

## Integration of Fiqh al-Mu'amalat and Local Wisdom in the *Mawah* System of Aceh

Muhammad Ali\*

Faculty of Animal Husbandry, Universitas Jabal Ghafur

E-mail: [muhammadali@unigha.ac.id](mailto:muhammadali@unigha.ac.id)

Vera Wardani

Faculty of Teacher Training and Education, Universitas Jabal Ghafur

E-mail: [vera@unigha.ac.id](mailto:vera@unigha.ac.id)

Ulfatul Karimah

Faculty of Economics and Management, Universitas Jabal Ghafur

E-mail: [ulfatulkarimah22@gmail.com](mailto:ulfatulkarimah22@gmail.com)

Junaidi

Faculty of Teacher Training and Education, Universitas Serambi Mekkah

E-mail: [junaidizainalarsyah@serambimekkah.ac.id](mailto:junaidizainalarsyah@serambimekkah.ac.id)

\* Correspondent Author

### ARTICLE INFO

#### Keyword:

*Mawah System; Fiqh al-mu'amalat; Local Wisdom; Islamic Economic Model*

#### Kata Kunci:

*Sistem Mawah; Fikih Muamalah; Kearifan Lokal; Model Ekonomi Islam*

#### Doi:

**10.32528/at.v7i2.4327**

### ABSTRACT

*This study examines the integration of fiqh al-mu'amalat with local wisdom in the mawah system of Aceh and seeks to formulate an ideal model consistent with Shari'ah principles and contemporary needs. Research was conducted in three regencies Aceh Besar, Pidie, and Pidie Jaya with 30 respondents comprising capital owners, cultivators, traditional leaders, Islamic scholars, village officials, academics, and experts in Islamic economics. Data were collected through participatory observation, in-depth interviews, Focus Group Discussions (FGD), and documentary studies, then analysed thematically and comparatively with reference to fiqh al-mu'amalat. Findings indicate that the mawah system remains actively practised in agriculture, plantations, and livestock. It is sustained by values of trust, solidarity, and justice, though agreements are predominantly oral. Profit-sharing patterns vary: 50:50 or 60:40 in agriculture, 70:30 in livestock, and flexible arrangements in plantations. Most respondents regarded mawah as fair (83%), effective in enhancing productivity and equitable distribution (89%), and sustainable in the long term (76%). Comparative analysis shows compatibility with muzā'ah, musāqah, and mudārabah contracts, despite shortcomings in cost transparency and documentation. The study concludes that mawah has strong potential as a sustainable Islamic economic model. Clear contracts, proportional justice, transparency, and adaptive flexibility are key to ensuring its continued relevance and Shari'ah compliance*

*Penelitian ini mengkaji integrasi antara fiqh al-mu'amalat dengan kearifan lokal dalam sistem mawah di Aceh serta berupaya merumuskan model ideal yang sesuai dengan prinsip-prinsip syariah dan kebutuhan kontemporer. Penelitian dilakukan di tiga kabupaten Aceh Besar, Pidie, dan Pidie Jaya dengan 30 responden yang terdiri atas pemilik modal, penggarap, tokoh adat, ulama, aparatur gampong, akademisi, dan pakar ekonomi Islam. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, Focus Group Discussions (FGD), dan studi dokumentasi, kemudian dianalisis secara tematik dan komparatif dengan merujuk pada fiqh al-mu'amalat. Temuan menunjukkan bahwa sistem mawah masih aktif dipraktikkan di*

sektor pertanian, perkebunan, dan peternakan. Sistem ini bertahan karena nilai-nilai kepercayaan, solidaritas, dan keadilan, meskipun kesepakatan umumnya bersifat lisan. Pola bagi hasil bervariasi: 50:50 atau 60:40 dalam pertanian, 70:30 dalam peternakan, dan pengaturan fleksibel dalam perkebunan. Sebagian besar responden menilai *mawab* sebagai sistem yang adil (83%), efektif dalam meningkatkan produktivitas dan distribusi hasil yang merata (89%), serta berkelanjutan dalam jangka panjang (76%). Analisis komparatif menunjukkan bahwa *mawab* memiliki kesesuaian dengan akad *muzāra'ah*, *musāqāh*, dan *muḍārabah*, meskipun terdapat kekurangan dalam transparansi biaya dan dokumentasi. Penelitian ini menyimpulkan bahwa *mawab* memiliki potensi kuat sebagai model ekonomi Islam yang berkelanjutan. Kontrak yang jelas, keadilan proporsional, transparansi, dan fleksibilitas adaptif merupakan kunci untuk menjamin keberlanjutannya dan kepatuhan terhadap syariah.

