

Analysis of the Behavior of Palm Sugar Producers According to the Perspective of Islamic Economics in Jorong Harapan Rakyat, Nagari Cubadak, Dua Koto District, Pasaman Regency

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Abstract: This study was motivated by the phenomenon of palm sugar producers in Jorong Harapan Rakyat, Kenagarian Cubadak, Dua Koto District, Pasaman Regency, where some producers mix palm sugar with refined sugar and practice hoarding. Such practices contradict Islamic economic principles. This research employed a descriptive qualitative approach through observation, interviews, document study, and documentation. The findings reveal that the behavior of palm sugar producers has not fully aligned with Islamic economic values. Producers have not implemented the principles of honesty, justice, free will, and responsibility.

Keywords: Behavior; Producer Behavior; Palm Sugar.

Abstrak: Penelitian ini dilatarbelakangi oleh fenomena produsen gula aren di Jorong Harapan Rakyat, Kenagarian Cubadak, Kecamatan Dua Koto, Kabupaten Pasaman, yang dalam produksinya sebagian mencampur gula aren dengan gula pasir dan melakukan penimbunan barang. Praktik tersebut bertentangan dengan prinsip ekonomi Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui observasi, wawancara, studi dokumen, dan dokumentasi. Hasil penelitian menunjukkan bahwa perilaku produsen gula aren belum sepenuhnya sesuai dengan prinsip ekonomi Islam. Produsen belum menerapkan prinsip kejujuran, keadilan, kehendak bebas, dan tanggung jawab.

Kata Kunci: Perilaku; Perilaku Produsen; Gula Aren.

A. Introduction

Islam is a universal teaching that discusses all aspects of life, including the economy, and not only about vertical worship to Allah SWT. Economics is based on the principles and structure of the Qur'an and the sunnah of the Prophet Muhammad PBUH, until it is known today as Islamic Economics and makes the concept and principles of Islamic economics remain. Therefore, Islamic economics is known as Islamic economics. However, in practice, the Islamic economy can be flexible and even change depending on the situation and conditions (Hasniati, 2020). In simple terms, economic activities in the sharia system can be seen as a series of activities that involve factors such as production, distribution, and utilization of goods and services (Wahab, 2019).

The production process is an inseparable part of the principles and factors of production. In Islamic economics, the principle of production emphasizes producing everything that is halal, this includes the entire series of production processes from raw materials to final products, both in the form of goods and services (Nurwakhidah & Munawaroh, 2023). In Islam, production activities must prioritize benefits rather than just the pursuit of satisfaction, which is in line with the principles of Maqasid Ash-Sharia, which are the goals that Islamic sharia seeks to achieve. Therefore, in every economic action, it must comply with principles and ethics that are in line with Islamic law, which include Justice, Balance, Quality and Excellence, Ethics and Morality, Social Concern, and the prohibition of hoarding goods (Reyhan, 2022).

Producer behavior in Islamic economics is an act of regulating production so that the final product has sufficient quality to be acceptable to the public. A Muslim who works as a producer is obliged to stay away from practices that are prohibited in Islamic economic activities. Such as, reducing the scales, selling low-quality goods at high prices so that consumers are deceived. Producers who adhere to the principles of Islamic economics are not only profit-oriented, but also prioritize consumer satisfaction with the goods or services they offer (Zannah, 2020).

Islam teaches and guides its people to try to acquire material and wealth through various lawful means, as long as these methods do not deviate from the provisions of Islamic law. The main principle that is emphasized is the importance of seeking halal sustenance, staying away from all forms of fraud, and not committing actions that harm or oppress others. In this context, ethics plays a very important role in the business world. Islamic business ethics is not only a moral guide, but also an effort to keep economic activities from violating human values. This becomes especially relevant when the modern economy is often filled with unhealthy practices such as monopoly, exploitation, unfair competition, and the emergence of selfishness and greed. When business people are more concerned about personal profits without paying attention to the common interest, social inequality and a loss of sense of justice will arise. Therefore, Islam comes with teachings that balance the interests of this world and the hereafter, emphasizing that economic success should not come at the expense of moral values and the welfare of society at large (Ashlihah, 2021).

Allah says in the Qur'an Surah Al-Baqarah verse 188:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

Meaning: "Do not eat the wealth of among you in a wrong way, and do not bring it to the judges in order that you may eat some of the wealth of others in the way of sin, even though you know it." (Qs. Al Baqarah: 188).

