



Islamic Legal Hybridity in the Mappatoi System: Sharia Economic Adaptation among Minority Muslim Communities in Plural Society

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ABSTRACT

This study analyzes the implementation of Islamic economic principles in the *mappatoi* system as a form of sharia economic adaptation among minority Muslim communities in Cendana Putih 1 Village, North Luwu, living in a plural society dominated by Hindu customary systems. The research employs a qualitative approach with a case study design. Data were collected through participant observation, in-depth interviews with Muslim and Hindu farmers, and document analysis. Data analysis utilized a descriptive-qualitative approach with a *fiqh al-aqalliyat* framework. Findings reveal the phenomenon of "Islamic legal hybridity in minority agrarian economics" where the *mappatoi* system functions as vernacular Islamic economics that maintains *maqasid al-shariah* through creative adaptation. The study also discovered "unconscious Islamic compliance" among Hindu participants, demonstrating convergence of universal ethical values. The research develops a theoretical framework of "Islamic Legal Hybridity" that explains how Islamic economic principles can be adapted within traditional economic systems through sophisticated value negotiation. Occupational homogeneity in the agricultural sector serves as a cross-religious bridge facilitating sustainable economic cooperation.

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1. INTRODUCTION

The implementation of Islamic economics in plural societies faces complex challenges, particularly when Muslim communities are in minority positions and must interact with economic systems dominated by non-Muslim values and practices (Fatah et al., 2024; Luntajo et al., 2024). Cendana Putih 1 Village in North Luwu Regency, South Sulawesi, presents an intriguing case in this context. With a demographic composition of 1,110 Muslim residents (49.4%) and 1,127 Hindu residents (50.2%) out of a total population of 2,246 people (Elviana, 2022), this village demonstrates an almost perfect numerical balance between the two religious communities. However, in structural and cultural contexts, the Muslim community remains in a minority position given the dominance of the Balinese Hindu customary system that has become rooted in the village's socio-economic life. This condition becomes increasingly complex as 87% of the population (1,180 people) work as farmers and are involved in a traditional agricultural cooperation system called *mappatoi*, which requires cross-religious economic interaction for their shared livelihood sustainability.

This phenomenon raises fundamental questions about how Islamic economic principles can be implemented and negotiated in the context of Muslim minorities living in plural societies with high economic dependence on interfaith cooperation (Shafiq & Abu-Nimer, 2011). The *mappatoi* system, which involves landowners and cultivators from both religious communities in seasonal profit-sharing arrangements, challenges conventional assumptions about Islamic economic implementation that are generally developed for Muslim majority contexts or isolated Muslim minorities. In the context of Cendana Putih 1 Village, Muslim minorities cannot avoid participation in traditional economic systems that operate according to local customary logic, yet are still required to maintain compliance with sharia principles in their economic activities.

To understand these dynamics, the literature on *fiqh al-aqalliyyat* (minority jurisprudence) provides a relevant theoretical framework. This tradition was developed by contemporary scholars such as Al-Qardawi (2001) Al-Alwani (2003) Kamali (2019) to address the challenges of implementing Islamic law in contexts of Muslim minorities living under non-Muslim legal and social systems. *Fiqh al-aqalliyyat* emphasizes principles such as *dhirarah* (urgent necessity), *maslahah* (public interest), and *rukhsa* (concessions) that allow flexibility in Islamic law implementation without sacrificing the fundamental objectives of Sharia (maqasid al-shariah). This framework is particularly relevant for minority contexts facing dilemmas between religious compliance and socio-economic integration with the broader society (Daly, 2012; Kapai, 2012).

However, the application of *fiqh al-aqalliyyat* in the economic domain, particularly in the context of traditional agricultural systems involving interfaith cooperation, has not been adequately explored in academic literature (Masud & Muro, 2022). Most studies on *fiqh al-aqalliyyat* focus on family law issues, religious rituals, or political participation, with limited attention to Islamic economic adaptation within local production systems. Bayyah (2012) emphasizes the importance of contextual *ijtihad* in developing legal solutions for Muslim minority challenges, but does not provide specific guidance for economic negotiation within traditional customary systems like *mappatoi*.

Contemporary Islamic economics literature also shows limitations in addressing minority contexts and interfaith cooperation. The dominant focus on formal financial institutions such as Islamic banking and Islamic capital markets (Hassan et al., 2021), leaves a gap in understanding

Islamic economic practices at the grassroots level. Although some studies like Setiawan, 2023 and Zulkhibri (2016) have documented embedded Islamic financial practices in rural contexts, and Mukhlisin & Fadzly (2020) analyzed hybridization in Islamic microfinance, comprehensive studies on Islamic economic adaptation in traditional agricultural systems involving interfaith participation remain very limited. Amuda & Al-Nasser (2024) provide initial insights into the negotiation of Islamic financial practices in non-Muslim environments, while Amuda & Al-Nasser (2024) explore cross-religious agricultural collaboration, but both studies do not specifically analyze the Islamic legal adaptation mechanisms that enable such cooperation.