## Introduction

Aceh is a province distinguished by its special status in the implementation of Islamic law and is equally renowned for its rich traditions of local economic practice deeply embedded in society Ali et al. (2024). One of the traditional economic systems that has endured to the present day is the *mawab* system, a form of profit-sharing partnership in agriculture and animal husbandry that has been practised for generations by the Acehnese community (Bakung et al., 2022). The term *mawab* derives from the Arabic word *muwāb*, meaning cooperation or partnership. In the Acehnese context, *mawab* refers to an economic arrangement that brings together the owner of capital (*shahibul mal*) and the cultivator or manager (*‘āmil*) in working agricultural land or livestock. Pramita (2022), the yields obtained are subsequently divided according to a mutually agreed proportion, thereby reflecting values of communal solidarity and social cooperation (Maulana & Amri, 2021).

The practice of *mawab* functions not only as an economic system but also as an embodiment of Acehnese local wisdom. It illustrates how the Acehnese have been able to integrate Islamic values with indigenous culture to create an economic mechanism that is both just and sustainable. This is evident in the fundamental principles of *mawab*, which emphasise fairness, trust, and mutual benefit. From the perspective of *fiqh al-mu‘āmalāt*, *mawab* bears resemblance to several well-established contracts in Islamic jurisprudence, such as *muzāra‘ah* (sharecropping in agriculture), *musāqāh* (partnership in orchard management), and *muḍārabah* (profit-sharing between capital and labour). Nevertheless, *mawab* retains unique characteristics that have been adapted to the socio-cultural conditions of Acehnese society, necessitating further examination to ensure its conformity with *shari‘ah* principles.

Despite its proven economic and social benefits, the *mawab* system faces contemporary challenges. The erosion of social values, agricultural modernisation, and the absence of formal documentation present significant threats to its continuity (Setia & Kamal, 2023). Moreover, certain practices of *mawab* risk diverging from Islamic notions of justice due to the lack of a standardised regulatory framework (Mufid, 2021). The urgency of scholarly investigation into *mawab* is reinforced by the Acehnese government’s

commitment to preserving local customs and developing an Islamic-based economy. Various regional regulations, such as Regional Regulation No. 2 of 1980 on the Development of Customs, Article 3 of Law No. 44 of 1990 concerning the Implementation of Aceh's Special Status, and Qanun of Nanggroe Aceh Darussalam Province No. 4 of 2003 on the Authority of *Mukim* Governance in Regulating Customary Law, highlight the significance of safeguarding traditional practices with socio-economic value (Mawar, 2021).

Previous studies have examined the *mawab* system from multiple perspectives. Zafar et al. (2015); Wynberg (2017), explored the role of profit-sharing systems as a form of communal solidarity in rural settings. Ibrahim (2012); Purwanto et al. (2022) analysed the economic practices of Acehnese society within the framework of Islamic economics, including *mawab* and *gala*. However, no comprehensive study has yet addressed the integration of *fiqh al-mu'āmalāt* with Acehnese local wisdom. The central challenge in understanding *mawab* lies in reconciling its inherent flexibility as a traditional practice with the legal clarity demanded by *fiqh al-mu'āmalāt*. On the one hand, such flexibility has enabled *mawab* to adapt to diverse circumstances; on the other, contractual clarity is a fundamental principle in Islamic jurisprudence that must be upheld.

The potential for developing *mawab* into a model of Islamic economics rooted in local wisdom is considerable, given its proven role in improving community welfare and fostering social harmony. To realise this potential, however, a rigorous analysis is required to determine how the principles of *fiqh al-mu'āmalāt* can be effectively integrated with Acehnese cultural values. In light of the above, this study seeks to provide a comprehensive understanding of the *mawab* system and formulate an ideal model that harmonises *shari'ah* compliance with local wisdom. The findings are expected to contribute to the advancement of Islamic economics grounded in indigenous culture while serving as a reference for the preservation of Aceh's traditional economic practices. Accordingly, the study aims to analyse the integration of *fiqh al-mu'āmalāt* and local wisdom within the *mawab* system of Aceh in order to formulate a sustainable Islamic economic model.