The Islamic economic system strongly upholds the principles of justice and equity in income distribution. In Islam, economic balance is not only limited to ideals, but is part of the sharia goals that must be realized in real life. To achieve this justice, Islam strictly prohibits the practice of hoarding merchandise in economic activities, as such actions include a form of tyranny against fellow human beings. This act of hoarding is not only economically detrimental, but also reflects the greed, selfishness, and low morals of the economic actors. Therefore, hoarding of any kind is seen as a despicable act in Islam, as it is contrary to the spirit of social justice and common welfare. Islam even classifies hoarding as a form of severe tyranny, and the perpetrators are threatened

with painful torture in the hereafter. With this prohibition, Islam wants to establish an economic order that is healthy, fair, and oriented towards the benefit of all ummah (Izwany & Jamal, 2021).

Palm sugar processing in Indonesia is now a promising business opportunity that can provide considerable profits for business actors, especially in rural areas that have many palm trees. Printed palm sugar is one of the most common and popular forms of processed products, with the main raw material being palm sap. The sap itself is obtained from bunches or stalks of male flowers of palm trees that are carefully tapped to maintain their quality (Hutami1 & Moch Fadlal Islamay Pribadi, 2023). The process of processing palm sugar is traditionally quite simple but requires precision and perseverance. The fresh sap that has been collected is then cooked by boiling in a large skillet until it thickens and turns a deep brown. This heating process aims to reduce the moisture content in the sap to a very low level, which is below 6%, so that the resulting sugar can harden well when cold. After reaching the desired viscosity, the palm sugar is immediately poured into a pre-prepared mold, then left until it is completely hardened and ready to be packaged or marketed.

The opportunity to utilize palm trees, especially in palm sugar production, is still very wide open and has promising advantages. Until now, the demand for palm sugar commodities continues to increase and tends to be stable, even never experiencing a significant decline. However, this high demand has not been fully able to be met by manufacturers. Palm sugar, which is produced from palm sap, has its own advantages and is preferred by consumers compared to other types of sugar, especially because of its distinctive, more natural, and considered healthier. Taking into account the high market interest and the abundant availability of raw materials in various regions, the palm sugar industry is one of the strategic business alternatives to encourage the improvement of people's welfare. Another advantage is that the palm sugar processing process is relatively simple and does not require large capital, so it is very possible to be developed as a home or small-scale medium business, especially in rural areas that have

many palm trees. With good management, this industry can have a significant economic impact on the local community and become a sustainable source of income (Kharianti & Rahman, 2022).

Dua Koto District, Pasaman Regency is one of the districts in the province of West Sumatra with abundant agricultural products. On December 14, 2024, an observation was made in Jorong Harapan Rakyat, which is located in Nagari Cubadak from the results of initial observations of the people of Jorong Harapan Rakyat in meeting their living needs, generally making a living as palm sugar makers, rubber sap tappers, breeders, farmers and some civil servants in the Pasaman Regency Government. In palm sugar processing, all producers produce in their own gardens.

During the observation at the Harapan Rakyat jorong, researchers found that there was fraud in the quality of goods/the authenticity of palm sugar carried out by several irresponsible palm sugar producers. In its processing activities, palm sugar producers mix embankments that will become palm sugar with granulated sugar (cane sugar) with various purposes, namely to increase the quantity of goods in order to increase their income. In addition, it also aims to improve the texture of problematic palm sugar in its production, such as when the sap is not good (acidic), so that if it is produced, it will produce palm sugar with a soft texture with a cheap selling value. This condition is a challenge for palm sugar producers In addition, some palm sugar producers are hoarding goods. When the price of palm sugar drops, producers will hoard the palm sugar, causing a shortage of goods. And then when the price of palm sugar rises, producers will sell it at a high price (Cubadak & Pasamana, t.t.).