This gap is particularly problematic given that the majority of Muslim minority communities worldwide live in agrarian contexts and depend on local economic systems that are often not designed with Islamic principles in mind. In the Indonesian context, where *adat* (customary law) has strong social legitimacy and often operates parallel to formal law, Muslim minorities face special challenges in negotiating between religious compliance and participation in traditional economic systems (Michael Feener, 2024; Setiawan, 2023). Andrade et al. (2020) emphasize that Islamic teachings require that no agricultural land be left unproductive, which in minority contexts often means participation in profit-sharing systems that may not fully conform to classical *muzara'ah* (cooperation in agricultural land management with profit sharing) or *mukhabarah* (cooperation in cultivating land with a profit sharing system) models.

Legal pluralism theory provides an additional relevant perspective for understanding these dynamics. As proposed by Griffiths (1986) and von Benda-Beckmann (2002), legal pluralism explains how multiple normative systems can operate simultaneously within the same social space, with varying degrees of legitimacy and authority. In the context of Cendana Putih 1 Village, Islamic normative systems interact with Balinese Hindu customs and formal Indonesian law in shaping daily economic practices. Kuran (2018) and Randeree (2020) analyze how Muslim communities adapt their religious practices under external pressure conditions, while Flaskerud (2018) explores manifestations of vernacular Muslim ethics in diverse local contexts. However, the application of legal pluralism theory in understanding Islamic economic adaptation within traditional agricultural systems has not been systematically developed.

Another important dimension in this analysis is the role of occupational homogeneity as a factor facilitating cooperation across religious boundaries. In Cendana Putih 1 Village, the fact that 87% of residents work as farmers creates shared economic interests that transcend religious differences. All farmers, regardless of religious affiliation, face the same challenges: weather uncertainty, market price fluctuations, high input costs, and production risks. Economic sociology literature shows that shared occupational identity can form solidarity that transcends other social divisions (Morgan & Pulignano, 2020; Sevinç, 2022). However, how these dynamics affect Islamic economic adaptation in minority contexts has not been empirically explored.

This research aims to fill these theoretical and empirical gaps through an in-depth analysis of the *mappatoi* system as a model of Islamic economic adaptation in the context of Muslim minorities living in plural societies dominated by non-Muslim customary systems. Specifically, this research poses four main questions. First, how does the *mappatoi* system function as a form of vernacular Islamic economics and what mechanisms enable it to maintain sharia compliance in the context of interfaith participation? Second, how do Muslim minorities in Cendana Putih 1 Village use *fiqh al-*

aqalliyyat principles to legitimize their participation in traditional economic systems operating according to Hindu customary logic? Third, how do Muslim participants maintain compliance with *maqasid al-shariah* while engaging in hybrid economic practices that integrate Islamic norms with local customary systems? Fourth, how does occupational homogeneity in the agricultural sector facilitate interfaith economic cooperation and influence flexibility in interpreting Islamic economic principles?

The main contribution of this research is the development of a framework of "Islamic legal hybridity in minority agrarian economies" that explains how Islamic economic principles can be adapted and integrated within traditional economic systems through value negotiation processes that maintain *maqasid al-shariah* (Kamali, 2019) while enabling participation in local customary systems. This framework positions *mappatoi* as a cultural medium for the inculturation of Islamic economic ethics, where values such as justice (*‘adl*), mutual consent (*tarāḍī*), and public welfare (*maslahah*) (Saeed, 2015) are realized through trust-based informal agreements (Granovetter, 1985) despite not following classical Islamic legal formalities.

This research also contributes to Islamic legal studies methodology by demonstrating the relevance of bottom-up ethnographic approaches (Kamarusdiana, 2019) in understanding how Islamic law functions in the daily practices of minority communities. Unlike the textual analysis dominant in *fiqh* studies (Hallaq, 2009), this research shows how thick description (Geertz, 1973) of grassroots legal practices can reveal dimensions of Islamic legal adaptation that are not visible in formal normative discourse. This approach recognizes the epistemic legitimacy of vernacular Islamic expressions (Clarke, 2018) rooted in minority realities and interfaith contexts.

The significance of this research extends beyond the Indonesian context. Findings on Islamic economic adaptation in traditional agricultural systems are relevant to various similar situations worldwide where Muslim minority communities live in agrarian societies with dominant customary systems: Muslim communities in India participating in Hindu agricultural systems (Shah, 2023), Muslim minorities in the Philippines involved in Austronesian customary systems (Kamlan, 2005), or Muslim communities in Africa interacting with local traditional agricultural systems (van Niekerk & Wynberg, 2017). The Islamic legal hybridity model found in this research can provide insights for understanding and facilitating sustainable Islamic economic adaptation in such contexts.