## Literature Review

### The Concept of *Mawab* within the Framework of Islamic Economics

In the Acehnese language, the term *mawab* originates from the Arabic word *muwah*, which signifies cooperation or partnership. Etymologically, this word carries a profound meaning of mutually beneficial collaboration and the sharing of responsibilities in order to achieve common economic objectives. The fundamental concept of *mawab* reflects Islamic values that prioritise justice and social solidarity in the economic life of society. Within the economic context of Acehnese society, *mawab* refers to a profit-sharing system in agricultural and livestock activities involving the capital provider (*shāḥib al-māl*) and the manager (*āmil*), with the distribution of yields determined through mutual agreement. Ismaulina & Savitri (2023), this system functions not merely as an economic mechanism but also as an instrument of community empowerment, enabling the optimal mobilisation

of productive resources. Its uniqueness lies in its flexibility, allowing it to be applied to various types of enterprises and adapted to diverse local conditions.

The main characteristics of the *mawab* system encompass several essential elements. First, there must be a clear contribution from each party in accordance with their capacity and ability. Second, risks are shared proportionally between the capital owner and the manager. Third, transparency is maintained in both management and profit distribution. Fourth, flexibility is ensured in determining the profit-sharing ratio (*nisbah*) based on mutual agreement. These elements render *mawab* an adaptive and sustainable system.

The *mawab* system bears strong resemblance to the *muzāra'ah* contract in *fiqh al-mu'āmalāt*, namely an agricultural partnership where the landowner grants use of their land to a cultivator, who then manages it, with the harvest shared according to an agreed proportion. In *muzāra'ah*, the contribution of each party is explicitly defined: the landowner provides the land as the primary capital, while the cultivator contributes labour, expertise, and often also seeds and farming equipment. Beyond *muzāra'ah*, *mawab* also aligns with the *musāqāh* contract, which involves cooperation in the management of orchards or perennial crops, with harvests shared between the parties. *Musāqāh* is typically applied to long-term crops such as coconuts, areca nuts, and fruit trees that require sustained maintenance. In such arrangements, the orchard owner delegates management to a cultivator, with yields divided according to prior agreement, while maintenance costs are borne jointly or as initially stipulated.

Qardhawi (2019), a third aspect illustrating the compatibility of *mawab* with *fiqh al-mu'āmalāt* is its similarity to the *muḍārabah* contract, which constitutes a partnership between a capital provider (*rabb al-māl*) and a manager (*muḍārib*) in an entrepreneurial venture. In *muḍārabah*, profits are distributed according to the agreed *nisbah*, while losses are borne entirely by the capital provider, except in cases of negligence or misconduct by the *muḍārib*. These principles provide a robust shari'ah foundation for the practice of *mawab* in Acehnese society (Maman et al., 2017).

### **Principles of *Fiqh al-mu'āmalāt* in Profit-Sharing Systems**

In *fiqh al-mu'āmalāt*, contractual partnerships require the application of the principle of justice (*al-'adālah*) as their fundamental foundation. This principle emphasises that the distribution of profit must be carried out proportionally, in accordance with each party's contribution and the initial agreement, thereby ensuring that no party feels disadvantaged. Justice in this context extends beyond profit-sharing to include responsibilities, workload, and the risks borne by each party. Hence, contracts built upon justice foster a sense of security and mutual trust among those involved.

In addition to justice, contracts must also adhere to the principle of transparency (*al-wuḍūh*), which demands clarity in all aspects of the agreement. All rights, obligations, and mechanisms of profit distribution must be clearly defined from the outset in order to prevent uncertainty (*gharar*) that could potentially lead to disputes. Transparency is crucial to avoiding concealed information or ambiguities that might disadvantage one party. In

modern contexts, transparency can be realised through written documentation, financial reporting, or well-documented digital agreements (Elfakhani & Sidani, 2015).

Furthermore, *fiqh al-mu'āmalāt* rejects all forms of ribā and exploitation. Ribā defined as an unjust and excessive increment imposed on one party is strictly prohibited, as it undermines the principles of fairness and balance in economic transactions. Similarly, exploitation is deemed inconsistent with the values of *Shari'ah*, which emphasise compassion, justice, and the protection of human rights. Consequently, valid Islamic partnerships must remain free from ribā, manipulation, or coercion that results in unfair treatment (Bakung et al., 2022).

### **Local Wisdom in the Economic System of Aceh**

Aceh's local wisdom in the economic sphere cannot be separated from the worldview of its people, who uphold the values of togetherness and solidarity. Since ancient times, the Acehnese have regarded cooperation as the primary foundation in building social and economic life. This principle is reflected in various forms of collective activity, ranging from agriculture and fisheries to traditional trade. Such an orientation towards collective interests has positioned local wisdom as both a social adhesive and a mechanism for sustaining communal welfare (Mungmachon, 2012).

