

Muzâraah, SDGs, and the Welfare of Indonesian Farmers

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Abstract

The purpose of this article is to discuss a cooperative model of unproductive land use using a sharia-based cooperation system. This is done to improve the well-being of Indonesian farmers. This study employs the descriptive analysis method to examine a variety of relevant works of literature, journals, textbooks, and documents. Data analysis based on Miles and Huberman's theory. This research found that the use of unproductive lands is a divine command because God wants this earth to provide prosperity for humans. Agricultural products, which are the main products of land use, are the source of economic life for the majority of Indonesians. The agricultural sector also provides a large share of GDP and can survive in various conditions. However, agriculture has not been able to lift the dignity of farmers from poverty. As an agricultural country, Indonesia still has 12 million unproductive lands that can be optimized for use through sharia-based collaboration. With the help of capital, experts, and government support, it is possible to achieve the goals of the Sustainable Development Goals (SDGs), namely, no poverty and hunger by 2030, and a prosperous society.

Keywords: Muzaraah; Poverty; SDGs; Land Productivity; Farmer Welfare

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1. INTRODUCTION

During the Covid 19 pandemic, the agricultural sector is critical to Indonesia's economic stability. The agricultural sector has proven to be resilient in the face of adversity, including a monetary crisis and a trade deficit. When other industries suffer setbacks, the agricultural sector grows faster (Chalid, 2020). This statement was supported by the Bogor Agricultural Institute (IPB) Food and Agriculture Observer, Bayu Krisnamurthi (2020), that the performance of the agricultural sector remains positive amid a weakening economic situation. Furthermore, the Secretary-General of the Indonesian Ministry of Agriculture, Momon Rusmono (2020) argues that the agricultural economic sector has the strength and ability to survive the storm crisis. Therefore, it becomes the pillar of the country's economy.

According to the Central Statistics Agency report (2020), in the second quarter, April-June 2020, year on year (at the same time) there was an increase

compared to last year's 2.19%, while other sectors experienced a decline. The contribution to Gross Domestic Product (GDP) in the second quarter of 2020 was 15.46%, while in 2019, in the same quarter it contributed 13.67%. The agricultural sector is the second largest contributor to GDP after the industrial sector.

The same thing happened during the crisis period in 2008. According to the BPS report, the contribution of the agricultural sector to GDP increased from the previous year (y-o-y) by 1.1% in the first quarter and 0.6% in the second quarter. In 2008 the first quarter contributed 14.7%, while in 2017 the first quarter amounted to 13.6% and the second quarter 14.1% (BPS, 2008).

During the crisis in 1998, the agricultural sector was the saviour of the Indonesian economy. Indonesia's economic growth reached its lowest point, namely -13.4%. All sectors experienced a decline, except for the agricultural sector. GDP in the

agricultural sector, compared to 1997, increased by 1.1%, while the non-agricultural sector grew by -15.9%. Likewise in employment, the agricultural sector experienced an increase of 9.9% compared to

the previous year, while in other sectors the growth declined sharply, -5.7% (Irawan, 2002).

During the Suharto era, the agricultural sector made a significant contribution to GDP, as seen in table 1:

Table 1. The contribution of agriculture to the GDP of the Suharto era

Number	Years	Gross Domestic Product (In billion)				Total
		Agriculture		Non-Agricultural		
		Nominal	%	Nominal	%	
1	1968	1.069,30	51,00%	1.027,40	49,00%	2.096,70
2	1973	2.710,00	40,13%	4.043,40	59,87%	6.753,40
3	1978	6.706,00	30,53%	15.261,00	69,47%	21.967,00
4	1983	17.764,70	22,89%	59.858,10	77,11%	77.622,80
5	1988	34.277,90	24,12%	107.826,90	75,88%	142.104,80
6	1993	58.963,40	17,88%	270.812,50	82,12%	329.775,90
7	1998	172.827,60	18,08%	782.925,90	81,92%	955.753,50

Source: Statistics 60 Years of Independent Indonesia, BPS, 2005, processed data

Even though in percentage terms it decreases because other sectors have increased, but in nominal terms, it continues to increase. During the Suharto era, Indonesia was once an Asian tiger (The Tiger of Asia). One of the success factors in the agricultural sector, so that it has food resilience which is manifested by self-resilience, food safety and food sovereignty.

In terms of manpower, the agricultural sector has long been the dominant source of income, particularly in rural areas. According to the BPS report, there are 133,560,880 people in the workforce aged 15 and up. There were 126,575,119 people (94.8 per cent) working out of this total. 34,577,831 people do business and work in agriculture, which is 26 per cent of the total workforce age or 27.3 per cent of the workforce who has a job (BPS, 2019).