From a policy perspective, this research provides empirical evidence on how governments can facilitate religious accommodation in the agricultural sector without disrupting established local economic systems. These findings are particularly relevant for Indonesia with its commitment to *Bhinneka Tunggal Ika* and the need to develop practical and sustainable models of interfaith cooperation. This research shows that vernacular Islamic economics can contribute to religious authenticity and social cohesion simultaneously, providing an alternative to approaches that view religious adaptation and social integration as a zero-sum trade-off.

2. METHODS

This research employs a qualitative approach with a case study design (Rusandi & Rusli, 2021) to explore in depth the agricultural cooperation practices between minority Muslim communities and Hindu majority in the *mappatoi* system in Cendana Putih 1 Village. The selection of a qualitative approach is based on the need to understand the subjective meanings given by informants to their lived experiences in negotiating Islamic economic values within the context of religious plurality.

The case study design was chosen because it allows for in-depth exploration of contemporary phenomena in real-life contexts, particularly when the boundaries between phenomena and context cannot be clearly distinguished, as occurs in the implementation of vernacular Islamic economics within traditional customary systems.

The research location is Cendana Putih 1 Village, Bone-Bone District, North Luwu Regency, South Sulawesi, which was selected based on its unique demographic and socio-economic characteristics. This village has a total population of 2,246 people with an almost balanced religious composition: 1,110 Muslim residents (49.4%) and 1,127 Hindu residents (50.2%), plus 9 Christian residents (0.4%) (Elviana, 2022). The occupational composition shows high occupational homogeneity with 1,180 residents (87% of the total workforce) working as farmers, followed by farm laborers (64 people), traveling traders (48 people), masons (61 people), civil servants (24 people), and traditional healers (9 people). These demographic characteristics create an ideal context for analyzing the dynamics of cross-religious economic cooperation under conditions of numerical balance but with structural dominance of the Balinese Hindu customary system in the village's socio-economic life.

The selection of Cendana Putih 1 Village was also based on the presence of active *mappatoi* practices involving significant cross-religious participation. This agricultural cooperation system has been an integral part of the village economy for decades and provides researchers access to directly observe how Islamic economic principles are negotiated in daily practice. The village's location as part of a transmigration program with the Balinese Hindu community as transmigrants and the local Muslim community as indigenous residents also provides important historical context for understanding power relations dynamics and cultural-economic adaptation.

The conceptual framework of this research is based on an analysis of the *mappatoi* profit-sharing system interpreted through the lens of Islamic economics and contextualized in a Muslim minority setting. This research seeks to understand how Islamic economic values such as justice (*'adl*), mutual cooperation (*ta'awun*), and the prohibition of *riba* are maintained or modified in cross-religious agricultural partnerships. Using social hermeneutics and thick description, this research aims to reveal the subjective meanings that informants attach to their lived experiences. Through intensive interviews and field observations, researchers explore how Muslim farmers construct and negotiate meanings of cooperation, economics, and religious identity in settings dominated by Hindu cultural norms.

This conceptual framework integrates the normative framework of Islamic economic principles with Islamic legal analysis, particularly the concept of *fiqh al-aqalliyat*, which enables flexible and context-sensitive application of Islamic law in non-Muslim majority settings. Thus, the conceptual framework facilitates exploration of adaptive practices among Muslim minorities as they seek to uphold sharia principles while engaging in socio-economic interactions with other religious communities.

