

The role of contract “bagi tiga” on rice harvesting of banjar communities in maintaining wetland productivity in South Kalimantan

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Abstract. The “bagi tiga” contract in wetland rice harvesting is a traditional practice that is still relevant in the context of modern agriculture, especially among the Banjar people of South Kalimantan Province. This research aims to analyze the bagi tiga contract in maintaining wetland productivity in the region. Through the type of sociological juridical research that uses a case study approach method in several villages in South Kalimantan and supported by primary data obtained from field observations and through in-depth interviews with informants, this research reveals that the “bagi tiga” contract has made a significant contribution in maintaining wetland sustainability. The fair profit-sharing mechanism between landowners and sharecropper has encouraged sustainable land management. Sharecroppers tend to invest in land maintenance, rain-fed irrigation arrangements, plant pest management and the use of organic fertilizers to maintain soil fertility and the effectiveness of paddy rice cultivation which is done only once a year. In addition, the “bagi tiga” contract also strengthens the social relationship between the parties involved, thus increasing the sense of ownership and responsibility in preserving the environment.

Keywords: Bagi tiga, landowners, sharecroppers

INTRODUCTION

South Kalimantan Province as one of the largest rice producers on the island of Kalimantan is currently facing a serious problem where there is a large-scale depreciation of rice fields through reduced ownership of rice fields by farmers. This has implications for the decline in the supply of rice as the staple food of the community as indicated by the decline in rice yields obtained from year to year. This decline is indicated due to the conversion of agricultural land into non-agricultural land. For this reason, it is necessary to have an alternative to increasing the area of agricultural land by utilizing the remaining land. One of the efforts to encourage the increase of agricultural land area and strengthen the economy in the food sector is to implement agricultural production sharing agreements on productive lands so that agricultural activities can remain sustainable.

The Banjar community as a legal community has a legal style that is born from hereditary customs. The Banjar people or commonly referred to as *Urang Banjar* are the (indigenous) inhabitants of the area around the city of Banjarmasin. This area extends to the city of Martapura, the capital of Banjar Regency, and the surrounding area. The term *Banjar* covers a wider area than just the (indigenous) inhabitants of Banjar Regency and Banjarmasin City, thus encompassing the entire pre-war *Bandjermasin former afdeeling* area, possibly excluding the population group referred to as the *Bakumpai people*. The language of the people of this region is called Banjar, which is different from that of the people of Hulu Sungai. The *Banjar people* are not only the inhabitants of the *Bandjermasin ex-affdeeling*, but also those from the *Hoeloe Soengei ex-affdeeling*, especially if they are outside of these two *ex-affdeeling*s. Within the latter *ex-affdeeling*, it is known that there are at least two regions, as the people are accustomed to calling them, namely the *pahuluan* region (meaning the place upstream or the upper reaches of the river) and the *batang banyu* region (another name for the Stateriver). This designation is to distinguish the *Banjar people* in the Banjarmasin region (Daud, 1997).

As an ethnic group with a majority religion of Islam, the various contracts that emerge from local customs are not only distinctive as customs and religious elements, but are also full of values for environmental conservation and strengthening the community's economy. In agricultural production sharing contracts, one of the contracts often practiced by the Banjar community is the *bagi tiga* contract. The *bagi tiga* contract is commonly used in the production sharing of paddy rice harvested on wetlands such as rainfed or tidal rice fields. This contract is made between the agricultural landowner and the sharecropper with the content of the agreement in the form of the landowner handing over the land owned to be cultivated and planted with rice plants by the sharecropper.

