



" IMPLEMENTATION OF SHARIA ACCOUNTING IN AGRICULTURAL BUSINESS"

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Abstract:

Accounting research in Agriculture is still very minimal, even though this sector is the majority in Indonesia. This research was conducted to describe the process of sharia transactions in agriculture. This study uses a descriptive qualitative approach. The data obtained from observation, interviews, and documentation. The result of study show that there are among farmers mudharabah (mukabarah), ijarah, and rahn transaction. The transactions are carried out of brotherhood, fairness and the common good.

Keywords: Accounting, Agriculture, Sharia

INTRODUCTION

Indonesia is an agricultural country, with most of the population making a living as farmers. From this statement we can see that "agriculture" is one of the business sectors in Indonesia, in addition to the service sector, finance, industry, trade and others. However, this sector is considered a job with a lower caste label compared to other jobs. Even though this sector is one of the sectors that should be recognized as MSME businesses are currently getting attention in financial and accounting literacy insights.

Mulwarman (2019) stated that currently there are many multi-paradigm studies that have succeeded in photographing various local accounting (eg Betawian, Malangan, Suroboyoan, Madura, Solo, Jogja, Makasar, Palu, Gorontalo, Bali, Sumatra and Palembang accounts. also accounting from the religious sector, for example Islamic accounting (Fauzi & Setyaningsih, 2020), Christian, Hindu, Buddhist and others.

Another thing that happens is that we see that Islamic economics is currently more oriented towards trade fiqh than agricultural fiqh, so often we see that discussions of Islamic economics or Islamic accounting are more focused on Islamic finance in the field of Islamic banking, banks and non-Islamic financial institutions, sharia cooperatives. (Ni'matul Ula and Nawirah, 2020), sharia investment, sharia shares, sharia mutual funds and EMKM (Sentosa, 2020) and other products. Almost no one is flicking about how Islamic accounting/Islamic economics in agriculture is the embodiment of the majority of the Indonesian population.

From the above discussion, it is necessary for the author to discuss in more detail about the implementation of accounting in agriculture in general and sharia accounting in agriculture in particular. As we know that in the Sharia Accounting Standards (2020) sharia accounting practices consist of several types, namely Murabahah, Salam, Istisna, Mudharabah, Musyarakah, Ijarah, Sharia Insurance, Zakat Accounting, Sukuk, Wa'ad and Waqf Accounting. Meanwhile, Nurhayati & Wasilah (2019) added in their book discussion about other contracts, such as Sharf, Wadi'ah, Wakalah, Kafalah, Qardhul Hasan, Hiwalah, Rahn, and Ju'alah. The purpose of this study is to describe some sharia accounting practices in agriculture in Tumba Hamlet, Pongongaila Village, Pulubala District, Gorontalo Regency.

LITERATUR REVIEW

Accounting has been defined as a process of recording transactions to produce financial reports for the benefit of stakeholders. However, Islamic accounting is basically a form of applying Islamic values as a religion which not only regulates matters of faith but also regulates problems of daily life (Nurhayati & Wasilah, 2019). Sharia transactions are built on the basis of 1) brotherhood, 2) justice, 3) benefit, 4) balance and 5) syumuliah.

As for farming, according to Djamali (2000), is an organizational unit between production factors in the form of land, labor, capital and management which aims to produce agricultural commodities. Land is the main asset that must be owned by someone when they want to engage in farming, they must also be able to pay for labor (if they can't afford themselves (the owner) or the family can become agricultural workers themselves. In addition to the two factors of production above a farmer It also requires capital (money) to finance the entire production process.

The sharia accounting practices that can be traced in the agricultural sector are:

Mudharabah

Mudharabah is a cooperation agreement between two parties in which the first party (the owner of the funds/shohibul maal) provides all the funds, while the second party (the manager of the funds/Mudharib) acts as the manager and profits are divided between them according to the agreement, while financial losses are only borne by the owner of the funds. (PSAK 105)

Musharakah

Musyarakah is a cooperation agreement between two or more parties for a particular business, in which each party contributes funds provided that the profits are shared based on an agreement, while the losses are based on the proportion of the profits to the funds (PSAK 106).

