

The Practice Of "Attesang" In Developing The Economy Of Farmers And Capital Owners Based On Al-Adl In Gowa Regency

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Abstract: The objectives to be achieved in this study are: 1) To analyze the implementation of the cooperative relationship pattern in the Attesang Practice in Building the Economy of Farmers and Capital Owners Based on Al-Adl in Gowa Regency. 2) To analyze the suitability of the profit sharing of the Attesang practice in the Al-adl perspective in Gowa Regency. 3) To reveal how the application of the Attesang Practice in the Al-Adl perspective improves the economy of farmers and capital owners in Gowa Regency. The research method used was descriptive research analyzed qualitatively. Data sources were obtained from farmers, capital owners, traditional and religious leaders, and documentation. Data analysis was carried out through data reduction, data presentation, and drawing conclusions. The results of the study indicate that: 1) the implementation of the "Attesang" Practice in the cooperative relationship between farmers and capital owners in Gowa Regency is not fully fulfilled, where farmers have not been able to position themselves as working partners. The "Attesang" Practice in the perspective of Al-Adl is not appropriate because the rights of farmers in marketing their agricultural products are dominated by capital owners, transparency of decision making is not in accordance with Al-Adl; 2) The "Attesang" Practice in Gowa Regency uses Muzara'ah and Mukhabarah contracts which are in accordance with the profit sharing agreement in Islam; 3) With the existence of the "Attesang" Practice based on Al-Adl, it is able to build in increasing the income of farmers and capital owners, able to recruit workers in the agricultural sector and able to reduce unemployment, economic improvement of farmers and capital owners comes from different portions, where farmers get income according to the area of land they cultivate while capital owners get income according to the number of partners or farmers they accompany in cooperation, so that the economic improvement of both is different. Implications of the research: 1) Most farmers do not understand themselves as working partners; 2) in practice, it is found that farmers use their rights very little in seeking markets; 3) in making decisions, they are dominated by capital owners; 4) the capacity of farmers and capital owners is different, while profit sharing is a model of cooperation not as workers, the status of farmers cannot yet position themselves as working partners; and 5) the economic improvement of farmers is different between farmers and capital owners, where farmers get results depending on the area of land they manage, while capital owners depend on the number of farmers they cooperate with..

Keywords: Attesang Practice, Al Adl, Economy, Farmers and Capital Owners

1. INTRODUCTION

The agricultural sector remains a fundamental pillar in supporting food security, employment, and socioeconomic stability, particularly in developing countries like Indonesia. Indonesia's agrarian character means that agriculture functions not only as an economic sector but also as a social space that shapes production relations, cooperation patterns, and the distribution of welfare in rural communities. However, the reality of agricultural development shows that increased production does not always translate directly into improved farmer welfare. Inequality in access to capital, markets, and decision-making remains a perennial problem.

In the context of modern economic development, the dominant growth-oriented paradigm often neglects the dimension of distributive justice. As a result, smallholder farmers and landowners are often subordinated within the economic system, while capital owners and market access holders enjoy greater profits. This situation creates unequal relations, both structurally and culturally, widening the welfare gap between agricultural business actors. Therefore, an alternative economic approach is needed that emphasizes not only efficiency and profit but also upholds the principles of justice, partnership, and sustainability.

Islam, as a system of values and a way of life, offers an economic concept based on the principles of al-'adl (justice), ta'awun (mutual assistance), and syirkah (partnership). These principles emphasize that economic activity must not give rise to exploitation, inequality, and unilateral domination, but rather must provide a balance of rights and obligations between the parties involved. In the agricultural sector, cooperative concepts such as muzāra'ah, mukhābarah, and musāqah represent concrete forms of Islamic economic implementation that position capital owners and sharecroppers as partners, rather than employer-employee relations.

Practically, these Islamic economic values often intersect with local wisdom that grows and develops

within communities. One form of local wisdom in the agricultural system in South Sulawesi, particularly in Gowa Regency, is the practice of *Attesang*. *Attesang* is a profit-sharing cooperative system between farmers and capital owners that has been passed down through generations and is part of the economic culture of agrarian communities. This practice functions not only as a mechanism for agricultural production but also as a social institution that regulates labor relations, risk sharing, and harvest distribution.

