



## Review of the Rice Field Profit Sharing System (*Muzara'ah*) in Sei Siarti Village, Panai Tengah District, Labuhan Batu

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### Abstract:

To examine how the profit *sharing* (*muzara'ah*) is reviewed which is called *ballek dame* by the sei siarti community. This research uses a qualitative approach with descriptive analysis techniques. According to Moleong (2021), qualitative research is research that aims to understand the phenomena experienced by research subjects holistically by describing them in the form of words and language, in a special, natural context. Data analysis was carried out using a qualitative descriptive analysis method through data reduction, data presentation and drawing conclusions as stated by Miles and Huberman in Suryani (2020). Management of rice fields using the *ballek dame* system is a form of cooperation between land owners and land managers. *Ballek dame* has a term, namely *Bebun* which refers to the part of the harvest that is the right of the cultivating farmer, while *pasrahan* is the part of the harvest that is the right of the rice field owner. In this research, the landowner contributes to providing arable land, seeds, fertilizer and tools for cultivating the land, while the manager is responsible for all forms of land management. The share of agricultural products is relatively equal for each landowner and land manager, with a ratio of 4:1, where 4 parts are for the landowner and 1 part is for the land manager. This division reflects the recognition that the landowner provides the high-risk, high-value underlying asset, while the manager provides labor and management services. The *ballek dame* system which is based on the *muzara'ah* system in its application in the Sei Siarti village is running fairly, however there is no recording and contracts that are only verbal are feared to have bad potential in the future.

**Keywords:** *Ballek Dame*; *Muzara'ah*; Sei Siarti Village.

## 1. Introduction

Islam teaches to practice muamalah according to the Shari'a taught and stated in the Koran, then specifically regarding the procedures for implementation and other things that are regulated in the hadith of the Prophet Muhammad. One of the main problems facing humanity is the economic sector. Economic activity is inseparable from social life, as it enables people to meet their needs (Asnawi, 2020). Therefore, Indonesians generally rely on the agricultural sector for their livelihoods. Agriculture is a social sector that is greatly needed by the community, as it is the primary source of basic necessities, which are key to building a prosperous society. Most farmers working in this sector have low levels of education, yet they continue to engage in economic activities utilizing available natural resources and capital (Harahap, 2015). The following data shows the area of agricultural land in Labuhan Batu Regency.

Figure.1 Land Area in Labuhan Batu Regency

Desa/Kelurahan Villages/Kelurahan	Irigasi Irrigation	Tidak Irigasi Non Irrigation	Jumlah Total
(1)	(2)	(3)	(4)
Sei Siarti	224,42	425,70	650,12
Selat Beting	221,58	725,92	947,50
Sungai Pelancang	87,55	125,95	213,50
Bagan Bilah	120,70	215,90	336,60
Sungai Rakyat	102,50	367,50	470,00
Sei Nahodaris	185,30	125,50	310,80
Telaga Suka	-	-	-
Labuhan Bilik	-	-	-
Sungai Merdeka	-	5,00	5,00
Pasar Tiga	-	-	-
<b>Panai Tengah</b>	<b>942,05</b>	<b>1.991,47</b>	<b>2.933,52</b>

Sumber/Source: Dinas Pertanian Kabupaten Labuhanbatu/Agriculture Office of Labuhanbatu Regency

Based on the picture above it is known that Sei Siarti village has the second largest land in Labuhan Batu district with an area of 650.12 hectares below Selat Beting village with an area of 947.5 hectares. The wide agricultural land that still has great potential to be optimized and the fact that most people are Muslims make the use of the muzara'ah system very important because it allows fair cooperation between landowners and farmers, empowers landless workers, increases agricultural productivity, revives unused land, strengthens the village economy based on Islamic principles, and supports income distribution and food security for the community. The majority of the professions of the people in Sei Siarti village are farmers, which in practice the Sei Siarti community has problems, namely the excess workforce with few employment opportunities and the inability to own their own land, the inability to buy seeds and fertilizers which are caused by financial shortcomings and also the lack of courage in taking the risk of crop failure caused by extreme weather this is caused by a lack of capital in agriculture.

