



# THE PRACTICE OF *MAPPAJA'* IN BUYING AND SELLING AGRICULTURAL PRODUCTS IN SINJAI REGENCY: PERSPECTIVE *MASLAHAH*

Eril<sup>1</sup>, Sabri Samin<sup>2</sup>, Kasjim Salenda<sup>3</sup>, Misbahuddin<sup>4</sup>, & Din Mashyudi<sup>5</sup>

<sup>1,2,3,4</sup>Postgraduate Program of Universitas Islam Negeri Alauddin Makassar, Indonesia

<sup>5</sup>Universitas Islam Ahmad Dahlan, Indonesia

Correspondance Email: [erilcudding@gmail.com](mailto:erilcudding@gmail.com)

## ABSTRACT

This research aims to understand the practice of Mappaja' in the buying and selling of agricultural products in Sinjai Regency, the Maslahah review of the Mappaja' practice in the buying and selling of agricultural products in Sinjai Regency, and the correlation of Mappaja' practice values with the welfare of farmers in Sinjai Regency. The type of this research is descriptive qualitative (field research) and the research approaches used are normative (syar'i), sociological approach, and phenomenological approach. The sources of data for this research are farmers and traders, and the data collection methods used are observation, interviews, documentation, and reference tracing. The data processing and analysis techniques were carried out through three stages, namely: data reduction, data presentation, and conclusion drawing. The research results show that the practice of Mappaja' in the buying and selling of agricultural products has been ongoing for a long time. The mechanism involves estimating the quantity of crops based on mutual trust and responsibility. The agricultural commodities used as the object of Mappaja' are cloves and vegetables. (wortel, kol, dan tomat). The payment method in the Mappaja' practice is carried out in two ways, namely full payment and payment in two installments, which is ½ at the time of the contract as an advance and a sign of commitment, and the remainder after the harvest. the condition of the plants at the time of the Mappaja' transaction is either ready for harvest or not yet ready for harvest. As for the rights and obligations of both parties, the trader is obliged to make payment to the farmer according to the agreement, and the farmer must continue to care for the plants properly if the plants are still not ready for harvest at the time of the transaction. From the aspect of maslahah or its benefits, the practice of mappaja' brings benefits or goodness (maslahah) to both parties. where in practice, Mappaja' is more dominant in its goodness or benefits than in its harm (damage/shortcomings). In practice, the greatest benefit felt by both parties is in the aspect of mutual assistance. In addition, in the practice of mappaja', there are Islamic values such as: helping each other, responsibility, honesty, and sincerity.

**Keywords:** Mappaja' practice; agricultural product trade; *maslahah*

## 1. INTRODUCTION

Buying and selling is one form of *mu'amalah*, namely the relationship that occurs between humans and humans. Forms of *mu'amalah* such as buying and selling exist because they are based on a sense of mutual need. In this case, the seller needs the buyer to buy his goods so that he can get money. While the buyer makes a purchase to obtain the goods he needs. As a result of this mutual need, the sense of brotherhood increases.

The purpose of *mu'amalah* is to create a harmonious relationship between fellow human beings. (Aprianti, dkk., 2023) Thus, peace and tranquillity are created. As the word of Allah SWT. in QS al-Maidah/5:2.

... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Translation:

*"And help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions. and fear Allah, surely Allah is Severe in punishment." (Departemen Agama, 2019)*

Buying and selling is a transaction carried out by the Prophet during his life, he taught buying and selling based on mutual consent in accordance with the valid terms and conditions. In everyday life, not everyone has what is needed in their lives, what is needed is sometimes in the hands of others, therefore buying and selling is needed, with this people usually help each other in meeting their life needs. (Rasyid, 2016)

Economic practices (especially buying and selling) are mostly based on customs and traditions that tend not to see the existing Islamic values or ethics. As Muslims, it is necessary to thoroughly understand the ethics of Islamic buying and selling because the realm of buying and selling is a field that can bring blessings. Therefore, buying and selling practices should be carried out according to the perspective of *fiqh*, which is an Islamic science that studies the law and ethics of muamalah (transactions), from which it will be known the limitations of Islam that must be carried out by Muslims. (Mahmudah & Huda, 2020)

Buying and selling in Islam must complete the pillars of buying and selling so that it can be used as a valid buying and selling, so there must be a seller, buyer, ijab kobil, and goods being bought and sold. (Wardani, 2016) Then the requirements for goods (objects) being bought and sold must be clear and there are four requirements for goods in buying and selling, namely the goods being bought and sold must exist, the goods being bought and sold must be valuable, the goods must be owned by oneself, and the goods to be sold can be delivered at the time of the transaction. (Wardhani, 2023)

The development of types and forms of *mu'ā malah* carried out by humans from the past until now continues to develop in line with the development of human needs and knowledge itself in meeting their respective needs. (Mufidah & Kurniawan, 2023) Humans

develop science and technology according to current developments, so that the problems of buying and selling that occur in society are increasingly widespread.