Gowa Regency, as one of the food buffer zones in South Sulawesi Province, has significant agricultural potential, both in terms of land fertility, climate conditions, and human resource availability. The majority of its population relies on the agricultural sector for its livelihood, particularly horticulture and food crops. In this context, *Attesang* offers an economic solution for farmers without land or capital, as well as for capital owners unable to manage land directly. Through a profit-sharing system, both parties are expected to benefit mutually and share production risks.

However, evolving socioeconomic dynamics indicate that the practice of *Attesang* does not always operate in accordance with the ideal values underlying it. In practice, there are indications of a shift in the meaning of *Attesang* from a partnership system to a subordinate relationship. Tenant farmers often do not have an equal bargaining position, especially in determining prices, market access, and strategic decision-making. Farmers' dependence on capital owners, whether in the form of production financing or loans for living expenses, has the potential to create exploitative relationships and distance the practice of *Attesang* from the principles of *al-'adl*.

Furthermore, the lack of transparency, weak honesty, and blurred boundaries between rights and responsibilities between farmers and capital owners are serious problems that trigger latent conflicts in the practice of *Attesang*. On the one hand, farmers risk being trapped in a cycle of debt and economic dependency. On the other hand, capital owners also face the risk of losses due to weak supervision and low accountability in the production process. These conditions indicate that the practice of *Attesang*, although based on local wisdom and Islamic values, requires conceptual and operational reconstruction to remain relevant and equitable amidst socioeconomic changes.

Previous studies on agricultural sharecropping systems have generally focused on the legal-formal aspects of the contract or comparisons with rental and wage systems. Meanwhile, studies that comprehensively integrate local practices, Islamic economic values, and the principles of *al-'adl* are still relatively limited, particularly in the context of Gowa Regency. Yet, this approach is crucial for understanding the practice of *Attesang* not only as an economic phenomenon but also as a social, cultural, and religious construct that exists within society.

Based on these realities, this research is crucial for in-depth examination of *Attesang* practices in building an economy for farmers and capital owners based on *al-'adl*. This research is expected to uncover patterns of cooperative relationships, profit-sharing mechanisms, and the economic implications arising from *Attesang* practices. Thus, the results of this research not only contribute to the development of Islamic economics and the study of local wisdom, but also provide practical recommendations for strengthening an agricultural system that is just, sustainable, and supports the welfare of farmers.

THEORETICAL STUDY

The Concept of *Al-'Adl* in Islamic Economics

The concept of *al-'adl* (justice) is a fundamental principle in the Islamic economic system, governing all aspects of transactions, including production, distribution, and consumption. Etymologically, *al-'adl* means righteousness, balance, and placing something in its proper place. In an economic context, justice is not defined as equality of outcomes, but rather as a balance of rights and obligations and proportionality of roles between economic actors.

The Quran firmly places justice as the foundation of social and economic interactions, as God Almighty commands humans to uphold justice and forbids all forms of injustice. This principle requires that every economic transaction be free from exploitation, deception, uncertainty (*gharar*), and unilateral domination that harms one party.

From an Islamic economic perspective, *al-'adl* is also closely related to the principles of *maslahah* (benefit) and *ta'awun* (mutual assistance). Economic activity should not be solely oriented toward accumulating individual profit but should also have a positive social impact, particularly for vulnerable groups such as smallholder farmers. Thus, justice in Islamic economics serves as both a

moral and structural mechanism to prevent social and economic inequality.

The Principle of Cooperation (Syirkah) in Islam

Cooperation in Islam is known as the concept of syirkah , a form of partnership between two or more parties to run a business with the goal of mutual profit. The main principles of syirkah are voluntary agreement (ridha), clear roles, and equitable distribution of profits and risks.

