

Muzâra'ah As a Model and Practice of Pesantren Agricultural Cooperation in Improving the Welfare of Farmers in West Java

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Abstract

This research is motivated by the fact that there is still a lot of unproductive agricultural land in West Java, even though the agricultural sector contributes a lot to the community's economy. There needs to be an effort to involve various components of society, especially Islamic boarding schools, in increasing the productivity of agricultural land through cooperation using the muzâra'ah system involving many parties to improve the welfare of farmers and Islamic boarding schools. The aim of this research is to analyze and discover land management practices, cooperation models, and the impact of agricultural cooperation on the welfare of farmers in West Java. This research is field research using a qualitative approach. The research results show that, First, agricultural land management practices in West Java are collaborated with various parties, both internal Islamic boarding schools such as students, teachers and administrators as well as with the surrounding farming community. The two Islamic boarding school agricultural collaborations with the muzâra'ah system in West Java were expanded in scope, not just farmers and landowners, but there were elements of academics, government, the business world, financial institutions, markets and non-governmental organizations. Islamic boarding schools innovate agricultural cooperation with the quintuple helix model using multi contracts, namely connecting these parties to optimize the agricultural business being collaborated. Islamic boarding schools also build aspects of farmers' spirituality through guidance on the application of religious values in agricultural cooperation. Third, Islamic boarding school agricultural cooperation is able to absorb agricultural labor, so that farmers are able to improve their economy, have permanent jobs and increase their religious understanding and practice.

Keywords Muzâra'ah, Cooperation, Islamic Boarding School Agriculture, Farmer Welfare.

INTRODUCTION

The agricultural industry in a country has a very important position, because it concerns food security to fulfill the needs of many people. Food as a primary need for humans must ensure its availability. Food availability will have an impact on all aspects of life, including the security and stability of the country. The importance of agricultural business is clearly illustrated in the verses of the Qur'an and the Hadith of the Prophet which encourage humans to manage and prosper the earth (Ad-Damsyiqi, 2002). All plant products used by humans and animals become charity for the planter (Al-Bukhary, 2005).

Agricultural business as an industry requires a lot of competence to run it. Competencies required include the ability to know the weather, manage land, choose seeds, plant, care for, harvest and market the harvest. These competencies are factors that can encourage the success of farmers while maintaining the principle of preserving nature. Therefore, the agricultural industry must involve many parties who can realize these competencies. Collaboration is needed to knit together various competencies possessed by individuals and institutions. Agricultural cooperation is the answer to collaborating with various competencies possessed by various parties. Agricultural industry cooperation is



intended to manage agriculture in an integrated manner, towards agriculture that is productive, has high economic value and is sustainable. The issue of sustainable agriculture has become a global issue that is of concern to the world, so that humans can avoid food shortages.

In the context of Islamic teachings, according to Rahman, quoted by (Fasa, 2020), there are several popular concepts of agricultural cooperation, namely muzâra'ah, mukhâbarah, musâqah, and mughârasah. Cooperation in agricultural land management with the concept of sharing profits from the harvest obtained. This concept of cooperation has actually been practiced since pre-Islamic times. Next, it was practiced by the Prophet Muhammad SAW and his companions. At that time, agricultural cooperation was carried out within Muslims between friends of the Prophet, such as between the Muhajirin and Ansar to manage private lands (Al-Mu'afiri, 2003). Even interfaith cooperation between the Prophet and Jews to manage state land in Khaibar, Fadak and Wadi al-Qurro (Sabiq, 1990).

The practice of agricultural cooperation experiences dynamics from time to time in various places according to local conditions. All of them are oriented towards improving community welfare. In Nigeria, muzara'ah has become a strategy to overcome food scarcity (Daramola, 2005). In Kano, muzara'ah has become a model of agricultural financing that has an impact on employment, economic growth and building food security (Yahuza, 2018). In the Haifa District of Palestine, muzâra'ah, which has been going on since 1890, has become a model for agricultural land management to create synergy between capital owners, landowners and sharecroppers (Ecchia, 2012). In Malaysia, the muzâra'ah system has saved Malaysia's indigenous tribes from maintaining their lives and building the country's resilience (Yacoob, 2013). Production sharing system agricultural cooperation in Indonesia has become a tradition in various regions in Indonesia with various terms. In Sumatra it is known as mawaih or madualaba, blah duo or bulung duo, marbolam or mayadi (Sudaryat, 1981). In Java, the terms cablokan, maron, mertelu are known (Barakah, 2020). In Sulawesi the term tesang is used (Rasiam., 2016). In Bali it is known as nyakap, nandu, paroan, ngepaempat (Baehaqi, 2020).