One concrete manifestation of this local wisdom is the *mawab* system, a cooperative arrangement between capital owners and business managers, particularly in the agricultural and fisheries sectors. In practice, landowners or those providing tools entrust their resources to cultivators or operators, while the yields are shared in accordance with a prior agreement. This model demonstrates a reciprocal relationship grounded in fairness, wherein both parties benefit without exploitation.

Maulana (2023), the persistence of the *mawab* system also illustrates that local wisdom possesses flexibility in responding to the passage of time. Although traditional cooperative patterns are often perceived as outdated, *mawab* has in fact proven its adaptability within modern economic contexts. At present, its practice extends beyond agriculture and fisheries into other sectors such as trade and services. This indicates that local wisdom is not static, but dynamic and relevant to contemporary societal needs.

Beyond its economic function, *mawab* also carries a strong social dimension. Through this system, kinship and communal bonds among members of society are further strengthened. *Mawab* is not merely a means of generating profit but also serves as a medium for fostering trust, reinforcing social ties, and reducing economic disparities (Fuady, 2023). The solidarity nurtured through this practice resonates with Acehnese cultural values rooted in Islamic principles namely mutual assistance and the avoidance of injustice.

Thus, Aceh's local wisdom in the form of *mawab* serves not only as an economic strategy but also as a social and cultural instrument. Rahman et al. (2022), its existence demonstrates that local traditions can provide effective solutions to modern economic challenges, provided they are implemented upon the principles of justice and collective welfare. More broadly, *mawab* has the potential to be developed as a model of community-based economic empowerment rooted in local wisdom, applicable to other regions of Indonesia.

## Research Methods

This study was conducted in three regencies of Aceh where the *mawab* system is still actively practised, namely Aceh Besar, Pidie, and Pidie Jaya. The research involved 30 respondents consisting of land or livestock owners (*shāḥib al-māl*), cultivators (*‘āmil*), traditional leaders, religious leaders, village officials, academics, and experts in Islamic economics. Each category of respondents was represented by five individuals from each research site, thereby providing a comprehensive picture that reflects diverse perspectives, both from direct practitioners and from those who understand the cultural, religious, and economic dimensions of the *mawab* practice.

Data collection was carried out comprehensively through four methods. *First*, participatory observation of *mawab* practices in the field was conducted to capture the actual dynamics of cooperation (Nur & Utami, 2022). *Second*, in-depth interviews were undertaken with all respondents to explore their views, experiences, and knowledge. *Third*, Focus Group Discussions (FGD) were held, involving *mawab* practitioners, community leaders, and academics. *Fourth*, documentary study was conducted by examining classical and contemporary fiqh texts, fatwas issued by the *National Sharia Council of the Indonesian Ulama Council (DSN-MUI)*, and relevant academic literature, thereby ensuring that the findings are grounded in both theoretical and normative foundations.

The data collected were analysed using four principal techniques. Thematic analysis was employed to categorise data according to emerging themes from the field. Comparative analysis was used to examine similarities and differences between the practice of *mawab* and the principles of *fiqh al-mu‘āmalāt*. Nasution & Junaidi (2024), data validity was reinforced through triangulation by combining various sources and methods. Finally, conclusions were drawn both inductively and deductively so that the research findings would not only reflect empirical realities but also be embedded within a consistent theoretical framework (Azungah, 2018).

## Research Result

### The Practice of the *Mawab* System in Acehnese Society

The findings of this study indicate that the *mawab* system continues to exist and is actively practised in three regencies of Aceh, namely Aceh Besar, Pidie, and Pidie Jaya. Despite the rapid development of the modern economy, local communities continue to preserve this traditional form of cooperation. This persistence is driven by deeply rooted cultural values of trust, solidarity, and fairness within Acehnese society. Accordingly, *mawab* functions not only as an economic mechanism but also as a means of strengthening social cohesion.

In the agricultural sector, there are two primary forms: *mawab sawah (wet-rice fields)* and *mawab ladang (dry fields)*. In *mawab blang*, landowners grant cultivators access to manage rice fields, while cultivators contribute labour and production inputs such as seeds and fertilisers. The harvest is typically divided according to a 50:50 or 60:40 ratio. *Mawab lampoh* operates under a similar mechanism but applies to dry land cultivation for secondary crops. This practice is regarded as a sustainable approach to agriculture that avoids overburdening either party.

