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***Muzara'ah* in Efforts for Economic Prosperity: Between Patterns of  
Behavior, Improvements and Demands**

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**Abstract**

*Muzara'ah is known as an agricultural processing cooperation transaction agreement between the land owner and the tenant, where the land owner provides agricultural land and seeds to the cultivator to plant and maintain in return for a certain distribution (percentage) of the harvest. The purpose of this paper is to find out the concept of muzara'ah when viewed from the economic side of natural resources and determine whether muzara'ah is a good system or not. The method of writing this article is a literature study with a literature review approach. The results of the writing show that the muzaraah system has been applied in various agricultural models in the rural area, although some scholars consider it permissible. For readers and writers to study deeper understanding of this muzara'ah and increase references related to it because this practice is still widely practiced by the community.*

**Keywords:** *Muzara'ah; Natural Resource Economics; Economic Welfare*

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**INTRODUCTION**

Soil or land is important in the agricultural sector. Islamic teachings recommend that if someone owns land or agricultural land, then he must use and cultivate it. Processing of agricultural land can be done in various ways as taught by Islam, such as by cultivating it yourself by the owner or by lending it to someone else to work on using profit sharing in the muzara'ah system.

The role of land becomes increasingly important as the number of people who need boards or land for housing increases. Likewise in development activities that require land, both for businesses and land for objects to be cultivated. In the economic field, especially in the field of exploitation or processing of land (land), intervention from the government is urgently needed in terms of regulating policies on the use and allotment of land as a gift from God Almighty given to the Indonesian nation as National wealth for the prosperity and welfare of all the people.

As a cooperation contract that brings together two different parties in the process and united in purpose. This cooperation requires several agreements in the form of provisions which include rules and authorities formulated by both parties which will become the legal basis for the operation of the profit-sharing activity.

One of the basic principles of the national agrarian law (UUPA) is "Landreform" or "Agrarian Reform". carried out or actively pursued by the owner himself whose implementation is regulated in statutory regulations. To implement this principle, it is necessary to have provisions regarding the minimum limit of land area that must be owned by farmers so that they can live properly, have sufficient income for themselves and their families (Article 13 in conjunction with Article 17 UUPA). And it is necessary to regulate the provisions regarding the maximum limit of land ownership with property rights (article 17 UUPA) by preventing the accumulation of land in certain groups only.

## **LITERATURE REVIEW**

### **Muzara'ah**

Muzara'ah linguistically comes from the word Zara'a which means farming. Meanwhile, the second meaning is muzara'ah from the word Tharhu al-zur'ah which means throwing seeds and if interpreted literally is management or planting. In terms of muzara'ah is an agreement for the management of agricultural land from landowners and cultivators with a certain share of compensation from the harvest (Firman, 2018)

According to Umrah and Miwan (2021), the concept of muzara'ah or practical benefit-taking is intended to seek government assistance from farmers who complete it, especially between landowners and horticulture heads. At the time of the Prophet, the act of muzara'ah was one of the arrangements declared by him. This arrangement means to develop travelers or individuals who have moved from the city of Mecca to Medina. As emphasized by Adiwarmarman Karim, one of Rasulullah's strategies was Muzara'ah (collecting and sharing). This approach was carried out by gathering understanding alliances between Muhajirin and Ansar. From this series of experiences, muzara'ah was explored for government assistance to society as a whole and especially to the oppressed.

The consideration is that the muzara'ah contract can be implemented and masyru' (shariakan) because in it there is a link of cooperation between the land owner and the cultivator with an agreement between the two in the form of a reward for the results of the harvest. Muzara'ah not only considers the profit margin between cultivators and land owners but also forms the spirit of entrepreneurship (entrepreneurship).

The practice of muzara'ah which is determined by dividing zones of arable land such as the available one hectare of land is determined by dividing the land where the first half of the hectare belongs to the owner and the other becomes part of the cultivator, which has the potential to cause losses to one of them. There is an incident later when the harvest season arrives where the land that is part of the cultivator experiences a surplus and the land that belongs to the land owner experiences a deficit, then it is certain that this will cause problems, even though the ideal of Islamic values solves problems without causing problems.

### **Legal Basis for Implementation of Muzara'ah Al-Qur'an**

Surah az-Zukhruf verse 32: 'Meaning: "Are they those who distribute the mercy of your Lord? We have determined between them a livelihood in the life of the world and we have exalted some of them over others by several degrees so that some of them can use some of the others and the mercy of your Lord is better than what they collect'. According to Nita (2020), the content of this verse explains that Allah SWT. gives freedom and frees His servants in social life and always obeys Him in various ways that are allowed. This method must be guided by the Al-Qur'an and Hadith, for example in fulfilling the necessities of life by carrying out production-sharing cooperation in agriculture, namely muzara'ah.