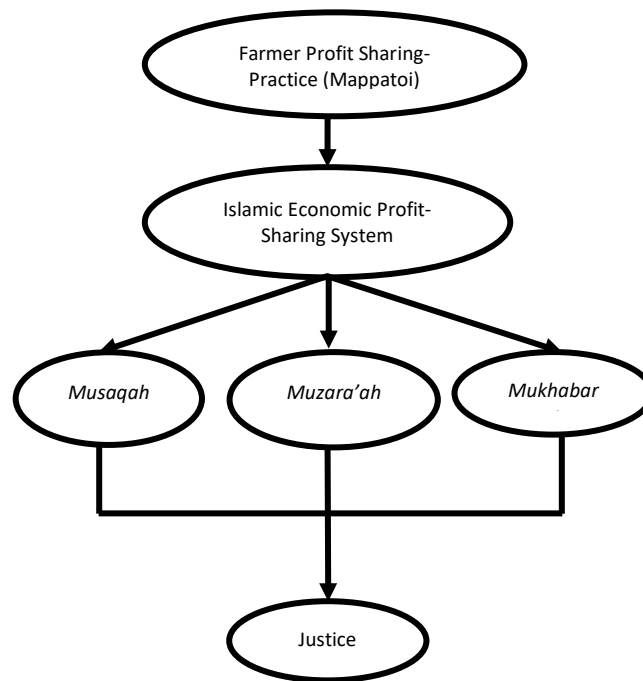


Figure 1. Conceptual framework

As illustrated in Figure 1, the conceptual framework shows how farmer profit-sharing practices (*mappatoi*) are analyzed in relation to Islamic economic profit-sharing systems that encompass three main types of contracts: *musaqah* (cooperation in orchard management), *muzara'ah* (agricultural cooperation with seeds from the landowner), and *mukhabara* (agricultural cooperation with seeds from the cultivator). These three types of contracts, together with *mappatoi* practice, all lead to the fundamental principle of justice ('*adl*') as the main maqsad (objective) of sharia in economic transactions. This framework enables researchers to analyze the extent to which *mappatoi* practices prevailing in Cendana Putih 1 Village can be understood as a vernacular form of Islamic economics that maintains the essence of justice despite operating within customary and cross-religious cooperation contexts.

The sampling strategy used is purposive sampling to ensure adequate representation of various perspectives within the community. Key informants were selected based on their involvement in the *mappatoi* system and their knowledge of the village's socio-economic dynamics. Based on their characteristics and roles in the *mappatoi* system, informants include Muslim farmers actively involved both as landowners and cultivators (such as Mr. Habibi, Mr. Rahman, and Mr. Sarifuddin), Hindu farmers participating in this system (such as Made Kuti and Inyoman Suwita), and religious leaders from the Muslim community (such as Ustadz Basir). The informant selection process was conducted through a community-based approach involving village heads and community leaders to identify individuals with relevant experience and knowledge about *mappatoi* practices.

Data collection was conducted through three main complementary methods: participant observation, in-depth interviews with key informants, and document analysis of relevant social and religious materials. Participant observation was conducted to enable direct understanding of *mappatoi* system dynamics in daily practice. Researchers observed negotiation processes and implementation of *mappatoi* agreements, cross-religious social interactions in economic contexts, and mechanisms for resolving disagreements or conflicts that might arise. This observation

focused on economic decision-making processes, religious practices related to economic activities, and how Islamic values are negotiated in cross-religious cooperation contexts.

In-depth interviews were conducted with key informants selected based on their involvement in the *mappatoi* system and their knowledge of the village's socio-economic dynamics. Informants include Muslim farmers active in *mappatoi* both as landowners and cultivators, Hindu farmers participating in this system, and religious and customary leaders from both communities. Interviews focused on informants' understanding of Islamic economic principles, their experiences in the *mappatoi* system, strategies for maintaining sharia compliance in cross-religious cooperation, and the role of religious reasoning in economic decision-making. Interviews were conducted in Indonesian while maintaining local terms to preserve cultural nuances and ensure accuracy in capturing informant perspectives.

Document analysis includes review of village records on demography and socio-economic data, documents related to *mappatoi* practices, and religious materials relevant to Islamic interpretation in minority contexts. These documents provide historical and social context for understanding how *mappatoi* practices have developed and how the legitimacy of these practices is built within the community.

Data analysis was conducted using a descriptive-qualitative approach with thematic analysis to identify key patterns related to the integration of Islamic economic values in agricultural practices. The analysis process began with transcription of interview data and observation notes, followed by coding to identify main themes emerging from the data. The *fiqh al-aqalliyat* framework was used as an analytical lens to contextualize how Islamic principles are interpreted and practiced by Muslims living in non-Muslim dominated societies. The analysis also integrates social hermeneutics perspectives and thick description to reveal subjective meanings given by informants to their lived experiences in negotiating economic values and religious identity.

Theoretical integration in this analysis was conducted by connecting empirical findings with *fiqh al-aqalliyat* literature and Islamic economic theory to develop comprehensive understanding of Islamic legal adaptation in minority agrarian economic contexts. This approach enables researchers to explore how *maqasid al-shariah* principles can be maintained in economic practices that integrate Islamic norms with local customary systems. The entire analysis process aims to reveal mechanisms that enable minority Muslim communities to maintain their religious identity while participating productively in local economic systems dominated by non-Muslim values and practices.

3. RESULTS AND DISCUSSION

Vernacular Islamic Economics in the Context of Religious Plurality

The *mappatoi* system in Cendana Putih 1 Village demonstrates characteristics of vernacular Islamic economics that operates through creative adaptation of sharia principles within the context of religious plurality. This finding aligns with literature on embedded Islamic economics that shows how sharia principles can be integrated into traditional economic systems through adaptation processes that maintain fundamental Islamic objectives (Mansuri, 2022; Rahman & Wilson, 2019). This implementation does not occur through mechanistic application of classical rules, but rather

through sophisticated value negotiation that maintains *maqāṣid al-shari'ah* while accommodating local socio-economic realities.