Table 1. Development of rice field area and yields in South Kalimantan Province and City/Districts

Province / City / Regency	Harvested Area and Production of Rice					
	Harvested Area (Ha)			Production Tons (GKG)		
	2021	2022	2023	2021	2022	2023
Kalimantan Selatan	254.264	214.909	214.284	1.016.314	819.419	875.546
Banjarbaru	1.049	945	551	3.337	3.079	1.350
Banjarmasin	2.279	1.504	1.140	8.882	4.933	4.687
Banjar	43.997	37.163	31.109	169.163	129.051	114.278
Tanah Laut	21.015	19.973	15.062	79.662	73.487	52.839
Tanah Bumbu	9.624	9.849	9.659	36.573	39.429	39.071
Kotabaru	5.918	4.334	4.126	22.080	17.610	16.759
Tapin	28.808	25.656	25.162	115.062	101.228	107.771
Hulu Sungai Selatan	22.457	12.658	18.225	97.037	58.464	85.828
Hulu Sungai Tengah	24.187	23.214	23.153	120.731	109.758	108.485
Hulu Sungai Utara	16.084	5.549	14.468	73.787	25.623	80.975
Tabalong	11.725	12.348	12.789	52.087	54.342	59.184
Barito Kuala	62.782	57.403	54.336	221.360	186.868	188.250
Balangan	4.338	4.314	4.503	16.553	15.549	16.068

The *bagi tiga* contract requires the transfer of the right to use the farmland from the landowner to the sharecroppers so that the sharecroppers can carry out farming activities on the paddy field. The sharecroppers provides the rice seeds to be planted, takes care of the rice plants, cultivates the paddy field, manages the irrigation, until the rice is ready to be harvested and milled into rice. After the rice is harvested, the harvest is shared between the landowner and the sharecroppers. The share received by the landowner is one-third (1/3) of the harvest, and the sharecropper gets two-thirds (2/3) of the harvest. This the *bagi tiga* contract allows sharecroppers who have farming skills but do not own farmland or have limited farmland, to continue their profession as farmers. The landowner also benefits by getting a profit share on his farm by only giving the right of management to the sharecropper.

The *bagi tiga* contract practiced by the Banjar farming community is actually contrary to the prevailing laws and regulations, especially in Instruksi Presiden No. 13 Tahun 1980 tentang Petunjuk Pelaksana Undang – undang No. 2 of 1960 tentang Bagi hasil Pertanian Article 4 paragraph (1), which reads: “*Besarnya bagian hasil tanah ialah: 1 (satu) bagian untuk pengarap dan 1 (satu) bagian untuk pemilik bagi tanaman padi yang ditanam di sawah*” (The amount of the share of land yield is 1 (one) share for the sharecropper and 1 (one) share for the owner of the rice planted in the rice field).

It is interesting to analyze the role of the *bagi tiga* contract practiced by the Banjar farming community, which is contrary to the prevailing laws and regulations. The role of the *bagi tiga* contract can be identified through the motives of the Banjar farming community who practice this contract.

Previous research that has examined the *bagi tiga* contract harvests is research conducted by a team from the Faculty of Law, Lambung Mangkurat University, chaired by Yulia Qamariyanti in the form of a Competing Grant Research with the title Development of Agricultural Land Sharing System in order to increase the protection of farmers (Study in South Kalimantan Province), (2009). This research was later outlined in the Journal of Cita Hukum Volume 2 Number 2 December 2010. This research identifies the system of agricultural land production sharing agreements applied in South Kalimantan Province and knows the level of public knowledge on production sharing agreements as stipulated in Law No. 2 of 1960 on Production Sharing Agreements. The results of the research obtained are the system of production sharing of agricultural land that applies to the community in South Kalimantan Province is based on customary law and local customs that last for generations; and the system of production sharing of agricultural land that applies to the community in South Kalimantan Province is not in accordance with Law No. 2 of 1960 concerning Production Sharing Agreements, even farmers do not know that there are laws and regulations made to regulate the production sharing agreement of agricultural land in Indonesia. The results of this study conclude that agricultural production sharing agreements in the Banjar community are still not sufficient to improve the welfare of sharecroppers. (Qamariyanti et al., 2010)

In this paper, the existence of the *bagi tiga* contract rice field harvest in the Banjar community will be specifically analyzed in terms of the environment and social relations. For this reason, it is necessary to critically examine the role of the *bagi tiga* contract in maintaining the productivity of wetlands in South Kalimantan.

