

THE IMPACT OF THE MUZARA'AH PRODUCT SHARING SYSTEM IN THE CULTIVATION OF COFFEE LANDS IN KERINCI REGENCY, INDONESIA

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ABSTRACT

Purpose: The people of Kerinci Regency often do muzara'ah profit sharing called *pduo* in coffee land management. Therefore, the background of muzara'ah needs to be analyzed to determine the agreement system, the distribution of results, and the impact on the income of tenant farmers and landowners.

Design/Methodology/Approach: To get answers to the research objectives, qualitative research was conducted using a case study approach to obtain research results.

Finding: The maharajah profit-sharing system is motivated by farmers who do not own land and have limited capital, landowners due to age, and other jobs such as traders and civil servants, so they do not have time to manage the land. Oral and non-verbal contracts with no witnesses present precede the management system. Muzara'ah profit sharing has a positive impact on increasing the income of tenant farmers and landowners.

Research Implications: Based on this research's results, coffee farmers' income can be increased through the Muzara'ah profit-sharing system.

Keywords: Muzara'ah; Coffee; Pduo; Management

ABSTRAK

Tujuan Penelitian: Masyarakat Kabupaten Kerinci sering melakukan bagi hasil muzar'ah yang disebut dengan *pduo* dalam pengelolaan lahan kopi. Oleh karena itu latar belakang muzara'ah perlu di analisis, untuk mengetahui sistem perjanjian/akad dan pembagian hasil serta dampak terhadap pendapatan petani penggarap maupun pemilik lahan.

Desain/Methodologi/Pendekatan Penelitian: Untuk mendapatkan jawaban dari tujuan penelitian yang dibentuk maka dilakukan penelitian kualitatif untuk mendapatkan hasil penelitian dengan menggunakan pendekatan studi kasus.

Hasil Penelitian: Sistem bagi hasil muzara'ah dilatarbelakangi oleh petani yang tidak memiliki lahan dan keterbatasan modal, juga bagi pemilik lahan karena faktor usia, pekerjaan lain seperti pedagang dan Pegawai Negeri Sipil sehingga tidak memiliki waktu untuk mengelola lahan. Sistem pengelolaan diawali oleh akad secara lisan dan tidak lisan dengan tidak menghadirkan saksi. Bagi hasil muzara'ah berdampak positif terhadap peningkatan pendapatan petani penggarap maupun pemilik lahan.

Implikasi Penelitian: Berdasarkan hasil penelitian ini, maka penghasilan petani kopi dapat ditingkatkan melalui sistem bagi hasil Muzara'ah.

Kata Kunci: Muzara'ah; Kopi; Pduo; Pengelolaan

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INTRODUCTION

Indonesia is a fertile country, so it has earned the nickname of an agricultural country because most of its territory is used as agricultural land. This means that Indonesia has many food ingredients, starting from staple food ingredients and even medicinal plants that Indonesian farmers can produce, so it is not surprising that farming is something that most of the Indonesian population does, especially in rural areas (Rompas et al., 2015). Various agricultural systems in Indonesia are based on local conditions and customs. One of them is the profit-sharing system. This system is a type of cooperation between farmers and landowners, one of whom hands over the agricultural land. At the same time, the other party carries out the processing or cultivation, and if the results are obtained, they will be divided according to mutual agreement (Fatkhurohim, 2020). Profit sharing in agriculture is a form of land use where the distribution of results consists of two elements of production, namely, capital and labor, carried out according to a certain ratio of land yields (Muttalib, 2015).

The role of the agricultural sector in Indonesia is very important in providing contributions and welfare for farmers. Economic growth and farmer welfare depend on the level of farmer income and the profits obtained from the agricultural sector (Putri & Noor, 2018). However, despite the large number of farmers in Indonesia, poverty among farmers is often found even though efforts have been made to increase farmers' income. Various problems and studies place farmers in poverty and backwardness, especially sharecroppers. The poverty of sharecroppers is characterized by low and uncertain income; this, of course, impacts farmers' welfare. Farmer welfare can be seen from the farmer's ability to meet the basic needs of life and his family, such as clothing, food, shelter, health, and education. When farmers and their families are considered prosperous, conversely, if they cannot meet basic needs, the farmer is not yet prosperous (Wisesa & Faizah, 2020). Islam mendorong kerjasama dan perdamaian, khususnya di bidang pertanian. Islam sangat menjunjung tinggi pertanian dan berbagai cabangnya. Fokus pada pertanian ini dapat diamati dalam berbagai ayat Al-Qur'an dan hadits, serta dalam kehidupan Nabi SAW dan para sahabatnya. Dalam Islam dikenal beberapa sistem koperasi pertanian, antara lain *Musaqah*, *Mukhabarah*, dan *Muzara'ah*.

