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## Assessment of the Impact of Agricultural Collaboration Practices on The Income of Farmers through Muzara'ah And Mukhabarah Contracts

Tesya Oktaviani<sup>1</sup>, Tri Inda Fadhila Rahma<sup>2</sup>, Muhammad Ikhsan Harahap<sup>3</sup>  
Fakultas Ekonomi dan Bisnis Islam, Universitas Islam Negeri Sumatera Utara<sup>1,2,3</sup>  
tesya.oktaviani10@gmail.com<sup>1</sup>, triindafadhila@uinsu.ac.id<sup>2</sup>, m.ihsan.harahap@uinsu.ac.id<sup>3</sup>

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### ABSTRACT

*This research aims to find out about income from muzara'ah and mukhabarah contracts.*

*This research uses a qualitative approach with a descriptive method. Data collection using the participatory observation method for 1 month to see the profit-sharing system in agriculture, comparison of the Muzara'ah and Mukhabarah systems, potential and obstacles to the profit-sharing system. This research took 10 respondents. The subject of this study is muzara'ah and mukhabarah contracts and the object of this research is the agricultural interests of the Blang Mancung Village community in Aceh.*

*Research results: of the 10 farmers I interviewed, 6 people entered a muzara'ah contract, 2 people entered a mukhabarah agreement, and 2 people did not carry out muzara'ah or mukhabarah cooperation. Agricultural cooperation carried out by the community in Blang Mancung Village carries out muzara'ah and mukhabarah cooperation agreements based only on verbally because the community already trusts each other. An agreement like this is permissible according to Islamic law, this is based on the fiqh rule "customs can be used as a legal basis". Of the 8 who participated, all were in accordance with muamalah fiqh in the profit-sharing system, all in accordance with what was promised at the beginning.*

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## Introduction

Compensation obtained through a combination of assets, including shares and organizations, is referred to as income and then obtained by society from all transactions, either directly or indirectly through the form of interest, rent, wages, salaries, benefits, and others (Mooduto et al., 2021). Agricultural profit sharing referred to as muzara'ah and mukhabarah in Islam then has the same meaning, namely a contract for collaborative agricultural development between the landowner and the cultivator. In return for a certain share of the harvest, the landowner provides farmland and seeds to the cultivator to plant and maintain. However, the difference in mukhabarah is that the seeds come from the cultivator (Andani, 2021).

According to its etymology, the term "al-Muza'arah," may be a mashdar (infinitive) form of the root "az-Zar'u," which means "al-Inbaat: planting, creating"). The Shafi'iyah scholars say al-Mukhabarah is following, seeking arrival in return for a near-equal share of the produce, while the seed comes from the worker. Al-Muzara'ah and al-Mukhabarah are the same, but the landowner provides the seed (Al-Zuhaili, 1989). The contracts known as muzara'ah and mukhabarah are cooperative agreements between landowners and cultivators in which the landowner leaves the field to the cultivator to manage, then the harvest is divided between the landowner and the cultivator with the consent of both parties (Sugeng Rachmat et al., 2021) (Ilham, 2024).

Since the landowner and the farmer are related within the organization, there is no concern that the landowner will treat the farmer arbitrarily or overreach, and there is also no violation of the other party's rights for example in the profit-sharing system (Wahyu, 2019). The principles of the rules in Islam must be followed as the implementation of profit-sharing agreements in agricultural organizations (Studies & Journal, 2023).

There are 25 villages in Ketol Sub-district, Central Aceh District, including Blang Mancung village. The following land details include 1.02 hectares of cultivated land, 170 hectares of Plantation fields, and 48.08 hectares of Yards/Housing/Shops/Public facilities and Others. With the vast plantation land, the people of Blang Mancung Village utilize Muzara'ah and Mukhabarah cooperation, which local residents know as mawah, which is a contract in which property owners and workers share income according to agreement. This is similar to the mukhabarah system in Islamic literature, whose definition is as explained earlier.

The muzara'ah and mukhabarah systems, as described above where the manager and landowner work together to manage and share the harvest, should provide benefits for both parties. However, in Blang Mancung Village, Central Aceh Regency, the phenomenon that occurs shows that this system does not work according to the author's temporary observation, which is Islamic law and is detrimental to the manager because of the dishonesty and unfairness of the landowner, where the landowner does not want to know whether the crops fail or not.