In the Sustainable Development Goals (SDGs) Agenda, towards 2030 countries in the world encourage sustainable development based on human rights and equality to promote social, economic and environmental development, which are enforced with universal, interpretation and inclusive principles so that they do no one missed "no one left behind". There are 17 goals and 169 targets, including those related to agriculture listed in goal number 2, namely "No Hunger"; Targets in 2.3 are to increase agricultural productivity; Target number 2.4. ensure sustainable food production systems and resilient agricultural practices that increase production. Increase investment in rural infrastructure, expansion of

agricultural land, technology development (BAPPENAS, 2017).

From the data above, the authors view that the agricultural sector, until the present era and even the future, will continue to have a strategic role in economic growth for the welfare of society. Therefore, all lines must be optimized to achieve the level of welfare of the community agricultural economy actors in the future.

Even though agriculture has contributed significantly to GDP, its potential is not yet fully realized because there are still many unproductive agricultural lands. Indonesia's agricultural-plantation land area is 37,132,381 ha, according to BPS records. Only 25,115,604 ha (67.6 per cent) of the total land area has been utilized, leaving 12,016,777 ha (32.4 per cent) unproductive. The productive land is made up of 8,162,608 ha of paddy fields, 11,730,930 ha of fields/huma, and 5,22,066 ha of fields/huma (BPS, 2017).

The unproductive land area totals 12,016,777 ha, with the government owning the vast majority of it. Of course, if it can be optimized through a partnership system, it can not only increase state income but also create new jobs and improve people's welfare.

Islam as a norm and guide for human life has regulated all aspects of life including in terms of cooperative use of agricultural land. The main purpose of all divine rules as practised by the Prophet and his companions is to foster benefit for all parties working together. Therefore the foundation of cooperation is

built on divine values that uphold justice and blessings.

From the description above, the author intends to discuss the agricultural cooperation model from an Islamic perspective to optimize unproductive lands as an effort to improve the welfare of Indonesian people, especially farmers.

2. LITERATURE REVIEWS

2.1. Agricultural cooperation agreement

In the concept of Islamic economics, there are 4 forms of agricultural cooperation, namely muzâra'ah, mukhâbarah, musâqah and mughârasah.

a. Muzâra'ah

The word *Muzâra'ah*, is a *wazan mufa'alah* from the word *zara'a*, synonym *anbata* (Munawir, 1997). In language, the word has 2 meanings, namely *tarhu al-zur'ah* (throwing seeds) and *al-inbât* growing plants. The first word is *majâz*, while the second meaning is essential. Thus *muzâra'ah* means *as-syirkah fî al-zar'i* or cooperation in planting (Al-Jaziry, 2005).

In terms, Wahbah Zuhaily (1989) defines *muzâra'ah* as an agricultural cooperation contract in exchange for the harvest. Malikiyah scholars define *muzâra'ah* as unions in the agricultural sector (Ad-Dardiri, t.t.). The Hanabilah Ulama gave a more specific definition, namely the contract of handing over agricultural land to a farmer to be cultivated and the results divided based on an agreement (Qudamah, t.t.). Thus *muzâra'ah* can be defined as cooperation between landowners and tenants with a proportionate production sharing agreement according to the agreement at the time of the contract.

b. Mukhabarah

Iraqis are familiar with the term *Mukhabarah*, which refers to agricultural cooperation (Mubarak, 2012). The practice is the same as *muzâra'ah*, so that some scholars equate *muzâra'ah* and *mukhabarah*. Meanwhile, the Syafi'iyah scholars distinguished this term of cooperation. If the capital comes from the landowner it is called *muzâra'ah*, while if the capital comes from the cultivator it is called *mukhabarah* (Al-Husaini, 2011; Kusmawati, 2011; Nawawi, t.t.). Some define *mukhabarah* as leasing land to tenants at a rental fee from the harvest following the agreement (Suyanto, 2008).

c. Musaqah

Musaqah comes from the word *saqa*, which means to water. The Madina experts call it *al-mu'amalah* (Zuhaily, al-Fiqhu al-Islamy wa

Adillatuhu jilid V, 1989). *Musaqah* cooperates in tree maintenance. The owner of the land and plants leaves their maintenance to the farmer and each gets a share of the harvest according to the agreement (Yaqin, 2018). In this cooperation agreement, plant growing farmers are required to have the skills to do the job (Mahkamah Agung, 2009).

d. Mughârasah

Mughârasah comes from the word *gharasa*, which means planting trees (Munawir, 1997). *Mughârasah* means transactions against trees (Mardani, 2013). Ahlu Syam called it *munâsabah* or *musâtharah* which means *paroan* (Zuhaily, al-Fiqhu al-Islamy wa Adillatuhu jilid V, 1989). In the MUI DSN Fatwa, number 91 of 2014 *mughârasah* is defined as cooperation between landowners and tenant farmers in planting hard trees. What is harvested is the tree, not the fruit, and the results are divided according to an agreement. (Suwidi, 2015).