Etymologically, muzara'ah is the agricultural sector's cooperation between landowners and sharecroppers. Terminologically, muzara'ah is the handing over agricultural land to a farmer to work on, and the results are divided in half (Antonio, 2001). Muzara'ah is agricultural processing cooperation between land owners and cultivators, where the land owner provides agricultural land to the cultivator to plant and maintain in exchange for a certain share (percentage) of the harvest (Mardani, 2012). A muzara'ah profit-sharing system is important to farmers and landowners benefitting from land productivity. The two of them can establish a cooperative relationship and receive part of the harvest according to the agreement at the beginning of the agreement. It also creates prosperity and well-being between communities in harmony and the turning of economic wheels through the provisions of the Islamic religion (Nita, 2020).

The people of Kerinci Regency depend on the agricultural sector and have potential agricultural land. Most of the people of Kerinci Regency work as farmers with sufficient rice fields and fields. They successfully developed the agricultural sector, where some people fulfill their living needs by farming, and some grow crops in rice fields and farm BPS (2021). In Kerinci Regency, the practice of muzara'ah profit sharing is still applied today because it can increase the family's economic income as an additional source of income. However, in implementing the practice of sharing muzara'ah profits, there was a conflict in which the researcher interviewed one of the residents of Air Panas Baru Village, namely Mr. Agus, and it was explained that the obstacle was not complying with their initial agreement, for example, capital or costs that the land owner should bear. Borne by sharecroppers, it is also unclear when the agreement ends, meaning when the land owner or sharecropper suddenly terminates the

production sharing agreement. In research (Busthomi et al., 2018), there was a conflict during the implementation of the Muzara'ah collaboration, where this conflict arose from sharecroppers who were not serious about their cultivation. For example, the cultivator does not provide fertilizer when it has entered the fertilization period. This causes plants to wither or die before harvest. Moreover, in Adawiyah's (2021) research, conflict occurred due to a lack of friendly relations between landowners and sharecroppers. The rice field owner does not supervise the performance of the cultivating farmers, resulting in the cultivators working outside the collective agreement.

LITERATURE REVIEW

Economics

Samuelson & Nordhaus (2004) state that economics studies people's behavior in using limited (scarce) resources to produce and distribute these commodities to various individuals and groups. Economics is the study of individuals and societies making choices, with or without the use of money, using limited resources – but which can be used in various ways to produce various types of goods and services and distribute them for consumption needs, now and in the future, to various individuals and groups of society.

Economics discusses activities related to the allocation of scarce resources for the production of goods and services; economics also discusses activities related to ways of obtaining goods and services; also discusses activities related to consumption activities, namely activities of using goods and services to meet life's needs; and discussing activities related to distribution activities, namely how to distribute goods and services in the community. All economic activities, starting from production, consumption, and distribution of goods and services, are all discussed in economics, which is often discussed in various capitalist economic literature.

Islamic Economics

Islamic economics is an economy based on divinity. There is a main difference in the paradigm between Islamic and conventional economics. Conventional economics views science as secular, whereas Islamic economic freedom is based on religious principles. The Islamic Economic System distinguishes between economic discussions from the point of view of the production of goods and services covered in the economic discussion and economic discussions from the point of view of ways to obtain, use, and distribute goods and services included in the economic system discussion. The conventional economic system makes economic discussions and the "economic system" inseparable.

Muzara'ah

Muzara'ah is a collaboration between land owners and land cultivators with a profit-sharing agreement whose amount is according to a mutual agreement. However, in general, the distribution of results is not achieved through the agreement between land owners and land cultivators (labor farmers). This muzara'ah system can be more profitable than the ijarah (land rental) system, both for the land owner and for the cultivator, because the land owner can get a share of the profit sharing (muzara'ah), which costs more than the land rent. In contrast, the land cultivator does not suffer much loss compared to renting land if his crops fail.