Related to buying and selling which is evidence of a sense of mutual need, where the seller needs money from the buyer (trader) and vice versa the buyer (trader) also needs goods from the seller. (Haruna, 2018) Looking at this explanation, if we look at the division of *Maslahah* , namely: *Al-dharuriat* (Primary needs) , *al-hajiyat* (Secondary needs) , and *al-tahsiniyat / al-kamaliyat* (Tertiary needs) then buying and selling is included in *Maslahah* in terms of *al-hajiyat* (Secondary needs) .

In the practice of buying and selling, according to researchers, there are still many that are not carried out in accordance with Islamic law. They only care about the worldly benefits they get without considering the impact of the buying and selling practices that are carried out. As is the case in the midst of society, especially in the community in Sinjai Regency. In this area, buying and selling practices with the *mappaja' system have been found*.

*Mappaja'* is a transaction of buying and selling agricultural plantation products carried out when the plants are not yet ready to be harvested. The agricultural plantation products referred to in this study are two, the first is long-term plants such as cloves, and short-term plants such as vegetables. For clove plants, the transaction is carried out when the fruit is still on the tree in a condition that is not yet suitable for harvest. For types of vegetables such as potatoes, cabbage, carrots are still in the field in the same condition, namely not yet suitable or not ready to be harvested.

## 2. METHODS

### a. *Type and Location of Research*

The type of research is descriptive qualitative research that attempts to describe, analyze and interpret the data that has been collected in the research. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject by means of description in the form of words and language in a specific natural context and by utilizing various natural methods. (Moleong, 1989) This research is field research , namely research that is used to reveal, describe, and explain a problem. (Nawawi, 1983)

This research is located in Sinjai Regency, South Sulawesi Province. Where, the majority of the population is farmers. The reason the researcher chose the research location as the subject and location of the research is because in Sinjai Regency there are many *mappaja'* practices .

### b. *Research Approach*

The approaches used in this research are as follows:

1. Normative approach (Syar'i), namely an approach to a problem based on Islamic law, whether derived from the Qur'an, hadith, ushul fiqh rules and the opinions of scholars related to the implementation of Islamic law. (Abuddin Nata, 2016)

2. Sociological Approach, is an approach to understanding Islam from a social science framework, or one that is related to aspects of human social relations between one and another, or between one group and another. (Supiana, 2012)
3. Phenomenological Approach, which is an approach that is attempted by observing and paying attention to the state of community diversity. (Cannolly, 2016)

**c. Data Source Types**

This research has two types of data sources, namely primary data sources and secondary data sources.

1. Primary data is data obtained directly from the field or from informants.
2. Secondary data is supporting data obtained through other parties, which is indirectly obtained by researchers from research subjects in the form of documentation data, files or reports that are already available.

**d. Method of collecting data**

Data collection methods in research consist of several types of methods, namely as follows:

1. Observation

Observation is a way or method for collecting information or data which is done by conducting systematic observations and recording of the phenomena that are being observed.

2. Documentation

Documentation is a search for data on things or variables in the form of notes, transcripts, books, agendas and so on. (Arikunto, 2010)

3. Interview

Interview is a question and answer process in research that takes place verbally where two or more people meet face to face to listen directly to information or statements by conducting direct questions and answers to the authorized party. (Achmadi & Narbuko, 2003)

**e. Data Processing and Analysis Techniques**

The data analysis technique in this study refers to the technique developed by Burhan Bungin in his book *Qualitative Research Data Analysis*. The analysis technique is as follows:

1. *Data collection*, namely the process of collecting material with data analysis, where at this stage the researcher collects as much data as possible without a selection process that is related to the data needed by the researcher and is adjusted to the problem formulation.
2. *Data reduction*, which is the process of eliminating data by sharpening, classifying and selecting which data is relevant and which is not relevant and then continuing with organizing the data.

3. *Data Display*, namely the process of presenting data where relevant data is presented scientifically by researchers without covering up its shortcomings.
4. *Data Conclusions*, namely the process of drawing conclusions by reviewing the data elimination stage and presenting data without deviating from the data taken.

#### **f. Data Validity Testing**

Testing the validity of the data is done by triangulation. The triangulation used in this study is triangulation with sources and methods, which means comparing and checking the degree of trust in information obtained through different times and tools in qualitative methods. This can be achieved in the following ways: (1) Comparing observation data with interview data, (2) Comparing what people say in public with what they say in private, (3) Comparing a person's circumstances and perspectives with various opinions and views of people such as people with higher education or experts in the field being studied.

### **3. RESULTS AND DISCUSSION**

#### **a. Mappaja' Overview**

Buying and selling with the *mappaja' system* is a buying and selling transaction that is widely carried out by most people in Sinjai Regency which has occurred from the past until now because it is considered by most people that the *Mappaja' system* can facilitate and reduce the work of farmers. Buying and selling with the *mappaja' system is considered normal and has been commonly carried out by the community, especially in West Sinjai and Sinjai. Based on the results of interviews with several community and community figures related to the occurrence of mappaja' practices, especially in West Sinjai and Central Sinjai, Syamsuddin explained that:*

*"The practice of mappaja' has long been carried out by the community because it is considered more profitable and is considered to reduce the work of farmers because if the results of the farming are sold using the mappaja' system, we as farmers are no longer worried about what will happen to our crops. In fact, most people choose to sell their agricultural products using the mappaja' method compared to selling them by the kilo."* (Interview Results: Syamsuddin, 2023)

