

Productive Land Management Through the Concept of Cooperation in the Perspective of Wealth: A Study of the Community of Serdang Bedagai District, Nort Sumatera in the Framework of Sustainable Development Goals

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Abstract

Objective: This study was conducted to find and analyze the phenomenon of productive land management through the concept of cooperation carried out by the community in the Kuta Baru area, Tebing Tinggi Suddistrict, Serdang Bedagai district, North Sumatra in the study of *maslahat*. **Theoretical framework:** This study refers to the concept of *maslahat* in *Muamalah Fiqh* and the principles of *syirkah* and *muzara'ah* in Islamic economics which emphasize justice, benefit, and sustainability. **Literature review:** This study refers to the views of classical and contemporary scholars and the hadiths of the Prophet SAW which are the legal basis and practice of *syirkah* (cooperation) in Islam, such as *musyarakah*, *muzara'ah*, and *Musaqah*, as well as the concept of *mashlahah* as its normative basis. **Methods:** The research was conducted through descriptive qualitative study based on welfare with primary data collection through interviews and observations. Interviews were conducted with the village government and several community leaders. **Results:** The results of the study show that many of the people in this area manage productive land cooperatively between family members to manage the land both to fulfil the economy, living needs and others, both through agricultural cooperation agreements and general business cooperation. This action is an effort to maintain and preserve local culture by continuing to care for agricultural land so that it continues to be fertile and produces benefits for many people. **Implications:** This finding encourages the need for local policies that support productive land management based on Sharia cooperation, and to strengthen the economic institutions of village communities based on Islamic values. At the same time, this practice supports the achievement of several Sustainable Development Goals, especially SDG 1, SDG 2, SDG 8, SDG 10, and SDG 15. **Novelty:** This research lies in an integrative approach between the values of welfare, local culture, and Sharia economic practices in the context of agrarian management, which has not been widely studied before. The alignment between Islamic values and global development goals provides a unique and contextual framework for sustainable rural development.

Keywords: management, cooperation, agriculture, benefits, contracts

INTRODUCTION

Islam is a religion of *rahmatan lil alamin* which desires welfare in various aspects of life [1]. Islam is very concerned with land productivity which should continue to be managed and utilized for the benefit of mankind, because in truth land belongs to Allah which must continue to be managed and utilized for human needs. Islam strongly recommends the management of land productivity, so that it can help realize the welfare of many parties [2]. In classical *Fiqh*, there is always a discussion about cooperation models including cooperation in the agricultural sector such as *Muzaraah*, *Mukhabarah* and *Musaqah* which have been reviewed in depth by *Fiqh* scholars regarding their principles and implementation. On the other hand, Islam also accommodates various developments in the field of *Muamalah*, especially various elements of local customs/habits or cultures that can influence changes in a previously existing *Fiqh* concept, so that in its implementation it embraces many parties to provide benefits [3].

In Islamic teachings, the first and main proposition used by Islamic legal scholars to establish laws is the Koran. If the desired law is not found in the Koran, then we must turn to hadith. If there are no legal provisions to be studied in the hadith, then the next proposition is *ijma'*, *qiyas* and so on. Because the purpose of Allah in enacting His laws is to maintain the benefit of humans both in this world and the hereafter [3]. In various contemporary realities, the problem of *mashlahah* is a reality that is very possible to be taken in concluding a law, both to be stated in legislation and judicial decisions. One example is in the field of Contemporary *Muamalah* including Islamic Economics. Where, in this economic field, many contemporary phenomena have emerged which in principle require legal standing so that the people feel protected by a clear legal basis .

In the context of Islamic economics, land management is not only viewed from the aspect of profitability but also takes into account aspects of justice, blessings and welfare [2][5]. The concept of *maslahat* in Islam emphasizes the importance of the benefits of an action or policy for the life of humanity collectively [4]. Therefore, land management must be able to provide broad benefits to society, not just to certain individuals. One form of solution offered in the treasury of *Muamalah Fiqh* is the application of the concept of cooperation in resource management. Concepts such as *syirkah* (partnership), *muzara'ah* (agricultural profit sharing), and *Musaqah* (garden profit sharing) are forms of cooperation regulated in Islamic law, which aim to create economic justice and fair distribution of results between owners and cultivators [7].