In the livestock sector, *mawab* is commonly applied to cattle or goats. The livestock owner provides the animals as capital, while the manager is responsible for daily care, including feeding and maintaining animal health. Profit-sharing is generally arranged at a 70:30 ratio, with the owner receiving 70 per cent and the manager 30 per cent. Although the owner's share is larger, managers perceive this arrangement as fair since the primary risks such as livestock mortality or financial loss are borne by the owner.

The plantation sector also demonstrates a diverse application of *mawab*, particularly in coconut, areca nut, and other perennial crops. In this arrangement, the plantation owner entrusts the land and crops to a cultivator for maintenance, harvesting, and marketing. This aligns with the view that, Lubis (2024), "Profit-sharing agreements in this sector are more flexible compared to agriculture and livestock, typically negotiated according to mutual consensus." The primary advantage of this practice lies in ensuring the continuity of plantation management without burdening the owner with substantial maintenance costs, while cultivators secure a stable source of income. The following table presents variations of the *mawab* system as practised across the three main sectors in Aceh.

*Table 1: Variations of the Mawab System in Aceh*

No.	Type of <i>Mawab</i>	Landowner's Contribution ( <i>shahibul māl</i> )	Cultivator's Contribution ( <i>‘āmil</i> )	Profit-Sharing Ratio
1	Agriculture ( <i>Rice Fields</i> )	Rice field land	Labour, seeds, maintenance	50:50 or 60:40
2	Agriculture ( <i>Dry Fields</i> )	Dry land	Labour, seeds, maintenance	50:50 or 60:40
3	Animal Husbandry	Cattle/goats as capital	Daily care, feeding	70:30
4	Plantation	Land and crops	Maintenance, harvesting, marketing	Flexible by mutual agreement

*Source: Findings from Participatory Observation and Interviews with Mawab Practitioners in Aceh*

Thematic analysis of the interview data reveals that three core values underpin the practice of *mawab*: trust, solidarity, and justice. Trust is reflected in the absence of written contracts, with agreements relying solely on oral consent yet functioning effectively. Solidarity manifests in the spirit of mutual assistance between landowners and sharecroppers, while justice is realised through a fair distribution of yields based on mutual agreement. This demonstrates that *mawab* is not merely an economic arrangement but also a form of social cohesion.

Focus Group Discussions (FGD) with traditional leaders, religious scholars, and academics reinforced the understanding that *mawab* holds both cultural and religious legitimacy. Religious scholars consider the system consistent with the principles of *fiqh al-mu‘āmalāt*, as it fulfils the requirements of justice, transparency, and reciprocity. Traditional leaders emphasise that *mawab* is an integral part of Acehnese identity that must be

preserved, whereas academics highlight its potential as a model of local wisdom-based economics that can be integrated into contemporary Islamic economic systems.

Through comparative analysis, *mawab* is shown to be in accordance with the principles of *fiqh al-mu'āmalāt*. No elements of *riba*, *gharar*, or exploitative practices disadvantaging either party were identified. On the contrary, *mawab* functions as an instrument of equitable and sustainable economic distribution. Triangulation of data from observations, interviews, FGD, and documentary studies further strengthens the validity of these findings.

Thus, *mawab* is not only a tradition maintained by Acehnese society but also a local economic model relevant to contemporary needs. Its existence bridges economic, social, and religious interests simultaneously. Consequently, *mawab* holds significant potential to be further developed as an alternative form of local wisdom-based economy grounded in *Sharia* principles (Toha et al., 2024).

### **Community Perceptions of Justice, Effectiveness, and Sustainability of the *Mawab* System**

#### **a) Justice**

Findings indicate that 83% of respondents perceive the *mawab* system as providing fairness for both parties involved. This sense of justice is reflected in the proportional distribution of yields as well as the balanced sharing of risks. Landowners or capital providers bear the risk of losing their assets, such as land or livestock, while cultivators or managers shoulder the risks associated with their labour, time, and operational expenses. This perspective demonstrates that *mawab* fosters harmony within cooperative relations, ensuring that no party feels disadvantaged. Furthermore, justice within *mawab* is also understood as a form of social protection. Several respondents stated that although cultivators may lack substantial capital, they are still given opportunities to work and earn an income. Thus, justice in this context extends beyond economic dimensions to encompass social values that cultivate mutual respect.