The excess labor force, the lack of financial capacity to own land and the lack of capital to purchase seeds and fertilizer have forced the Sei Siarti community, who have the farming skills but lack land, to cultivate land owned by landowners who lack the capacity to cultivate it themselves. Therefore, a *muzara'ah* agricultural contract was established. Based on existing phenomena, collaboration between landowners and tenant farmers occurs for various reasons. For example, some landowners are unable to manage their own land due to lack of expertise, lack of time due to other work, or because the land is located far from their homes. Conversely, some farmers have the skills to manage land but don't own their own land, or own land but are unable to manage it due to age or limited manpower.

To address this situation, a partnership was established between landowners and farmers. This partnership is implemented through a profit-sharing system, which begins with an agreement between the two parties. In this case, the rice field owner grants the farmer the right to work his land in exchange for a portion of the harvest. In Sei Siarti Village, this profit-sharing agreement system is known as *balek dame*, an oral agreement made without witnesses and not in writing. The distribution of the proceeds from this agreement is known as *bebun* and *pasrahan*, *Bebun* and *pasrahan* are traditional forms of agricultural cooperation in which the landowner entrusts the land to a farmer to cultivate, and the harvest is then shared according to a mutual agreement so that both parties receive fair benefits, *Bebun* represents the share of the harvest received by the sharecropper, while *pasrahan* represents the share that belongs to the landowner. In practice, the sharecropper is responsible for



managing the land from seedling planting to harvest, including planting seeds, fertilizing, and harvesting. Meanwhile, the landowner provides the land, seeds, fertilizer, and some of the farming equipment necessary for farming. Land cultivation (hoe, low, tractor), planting (planting stick, planting machine), maintenance (harrow, sprayer), to harvester (combine harvester), as well as personal protective equipment such as gloves for the comfort and safety of farmers.

The *muzara'ah* contract is a form of agricultural cooperation between landowners (shahib al-ardh) and cultivators (amil), where the harvest is shared according to mutual agreement. This system aims to create fairness and mutual benefit for both parties (Ichsan, 2020). In a *muzara'ah* contract, it is recommended that each agreement be recorded before its execution to ensure clarity and avoid future problems. However, in Sei Siarti village, most agreements are made verbally without any recording of the transaction, which has the potential to create problems between landowners and land managers. This is compounded by a lack of community awareness of the *muzara'ah* contract, which could potentially lead to future problems.

## 2. Literature Review

### Conventional Production Theory

According to Sadono Sukirno in Anshori (2021), production theory explains the relationship between factors of production and output, assuming that in the short run, some factors are fixed and others are variable. Under these conditions, the law of diminishing returns applies, which states that adding one factor of production, holding all other factors constant, will result in diminishing additional output after a certain point. Paul A. Samuelson and William D. Nordhaus, in Rafly (2020), state that production is the process of transforming inputs into outputs, and production theory examines how firms can achieve maximum production levels with the available combination of input factors. This is closely related to the production function, which is mathematically formulated as the relationship between labor and capital inputs and the resulting output. Gregory Mankiw, in Abidin (2022), adds that production theory also encompasses how companies manage production costs according to output levels, as well as how changes in inputs affect production volume and business efficiency. In the long run, where all factors of production are variable, companies will experience different returns to scale: increasing returns to scale, constant returns to scale, and decreasing returns to scale (Varian, 2009).

### Conventional Production Factors

According to Sadono Sukirno in Rezky (2020), production factors are all resources used in the production process, both natural and man-made, including land (natural resources), labor, capital, and entrepreneurial skills. Sukirno explains that successful production depends heavily on the combination and efficient use of these factors. N. Gregory Mankiw in Arfah (2022) states that factors of production are inputs used by companies to produce output, which include land as a natural resource, labor as human effort, physical capital such as machinery and buildings, and entrepreneurship as the ability to organize the other three factors effectively. Mankiw emphasizes that the distribution of income in an economy depends on the contribution of each factor of production to the production process. Meanwhile, according to Case and Fair in Tresno (2019), production factors serve as the foundation of economic activity, as every good and service produced is the result of a complex interaction of various production inputs. These factors not only provide physical inputs but also influence costs, productivity, and overall economic growth. In the classical approach, Adam Smith also divided production factors into three: land, labor, and capital. Meanwhile, in the modern approach, production factors encompass not only physical resources but also technology, information, and management to support efficiency and innovation in production.