Ijarah

Ijarah is a contract for the transfer of usufructuary rights (benefits) for an item and a suit, within a certain time with payment of wages/rents without being followed by the transfer of ownership rights itself. Ijarah is similar to buying and selling, but what is transferred is not the ownership of the asset, but the right to use or benefit from an asset or service/work.

Rahn

Rahn means to hold the goods above as collateral for debts. The rahn contract is also defined as a loan agreement with a guarantee or by holding the property of the borrower as collateral for the loan he receives. The new pawned goods can be returned to the **debtor when the debt is paid off.**

RESEARCH METHODS

This research is a research with a descriptive qualitative approach. Descriptive method is a method of examining the status of a group of people, an object, a set of conditions, a system of thought, or a class of events in the present (Nazir, 2014). The purpose of descriptive research is to make a systematic, factual and accurate description, picture, or painting of the facts, characteristics and relationships between the phenomena being investigated. The research was conducted by interviewing farmers about how the farmers entered into the cooperation agreement between them, how it was recorded, and how the cooperation contract ended. Some of the farmers interviewed were Mr. Karim, Mr. Rahim, Mr. Kisman, Mr. Hamid, Mr. Yunus, Mr. Maman, and Mr. Sutrisno.

RESULTS AND DISCUSSION

In sharia accounting, we recognize that there are 2 (two) cooperation contracts, namely mudharabah and musharaka as described in the previous literature review. We know this cooperation agreement in accounting practice as an initial deposit of capital when a business is established or formed.

Most of the farmers in Tumba Hamlet, Pongongaila Village, Pulubala Sub-district have their own land, but under certain conditions they carry out cooperative, pawning, or leasing activities.

Mudharabah

Mudharabah as explained earlier is a cooperation agreement between 2 people consisting of the owner of capital and the manager of capital. In the practice of cooperation in agriculture, we recognize that there are several contracts including: 1) Musaqqah, 2) Muzara'ah, and 3) Mukhabarah. Musaqqah is giving a date palm or other tree to the person who takes care of it and does all the work needed in its management by getting a predetermined amount of wages from the fruit it produces. Meanwhile, Muzaraah is someone who gives a plot of land to someone else, which he will plant with a predetermined wage from the results he gets. In a muzara'ah contract, the seeds to be planted may come from the owner. Mukhabarah is a form of cooperation between the owner of the field / land and the cultivator with an agreement that the results will be divided between the land owner and the cultivator according to a mutual agreement, while the costs and seeds are from the land cultivator (Al Jaza'iri, 2008).

Based on an interview with Pak Yunus, in the village of Pongongaila there was once a practice of Mudhabarah or in Gorontalo language it is usually called Tayade. This practice is no longer practiced due to the high cost of agricultural facilities and production. Tayade's profit sharing is usually done by dividing one-third or one-quarter. One third of the profit sharing is done by way of profit sharing on the ground. In every 6 (six) rows, the cultivator takes 4 (four) rows and leaves 2 (two) rows for the owner. Likewise, in the payment of labor, it is carried out with a profit-sharing system in the results of 5 baskets, the owner has the right to 4 (four) baskets and the workers have the right to 1 (one) basket.

Ijarah

Ijarah relates to leasing fixed assets or leasing someone's services. In the world of agriculture, asset rental often occurs, for example, in terms of land rental or colloquially referred to as a contract. The ijarah contract in agricultural practice is carried out by leasing agricultural land for Rp. 10,000,000 for a certain period of time, for example 10 (ten) or 11 (eleven) harvests.