2.2. Scholars' perspectives on agricultural cooperation

Jumhur ulama allow the practice of *muzâra'ah*. Those with this opinion include Imam Malik, the Syafi'iyah scholars, Abu Yusuf and Muhammad bin Hasan (two of Imam Abu Hanifah's students), Imam Hanbali and Dawud Ad-Dzâhîry. The legal basis is Al-Qur'an, Hadith, *Ijma* and *aqli*. Al-Qur'an Dalil: Surat Al-Maidah: 2 "*And please help you in (doing) goodness and piety, and do not help in committing sins and transgressions. And fear Allah, indeed Allah is very heavy in punishment.*" According to Wahbah Zuhaily, this verse shows the obligation to help each other between humans in all matters of goodness, including in fulfilling the needs of human life (Zuhaily, 1991).

Proposition Hadith of the Prophet, including Narrated Ahmad bin Hanbal and Zahir bin Harb, and *lafadz Zahir*, both said that Yahya told them from Ubaidillah. Nafi informed me from Ibn Umar that *Rasulullah* collaborated with the Expert Khaibar with wages from fruits or plants produced from the land (An-Naisabury, t.t) (Al-Asqalany, 2000).

The proof of *ijma*: Many narrations explain how the Prophet, his friends and family, and his followers after him cooperated with the *muzâra'ah* system. On the other hand, there is no prohibition against allowing *muzâra'ah*. With so many friends practising and no denial, it can be considered *ijma* (Irsyid, 2007).

Reasoning Theorem: *Muzâra'ah* is a form of cooperation contract that synergizes property and

work, so this is permitted as allowed by *mudarabah* to meet human needs. Often we find someone who has property (land) but does not have special skills in farming or vice versa. Here Islam provides the best solution for both parties so that they can work together and work together so that the benefits can be felt by both parties. This mutualism symbiosis between landowners and tenants will increase agricultural and plantation productivity higher.

Besides those who allow *muzâra'ah*, some scholars prohibit it. Some *fuqaha* Syari'i forbid *muzâra'ah* because the wages for cultivating the land are *ma'dum* (there is no form during the contract process) and *majhul*, there is no certainty about the results that will be harvested later. It may be that the cultivated land does not produce at all in the end, so that it can be categorized as *gharar* (Al-Juzairi, 2015). Some Syafi'iyah scholars forbid based on the hadith narrated by Thabit bin Adhak that the Messenger of Allah forbade *muzâra'ah*. In another narration from Rafi bin Khudaij that one time when he was cultivating land with a certain profit sharing (*mukhabarah*), then his uncle came and said: that *Rasululloh* forbade something that benefits us, but obedience to Allah and His Messenger is more beneficial for us. Then he said: *Rasulullah* said: "Whoever owns the land, let him plant it or give it to his brother to cultivate. And let him not rent a third, or a quarter of it, and not even with food (HR Muslim and Abu Dawud).

This prohibition, according to Zaid bin Tsabit, as quoted by Sayyid Sabiq (1984) is related to the settlement of a dispute between 2 men from the Ansar group about working together so that they almost kill each other. Then the Messenger of Allah said: ... "If your situation is like this, then do not you repeat working together in farming." (Narrated by Abu Dawud and Nasai).

The practices of *muzâra'ah* that are prohibited are those that are determined based on zoning. For example, someone owns 10 hectares of land, then a certain 6 hectares of the result is allocated to the landowner, and another 4 hectares for cultivators, where the two lands are all cultivated by smallholders. This collaboration has the potential to cause injustice. It could be that one land has good results, while the other land is the opposite. If the land is designated for good landowners, the cultivator will bear the loss. Meanwhile, if the land is allocated for the good cultivator, then the landowner will suffer losses. This

is not following the spirit of cooperation in Islam, namely loss and profit-sharing when profit shares profits and when losers share losses.

2.3. Welfare

According to the Big Indonesian Dictionary (KBBI), Welfare comes from the word prosperous which means safe, secure, prosperous, safe or apart from all kinds of disturbances (Depdikbud, 2020). Ikhwan Abidin Basri defines welfare as a condition in which a person can fulfil basic needs, in the form of food, clothing, shelter, clean drinking water, the opportunity to get an education and have a job that can support his quality of life so that he has a social status equal to that of his environment (Basri, 2005).