In accordance with research conducted by (Riskawati et al., 2021) in Gunung Perak Village, Sinjai Regency, it focuses on (1) determining how the effect of muzara'ah on farmer wages (2) how the effect of mukhabarah on farmer wages (3) how muzara'ah and mukhabarah on farmer income. Descriptive quantitative method and Likert scale. Questionnaires were the

source of information collection used as secondary data and primary data. The results of the research include around muzara'ah and mukhabarah basically lead to farmers' wages. However, it is important to include a written agreement on the distribution of agricultural products between the two related parties if it is not in accordance with the contract, it can prevent disputes.

Referring to the above phenomenon, the authors are interested in researching more deeply with the title "Analysis of Farmers' Income with Akad Muzara'ah and Mukhabarah (Case Study of Blang Mancung Village, Central Aceh)", to find out the profit sharing system in agriculture, comparison of Muzara'ah and Mukhabarah systems of farmers' income in Blang Mancung village, potential and constraints on farmers' income in Blang Mancung Village, Central Aceh.

## LITERATURE REVIEW

### Income Theory

For Indonesians, the phrase "income" is not foreign, people of all ages, social classes, economic backgrounds, and cultural traditions must have heard or used the term. There are tons of phrases related to income in Indonesia. Examples include family, community, per capita, regional and country income. According to the Kamus Besar Bahasa Indonesia in general, the term income comes from the root word "can" and is then defined as the result of work (effort and others.) The notion of it has evolved to include the notion of income as well. The notion of it has evolved to include specific explanations of the disciplines used to form the concept of income for various parties (Suwarni et al., 2023)

Income as defined by economic theory is the most amount of money a person can spend in a given period of time assuming the same at the beginning and end. The economic definition of income consolidates the projected modifications in inclusion to trade substance assets at the beginning and highlights the entire immovable at the end of time. Stated differently, pay is the entire advancement of assets that does not depend on modifications in capital or debt (Lantang & Kirana, 2022). In addition to Sukirno's opinion cited by Ernawaty, income is the total amount received by the community for doing work during a certain period of time, either daily, weekly, monthly, or annually (Kurniati et al., 2022).

Revenue is the total amount of money a business receives or generates from its activities, including all services provided to customers for goods or services. Businesses offered to the public through shares are considered to require consistent increases in salaries and benefits to attract shareholders. Income is defined as the total amount of money or tangible things a person receives in a given period of budget movement and is often used to describe the financial situation of a business, home, or person, then the level of income becomes one of the most frequently used settings (Yuni et al., 2021).

Wages, which is often known as income, is defined as the amount of money given by the employer to his employees as compensation according to the agreement. As stated in the Qur'an Surah An-Nisa: 29 regarding the following income:

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 by means of false means, except by way of a consensual trade between you. And do not kill yourselves, Verily Allah is Merciful to you"*

In Islamic Economics, income is not just a way of obtaining results from work but it is important to pay attention to other things, namely how to Distribute the income itself, for example after a person has income by halal means, he must fulfill his daily needs and not forget to set aside some of his income for zakat, infaq, alms or help people in need. Although Islam allows people to be flexible when they have income, Islam also prohibits them from enjoying it for nothing because it has been explained in Islamic finance that income is necessary, but what is more important is how to obtain excellent income and distribute it with good methods. This is also explained in HR. Ibn Majah and Tarmidzi (saiful, Abd. Rauf Wajo, 2023)

### **Muzara'ah**

Etymologically, muzara'ah comes from the word az-zar'u which means planting or taking care. Imam Shafi'i said: "If someone gives dates or grapes to someone else to take care of with the agreement that the worker gets a share of the fruit as much as 1/2, 1/3 or as they agree, then this muamalah is halal and has been practiced by the Prophet Muhammad against the residents of Khaibar" (Imam Syafi'i, 2008) (sayyid sabiq, 2009).

Akad Muzara'ah is a system of cultivating fields owned by others by farmers using a profit-sharing system according to the agreement between the cultivator and the landowner. The owner of the field entrusts a plot of land to the farmer for cultivation, while the entire processing budget and seeds come from the owner of the field. Farmers only need to prepare labor (Dinda Dwi Nursaputri, Eka Wahyu Hestya Budianto, 2023).