Economic necessity becomes the main driver that encourages Muslim minorities to engage in Hindu customary systems, reflecting the application of the *darura* principle in *fiqh al-aqalliyat*. The articulation of economic conditions reveals an unavoidable imperative:

"Yes, I farm because what else can I do, I have no other skills besides that, farming is all I know... The main factor is I don't have my own land so I have no choice but to find locations that can be shared." (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024)

The statement "have no choice" reveals a compelling *dhirarah* dimension, where the absence of economic alternatives forces participation in systems that may not fully align with ideological preferences. This aligns with *fiqh al-aqalliyat* principles that allow flexibility in Islamic law implementation when facing urgent necessity (Al-Alwani, 2003; Kamali, 2019).

The normalization of oral contracts in the *mappatoi* system reflects significant contextual adaptation from classical Islamic legal formalities. Justification for this practice reveals community-based legitimacy:

"Only verbal because that's how everyone here does it... yes, it's okay, because over time there are no problems." (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024)

This legitimacy is built on social trust and the community's historical experience, aligning with the concept of *'urf* (custom) in Islamic jurisprudence that recognizes local practices as long as they do not contradict fundamental sharia principles (Clarke, 2018). Further innovation is seen in telephone-based agreements conducted:

"Yes, I make contracts at the beginning, but through phone calls." (Interview, Kuti, Farm Worker, Cendana Putih 1 Village, 2024)

This showing flexibility in applying *ijab-qabul* principles that adapt to modern practical needs.

Cross-religious cooperation in *mappatoi* shows how economic homogeneity can create bridges that transcend religious differences. The observation that "everyone farms" indicates the dominance of the agricultural sector (87% of workforce) which creates shared economic interests (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024). This condition facilitates seamless cooperation between Muslims and Hindus, where pragmatically states:

"Whatever people do, I also do, because that's the system that works here." (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This approach reflects what Le & Saad (2023) call "ethical hybridization" in cross-religious agricultural cooperation, where ethical values from various traditions interact and produce mutually beneficial practices.

Community validation becomes a powerful source of legitimacy in the *mappatoi* system, transcending formal religious authority. This aligns with literature on vernacular governance

showing how legitimacy can be built through community acceptance and practical success (Meagher, 2018). This system demonstrates that vernacular Islamic economics can operate effectively in contexts of religious plurality through thoughtful adaptation, maintaining substantive Islamic objectives while facilitating social harmony and sustainable economic productivity.

Unconscious Islamic Compliance and Universal Values

One of the most significant findings in this research is the phenomenon of unconscious Islamic compliance demonstrated by Hindu participants, revealing universal dimensions of ethical values compatible with Islamic principles. When was asked about his knowledge of cooperation in Islam, his response was very revealing:

"No, how is it indeed?" (Interview, Kuti, Farm Worker, Cendana Putih 1 Village, 2024)

Similarly, admits not knowing about Islamic profit-sharing systems:

"No, how is it indeed?" (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This ignorance paradoxically strengthens the legitimacy of the *mappatoi* system from a *fiqh al-aqalliyat* perspective, because it shows that ethical principles compatible with Islam can operate naturally in diverse communities without requiring formal imposition of religious frameworks.

This unconscious compatibility aligns with the concept of *fitrah* in Islam that assumes humans have a natural inclination toward justice and fairness (Clarke, 2018). Compassionate approach in profit distribution reflects values resonant with Islamic ethics despite not being derived from Islamic sources:

"If he gets a lot, I give him a lot too, but if he gets little, I feel sorry for him, so I don't give him much." (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This flexibility shows implementation of the fundamental *rahmah* (mercy) principle in Islam, where humanitarian considerations take precedence over rigid contractual terms. This supports Bano & Kalinowski's (2023) argument that ethical values often transcend formal religious boundaries and can be found in diverse vernacular practices.

Multiple legitimacy pathways operate in the *mappatoi* system, moving beyond binary religious-secular frameworks to create sophisticated validation mechanisms. Community-based validation becomes a powerful source of legitimacy, as expressed:

"Whatever people do, I also do, because that's the system that works here." (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This statement indicates that legitimacy is obtained through social consensus and proven effectiveness rather than through formal religious endorsement. This aligns with literature on vernacular governance showing how legitimacy can be built through community acceptance and practical success (Meagher, 2018).

Trust-based relationships become the foundation for long-term legitimacy that transcends immediate economic transactions. Confidence in oral agreement systems is built on track record and social accountability:

"Yes, it's okay, because over time there are no problems." (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024)

This trust is not only individual but also institutional, where community oversight and reputation mechanisms provide effective safeguards to ensure compliance and fairness. This approach aligns with literature on social capital and embedded economics, showing how trust can be an effective substitute for formal legal mechanisms in tightly-knit community contexts (Granovetter, 1985).