Agricultural cooperation in Indonesia is very necessary considering that Indonesia is an agricultural country and 27.6% of the workforce population works in the agricultural sector (BPS, 2020). However, on the other hand, there are still many agricultural lands in Indonesia that are unproductive. According to data from the Ministry of Agriculture, there are 11.7 million ha or 32% of Indonesia's agricultural land that is unproductive. In West Java, no less than 907 thousand ha of agricultural land is abandoned (Kementerian Pertanian RI., 2021). Agricultural land like this needs to be managed collaboratively. As is done by 4 Islamic boarding schools in West Java, namely Al-Mizan-Majalengka Islamic Boarding School, Al-Ittifaq-Bandung, Al-Zaytun-Indramayu, and Al-Muhtadin-Sukabumi. These Islamic boarding schools have innovated the muzâra'ah cooperation system by involving many parties to build the welfare of the Islamic boarding school and the community through sustainable integrated agriculture.

Based on the data above. There needs to be a deeper study regarding agricultural cooperation carried out by Islamic boarding schools with the community to improve

economic welfare. With this research, it is hoped to obtain a model of cooperation that can be applied by Islamic boarding schools or other institutions together with the community in optimizing agricultural land in Indonesia.

METHOD

This research seeks to analyze and describe Muzâra'ah as a Model and Practice of Islamic Boarding School Agricultural Cooperation in Improving Farmer Welfare in West Java. The type of research used in this research is a descriptive analysis method. According to (Mayasari, 2023), descriptive analysis is empirical research that investigates a specific symptom or phenomenon in a real life setting. The results of this research were collected using primary data and secondary data.

The approach used in this research is a qualitative approach. According to Bogdan and Taylor in (Arifudin, 2023), a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. According to (Rahayu, 2020) the method is to transcribe the data, then coding the notes in the field and interpreting the data to obtain conclusions.

This research uses qualitative research with field research methods. According to (Arifudin, 2024) this approach is adapted to the main aim of the research, namely describing and analyzing Muzâra'ah as a Model and Practice of Islamic Boarding School Agricultural Cooperation in Improving Farmers' Welfare in West Java. So that this method will be able to explain the problems of the research (Ramli, 2024).

Determining appropriate data collection techniques greatly determines the scientific truth of a research. The data collection techniques used in this research are observation, interviews and documentation.

Engineering can be seen as a means of carrying out technical work carefully using the mind to achieve a goal. Even though the study is actually an effort within the scope of science, it is carried out to collect realistic data systematically to realize the truth. Research methodology is a means to find a cure for any problem. In this case, the author collected information about Muzâra'ah as a Model and Practice of Islamic Boarding School Agricultural Cooperation in Improving Farmers' Welfare in West Java from books, articles, journals, theses, theses, ebooks, etc (Sanulita, 2024).

Because it requires material from the library as a data source, this research utilizes library research. Researchers need books, scientific articles and other literature related to the topics and problems they explore, both print and online (Rifky, 2024).

Searching for information from data sources requires the use of data collection techniques. Amir Hamzah in (Hanafiah, 2022) claims that data collection is an effort to collect information related to the subject under study. The author uses library research methods to collect data. Specifically, the author started with the library to collect information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that share the views of Muzâra'ah as a Model and Practice of Islamic Boarding School Agricultural Cooperation in Improving Farmers' Welfare in West Java.



Amir Hamzah further said that data collection means various efforts to collect facts related to the topic or discussion that is being or will be explored (Fitria, 2020). These details can be found in scientific literature, research and scientific writings, dissertations, theses and other written sources. According to (Arifudin, 2020) data collection can be carried out in various circumstances, using different sources, and using different techniques.

Observation is part of the research process directly regarding the phenomena to be researched (Hanafiah, 2021). With this method, researchers can see and feel directly the atmosphere and condition of the research subject (Haris, 2023). The things observed in this research are about Muzâra'ah as a Model and Practice of Islamic Boarding School Agricultural Cooperation in Improving Farmer Welfare in West Java.

The interview technique in this research is a structured interview, namely interviews conducted using various standard guidelines that have been established, questions are arranged according to information needs and each question is needed to reveal any empirical data (Supriani, 2020).

Documentation is a technique for collecting data through existing documents or written notes (Arifudin, 2022). Documentation comes from the word document, which means written items. In implementing the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes and diaries. According to Moleong in (Tanjung, 2022) the documentation method is a way of collecting information or data through examining archives and documents. Documentation strategies are also data collection techniques proposed to research subjects. This data collection method using the documentation method was carried out to obtain data about the condition of the institution (research object), namely Muzâra'ah as a Model and Practice for Islamic Boarding School Agricultural Cooperation in Improving Farmer Welfare in West Java.

Muhadjir in (Nasser, 2021) states that data analysis is the activity of conducting, searching and systematically compiling records of findings through observation and interviews so that the researcher focuses on the research being studied. After that, make a discovery material for others, edit, classify, and present it.