In Islamic economic practice, cooperation should not create a hierarchical relationship that positions one party as the absolute master and the other as the object of exploitation. Instead, cooperation should be built on the basis of equal partnership , even if each party's contribution varies, whether in the form of capital, labor, or expertise.

The principle of risk sharing is a hallmark of cooperation in Islam. Business risks should not be entirely borne by one party, as is common in conventional, interest-based economic systems. In the agricultural context, this principle is particularly relevant because the agricultural sector faces a high level of uncertainty due to natural factors, weather, and market price fluctuations.

Agricultural Cooperation Agreement in Islam

In Islamic jurisprudence (fiqh muamalah), there are several contracts that specifically regulate cooperation in the agricultural sector, namely muzāra'ah , mukhābarah , and musāqah . These three contracts are Islamic economic instruments designed to accommodate the needs of farmers and capital owners fairly and proportionally.

Muzāra'ah

Muzāra'ah is a cooperative agreement between a landowner and a farmer, where the seeds and land come from the capital owner, while the labor comes from the farmer. The harvest is divided based on a ratio agreed upon at the outset of the agreement. Most scholars permit this agreement because it involves mutual assistance and benefits both parties.

Mukhābarah

Mukhābarah is a form of agricultural cooperation in which the seeds come from the tenant farmer, while the land is provided by the capital owner. Profits are shared according to mutual agreement. The main difference between muzāra'ah and mukhābarah lies in the source of the seeds, while the principles of partnership and risk sharing remain the same.

Musaqah

Musāqah is a partnership agreement between a garden owner and a garden manager, particularly for established perennial crops. The farmer is responsible for maintaining the crops, while the harvest is shared according to the agreement. This agreement emphasizes that Islam recognizes productive cooperation based on trust and justice.

These three contracts position farmers not as wage laborers, but as business partners who have rights to the results and share in the production risks.

The Concept of Profit Sharing in an Islamic Economic Perspective

profit-sharing system is a profit distribution mechanism that emphasizes the principles of justice and partnership in Islamic economics. Unlike wage or rental systems, profit-sharing aligns each party's income with business performance and results.

In Islamic economics, profit-sharing is considered fairer because it does not guarantee fixed profits for capital owners regardless of business conditions. Thus, this system encourages honesty, transparency, and shared responsibility in running a business. In the agricultural sector, the profit-sharing system is a crucial instrument for protecting farmers from the risks of exploitation and income uncertainty.

However, the effectiveness of a profit-sharing system depends heavily on the integrity of the parties and the clarity of the agreed-upon agreement. Without transparency and a balance of power, a profit-sharing system has the potential to deviate from the values of justice that are the core spirit of Islamic economics.

Attesang as a Collaborative Practice Based on Local Wisdom

Attesang is a local term used by the people of Gowa Regency to refer to the practice of profit-sharing cooperation in agriculture. Substantively, Attesang aligns with the concepts of muzāra'ah and mukhābarah in Islamic jurisprudence (fiqh muamalah), although it is implemented as an oral agreement based on local beliefs and customs.

As local wisdom, Attesang embodies the values of mutual cooperation, social solidarity, and interdependence between farmers and capital owners. This practice allows agricultural land to remain

productive and provides economic access for farmers who lack land or capital.

However, changes in economic structure and increasing living costs have the potential to shift the ideal values of *Attesang*. When cooperative relations are dominated by capital owners, *Attesang* practices risk transforming into subordinate relations that contradict the principles of *al-'adl*. Therefore, studies of *Attesang* need to be placed within an Islamic economic framework to assess the extent to which these practices still reflect justice, transparency, and a balance of rights and responsibilities.

Theoretical Framework of the Research

Based on the description above, the theoretical framework of this study is built on the integration of the concept of *al-'adl*, the principle of cooperation (*syirkah*), agricultural contracts in Islam, and the practice of *Attesang* as local wisdom. This framework is used to analyze patterns of cooperative relationships, profit-sharing mechanisms, and the economic impacts of *Attesang* practices on farmers and capital owners in Gowa Regency.

