

IMPLEMENTATION OF MUZARA'AH PRODUCT SHARING AGREEMENT IN RICE FIELD MANAGEMENT IN PANDERE SIGI VILLAGE ISLAMIC ECONOMIC PERSPECTIVE

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ABSTRACT

This study aims to look at the implementation of the muzara'ah profit-sharing agreement in the management of rice fields in Pandere Village, Sigi Regency, Islamic Economic Perspective. Data collection methods through interviews and literature studies. The result of this research is that the muzara'ah profit sharing agreement in Pandere Village, Gumbasa District, Sigi Regency is carried out in an unwritten manner with the farmer who owns the rice field getting two-thirds of the total harvest and the farmer who manages the rice field getting one-third of the total harvest to meet the needs at the dharuriyat level, namely to meet the needs of life and provide for the family.

Keywords: Muzara'ah, Profit Sharing, Farmers

INTRODUCTION

One of the obligations of humans in the world is to help each other and share with each other, whether with fellow humans or the natural surroundings as well as possible (Lanonci et al., n.d.). Humans cannot live alone without the help of others, especially in meeting increasingly complex life needs. Therefore, Allah SWT teaches humans how to cooperate economically which is beneficial for all parties and respects the rights of other people in owning property.

Islam also provides guidelines for implementing Muamalah norms, namely laws that regulate relations between humans, both individually and in groups, including relations with Islamic countries and other countries. One example from Muamalah is the profit sharing system, namely cooperation between rice managers and rice field owners according to an agreement (Abd. Rahman Dahlan, 2001).

Land is an important factor in the agricultural sector, which is a source of human life, especially in terms of food.

Agriculture is also very important in public. Teachings Islam arrange the practices so that in accordance with Sharia. Besides That Also Islam recommend if a person has land then he must use it or manage it. As Allah says in the Qur'an, Surah Al-Maidah verse 2 as following:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا
عَ شَيْدِ الْعِقَابِ

Meaning: *And don't help yourself commit sins and transgressions. And fear Allah, verily Allah is Severe in punishment. His.* (QS Al-Maidah verse 2)

There are various methods of processing agricultural land that are in accordance with Islamic teachings, for example by managing it yourself by the owner or by handing it over to someone else to be managed using a pawning (Lanonci, 2023) or profit sharing system. This

aims to overcome problems in society, where there are some people who have agricultural land but are unable to farm, either because they lack capital or energy. Often land owners cannot look after their land, while workers can look after it well but do not own the land.

One business system based on cooperation is a profit sharing system. This system binds the parties involved in a business to share profits according to the initial agreement. This profit sharing system is one of the advantages of the sharia system which prioritizes transparency and justice. In the sharia system, the profit sharing portion must be determined from the beginning of the contract (akad) and there must be no coercion or dissatisfaction from either party (An-Tarodhin). This can be seen in the muzara'ah contract, namely a cooperation agreement between farmers who own agricultural land and land cultivators with a profit sharing agreement based on mutual agreement, the results of which are more profitable than the ijarah (land rental) system (Muhammad Natsir et al., 2016).

Village Pandere, Sigi Regency, is the one who carries out the rice production sharing business which is not in accordance with the agreement, namely with the habit of doing agreement in a way oral. Owner ricefield And worker ricefield do agreement beginning that worker ricefield working start from planting until the harvest, then the harvest is divided into half each between business owners and workers, but at harvest time the results are shared No in accordance. Results shared become three part, owner ricefield get two parts and workers only one part. The reason for the rice field owner is if the proceeds are divided into two parts then he does not get any benefit from his rice field because he had spent capital so he take two part results harvest .

METHOD

The type of research is qualitative research with a phenomenological approach. Data was collected based on the results of interviews

and literature study. Data management and analysis uses data reduction techniques, data presentation and drawing conclusions. Testing the validity of the data was also carried out to measure the validity of the research results carried out using the source and theory triangulation method.

RESULTS AND DISCUSSION

A. *Muzara'ah Agreement*

According to the language, Al-Muzara'ah which means Tharh Al-Zur'ah (throwing plants), muzara'ah has two meanings, the first is almuzara'ah which means tharh al-zur'ah (throwing plants) which means capital (al-budzar).The first meaning is the meaning of majaz, the second meaning is al-inbat, the essential meaning, the second meaning means to grow. According to Hanafiyah, muzara'ah is a contract to cultivate crops with some of what comes out of the earth. According to Hanabilah, a muzara'ah is a land owner who actually hands over his land to be planted and those who work are given seeds (Hendi Suhendi, 2013).

Muzara'ah is a transaction agreement for agricultural processing cooperation between land owners and cultivators, where the land owner provides agricultural land and seeds to the cultivator for planting and maintaining in exchange for a certain share (percentage) of the harvest (Mardani, 2012). Muzara'ah is where the land owner hands over tools and seeds to those who want to plant them with the condition that he will get a predetermined result, for example: one-half, one-third or less or more according to mutual agreement (Syekh Muhammad Yusuf Qardhawi, 1993).