Table 1. Number of Palm Sugar Producers in Jorong Harapan Rakyat, Nagari Cubadak, Duo Koto District, Pasaman Regency in 2024

No	Village Name	Palm Sugar Mixed Manufacturers	Original Palm Sugar Manufacturer	Number of Palm Producers
1	New Village	2	5	7 orang
2	Bonca	-	1	1 orang

3	kapar	2	2	4 orang
4	Hard Fruit	-	2	2 orang
5	Banjar luas	4	6	10 orang
Sum		8	16	24 orang

The table above is data on the number of palm sugar farmers in Jorong Harapan Rakyat which explains that in Kampung Baru and Kapar there are 2 prdusen each that produce mixed palm sugar, and for those who produce original palm sugar in Kampung Baru there are 5 and Kapar there are 2, while in Bonca and Buah Keras there are no people who produce mixed palm sugar. and those who produce original palm sugar are 1 each in Bonca and 2 in Buah Keras. In Banjar Luar is the most palm sugar peodusen where there are 4 mixed palm sugar producers and 6 original palm sugar producers. So the total number of palm sugar producers in Jorong Harapan Rakyat is 24 people, with 8 mixed palm sugar producers and the remaining 16 original palm sugar producers.

Table 2. Revenue Results of Original Palm Sugar Producers in Jorong, Harapan Rakyat, Nagari Cubadak, Duo Koto District, Pasaman Regency from July to December 2024

No	Moon	Revenue of Original Palm Sugar Producers	Income of Mixed Palm Sugar Producers
1	July	IDR 2,346,000	IDR 3,200,000
2	August	IDR 2,100,000	IDR 2,750,000
3	September	IDR 2,250,000	IDR 2,975,000
4	October	IDR 1,892,000	IDR 2,550,000
5	November	IDR 1,840,000	IDR 2,000,000
6	December	IDR 1,800,000	IDR 1,620,000

From the table above, it explains the income of original Palm Sugar producers and mixed palm sugar producers from July to December 2024. Where in July to August the original palm sugar producer experienced a decrease in income, then in September the income of palm sugar producers increased, then in October and November the income

of palm sugar producers decreased again. From the table above, it shows that the income of mixed palm sugar tends to be more than the income of real palm sugar.

Table 3. Palm Sugar Price List in Jorong, People's Hope, Nagari Cubadak, Duo Koto District, Pasaman Regency in 2024

Yes	Moon	Price of Natural Palm Sugar/Kg	Price of Mixed Palm Sugar/Kg
1	July	IDR 25,000	IDR 20,000
2	August	IDR 24,000	IDR 19,000
3	September	IDR 25,500	IDR 19,500
4	October	IDR 22,500	IDR 18,000
5	November	IDR 21,000	IDR 17,500
6	December	IDR 19,000	IDR 17,000

The table above explains the difference in palm sugar prices from July to December 2024. From the table above, you can see the price difference between mixed palm sugar and real palm sugar per kg, where there is a difference from Rp.1,500 to Rp.4,000. From July to August, the price of palm sugar fell while in September it increased. After that, from October to December, the price of real and mixed palm sugar decreased in selling prices. This research aims to analyze the behavior of palm sugar producers according to the perspective of Islamic economics in Jorong Harapan Rakyat Nagari Cubadak, Dua Koto District, Pasaman Regency.

1. Principles of Islamic Business Ethics

Syed Nawab Haidar Naqvi stated four main principles of Islamic business ethics, namely:

1) Tauhid/Unity (*Unity*)

The concept of monotheism emphasizes that all human activities, including business, must be based on obedience to Allah SWT. Human responsibility includes not only relationships with Allah (*habl min Allah*), but also with fellow humans (*habl min al-nas*) and nature (*habl min al-'alam*). Thus, humans are

obliged to maintain balance and use nature wisely as a form of trust and gratitude to Allah (Dini Intan Veronica, 2022; Nurmadiansyah, 2021).

2) Keseimbangan (*Equilibrium/Al- 'Adl*)

Balance reflects the nature of God's justice that must be embodied in business activities, such as setting reasonable prices, maintaining product quality, treating employees fairly, and caring for the environment. Islam rejects the practice of hoarding and unequal distribution of income because it is contrary to social justice. Islam recognizes human freedom to act, but this freedom remains within the corridor of sharia. In business, freedom must be accompanied by moral responsibility, such as selling halal products, transacting honestly, and using polite communication.

3) Accountability

This principle requires business actors to maintain product quality, keep promises, and be transparent. Responsibility will foster consumer trust and loyalty, while negligence erodes trust and goes against the integrity of Islamic business (Jazil & Hendrasto, 2021).

