wa 'alaalihi wa shahbihi wa man walahu. Amma ba'du.

The Sustainable Development Goals (SDGs) initiated by the United Nations represent a global effort aimed at achieving welfare and sustainability for all humanity. These goals address major challenges such as poverty, inequality, climate change, as well as fostering peace and global partnerships. However, achieving the SDGs requires more than just government policies. Cross-sector collaboration and active participation from various stakeholders—governments, the private sector, civil society, academics, and local communities—are essential. This is why a multi-stakeholder approach is crucial to realizing comprehensive and sustainable change.

Multi-stakeholder participation involves not only dialogue among interested parties but also fostering synergies that can accelerate the achievement of these goals. Each chapter in this book focuses on practical approaches, case studies, and strategies that can be applied to encourage the involvement of all parties in realizing the SDGs. We hope this book will serve as an important reference for policymakers, practitioners, academics, and anyone interested in understanding and implementing multi-stakeholder collaboration as a pathway to sustainable development.

The Association of Indonesian Lecturers for Community Service (ADPI)is a professional organization whose members are spread across 34 provinces in Indonesia, with diverse expertise aligned with their respective academic fields at higher education institutions. ADPI has an extensive network with various universities in Indonesia, including both public and private institutions, local governments, as well as businesses and industries, to collaborate in conducting research and community service activities. These efforts reflect the commitment of university lecturers to advancing science and technology and addressing societal phenomena in Indonesia. ADPI serves as a unifying association for community service activities and the professional development of lecturers.

ADPI was established on October 27, 2017, and operates under the auspices of the Fatih Al Khairiyah Foundation with legal entity number AHU-0004391.AH.01.04.2019. Its vision is to become the largest association in Southeast Asia in the field of training and professional development for lecturers, based on faith and devotion to God Almighty.

To date, ADPI's membership spans from Aceh to Papua, encompassing more than 2,000 lecturers from hundreds of higher education institutions in Indonesia, Malaysia, Thailand, the Philippines, Australia, Kosovo, Portugal, Tanzania, and Egypt. ADPI's central management office is located in Padang, West Sumatra, with regional management offices in every province in Indonesia. All ADPI members are lecturers from various academic disciplines relevant to the needs of society, the nation, and Indonesia. They are experts who understand the challenges faced by the nation and work to find solutions to those challenges. Lecturers in various universities actively contribute to the development of science and technology to ensure quality education.

This book presents a model of community engagement programs developed by lecturers who are members of ADPI. It compiles various approaches and themes related to multidisciplinary academic engagement with society across different fields, offering insights that serve as valuable references for academics, particularly university lecturers.

Titled Multi-Stakeholder Participation for Achieving Sustainable Development Goals (SDGs), is dedicated to the world of education. It aims to inspire university lecturers to generate ideas and actively implement community service programs. We hope this book will foster collective awareness and encourage joint action to create a more sustainable, equitable, and harmonious future for all.

Padang, Desember 2024
Prof. Dr. Drs. Syech Idrus.,M.Si
Professor at Sekolah Tinggi Pariwisata Mataram

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Chapter 18
The Model of Islamic Contract for Partneship between The Owner of Salt Pond and The Salt Farmers

By : Indah Purbasari, Santi Rima Melati, Faris Hamidi

Introduction

Indonesia is an archipelagic country with a long coastline and a tropical climate that supports salt production activities. One of the largest salt-producing regions is Madura Island, where communities have developed a longstanding tradition of salt production. Despite its significant potential, most salt farmers in Madura still live under economically limited conditions. A major contributing factor is the lack of structured and fair cooperation models between salt pond owners and workers.

The Islamic economic approach, which emphasizes justice, transparency, and mutual benefit, can serve as an alternative solution. In this context, Islamic contractual models (muamalah), such as syirkah (profit-sharing) and ijarah (wage-based contracts), can be applied as partnership models. This book discusses the potential implementation of these contracts in salt pond management, particularly involving higher education institutions as owners or managers.

Background

Madura Island is recognized as a major producer of traditional salt in Indonesia. The region's salt production relies on traditional methods passed down through generations. In addition to the extensive availability of salt pond land, Madura's long dry season is highly conducive to the salt crystallization process. The growing demand for salt in Indonesia, especially for industrial and consumption needs, highlights the importance of Madura as a central hub in salt production. This high demand continues to increase annually due to population growth and the development of the food and chemical industries. Ironically, despite this great potential, Indonesia still relies on imported salt for industrial needs due to inadequate quality and quantity in local production.