Syamsuddin's explanation was reinforced by Saenal who said that:

*"I have been here for a long time, and I usually buy vegetables and cloves, and I have been doing that for a long time from the past until today."* (Interview Results: Saenal, 2023)

Based on the interview results above, it can be concluded that the practice of *mappaja'* in buying and selling agricultural products has indeed been going on since long ago and is still carried out by the community today. In fact, the community is more dominant in making sales with *mappaja' transactions because it is considered more profitable and is considered to reduce the work of farmers. Because the Mappaja' system is carried out before the harvest season arrives.*

The sale and purchase of agricultural products in Sinjai district which are often used as objects in *mappaja'* are of two types, namely long-term plants such as cloves and short-term

plants such as vegetables (cabbage, carrots, and tomatoes). There are two types of plant conditions when they are sold using the *mappaja' system*, namely: (1) Plants are ready to be harvested, and (2) plants are still not ready to be harvested, namely still having to wait about one or two months for the harvest period to arrive after carrying out the contract.

### **b. *Mappaja'* Subject and Object**

Like other transactions, buying and selling also requires pillars and conditions as its enforcer. One of the pillars and conditions for the validity of buying and selling in Islam is the presence of a person who has a contract and also the presence of goods (*ma'qud alaih*). Without these pillars and conditions, the buying and selling is not legally valid. (Musaffa, 2020) In this case, the parties who carry out the buying and selling transaction with the *mappaja' system* are the people of *Sinjai Regency* who act as sellers and buyers, by choosing the *Mappaja'* buying and selling system. The buying and selling of agricultural products referred to here are vegetable plants such as (tomatoes, cabbage, and carrots) and also plants such as cloves. As expressed by Saenal, who has long worked as a trader and also often buys with the *mappaja' system* regarding agricultural products that they often use as objects in *mappaja'*; namely:

*"During my trading and practicing mappaja', the plants that I often buy are carrots and cabbage. The condition of the plants is that some are ready to harvest and some still have to wait about 1 month for harvest time."* (Interview Results: Saenal, 2023)

Samsul also expressed something similar:

*"The plants that I often sell with the mappaja' system are cloves which usually still need several months before the harvest period, and vegetables such as cabbage and tomatoes are usually when the harvest period is approaching."* (Interview result: Samsul, 2023)

Apart from the types of plants above, Indah also explained about the plants she bought using the *mappaja' system*, namely:

*"The plants that I have bought by mappaja' are cloves and the condition is ready to harvest or still a long time to harvest."* (Interview result: Indah, 2023)

From the explanations above, we can see that the types of agricultural products that are often used as objects in *mappaja'* are vegetable plants, such as carrots, tomatoes, and cabbage. In addition, there are also other types of plants such as cloves. The condition of the plants at the time of the *mappaja' transaction is carried out*, there are two types, namely plants that are ready to harvest and also in a condition that is not ready to harvest. If we look at the pillars and conditions of buying and selling, then the practice of *mappaja'* has met the criteria, namely with the presence of a seller and a buyer and there are goods to be bought and sold.

### **c. Stages in *Mappaja' Transactions'***

The stages in the *mappaja' transaction* are as follows:

#### **a. Stage of Contacting Traders and Farmers**

When the plants are almost at harvest time, or the fruit is already clear, then this is where the plants are usually sold by *mappaja'*. At this stage, traders will come to farmers with the intention of buying their plants by *mappaja'*. In addition, there are also farmers who come to

traders to offer their plants to be bought by *mappaja'* because they need money . As expressed by Samsul that:

*"Mappaja' began when a trader came to a farmer to buy his crops that were still in the field or had not been harvested. If the farmer agreed to sell it, the process of the agreement was continued. And usually we are the ones who offer to buy the farmer's property."* (Interview result: Samsul, 2023)

Apart from Samsul's explanation, Bungajani's interview results also explained that:

*"When I want to sell plants using the mappaja' method, I am the one who approaches the trader. After that, I will invite the trader to see the plants to then estimate the price."* (Interview result: Bungajani, 2023")

Based on the explanation above, it can be seen that in the process of selling plants with the *mappaja' system* , traders will come to farmers or vice versa, namely farmers who will come to traders to offer their plants. However, what happens most often is that traders will come to farmers to buy their plants. If the farmer agrees, then both parties will go to the location to directly review the condition of the plants. After that, the akad process takes place.

#### b. Price Estimation Method

Before the price determination stage occurs, first of all traders and farmers will come to the location to see the quality and extent of the plants. After that, the price determination occurs. The method or way used in determining the price is by estimating or predicting the amount of results that will be obtained after harvest based on the samples obtained and also the area of land and the number of seeds sown. The wider and more seeds sown, the higher the price determination. As explained by Bungajani that:

*"For the issue of determining the price, it depends on the area and the current price (i.e. at the time of the transaction). If the land is large, then the money obtained is also a lot, but even though the land is rather narrow but the price at that time is high, then the estimated price will also be high. In addition, it is also influenced by the number of seeds sown."* (Interview results: Bungajani, 2023)

In carrying out the practice of *mappaja'*, mutual trust, responsibility, and sincerity are required. The party that determines the price is the trader. Even so, both parties must still estimate and then carry out a negotiation stage to get a price agreement which is usually influenced by the area of land owned by the farmer before both parties make an agreement on the selling price.