The sophisticated pragmatic accommodation strategy is seen in an approach that prioritizes practical outcomes:

"It doesn't matter how much you want to give as long as there's income." (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

Although this approach may not meet formalistic requirements of Islamic contract law, it achieves substantive objectives of *maqāṣid al-shari'ah* in promoting welfare, preventing harm, and facilitating productive economic activity. This finding suggests that in contexts of religious plurality, authentic Islamic practice can be achieved through recognition and appreciation of universal ethical values shared across religious traditions, rather than through imposition of formal Islamic legal structures.

Preservation of *Maqasid al-shariah* in Hybrid Practices

The implementation of the *mappatoi* system shows how *maqāṣid al-shari'ah* can be maintained through sophisticated hybrid economic practices, where substantive Islamic objectives are prioritized over formal procedural compliance. This finding aligns with contemporary Islamic economics literature, emphasizing that achieving *maqāṣid* is more important than rigid adherence to procedural formalities (Kamali, 2019). This preservation does not occur through the mechanistic application of classical rules, but rather through creative adaptation that maintains essential Islamic values while accommodating intercultural cooperation realities.

The implementation of the justice principle (*'adl*) reveals complexity in the interpretation and application of fundamental Islamic values in diverse contexts. Perspective on distributive justice reflects satisfaction with proportional arrangement:

"Divided into three, I handle fertilizer and seeds for two parts, one part for the cultivator... Alhamdulillah, I agree! That's fair for me." (Interview, Rahman, Landowner, Cendana Putih 1 Village, 2024)

The use of "*Alhamdulillah*" in this context is very significant, indicating that Rahman is not only economically satisfied but also spiritually, viewing the arrangement as compatible with Islamic values. This aligns with literature on economic justice in Islam, emphasizing that justice is not just mathematical calculation but also spiritual satisfaction of involved parties (A. Rahman & Othman, 2012).

The contrasting perspective from the cultivator reveals legitimate concerns about labor valuation reflecting contemporary debates in Islamic economics. Provides detailed analysis:

"Actually, if divided into three, it's not fair for me, it should be divided into four... where does the labor come from, just calculate it comes out to one, so there's only one part left for

you. While the landowner just sits and gets his share." (Interview, Kuti, Farm Worker, Cendana Putih 1 Village, 2024)

Although Kuti is Hindu, his argumentation resonates with Islamic concerns about preventing exploitation and ensuring fair compensation for all forms of productive contribution. This raises important questions about how to fairly assess different types of contributions in productive partnerships (Mohd Ali et al., 2024).

The flexible implementation of justice demonstrated by dimension in Islam reveals the fundamental *rahmah* (mercy). Although Suwita does not have an Islamic background, the practical wisdom he demonstrates aligns with Islamic principles that prioritize compassion and consideration for challenging circumstances.

"If he gets a lot, I give him a lot too, but if he gets little, I feel sorry for him." (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This approach reflects what Hassan et al. (2021) describe as multi-dimensional *maslahah* encompassing not only immediate economic benefit but also social harmony and humanitarian considerations.

The promotion of welfare (*maslahah*) is clearly seen in the productive land utilization philosophy.

"Rather than leaving my land idle with no one working it, I just let people work it... it doesn't matter how much you want to give as long as there's income" (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This articulation reflects understanding that preventing waste and promoting productivity is an ethical imperative. This aligns with Islamic teachings requiring that no agricultural land be left unproductive (Andrade et al., 2020). Community benefit is also achieved through employment opportunities for landless farmers like creating what can be termed as "interfaith *maslahah*" where welfare promotion transcends religious boundaries to benefit the entire community (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024). This approach demonstrates that preservation of *maqāṣid al-sharī'ah* in plural contexts can be achieved through recognition of shared human values and collaborative approaches that prioritize substance over formalistic adherence.

Occupational Homogeneity as a Cross-Religious Bridge

Research findings reveal that occupational homogeneity in the agricultural sector serves as a powerful bridging mechanism facilitating economic cooperation across religious boundaries. The observation that "everyone farms" indicates overwhelming dominance of the agricultural sector, where 87% of the workforce is involved in agricultural activities (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024). This condition creates shared professional identity that transcends religious differences, establishing common ground for sustainable economic cooperation. This aligns with economic sociology literature showing that shared occupational identity can form solidarity that transcends other social divisions, including ethnic, religious, or cultural differences (Granovetter, 1985; Meagher, 2018).

Universal agricultural engagement creates powerful shared economic interests that override potential religious divisions. All farmers, regardless of religious affiliation, face identical challenges: weather uncertainty, market price fluctuations, high input costs, and production risks. Articulation,

"What else can I do, I have no other skills besides that." (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024)

Reveals limited alternative skills that make agricultural cooperation an economic imperative for all community members. These shared challenges create what can be conceptualized as "economic solidarity" transcending religious boundaries, where survival and prosperity depend on collaborative approaches rather than competitive or segregated economic activities.