Functional Structural Theory is a theory that provides an accurate description of human actions with all their relationships. According to Parsons, individual behavior is not biological behavior, but must be viewed as structured behavior. A person's behavior must be placed within the framework of a social system that is divided into subsystems. In general, behavior is blocked by two basic environments that are physical and ideal, namely the physical - organic environment and the highest reality environment. Between the two basic environments, there are subsystems that are multilevel entities, namely the cultural subsystem; social subsystem; political

subsystem and economic subsystem. These subsystems are controlled by several functions, namely *Adaptation*, *Goal attainment*, *Integration*, and *Latency* (A.G.I.L.). This Functional Structural Theory has a function as a basis for analyzing agricultural profit sharing using the “three shares” agreement: as part of the system in society by providing predictions of legal life influenced by cultural information flows, *living law*, and aspects of Islamic *ethics* and values that are believed to have absolute reality (Parsons, 1991).

Based on the functions of social contract by A.G.I.L., basically the social system can run properly when each community structure can maintain its respective functions and roles to maintain the integrity of the system. Society as a system has a structure that consists of individuals and small groups of individuals. These individuals and small groups of individuals have an obligation to carry out their respective roles so that the social system remains stable. For example, a religious leader has a role to maintain the religious spirit in a society. This religious spirit is expected to also affect other aspects of society (Dewi & Fauzi, 2021).

Al-Ghozali analyzed that the structure of the human soul consists of *qulb*, *spirit*, *nafs*, and *aql*. From this soul structure, Al-Ghozali then divides human needs into 3 (three) levels, namely the level of necessity, namely primary needs (*daruri*) which have the aim of fulfilling five fundamental things, namely *hifzuddin* (preservation of religion), *hifdzunnafs* (preservation of the soul), *hifdzulmal* (preservation of property), *hifdzul aql* (preservation of reason), and *hifdzunnasl* (preservation of offspring). This *Daruriyat* is the most essential thing for human life. (Muazaroh & Subaidi, 2019)

A different approach taken by Al-Ghozali is through Sufism (nash - ratio) where a complete human being (insanul kamil) has a soul dimension structure with the aim of general welfare based on shara' goals (*maslahah am*). Maslow with the five hierarchies of needs takes a scientific / instinctive approach (ratio - empirical) where humans are a whole body and soul that has needs and desires as creatures that are different from other living things. Self-actualization in accordance with the highest level of satisfaction is the goal that humans want to achieve based on their needs. *Maqasid sharia* has a perspective on the theory of human needs as well as bringing humans to noble values based on *divinity* not just lust (Muazaroh & Subaidi, 2019).

In analyzing the *bagi tiga* contract, which is *adat law* and local wisdom in the Banjar community in Kalimantan Province, it is necessary to look at the general legal principles of *adat* as the basis for the enactment of this *bagi tiga* contract. Koesnoe states that the style of *adat* law that underlies the enforceability of customary contracts is based on the *adat* law of the community as a whole as its main concern, where humans are always seen in the form of a group as a whole, including their environment, so that the interests that are prioritized in customary contracts are the interests of the community as a whole. Kosnoe states that customary contracts work with only the main principles, namely harmony, propriety and harmony in living together, so that customary institutions can be filled according to the demands of place (*desa*), time (*kala*) and circumstances (*patra*) in order to tolerate these three principles (Udayati et al., 2013).