In addition to being influenced by price, land area and also the number of seeds sown, for tomato plants the estimation method is based on the number of fruits in one tree which will then be multiplied by the number of estimated trees for one location, which is what the trader will then pay to the farmer. Thus, for each type of plant there are some differences in terms of its estimation.

Likewise with the type of clove plant, where at the time of the contract, the plant is ready to be harvested or still has to wait for one month for the harvest period. Related to the estimation method, namely based on the samples obtained and also the estimate that for one

tree it is estimated that it will produce so many liters of fruit and then it will be multiplied by the prevailing market price. So if we compare it with the type of short-term plants such as vegetables, the mechanism for determining the price is almost the same. Namely using the estimation/estimation method. The only difference here is: (1) carrot plants are estimated based on the count of tons multiplied by the current price, (2) tomatoes are estimated based on the number of fruits (kg) produced for one tree, then multiplied by the estimated number of trees for one location, (3) while for clove plants themselves are based on the estimated number of liters for one tree.

#### **d. Contract in *Mappaja Transactions*'**

Related to the issue of transaction, the contract or agreement is one of the most important points. In the contract, everything must be explained to avoid problems in the future. In general, the practice of *mappaja'* in Sinjai Regency is carried out when the plants have not been harvested or are still in the field with two conditions of the plants at the time of the contract, namely: first, the plants are ready to harvest and the second is that the plants are still in a condition not ready to harvest (i.e. still have to wait one or two months before the harvest period arrives).

After both parties visit the location to see the condition of the plants and also negotiate the price, then after an agreement is reached regarding the price, a contract is made. In this case, everything related to the *mappaja' transaction* must be explained in the contract. Such as payment methods, as well as the rights and obligations of both parties.

##### a. Payment Methods

*Mappaja'* transactions, the first is that farmers will receive a deposit as a down payment and the rest after the harvest, and the second is that farmers will receive full payment from the trader. Depending on the discussion/agreement at the time of the contract. as explained by Harsia that:

*"The payment process during mappaja' depends on the initial agreement. Usually some are paid in full and some are paid twice, or later paid after the harvest is finished."*  
(Interview result: Harsia, 2023)

The explanation above is reinforced by Sutarni's response that:

*"Regarding the payment issue, we usually receive the money in full, but also usually only a portion and the rest after the harvest. But this issue is related to the discussion only."*  
(Interview result: Sutarni, 2023)

So, regarding the payment issue, it goes back to the agreement of both parties. That is, to make a one-time payment or two payments, namely a down payment as a deposit and the rest after the harvest is finished.

##### b. The method used in the contract

The practice of buying and selling with the *mappaja' system* for agricultural products in Sinjai Regency, in the process of agreement or contract is only verbal and based on mutual trust and responsibility because there is no strong evidence of transactions such as an agreement



written in black and white and there are also no witnesses in it. As expressed by Muh. Yunus that:

*"The agreement in mappaja' is that we usually only use the overall price guessing system, what is clear is that we already trust each other, there is no need for a written agreement because we are from the same village as the trader."* (Interview results: Muh. Yunus, 2023)

From the results of another interview, Aisyah also revealed in line with what was conveyed by Muh. Yunus regarding the issue of his marriage contract, namely:

*"In the mappaja' transaction, no witnesses or evidence letters are used, what is clear is that both parties trust and are responsible."* (Interview result: Aisyah, 2023)

From the statement above, it can be seen that in the practice of *mappaja'*, the contract is only made verbally based on mutual trust and responsibility and there is no strong evidence in writing or witnesses in it. In the practice of *mappaja'*, there should be strong evidence such as black and white and there must also be witnesses when the contract occurs. This is intended so that it can be used as a reference if problems arise in the future. Moreover, in the practice of *mappaja'* which is commonly carried out by the community related to the payment being made twice, namely some are paid at the time of the contract/agreement and the rest are paid after the harvest is finished. This is what then requires strong evidence to be held by both parties.

Regarding responsibility, Islam has also explained it as stated in QS Al-Muddatstsir/74: 38.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

Translation:

*"Each person is responsible for what he has done."* (Departemen Agama, 2019)

The meaning of the verse above is that each soul/self is responsible for all the actions that have been done, it could be that the deeds of his actions become his savior or it could also lead him to destruction.