Muzara'ah is working on (other people's) land, such as paddy fields or fields, in exchange for a portion of the results (one-half, one-third, or one-quarter). Meanwhile, the costs of processing and seeds are borne by the landowner. 3 Apart from mudharabah cooperation in matters between capital owners and workers, another form is between land owners and sharecroppers, called muzara'ah. Muzara'ah is where a land owner hands over a plot of land to another party to cultivate it for planting rice, corn, and so on (Natsir et al., 2016).

RESEARCH METHODS

The research method used in this research is qualitative research. Qualitative research methods are used to examine the condition of natural objects (as opposed to experiments). Namely, the researcher is the key instrument, data collection techniques are carried out in a triangulated (combined) manner, data analysis is inductive, and qualitative research results emphasize more meaning than generalization (Saebani, 2008). The approach used in this research is the case study approach, which explores a system bound up or a case or various cases over time through in-depth data collection and involving various sources of rich information in a context. This system is bound by time and place, while cases can be studied from a program, event, activity, or individual (Wahyuningsih, 2013).

The object of this research is the impact of the Muzaara'ah Profit Sharing System in cultivating coffee land in Kerinci Regency. Data sources and types used in qualitative research are in the form of words and actions and written sources obtained from interviews, observations, or observations. This study's research subjects were cultivators and coffee land owners who practiced Muzara'ah profit sharing.

In qualitative research, respondents or research subjects are called informants, who provide information about the data the researcher wants related to the research. The subjects in this research are farmers involved in muzara'ah profit-sharing agreements, totaling 10, involving five sharecroppers and five land owners in Kerinci Regency.

RESULTS AND DISCUSSION

Factors Behind the Muzara'ah Profit Sharing System in Cultivating Coffee Land in Kerinci Regency

Most of the people of Kerinci Regency work as farmers on other people's land and as land-owning farmers who rely on harvests for main and additional income. The agricultural land management system often used in Kerinci Regency is half-profit sharing or what is usually called duo, which in Islam is known as Muzara'ah. What is meant by one-half or pduo is the distribution carried out by sharing the results. Namely, one-half goes to the sharecropper, and the other half goes to the land owner. This system has been implemented for a long time, passed down from generation to generation, and is still applied today.

Even though almost some people work in the agricultural sector, some people do not own land and still lack arable land. On the other hand, some people own land, but they cannot manage it. Some landowners can farm but do not have the time to manage the land because of age or other employment factors. This is the background for the muzara'ah profit-sharing system in the Kerinci Regency community.

From the results of interviews with several informants that the researcher described above, it can be concluded that the factors behind the people of Kerinci Regency in carrying out muzara'ah contracts are as follows:

1. For Land Owners
 - a. Because he has more than one land in different locations. This makes landowners unable to manage their land.
 - b. they do not have enough energy to work on their land because they are old or old.
 - c. Because they have other jobs, they trade and do not have time to take care of their land.
 - d. Because it is to help landless farmers who are family members,
 - e. Because the land owner has a permanent job (PNS), he does not have much time to work on his land.
2. For Farmers

- a. Because they do not have agricultural land, even though they have skills, they accept other people's land to work on.
- b. This profit-sharing system is the main source of income because they do not have land and work.
- c. To seek additional income because the proceeds from the land he owns cannot meet his needs.
- d. Because they do not have enough capital.

Muzara'ah Profit Sharing System in Cultivating Coffee Land in Kerinci Regency

Agricultural processing cooperation is commonly done by people who have land but are unable to cultivate it and those who do not have land but can cultivate it. The muzara'ah profit-sharing management system in Kerinci Regency begins with a contract. Contract issues are issues between parties who are forming a bond. For this reason, what needs to be considered when carrying out the contract is the fulfillment of the rights and obligations of each party without any party's rights being violated (Zuhdi, 2017).

The beginning of the cooperation agreement for muzara'ah was that, in general, the land owner came to the cultivator asking for help to cultivate his land due to lack of time and other activities. However, sometimes cultivators come to land owners because they see productive land not being used after the two parties hold a meeting, either at the initiative of the land owner or the sharecropper, to enter into a contract or agreement. The implemented profit-sharing system begins with a contract, the determination of profit sharing, and the term for the end of the contract.

1. Contract

The form of contract or agreement that the people of Kerinci Regency often carry out is an oral contract. Landowners offer their land to be cultivated because of age or other work. And then, the cultivator agrees and is willing to work on the land owner's land. Landowners spend capital, while sharecroppers spend energy working on the land. All plants whose costs are borne by the land owner will be divided in half. If there are other plants where the capital comes from the cultivator, then that is entirely the cultivator's right.