RESULTS AND DISCUSSION

In this research, the author examined 4 Islamic boarding schools in West Java which carried out agricultural collaboration with the community using the muzara'ah system. The Islamic boarding schools in question are Al-Mizan Islamic Boarding School, which is located in Jatiwangi, Majalengka, Al-Ittifaq Islamic Boarding School in Soreang, Bandung Regency, Al-Zaytun Islamic Boarding School in Gantar, Indramayu, and Al-Muhtadin Islamic Boarding School, in Ciracap, Sukabumi Regency. Below are presented the results of field research on the implementation of agricultural cooperation in each Islamic boarding school.

Islamic Boarding School Agricultural Management Practices in West Java

The management of Islamic boarding school agricultural land in West Java is collaborated with various parties, both internal to the Islamic boarding school such as

students, teachers and administrators as well as with the surrounding farming community. Agricultural activities are built as a business (agribusiness) whose management is carried out using the concept of an integrated farming system. Agricultural activities are combined with animal husbandry, fisheries and forestry to create sustainable agriculture. This agricultural management concept embodies the essence of al-maslahah, namely the realization of goodness, usefulness and avoidance of damage (mafsadat).

With cooperation, each party will receive benefits and goodness in the economic sector to build their prosperity. With the concept of an integrated farming system, environmental damage will be avoided and zero waste will occur so that everything produced by agricultural activities and supporting activities, namely animal husbandry, fisheries and forestry can be useful, nothing is wasted. This conclusion strengthens research by (Pradini, 2017).

Islamic Boarding School Agricultural Cooperation Model in West Java

The agricultural cooperation model carried out by Islamic boarding schools with farmers in West Java has been expanded in scope. Collaborative actors are not only limited to landowners and sharecroppers. Islamic boarding schools, as landowners, collaborate with other parties as partners, such as the government, academics, the business world, financial institutions, communities and NGOs. This collaboration model is an implementation of the quintuple helix collaboration innovation model. Islamic boarding schools as landowners, apart from preparing capital and organizing, are also initiators to connect farmers with other parties related to the world of agriculture.

The involvement of other parties in this Islamic boarding school agricultural collaboration encourages acceleration, expansion and increase in agricultural production which in the end can absorb more sharecroppers who join the collaboration and can increase their agricultural yields. The cooperation agreement used between the collaborating parties refers to the contract theory of Al-Imrani and Nazih Hammad. The main contract between Islamic boarding schools and farmers uses a residence or basith contract, namely muzara'ah, while cooperation with supporting parties uses a mu'addidah (plural contract) contract. The Islamic boarding school as the core actor in the collaboration uses different and separate contracts with related parties, so that the implementation of the collaboration is flexible and according to needs.

On the other hand, Islamic boarding schools as educational and da'wah institutions, as well as community empowerment, are not only positioned as cooperative partners for farmers in the agricultural economy, but also guide aspects of religious values and spirituality. So that farmers not only get jobs in the agricultural sector that generate wealth, but also get guidance on the application of religious teachings in carrying out their work and living their daily lives. This conclusion strengthens the research results of (Saripudin, 2017).



The Impact of Islamic Boarding School Agricultural Cooperation on the Welfare of Farmers in West Java

Based on the results of the author's research on the implementation of Islamic boarding school agricultural collaboration using the muzâra'ah system, it was found that this collaboration had a positive impact on community welfare. The discussion regarding the impact of Islamic boarding school agricultural cooperation on the welfare of farmers in West Java is presented in 4 parts, namely the contribution of the agricultural sector to the economy of society in general in Indonesia and West Java, the impact of agricultural cooperation on the benefit of the people, the impact of cooperation on the economic welfare of society, and the impact of cooperation agriculture on inner well-being.

The impact of cooperation carried out by Islamic boarding schools can absorb workers from the farming community and the agricultural business world. Agricultural cooperation can also increase the productivity of land, whether owned by Islamic boarding schools, the community or the government. The results of the collaboration between Islamic boarding school agriculture and the muzâra'ah system are a solution to overcome the problems faced by Islamic boarding schools, farmers, and even the government. For Islamic boarding schools, especially those that provide boarding school education, they can fulfill the food needs of the Islamic boarding school community, which is not small in quantity, regularly and continuously, and must be on time.

Agricultural cooperation can make Islamic boarding schools have resilience, independence and food sovereignty. Agricultural cooperation is also a bulwark for securing land assets belonging to Islamic boarding schools. For farmers, Islamic boarding school collaboration means farmers have regular work, regular income, and improves their family's economy. Collaboration with the muzâra'ah system is also a solution to capital problems in running a farming business. Apart from that, farmers not only get material things, but also relationships, improved skills, religious spiritual development, all of which support and add value to their agricultural business and improve the quality of life for themselves and their families. This is true prosperity in Islam, which according to Umer Chapra's theory is called al-falah, hayyah thayyibah as a reflection of an 'ideal' life, namely a life that is balanced between material and spiritual. For the government, this muzâra'ah system agricultural cooperation can increase the productivity of government-owned land, help the government in carrying out its role in improving community welfare, realizing the country's food security, and can even become a source of state income. This conclusion supports the research results of (Oktafia, 2019).