The main agenda for SDGs in 2030 is the welfare of the community, that is, not a single community is left behind (no one left behind). End all forms of poverty anywhere (end poverty in all its forms everywhere) (Iskandar, 2020). Welfare is one of the 4 pillars of the SDGs, which is included in the pillar of social development. Social development is intended to improve the welfare of society in the form of achieving just and equal basic human rights.

2.4. Previous Research

Research by Olaniyi, et al (2014) on empowering farmers in Nigeria. This research is based on the background of the continuous decline in agricultural production and experiencing various problems after the discovery of oil fields in Nigeria in 1960. The essence of the problem is regarding financing. This study aims to study an alternative model in the financing of agricultural business that is free of interest and collateral. So the Waqf Muzâra'ah Supply Chain Model (WMSCM) was created, in which the waqf funds were used to provide financial facilities for farmers. The relationship between farmers and waqf institutions is a partnership, in which profits and losses are shared between both parties. Thus each of them commits to ensuring the success of the agricultural business. Furthermore, this model is adopted by the public and private sectors. Through this model, there is a collaborative effort between waqf institutions, farmers and the market. Farmers and staff are trained to acquire the necessary skills and knowledge of market chain management.

Yacoob (2013), conducted field research on a group of indigenous Malaysian (aboriginal) who occupied government land, then took over the land by the government, so that when they wanted to work on the land they had to rent it. Land that has been

cultivated for a long time, because it is not equipped with various land documents, is handed over by the government to entrepreneurs or used by the government itself. To mitigate the impact of this policy, the government has partnered with indigenous Malaysian farmers using the Muzâra'ah system. The government grants permission to use land and asks financial institutions to cooperate in capital matters. In addition, farmers have given farming skills training. With this method, there is justice that is felt by native Malaysians.

Shafiai and Moi (2015) conducted qualitative research with a descriptive analysis approach to agricultural enterprises in Malaysia. His research concludes that one of the weaknesses of business in the agricultural sector is that farmers do not have access to capital. So the concept of a partnership with the *muzâra'ah* system by involving sharia financial institutions is the answer. Financial institutions can provide financing to either the landowner, tenant or both parties to ensure that the partnership takes place effectively and efficiently.

3. METHODS

The approach used in this research is qualitative-descriptive, namely the research method for problems that occur in people's lives in a factual manner (Moleong, 2007). This research is also called conceptual or thought-based research which cannot be separated from a philosophical approach consisting of linguistic analysis and concept analysis. Linguistic analysis is used to find out the real meaning, while concept analysis is to find keywords that represent an idea. Data collection methods used in this research are library and documentation methods. The library and documentation method is a data collection technique using the library and document sources. Documents can be in the form of writings, drawings, or monumental works of a person (Sugiyono, 2014). Sources of research data are the results of previous research, theories from various journals and textbooks, reports from related institutions. Data analysis techniques used the theory of Miles and Huberman, namely data reduction, data presentation, and concluding (Miles, 1994).

4. RESULTS AND DISCUSSION

4.1. Agricultural Cooperation in Indonesian Fiqh Law

In the context of Indonesian fiqh law, normatively agricultural cooperation is regulated in the Sharia Economic Law Compilation (KHES). In chapter IX, the main provisions concerning the terms of the pillars of *muzâraah* and *musâqah* are regulated (Pusat Pengkajian Hukum Islam dan Kemasyarakatan Madani (PPHIMM), 2009). Four components must exist in agricultural cooperation, namely landowners, cultivators, cultivated land and cooperation agreements. The landowner as one of the elements in the cooperation is obliged to hand over the agricultural land to cooperate to the tenants. Meanwhile, cultivators as cooperating parties are required to have skills in cultivating agricultural land and are committed to working on cooperated land.

In the case of a cooperation contract, the cultivator is given the freedom to choose whether the cooperation is absolute or *muqayyad*. If the cooperation agreement is absolute, then the cultivator may decide which commodity to plant. In determining plant commodities, cultivators are required to pay attention to soil conditions, weather and planting methods for optimal success. In addition, cultivators are required to explain the estimated yield of their harvest. In connection with the distribution of results, the owner and tenants agree from the beginning before the collaboration begins. Especially in case of an accident, plant cultivators or caretakers are obliged to compensate, if there is damage to the plant which causes loss to the plant owner as a result of his negligence.