### Islamic Production Theory

According to M. Umer Chapra in Muhammad (2022), production in Islam must meet two main requirements: (1) it must not conflict with sharia values, and (2) it must provide real benefits to society. The goods or services produced must not be haram (forbidden) or morally corrupt, and the production process must be free from elements of usury, gharar (uncertainty), and exploitation. Furthermore, producers have a social responsibility to maintain fair distribution and the sustainability of resources. Monzer Kahf, in Rafly (2023), emphasized that the goal of production in Islam is to meet human needs fairly and equitably, not to satisfy excessive desires (israf). In his view, Islamic production must maintain a balance between material and spiritual needs and must be carried out within

the boundaries of what is halal (permissible) and thayyib (good). Production that encourages excessive consumption, luxury, or environmental damage contradicts the principles of maqasid al-sharia. According to Mannan in Yaseer (2024), production in Islamic economics has a strong moral and social dimension, where the factors of production (land, labor, capital, and entrepreneurship) must be used responsibly and fairly. The right to the results of production belongs not only to individuals but is also recognized as a trust from Allah SWT for the benefit of the people. Therefore, the distribution of income from production activities must be in accordance with the principles of justice and social solidarity.

### Islamic Production Factors

According to Mannan in Muhammad (2022), the factors of production in Islamic economics consist of land as a trust from Allah, labor, which is viewed as an act of worship, capital, which must be sourced and used in a lawful manner, and entrepreneurship, which manages all these factors productively and in accordance with Sharia. Chapra in Andi (2020) emphasizes that the use of factors of production in Islam must aim to achieve social justice and equitable income distribution. He states that factors of production should not be used exploitatively, and the existence of each factor of production should promote collective welfare, not just personal gain. According to Hasanuz Zaman in Abidin (2021), production factors in Islam must be used within the framework of the maqasid sharia, namely safeguarding religion (din), life (nafs), reason ('aql), posterity (nasl), and wealth (mal). Therefore, production activities must not conflict with Islamic moral and spiritual principles. Antonio in Yafiz (2020) adds that in the Islamic economic system, every economic actor must adhere to the principles of justice ('adl), responsibility (mas'uliyah), and benefit (maslahah). Therefore, all production factors must not be misused and must provide broad benefits to society and comply with sharia provisions.

### Muzara'ah Contract

In Islamic law, profit-sharing in agricultural enterprises is called *muzara'ah* and mukhabarah. *Muzara'ah* is a cooperative agricultural processing agreement between a landowner and a cultivator, where the landowner provides the cultivator with land and seeds to plant and maintain in exchange for a fixed percentage of the harvest (Marliyah et al., 2024). According to scholars, some are of the opinion that *Muzara'ah* is the same as mukhabarah, according to Hanafiyah, mukhabarah and *muzara'ah* are almost indistinguishable, *muzara'ah* uses the sentence bi ba'd al-kharaj min al-ard, while in mukhabarah it uses the sentence bi ba'd ma yakhruju min al-arad, According to Hanafiyah, the difference is not yet known based on Hanafiyah thinking (Munawaroh, 2019). According to Dharin Nas, Al-Syafi'i, mukhabarah is cultivating land with what is extracted from it. Meanwhile, *muzara'ah* is when a worker rents land for what is produced from it (Rafly et al., 2016). According to Sheikh Ibrahim Al-Bajuri, mukhabarah is when the owner simply hands over the land to the worker and the capital from the manager. *Muzara'ah*, on the other hand, is when the worker manages the land with a portion of what is produced and the capital from the landowner to cultivate it, with the harvest divided according to the initial agreement (*Muzara'ah* et al., 2024). This contract has been known since the early days of Islam and is still widely practiced in agrarian communities, including in Sei Siarti Village, Panai Tengah District, Labuhanbatu Regency. From a legal perspective, *muzara'ah* is a permissible contract as long as it meets the pillars and requirements for validity. According to Wahbah az-Zuhaili (2005), a *muzara'ah* partnership must clearly agree on each party's share of the harvest, with the division being in the form of a proportion (nisbah), not a fixed nominal amount (Rika Widianita, 2023).

According to a number of scholars, the conditions for *muzara'ah* are related to the people making the contract, the seeds to be planted, the land to be worked on, the produce to be harvested, and the period of time the contract is valid.