Mr. Hamid and Mr. Pak Karim entered into an Ijarah transaction in which Mr. Hamid was the party that leased the land and Mr. Mr. Karim was the tenant. This Ijarah transaction was carried out by Mr. Hamid because he needed some money for his son's wedding expenses. For Mr. Karim himself, this ijarah transaction is profitable, because he owns Mr. Hamid's land rights for 11 harvests or for 5 years and 6 months.

Based on an interview with Mr. Karim with a contract for 11 harvests, at the second harvest the rent of Rp. 10,000,000 was returned (break event point). Mr. Karim has ownership rights to the land for 9 (nine) harvests without any prior ijarah capital. To help his son-in-law, Mr. Karim leases back this ijarah land on the 8th to 11th harvest and takes a profit of IDR 1,000,000 per harvest.

The Ijarah contract is also practiced by farmers in paying for agricultural labor (ijarah for the rental of labor services). Workers in the agricultural sector consist of several types, including: Pesticide Spraying Workers, Loosening Workers, Planting Workers, Fertilizers, Logging Workers, Stripping Workers, Transport Workers from the garden to the drying floor, Sewing Sacks Workers (Abdullah, 2021). Each of these workers is given wages in accordance with the previous agreement.

Rahn

Rahn (pawning) is also practiced in community activities in Pongongaila Village. Pawns are punished by borrowing with collateral, this is different from an ijarah agreement where the tenant will not get the money back. In Rahn, the farmer who mortgaged his land had to redeem his land with the amount of money he had previously borrowed. Rahn's practice is practiced by Pak Maman and Pak Rahim. Pak Rahim pawned his land to Pak Maman for IDR 10,000,000 with a guarantee of a plot of land that Pak Maman would use for 6 harvests.

Sharia transactions are built on the basis of 1) brotherhood, 2) justice, 3) benefit, 4) balance and 5) syumuliah.

Brotherhood (ukhuwah)

Sharia transactions uphold the value of togetherness in obtaining benefits, so that one person should not benefit at the expense of others. Transactions that occur among farmers because they want to help each other. For example, between Mr. Sutrisno and Mr. Kisman, Mr. Sutrisno rented out his land to finance his son's education. Pak Kisman did not use this transaction to take advantage, he accepted the ijarah (lease) of this land according to the agreement and both parties were pleased, not because Pak Sutrisno needed money and Pak Kisman took advantage by setting the amount of time he would work on the land as long as possible.

Justice

Fair means always placing something only in those who are entitled and in accordance with their position. In the Pawn transaction between Pak Maman and Pak Rahim, for example, this transaction is in accordance with the contract for 5 harvests with Pak Rahim as the owner of the land and Pak Maman the recipient of the Pawn. Pak Rahim gives a bonus of 1 (one) harvest so that it becomes 6 (six) harvests. Pak Rahim mortgaged (rahn) his land because he needed to pay for his son's marriage. According to Mr. Maman's narrative, in the first harvest, he had a break event point, there were still 5 (five) harvests left. According to Pak Maman, if Pak Rahim doesn't have the money to return the mortgage at the sixth harvest, he will hand over the land to Pak Rahim so that he can return the previous mortgage.

Benefit (maslahah)

The transactions carried out must have goodness and benefits with worldly and hereafter, material and spiritual dimensions, as well as individual and collective dimensions. Benefit must have 2 (two) elements, namely halal (obedient to sharia provisions) and thayib (bringing goodness and benefit). Transactions among farmers bring benefits to both parties.

CONCLUSION

Sharia transactions practiced by farmers in Tumba Hamlet, Pongongaila Village, Pulubala District, Kab. Gorontalo is a mudharabah (mukhabarah) practice, although this practice is no longer used due to the high cost of production which will result in losses for cultivators. Currently, the practice of sharia transactions carried out by farmers is Ijarah and Pawn, both in leasing and pawning land and leasing agricultural labor. These transactions are carried out on the principles of brotherhood, justice and the common good.

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