This cooperation model is actually already culturally known in many rural communities in Indonesia, including in Kuta Baru Village. However, its implementation is often informal, not well documented, and not supported by a monitoring or coaching system from local authorities. This raises the potential for conflict, inequality of results, and less-than-optimal land use. The perspective of *maslahat* becomes important to be used as a basis for analyzing the practice of cooperation. *Maslahat* as a basic principle of Islamic law is the main indicator in determining whether an action is good or bad. In the context of land management, *maslahat* can be measured by the extent to which the action can improve welfare, strengthen social cohesion, and support environmental sustainability. In the framework of maqashid sharia, land management that brings benefits to the community falls into the category of preserving property (*hifzhul mal*), preserving life (*hifzhun nafs*), and even preserving religion (*hifzhud din*) if the management is carried out by sharia principles [6].

Previous studies have highlighted many aspects of agricultural technicalities or aspects of agrarian law, but not many have reviewed land management from the perspective of Sharia cooperation and *maslahat*. This approach can open up new insights in solving the problem of inequality in access and control of land more ethically and sustainably. Therefore, this study aims to examine how the people of Kuta Baru Village manage productive land through

cooperation and analyze it from the perspective of *maslahat*. In addition, it is important to know what forms of cooperation are developing in the community, both formal and informal. In many cases, communities build cooperation based on family values, beliefs, and local customs. These values are often undocumented but have great social power.

In this article, we will try to explore the phenomenon of productive land management through the concept of agricultural land cooperation carried out by the community from a welfare perspective. As the final law revealed by Allah, it can certainly be agreed that the statement of Islamic law is appropriate in various conditions and in every era. This exploration is also in line with the Sustainable Development Goals (SDGs) promoted globally to ensure prosperity and sustainability for all people. Land management through cooperative models that are guided by Islamic principles of *maslahat* directly supports several SDG targets, particularly Goal 1 (No Poverty), Goal 2 (Zero Hunger), Goal 8 (Decent Work and Economic Growth), Goal 10 (Reduced Inequalities), and Goal 15 (Life on Land). By promoting inclusive cooperation based on justice and mutual benefit between landowners and cultivators, communities like Kuta Baru Village contribute to achieving food security, fair economic participation, and sustainable use of natural resources. Integrating the Islamic concept of *maslahat* with the goals of SDGs enables a holistic framework that not only addresses economic issues, but also emphasizes ethical, environmental, and social dimensions of development rooted in religious and local wisdom.

LITERATURE REVIEW

In general, Islamic teachings contain 2 (two) main teachings, namely creed and sharia. Creed regulates issues of what humans must believe in, including faith in Allah, His angels, His Messengers, His Books, the Day of Judgment, and belief in *Qadha* and *Qadar*. Meanwhile, Sharia is a rule that regulates everything related to human deeds, including worship and *Muamalah* [10]. Worship is the laws that regulate the interaction of human relations with God. The scope of *Muamalah* covers all aspects of human life in the world, including business, family, politics and state, civil and criminal matters. Meanwhile, the specific understanding of *Muamalah* is the laws that regulate human relations with other humans in matters of *maliyah* and *huquq* (property rights) [10].

Regarding *Musyarakah* or cooperation in business activities, there is evidence from the hadith of Abu Dawud who said: (Muhammad bin Sulaiman al-Mishishi told us (he said), Muhammad bin az-Zibriqan told us, from Abu Hayyan at-Taimi, from his father, from Abu Hurairah ra narrated this hadith he said: Indeed Allah says: I am the third party of two partners as long as one party does not betray the other party. And if one betrays then I leave their partnership)

The statement in the hadith, God bless you meaning is to be a third party who guards and provides blessings. Allah will guard both of their possessions while also providing sustenance and goodness in the interactions carried out by both of them. Word, *خَرَجْتُ مِنْ بَيْنِهِمَا* (then I left their association) some narrate in the form of *tatsniyah* or plural. However, the more appropriate is *tatsniyah*. What is meant is that with His departure, His blessings and protection of the property will be lost. Some add, Satan will come to be a third party between them. Al-Thibi said, *Syirkah* is a form of mixing one person's property with another person, where it can no longer be distinguished between the two. The involvement of Allah is a form of *isti'arah*, as if Allah came to bring blessings, glory and benefits to the property that has been mixed [12].

Allah's participation in the wealth indicates that blessings will come, while Satan's participation in it is a form of eliminating blessings. This hadith shows that it is *mustahabb* to do a partnership (*musyarakah*), because blessings will come with the partnership, unlike personal. This is because each of the participants in the partnership will try for the other

participants. Indeed, Allah will always help a servant, as long as the servant helps fellow Muslims [11].

This hadith shows the parting of Allah in *syirkah* or partnership, where there is a mixing of property owned by two or more people in it to gain profit. With the condition that in the management of this joint property, there is no element of betrayal in the management of the property. Because, if there is betrayal, then Satan will enter as a third party and at the same time eliminate the blessings in it.