Professional identity as "farmers" emerges as primary identification in economic contexts, often overriding religious categories. Pragmatic approach:

"Whatever people do, I also do, because that's the system that works here." (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This indicates that agricultural norms and community practices take precedence over religion-specific economic arrangements. This suggests that in contexts where occupational homogeneity is high, professional identity can serve as an effective bridging mechanism for facilitating cross-religious cooperation. Literature on social identity theory supports this finding, showing that multiple identities can coexist and that occupational identity often becomes salient in specific contexts (Ashforth & Mael, 1989).

Economic pragmatism emerges as a powerful driving force enabling religious flexibility in practical arrangements.

"Have no choice but to find locations that can be shared" (Interview, Habibi, Farm Worker with profit sharing, Cendana Putih 1 Village, 2024)

That economic necessity narrative reveals that livelihood imperatives can legitimize participation in systems that may not perfectly align with religious preferences. Similarly, physical limitations:

"We can't work! We're not strong enough to work, it's a pity" (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)

This show that practical constraints create opportunities for mutually beneficial arrangements across religious boundaries.

The pragmatic focus on productive outcomes, as demonstrated by interview "it doesn't matter how much you want to give as long as there's income (Interview, Suwita, Landowner, Cendana Putih 1 Village, 2024)", reflects prioritization of economic effectiveness over religious formalism. This approach enables flexible accommodation and innovative solutions serving the interests of all involved parties. Economic success becomes a metric for validating arrangements, creating legitimacy that transcends formal religious approval. This aligns with broader literature on embedded economics showing that economic relationships are often embedded within social relationships and cultural contexts, with practical outcomes serving as important legitimacy criteria (Polanyi, 2018). This finding suggests that occupational homogeneity can serve as a powerful

bridge mechanism in religiously diverse communities, enabling mutually beneficial economic cooperation while respecting diverse religious backgrounds and values.

Islamic Legal Hybridity Framework: Main Theoretical Contribution

This research develops the framework of "Islamic Legal Hybridity in Minority Agrarian Economics" as a main theoretical contribution explaining how Islamic economic principles can be adapted and integrated within traditional economic systems through sophisticated value negotiation processes. This framework positions *mappatoi* as a cultural medium for the inculturation of Islamic economic ethics, where values such as justice (*'adl*), mutual consent (*taraḍi*), and public welfare (*maslahah*) are realized through trust-based informal agreements despite not following classical Islamic legal formalities. This aligns with Clarke's (2018) argument about vernacular Islamic law, emphasizing that local adaptations can maintain the essence of Islamic values while accommodating contextual realities.

The Islamic legal hybridity framework operates through three main components. *First*, hybrid legitimacy is derived from multiple sources: Islamic principles (*maqasid* preservation), local custom (*mappatoi* system), and practical necessity (economic survival). *Second*, community validation mechanisms that transcend formal religious authority, where social acceptance and proven effectiveness become powerful legitimacy criteria. *Third*, adaptive implementation that prioritizes substance over form in sharia compliance, allowing for flexible interpretation and contextual application of Islamic principles. This approach supports Bano & Kalinowski's (2023) argument that religious adaptation under pressure conditions can produce more resilient and socially integrated forms of practice.

The concept of "Unconscious Islamic Compliance" emerging from this research represents a significant theoretical breakthrough in understanding how Islamic values can manifest without explicit Islamic knowledge or framework. Hindu participants in the *mappatoi* system demonstrate practices compatible with Islamic ethics compassionate sharing, proportional justice, productive resource utilization despite not being familiar with Islamic economic principles. This suggests that universal ethical values embedded in human nature can converge across religious traditions, supporting what can be termed as "Natural Ethical Convergence" that facilitates interfaith cooperation in economic contexts, as argued by Moosa (2021) about practical wisdom in minority contexts.

Beyond Classical *Fiqh al-Aqalliyyat*: Theoretical Extensions

This research extends classical *fiqh al-aqalliyyat* beyond traditional minority-majority frameworks to address contexts where religious communities exist in relative balance and mutual accommodation becomes structural necessity. While classical minority jurisprudence developed by Al-Alwani (2003) and Al-Qardawi (2001) assumes asymmetrical power relations, vulnerable minorities facing dominant majorities. Findings from Cendana Putih 1 Village, with a composition of 49.4% Muslim vs 50.2% Hindu, show different dynamics where neither community can unilaterally impose religious preferences. This condition requires what can be conceptualized as "Plurality Jurisprudence" that moves beyond binary thinking to address balanced religious contexts.