Innovation model for Islamic boarding school agricultural cooperation in improving the welfare of farmers in West Java.

Based on the results of the author's review of various literature, various articles were found that discussed agricultural cooperation using the muzâra'ah system, both in the form of books, dissertations and journals on a national and international scale. These studies only describe the implementation of muzarâ'ah in various places with variations in implementation and problems. These studies have not yet formulated a model of cooperation

that can lead to achieving the goals of cooperation in agriculture. The author's focus in this research is to reveal muzâra'ah as a practice and model of Islamic boarding school agricultural cooperation in improving the welfare of farmers in West Java. From this research, a transformation of the muzâra'ah system was found from the system described in fiqh literature from time to time until now. The author has not found similar research that discusses exactly what the title of this research says.

The studies that the author found have different focuses from each other, but there is common ground. Of the thirteen studies that are relevant to the author's research, there is a correlation that supports the author's findings. The novelty of the author's research is related to the model of implementing muzarâ'ah system agricultural cooperation by Islamic boarding schools. Muzâra'ah as a form of mu'amalah syar'iyah has flexibility in its implementation. The space for innovation is wide open as long as it does not violate sharia principles. The substance of this innovation is achieving the goal of agricultural cooperation, namely achieving prosperity for all collaborating parties. The welfare that is built is not only physical, but also spiritual, material and spiritual prosperity.

Islamic boarding schools as institutions of da'wah, education, community empowerment, and actors of social change, have a strategic role and have great potential to take part in improving the welfare of farmers through the agricultural economy. With natural potential, climate support, quantity of human resources, and the extent of agricultural land, this agricultural economic sector has great potential for advanced development. Therefore, Islamic boarding schools need to collaborate with academics, government, industry players, communities and NGOs. Through the innovation of agricultural cooperation in the muzarâ'ah system with the quintuple helix model, all parties can work together synergistically to produce agricultural land so that it has high economic value for the welfare of farmers.

The innovation model for collaboration between Islamic boarding schools and farmers, academics, government, communities, industry and NGOs uses a mua'addidah agreement or plural contract. This means that collaboration between one party and another party can use different types of contracts separately but within one project. Collaboration between Islamic boarding schools and farmers uses a muzarâ'ah or mukhabarah agreement. Islamic boarding school collaboration with academics, government and NGOs can take the form of a ta'awuniyah agreement. Islamic boarding school collaboration with industry, including the financial industry, marketing and other related industries, can use various tijari contracts, such as al-bay' (mushawamah, murabahah, salam), ijarah, mudharabah and musyarakah contracts. Islamic boarding school collaboration with the community can use cooperation in marketing and providing human resources.

From the four Islamic boarding schools that were the object of research, it was found that the muzarâ'ah system of agricultural cooperation was not only between Islamic boarding schools as owners of land and capital, and farmers as cultivators, but there were other elements from academics, government, industry, communities and NGOs. . This fact is drawn into a model for Islamic boarding school agricultural cooperation with farmers. The cooperative ties between these elements use the mua'addidah agreement. Through the



innovation of the quintuple helix model of cooperation, the five elements can mutually strengthen the cooperation carried out by Islamic boarding schools and farmers, so that the land becomes more productive and has high economic value. These cooperation agreements have naturally occurred but have not yet formed a pattern. Therefore, it needs to be formulated into a model that can be adopted by other Islamic boarding schools.

Collaboration between Islamic boarding schools and farmers is strengthened with elements of da'wah and education, so that cooperation not only produces material benefits, but also spiritual aspects. Islamic boarding schools, through their role as missionary and educational institutions, can provide education to farmers by correlating knowledge about religion with agricultural economic activities. With a model like this, religious teachings become more alive and realistic. The ultimate goal is that farmers and Islamic boarding schools can obtain al-falah as initiated by Al-Ghazali or Umer Chapra's version of holistic prosperity. This is the main aim of Islamic law in building the welfare of the people.

CONCLUSION

The conclusions of this research revise muzāra'ah theories that have existed in various literature. Muzara'ah transformed from the mu'amalah fiqh doctrine into a concept of people's economics, or in Mubyarto's terms, Pancasila economics. At a practical level, strengthening and developing existing research. The concept of muzāra'ah has been expanded in scope, not only involving landowners and cultivators, but also other parties who support the success of agricultural cooperation, such as academics, government, industry, markets, communities and NGOs.

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