Apart from that, in Islam it is also clearly ordered that in *muamalah* such as (buying and selling, accounts receivable, or renting and so on) to record it if it is done without cash. (Santika, 2022) As Allah says in QS Al-Baqarah/2: 282. which is translated:

*"O you who believe, if you do not pay in cash for a specified time, you should write it down. and let a writer among you write it correctly. and let the writer not be reluctant to write it as Allah has taught him, so let him write, and let the person who is in debt accept (what he will write), and let him fear Allah his Lord, and let him not reduce his debt in the slightest. If the person who owes the debt is a person who is weak of mind or weak (in his condition) or he himself is unable to implement it, then let his guardian implement it honestly. and testify with two male witnesses (among you). If there are not two men, then (perhaps) one man and two women from among the witnesses whom you approve of, so that if one forgets, one person will remind him. do not let the witnesses be reluctant (to give information) when they are summoned; and don't get tired of writing down debts,*

*whether small or large, until the deadline for paying them. that way, is more just in the sight of Allah and strengthens the testimony and is closer to not (giving rise to) your doubts. (Write your mu'amalah), unless the mu'amalah is a cash trade that you carry out between you, then there is no sin for you, (if) you do not write it. and bear witness when you buy and sell; and let the writer and witness not make things difficult for each other. if you do (that), then indeed it is an act of wickedness on your part. and fear Allah; Allah teaches you; and Allah knows all things.” (Departemen Agama, 2019)*

The content of the verse is a command for those who believe in Allah to record if there is a transaction that is not done in cash or debt, where some of you give loans to others with a certain time limit, then it should be recorded correctly and fairly. In addition, it should use two male witnesses or one male and two females. Except if the transaction is done in cash, then there is no problem if it is not recorded.

c. Rights and obligations of both parties

In the process of the agreement in the *mappaja' transaction*, the limit for traders to harvest all crops must be explained and agreed upon, so that when the harvest season arrives, prices do not suddenly fall so that traders do not quickly harvest while the land must be managed again by farmers. This is what then becomes one way to avoid conflicts in the future, only the drawback is that the agreement is not stated in written form. Ismail explained that:

*“At the time of the agreement, we had discussed the issue of the trader/buyer's limit to harvest all the results because sometimes there are incidents, when the price is cheap there are traders/buyers who are lazy to harvest crops on the grounds that they are still waiting for the price to rise, while we as farmers want to re-manage the land, but are constrained because there are still plants that have not been harvested. It's just that the drawback is that there is no written agreement because we only trust and are responsible for each other.” (Interview results: Ismail, 2023)*

From the explanation above, it can be seen that at the time of the contract/agreement, everything must be discussed clearly and in detail. This is what then further clarifies the importance of recording all transactions made during *transactions* where the process is carried out non-cash. As in the payment process, even though it is done twice, the money has still been received by the farmer but the goods will only be received by the trader after the harvest period.

In addition to the rights and obligations of farmers as sellers, there are also rights and obligations of traders/buyers such as giving money to farmers according to the agreement. If the payment is made twice, then the buyer/seller is obliged to give all the money that has not been paid from the agreed price to the farmer even though in the future there is a price change that causes losses to the trader.

Irawati explained her rights and obligations as a buyer as follows:

*“We as buyers only harvest directly, so the responsibility for the plants, especially the maintenance, remains with the seller. So, for example, the harvest period will be after two or one month after the agreement is made, then during that time the seller will take care of the plants and our obligation as buyers is to give all the remaining money to the seller after the harvest. But I also often tell farmers (sellers) to harvest it at the same time, then I*

*will give them money in the form of a salary outside of the price of the plants. Regarding the issue of wages or salaries, I calculate it daily. If it's like this, it's even easier for me as a trader because I just have to transport the goods, at most I only go to the location to control it during the harvest.”* (Interview results: Irawati, 2023)

The rights and obligations for clove plants, for traders/buyers with farmers/sellers are almost the same as the others, namely that some payments are directly received in full at the time of the contract and some are after the harvest season for settlement. The difference is, for clove plants when they are already bearing fruit, they no longer require special care. Although at the time of the transaction they are still not ready to be harvested, it is different from vegetable plants. So for clove plants, the rights and obligations for farmers are to receive an amount of money according to the agreement and give full rights to traders/buyers to take the fruit when the harvest time comes.

The rights and obligations for traders/buyers are to give a certain amount of money according to the agreement and then have the right to the fruit of the clove. In addition, traders/buyers are also obliged to maintain the condition of the clove tree so that it is not damaged during harvesting, such as cutting or pruning some of the tree branches. As expressed by Jabiruddin that:

*“In the practice of clove mappaja’, after the contract is made, the trader has the full right to harvest. The condition of the cloves at the time of the transaction is ready to harvest, or at the latest one month before the harvest period. There is no special care when the cloves are bearing fruit, unlike other plants. So after we receive the money, everything depends on the trader regarding the fruit. In fact, the trader/buyer must care for and be responsible when the harvest period arrives, because sometimes there are traders who damage the tree by cutting down some of the branches, at least. Meanwhile, their rights are only to take the fruit and after the harvest is complete, the contract ends and full ownership returns to the farmer.”* (Interview results: Jabiruddin, 2023)

From the explanation above, it can be seen that the rights and obligations of both parties are:

- 1) Farmers are obliged to continue to care for their plants until harvest time.
- 2) Traders are obliged to make payments according to the agreement. However, for plants such as cloves, farmers are only entitled to receive money according to the agreement and are obliged to provide full rights to traders, but for traders themselves are obliged to pay farmers and are also obliged not to damage clove trees when harvested.