### **Hadits**

Meaning: "from Ibn Umar said that the Messenger of Allah once handed over a tree Khaibar dates and his land to the Khaibar Jews so that they work on it from their property and the Messenger of Allah gets half of the fruit" (HR Bukhari). From the hadith above it has been explained that the contract for yield sharing in agriculture with muzara'ah is permissible in Islam and have a clear legal basis to be practiced in muzara'ah cooperation and obtain the pleasure of Allah SWT.

### **Law Number 2 of 1960**

According to Law Number 2 of 1960, what is meant by:

1. Soil, is land normally used for growing food;
2. The owner is a person or legal entity based on a certain right to control the land;
3. Production-sharing agreement, is an agreement with whatever name is entered into between the owner on one party and a person or legal entity on the other party which in this law is called "cultivator" based on the agreement where the cultivator is allowed by said owner to carry out agricultural business on the owner's land, with the distribution of the proceeds between the two parties;
4. Land products, are the results of agricultural operations carried out by cultivators referred to in letter e of this article, after deducting costs for seeds, fertilizers, livestock and costs for planting and harvesting;
5. Farmers are people, both those who own and do not own land whose main source of livelihood is cultivating land for agriculture.

### **Agrarian Law**

One of the basic principles of the national agrarian law (UUPA) is "Landreform" or "Agrarian Reform". carried out or actively pursued by the owner himself whose implementation is regulated in statutory regulations.

### **Economic Assessment of Natural Resources**

Natural resources in addition to producing goods and services that can be consumed, also produce environmental services that provide other benefits, for example the benefits of beauty, recreation. Given the importance of the benefits of these natural resources, these benefits need to be assessed. For example the value of paddy fields as a source of groundwater needed by farmers and the surrounding community. Therefore, according to Fauzi (2004) the output generated from the

management of natural resources and the environment in the form of goods and services, needs to be given a value/price (price tag).

Economic valuation is an attempt to give a quantitative value to the goods and services produced by natural resources and the environment, both on the basis of market value (market value) and non-market value (non-market value). Resource economic valuation is an economic tool that uses certain valuation techniques to estimate the monetary value of goods and services produced by natural resources and the environment. An understanding of the concept of economic valuation enables policy makers to determine the effective and efficient use of natural resources and the environment. This is because the application of economic valuation shows the relationship between natural resource conservation and economic development. Therefore, economic valuation can be used as an important tool in increasing public awareness of the use and management of natural resources and the environment.

According to Fitri (2017) Economic valuation of the benefits and impacts arising from the management of natural resources and the environment is very necessary for policy making and economic analysis of an agricultural activity. In the economic valuation of natural resources and the environment, the benefits and impacts of factors that need to be considered are the determination of benefits and physical impacts and their valuation in the monetary aspect. Monetary assessment of benefits and impacts must be based on an appropriate assessment of physical benefits and impacts and their interrelationships, because the resulting impacts result in changes in productivity as well as changes in quality.

## **METHOD**

The method used in writing this article is literature review. Literature review according to Gozali (2018) is a method of writing scientific articles based on literature studies and secondary data without going through field observations. In the literature review used by the authors, references come from: First, a national journal published in 2016-2021 concerning muzara'ah and natural resource economics; The second is an international journal starting in 2019 regarding the concept of muzara'ah and its implementation in the world; third, the applicable laws and regulations; and fourth is the regulation in fiqh law.

## **RESULTS AND DISCUSSION**

### ***Factual Conditions in Indonesia***

The division of agricultural profits in Islamic economics that has been implemented is known as muzara'ah. Production sharing for agricultural land has been regulated in law No. 2 of 1960 concerning Production Sharing Agreements. Profit sharing arrangement is an agreement or joint bond in conducting business activities. In a business agreement to share benefits to be obtained between two or more parties. Economics and Islamic regulations governing sharing agreements will have a positive impact on income-sharing practices in society.

Several studies and researches that have been conducted throughout Indonesia have had mixed results. Umrah and Miwan conducted research on the implementation of muzara'ah in Tapua Village, Matangnga District. The results

showed that the proportion allocation of 50:50 has been widely applied since cultivators switched to using current tools in developing fields. Because cultivators are not afraid to develop land. With the help of utilizing agricultural vehicle engines and water accessibility from the water system.