4.2. Agricultural cooperation in various regions in Indonesia

The tradition of production-sharing cooperation, especially in the agricultural sector, in Indonesian society has been going on for a long time. The terms used in each region are different. Similarly, the technical division of the results, according to the agreement *lokasistik* dimensionless local custom (Mubarok, 2012). In West Java it is known as *maro* or *jejuron*. In Lombok it is called *nyakap*. In Aceh it is known as *mawaih*. In West Sumatra it is called *merduai*. In Tanah Karo it is known as devouring or balancing. In Toba it is called part *pinang* (Erviana, 2011). In Indramayu, the term is used according to the profit-sharing ratio, some are called *maron*, *mertelu* or *cablokan* (Efendi, 2005). In Gowa, Sulawesi it is known as *tesang* (Muin, 2015).

4.3. Agricultural Development in the SDGs

The Sustainable Development Goals (SDGs) are a follow-up to the Millennium Development Goals (MDGs), which were completed in 2015. The SDGs are intended to serve as a framework for the next 15 years, until 2030. In contrast to MGDs, which are more bureaucratic and technocratic, SDGs item preparation is more inclusive, involving many parties, including civil society organizations. Agriculture is the leading sector in implementing the SDGs program because the SDGs' primary programs are poverty and hunger eradication. Of course, it is inextricably linked to the production of food by agriculture (Suwandi, 2021).

4.4. Development of agricultural cooperation models in improving the welfare

As explained earlier, in the concept of sharia economics, there are 4 forms of cooperation contracts in agriculture, namely *muzâra'ah*, *mukhabarah*, *musaqah*, and *mugharasah*. Even though these four cooperation agreements are considered a classical system, they have the opportunity to be practised in agricultural cooperation by making modifications. A classic system that contains *maslahah*, it is appropriate to carry out various reforms and developments so that it can realize a bigger and wider *maslahah* (Djajuli, 2017). Indeed, change is a necessity. Change must occur due to circumstances, time, place, and conditions along with the dynamics of human life itself. In one of the rules it says: *Al-muhafadhah 'ala qadim ash-shalih wa al-akhdzu bi al-Jadiid al-ashlah* (maintaining good old traditions, and making new, better traditions).

This rule implies that during change, humans always make innovations while maintaining the roots of their *maslahat* past. This rule applies to all issues that fall into the category of *ijtihadiah*, especially regarding *kaifiyat* related to science and technology. In this case, it includes models of agricultural cooperation, one of which is *muzâra'ah*. This renewal is in a more modern way but still consistently maintains the ideal values that have been built by previous scholars.

Muzâra'ah as part of fiqh *muamalah*, do not be uprooted from social reality. The concept of classical *muamalah* fiqh is still able to dialogue with current realities and still has roots in the old *maslahah*-oriented traditional values. Thus the *muzâra'ah* carried out by the Prophet as an intellectual heritage is still able to answer the problems of food security, food

self-sufficiency and minimizing agrarian conflicts (Harisudin, 2011). *Muamalah* fiqh becomes more flexible by not eliminating its identity as a just law, *maslahat*, brings grace and gives meaning to life.

The practice of *muzâra'ah* accompanied by hard work, smart work, sincere work, and thorough work will be able to realize the welfare of the community. These four work patterns are filled with divine values that will revive the land, produce land, make the earth green, empower the community, and improve people's welfare in a sustainable manner (Iqbal, 2009). The practice of *muzâra'ah* ala Rasulullah like this has been done in the land of Khaibar. This collaboration has been proven to produce many great benefits to boost the economy of the community in various fields. The migration of the Muhajirin to Medina without bringing any wealth, but gave rise to the practice of mutualism symbiosis. Rasulullah's strategy to synergize the Muhajirin and Ansar through the practice of *muzâra'ah* among them gave birth to various benefits, including minimizing alienation of newcomers from the natives, eliminating social disparities, building brotherhood, and managing sustainable community relations (Mufid, 2008). Its spirit can be implemented in today's agricultural cooperation according to community development.

The fact is the community that there are landowners with farming skills but have limited time and opportunity or vice versa who have expertise but do not own land, this needs a solution. *Muzâra'ah* as a model of cooperation is assumed to be a solution by bringing the two together so that they work together to create benefits for both parties (Syafe'i, 2017). Cooperation between landowners and tenants has the potential to increase agricultural and plantation land productivity. This industry in Indonesia makes a significant contribution to people's well-being. The agricultural sector has the potential to provide hope for the community's welfare by accounting for a significant portion of Indonesia's total national income.

Indonesia's agricultural land is 26.55% of the total land. This percentage is smaller than the world average of agricultural land which reaches 37.66% of the land. Thus, the use of land as agricultural land is much lower than the world average (Ratnaningtiyas, 2012). However, even so, the contribution to state revenue is quite large. This is as shown in table 2.