Surah az-Zukhruf verse 32:

أَمْ يَفْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلُوفًا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ

*Meaning: "Are they those who divide the mercy of your Lord? We have determined between them a livelihood in the life of the world and we have elevated some of them above others by a few degrees so that some of them may make use of others and the mercy of your Lord is better than what they have accumulated."*

The meaning of the verse makes it clear that Allah SWT. provides opportunities, liberates His workers in social life, and consistently obeys Him in everything that is allowed. The process must be in accordance with the guidance of the Qur'an and Hadith to gather the necessities of life by showing collaboration on agriculture, namely muzara'ah.

### **Mukhabarah**

Farming in Arabic is called musaqoh, mukhabarah, and muzara'ah. According to Taqiyyuddin, who explained the theory of Al-Qadhi Abu Thayib, the terms muzaraah and mukhabarah have the same meaning. Lafazh tharh az-zurrah and lafazh al-hadzar (throwing crops) (Ismail, 2012a).

By making a profit-sharing agreement in which the landowner leaves his field to be managed by the sharecropper, mukhabarah can be a strategy to improve the relationship between the sharecropper and the landowner, according to the information contained in the Big

Indonesian Dictionary (KBBI). However, the seeds must come from the tenant farmer. Where the harvest is shared based on the agreement (Ismail, 2012b).

Sulaiman Rashid argues that Mukhabarah is the cultivation of someone else's field by dividing the harvest according to the agreement between the two, and the cultivator brings the seeds of the plants (Al-fauzan, 2005). Shafi'iyah scholars agree that Mukhabarah is the development of agricultural land by farmers and seeds from tenant farmers (Wahyuningrum & Darwanto, 2020). Meanwhile, Shaykh Ibrahim Al-Bajuri argued the same as before and added that the maintenance costs were borne by the cultivator (Suhendi, 2013). However, there are scholars who oppose the division of land. Here is the hadith:

*Rafi' bin Khadij said, "Among the Ansar who had the most land were us, so we rented it out, some land for us and some for those who worked it. Sometimes some of the land worked well, and others did not. Therefore, the Messenger of Allah (PBUH) forbade partition in this way." (Narrated by Bukhari).*

## METHOD

Descriptive qualitative method was used in this study. Further investigation of the phenomenon about research, then describing the impact of this interest on the income of farmers in terms of Islamic studies, as well as consideration of muzara'ah and mukhabarah cooperation on farmers' income. This research was conducted in Ketol District, Central Aceh Regency. The approach used to collect information includes documentation, interviews, and observation and then analyzed according to the facts that occur or non-numerical (Rafita et al., 2021)

Because this is the basic information contained in the sentence structure spoken by the interviewees is primary data. Secondary data comes from literature such as books and journals. The profit-sharing system in land cultivation, a comparison of the Muzara'ah and Mukhabarah systems both potential and limitations, and the importance of researching the profit-sharing system in Blang Mancung Village, Central Aceh. The research period was 1 month.

Using triangulation of theories and sources to verify the validity of the data. Because the data collected forms information into representations with qualitative analysis. Inductive reasoning is used to study the data. As about the analysis of farmers' income under Muzara'ah and Mukhabarah contracts is seen. Researchers use a style of reasoning where they start with some specific facts and draw conclusions about the involvement of both contracts.

## RESULT

One of the villages in Ketol District, Central Aceh Regency, Blang Mancung Village, is a village with a large population and the highest potential level of surrounding land. Where the income of the community comes from agricultural products. The rest of the land is occupied by residential areas, public facilities shops, coffee plants, and fish farming.

The legal determination of Al-Muzara'ah, Al-Mukhabarah by the ijtima' ulama on a hadith report by Bukhari and Muslim from Ibn Abbas RA.

*"Verily the Prophet SAW. Stated; did not forbid AlMuzara'ah, rather he ordered it, so that some have mercy on others, saying; whoever owns land, then let him plant it or give the benefits to his brother, if he does not want, then he can just hold the land". (Furqan, n.d.).*

Muzara'ah and Mukhabarah cooperation is only carried out by a few landowners in Blang Mncung Village, and there are several landowners who want to work on their own ushatani without any cooperation with other cultivators, in this study I took 5 who did the muzara'ah and mukhabarah cooperation contract, with 10 respondents, namely 5 cultivators and 5 landowners.