2. Prohibition of Hoarding of Goods (*Ihtikar*)

Conclusion is the practice of withholding or hoarding basic necessities to gain profits through price increases. This action creates scarcity, harms society, and is contrary to the principles of justice in Islam. Therefore, ihtikar is seen as an economic as well as social practice that is prohibited because it violates the value of the common good (Ningsih, 2021).

B. Research Methods

This study uses a qualitative method that aims to understand the phenomenon in depth through non-numerical descriptive data. Findings are obtained not through statistics, but through observation, interaction, and interpretation by researchers of events and subjects' behaviors in certain contexts (Sujarwewi, 2021). The research site

is in Jorong Harapan Rakyat, Nagari Cubadak, Dua Koto District, Pasaman Regency, West Sumatra. The subject of this study is sugar producers. The research time is carried out from November 2024 until completion. The informants in this study are palm sugar producers and palm sugar consumers.

C. Results and Discussion

1. Palm Sugar Producer's Behavior Jorong Harapan Nagari People Cubadak

a. Mixing palm sugar with granulated sugar

Palm sugar producers in Jorong Harapan Rakyat face challenges in the availability of sap which is the main raw material in making palm sugar. The sap water that producers get is highly dependent on the season, causing the palm sugar production process to be unstable. Meanwhile, market demand for palm sugar tends to be stable throughout the year. This condition creates an imbalance between the availability of raw materials and market demand. To overcome this condition, palm sugar producers are taking steps by mixing real palm sugar with granulated sugar. In mixing palm sugar with granulated sugar used by Jorong Harapan Rakyat palm sugar producers, it is to use a ratio of 2:1, which is 2 kilograms of granulated sugar mixed with 1 Kilogram of palm sugar. This comparison is the maximum limit that can be applied. Because if it exceeds this ratio, then the final result of palm sugar will be very hard and the texture will not be in accordance with the expected standard. In addition, excessive mixing also causes changes in the characteristics of the product such as, the color of the end of palm sugar which turns slightly yellowish and the distinctive aroma that palm sugar has will also be reduced, so that consumers can easily recognize that the sugar has been mixed, which has the potential to reduce the level of confidence in the authenticity of the product.

The quality of sap from palm trees varies depending on the condition of the tree, the environment, maintenance, and the time of tapping. Clear sap water

produces high-quality palm sugar with a natural sweetness, while cloudy sap tends to be acidic, degrading quality and complicating the printing process due to its hard-to-print texture. Palm sugar conditions like this can cause production failure, this is a challenge for producers. To overcome this, some manufacturers mix granulated sugar in a 1:1 ratio so that the sour sap can still be processed. This mixture helps the sugar harden even though the end result is not pure palm sugar. If the amount of granulated sugar is excessive, the texture becomes too hard and yellowish in color, easy for consumers to recognize. Although not an ideal solution, this practice is considered efficient and economical, especially when raw materials are of low quality, and is an adaptive strategy to keep production running

b. Stockpiling

One of the strategies of palm sugar producers to increase revenue is to store large quantities of high-quality palm sugar, such as 400–500 kilograms. This sugar can last 4–6 months if stored properly. Temporary hoarding causes scarcity and price increases, which are used to achieve maximum profits, but to the detriment of consumers and small business actors. Palm sugar lasts a long time if stored in a dry, cool place, but if it is more than 6 months, the quality decreases—the sugar melts, sticks, the shape is damaged, the aroma and taste are reduced. Consumers like Mr. Ridwan complained that the price of palm sugar had risen from Rp18,000 to Rp25,000, making it difficult for small traders who needed regular supplies. As a result, they have difficulty maintaining the stability of selling prices and profits. Although profitable, not all producers carry out hoarding due to limited capital and space. Some prefer to sell their products directly due to economic needs.

2. Analysis of the Behavior of Palm Sugar Producers in Jorong Harapan Rakyat Islamic Economic Perspective

Mixing palm sugar with granulated sugar should be done with a 2:1, or 1:1 ratio system. The existence of restrictions in the mixing indicates an intention to disguise fraud in the production process. This is clearly contrary to the principles of Islamic economics, namely the principles of honesty, justice and responsibility. In Islam, information on quality is very important because the information conveyed or received will affect a person's behavior, decisions, and social relationships (Moch, 2024). Mixing palm sugar with granulated sugar that is not openly informed to consumers not only violates Islamic business ethical principles, but can also undermine consumers' confidence in the quality of palm sugar. For this reason, a producer should not only pursue profits, but also maintain the quality and acidity of palm sugar in doing business. Islam expressly commands that sellers convey the condition of their merchandise honestly so as not to mislead buyers. Allah SWT says in the Qur'an surah Al-Baqarah verse 42 which reads:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Meaning: *"Do not mix truth with falsehood, and (do not) hide the truth, while you know (it)."* (Q.S Al-Baqarah: 42).