Etymologically, *syirkah* means a mixture or partnership between several partners or companies. *Syirkah* is a member of a company with his partners for a job or business so that all members become one unit [12]. *Syirkah* in Arabic means mixing or interaction. It can also mean sharing something between two or more people according to existing customs [13]. Meanwhile, in terminology, *syirkah* is a business entity in the economic sector that has voluntary membership based on equal rights, cooperation and the aim of fulfilling the needs of its members and the community in general. According to KHES, *syirkah* is a cooperation between two or more people in terms of capital, skills, and/or trust in a particular business with profit sharing based on a ratio agreed upon by the bound parties [14].

Verses from the Koran which order Muslims to help each other in doing good deeds, such as in one of Surah al-Maidah, can be used as the basis for the law of *syirkah* because *syirkah* is a form of implementing the command to help each other do good deeds in terms of livelihood. "And help you in (doing) righteousness and piety, and do not help in committing sins and transgressions. And be devoted to Allah, indeed Allah is very severe in punishment." (QS. Al-Maidah: 2) [15].

Humans need cooperation (*syirkah*), therefore Islam legalizes it, besides that because prohibiting *syirkah* will cause difficulties for humans. Islam does not only allow *syirkah*, but more than that Islam encourages it, as mentioned in QS al Jumu'ah verse 10. *Partnership* The law is ja'iz (permissible), based on the Hadith of the Prophet SAW. in the form of his taqir (acknowledgment) of *syirkah*. When he was sent as a prophet, people at that time had already started practicing *syirkah* and the Prophet Muhammad saw. Confirm it. Prophet saw. Said, as narrated by Abu Hurairah ra.: Allah 'Azza wa Jalla has said: "I am the third party of two parties who carry out *syirkah* as long as one of them does not betray the other. If one of them betrays, I leave both of them." (HR Abu Dawud, al-Baihaqi, and ad-Daruquthni). Another hadith states, "Allah's hand is on those who join together, as long as they do not betray each other." (HR. Bukhari). In the form of ijma', Muslims have agreed that *syirkah* is permissible. It's just that they have different opinions about the type.

According to the book Encyclopedia of *Fiqh Muamalah*, by Abdullah Bin Muhammad Ath Thayyar, after he compared several studies of the Imams of the Madzhab, it can be concluded that the best partnership is divided into 4 types, namely: [16]: First, *Syirkah amwal* (property) is a company established based on the principle of joint ownership among members in terms of capital. Second, *Syirkah a'mal* or body (work), which is a company established based on the principle of physical strength to carry out a job, production, or others. Third, *Syirkah wujuh* (good name), which is a company established by relying on the trust (good name) of the members of the company. They do not have capital or work. The three divisions above are still divided into two types, namely mufawadhah and 'inan. Fourth, *Syirkah mudharabah* (profit sharing), is a company established based on the principle of ownership of capital and strength to carry out work simultaneously.

In the agricultural sector, there is a *Muzara'ah* contract in the form of agricultural product cooperation. Cooperation in agricultural land is a form of partnership. Where one party provides agricultural land and the other party is the land cultivator based on the

principle of profit sharing [12]. *Muzara'ah* according to language, namely *mufaalah min az-zar'i* (working together in the agricultural sector). *Muzara'ah* is a cooperation agreement in the processing of agricultural land between the land owner and the land cultivator. The land owner in this situation gives the land to the cultivator to be used to plant an agricultural product in return for an agreed portion of the harvest [17][18].

Based on the definition put forward by scholars, it is found that what is meant by *Muzaraah* is a cooperation agreement on agricultural land between the land owner and the cultivator to be planted and maintained with a certain reward (percentage) of the harvest. If the seeds come from the cultivator, then this agreement in Islamic jurisprudence is called *Mukhabarah* [19]. Thus, *muzara'ah* and *Mukhabarah* are cooperation between the owner of the rice field/field and the farmer based on profit sharing. In Indonesia, agricultural land cooperation based on profit sharing is known as "*parohan sawah*", or "*paduoan*", or "*patigoan*" [20].

The scholars base the permissibility of this contract referring to hadith; "*From Ibn Umar, in fact, Rasulullah SAW. employed the people of Khaibar on condition that the profits be shared (between Rasulullah and the workers).*" In addition, according to scholars, this contract aims to facilitate and bring benefits to humans, where this contract aims to help each other between farmers and agricultural landowners. In a situation where the land owner cannot work on his land, while the farmer does not have agricultural land, they can both work together to manage agricultural land based on profit sharing. In addition, there is also a *Musaqah* contract. *Musaqah* is a collaboration between the owner of the garden and the farmer at a certain time so that he maintains and looks after it until the plants are produced based on the principle of profit sharing [20].