1. Requirements relating to the person entering into the contract must be mature and of sound mind, so that they can act in the name of the law.
2. The conditions relating to the seeds to be planted must be clear and productive.
3. Conditions relating to agricultural land are as follows:
  - a. The land can be cultivated and produce, because there are plants that are not suitable for planting in certain areas.
  - b. The boundaries of the land are clear.
  - c. The land is completely handed over to farmers to cultivate and land owners are not allowed to interfere in managing it (Rosi, 2023)
4. Conditions related to the results are as follows:



- a. The distribution of the harvest must be clear
  - b. The harvest truly belongs to the people who make the agreement, without any specialization such as setting aside a certain percentage first.
  - c. The part between amil and malik is from the same type of goods.
  - d. The parts of both parties can already be known
  - e. It is not required for any of the additions to be made (Sudiarti, 2016).
5. Conditions relating to time must also be clear in the contract, so that the manager does not suffer losses such as canceling the contract at any time.
- a. The specified time.
  - b. That time allows for planting the intended crops.
  - c. This time allows both parties to live according to custom.
  - d. Conditions related to *muzara'ah* tools, these tools are required to be in the form of animals or other things charged to the land owner (Sugeng et al., 2021)

Indeed, Allah commands to act fairly, do good deeds, and provide assistance to relatives. He (also) forbids evil, evil and hostility. He taught you a lesson so that you will always remember. It is a general principle that Allah commands justice and goodness in transactions. Justice here does not mean equal distribution, but rather proportional distribution according to role and contribution. In the context of Sei Siarti Village, justice is reflected in:

1. Appropriateness of distribution with contribution: If the land owner also provides fertilizer and seeds, then the share of the results is greater.
2. Transparency of initial agreement: Although done verbally, the distribution agreement is usually witnessed by elders or the community.

Willingness and mutual consent: The practice of *muzara'ah* in this village is based on family and mutual assistance, so the risk of conflict is relatively small.

### 3. Method

This research uses a qualitative approach with descriptive analysis techniques. The aim is to understand and describe in-depth the practice of rice crop sharing (*muzara'ah*) among the people of Sei Siarti Village. According to Moleong (2021), qualitative research aims to holistically understand the phenomena experienced by research subjects by describing them in words and language within a specific, natural context. This approach was chosen because it aligns with the research objective of exploring the implementation of the *muzara'ah* system from the perspective of society and Islamic law. Research Location and Timeline: This research was conducted in Sei Siarti Village, Panai Tengah District, Labuhanbatu Regency, North Sumatra, from March to June, aligning with the planting and harvest seasons, which serve as the context for the practice of rice field profit-sharing. Research Subjects and Informants: The subjects of this research were rice field owners and sharecroppers involved in the *muzara'ah* system. Informants were selected using purposive sampling, a technique for determining informants based on specific considerations, such as direct involvement in the practice of profit-sharing. According to Sugiyono (2017), purposive sampling is a technique for determining samples with specific considerations, particularly those with in-depth understanding of the issue or event being studied.

### 4. Findings and discussion

#### A. Data on Land Owners and Land Managers of Ballek Dame, Sei Siarti Village

##### 1. Land Owner

Table.1 Land Owner

No	Land Owner	Land area	Owner's Portion	Management Portion
1	Mr. Alpidar	0,9 Ha	4/5 yields	1/5 yields
2	Mrs. Ana	0,5 Ha	4/5 yields	1/5 yields
3	Mrs. Nuraiba	0,7 Ha	3,5-4/5 yields	1-1,5/5 yields

No	Contribution	Reason for Division
1	Land, Seeds, Fertilizer	The owner is responsible for the facilities
2	Land, Seeds, Fertilizer	The owner is responsible for the facilities
3	Land, Seeds, Fertilizer	Yields

Source: Author's Processed 2025

## 2. Land Manager

Table.2 Land Manager

No	Land Manager	Management Land	Owner's Portion	Management Portion
1	Mr. Syahrul	1,1 Ha	4/5 yields	1/5 yields
2	Mr. Putro	1.0Ha	4/5 yields	1/5 yields
3	Mrs. Jirmah	0.7 Ha	4/5 yields	1/5yields

No	Contribution	Reason for Division
1	All land work	Just manage
2	All land work	Just manage
3	All land work	Just manage