Arif (2018) conducted research by reviewing the topic of muzara'ah and economic development in rural areas. According to Arif, the implementation of muzara'ah aims to minimize land that is not utilized, and prosper marginal land. absorb labor for those who are competent to manage but do not own land, reduce the gap between owners of capital and land and cultivators, and boost land productivity. The revitalization of muzara'ah shows that this concept can still exist today by modernizing its technical operations, institutionalizing muzara'ah so that its impact is practical and useful to the public, aiming towards improving conditions and presenting a comprehensive Islam.

#### ***Muzara'ah: Patterns of Behavior***

The practice of muzara'ah refers to the principle of Profit and Loss Sharing System. Where the end result becomes a benchmark in the practice of muzara'ah. If the agricultural produce experiences a profit, then the profits are shared between the two parties, namely the farmers who own the fields and the sharecroppers. And vice versa, if the agricultural produce suffers a loss, then the loss is shared. In practice, muzara'ah has become a tradition of rural farming communities. Especially in Java, this practice is usually called maro, mertelu, merpapat. Maro can understand that the profit is divided in half ( $1/2:1/2$ ), meaning that it goes to the farmers who own the fields and half to sharecroppers. If you take the mertelu calculation, it means that the profit sharing ratio is  $1/3$  and  $2/3$ , which could be  $1/3$  for the farmers who own the fields and  $2/3$  for sharecroppers or vice versa according to the agreement between the two.

#### ***Muzara'ah: Repair***

Based on the principle, cooperation in the form of muzara'ah according to most fiqh scholars is mubah (permissible). The basis for this permissibility, apart from being understood from the generality of Allah's word that commands one another to help, is also specifically the hadith of the Prophet from Ibn Abbas according to the history of al-Bukhari which says: "That the Messenger of Allah. employ the people of Khaibar (in agriculture) in exchange for a share of what they produce, in the form of plants or fruits". (Narrated by Bukhari, Muslim, Abu Dawud and Nasa'i). Lessons from Muzara'ah: First, the realization of mutually beneficial cooperation between landowners and sharecroppers. Second, increasing social welfare. Third, poverty alleviation. Fourth, the opening of employment opportunities, especially for farmers who have the ability to farm but do not own arable land.

According to Surahmi (2019), another lesson learned by sharecroppers is obtained from the distribution of cultivated produce which can help provide economic benefits to meet their needs, while landowners get a double benefit from the production of their land, namely in addition to providing additional income,

they also do good deeds. indirectly by helping sharecroppers to cover their needs and necessities of life.

#### ***Muzara'ah: Demands***

In order for the agricultural sector to continue to play a role in the Indonesian economy, it is necessary to have a development plan for this sector. One of them is by investing. Investment in this sector is expected to trigger an increase in output and input demand which will increase income, employment opportunities, and encourage the growth of the Indonesian economy.

According to the provisions in the muzara'ah contract, it is necessary to pay attention to the provisions for sharing results such as half, one third, one quarter, more or less than that. It must be known clearly, in addition to the distribution. Because the problems that often come to the surface today in the world of unions are problems involving profit sharing and timing of financing. Profit sharing must be in accordance with the agreement of both.

According to Wahyuni (2019), future agricultural development will not only be faced with solving existing problems, but will also be faced with the challenge of dealing with changes in the political order in Indonesia which lead to an era of democratization, namely demands for regional autonomy and farmer empowerment. Besides that, it is also faced with the challenge of anticipating changes in the world order that lead to world globalization. But in reality not all Indonesian citizens or more specifically people who have agricultural land can use and utilize the farming land they have.

#### **CONCLUSION**

The conclusions drawn from this writing are: First, the author aims to provide an explanation of the concept of muzara'ah, namely an agreement for the management of agricultural land from landowners and cultivators with a certain share of compensation from the harvest; Second, according to the provisions in the muzara'ah contract, it is necessary to pay attention to the provisions for sharing results such as half, one third, one quarter, more or less than that. It must be known clearly, in addition to the distribution. Because the problems that often come to the surface today in the world of unions are problems involving profit sharing and timing of financing. Profit sharing must be in accordance with the agreement of both; Third, based on the principle, cooperation in the form of muzara'ah according to most fiqh scholars is mubah (permissible).

The basis for this ability, aside from being understood from the generality of God's word that commands one another to help, is also specifically the hadith of the Prophet Muhammad SAW; and Fourth; In principle, economic valuation is an attempt to give a quantitative value to the goods and services produced by natural resources and the environment, both on the basis of market value and non-market value, including in the agricultural sector. Suggestions that can be conveyed by the author are additional research studies regarding the concept of muzara'ah in approaches other than case studies and other paradigms.

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