This situation calls for an evaluation and improvement of the existing salt production system, particularly the partnership model between salt pond owners and salt farmers. Commonly, salt farmers operate without clear contracts, legal certainty, or fair profit-sharing, resulting in imbalanced power relations and financial hardship for farmers. These challenges have pushed for the exploration of contract models grounded in Islamic law that can offer clarity, justice, and mutual benefit.

Within the Islamic legal framework, various forms of partnerships are regulated under the concept of muamalah. Two prominent models suitable for this context are syirkah and ijarah. Syirkah emphasizes mutual cooperation with shared profits and risks, while ijarah offers a wage-based approach where the worker is compensated for their services. Both models provide structured and ethically grounded methods of partnership that align with Islamic economic principles.

Moreover, universities and educational institutions can play a strategic role by establishing business units that manage salt ponds. Through legal frameworks provided by national laws, universities are empowered to engage in economic activities that benefit local communities. This book aims to explore how syirkah and ijarah contracts can be practically implemented in managing salt production, contributing to economic empowerment and sustainable industry practices in Madura and beyond.

Core Issues

In the framework of developing a fair and sustainable partnership model between salt pond owners and salt farmers, it is essential to conduct an in-depth study of the types of contracts or agreements used in such working relationships. In practice, the relationships between salt pond owners and farmers are highly varied and often lack a foundation of fairness or adequate legal protection. This has led to inequalities, particularly in the aspects of profit-sharing and the protection of rights for both parties.

In general, within the scope of Islamic law, there are two types of contracts commonly used as the basis for agrarian and land management partnerships: profit-sharing contracts (in the form of musyarakah or muzara'ah) and ijarah contracts (wage-based or service rental agreements). Each contract has its own characteristics, advantages, and limitations, with different applications depending on the social, economic, and institutional conditions of the parties involved.

An important question arising from these circumstances is the extent to which profit-sharing contracts are appropriate and relevant for partnerships between salt pond owners and salt farmers. Profit-sharing contracts allow both parties to share risks and benefits based on their contributions to the production process. In this context, the salt pond owner provides the land and potentially part of the capital, while the farmer contributes labor and expertise in managing the pond.

On the other hand, the ijarah contract model offers a more linear approach, where the farmer works as an employee receiving a specific wage for their services. The salt pond owner bears all risks and production costs but retains full rights to the harvest. This model provides greater income certainty for farmers but does not guarantee equitable profit-sharing if high productivity is not accompanied by increased wages.

Therefore, this book will specifically examine two main questions that form the basis of these issues:

First, is the profit-sharing contract the most appropriate model to be applied in the partnership between salt pond owners and farmers? To answer this question, it is necessary to examine the fundamental principles of profit-sharing contracts according to Islamic jurisprudence (fiqh muamalah) and their relevance in the context of salt pond management in Indonesia, particularly in Madura Island, which serves as the national salt production center.

Second, is the ijarah contract also suitable to be applied in the working relationship between salt pond owners and salt farmers? This question is critical to address, as the ijarah model provides a different approach, focusing on services and wages rather than profit-sharing. The relevance of this contract will be analyzed by examining the working conditions of farmers, the structure of pond ownership, and the need for income stability among farmers.

Salt pond owners in this context are not limited to individuals. In practice, pond owners can take the form of various legal entities, such as universities establishing business units, business entities like limited liability companies (PT), cooperatives, or individual businesses. This indicates that salt pond management partnerships have now involved institutional actors with managerial structures and responsibilities that are more complex compared to traditional working relationships between two individuals.

Considering the diversity of ownership structures, the model of the contract applied must also align with the characteristics of the pond-owning institution, applicable regulations, and the principles of Islamic law that form the basis for establishing fair agreements. The study of these two contract models will serve as the primary foundation for formulating a salt partnership system that is sustainable, equitable, and aligned with Islamic values and national policies.

Analysis

Regulation of Positive Law on Partnerships

In the context of positive law in Indonesia, partnerships in the agricultural sector are generally based on the profit-sharing contract model. This is reflected in Law No. 2 of 1960 concerning Profit-Sharing Agreements, which provides a legal foundation for parties involved in profit-sharing agreements. The definition of a profit-sharing agreement is outlined in Article 1, letter c of Law No. 2 of 1960, which states that a profit-sharing agreement is an agreement between a party that provides capital and a party that provides expertise and labor, where the profits from the endeavor are divided according to the agreement made in advance.