Source: Author's Processed 2025

### B. The Practice of Ballek Dame or Rice Field Profit Sharing (*Muzara'ah*) in Sei Siarti Village

Agriculture involves cultivating land using capital and labor, with a specific distribution of the profits from the cultivated land. The rice field management in Sei Siarti Village is practiced using the Ballek Dame system, which uses a profit-sharing system between the landowner and the rice field manager. According to Mr. Alpidar (45 years old) "I employ other people because there are people who need work for additional income and also usually to save, so my rice fields are employed by other people because I have other jobs. Usually the seeds, fertilizers, plowing the fields are from me, so the ones who take care of everything are the sharecroppers such as planting rice seeds, clearing grass that grows between the rice plants, ordering the land manager to irrigate his rice fields, until the harvest there is a fee for people who help with the harvest.

In Sharia law, rice field profit sharing is known as a *muzara'ah* contract, which involves handing over land and grain to those who cultivate and manage it in exchange for a predetermined yield. In other words, the landowner gives his rice field to the tenant farmer to manage in exchange for a specified fee. The research results show that cooperation occurs between rice field owners and tenant farmers for several reasons: According to Mrs. Nuraibah (38 years old), "I handed over my rice field to someone else because my husband didn't allow me to work and also my rice field is far from home, so I asked someone who lives close to my rice field to manage my rice field."

Furthermore, according to Mrs. Ana (40 years old), "I employ other people because there are people who need work for additional income and also usually to save, so I employ other people to work on my rice fields because I have another job.". Rice field owners employ their rice fields to other people because the rice field owners cannot manage the rice fields productively and because they have other jobs, while the reason farmers work on other people's rice fields is because they do not have rice fields at all and also because they want to increase their additional income, so there is cooperation between rice field owners and farmers so that the rice fields can produce.

The Sei Siarti Village community in managing their rice fields using the Ballek Dame system, which is called a *muzara'ah* contract, has fulfilled the pillars of *muzara'ah* because there are already rice field owners, tenant farmers, rice fields to be worked on, and agreement on rice field management. The pillars



of *muzara'ah* are: Land owner, the person who owns the land that will be the object of *muzara'ah*, Tenant farmers, those who are entrusted by the land owner to work the land, The object of *muzara'ah* is between the land and the results of the manager's work, Ijab and Qabul, Ijab is an offer given by one party to another party, while Qabul is the agreement to the offer submitted by the person expressing Ijab (Sugianto et al., 2022).

The Sei Siarti Village community, which engages in a profit-sharing agreement using the balek dame system, known in Islamic law as a *muzara'ah* contract, generally does not clearly state the duration of the agreement. This agreement may be valid for only one harvest, two harvests, or more, depending on the verbal agreement between the rice field owner and the farmer. According to the majority of Islamic scholars, this practice is considered invalid, as one of the requirements for a valid *muzara'ah* contract is a clear timeframe. As emphasized by Syaikhul et al. (2020), "Terms relating to time must also be clearly stated in the contract to avoid disadvantages for the management, such as unilateral cancellation of the contract without a clear timeframe." The determination of the timeframe is usually adjusted to local customs and traditions. Furthermore, the rice field owner under this contract is also responsible for providing the equipment needed by the tenant farmers, such as land, rice seeds, fertilizer, and tools for plowing the fields. This aligns with Ulfa's (2017) opinion, which states that the rice field owner's efforts to entrust the rice fields to tenant farmers certainly require equipment in the form of materials and tools.

According to Imam Abu Yusuf and Muhammad bin Hasan Asy-Syaibani, there are three valid forms of *muzara'ah* contracts, if seen from the completeness of the terms and conditions of the contract, including If the garden and seeds are from the land owner, the work and tools are from the workers so that the object of *muzara'ah* is the farmer's services, then the law is valid, If the garden owner only provides seeds, tools and workers, then the object of the *muzara'ah* is considered valid, If the garden, tools and seeds are from the garden owner and the work tools are from the workers, then the *muzara'ah* contract is also valid (Umrah, 2021). The form of agreement in Sei Siarti Village involves an initial verbal agreement, without witnesses or written evidence, thus lacking legal provisions and strong evidence. This can lead to disputes between the two parties if one party feels disadvantaged later. However, the local community resolves these issues through deliberation, referring to the Quran and Hadith as the legal basis for mutual assistance and mutual benefit.