Based on the explanation above, then in the practice of *mappaja’*, everything agreed upon at the time of the contract should be made into evidence in black and white and also take witnesses so that if in the future there is a problem in its practice, then there is strong evidence that can be shown so that no party will be harmed later. However, when viewed from the aspect of the pillars of buying and selling in Islam, then the practice of *mappaja’* has met the three criteria.

If viewed from the pillars of buying and selling in Islam, then the practice of *mappaja’* has fulfilled the criteria, namely (1) The existence of a seller and a buyer in this case a trader and a

farmer, (2) The existence of an *ijab qabul* is depicted in practice where the trader verbally says he is willing to buy plants from the farmer, and the farmer has the right to give his harvest to the trader according to the agreement, and (3) namely *ma'qud alaih*, namely goods that are contracted or goods in which the price is discussed.

#### ***d. Maslahah Review of Mappaja' Practices in the Sale and Purchase of Agricultural Products in Sinjai Regency***

Etymologically, *maslahah* is the same as benefit, both in terms of pronunciation and meaning. *Maslahah* also means benefit or a job that contains benefits. In terms of terminology, there are several definitions put forward by scholars of ushul fiqhi, but all of these definitions contain the same essence. As stated by Imam al Ghazali, in principle *maslahah* is taking benefits and rejecting *harm* in order to maintain the goals of sharia. (Hidayatullah, 2018) from the practice of *mappaja'*, this is what will then be reviewed, whether there is *maslahah* (benefit) or actually *harm* (damage) that will be caused.

In the concept of *problems*, there are several parts, such as which is explained by several scholars and experts in Islamic jurisprudence such as Imam Al-Ghazali, Imam Syathibi, Imam Amidi and Ali Yafie put forward the concept of *maslahah* which revolves around two main things, namely *jalb al manfa'ah* (realizing benefits and usefulness) and *daf' al-madhrah* (avoiding poverty). (Royyan, 2018) From these two concepts, *maslahah* is divided into three main parts, namely: *Al-dharuriat* (Primary needs), *al-hajiyat* (Secondary needs), and *al-tahsiniyat/ al-kamaliyat* (Tertiary needs). For the *mappaja' transaction* itself, it is included in *the maslahah* section of *al-hajiyat* (Secondary needs) .

The objectives of *al-hajiyat* (secondary needs) are: (1) Upholding justice and equality in society, (2) Increasing social security, attitudes of mutual assistance, and solidarity, especially to help the poor and needy in meeting their basic needs, (3) Maintaining peace and security, (4) Increasing cooperation in terms of goodness and prohibiting evil deeds and actions, (5) Increasing the main universal moral values and all actions necessary for the maintenance and control of nature. (Yulianti, 2016)

Based on the research results, in the practice of buying and selling with the *mappaja' system*, it was found that in practice it was not only about seeking profit but there was an attitude of mutual assistance between sellers and buyers. As explained by Amrullah who works as a trader:

*"I buy farmers' crops by means of mappaja' not merely to seek profit, but also as a form of mutual assistance because the farmers are in need of money."* (Interview result: Amrullah, 2023)

In line with that, Hajrah also said:

*"I give people to buy my cloves with the Mappaja' system because sometimes I need money to pay for living expenses, such as daily shopping money and children's school needs."* (Interview result: Hajrah, 2023)

In addition to the need for funds for education costs, *mappaja'* is also useful in terms of saving time and energy. For farmers, if they do the harvesting process themselves, it takes a lot

of time and money. Not to mention if the location is quite far from the road, it takes time and energy to transport it. It is different when it has been sold with the *mappaja' system*, farmers can do other work because the harvesting process is the responsibility of the buyer/trader. Although sometimes there are traders who ask the farmers to harvest the results themselves and the traders just have to transport them directly. If the contract is like this, then farmers will get additional money as harvest wages from traders outside of the amount of money for the price of their plants. Samsul explained that:

*"One of the advantages of mappaja' for me is that I don't have to take care of it anymore and I get money quickly, because if the trader has bought it, it is his responsibility to find a harvester and so on until the harvest is finished, then I take it over again."* (Interview Results: Samsul, 2023)

In addition to providing financial benefits for farmers, the results of the *mappaja' practice* also provide benefits for traders, namely by providing convenience in obtaining goods. With *mappaja'*, traders no longer need to worry and bother to find and collect merchandise because there are already clear and definite plants so they just need to be harvested. Because it often happens, when traders need merchandise in large quantities, traders often experience difficulties because there are so many traders that often do not get a share. So to be safer, farmers directly buy plants using the *mappaja' method*. From the results of interviews with several traders, in general they have the same reason, namely providing convenience in obtaining goods. Irawati, who works as a trader, explained:

*"One of the advantages of mappaja' , the farmer's goods are clearly what we buy, we no longer compete with other traders, because we have paid for them in advance. clearly the goods that we want to take. Because there are usually a lot of goods."* (Interview result: Irawati, 2023)