Most scholars allow this contract based on the hadith narrated by Muslims, "*From Ibn Umar, the Messenger of Allah SAW employed the people of Khaibar with an agreement that he would be given a portion of the crop*". The *Musaqah* law in Islam is to eliminate difficulties among fellow human beings. Rich people who have agricultural land sometimes have difficulty managing their agricultural land, either because they are unable or do not have the time to manage it. On the other hand, some poor people do not have agricultural land, but can manage the land. For this reason, the *Musaqah* contract aims to realize mutually beneficial cooperation among fellow human beings. Agricultural landowners who are unable to manage their agricultural land are helped by sharecroppers who do not have agricultural land. Their agricultural land remains productive and generates profits. Sharecroppers have the opportunity to improve their economic welfare from the profit sharing obtained in managing the agricultural land.

In terms of language, the word *mashlahah* comes from the Arabic verb: *shalaha-yasluhu-salhan-maslahatan*, which means something that brings goodness [21]. Another meaning, *mashlahah* (plural is *mashalih*) is a synonym for the word "*manfa'ah*" and the opposite of the word "*mafsadah*" (damage). In terms of figurative language, the word can also be used for actions that contain benefits. The word benefit itself is always interpreted as *ladzdzah* (pleasant taste) and efforts to obtain or maintain it. In the study of sharia, this word can be used as a term to express a special meaning, although it is not free from its original meaning. While the meaning of *maslahat* is to attract benefits or reject harm [22].

According to 'Izz ad-Din bin Abdul Salam, as quoted by Abdul Manan, *maslahah* and *mafsadah* are often meant by good and bad, benefit and harm, good and bad. Because, all *mashlahah* is good while *mafsadah* is all bad, dangerous and not good for humans. Meanwhile, according to al-Ghazali (d. 505 H), *maslahah* is gaining benefits and rejecting harm. Furthermore, he emphasized the meaning of the statement above that the intention was to safeguard the five *maqasid as-syari'ah*, namely religion, soul, reason, lineage and property. Furthermore, he emphasized that every case that contains one of the elements of *maqashid*

as-syari'ah is called *mashlahah*. On the other hand, if there is no one element of maqashid as-syari'ah, then it is *mafsadah*, while preventing it is *mashlahah* [23].

METHODOLOGY

This study uses a qualitative approach with a case study method to examine the management of productive land through the concept of cooperation from a community welfare perspective in Tebing Tinggi subdistrict, Serdang Bedagai district, North Sumatra [24]. A qualitative approach was chosen to gain a deep understanding of the practice of community cooperation in managing productive land and to examine it through the lens of legal interests in Islam. The research location was chosen purposively because of the characteristics of the community which still applies the cooperation system and traditional forms of cooperation in managing agricultural land. The main data sources consist of primary and secondary data. Primary data were obtained through in-depth interviews with community leaders, farmers, landowners, and village officials, as well as direct observation of cooperation practices in the field [25]. Meanwhile, secondary data were collected from related documents such as village regulations, deliberation notes, and relevant Islamic literature. Data analysis techniques were carried out interactively through the stages of data reduction, data presentation, and conclusions, by the Miles and Huberman analysis model. To ensure data validity, source and method triangulation techniques were used, so that the interpretation of research results could be scientifically accounted for [26]. Through this approach, research is expected to be able to contribute to the development of the concept of agrarian cooperation based on Islamic values that prioritize the welfare of society.

Table 1. Research Method Used in This Study

Aspect	Description
Type of Research	Qualitative
Approach	Case Study
Research Objective	Examining the practice of community cooperation in managing productive land and examining it from the perspective of <i>maslahat</i> according to Islamic law
Rationale for Approach	A qualitative approach was chosen to gain a deep understanding of the social, cultural and Islamic values contexts that underlie community cooperation practices in managing land productively
Key Figures Analyzed	Community leaders, farmers, land owners and village officials who are directly involved in the productive land management system collectively or through cooperation.
Main Data Sources	Primary Data: In-depth interviews, and field observations, Secondary Data: Village regulation documents, deliberation notes, Islamic literature, and other supporting documents
Method of Analysis	Miles and Huberman's interactive analysis model: data reduction, data presentation, drawing conclusions and accompanied by source and method triangulation techniques to maintain data validity
Theoretical Framework	The concept of <i>maslahat</i> (benefit) in Islamic law, as well as the principles of <i>Muamalah Fiqh</i> such as <i>syirkah</i> , <i>muzara'ah</i> , and <i>Mukhabarah</i> as the basis for analyzing agrarian cooperation practices
Focus of Analysis	How is the practice of collective land management cooperation carried out, the Islamic values underlying this cooperation, and its relevance to the principle of welfare in Islamic law?
Expected Outcome	Providing an in-depth understanding of the form of agrarian cooperation based on Islamic values that can be used as a model for empowering the economy of rural communities and contributing to the development of contemporary