Furthermore, regulations regarding partnerships in the agricultural sector under the principles of Islamic economic law are also reflected in the Supreme Court Regulation No. 2 of 2008 on the Compilation of Islamic Economic Law, where partnerships in land cultivation are governed by the concept of muzara'ah. In muzara'ah, the landowner (salt pond owner) provides the land, while the farmer is responsible for managing and processing the agricultural or salt pond products, with the results divided according to the mutually agreed terms.

This regulation allows for various forms of partnerships, both among individuals and larger entities, such as state-owned enterprises and private companies. It illustrates that the scope of agricultural partnerships is not limited to personal relationships but has extended to larger sectors, including government institutions such as universities, which are given the freedom to enter into economic partnerships, including in the management of salt ponds.

Who Can Enter into Agricultural Partnerships?

Partnerships in the agricultural sector are not only conducted by individuals or farmers but also involve various types of larger business entities, both public and private. Along with economic and social developments in Indonesia, government institutions, private companies, and even universities are now given opportunities to participate in economic activities, including managing natural resources like salt ponds. Universities, under the applicable regulations, are allowed to develop business units that can be partners in various agricultural or land management partnerships.

Universities Focused on Salt Management Must Consider These Regulations

Regarding salt management, universities wishing to participate in this sector need to understand and comply with the regulations governing higher education institutions, particularly those outlined in Law No. 12 of 2012 on Higher Education. This law explains various models of university management in Indonesia, which can be implemented in the context of business and partnerships with external parties. Some of the models of university management regulated by this law include:

- Universities with Legal Entity Management: These universities are organized as separate legal entities from the government and can independently conduct business or economic activities.

- Universities with Public Service Agency (BLU) Management: In this model, universities have units that provide public services while still being under government oversight and regulation.
- Universities with Work Unit (satker) Management: This model shows that universities operate under direct government coordination and manage resources more limitedly, though still within the scope of partnerships with the broader economy.

By considering these regulations, universities that wish to focus on salt management must take into account the appropriate management model in line with their capacity and comply with the applicable terms for partnerships with other parties. Therefore, in this context, universities can not only play a role as educational institutions but also as business managers contributing to economic development, particularly in the salt mining sector.

Legal Framework for Financial Governance and Institutional Enterprise Development

In order to engage in business activities, including salt production, public institutions such as universities must adhere to the legal framework governing the management of state finances. This is regulated under Law No. 17 of 2003 on State Finances, which serves as the principal legal reference in matters related to the management of national fiscal resources. According to this law, the process of preparing the State Budget (APBN) is initiated by the ministers or heads of institutions who are responsible for drafting budget proposals to be submitted to the House of Representatives (DPR). These proposals must be aligned with the national development priorities and the fiscal policies set forth by the government.

The inclusion of universities as active economic agents is a relatively recent development in Indonesian higher education policy. In alignment with Law No. 12 of 2012 on Higher Education, universities are not only recognized as educational and research institutions but also as entities that can contribute to economic development through the establishment of business units. These units are expected to operate in accordance with public accountability principles while maintaining financial independence to support institutional growth and innovation.

For universities aiming to become involved in salt production, particularly in regions like Madura where salt farming is a strategic commodity, establishing a structured business unit is essential. This unit may take various legal forms, such as a limited liability company (perseroan terbatas) or a cooperative (koperasi). The choice of business entity depends on the university's legal status (whether it operates as a public legal entity, a public service agency, or a work unit) and its capacity to manage commercial ventures.

A limited liability company (PT) provides a more formal and potentially expansive structure suitable for engaging in partnerships with private sectors, securing investment, and operating on a larger scale.

A cooperative offers a more community-oriented approach, often emphasizing shared ownership and benefits among stakeholders, which aligns well with the values of mutual cooperation (gotong royong) and economic justice upheld in Islamic economic principles.

The development of such enterprise units must also comply with state financial regulations, particularly when public funds or assets are involved. Transparency, accountability, and efficiency are key principles that must govern all financial transactions and business activities undertaken by universities, especially when these involve public interests or partnerships with external entities such as salt farmers.