The application of the “*bagi tiga*” contract derived from *adat* law of the Banjar community is itself an application of sharia principles where according to Jasser Auda, sharia principles are universal principles that are not physically bound to the rules of classical *muammalah fiqh*. According to Auda, sharia principles are universal and multi-dimensional, where every human action as long as it does not contradict universal Islamic principles, then it is also part of sharia. (Auda, 2008) Jasser Auda uses Systems Theory as an approach to Islamic law and builds a set of categories using six system features: cognitive nature, interconnectedness, wholeness, openness, multi-dimensionality, and meaningfulness (Gumanti, 2018).

METHOD

This research uses a qualitative method with a legal sociology approach with a case study approach strategy with the aim of raising the issue of the decreasing number of agricultural areas by providing alternative agricultural land management by extensification by utilizing the remaining agricultural land, including by examining the contribution of the practice of *bagi tiga* contracts on wetlands in South Kalimantan Province.

The research was conducted in South Kalimantan Province by taking a sample of 4 (four) districts, namely Banjar District, Barito Kuala District, Hulu Sungai Selatan District and Tabalong District on the basis of the consideration that these four districts are the largest rice producers in South Kalimantan Province and there are Banjar communities that practice the *bagi tiga* contract the most. Data sources are primary data and secondary data. Primary data is obtained from informants' testimonies through in-depth and semi-structured interviews, as well as observations in the four districts. Primary data was obtained through field research from February 2023 to August 2024. The primary data obtained is primary data sourced from informants who are practitioners of the *bagi tiga* contract for the harvest of paddy rice. Informants are Banjar Tribe people who have consistently carried out the *bagi tiga* contracts since 2012 until 2024. Informants obtained through the *snowball sampling* technique were asked semi-structured questions and interviews were conducted in an informal situation with the involvement of Agricultural Field Extension officers as a liaison between researchers and informants.

Secondary data is obtained from the collection of library materials in the form of literature, journals, written reports and previous research. Field research that obtains primary data from informants is checked again regarding the completeness, clarity and uniformity of the data. Based on the research approach that uses *case studies*, the data is analyzed and interpreted systematically, using the *content analysis* method.

RESULTS AND DISCUSSION

The tradition of the *bagi tiga* contracts for the harvest of rice fields has been practiced for generations and continues to be practiced by the Banjar community to this day. *Three-way* contracts in the province of South Kalimantan can be found in almost all cities and districts.

Tabel 2. Production Sharing Contracts for Rice Paddy Harvest Used by the Banjar Community in South Kalimantan Province

Type of Contract Used	Regions Where It Is Applied (City / Regency)
<i>One-third share contract</i>	Barito Kuala, Banjar, South Hulu Sungai, Central Hulu Sungai, North Hulu Sungai, Tapin, Tabalong, Tanah Laut, Tanah Bumbu, Banjarmasin
<i>Half share contract</i>	Banjar, Tabalong, South Hulu Sungai, Central Hulu Sungai, Banjarmasin
<i>Quarter share contract</i>	Banjar
Siwa	Barito Kuala, Banjar, Tanah Laut
Besilak	Banjar, Tapin

The *bagi tiga* contract model for harvesting rice paddies can be found in Banjar Regency, Barito Kuala Regency, Tapin Regency, Hulu Sungai Selatan Regency, Hulu Sungai Tengah Regency, Hulu Sungai Utara Regency, Tabalong Regency, Tanah Laut Regency and Banjarmasin City. Therefore, the *bagi tiga* contract model is the most common model used by the Banjar community in agricultural production sharing. The concept of a *bagi tiga* contract is defined as a production sharing contract where one party to the contract gets a share of 1/3 (one-third) of the harvest, and the other party gets 2/3 (two-thirds) of the harvest from each rice field plot (*borongan*).

It is not known exactly when the *bagi tiga* contract for the harvest of paddy rice was practiced by the Banjar community, but from interviews with research informants, the *bagi tiga* contract has existed since 1960. This is indicated by information about people in that year who were already using the *bagi tiga* contract in South Kalimantan Province. Thus, the *bagi tiga* contract is a contract that was born out of the laws that have existed in the Banjar community for generations.