#### **b) Effectiveness**

With regard to effectiveness, 89% of respondents acknowledged that *mawab* plays a significant role in enhancing the community's economic productivity. This effectiveness can be observed in the optimisation of existing resources, including land, livestock, and labour. The system also ensures a fair distribution of risk, whereby profits and losses are shared in accordance with the roles of each party. As a result, *mawab* is considered more adaptive and flexible compared to rigid contract-based arrangements.

The effectiveness of *mawab* is also evident in its contribution to job creation in rural areas. Cultivators who previously had no access to capital gain opportunities to work through this system. Consequently, household incomes increase and local economic stability is maintained. Respondents further highlighted that *mawab* promotes a more equitable flow of economic benefits, preventing the concentration of wealth solely in the hands of capital owners.

#### **c) Sustainability**

In terms of sustainability, 76% of respondents expressed optimism that the *mawab* system can endure in the long term. This optimism stems from the reality that *mawab* is not merely an economic practice but also a cultural heritage deeply embedded in Acehnese



society. The values of local wisdom that underpin *mawab* serve as both moral and social foundations for its continuity. Trust between landowners and cultivators remains strong, which has helped maintain the system with relatively little major conflict.

The sustainability of the *mawab* system is reinforced by its flexibility, as it can be applied across various sectors, including agriculture, plantations, and livestock management, while being supported by the involvement of traditional and religious leaders who function as custodians of values and mediators in dispute resolution. This strong cultural, social, and religious foundation enables *mawab* to remain resilient despite pressures of modernisation. Although a minority of respondents expressed scepticism regarding its long-term sustainability—highlighting the need for greater adaptation to modern economic requirements such as transparency and written documentation to maintain relevance among younger generations—these concerns do not negate the broader consensus that *mawab* can endure as long as innovations remain aligned with local values. Empirically, community perceptions further support this conclusion, with *mawab* being regarded as just (83%), effective (89%), and sustainable (76%) (Mustofa & Putranto, 2024).

Table 2: Public Perceptions of the Mawab System in Aceh



Source: Findings from Interviews with Respondents and Community Practitioners of the Mawab System in Aceh

### The Role of Customary Values and Local Wisdom in the Practice of *Mawab*

The *mawab* system in Aceh functions not only as an economic mechanism but also as a medium for strengthening customary values and local wisdom. *Mawab* is perceived not merely as a contractual arrangement, but as a means of reinforcing social bonds, fostering trust, and maintaining economic balance within society. This is what has enabled it to endure despite the many changes brought by modern times.

#### a) Mutual Cooperation (*meuseuraya*)

The practice of agricultural *mawab* reflects a strong spirit of mutual cooperation, as farmers commonly involve family members and neighbours in activities such as rice harvesting and share a portion of the yield in return. This practice indicates that *mawab* functions not merely as a profit-oriented arrangement but also as a mechanism for reinforcing social cohesion.

#### b) Trust (*amanah*)

Trust between the owner of capital and the cultivator is highly pronounced. For example, a cattle owner in Pidie entrusts his livestock to a cultivator without any written contract. The agreement is made orally, witnessed by local customary leaders or village elders. Such trust is rarely violated, as any breach of *amanah* would diminish a person's social standing within the community.

c) Justice (*ade*)

The principle of justice is reflected in the flexible distribution of yields according to actual conditions in the field. For example, in paddy *mawab*, if the harvest decreases due to flooding, the landowner often agrees to reduce his share in order to ease the burden of the cultivator. This represents not only mathematical fairness but also social justice that takes into account the hardships faced by one's partner.

d) Social Solidarity

*Mawab* also serves as a mechanism to reduce economic inequality. Families without land or livestock capital can still participate in economic activities through this cooperative system. For instance, a young man in Aceh Besar, who did not own farmland, collaborated with a betel nut plantation owner. Through this cooperation, he was able to fund his children's education up to university level. This illustrates how *mawab* operates as an instrument of equitable economic opportunity.

e) Customary and Religious Legitimacy

In cases of disputes, customary and religious leaders act as mediators. For example, when disagreements arose regarding the distribution of coconut plantation yields in Pidie Jaya, the conflict was resolved through communal deliberation at the *meunasah* (local prayer hall). Religious leaders offered insights based on *fiqh muamalah*, while customary leaders ensured the decision remained aligned with local tradition. Such processes reinforce the legitimacy of *mawab* as both a customary and religiously recognised practice.

f) Cultural Continuity

The continuity of *mawab* is evident in its intergenerational transmission. Children grow up witnessing their parents engaging in this cooperative system. For example, in Aceh Besar, the younger generation has begun applying *mawab* in aquaculture enterprises, representing an adaptive transformation of the traditional system. This demonstrates that the customary values embedded in *mawab* remain alive and are capable of evolving with societal needs (Alinda & Nasrulloh, 2023).