In the context of Islamic economics, this model of partnership—whether based on profit-sharing contracts (such as musyarakah or muzara'ah) or service-based contracts (ijarah)—must be designed to ensure fair distribution of resources, risk sharing, and ethical business conduct. Universities, by virtue of their dual role as educational and socio-economic institutions, are in a unique position to not only educate future generations but also actively participate in sustainable economic practices that benefit surrounding communities.

Thus, the integration of academic institutions into the salt production sector represents not only a diversification of income sources but also a strategic move towards community empowerment and the promotion of Islamic economic values within national development agendas.

Implementation of the Profit-Sharing Contract Model in Salt Farming

In agricultural or aquaculture partnerships, profit-sharing contracts (akad bagi hasil) are commonly used as the foundation of cooperation. These contracts are based on mutual trust and shared commitment between the parties involved. Various contract models are typically applied between landowners and laborers. The island of Madura, with its abundant salt ponds, provides an ideal setting for implementing and observing profit-sharing models in salt pond management.

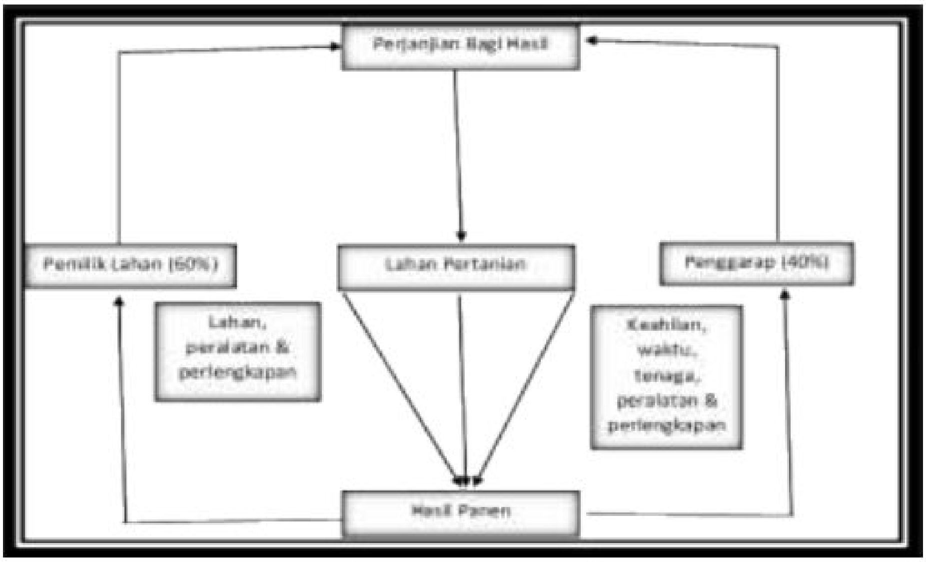

Figure 18. 1 Profit-Sharing Contract Model with a 60:40Distribution Ratio

In this context, an institutional landowner (such as a university, a limited liability company, or a private venture like a CV) may share profits with the salt pond manager or farmer. This partnership structure allows both parties to contribute to the production process: the institution provides land and possibly capital or technical support, while the manager contributes labor and expertise. The resulting profit is then divided based on a mutually agreed-upon ratio.

This model reflects the principles of Islamic economics by promoting justice, cooperation, and mutual benefit. The concept also encourages inclusive economic growth and community empowerment, particularly in rural areas where salt production is a primary livelihood.

Diagrammatic representations of this model can be used to visually explain how the profit-sharing system is structured between landowners and farmers.