There are several motives for the use of a *bagi tiga* contract for the harvest of paddy rice in the Banjar community. The first motive is that more and more paddy fields are changing ownership from paddy farmers to those who are not farmers. People who are not farmers want the agricultural land they have bought to remain productive without the need for capital to cultivate it. For this reason, these new landowners will offer their rice fields to local residents who live around the farmland to be processed into productive agricultural land. From the cultivation of this paddy field, the landowner expects a share of the harvest for the landowner's personal consumption.

The second motive for the existence of a *bagi tiga* contract for the harvest of paddy rice is the desire to avoid abandoned agricultural land in the village. Most agricultural landowners who are not farmers do not live in the village where they own the land. This creates an opportunity for abandoned land that is not managed by the landowner. In the beliefs of the Banjar community living in rural areas, it is believed that if there is agricultural land that is left abandoned, it will become the residence of *hantu banyu*, astral mythology creatures that live in abandoned wetlands. This is a form of local wisdom in the form of myths from the Banjar farming community that is taught to each generation on an ongoing basis.

The majority of the soil in South Kalimantan Province is peatland with high acidity. The Banjar farming community believes that the presence of abandoned agricultural land will cause the surrounding agricultural land to become more acidic. High acidity is characterized by the appearance of *galam* (*Melaleuca Cajuputi*) trees on the uncultivated land. In addition, uncultivated land will be overgrown with *kumpai babulu* (*Paspalum sp.*), indicating that the soil has a high acidity level with a $\text{pH} \leq 3$. The high acidity level of the soil is feared to affect not only the abandoned land, but also the fertility of agricultural land adjacent to the abandoned land. (Suryana, 2016)

To prevent more abandoned land, land adjacent to productive agricultural land should be cultivated as much as possible. Land that is cultivated into rice fields is believed to reduce the acidity of the soil. This is because in the processing of rice fields carried out by Banjar farmers, there is a *meuntal* process, which is the process of making clumps of grass and mud on the rice field soil so that the process of decomposing peat soil nutrients occurs. After going through the *meuntal* stage, it is continued with the *mambalik* process, which is to break up the clumps from the *meuntal* process so that the decomposition of soil nutrients becomes perfect. Perfect decomposition of peat soil nutrients is beneficial for reducing the acidity of peat soil.

The existence of abandoned land adjacent to agricultural land has a negative effect on agricultural land directly adjacent to abandoned land. Abandoned land causes the nutrients contained in it to be damaged and reduced, resulting in nutrient impoverishment in the soil. According to Rosmarkam and Yuwono, deficiencies in soil macro-nutrients and micro-nutrients occur due to the process of continuous land farming activities or also making the land abandoned never cultivated and not fertilized. As long as this happens, there is also a process of nutrient impoverishment on the land, although it does not always occur simultaneously. This is not the case with intensively cultivated land. The process of fertilization and tillage ensures that the availability of macro and micro nutrients is maintained. In addition, planting a variety of crops either by intercropping or alternating with different crops each growing season can maintain the balance of nutrients (*C-organic*) in the soil. For example, land that is planted with corn and peanuts in turn each growing season because of the different nutrient uptake of these two types of plants. Cultivated and fertilized agricultural land is an effort to replace damaged or lost nutrients, either due to plant absorption, *leaching* or denitrification so that the level of soil fertility does not decrease (Sagiarti et al., 2020).

Indonesia's tropical climate with high temperature and humidity greatly affects its soil structure. For this reason, soils in Indonesia need sufficient amounts of organic matter as a source of nutrients for the soil. The influence of rainfall and high humidity in Indonesia causes organic matter in the *topsoil* layer to be easily broken and eroded by water (erosion). If erosion occurs continuously on an unprotected land, it can result in desertification of the land with symptoms of easily broken soil, lack of nutrients in the soil and nutrient imbalance in the soil.