Table 2. Agricultural Contribution to the World Economy in 2008

Country	Percentage of agricultural land to land (%)	Contribution of the agricultural sector to GDP (%)	Income per capita (US \$ / capita)
World	37,66	2,87	9.161,15
Indonesia	26,55	14,79	2.171,63
High income country	37,26	1,46	39.630,73
Middle income country	37,81	9,50	3.491,54
Low income country	37,75	25,39	476,28

Source: World Bank 2012 (<http://www.worldbank.org>). The data has been processed.

From the description of these data, it can be concluded that the Indonesian people are still low on average in the world in utilizing the land as agricultural land, even lower than low-income countries. According to the 2017 BPS report, there is still 12,016,777 ha of agricultural land (32.4% of Indonesia's total agricultural land) that has not been empowered (BPS, 2017). Whereas on the other hand, the contribution of the agricultural sector to state income was quite high, reaching 14.79%, higher than the world average of 2.87%. This means that this sector has the potential to boost the economy of the Indonesian people towards prosperity.

The growth of the industrial and service sectors, which is identified with urban society, often shifts the agricultural sector so that it becomes increasingly left behind. Productive agricultural land is often converted into land for industry. For example, the Karawang district, which was previously known as a national rice barn, is now an industrial area (Kurosawa, 2019). Large-scale industrial development is not prioritized for the people and the result is agrarian conflicts that are getting sharper (Arif, 2018). This condition is further exacerbated by the occurrence of urbanization from rural areas to urban or industrial areas which increase agricultural land increasingly unproductive. Therefore, muzâra'ah should be facilitated, supported and given space to build and improve the community's economy. Furthermore, acceleration is carried out to balance the gaps that occur between villages and cities, as well as between regions.

The role of muzâra'ah as a solution to various problems of economic inequality, can become the foundation and allow it to be applied in this technological era. The muzâra'ah model as a transaction contract for managing agricultural land and sharing the results with what is produced from the

land has received legalization from a hadith: *"Should someone among you give the land to be cultivated, it is better than renting it out for a fee"* (Hadith History of Al-Khamsah). In reality, there are individuals, groups, agencies, companies, countries that own large tracts of land but are not comfortable or able to cultivate it. For those who do, Islamic teachings guide them to empower them. In a narration, it says: *"The lands that are abandoned, then belong to Allah and His Messenger, then to you after that time. Whoever clears the land, then the land belongs to him and will no longer have rights if it is not cultivated for three years"* (Al-Asqalani, 2005). In reality, we see that lands are abandoned and then they are processed by other people, and even buildings are erected without meeting the applicable requirements, so this has the opportunity for land conflicts to occur which often do not meet and lead to chaos.

From the perspective of state land law governance, the administration of land ownership provides legal certainty and protection for both owners and tenants, so that idle lands can be managed with legal certainty and community rights are increasingly protected. In this regard, the muzâra'ah contract can be an instrument to minimize the conflict, where the landowner can still own the land and other people can manage it in terms of sharing.

On a macro scale in Indonesia, the revitalization of muzâra'ah is not only to revive unproductive lands by individuals but to empower 12 million hectares that are not yet productive. Therefore there needs to be an integrated effort between various elements of society. Empowerment of land to be productive, at least there need to be several elements, including cultivators, landowners, investors, sharia economists, agricultural experts, marketing (post-harvest) and Information Technology experts. All of this requires the

involvement of the government which has the authority and reach to all of these elements so that it can synergize and support the profit-sharing system in the form of muzâra'ah (Iqbal, 2009).

In the world of agriculture, one of the obstacles is the capital, so Islamic teachings have introduced various capital systems such as *qard*, *mudaraba* and *musyarakah*. The capital system is free from the elements of usury which can hinder blessings and the rate of agricultural economic growth. The powerlessness of rural communities in capitalizing on agricultural production often becomes an easy field for loan sharks and middlemen. All of this is very detrimental to the farmers. The presence of Islamic financial institutions in fulfilling the need for agricultural production capital has proven their effectiveness in lifting the downturn of farmers in Nigeria to become a more prosperous society (Oladakun Nafiu Olaniyi dan Muhammad Asmy bin Mohd Thas Thaker, 2014). Likewise, it can raise the dignity of the Malaysian Aboriginal peasants from the oppression of the capitalists (Yaacob, 2013).

The concept of capital in the form of *qard* can be collaborated with government programs such as Farmers' Business Credit (KUT), with the spirit that the general public's problems are far greater than the benefit of individuals (As-Syatibi, t.t.). With adequate capital, productivity will increase. If this program can run well, investors from urban areas may come. Especially with the support of technological developments, where the development of plants that are integrated with information technology can be monitored remotely. This will further increase mutual trust between landowners and investors so that the contractual ties will not only be on paper but can be witnessed directly through technology.