The above verse explains the importance of honesty, transparency, and accurate information delivery. In the context of Islamic business, this verse emphasizes that a manufacturer has a responsibility to convey correct and clear information regarding the products offered. Clear information is important for consumers to make informed decisions based on accurate knowledge.

Then, palm sugar producers also carry out hoarding which hoarding is to create scarcity including shapes into ihtikar. Ihtikar itself is the hoarding of goods that is done solely for one-sided profit. Based on the findings of researchers in the field, hoarding is carried out by producers by holding palm sugar stocks for 4 to 6 months in the amount of around 400 to 500 kilograms. As a result, it is difficult for small traders such as

sellers of cendol, lupis and ondeh-ondeh who make palm sugar as one of the ingredients in their trade. The hoarding of this goods is also accompanied by an increase in the selling price of palm sugar in the market, which initially jumped from IDR 18,000 per kilogram to IDR 25,000 per kilogram or even more. This increase occurred significantly due to the palm sugar supply game by producers or distributors.

The impact of this hoarding of palm sugar is strongly felt by small traders who use palm sugar as the main ingredient in their trade. Drastic price increases production costs, while selling prices cannot always be increased suddenly, because consumer purchasing power is also limited. As a result, small traders' profits are reduced, and can even threaten the survival of their businesses.

From the perspective of Islamic economics, this act of hoarding is clearly contrary to the principles of justice and responsibility that are the main cornerstones of Islamic economic activities. Therefore, producers should prioritize the values of justice and social responsibility in running their businesses. That way, economic activities not only generate material benefits, but also bring blessings in accordance with the principles of Islamic law. In addition, in Islamic business ethics, producing and distributing an item is not just about seeking profit. However, the behavior of palm sugar producers in Jorong Harapan Rakyat in increasing their income is not fully in accordance with Islamic business ethics. The principles of Islamic business ethics are monotheism, honesty, justice, free will and responsibility.

First of all, the principle of monotheism. Tawheed is believing that the universe is a creation of Allah SWT as a place of life for His creatures (Risky, 2021). Based on this, utilizing palm trees which are one of the natural resources to increase income is one of the actions that shows the belief that sustenance comes from Allah SWT that must be obtained and used. Palm sugar producers manage natural resources with a sense of responsibility by not damaging the environment and maintaining the preservation of the palm tree, this behavior shows that it brings awareness of the role of humans as the caliph of Allah on earth. The fear of Allah SWT encourages palm sugar producers to

maintain the preservation of palm trees by not cutting them down carelessly, and treating nature with gratitude and trust. Allah SWT in the Qur'an surah Al-Muluk verse 15 which reads:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

Meaning: "He is the one who makes the earth for you in a state of easy use. So, explore all its corners and eat some of its sustenance. Only to Him will you be resurrected." (QS. Al-Muluk: 15)

This verse explains that the earth and all its contents were created by Allah as facilities and gifts for humans to be used for survival. The processing of palm sugar that makes palm trees as the main ingredient in its manufacture is an example of sustainable use of natural resources. With palm sugar processing, it becomes a source of income for the community without damaging the ecosystem.

The Second Principle of Honesty. Palm sugar producers in Jorong Harapan Rakyat have not shown the principle of honesty in producing palm sugar, because in increasing their production, producers mix real palm sugar with granulated sugar which aims to provide a large amount of products, as well as use comparisons in the mixing to hide information from consumers. The mixing of palm sugar with granulated sugar is not only openly informed to consumers, not only violating the principles of Islamic business ethics. The dishonesty of these producers can be detrimental to buyers, because the price of palm sugar they pay is not in accordance with the quality expected by consumers. This can lead to a loss of consumer confidence and damage the reputation of palm sugar producers in Jorong Harapan Rakyat as a whole. The mixing of granulated sugar in palm sugar production for momentary profit is an act that causes losses and makes what is halal no longer halal because of the process of obtaining it.