2. METHOD

This study uses a qualitative approach with descriptive-analytical methods to deeply understand the practice of *Attesang* as a profit-sharing cooperation system in the agricultural sector in Gowa Regency. The qualitative approach was chosen because this study focuses on uncovering the meaning, patterns of socio-economic relationships, and mechanisms of cooperation between farmers and capital owners that cannot be measured quantitatively but require contextual understanding based on the experiences and perspectives of the actors.

The research was conducted in Gowa Regency, South Sulawesi Province, which was selected purposively due to the fact that the region still maintains the practice of *Attesang* as a form of local wisdom in agricultural management. The research subjects consisted of sharecroppers, capital owners or landowners, as well as traditional and religious leaders who understand the practice of *Attesang* and the Islamic values that underlie it. Informants were selected using purposive sampling based on their direct involvement and sufficient knowledge of the practice.

The research data is sourced from primary and secondary sources. Primary data was obtained through in-depth interviews with informants and direct observation of agricultural cooperation processes, from land management to harvest distribution. Meanwhile, secondary data was obtained through documentary studies of Islamic economics literature, Islamic jurisprudence (*fiqh muamalah*), previous research findings, and supporting documents relevant to the research focus.

Data analysis was conducted qualitatively through the stages of data reduction, data presentation, and conclusion drawing. The collected data were selected and grouped based on themes related to cooperation patterns, profit-sharing mechanisms, and the economic implications of the *Attesang* practice. Furthermore, the data were analyzed using the theoretical framework of Islamic economics, specifically the principle of *al-'adl*, to assess the suitability of the *Attesang* practice with the values of justice, transparency, and the balance of rights and responsibilities between farmers and capital owners.

Data validity was maintained through source and technical triangulation techniques, comparing information obtained from various informants, as well as interviews, observations, and documentation. Thus, research results are expected to have a sufficient level of validity and credibility to serve as a basis for scientific analysis.

3. FINDINGS AND DISCUSSIONS

Overview of *Attesang* Practices in Gowa Regency

The practice of *attesang* is a profit-sharing agricultural cooperation pattern that has long existed in the farming community traditions of Gowa Regency. This practice arose from the mutual need between capital/land owners and tenant farmers, where each party has limited resources. The capital owner owns the land and/or production costs, while the farmer owns the labor, skills, and farming experience. This cooperation is agreed upon verbally based on trust and traditional customs that have been passed down through generations.

Empirically, *attesang* is understood not only as an economic relationship but also as a social relationship embodying the values of mutual cooperation and solidarity. However, in contemporary practice, a shift in meaning has been observed, from partnership to a more hierarchical relationship.

This shift is primarily influenced by unequal access to capital, market information, and bargaining power between farmers and capital owners.

Origins and Dynamics of Attesang Practice

The research results show that attesang is rooted in the traditional land management system of the Bugis- Makassar agrarian community. In its early stages, this practice served as a relatively equitable mechanism for distributing economic benefits, as production risks and harvests were shared. Over time, changes in the rural economic structure and increasing living costs have transformed the practice of attesang .

This transformation is evident in farmers' increasing dependence on capital owners, particularly for production financing and market access. This situation weakens farmers' position in the decision-making process, diminishing the spirit of partnership that underpins attesang .

Social Values in Attesang Practice

The practice of attesang embodies the social values of trust, togetherness, and mutual assistance. These values are reflected in the oral agreement mechanism still predominantly used by the parties. Trust is the primary social capital that enables cooperation to proceed without written contracts.

However, field findings also indicate that weakening values of transparency and honesty have the potential to lead to conflict. The lack of transparency in the management of production costs, the use of agricultural inputs, and harvest yields is a source of injustice that contradicts the principles of al 'adl .

Attesang Practices from an Islamic and Traditional Perspective

From an Islamic economic law perspective, the practice of attesang is fundamentally aligned with muzara'ah and mukhabarah contracts. This alignment lies in the principles of cooperation, profit-sharing, and risk-sharing between the parties. However, this alignment is normative and has not yet been fully realized in practice.