RESULTS AND DISCUSSION

Based on observations made, it was found that productive land management was carried out jointly by members of the same family on land they owned that had not been divided by inheritance to the heirs. This happened to many families in this area, some of whom had even done it for decades. The lands were originally owned by their parents (both deceased and living) but the management of the land was carried out jointly between family members (siblings). Where there were parties who became managers in the form of land cultivators, there were also those who became investors because they lived far from the location of the land being managed and there were even those who had dual roles as investors and managers of their relatives' land.

In this article, the author cites two phenomena found in the field which are representations of various phenomena that occur in a community that carries out agricultural product management activities together among family members. One of them was carried out by Mr. Kh Purba's family, as explained in the following table:

Mr. Kh Purba 9 hectares	No.	Name	Age	Work	Area of land cultivated	Agricultural product	Status in Management
	1	Khairuddin Purba	60	Farmer	9 hectares	Cassava, corn, palm oil	Investors and cultivators Cooperation with the 1st, 2nd and 3rd brothers and sisters
	2	Brother 1	65	Farmer	1 ha	Rubber	The cultivator works with the 2nd, 3rd and younger siblings
	3	Brother 2	63	Farmer	1 ha	Cocoa	The cultivator works with the 1st, 3rd and younger brothers
	4	Brother 3	62	Farmer	1 ha	Palm oil	The cultivator works with the 1st, 2nd and 3rd brothers
	5	Younger brother	55	Employee	5 ha	Cassava, corn, palm oil	Financier; in collaboration with Khairuddin Purba

Mr. Purba's family has been managing for decades what comes from his family's inherited land that has not been fully divided by inheritance by working together among family members. He is a financier in seeding and at the same time a cultivator of planting crops such as sweet potatoes (cassava), corn, rubber, chocolate and so on as well as being an actor who plants and manages the development of various crops. The agricultural land owned by his family is relatively large in the area of Kuta Baru Village and its surroundings, and not few of them are in the form of mountainous land planted with various types of plants. His

older sister also participates in managing part of the productive land as a cultivator of the land. His younger brother who lives in the city chooses to be an investor only in managing the productive land considering the distance is not close to them in addition to his fairly busy activities in daily life.

In the distribution of the results of each agricultural land, Mr. Kh. Purba first gave alms to those in need, then distributed the results of the agricultural land fairly according to the portion of each member of his family, whether as a capital provider only or as a cultivator (worker) only, as well as a portion for the capital provider who was also a cultivator of the agricultural land.

In its implementation As the eldest son, Mr. Kh Purba acts as a leader who regulates the farming activities in his family, so that he can coordinate well according to their agreement. This is because the customs in the community of this region (Batak Simalungun Tribe) give the highest position to a son after a father in a family in managing their various affairs.

According to Mr. Kh Purba, the land that they manage together is inherited land from their parents, the name of which has not been officially changed, it's just that every time they...already know the boundaries of the land that is their share. However, because it is difficult to have to be divided and worried that there will be an intention to sell the land so that it can end up losing the land to someone else, then they agreed to only manage it together according to their respective abilities in running it. All of the land is managed by him who is assisted by his brother and sister who act as cultivators and providers of management capital.

Next, the reality was discovered similar picture from Mr. B. Saragih's family in the same village, where the details are explained in the following table:

Land owned by Mr. B. Saragih 6 ha	No	Name	Age	Work	Area of land cultivated	Agricultural product	Status in Management
	1	The story of Bahtiarudd in Saragih	75	Farmer	6 ha	Cassava, Corn, Rubber, Palm Oil	Owner and Cultivator
	2	Child 1	44	Teacher	2 ha	Sweet Potato	Financier; working with father, 3rd and 5th children
	3	Child 2	42	Farmer	3 ha	Cassava, Palm Oil	Farmer/investor; works with father and 4th son
	4	Child 3	38	Teacher/ Farmer	2 ha	Sweet Potato	The investor/cultivator works with the father, 1st and 5th children
	5	Child 4	36	Farmer	3 ha	Palm oil, rubber, sweet potato	Cultivator; working with father, 2nd son
	6	Child 5	35	Teacher/ Farmer	2 ha	Sweet Potato, Corn, Palm	Cultivator; working with Father, 1st and 3rd Son