### **Implementation of Muzara'ah and Mukhabarah in Blang Mancung Village**

The research findings found that the organization of muzara'ah cooperation in Blang Mancung Village, Ketol Subdistrict, Central Aceh District, consists of 6 people. They consist of 3 landowners, and 3 tenant farmers. And there are 2 people who do mukhabarah cooperation consisting of 1 farmer and 1 landowner.

If the sharecropper and the landowner partner up, then an agreement is previously made that allows both parties to maintain trust to avoid conflict. Cultivators and field owners must act quickly to prevent unwanted adverse effects.

Based on the results of the interview according to Mr. Den, the community in Blang Mancung Village usually conducts muzara'ah and mukhabarah cooperation agreements based on verbal only because of the high trust between fellow communities. This understanding becomes the basis or standard for the implementation of the production sharing agreement because it is carried out orally based on mutual consent and mutual understanding between the parties. All respondents interviewed stated that the profit-sharing agreement was done orally and based on mutual consent. What they do is in accordance with the customs of the surrounding community and helping each other is a hereditary custom.

Islamic law allows this agreement, based on the fiqh rule *"custom can be used as a basis for law"*. *أَلْعَادَةُ مُحْكَمَةٌ*, In other words, "Custom can be made into law". The term al-'awud (الاعداد) or al-mu'awadah (التمودج), which means to repeat (التكرار), with the origin of the word al-'adah in language. Therefore, everything that is done repeatedly and without effort is called tradition/custom. Something that is done once is not adat, which is a legal framework established to achieve the maslahah of the world or to regulate and manage interpersonal and communal relations, which is the purpose of Al-'adat itself and its life is closely related (Rahma & Bustamin, 2021).

For example, there is land that is neglected or unmanaged. It would be better if the land is handed over to others to handle with the assurance of a profit-sharing arrangement rather than not producing at all and farmers coming in to develop without capital and land.

### **Profit-sharing system between landowners and cultivators**

Islam does not provide a detailed explanation of the level of profit sharing of mukhabarah as it is implied that it is subject to agreement. This means that there may be ambiguity in the agreement between the landowner and the sharecropper about the level of each party's share and how it should be borne (Pasrizal et al., 2021).

Naturally, the harvest will be divided according to the agreement of both parties and custom, as there is a difference between the status of the farmer as the capital owner or

landowner and the status of the tenant farmer in the processing of a plot of land. As a result, opinions on crop yields vary by region and are influenced by local customs, fertility and levels of supply and demand. It is known that the research results regarding the abandonment system are not only due to differences in location, but also due to variations in sharecropper practices in Blang Mancung Village (Sugeng Rachmat et al., 2021).

Of the 10 farmers I interviewed, 6 people did a muzara'ah contract (Mr. Asnawi and Mr. Ari, Mr. Abdi and Mr. Iyan, Mr. Cik Serulle and Mr. Tirmi). 2 people did a mukhabarah contract (Mr. Den and Mr. Ridho) and 2 people who did not do muzara'ah or mukhabarah cooperation, they had their own land and worked on it themselves.

The following are the results of interviews with several cultivators with me who have the same answer regarding the profit-sharing system of muzara'ah and mukhabarah cooperation, which is divided by 3 after reversing the capital, the landowner 1/3 and the cultivator 2/3.