In the context of capital, financial institutions provide capital to customers engaged in agriculture with the principle of sharing the results of the harvest. This profit-sharing principle will foster synergy between landowners and tenants, both capital from landowners or tenants, or other parties. The form of muzâra'ah will not be applicable if there is an element of usury and exploitation or an element of injustice in it. As in the case of land management of an agreed 10 ha area, the landowner has the right to plants that grow in a certain 6 ha, while the cultivator is entitled to plants that grow on a certain 4 ha of land. It is forbidden, as it is told in narration, that Hanzalah bin Qais from Rafi bin Khadij said: *"Have informed two*

of my uncles, that they had rented out land at the time of the Prophet for the profit that grew in trenches, with a parcel of land that was excluded. So the Prophet forbade it."

Responding to the above narration, according to al-Laits, if people know of halal and haram, they will certainly not allow it, because it contains danger (Rusyd, 1995). In this history, what is not allowed in muzâra'ah is the requirement for land zoning, the results of which are designated for certain parties, both landowners and cultivators. This method is forbidden because there is the potential for exploitation of smallholders. So the essence of the prohibition is *gharar*, because one of the parties may be injured. Then the right way, all the yields of the plants obtained from the entire land are divided according to an agreement. Ibn Qayyim said that muzâra'ah compared to *ijarah* is far from tyranny and loss because in *ijarah*, one of the parties must benefit, while *muzâra'ah*, both benefit if it produces results, and both suffer losses if it does not work (Al-Jaziry, 2005).

This muzâra'ah system can be developed by sterilizing the usury system and eliminating exploitation of one of the cooperating parties, as is the case with the bonded bond system that occurs in rural areas. Farmers are often victims of injustice by the owners of capital. Transactions that occur are categorized as *urf fasid* which tend to harm farmers (Danari, 2016).

The implementation of muzâra'ah as one of the Sharia economic products can be developed as a national economy has very open opportunities, along with the increasing support of Islamic financial institutions, such as banking, insurance, waqf and others. The move by the SOE Minister to merge 3 Sharia Commercial Banks, namely Bank Mandiri Syariah, BNI Syariah, and BRI Syariah, is one form of the government's focus on turning Indonesian Sharia banks into world-class banks. At the world level, 126 countries have established and developed Islamic banking (Khair, 2019).

Along with the increased stretching of Islamic financial institutions, of course, massive socialization is needed to boost the application of muzâra'ah in the economy of Indonesian society. It needs a set of methodologies that can be used to cleanse contemporary fiqh so that the existence of the muzâra'ah can have dialogue and synergize with the popular economic movement when it is practised creatively.

The optimization of muzâraah needs to be supported by experts in the world of agriculture. Because the level of agricultural productivity is also influenced by agricultural technology. Research results from the Department of Science and Communication for Community Development, Faculty of Human Ecology, Bogor Agricultural University, concluded that the application of technological innovation in agriculture has a positive correlation with the household food security of farmers (Ana Fatchiya, 2016). At the world level, one example of the application of good agricultural technology is Israel. A country covering an area of 22,145 km² with conditions of 85% desert, rainfall is only 0.01% / year, but capable of food self-sufficiency and capable of producing various classy agricultural products, such as grapes, bananas, oranges for export to various countries in Europe, America and even Indonesia (Waspada, 2021).

Collaboration of experts, agricultural scientists and agricultural education institutions with local farmers is a necessity so that agricultural productivity will increase. However, the existing phenomenon, quite ironically, is that educated human resources in agriculture are less interested in cultivating agriculture. This can be seen from the output of agricultural higher education graduates who take part in other fields, such as journalism, banking, politics and others. This was as insinuated by President Jokowi in his 54th IPB Anniversary Address, Wednesday, September 16, 2017, at the IPB Campus,

that IPB graduates mostly work in banking. Then who wants to be a farmer? (Ihsanudin, 2021).

This phenomenon is inseparable from the identity of agriculture and poverty. The results of Salqaura's research in North Sumatra show that there is a positive correlation of 0.4499 between the agricultural profession and poverty (Salqaura, 2020). Among the younger generations, the agricultural profession is underestimated, less prospective and not prestigious. Research conducted by Carolina in Manado found that the perception of the younger generation of agricultural activities is considered to have low social status. Meanwhile, for young women, agricultural activities are considered to be detrimental to their appearance (Carolina Sofya Werembinan, 2018).

The development of the agricultural profession through the muzâraah agreement can be boosted in terms of the spirituality of divine teachings, that agriculture is a noble and best job in the eyes of the divine. An-Nawawi explained that the best profession is to work by hand. So agriculture can be categorized as the best profession, because of 3 things, namely (1) work done by hand, (2) there is *tawakkal* in agriculture, and (3) agriculture benefits humans, animals and birds (Qardhawi, 1995).