### C. A Review of Islamic Economic Law on the Practice of Sharing Rice Field Profits with the Ballek Dame System

The profit-sharing system implemented by rural communities is generally based on deliberation between rice field owners and tenant farmers. This profit-sharing agreement is usually made verbally, based on trust and confidence between both parties, without the use of written documents or formal witnesses. Research in Sei Siarti Village, Panai Tengah District, Labuhan Batu Regency, revealed that the profit-sharing system is implemented because both rice field owners and tenant farmers have a vested interest in maintaining productive rice fields.

This cooperation arises from interdependence. The rice field owner is unable to manage his own land due to other commitments or limited skills, while the sharecropper has the skills and labor but lacks land. Through this system, both parties can profit, support each other, and strengthen family ties. The distribution of produce is usually discussed after the harvest. In the balek dame system, the distribution of produce is known as bebun and pasrahan. Bebun is the portion of the harvest given to the sharecropper, while pasrahan is the portion of the produce that belongs to the rice field owner. According to Mr. Alpidar (45 years old), the distribution of the harvest in the balek dame usually consists of bebun and pasrahan. Bebun is given to the cultivator and pasrahan to the owner of the rice field. He uses a ratio of 4:1, that is, four parts for himself and one part for the cultivator. In practice, farmer A gets  $172 \text{ kg} : 4 = 39 \text{ kg}$  of grain, farmer B gets  $226 \text{ kg} : 4 = 56 \text{ kg}$ , and farmer C gets  $150 \text{ kg} : 4 = 35 \text{ kg}$ . The remaining 418 kg of harvest goes to the owner of the rice field. This ratio is used because the cultivators are still related and the land area is not too large. In addition, if the rice field is attacked by disease and the harvest yield is reduced, a ratio of 5:1 is considered too heavy for the cultivator.

In contrast, Ms. Ana (40 years old) stated that the distribution of the harvest takes place after the harvest is complete. She uses a 5:1 ratio because the rice fields are rented. If the harvest reaches 400 kg, then  $400:5 = 80$  kg is given to the tenant farmer. According to her, this amount is sufficient to provide additional income for the tenant farmer. If a crop failure occurs, the loss is the responsibility of the rice field owner, as long as it is not caused by the tenant farmer's negligence. According to Ms. Nuraiba (38 years old), she distributes the distribution after the harvest is complete, for example, in a single harvest. If the harvest reaches more than one ton, she will distribute one-half of the harvest to the tenant farmer. If the harvest is less than one ton, she only gives one portion to the tenant farmer.

Based on the explanation from the land owner, the distribution between the land owner and the land manager is relatively the same, namely following a 4:1 ratio, where 4 parts are for the land owner and 1 part is for the land manager, but it is slightly different in one respondent, namely Mrs. Nuraiba, where the distribution of the results is based on how the harvest results are when the harvest takes place, if the harvest results are more than one ton, the farmer will get more, if it is less than one ton, the farmer will only get 1 part. According to Mr. Syahrul (43 years old), a rice field manager, he accepted the rice field management because he did not own his own land but possessed farming skills. He believes the *muzara'ah* system is very helpful for small communities like himself. In this agreement, he manages someone else's land with a profit-sharing system that is verbally agreed upon. The landowner only provides the land, while all agricultural activities are carried out by the manager. According to him, this system is quite fair because the profit sharing is based on a 1:1 agreement, so he does not feel disadvantaged.

According to Mr. Putra (38 years old), he manages a rice field belonging to an extended family who live outside the village. In this case, management is carried out using the *ballek dame* system, where the landowner provides production inputs such as seeds, fertilizer, and soil cultivation tools. Mr. Putra only provides labor and field supervision. The distribution of profits is carried out using a 4:1 system, with four portions going to the landowner and one portion going to the manager. Mr. Putra stated that although the share received is smaller, he still feels this system is fair because the responsibility for agricultural financing is fully borne by the landowner. He also added that this system reduces the burden on managers because they do not need to provide initial capital.

According to Mrs. Jirmah (40 years old), she has long collaborated with the same landowner using the *muzara'ah* system. She views this system as a form of mutual assistance between landowners who are unable to directly manage their rice fields and farmers who need work. In her case, the distribution of profits is carried out flexibly depending on the harvest, but remains within the framework of the initial agreement. She emphasized the importance of honesty and openness in the management and distribution process. Mrs. Jirmah stated that she feels satisfied and does not feel treated unfairly as long as the cooperation is carried out based on agreement and mutual trust.