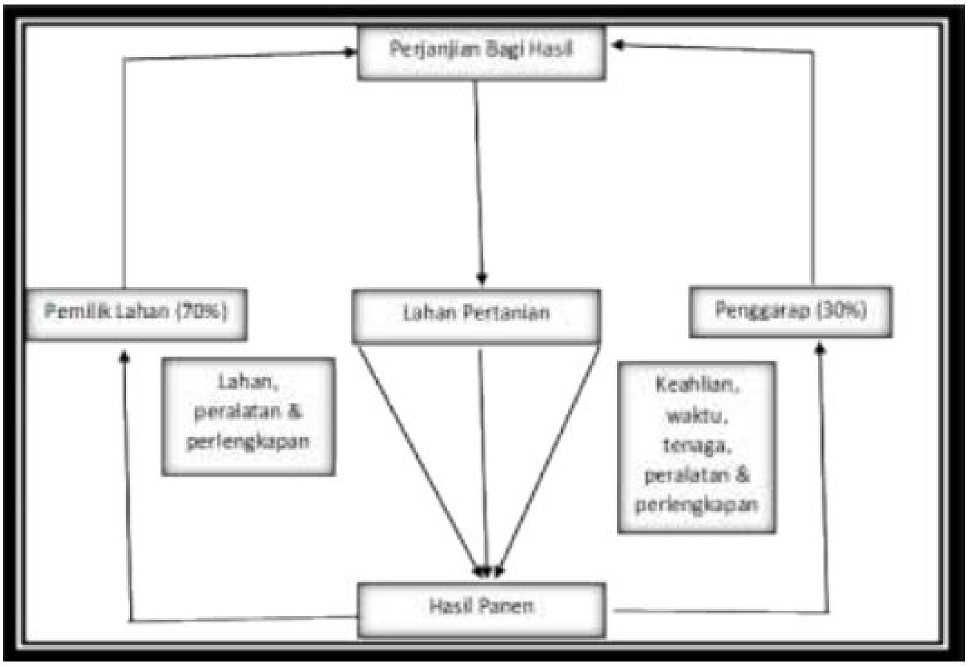

Figure 18. 2 Profit-Sharing Contract Model with a 70:30 Distribution Ratio

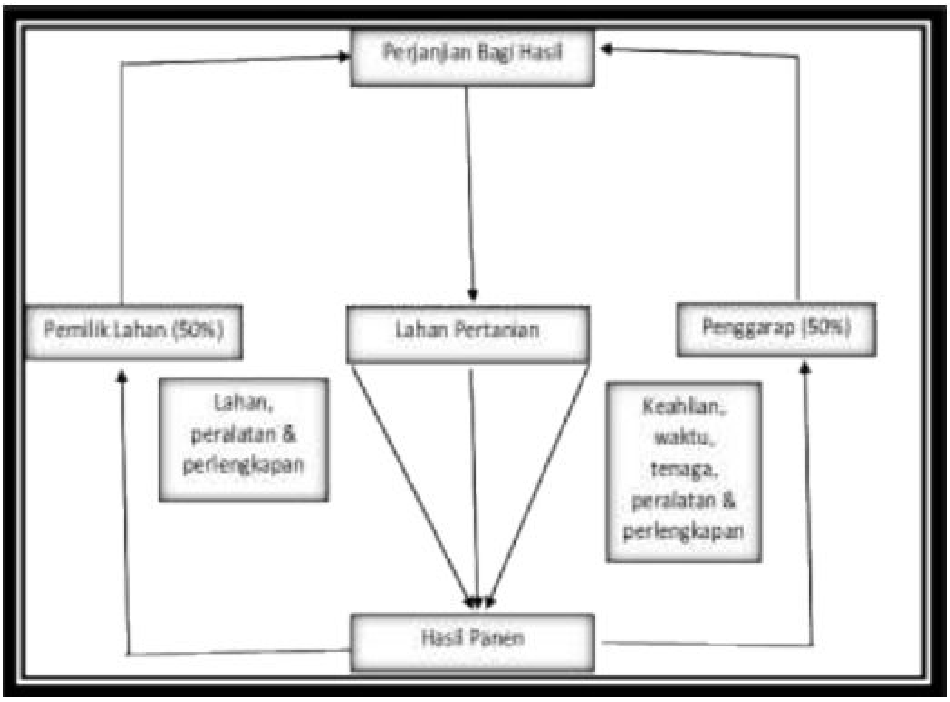

Figure 18. 3 Profit-Sharing Contract Model with a 50:50 Distribution Ratio

Implementation of the Ijarah Contract Model in Salt Pond Management

The ijarah contract model, on the other hand, is based on wage-based labor compensation. In this system, the business entity (which can be a university, a corporation, or a private owner) hires salt pond workers and pays them a fixed wage for their labor. This model does not involve shared ownership or shared profits; instead, the landowner retains full control over production, while the worker is compensated for the service provided.