Third, the principle of justice. Mixing palm sugar with granulated sugar creates inequities in the exchange of value. Consumers have to pay a price that he believes to be for real palm sugar, but accept palm sugar mixed with granulated sugar. This practice

can also create unfairness in competition between producers. Producers who are honest and sell real palm sugar will have a hard time competing with producers who sell mixed sugar at lower prices but of incomparable quality. This action undermines fair competition in the market and unfairly benefits dishonest parties. Then justice in the context of Islamic economics is the balance and fulfillment of rights in society, especially for producers and consumers. Furthermore, the hoarding of palm sugar, which aims to get more profit by withholding the supply of palm sugar and taking advantage of consumers' difficulties in obtaining palm sugar due to scarcity, is a form of injustice. This creates an imbalance in the market balance, burdening consumers with high prices.

Four free wills. In Islam, it is recognized that humans are given freedom to choose the actions and decisions to be taken. However, this freedom is not absolute and free from the limitations of sharia restrictions. The principle of free will gives palm sugar producers the flexibility to determine their production methods and business management. Producers have the right to choose the raw materials used and how the production process is carried out. Regarding the action of mixing palm sugar with granulated sugar, although the producer has the freedom to make decisions, this will have an impact on other principles. If the mixing decision is made with the motive of deceiving consumers and without transparency regarding the composition of the product, then this freedom has been abused and contrary to the principles of Islamic economics.

Five principles of responsibility. Free will in Islam must be accompanied by an awareness of responsibility towards consumers and society at large. Taking advantage of the freedom to mix palm sugar for profit is an irresponsible act and detrimental to consumers. This behavior has deviated from the foundation of Islamic business ethics. Where responsibility in Islamic economics must be in line with the values of justice and benefit.

Furthermore, in the context of palm sugar hoarding in Jorong Harapan Rakyat, it can be seen as a form of lack of social responsibility of a producer in economic activities. Deliberately hoarding palm sugar to create scarcity and raise prices unnaturally is an act that is detrimental to consumers. In the Islamic economic system, seeking profit is allowed, but not in an exploitative or detrimental way to others. Islamic business ethics emphasizes the importance of mutually beneficial transactions. Allah SWT says in the Qur'an surah An-Nisa verse 29, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who believe! Do not eat each other's property in a wrong way, except in trade that takes place on the basis of mutual will among you. And do not kill yourselves. Indeed, Allah is merciful to you." (Qs. An Nisa: 29).

In Surah an-Nisa 29 Allah clearly associates the matter of unlawful acts with the attitude of pleasure in trade. This verse emphasizes the prohibition of eating one's property in a null and void way. The practice of mixing real palm sugar with granulated sugar, then trading without honest information, directly violates this prohibition because the buyer does not get the quality that is in accordance with the expectations and price he pays, so the transaction is not based on willingness.

Hoarding behaviors, including hoarding palm sugar to create scarcity and raise prices, are economically and morally harmful. This act exploits the difficulties of others for excessive profit, and is classified as eating property null according to Islam. In addition to violating the principle of pleasure, this is also a form of tyranny because it withholds the rights of others to basic necessities. In Islamic economics, this kind of behavior is strictly forbidden because it goes against the values of justice, honesty, and social responsibility.

D. Conclusion

Based on the results of the research, it can be concluded that to increase income, palm sugar producers mix real palm sugar with granulated sugar in their production process. This mixture is adjusted to the quality of the sap, which is 2:1 if the sap is clear and good, and 1:1 if the sap is acidic or not good. Moreover, Producers also hoard palm sugar for 4 to 6 months in the amount of 300 to 500 kilograms. Based on this, the behavior of palm sugar producers in Jorong Harapan Rakyat has not fully reflected the principles of Islamic business ethics, namely honesty, justice, free will, and responsibility. This can be seen from the practice of mixing granulated sugar on palm sugar dough without notifying consumers and hoarding palm sugar, which violates the principle of honesty and creates injustice in transactions. In addition, this manufacturer's behavior shows a lack of responsibility of the manufacturer in providing products that meet consumer expectations and maintaining the availability of goods in the market. Then even though the producer has freedom in determining the production process, the freedom should not harm others, so this behavior is also contrary to the principle of free will in Islam.

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