Nutrient deficiencies occur due to an imbalance between the role of organic matter and the loss of organic matter from the soil through biological oxidation processes in the soil. For this reason, the balance of soil *C-organic* must be maintained. Soil *C-organic* is the regulation of the amount of carbon in the soil to increase crop productivity and sustainability of crop life because it can increase soil fertility and efficient use of nutrients. The element carbon in the soil is in several forms, namely: (1) *Carbonate* minerals, solid elements such as charcoal, graphite and coal; (2) The form of humus as the remains of plants and animals and microorganisms that have undergone changes, but are relatively resistant to weathering; (3) Forms of plant and animal remains that have undergone decomposition in the soil (Sari et al., 2023).

Tillage activities, including grazing and fertilization, scientifically function to restore soil fertility by balancing the nutrients of the *topsoil* and *subsoil*. With the existence of abandoned land, land cultivation is reduced so that it has an impact on reducing the fertility of agricultural land including land adjacent to the abandoned land due to erosion and changes in soil structure (Sari et al., 2023). Based on information from informants at the research location, the presence of *sabat* (shrubs) is also a trigger for pest attacks and a reduction in fertility on agricultural land in the local village. Therefore, as much as possible, land is always cultivated every year to minimize the development of pests and plant diseases and maintain the level of soil fertility, one of which is by making a *bagi tiga* contract between the landowner and the sharecroppers.

The same thing will also happen to peatlands, which are the largest land area in South Kalimantan Province. The very high acidity of peatlands can even prevent organic matter in the soil from decomposing to its full potential and failing to become part of the humus that is beneficial for soil fertility. Improving soil fertility on peat soil naturally will be very difficult. For this reason, human efforts are needed to maintain the fertility of peatlands. Activities carried out manually by the Banjar farming community such as *meuntal* and *membalik* are believed to be ways to help decompose the organic matter contained in peat soil. Complete decomposition of soil organic matter can reduce the acidity of peat soil so that soil fertility is maintained.

The third motive for the *bagi tiga* contract is economic. The decreasing ownership of agricultural land in South Kalimantan Province also has an impact on the decreasing agricultural land that can be cultivated into paddy fields by farmers. The Banjar farming community, which has had a culture and profession of farming for generations, is experiencing economic difficulties because the only skill they have is farming. The large amount of agricultural land that has been converted into housing and non-agricultural activities has an impact on the economic and social problems of the Banjar farming community. One solution for the Banjar farming community is to optimize the remaining land to be processed into agricultural land.

Banjar farmers who no longer own farmland can still continue their farming activities by cultivating land owned by others. As the main source of livelihood, farming has become the mainstay of the Banjar farming community's economic activities. The continuity of farming activities is beneficial in maintaining the social system of the Banjar farming community. One way to keep the economic activity going when many farmers lose their agricultural land ownership is to cultivate other people's land into paddy fields through a *bagi tiga* contract scheme offered by farmers to landowners.

Based on data obtained from informants, landowners are motivated to enter into *bagi tiga* contracts with sharecroppers because they want to provide help to sharecroppers so that they can have jobs and income. The sharecroppers chosen by the landowner to work his land are generally relatives or villagers whose domiciles are close to the farm. Landowners offer their land to relatives or villagers who are willing to cultivate their land with a share of the harvest. However, there are also relatives or villagers who offer to work the land from the landowner.

The desire to utilize agricultural land owned for cultivation by other parties is driven by the social concern of the landowner when knowing that there are several people in the village who need work in order to sustain daily life. In particular, these people are chosen because they have expertise in farming. In addition, people who have the ability to farm still have a close kinship with the landowner and local residents who live close to the land they own. In this case, the landowner has the motivation to assist in providing employment and economic improvement for sharecroppers.