Based on the opinions of three land managers in Sei Siarti Village, it can be concluded that managers generally accept and approve of the *Ballek Dame* system as a form of mutually beneficial cooperation between landowners and managers. Although there are variations in profit sharing depending on capital contributions and initial agreements, managers stated that this system is still considered fair and reasonable. The managers' primary motivation for accepting this system is that they do not own their own land but have the ability to farm. The *Ballek Dame* system provides them with the opportunity to continue working and earning income without having to invest initial capital, as all production facilities are covered by the landowner. Furthermore, the continuity of the cooperative relationship, based on trust, verbal agreements, and family values, is an important factor that motivates managers to continue this system.

From an Islamic legal perspective, this profit-sharing system is known as a *muzara'ah* contract. For this contract to be valid according to Islamic law, several important conditions must be met. The majority of scholars explain that these conditions include: The distribution of the harvest must be clear (percentage), The harvest truly belongs to the people of the agreement, without any specialization such as setting aside a certain percentage first, The distribution of the harvest is determined at one-third or one-quarter. This is done from the outset of the contract, to avoid any disputes later on. The determination should not be based on an absolute amount, such as one quintal for the workers or one sack, as the harvest may be far below or even far exceed that amount. Consent to each other, in the context of consent between you, is one of the valid aspects of a contract (Yafiz, 2015), including the *muzara'ah* contract as stated in the Qur'an.



#### D. The Principle of 'Antarodi (Consent)

The term "antarodi" is taken from a verse of the Quran (QS An-Nisa: 29), which emphasizes that all transactions must be carried out with mutual consent and agreement without coercion. This is a crucial ethical and sharia foundation for a *muzara'ah* contract to be valid and blessed. Consent of Both Parties. The *muzara'ah* contract must be carried out with the consent (antarodi) of the landowner and farmer. There must be no element of coercion or deception. If either party feels coerced or disadvantaged, the contract is invalid. Full consent from both parties: the landowner and farmer must agree to the contract without pressure. Clear agreements regarding profit sharing, cost responsibilities (seeds, fertilizer, labor), and the risk of crop failure. Transparency and fairness, so that neither party is disadvantaged. If there is any element of coercion, deception, or ambiguity, the contract can be considered null and void according to sharia. Consent maintains harmony and blessings of cooperation, minimizes disputes, and increases trust between the contracting parties.

Tafsir Al-Qurthubi added that: Willingness ('an tarādin) is an absolute requirement in a contract. Because even if someone gives his property, if he does it out of compulsion, then it is invalid. He also emphasized: Willingness is not enough if the contents of the contract are contrary to sharia. Therefore, consent does not justify something that is forbidden. In the context of *muzara'ah*, this means that the distribution of the results must be agreed upon by mutual consent, but it must still be in a form that is justified (namely the ratio of the harvest, not a fixed value). Therefore, the importance of consent between the two parties fosters benefits including: Validity of the Contract Because it is carried out with mutual consent, the *muzara'ah* contract is valid and binding according to sharia, Fair Distribution of Results, The harvest is divided according to agreement, for example, Clear Responsibilities Costs such as seeds, fertilizer, and labor are the responsibility of the farmer or can be shared according to agreement, Preventing Disputes Because all parties are happy, conflicts over harvests and distribution can be minimized, Blessings and Sustainability of Cooperation The pleasure between partners fosters mutual trust and blessings from Allah SWT, making the contract sustainable and beneficial in the long term.

Based on the results of the study of the practice of rice field profit sharing in Sei Siarti Village, the author views that the *muzara'ah* system applied by the community in general still refers to the basic principles of sharia, but there are several things that need attention, especially regarding the aspects of consent ('antarādin) and clarity of the contract. The author believes that although the practice of *muzara'ah* has been passed down through generations and is based on good social relations between landowners and cultivators, the contract is often not written down, and the details of the agreement are based solely on verbal agreements. This has the potential to lead to misunderstandings later on, particularly in the event of crop failure or a change in land ownership.