For traders, the practice of *mappaja'* is considered more profitable in terms of income compared to buying by the kilo. Because in the *mappaja' process* which uses an estimation or estimation system, intelligence and experience are needed from traders. So, if traders are smart in terms of estimation, they can bring in even more profit. Except when the harvest season arrives and prices decrease, this is what sometimes causes farmers to experience losses. However, the results of interviews with several respondents who work as traders explained that profit and loss are common in trading. It depends on how creative the traders are in managing it in order to cover the losses. Syamsuddin explained that:

*"If I compare mappaja' with buying by the kilo, there are actually more benefits to be gained from mappaja' . If the issue of profit and loss is common, even though it is not mappaja', the risk of profit and loss also exists."* (Interview result: Syamsuddin, 2023)

In addition to the advantages of the *mappaja' practice* that have been explained above, the results of the study also found shortcomings in its practice. The disadvantage is that not all *mappaja' actors* discuss the time limit for buyers/traders to harvest all their crops that are still on the farmer's land. Because there is no specified time limit, sometimes farmers want to re-cultivate their land but are constrained by the fact that there are still crops that have not been harvested. This is because during the harvest season prices fall so sometimes there are traders

who deliberately delay the harvest time on the grounds of waiting for prices to improve. Irawati explained:

*"One of the drawbacks is that usually when the harvest time comes, the selling price of the land that has been paid for usually decreases, so sometimes we postpone harvesting, and on the one hand, farmers who have land have to work their land again to be planted."* (Interview results, Irawati, 2023)

For the traders themselves, the research results found that there were shortcomings in *mappaja'*. Such as prices that suddenly drop when the harvest season arrives and also often make mistakes in estimation. Although during the interview they had explained that all of that was part of the risk of trading, because traders will not always be wrong in estimating and that also applies to prices. Irawati explained that:

*"If the problem is the shortage, it is in the price that usually changes and also we traders often make mistakes in estimating goods. But it has never been much different from what was estimated."* (Interview results, Irawati, 2023)

In buying and selling with the *mappaja'* system, where in practice only uses an estimation/estimation system. So to avoid any party feeling disadvantaged, an attitude of mutual trust, honesty and responsibility and sincerity are needed where there must be willingness for both parties in the process. The willingness referred to here is that both parties must be ready to accept the risks that will occur in the future, especially related to the problems that will be obtained. Hatta explained that:

*"There must be sincerity and honesty if you want to practice mappaja. Because if not, it will cause someone to feel disadvantaged later."* (Interview result: Hatta, 2023)

The above statement was also clarified by Syamsuddin that:

*"Because it uses an estimation system, there are two possibilities, namely the results are in accordance with the estimate or vice versa. So there must be responsibility and sincerity, especially in terms of repayment."* (Interview results: Syamsuddin, 2023)

The role of sincerity in the practice of *mappaja'* lies in the willingness and readiness to accept risks in any form that may occur in the future. Given that in practice, the method used is by estimating or predicting the results that will be obtained later. In addition, in *mappaja'* the price has been agreed upon in advance at the time of the contract, namely when the plants have not yet been harvested or are still in the field. The payment process is that traders pay in full to farmers at the time of the contract/agreement (before harvest) and traders can also only pay part of it to farmers and the rest after the harvest.

From some explanations related to *mappaja'*, this is what allows things to happen such as: first, the estimate does not reach the target or exceeds the target. In this case, if the estimate is in accordance with the target, it will benefit both parties. However, the problem is when the results obtained later do not match the target, this is what will cause losses for one of the parties.

Second, It allows for crop failure. In the practice of *mappaja'*, the price agreement has been made when the plants are still in a condition of not being harvested and the payment has

been made by the trader to the farmer. If the transaction is made when the plants are ready to be harvested, it will not be a problem for both parties, but the problem is when the transaction is made when the plants are still not ready to be harvested, namely still having to wait about a month or maybe more for the harvest period. This is what then allows for crop failure such as plants being damaged or affected by pests, and the third is the fluctuating price.

Therefore, in the *mappaja'* transaction must be based on sincerity and responsibility. As the results of the study found that when a loss occurs in this case is wrong in estimating then both parties must be sincere. That is if the estimate does not reach the target then the trader must be sincere and still pay a certain amount of money according to the initial agreement, also applies to farmers that when the harvest time arrives and the results obtained exceed the target then the farmer sincerely hands it over to the trader.

In the practice of *mappaja'*, the value of *maslahah* is also found. As explained in the purpose of *maslahah* in terms of *al-hajiyat* (secondary needs) such as:

1. Enforcement of justice and equality in society,
2. Increasing social security, mutual aid and solidarity, especially to help the poor and needy in meeting their basic needs,
3. Maintaining peace and security,
4. Increased cooperation in terms of goodness and prohibition of evil deeds and actions,
5. Promotion of primary universal moral values and all actions necessary for the maintenance and mastery of nature

For the first purpose, namely enforcing justice and equality in society, it lies in the existence of a society that deliberately sells plants by means of *mappaja'* and also by the kilo. With the reason that, if *mappaja'* only one trader takes it, while if by the kilo they can also sell their plantation products to other traders to avoid jealousy between traders as long as the price is right. This is also done to avoid price manipulation if it only focuses on one trader/buyer.