The social concern that arises from this landowner is based on the spirit of customary law which is born from the values that grow in society. Koesnoe concluded that the values that grow in traditional societies in Indonesia are based on the characteristics of customary law, which consists of the value of togetherness, the value of togetherness between all (*unity*), harmony as the basis of ties, rarity as the basis of measurement, and sacrifice for all / devotion. (Udayati et al., 2013)

The value of togetherness that emerges in the Banjar farming community is the value of togetherness among villagers who live in the same area. This togetherness then creates a sense of togetherness for all where the desire is to realize social justice and economic justice. In an effort to achieve this goal, a form of tolerance is created in the form of leniency in every action. The tolerance that is realized will lead to a self-sacrificing attitude for the community.

This is realized in a *bagi tiga* contract where the landowner willingly gives up his land to be cultivated into agricultural land by the sharecroppers. The sharecroppers work on the land that has been handed over to him earnestly until the harvest period. The landowner once again sincerely accepts the distribution of crops based on a *bagi tiga* contract with a relatively small amount of only 1/3 of the harvest. Meanwhile, the sharecroppers honestly hands over the harvest to the farmer with no desire to commit fraudulent acts on the harvest that is shared with the landowner.

The sincerity and honesty of the parties in the *bagi tiga* contract is one of the motives that encourage the Banjar farming community to maintain the *bagi tiga* contract for generations. According to Koesnoe, customary contracts that are based on harmony, propriety and harmony in the community will create a sense of justice for the practitioners, even though the contract may be contrary to the laws and regulations.

Although it is part of a contract, the *bagi tiga* contract is also a manifestation of cooperation in agriculture. Hilman Hadikusuma defines cooperation as a helping attitude where one party does a certain job and the other party will help with the job. The purpose of cooperation in agriculture is to make it easier for one party to complete a job and in return the party who has been helped will provide help that is balanced with the actions that have been done. (Hadikusuma, 1990)

In the practice of the *bagi tiga* contract, the landowner seems to have been helped by the sharecroppers. The action taken by the sharecropper is to help the land remain productive, not to become neglected land, and to be able to provide crops that can also be enjoyed by the landowner. Forms of cooperative actions carried out by landowners include providing a number of snacks, coffee and cigarettes to sharecroppers who are cultivating rice fields until the harvest. After the harvest of paddy rice is handed over to the landowner, the landowner will hold a *selamatan* event. The *selamatan* event is carried out by holding a dinner for sharecroppers, neighbors, and the closest family.

The form of cooperation shown between landowners and sharecroppers is a manifestation of the principles of harmony, appropriateness and harmony as described by Koesnoe earlier. The values of harmony, harmony and propriety are directly proportional to Islamic values. The Islamic values achieved include *ukhuwah islamiyah* (brotherhood among Muslims). The *ukhuwah islamiyah* that is achieved has an effect on the close kinship and intimacy within the Banjar farming community.

The meaningfulness of laws that live in social systems such as the *bagi tiga* contract that applies in the Banjar farming community is a manifestation of the multi-dimensional purpose of sharia (*maqasid sharia*). Islam, which has the nature of *rahmatan lil 'alamin*, gives freedom to humans in determining their sense of justice. A sense of justice that is relative to each social system is sufficient to follow the corridors that have been outlined in Islamic values such as the prohibition of oppression, obeying the signs in muammalah in the form of the prohibition of usury, the obligation to be fair to fellow human beings, and the obligation to always do good to all creatures. Thus, based on the concept of the system in *maqasid sharia*, this *bagi tiga* contract is a manifestation of a sense of justice for the community with noble goals that are still in accordance with the principles of sharia.

Based on the motive for making a *bagi tiga* contract, the role of the *bagi tiga* contract in the Banjar farming community can be identified. The main role is to keep the community economy running in the agricultural sector. The sharecroppers expect to earn income from the land that is cultivated into agricultural fields. For this reason, the sharecroppers invest in seeds, fertilizers, agricultural tools, pest control, and labor in cultivating the land from the landowner.