The same thing also happened to Mr. B. Saragih as in the table above, who managed his land which he got from his family inheritance together with his biological children together. Mr. B. Saragih has 5 (five) children who are all married and all of his children participate in managing the productivity of Mr. B. Saragih's land. Among them, some are just investors, some are workers who work directly on the land and some take on a dual role; being investors and workers in managing the land planted with cassava, oil palm, rubber, and corn.

Based on the interview conducted (March 2025), Mr. B. Saragih acts as a landowner, financier and cultivator in managing the productive land. His first child, a girl, lives far away in the city center, so the only role that can be played is as a financier to develop the productivity of the land. While the second, third and fifth act as cultivators who are also financiers while the fourth child is purely a worker who cultivates the land.

Mr. B. Saragih himself determines the land and types of agricultural commodities to be managed on his land, while his children carry out his instructions voluntarily without any change in ownership of the land and without any rental agreement. It's just that everyone is asked to contribute according to their respective abilities to help support their economy.

The results from these agricultural lands are divided fairly according to the portion of each family member after previously being issued 2,5% as alms by Mr. Bahtiaruddin Saragih the leader of the joint venture. From the observations made, the author sees that this action greatly helps the economy of all family members, both as investors, as workers and as investors and workers at the same time. The results of the management of the land can support the family's economy and at the same time their education. In the cultivation process, it is not uncommon for wages to be paid that employ local people, as well as in the sale of agricultural commodities involving agents from the same area so that in practice it helps support the economy of the surrounding community.

Apart from that, with this collaboration, there is brotherhood and solidarity between our family members are maintained better considering the interaction between generations and good relationships. Based on the author's observations, the solidarity between family members has been fostered by them through cooperation in the management of productive land, where the leader in this management is led by the father directly.

According to KH. Saragih, one of Mr. B. Saragih's children, was interviewed in March 2025, his father felt calm with the cooperation in land management by his children because the land obtained by his father from inheritance would also be passed on to his children in the future. According to him, this has happened in his village from generation to generation, where people work together to manage productive land in their village, so it seems very rare for land in his village to be owned by outsiders because the land is managed directly between their families.

In practice, there are quite a few agricultural lands that are not cultivated properly due to the lack of capital from family members who help with the land cultivation process, on the other hand, they are less open to outsiders to become investors in agricultural activities, while some of their family members choose to work in the city with jobs that are far from the agricultural sector.

The lands in this area come from the inheritance of their ancestral families that have been maintained for decades without being transferred to outsiders. As for the ownership, many have not been divided according to the inheritance procedures according to Sharia, it's just that three of their parents died before the process of changing the name of the land ownership was carried out. It is not uncommon for the lands in this area not to change their names because one of the parents has not died, but is still managed together between their family members.

If we look deeper, what happens in the society studied is cooperation in the agricultural sector between land owners, investors and cultivators who are still related to each other, then the results obtained are divided fairly. The position of leader in this case is the father or eldest son who regulates and coordinates the management of productive land. In the first reality phenomenon, the eldest son becomes the leader and leads all operational agricultural activities entrusted by other family members. Practically no conflict is found in management so various benefits are found for all parties. Although this inherited land has not been handed over to the heirs, each of them already knows their portion and continues to produce and without transferring ownership to another party, so that in practice the culture is still maintained in this community. Practically the land that is part of one of the children who cannot cultivate will be managed by other members of his family.

If the younger brother of Mr. Kh Purba is the land owner, then Mr. Kh Purba acts as a cultivator, so that a *Muzaraah* contract occurs. What happened between him and his three older sisters was a *Mukhabarah* contract, because the seeds came from him as the cultivator. The percentage of this action was agreed upon by them through the coordination of Mr. Kh Purba as the eldest son with a fair distribution, but without being stated in a written contract because it was only based on trust between them.

In the second reality phenomenon, because the father is still alive, he is the one who directly becomes the leader in managing his lands by involving his children in managing the land. In reality, the lands are still purely owned by the father, but he involves all his children in managing the land so that they help support the economy of their respective small families while maintaining the productivity of the land by farming and continuing to increase efforts to realize the welfare of all parties.