**Table 1**

**Interview results on the concept of cooperation between land owners and farmers**

Muzara'ah cooperation between Mr. Asnawi and Mr. Ari	Mr. Asnawi conducts muzara'ah cooperation where Mr. Asnawi is the owner of the land and Mr. Ari as a cultivator, the capital comes from Mr. Asnawi as the owner of the land, the profit sharing system carried out by Mr. Asnawi and Mr. Ari is divided by 3 after returning the capital, namely 1/3 for Mr. Asnawi and 2/3 for Mr. Ari, every harvest usually produces 3 tons of potatoes from 300 kg of seeds, the income from 3 tons of potatoes selling price Rp. 7000 / kg with the total selling price of Rp. 21,000,000, minus the capital of Rp. 9,000,000 which is Rp. 12,000,000, so the results obtained by Pak Ari as a cultivator are $\frac{2}{3} \times \text{Rp. } 12,000,000 = \text{Rp. } 8,000,000$ , and what Pak Asnawi gets $\frac{1}{3} \times \text{Rp. } 12,000,000 = \text{Rp. } 4,000,000$ as a landowner. This cooperation has been carried out by Mr. Asnawi and Mr. Ari for 2 years. Profit sharing is considered fair for both parties because there is no speculation and ensures that the promises of each party are fulfilled.
Muzara'ah Cooperation by Mr. Abdi and Mr. Iyan	Mr. Iyan conducts muzara'ah cooperation where Pak Abdi is the owner of the land and Pak Iyan as a cultivator, the capital comes from Pak Abdi as the owner of the land, the profit sharing system carried out by Pak Abdi and Pak Iyan is divided by 3 after returning the capital, namely 1/3 for Pak Abdi & 2/3 for Pak Iyan, when one harvest usually produces 1.5 tons of potatoes from 100 kg of seeds, the income from 1.5 tons of potatoes the selling price is Rp. 9,750,000, deducting the capital of Rp. 3,000,000 which is Rp. 6,750,000, so the results obtained by Pak Iyan as a cultivator are $\frac{2}{3} \times \text{Rp. } 6,750,000 = \text{Rp. } 4,500,000$ / kg with the total selling price of Rp. 9,750,000, deducting the capital of Rp. 3,000,000 which is Rp. 6,750,000, so the results obtained by Pak Iyan as a cultivator are $\frac{2}{3} \times \text{Rp. } 6,750,000 = \text{Rp. } 4,500,000$ , and what Pak Abdi gets $\frac{1}{3} \times \text{Rp. } 6,750,000 = \text{Rp. } 2,250,000$ as a landowner. This cooperation has been carried out by Mr. Abdi and Mr. Iyan for 3 years and is still continuing until now.

Muzara'ah Cooperation carried out by Mr. Cik Serulle and Mr. Tirmi	Based on the results of interviews with Mr. Tirmi, he conducted a muzara'ah collaboration where Mr. Cik Serulle as the landowner and Mr. Tirmi as a cultivator, the capital came from Mr. Cik Serulle as the landowner, the profit sharing system carried out by Mr. Cik Serulle and Mr. Tirmi was divided by 3 after returning the capital, namely 1/3 for Mr. Cik Serulle and 2/3 for Mr. Tirmi, in one harvest usually produces 1 ton of potatoes from 100 kg of seeds, the income from 1 ton of potatoes the selling price is Rp. 7,000,000, deducting the capital of Rp. 3,000,000 which is Rp. 4,000,000, so the results obtained by Mr. Tirmi as a cultivator are 2 tons of potatoes. 7,000 / kg with the total selling price of Rp. 7,000,000, deducting the capital of Rp. 3,000,000 which is Rp. 4,000,000, so the results obtained by Pak Tirmi as a cultivator are $\frac{2}{3} \times \text{Rp. } 4,000,000 = \text{Rp. } 2,700,000$ , and what Pak Cik Serulle gets $\frac{1}{3} \times \text{Rp. } 6,750,000 = \text{Rp. } 2,250,000$ as a landowner. This cooperation has been carried out by Mr. Cik Serulle and Mr. Tirmi for 3 years and is continuing until now.
Mukhabarah cooperation carried out by Mr. Den and Mr. Ridho	According to interviews by researchers, the profit-sharing system in the mukhabarah contract is the same as muzara'ah where it is divided into 3 after returning the capital, namely 1/3 for the landowner and 2/3 for the tenant farmer, which is different from muzara'ah only in the capital, in this collaboration the capital comes from the cultivator. This cooperation has been carried out by Pak Den as a landowner and Pak Ridho as a cultivator, in one harvest usually produces 1 ton of potatoes from 100 kg of seeds, the income from 1 ton of potatoes selling price Rp. 7000 / kg with the total sales proceeds of Rp. 7,000,000, deducted from the total sales proceeds. 7,000,000, deducting the capital of Rp. 3,000,000 which is Rp. 4,000,000, so the results obtained by Pak Ridho as a cultivator are $\frac{2}{3} \times \text{Rp. } 4,000,000 = \text{Rp. } 2,700,000$ , and those obtained by Pak Den $\frac{1}{3} \times \text{Rp. } 4,000,000 = \text{Rp. } 1,300,000$ as a landowner.

Source: Data Proceed

The application of profit sharing between landowners and farmers in Blang Mancung Village seems to be in line with Islamic shari'a which allows and permits helping others, because some people often do not have enough wealth to meet their needs.