2. Muzara'ah Profit Sharing System

Profit sharing is a transaction of cultivating land with (remuneration) a portion of the results that come out of it. Such distribution of results is associated with the practice of muzara'ah; in other words, it is called agricultural production sharing. The system for sharing the muzara'ah proceeds of the Kerinci Regency Community is by dividing it by $\frac{1}{2}$. After the cultivator harvests, the crops are collected together before being sold. If the harvest fails or the results are small, they will still be divided according to their respective shares.

3. Period for implementing Muzara'ah Profit Sharing

The agreement on the period for implementing Kerinci Regency muzara'ah profit sharing is not determined directly. Only if one of the land owners or cultivators is no longer able to continue the contract for acceptable reasons, then by mutual deliberation, the contract will end.

The contract does not explain the period for implementing muzara'ah profit sharing. The agreement's length depends on the cultivator's performance and ability. The Muzara'ah Cooperation Agreement can end due to several factors, one of which is that the cultivator is not honest in distributing the harvest or the cultivator's performance is not good.

The Impact of the Muzara'ah Profit Sharing System in Cultivating Coffee Land on the Income of Cultivating Farmers and Land Owners in Kerinci Regency

Profit-sharing cooperation in community land management in Kerinci Regency is carried out to improve the economy or family income, even for those who do not have land at all, not only enough to meet the family's basic needs but also other needs for the family. Farmers in Air Panas Baru Village give importance to themselves and land owners who benefit from the productivity of the idle land.

The muzara'ah profit-sharing system is very helpful for cultivating farmers where there is a change in their lives, which is felt strongly because previously they stayed at home and worked odd jobs with an income of less than IDR 1,000,000/month after the muzara'ah profit-sharing collaboration occurred an increase in income, namely Rp. 1,500,000 to Rp. 2,950,000/month. Some cultivators also use the land to plant vegetables to meet their daily food needs so that the cultivators can feel the increase in income resulting from cooperation in sharing muzara'ah profits. Landowners also experience an increase in income because previously unproductive land can now obtain results through muzara'ah cooperation. Moreover, the land owner also feels helped; apart from getting income, the land owner's land becomes more fertile, and the relationship between the cultivator and the land owner increases. The income earned by farmers when managed using the muzara'ah system depends on the area of land and the number of coffee trees managed, as well as the selling price of coffee at harvest time because selling prices can change.

Thus, it can be concluded that the Muzara'ah profit-sharing system greatly influences the income of sharecroppers and landowners. It can create a sense of mutual assistance between land owners and sharecroppers and also create good cooperation; relationships can be established and the separation between rich people who have land but do not have time to manage the land and poor people who do not have land but have time and energy to work.

CONCLUSION

The factors behind the muzara'ah profit-sharing system for sharecroppers and land owners in Kerinci Regency are sharecroppers who do not have agricultural land and are looking for additional income because the results from existing land cannot meet their needs and have limited capital. For land owners, due to age, other jobs, such as traders and civil Servants (PNS), do not have time to manage the land, help each other and build relationships.

The muzara'ah profit-sharing management system in Kerinci Regency begins with a contract or agreement. The contract carried out is an oral contract that does not present witnesses. Each party to the contract has their rights and obligations. The land owner provides capital for the cost of seeds and wages for the first felling, while the sharecroppers manage the land well and honestly. The system for sharing the results of the people of Kerinci Regency is dividing it by $\frac{1}{2}$. After the cultivator harvests, the crops are collected together before being sold. If the harvest decreases, it is still divided by $\frac{1}{2}$. The term for the end of the contract for implementing muzara'ah profit sharing in Kerinci Regency is not determined directly. Only if one of the land owners or cultivators is no longer able to continue the contract for acceptable reasons, then by mutual deliberation, the contract will end.

The muzara'ah profit-sharing system positively impacts the income of cultivating farmers and land owners in Kerinci Regency who collaborate on muzara'ah profit-sharing. Life changes, namely, previously earning less than Rp. 1,000,000/month, after implementing the muzara'ah profit sharing system, now you have land to cultivate with an income of Rp. 1,500,000 - Rp. 2,950,000/ month. The land owner also has a positive impact because the previously unproductive land is now getting results from the muzara'ah agreement; the land becomes more fertile, and the relationship between the land owner and the cultivator becomes more connected.

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