With the value of the investment in the cultivated farmland, the sharecropper expects income from this farmland. The sharecropper will get 2/3 of the rice paddy harvest as part of the investment made by cultivating the rice paddy. The landowner who grants the right to use the land he owns will also benefit economically by

getting a 1/3 share of the rice paddy harvest. In addition to self-consumption, some of the harvest will be sold. The sale of the rice harvest will increase the income of the sharecroppers, landowners and other parties involved in the agricultural business. So the *bagi tiga* contract has a role in optimizing the agricultural sector as a driver of community economic activity.

From the role of the economy in agriculture, it also has an influence on the availability of food for the people of South Kalimantan Province. South Kalimantan Province is not too dependent on food imports, especially rice imports. South Kalimantan can meet its rice needs from local products. This is inseparable from the role of *bagi tiga* contracts that can optimize the use of limited agricultural land. With the *bagi tiga* contract, farmers are not dependent on owning their own farmland. Farmers can carry out agricultural activities on other people's land by offering a *bagi tiga* contract scheme. This is beneficial to the availability of food, especially rice, which can always be fulfilled.

The active agricultural sector in the Banjar farming community through the “*Bagi Tiga*” contract also creates employment opportunities for local people. Although many sharecroppers do not own their own farmland, they are still able to carry out their farming profession by cultivating rice fields on other people's land under the *bagi tiga* contract scheme. Many of these farmers have lost their own land due to sale to make ends meet or the reduction of agricultural land from development impacts. These farmers only have expertise in farming, so the loss of agricultural land can cause them to become unemployed. With the *bagi tiga* contract, these farmers are still able to carry out their farming profession according to their skills even though they do not own their own land.

The *bagi tiga* contract also ensures that wetlands in South Kalimantan Province remain productive and fertile. By processing in accordance with the characteristics of the soil, agricultural activities carried out under the *bagi tiga* contract scheme indirectly protect the wetland ecosystem in South Kalimantan Province. The traditional processing of wetlands into agricultural land as practiced by the Banjar farming community can maintain the balance of nutrients in the peat soil. The balance of soil nutrients in peatlands is maintained, preventing the occurrence of critical land in fertile land areas.

As a Muslim-majority tribe, the *bagi tiga* contract plays a role in maintaining *ukhuwah islamiyah* in the Banjar farming community. The expansion of urban areas has an impact on social behavior in community relations. The existence of a *bagi tiga* contract creates a sense of interdependence between landowners and sharecroppers. This relationship will create a positive relationship between the parties to the *bagi tiga* contract. The positive relationships that are built can create strong social ties as a Banjar farming community. This strong bond will create harmony within the community. The existence of harmony will create a pattern of *mutual* cooperation in the Banjar farming community. The form of this *mutual* cooperation includes the creation of a *bagi tiga* contract as a form of landowner concern in helping sharecroppers to improve their standard of living.

CONCLUSION

The existence of the *bagi tiga* contract affects the preservation of the wetland ecosystem of Kalimantan Province and creates a green economy pattern in agriculture as well as maintaining *ukhuwah islamiyah* within the Banjar farming community. As a region with extensive wetlands and very high soil acidity, rain-fed and tidal farming can continue to thrive partly because the right to cultivate rice fields granted to sharecroppers is based on a *bagi tiga* contract. The *bagi tiga* contract in the Banjar farming community has a role as one of the drivers of the economy by making the province of South Kalimantan part of the rice producers and not dependent on imported food. Another role of the *bagi tiga* contract is to create employment opportunities for farmers who do not own their own agricultural land. In addition, indirectly, the *bagi tiga* contract has had an impact on the reduction of abandoned land so that the fertility of wetlands in South Kalimantan Province can be maintained. Socially, the *bagi tiga* contract has brought benefits to the maintenance of the close bonds of *ukhuwah islamiyah* in the Banjar farming community due to the creation of an atmosphere of harmony, mutual cooperation, and interdependence between landowners and sharecroppers.

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