Therefore, it can be said that the profit-sharing system used by Muslims in Blang Mancung Village is equivalent to the profit-sharing scheme used by Muslims during the prophetic and Companion periods. This occurs because of their awareness of the need to create a safe, prosperous and pleasant atmosphere so that their lives are consistently based on Islamic principles.

If there is a change of dissatisfaction or the amount earned is insufficient to cover the capital expended, then the proceeds obtained will be distributed according to their respective shares. And for the next year the landowner will spend capital again for his farming business. And from other informants there are also those who bear the risk together in the event of crop failure.

There are some landowners who initially cooperated with the muzara'ah or mukhabarah contract and finally chose to work on their own farms, because of the dishonesty of the



cultivators in managing their farming business, such as the capital that has been provided by the landowner does not match the seeds he buys.

The previous income of the farmers only earned an uncertain income from odd jobs, with this collaboration the farmers have an increased income there are those who get an income of Rp 7,000,000 in one harvest and even more. The amount of money received by tenant farmers varies based on the area of rice fields cultivated from muzara'ah cooperation. Farmers see a change in welfare conditions that are better compared to previous times because of this cooperation.

Thus, it is evident from the results of almost all studies that wetland farmers can experience a change in their welfare situation recently after their participation in muzara'ah cooperation.

## **DISCUSSION**

The results of this study found that the cooperation carried out by rice field owners and farmers had an influence on farmers' income. This is in accordance with research conducted by (Akib et al., 2021; Yusfa, 2021). The research subjects are the same, only the research object is different. In his research, he found that the practice of cooperation using muzara'ah and mukhabarah contracts had a positive and significant impact on farmers' income, as well as research conducted by (Hidayati & Oktafia, 2020; Mutallib, 2015). The results of his research found that the muzara'ah and mukhabarah contracts in working rice fields between owners and farmers have a positive influence on farmers' income, even if it is only for the short term because it is used for daily consumption.

The results of this study also show that the practice of agricultural cooperation agreements uses muzara'ah and mukhabarah contracts. This is in accordance with research conducted by (Darwin, 2023; Hamid & Yuha, 2021; Nur, 2017) that the practice of cooperation in rice field work uses muzara'ah and mukhabarah contracts.

However, the results of the research in terms of whether the cooperation agreement carried out by the community using oral use is in accordance with the provisions of Islamic law or not. This research argues that the contract of cooperation with oral is valid. The results of this study strengthen the research conducted by (Darwin, 2023; Hamid & Yuha, 2021; Nur, 2017) that the contract of cooperation with the oral is still valid because the contract has met the requirements and is a pillar of cooperation.

This opinion is different from the research conducted (Akib et al., 2021) revealed that if the agreement is carried out only orally, there will often be disputes, therefore the cooperation contract is invalid if the agreement is not carried out with a written agreement. So is the research (Hamidah, 2014) revealed that cooperation using only verbal is still not legally strong because the contract is invalid. His research reveals that verbal cooperation does not represent the rights and obligations of the cooperative actors in detail, therefore, fraud and losses often occur.

The difference of opinion from several studies basically has the same goal, to gain benefits and leave tyranny. Therefore, the researcher argues that the law of cooperation by using oral or written agreements must be adjusted to conditions and circumstances. If the practice

of cooperation using oral cooperation has a greater impact on losses than the benefits obtained, then the cooperation contract should use written cooperation.

## CONCLUSION

Based on the results of the research analysis and discussion, it has been described that the agricultural interests of the Blang Mancung Village community are carried out by muzara'ah and mukhabarah cooperation based on verbal because residents have mutual trust. The understanding that is the basis or standard for the implementation of the profit-sharing agreement is that it is done as a response to verbal recognition based on mutual consent. The assertion that "custom can be used as a basis for law" is acceptable in accordance with Islamic law based on the rules of fiqh.

From the interviews between 10 farmers and me, 6 people did a muzara'ah contract, 2 people did a mukhabarah contract, and 2 people did not do muzara'ah or mukhabarah cooperation. The eight farmers who did cooperate were all in line with the principles of fiqh muamalah in the profit-sharing system and were relevant to the agreement. The application of profit sharing between landowners and farmers in Blang Mancung Village seems to be in line with Islamic shari'a which allows and permits helping others, because some people often do not have enough wealth to meet their needs. Based on the income received, the farmers see a change in their welfare situation for the better compared to a few years ago.

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