This "Plurality Jurisprudence" operates through principles distinct from classical minority *fiqh* as explained by Kamali (2019). *First*, mutual accommodation rather than unilateral adaptation, where both religious communities engage in reciprocal flexibility. *Second*, economic pragmatism as a legitimizing force enabling religious accommodation when survival imperatives require cooperation, aligning with the *dhirarah* principle in Bayyah (2012). *Third*, community-based reasoning that prioritizes collective welfare over individual religious compliance. This framework aligns with Hussein & Alam's (2022) observation about ethical hybridization in interfaith agricultural cooperation, where practical wisdom transcends formal religious boundaries.

The methodological contributions of this research demonstrate the value of ethnographic approaches in Islamic legal studies, moving beyond dominant textual analysis criticized by Hallaq (2009) to capture living *fiqh* in action. This approach reveals cultural and emotional nuances not visible in formal normative discourse. The cross-religious perspective including Hindu voices in Islamic studies provides comparative insights that enrich understanding of universal ethical values. This supports Meagher's (2018) argument about the importance of vernacular governance studies in understanding how legal pluralism operates in practice.

Global Relevance and Transferability

The Islamic Legal Hybridity framework developed has significant applicability to various global contexts where Muslim minorities engage in interfaith economic cooperation. Similar patterns can be found in various Muslim minority communities living in agrarian societies with dominant customary systems, as identified in literature on Islamic economic adaptation in traditional agricultural systems (Ali & Ismail, 2020). Transferable elements include occupational homogeneity effects creating shared economic interests, trust-based systems functioning in communities with strong social capital, flexible implementation serving multiple legitimacy sources, and economic pragmatism driving religious accommodation.

The policy implications of this research provide evidence-based guidance for governments seeking to facilitate religious accommodation and interfaith cooperation in diverse societies. The framework shows that supporting vernacular practices rather than imposing formal religious structures can be more effective in achieving religious authenticity and social cohesion simultaneously. Development approaches building on existing trust relationships and respecting local customs while supporting religious diversity can create enabling environments for sustainable interfaith economic cooperation, aligning with Rahman & Wilson's (2019) findings on embedded Islamic finance.

Rural development strategies informed by these findings can benefit from recognizing multiple legitimacy sources beyond formal religious authorities, facilitating economic cooperation that transcends religious boundaries, and creating inclusive policies serving all religious communities equally. This is particularly relevant for Indonesia with its constitutional commitment to *Bhinneka Tunggal Ika*, demonstrating how vernacular Islamic economics can contribute to both religious authenticity and national unity objectives, as argued in literature on hybridization in Islamic microfinance (Mansuri, 2022).

Limitations and Future Research Directions

This study acknowledges several limitations affecting the generalizability of findings. The limited geographic scope to a single village requires caution in generalizing results to different

contexts. The temporal scope as a snapshot in time does not capture evolution of practices over longer periods. The primarily qualitative methodological approach, while providing rich insights as demonstrated by (Abdul-Rahman & Nor, 2020), requires complementary quantitative validation for systematically measuring cooperation outcomes.

Promising future research directions include multi-site comparative studies to test the framework across different contexts with varying religious compositions and economic structures. Longitudinal analysis can capture evolution of practices over time and identify factors contributing to sustainability or change in interfaith cooperation patterns. Theoretical development can further elaborate the Islamic legal hybridity concept building on the foundation laid by Hassan et al. (2021) in Islamic finance development and Saeed (2015) in Islamic thought applications.

Cross-contextual studies can test framework transferability to different legal and cultural contexts, while applications in various sectors can explore non-agricultural interfaith economic cooperation models. Partnerships with policymakers can translate research findings into practical programs supporting interfaith economic cooperation in diverse societies. Ultimately, the Islamic Legal Hybridity framework developed provides a foundation for understanding and facilitating authentic Islamic economic practice in pluralistic contexts, contributing to broader goals of tolerance, cooperation, and mutual prosperity in diverse societies.

4. CONCLUSION

This research answers the main question about the implementation of Islamic economics in Muslim minority contexts through findings that the *mappatoi* system successfully maintains *maqasid al-shariah* in hybrid economic practices. Muslim minorities in Cendana Putih 1 Village use *fiqh al-aqalliyat* principles to legitimize participation in traditional economic systems through application of *darura* (urgent necessity) and *maslaha* (public interest). Compliance with *maqasid al-shariah* is maintained through prioritizing the substance of Islamic values such as justice (*'adl*), mutual cooperation (*ta'avun*), and public welfare (*maslaha*) over procedural formalities. Occupational homogeneity in the agricultural sector creates shared economic interests that transcend religious differences, facilitating flexibility in interpreting Islamic economic principles. The "Islamic legal hybridity in minority agrarian economics" framework developed shows that vernacular Islamic economics can contribute to religious authenticity and social cohesion simultaneously in plural societies.

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