The dominance of capital owners in determining prices and markets for agricultural products indicates a deviation from the principle of justice (al 'adl). In Islam, justice demands a balance of rights and obligations, as well as equal participation in decision-making. Therefore, the ideal practice of attesang is one that consistently integrates local customary values with sharia principles.

Attesang as Local Wisdom

As a form of local wisdom, attesang holds significant potential for supporting rural economic development. This practice optimizes agricultural land, creates jobs, and strengthens community social networks. The sustainability of attesang depends heavily on the community's ability to uphold the fundamental values of justice and partnership.

This local wisdom can become an alternative community-based economic model if managed adaptively and responsively to changing times. Integrating the principles of al 'adl is key to ensuring that attesang does not lose its social identity.

The Role of Farmers and Capital Owners in Attesang Practices

The research results show differences in the roles and interests of farmers and capital owners. Farmers act as land managers and the primary labor force, while capital owners provide land, production facilities, and market access. This difference has implications for the distribution of profits and risks. Farmers earn income based on the area of land cultivated and the harvest, while capital owners profit from the number of partners they have. This situation results in an asymmetrical economic growth for both parties.

Impact of Attesang Practices on Economic Improvement

The practice of attesang has been proven to contribute to increased income and employment in the agricultural sector. For farmers, attesang provides a means to meet basic living needs and gradually improve their well-being. For capital owners, this practice opens up opportunities for profit accumulation through expanding cooperation.

However, this economic growth does not fully reflect distributive justice. Inequality in access to information and the dominance of decision-making remain major challenges in realizing justice - based justice .

Attesang Practice Based on Al 'Adl

The application of the principle of al 'adl in attesang practices requires transparency, honesty, and clarity of rights and responsibilities. Research shows that the implementation of this principle remains partial. Therefore, efforts are needed to strengthen farmer capacity, update agreement mechanisms,

and provide institutional support.

With this strengthening, *attesang* has the potential to become a model for agricultural cooperation that is fair, sustainable, and relevant to Islamic economic principles and rural development needs

4. CONCLUSION

Based on the results of research and discussion regarding the practice of *attesang* in building the economy of farmers and capital owners based on *al-'adl* in Gowa Regency, several conclusions can be drawn as follows.

First, the practice of *attesang* is a form of profit-sharing cooperation deeply rooted in the local wisdom of the Bugis-Makassar agrarian community and normatively aligns with Islamic agricultural contracts, particularly *muzara'ah* and *mukhabarah*. This cooperation arises from the mutual need between sharecroppers and capital/landowners, and is based on oral agreements, trust, and traditional customs that have been passed down through generations.

Second, in its implementation, the cooperative relationship pattern in *attesang* practices does not fully reflect the principle of equal partnership. Farmers generally have not been able to position themselves as working partners but rather tend to be subordinate. This is evident in the dominance of capital owners in strategic decision-making, particularly regarding market determination, crop selling prices, and production cost management.

Third, from an *adl* perspective, the practice of *attesang* does not fully meet the principles of justice. The values of transparency, honesty, and clarity of rights and responsibilities have not been optimally implemented. Inequality in access to information and capital leads to an unequal distribution of roles and economic benefits, potentially leading to farmer dependence on capital owners.

Fourth, despite its various weaknesses, the *attesang* practice has been proven to significantly contribute to improving the community's economy. This practice can increase the income of farmers and capital owners, create jobs in the agricultural sector, and contribute to reducing unemployment in rural areas. However, these economic improvements are different in nature: farmers' incomes depend on the size of land cultivated, while capital owners' incomes depend on the number of partners they have.

Fifth, strengthening the practice of *attesang* based on *'adl* requires structural and cultural improvements, including increasing farmers' understanding of their role as partners, strengthening the values of transparency and honesty, and affirming the rights and responsibilities of both parties. Thus, *attesang* practices have the potential to become a model for agricultural cooperation that is fair, sustainable, and relevant to Islamic economic principles and the needs of rural economic development.

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