This was confirmed by the Village SecretaryKuta Baru, that this action has been in effect for generations in his village and carried out by the local community. Much of the land in his village is productively managed by fellow nuclear families, to support their lives which is also the main source of income for some of them. From the reality that occurs, there is very little family conflict in the management of the land because it usually still adheres to the prevailing customary system, where the father or eldest son leads the operational management agreed upon by each family member. Likewise, in practice, the land in this village is well maintained without being transferred to other parties through sales or others, because the community chooses to manage this land together with the help of the surrounding community who take wages in agricultural activities.

With the changing times, it will have an impact on changes in human needs. This condition has a very large influence on the development of transaction forms that apply in society. Likewise, the management of agricultural products can occur in society. The form of agricultural management that initially existed was in the form of *Muzaraah*, *Mukhabarah* or *Musaqah* where landowners cooperated with cultivators in managing agriculture. However, it seems that in the present era, it is relatively more developed by prioritizing local cultural values that are still firmly held in society, so the cooperation model also leads to cooperation between families, where some parties become pure investors, landowners and cultivators and some become pure cultivators only.

In the implementation that occurred in Mr. B. Saragih's family, several parties were found to be involved in the management of this productive land, starting from himself, who was also the land owner and cultivator, and there were two of his children who were pure investors and pure cultivators.

This change in the form of agricultural cooperation that leads to musyarakah can certainly occur due to changes in the era, civilization, technology, and human needs. Of course, this is not an obstacle and is still within the permissible corridor. However, the law of recording the contract which was originally a recommendation according to the majority

of scholars refers to QS. Albaqarah: 282 In this case it could be mandatory to maintain the interests of each party to the contract [27]. This is because in the reality of Mr. Kh Purba, the lands are inherited lands that have not been divided, and in the implementation of cooperation it should be supported by the existence of records to maintain the interests of all parties. While in the phenomenon that occurred with Mr. B. Saragih, although they were all of the same flesh and blood, the recording of the agreement according to the agreement must still be stated for the interests of all parties.

This is by the rules *"It cannot be denied that the law changes with the changing times."* In another rule it is explained: *"Changes in fatwas are in line with changing times and circumstances."* This principle shows that changes in time and circumstances will affect changes in law. The general principle, in *Muamalah*, what must be considered is the substance of the meaning desired by the sharia (*maqashid sharia*) which aims to achieve the welfare of the people and prevent harm from them, then this type of *Muamalah* is acceptable, but it must still be stated in a written contract to prevent harm that could occur in the future [16].

In Islam, land is one of the resources that must be utilized optimally and fairly. Imam Al-Ghazali in *Ihya' Ulumuddin* stated that wealth, including land, is essentially a trust from Allah SWT that must be managed for the benefit of the people [25]. This concept supports the practice of collective land management in Kuta Baru Village, because its orientation is not merely individual profit, but the welfare of the family and community. According to Sheikh Wahbah Az-Zuhaili in *Fiqh al-Islami wa Adillatuhu*, he emphasizes the importance of contracts in agricultural cooperation such as *muzara'ah* and *Mukhabarah* [26]. In practice in Kuta Baru, the form of collaboration between investors and cultivators who are still within the family reflects the implementation of the two contracts, although not stated in writing. This shows the flexibility of *Fiqh Muamalah* which can be adjusted to the local context as long as it meets sharia principles [30].

Ibn Taimiyah in his view on al-maslahah stated that socio-economic policies or actions must lead to benefits and reject harm (*jalb al-mashalih wa dar' al-mafasid*) [31][32]. In this context, collective management of inherited land prevents conflict between heirs, keeps the land productive, and strengthens family ties. All of these are real forms of implementing the principle of maslahah in society. According to Yusuf al-Qaradawi, Islamic economics is not only normative but also solution-oriented. In *Fiqh al-Zakah* and other works, he states that the distribution of inherited wealth should not cause poverty or conflict [29][9]. Therefore, the model of deliberation and collective management found in the field becomes an alternative solution to the potential for disputes over inherited land that often occur in contemporary society.

M. Hasbi Ash-Shiddieqy, an Indonesian cleric and scholar, explains that Islamic law must be contextual and take into account good customs (*urf*) that do not conflict with Sharia [34][35]. The tradition of the Kuta Baru Village community in managing shared inherited land is a form of *urf* that brings benefits and can be used as a consideration in making laws (*istinbath*) at the local level. According to Muhammad Abduh, a pioneer of Islamic modernism, he views the importance of *ijtihad* in answering contemporary problems [36]. The collective land management model by families can be seen as the result of socio-cultural *ijtihad* based on Islamic values. Although not explicitly stated in classical texts, this practice is by the *maqashid sharia*, namely protecting property, protecting descendants, and maintaining social relations. According to Fazlur Rahman, Islam must be understood as a living and dynamic value system [33][38]. In this framework, collective land management by heirs can be seen as a practice of the values of solidarity, distributive justice, and shared responsibility, concepts that are in line with social values in Islamic teachings. This shows that Islam encourages cooperation and collective responsibility in terms of resource management.