In the aspect of labor absorption, the agricultural sector has a big contribution. From year to year, the agricultural sector occupies the highest number compared to other sectors, especially in rural areas. For example, the statistical data on labor force data in Indonesia for the last 5 years from 2016 - 2020 are presented in table 3 below:

Table 3. Data on Labor Condition in Indonesia

Number	Description/ Amount	2016	2017	2018	2019	2020
1	Population	259.233.263	262.409.042	264.397.606	267.357.295	270.043.414
2	Workforce	125.443.748	128.062.746	133.355.571	135.859.695	138.221.938
3	Workers	118.411.973	121.022.423	126.282.186	128.755.271	128.454.184
4	Work in the agricultural sector	37.773.525	35.924.541	36.577.980	35.450.291	38.224.371
5	Percentage of Labor Force	30,11	28,05	27,43	26,09	27,65
6	Ranking of all sectors	1	1	1	1	1

Source: BPS 2020, data processed

According to the data presented above, the agricultural sector has always been a source of pride for the Indonesian people. Increased agricultural productivity will, of course, improve the overall well-being of the community. Furthermore, it will work in

tandem with the SDGs program to ensure that by 2030, there will be no poverty or hunger.

Even though the agricultural sector absorbs a high number of workers, an average of 27.87% of the total workforce, its products have not yet fulfilled the needs of the Indonesian people. Until now, for staple

food, Indonesia is still dependent on imports of rice. The number of imported rice in the last 5 years can be seen in table 4.

Table 4. Rice Import Data for 2015-2019

Year	Total Imported Rice (ton)	Import Value (Thousand US \$)
2015	861 601,0	351 602,1
2016	1 283 178,5	531 841,6
2017	305 274,6	143 641,7
2018	2 253 824,5	1 037 128,4
2019	444 508,8	184 254,1

Source: BPS 2020, data has been processed.

The facts above show that Indonesia is not yet fully self-sufficient in food. Ironically, one of the importers of rice for Indonesia is Singapore. From 2000 - 2013, Indonesia imported 53,862.2 tons of rice from Singapore (BPS, 2020). This condition is a big challenge for the Indonesian nation, whose land is at dawn, adequate rainfall, and abundant human resources. Singapore, which is small with a small population, can export rice to Indonesia because its agriculture is supported by technology. Hopefully the muzâra'ah agreement with all the potential that exists in Indonesia and boost the increase in agricultural products in Indonesia.

The goal of Sustainable Development Goals (SDGs) number 2 is to end hunger, achieve food security, improve nutrition and promote sustainable agriculture. Synergize with Indonesia's development priorities which are embodied in the priority of food security and workforce creation. Steps to achieve this include increasing investment through strong international cooperation, strengthening rural infrastructure, agricultural research and expansion services, technology development, banking support for agriculture and animal husbandry to increase agricultural productivity in developing countries, especially less developed countries (BAPPENAS, 2017).

This goal is in line with the aims of the *dharuriyah* of Islamic law which As-Syatibi emphasized to become *maqashid al-khamsah*. The meaning of the aims of the Shari'a, as developed by Jasser Auda, is not just protection and preservation, but its development and right (liberation) (Auda, 2007). The fifth objective of the *maqashid khamsah* is *hifdh al-mâl*. Hifdh al-mâl is not only interpreted as safeguarding property, with a legal product of cutting

for thieves but also means economic development and equal distribution of welfare. The muzâra'ah system aims to develop land productivity so that it has high economic power, as well as efforts to distribute the use of land and capital assets for farmers who have the expertise but do not have both. Thus *muzâraah* is a means to build an equitable level of community welfare.

5. CONCLUSION

Islamic teachings give serious attention to the use of land lands for the greatest possible prosperity and human welfare. The fact that there are people who are unable or have no opportunity to cultivate and utilize land to be productive, given a solution to carry out agricultural cooperation with farmers who have the skills and opportunities. This collaboration can be in the form of muzâraah, mukhâbarah, musâqah, or mughârasah. The implementation of cooperation is built on divine values to realize justice and avoid *gharar* and oppression as outlined in a clear and transparent cooperation agreement.

To optimize the results of agricultural cooperation, it is necessary to collaborate with a modern system in the form of support from agricultural experts, sharia-based capital, use of technology, and government involvement. Muzâra'ah is no longer an individual project, but a state project, to turn millions of hectares of unproductive land into productive land. Along with the SDGs' goals, agricultural economic innovation supported by good infrastructure, capital investment, and collaborative cooperation of related parties can build food security and improve community welfare, ensuring that no one falls behind, no one suffers from poverty, and no one goes hungry.

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