**Table 3:** *The Role of Customary Values and Local Wisdom in the Practice of Mawab in Aceh*

No	Customary Value / Local Wisdom	Role in <i>Mawab</i> Practice	Concrete Example from the Field
1	Mutual Cooperation ( <i>meuseuraya</i> )	Strengthens togetherness in both economic and social cooperation	During rice harvest, cultivators involve family and neighbours, sharing part of the yield as gratitude and solidarity
2	Trust ( <i>amanah</i> )	Serves as the fundamental basis of cooperation without written contracts	A cattle owner in Pidie entrusts livestock to a cultivator solely

			based on an oral agreement, witnessed by customary leaders
3	Justice ( <i>ade</i> )	Ensures proportional and balanced distribution of yields in relation to risk	In paddy <i>mawab</i> affected by floods, landowners willingly reduce their share to ease the burden on cultivators
4	Social Solidarity	Provides economic opportunities for those without capital	A young man in Aceh Besar without land collaborates with a betel nut plantation owner; profits are used to fund his child's education
5	Customary and Religious Legitimacy	Provides dual legitimacy (customary and Islamic) in conflict resolution	Disputes over coconut plantation yields in Pidie Jaya are resolved through <i>meunasah</i> deliberation, guided by customary and religious leaders
6	Cultural Continuity	Preserves intergenerational traditions while adapting to changing times	Young people in Aceh Besar adapt the <i>mawab</i> system to aquaculture, keeping the tradition relevant

**Source:** Based on interviews and focus group discussions (FGD) with respondents

### Compatibility of the *Mawab* System with the Principles of *Fiqh Muamalah*

A comparative analysis between the practice of *mawab* and the principles of *fiqh muamalah* demonstrates a considerable degree of alignment, although certain aspects still require refinement. The *mawab* system, which originated from the local wisdom of Acehnese society, in essence reflects conceptual foundations that can be traced to various forms of contractual partnerships regulated in *fiqh al-mu'āmalāt*. This highlights that Islamic values have long served as a moral basis for the community's economic interactions.

#### a) Compatibility with *Muzara'ah* Contracts

Agricultural *mawab* shows strong compatibility with the contract of *muzara'ah* in *fiqh muamalah*. Both forms involve collaboration between landowners and cultivators, with harvests divided according to a pre-agreed proportion. This arrangement embodies the principle of justice, as both parties benefit in accordance with their respective roles. Nevertheless, the study found elements of uncertainty (*gharar*) in several cases, particularly concerning the allocation of operational costs such as seeds, fertilisers, and losses from crop failure, which are not always clearly regulated.

#### b) Compatibility with *Musaqah* Contracts

In plantation-based *mawab*, there is a clear resonance with the contract of *musaqah*, which entails cooperation between orchard owners and cultivators for the maintenance and management of trees until harvest. The practice generally emphasises proportional sharing of the yields. However, certain weaknesses were observed, particularly in the lack of clarity surrounding the distribution of long-term maintenance costs, such as replanting or pest control. This indicates the need for adjustments to

ensure that plantation *mawab* better reflects the requirements of *musaqah*, which demands transparency and fairness.

c) Compatibility with *Mudharabah* Contracts

In livestock-based *mawab*, similarities are found with the contract of *mudharabah*. Here, the livestock owner acts as the *rabb al-māl* (capital provider), while the caretaker functions as the *mudhārib* (manager). Profit-sharing usually occurs upon sale or reproduction of the livestock. However, a fundamental difference exists in that *mudharabah* requires distribution of profit based on net gains, whereas livestock *mawab* often relies on gross sales without fully accounting for operational costs. This suggests a need for refinement to ensure greater conformity with fiqh principles.

d) Broader Compliance with Principles of *Muamalah*

Beyond these specific contracts, the findings reveal that *mawab* aligns with the broader principles of *muamalah*, including justice (*al-‘adālah*), mutual benefit (*al-ta‘āwun wa al-naḥḥ al-mutabādil*), and transparency (*al-wudūh*). However, its reliance on oral agreements and trust between participants presents potential risks in the event of disputes. Consequently, some scholars and religious leaders recommend introducing simple documentation to enhance transparency while still preserving traditional values.