The concept of *syirkah* (partnership) in classical *Muamalah Fiqh* is also relevant. Imam Malik in *Al-Muwatta'* explains that a partnership between two or more parties in a legitimate business is permitted if it is based on trust and agreement [39]. In the observed cases, family members formed a kind of partnership in practice, either in the form of a partnership *'inan* (joint capital) or a partnership *abdan* (labor cooperation).

According to Ali Yafie, in the context of Islamic law in Indonesia, many local social and cultural aspects can be justified according to Sharia as long as they fulfill the principles of justice and benefit [40]. So the practice of collective land management by heirs can be interpreted as a form of local adaptation of Islamic norms, with a strong sense of cooperation and family values. Likewise, as happened in the family of Mr. B. Saragih, the form of management leads to *musyarakah* cooperation in the management of agricultural products which is usually carried out in the form of capital investment and investment in business activities, in general, can be done to maintain the values of the principle, namely "Customs/habits can become law". This agreement that occurs does not have any negative elements but rather brings benefits to all parties, plus there are efforts to foster solidarity and brotherhood between nuclear families in the community [41]. But of course it should be noted here, if the practice of *Muamalah* carried out can bring negative influences to various elements of society then the form of *Muamalah* practice cannot be applied. In other words, *Muamalah* that is permitted with the aim of achieving goodness is if the practice of *Muamalah* is free from various negative influences that can lead various parties in it.

The community's practice of collective land management in Kuta Baru Village demonstrates the flexibility of Islamic *muamalah* values in addressing the socio-economic needs of contemporary society. The principle of *maslahah*, advocated by classical scholars such as Ibn Taymiyyah and furthered by modern figures such as Yusuf al-Qaradawi, serves as the normative basis for all economic and social activities to be oriented toward the benefit of the family and avoid harm (*jalb al-mashalih wa dar' al-mafasid*). In this context, the tradition of collective land management by the inheriting family not only provides a solution to potential inheritance conflicts but also reinforces the values of solidarity, distributive justice, and shared responsibility, which are integral to the *maqasid al-shariah* (the principles of Islamic law).

In practice, this family-based cooperative system also aligns with several principles of the United Nations' Sustainable Development Goals (SDGs). Specifically, this practice directly contributes to SDG 1 (No Poverty) by increasing family economic resilience through the productive management of inherited assets. SDG 2 (Zero Hunger) by maintaining the productivity of agricultural land as a source of local food; and SDG 8 (Decent Work and Economic Growth) by creating equitable community-based business models. Furthermore, this practice supports SDG 10 (Reduced Inequality) due to the equitable distribution of yields among family members, and SDG 15 (Sustaining Terrestrial Ecosystems) due to the principle of collective responsibility for managing the land to ensure it remains fertile and undamaged.

Thus, the practice of collectively managing productive land within the framework of Islamic law is not only valid according to Sharia law but also aligns with the global sustainable development framework. This demonstrates that an approach based on Islamic jurisprudence (*Fiqh muamalah*), which considers *maslahah* (benefit), *urf* (reasonable judgment), and social *ijtihad* (intelligible judgment), can be an inclusive and sustainable local development strategy. Therefore, it is crucial to promote regulations based on local wisdom and Islamic values that not only protect land rights but also ensure that natural resource management provides the greatest possible benefits to the community in a just and sustainable manner.

CONCLUSION

As a finding from the research conducted, there are two phenomena of productive agricultural land management carried out by the community that have occurred for decades as a local culture in the community. First, management between one family is coordinated by the eldest son in land management in collaboration with contracts such as *Muzaraah* or *Mukhabarah*. Second, the management of land productivity between one family is coordinated by the father with general business cooperation where there are parties as land owners, financiers and land cultivators. For the sake of achieving the benefit, the implementation of this cooperation must be carried out by first stating it in a written agreement to protect against various harms that could occur. This cooperation activity is part of practicing religious teachings as well as an effort to maintain local cultural values that are increasingly eroded by the development of the times so that agricultural lands can be maintained properly. Well as not eliminating local cultural values that have been in effect in the region for decades.

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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