Most ulama allow muzara'ah contracts with pillars that must be fulfilled. 1) The cultivator and land owner must be a person of legal age and understanding; 2) The object of muzara'ah is something that has a price and benefits; 3) There are provisions for profit sharing, namely that the distribution must be clear and the timing of the financing; 4) Consent and Qabul

(Tengku Muhammad Hasbi As-Shiddiqeqy, 1998). The end of the muzara'ah contract is due to the end of the muzara'ah period, one of the people who entered into the contract dies, and due to aging, for example the rice fields are forced to be sold for purposes of the land owner (Rachmad Syafe'I, 2001).

B. Islamic Economic Concepts

Islamic economics is a science that studies and applies sharia laws which regulate the prevention of imbalance and misuse, as well as the management of resources to achieve human welfare and facilitate them in carrying out their responsibilities to Allah and society (Amiruddin K, 2014). According to Umer Chapra, Islamic economics is a knowledge that helps realistic efforts for human happiness through the allocation and distribution of limited resources within the corridors that refer to Islamic teachings without providing individual freedom and without sustainable macroeconomic behavior and without environmental imbalance. (Sholahuddin, 2007) and according to Muhammad Abdul Mannan, science studies people's economic problems inspired by Islamic values (Ika Yunia Fauzia & Abdul Kadir Riyadi, 2014).

Islam has taught everything in the Koran, both worldly and everyday affairs. Based on the definitions of experts discussed previously, there are various principles that must be adhered to in carrying out Islamic economics. The principles of Islamic Economics are based on four universal values, namely monotheism, 'adl, khilafah, and balance (Akhmad Mujahidin, 2007).

Islamic economics has the basic characteristics of a rabbani and human economy. It is said to be rabbani economics because Islamic economics is full of divine goals and values. Meanwhile, Islamic economics is said to have a human basis, because the Islamic economic system is implemented and aimed at human benefit. Then, philosophically, what differentiates

Islamic economics from others is the existence of the values of monotheism, justice and balance, freedom and responsibility (Ikhwanuddin Harahap, 2015).

The purpose of the existence of sharia is to create benefits which are realized in three levels, namely dharuriyat, hajiyat and tahsiniyat. Dharuriyat needs are at the level of needs that must be met which include five things, namely the preservation of religion, soul, reason, lineage and property. Hajiyat is a second level need, namely if it is not fulfilled it does not threaten safety but will still experience difficulties. The third need is tahsiniyat, namely the level of needs which, if not met, will not threaten the five main things mentioned previously (Galuh Nashrullah et al., 2014).

C. Implementation of the Muzara'ah Production Sharing Agreement in Rice Field Management in Pandere Sigi Village from an Islamic Economic Perspective

Based on the results of interviews, harvest is carried out twice a year based on the schedule from the village government, namely 8-10 weeks/4 months per harvest or 7-9 weeks per harvest. Management costs from rice land owners include costs for seeds, fertilizer, land maintenance, taxes, etc. Meanwhile, the manager is obliged to care for and harvest the rice. The costs of land, fertilizer and other things will be asked for back because these funds are capital (Interview).

The distribution of results is done verbally and the agreement is carried out according to the agreement. The harvest will be divided into three, previously in the agreement it was divided into two, but then at the end of the harvest period it was divided into three because one part was counted as capital previously spent by the land owner (Interview). Agreements are made verbally. This is because it has become a tradition in Pandere Sigi Village and there are no

regulations from the village head regarding this agreement. (Interview)

In agricultural rice field management activities in Pandere Sigi Village, the obstacles for managing rice fields are rocky, muddy rice fields, difficulty in fertilizer and irrigation water. Rocky soil becomes difficult to work with, fertilizer is usually in short supply from the land owner and irrigation water sometimes has to be shared with other farmers (Interview).

Sometimes when distributing harvests, conflicts occur because there is no compatibility between the distribution of harvests and previous agreements, which causes conflict. However, based on the results of the interview, it was completed amicably, namely mediated by traditional leaders or the village government (Interview).

The aim of the muzaraah agreement activity in Pandere Sigi Village is to fulfill living needs and support the family (Interview). This is in accordance with the aim of implementing muamalah activities to protect five things, namely religion, reason, soul, lineage and property.

Muzara'ah profit sharing agreement activities in Pandere Sigi Village are carried out by farmers, both rice field owners and rice field managers, who are old and have good physical and spiritual sense. The object of the muzara'ah agreement is agricultural land that will be cultivated with all the seeds, fertilizer, land and other things from the cultivating farmers. The distribution of the proceeds from the muzara'ah agreement was previously stated to be divided in half but the mechanism was not explained, causing misunderstanding that previously capital costs had to be paid for, namely fertilizer, seeds and so on. Muzara'ah agreements in Pandere Sigi Village are made verbally or not in writing.

In the Islamic economic view, muzara'ah agreement activities in Pandere Sigi Village are to fulfill living needs and support the family. This is in accordance with Islamic values that muamalah activities are carried out

to achieve benefit. The intended benefit is to meet the needs of life and support the family which is included in the objectives of sharia, namely to protect religion, soul, mind, family and property.

CONCLUSION

agreements in Pandere Village, Gumbasa District, Sigi Regency are carried out verbally with farmers who own rice fields getting two-thirds of the total harvest and farmers managing rice fields get one-third of the total harvest in order to meet needs at the dharuriyat level, namely to fulfill necessities of life and providing for the family.

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