The principle of 'antarādin' as stated in QS. An-Nisa: 29 emphasizes that every form of muamalah must be carried out with willingness and clear agreement, without any element of coercion or ambiguity (jahalah). Therefore, the practice of *muzara'ah* without a transparent contract can give rise to gharar and make it difficult to distribute profits fairly. Therefore, the author argues that the *muzara'ah* system in Sei Siarti Village needs to be strengthened with more systematic and documented contract management to comply with the maqashid sharia (protection of assets) and prevent disputes. This is also in line with the spirit of Islamic sharia, which emphasizes the principles of justice, blessings, and clarity, as explained in Islamic production factor theory in all forms of economic cooperation. According to Abdul Hamid, a religious scholar in Sei Siarti village, the Ballek Dame system implemented by the local community is essentially a form of cooperation that has long been passed down through generations in agricultural practices. He explained that in terms of fairness, this system has generally worked well and been accepted by both parties: landowners and land managers. Profits are shared based on each party's contribution, and agreements are usually reached through family-like deliberation (Abdul Hamid,2025). Argue that while *antarodi* is a necessary condition, it is not a sufficient condition to validate a contract that lacks clarity on timeframe and recording, especially in the face of potential future disputes.

However, he also emphasized that in Islam, one source of law, besides the Quran and Hadith, is 'urf, or community customs that do not conflict with sharia principles. Therefore, the practice of oral contracts in the Ballek Dame system, which has long been accepted and practiced by the community based on the principle of mutual consent, remains permissible under sharia law. As long as there is no element of fraud, coercion, or ambiguity in the agreement, the oral contract is valid according to Islamic law, based on the principle of "al-'adah muhakkamah" (custom can be used as a legal basis). Therefore, he believes that the Ballek Dame system in Sei Siarti Village generally meets the values of justice and is acceptable in Islam, although improvements are still needed in the written contract aspect to maintain clarity and avoid potential future disputes. *Muzara'ah* encourages the utilization of idle land or land that the owner cannot cultivate themselves. Farmers are motivated to manage and care for their land optimally because the harvest will be shared according to an agreed-upon distribution, which directly increases food and agricultural commodity production.

## 5. Conclusion

Rice field management with the balek dame system is a form of cooperation between rice field owners and sharecroppers, where rice field owners hand over their land to be managed by sharecroppers. In this cooperation, rice field owners provide seeds, fertilizers, and tools for plowing the fields, while all rice field management activities are carried out by sharecroppers. The distribution between land owners and land managers is relatively the same, following a 4:1 ratio, where 4 parts are for land owners and 1 part for land managers. However, it is slightly different in one respondent, Mrs. Nuraiba, where the distribution of results is based on how the harvest is at the time of harvest. If the harvest is more than one ton, the farmer will get more, if it is less than one ton, the farmer will only get 1 part. Managers generally accept and agree to the Ballek Dame system as a form of mutually beneficial cooperation between land owners and managers. Although there are variations in the distribution of results depending on the capital contribution and the initial agreement, the managers stated that this system is still considered fair and reasonable. The Ballek Dame system provides them with the opportunity to continue working and earning income without having to spend initial capital, because all production facilities are borne by the landowner. In addition, the continuity of cooperative relationships based on trust, verbal agreements, and family values are important factors that make managers willing to continue this system. The author argues that the *muzara'ah* system in Sei Siarti Village needs to be strengthened with more systematic and documented contract management, to comply with the maqashid sharia in safeguarding assets (hifzh al-mal) and preventing disputes. This is also in line with the spirit of Islamic sharia which emphasizes the principles of justice, blessings, and clarity in every form of economic cooperation. According to Mr. Abdul Hamid, a religious scholar in Sei Siarti Village, the Ballek Dame system practiced by the local community is essentially a form of cooperation that has been carried out for generations in agricultural activities, and he explains that in terms of fairness, this system has generally worked well and is accepted by both the landowner and the land manager; he also emphasizes that in Islam, one of the sources of law besides the Qur'an and Hadith is 'urf, or local customs that do not contradict Islamic principles, which is why the use of verbal agreements in the Ballek Dame system, long accepted and practiced based on mutual consent can still be considered valid according to Islamic law, the Ballek Dame system in Sei Siarti Village generally fulfills the values of justice and is acceptable in Islam, although it still needs improvement in the written contract aspect to maintain clarity and avoid potential disputes in the future.

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