In addition, there is also an attitude of mutual assistance and cooperation. This is reflected in the practice that traders help farmers in financial matters while farmers help traders in obtaining goods. In addition, farmers are also helped in terms of sales, and others. Here we can see that the purpose of the *maslahah al hajiyat concept* is to increase social security, mutual assistance, and solidarity, especially to help the poor and needy in meeting their basic needs and also the purpose of increasing cooperation in terms of goodness and prohibition of evil deeds and actions is reflected in it. (Mutiara, 2021)

For the purpose of maintaining peace and security is reflected in a society that is honest, responsible, and mutually agreeable in carrying out the practice of *mappaja'*. The form of responsibility and sincerity here is that whatever conditions occur in the future, farmers still give all the remaining money that has not been given to farmers after the harvest if the payment is made twice. Farmers/sellers must also continue to take good care of the plants until the harvest time if the transaction is made when the plants are not ready to harvest. This aims to avoid conflict if problems occur in the future, where it was once found that there were traders who did not make full payments to farmers because they suffered losses.

Overall, the most basic point of *the mappaja' practice* is mutual assistance between sellers and buyers. Apart from that, in Islam itself it is very clearly recommended to care for each other and help each other in good things. As contained in QS Al-Maidah/5:2.

The values contained in the practice of *mappaja'* are:

1. Helping each other or assisting each other: traders help farmers with finances and farmers help traders get goods,
2. Honesty: farmers clearly inform about the condition of the plants and also the number of seeds sown for planting. As explained in QS Al-An'am/6:152:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ  
بِالْقِسْطِ ۗ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ  
أَوْفُوا ۗ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

Translation:

*"and do not approach the property of an orphan, except in a more beneficial way, until he reaches adulthood. and perfect the measures and scales fairly. We do not impose burdens on anyone but only their capabilities. and when you say, "Then act justly, even though he is (your) relative, and fulfill Allah's promise." Allah has commanded you this so that you remember."* (Departemen Agama, 2019)

This verse begins with a prohibition that says: and do not approach or use the property of orphans, let alone use it unlawfully, except in the best way so as to guarantee its existence, even the development of the property, and let the good care continue until he, namely the orphan, reaches maturity and receives from you their property to manage themselves. Furthermore, the prohibition concerns speech, because speech is related to the determination of the law, including in conveying the results of measurements and scales. Moreover, because humans are often selfish and side with their families. (Shihab, 2002)

3. Responsibility: namely, farmers continue to take good care of the plants that have been sold using the *mappaja' system* until the harvest time arrives and they are ready to be taken by the traders, and the traders themselves are responsible by giving a certain amount of money according to the agreement, whatever happens in the future.
4. Sincerity: both parties must be sincere and willing to accept the results obtained at harvest time, whatever the conditions.

When viewed from the sharia aspect, *mappaja'* is in principle more about aspects of mutual assistance, responsibility, honesty, and sincerity. Although in practice it is considered easier and more profitable for both parties, there are still elements of *ljon* in it, especially when selling plants that are still in a condition that is not ready to be harvested, this is what will then give rise to elements of *gharar* in it. In addition, the practice of *mappaja'* when viewed from the



aspect of payment is made at the time of the contract but the goods will be received when the harvest period arrives so that *mappaja'* is also classified as Salam sale and purchase. While from the price determination process which is done by estimating or guessing, *mappaja'* is classified as al-jizaf sale and purchase .

Based on the description related to the advantages and disadvantages of the *mappaja' practice*, if viewed from the *maslahah aspect* , it can be said that the *mappaja' practice* does bring *benefits* to both parties. This is illustrated by several respondents' answers which stated that in the *mappaja' practice* the benefits they get are more than the disadvantages. Because even if there are problems that occur, they can still be minimized by both parties. Related to the benefits ( *maslahah* ) that are most prominently felt by both parties in the aspect of helping each other. Where, farmers feel very helped in terms of getting money quickly both for educational expenses, or for other needs and for traders themselves feel very helped in terms of obtaining goods easily.

#### 4. CONCLUSION

The practice of *mappaja'* in the sale and purchase of agricultural products that occurs in Sinjai Regency is that first farmers will come to traders to offer their plants to be purchased by *mappaja'* or vice versa, namely traders who come to farmers and then estimate the price that will be agreed upon by both parties. The agricultural products that are used as *mappaja' objects* are cloves, carrots, cabbage, and tomatoes. In *mappaja' transactions* , no evidence is used in black and white and there are no witnesses because it is only based on trust. In addition, the contract also discusses the rights and obligations of both parties, namely traders are obliged to give all the money to farmers according to the agreement and farmers are obliged to continue to care for the plants until harvest time. So according to the researcher, there are still some that are not in line with Sharia Economic Law.

Viewed from the aspect of *maslahah* or its benefits, the practice of *mappaja'* brings benefits or goodness ( *maslahah* ) to both parties. where in practice, this *mappaja'* is more dominant in its goodness or benefits than *its harm* (damage/deficiency). In practice, *the benefit* that is most felt by both parties is in the aspect of helping each other. In addition, in the practice of *mappaja'* there are Islamic values such as: helping each other, responsibility, honesty, and sincerity. However, the contract used must be clarified as stipulated in Islamic law.

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