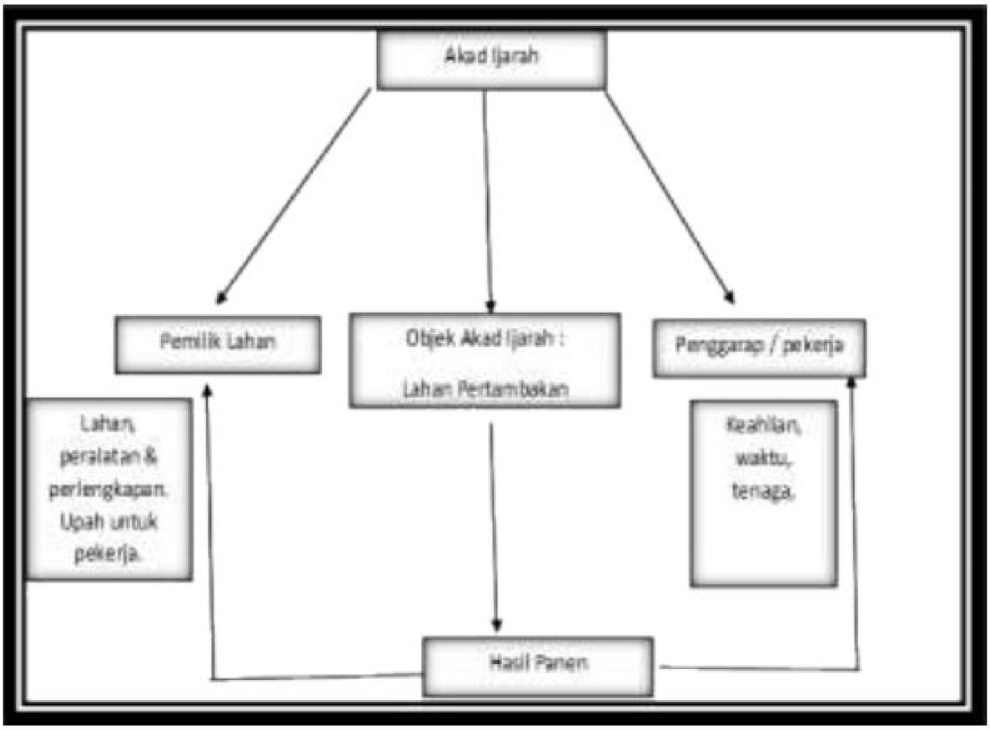

Figure 18. 4 Ijarah Contract Model

In the context of salt production, the concept of ijarah involves providing wages for the services rendered by farmers in managing the salt ponds. The wage is given in exchange for the utility or benefit obtained from the labor of the farmer. Employers are required to pay at least the regional minimum wage (UMK/UMP) as mandated by national labor laws and Islamic ethical standards.

This model offers income stability to the worker and legal clarity for both parties. However, it may not reflect the equitable spirit of shared success found in the profit-sharing model. It is crucial to evaluate the socio-economic background of farmers and local community dynamics before choosing which model to implement.

Aligning Islamic Contracts with Modern Institutional Frameworks

Both the profit-sharing and ijarah models can be tailored to suit modern institutional needs. For instance, a university interested in developing a salt production business may adopt the profit-sharing model to foster collaboration and economic empowerment. Alternatively, if the goal is to standardize production processes and maintain quality control, the ijarah model might be more efficient.

Regardless of the model chosen, the contracts must be established with legal transparency, mutual consent, and adherence to Islamic ethical principles. This ensures fair treatment, minimizes exploitation, and builds trust among all stakeholders.

Ultimately, applying these Islamic contract models in salt pond partnerships demonstrates how traditional Islamic jurisprudence can be used to support contemporary development goals, particularly when implemented with justice, integrity, and institutional accountability.

Sustainable Development Goals (SDGs) initiated by the United Nations represent a global effort aimed at achieving welfare and sustainability for all humanity. These goals address major challenges such as poverty, inequality, climate change, as well as fostering peace and global partnerships. However, achieving the SDGs requires more than just government policies. Cross-sector collaboration and active participation from various stakeholders—governments, the private sector, civil society, academics, and local communities—are essential. This is why a multi-stakeholder approach is crucial to realizing comprehensive and sustainable change.
Multi-stakeholder participation involves not only dialogue among interested parties but also fostering synergies that can accelerate the achievement of these goals. Each chapter in this book focuses on practical approaches, case studies, and strategies that can be applied to encourage the involvement of all parties in realizing the SDGs. We hope this book will serve as an important reference for policymakers, practitioners, academics, and anyone interested in understanding and implementing multi-stakeholder collaboration as a pathway to sustainable development.
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