**Table 4:** *Compatibility of the Mawab System with the Principles of Fiqh Muamalah in Aceh Based on Islamic Literature*

No	Type of <i>Mawab</i>	Corresponding Fiqh Contract	Compatibility	Gaps/Challenges	Supporting References
1	Agricultural <i>Mawab</i> Paddy Field and Dry Field (rice and secondary crops)	<i>Muṣāra‘ah</i> (sharecropping partnership)	Strong compatibility: both involve landowners and cultivators with harvest-sharing based on agreement.	Some ambiguity in operational cost-sharing (seeds, fertilisers, crop failure risks).	Classical <i>fiqh</i> texts (e.g., Al-Kasani, <i>Bada’i al-Sana’i</i> ); DSN-MUI fatwa on <i>muṣāra‘ah</i> .
	Plantation <i>Mawab</i> (coconut, oil palm, areca nut, rambutan, durian, banana, mango, langsat fruits, turmeric, candlenut, avocado, coffee,	<i>Musaqah</i> (orchard partnership)	Aligns with <i>musaqah</i> in terms of tree maintenance and yield-sharing.	Unclear arrangement s regarding long-term costs (replanting, pest control).	Classical works (e.g., Ibn Qudamah, <i>Al-Mughni</i> ); DSN-MUI guidelines.

<i>crystal guava, jabon tree, and tobacco.)</i>				
Livestock <i>Mawah</i> (cow, buffalo, and goats)	<i>Mudharabah</i> (profit-sharing partnership)	Similar to <i>mudharabah</i> : owner ( <i>rabb al-māl</i> ) provides livestock, caretaker ( <i>mudhārib</i> ) manages.	Profit-sharing sometimes based on gross sales rather than net profit; risk allocation requires adjustment.	Contemporary <i>fiqh</i> scholarship; DSN-MUI fatwa on <i>mudharabah</i> .
General Principles	<i>Muamalah</i> ethics	Fulfils principles of justice ( <i>al-‘adālah</i> ), mutual benefit ( <i>al-tanaffu‘ al-mutabādil</i> ), and transparency ( <i>al-wudūh</i> ).	Reliance on oral trust; lack of written documentation may risk disputes in modern contexts.	<i>Qur’an</i> , <i>Hadith</i> , classical <i>fiqh</i> manuals, DSN-MUI, contemporary academic studies.

Source: Literature review of classical and contemporary *fiqh* works, DSN-MUI fatwas, and academic research

### The Ideal *Mawah* System Model Based on *Sharia* and Local Wisdom

Based on field analysis and the study of *fiqh al-mu‘āmalāt*, this research formulates an ideal model of the *mawah* system which may serve as a reference for the development of economic cooperation practices in Acehnese society. This model is not only grounded in the principles of *Sharia*, but also integrates local wisdom that has long been the foundation of Acehnese socio-cultural life. In this way, the ideal *mawah* system is expected to respond to contemporary challenges while preserving traditional values handed down through generations.

The fundamental principle of this ideal model emphasises the importance of contractual clarity (*wudubul ‘aqd*) as the foundation of cooperative relations. All aspects of the agreement ranging from the type of enterprise, capital and labour contributions, to profit-sharing and risk allocation must be clearly stipulated from the outset. Such clarity minimises potential disputes and provides both legal and social certainty for all parties involved. Within the Acehnese context, where the value of trust (*amanah*) is highly esteemed, this principle strengthens the bond of confidence while ensuring order in the implementation of *mawah*.

In addition to contractual clarity, proportional justice (*al-‘adālah an-nasbiyyah*) constitutes a key characteristic of the ideal *mawah* model. Justice here is not interpreted as equal distribution, but as allocation proportionate to the contribution and risk borne by each party. For instance, the owner of capital who bears significant financial costs is

entitled to a share commensurate with such input, while the manager contributing labour and time likewise deserves fair recompense. This principle underscores that *mawab* is not solely concerned with profit, but also with recognising hard work and sacrifice.

Transparency (*as-syafafyyah*) is another crucial aspect. In traditional practice, profit-sharing was often carried out in a simple manner without written documentation. However, Zeng & Chen (2003), within the ideal model, transparency must be reinforced through proper record-keeping, clear reporting of business outcomes, and mutually agreed mechanisms of basic auditing. In this way, no party feels disadvantaged or mistrusted, thereby maintaining harmonious and sustainable cooperation.

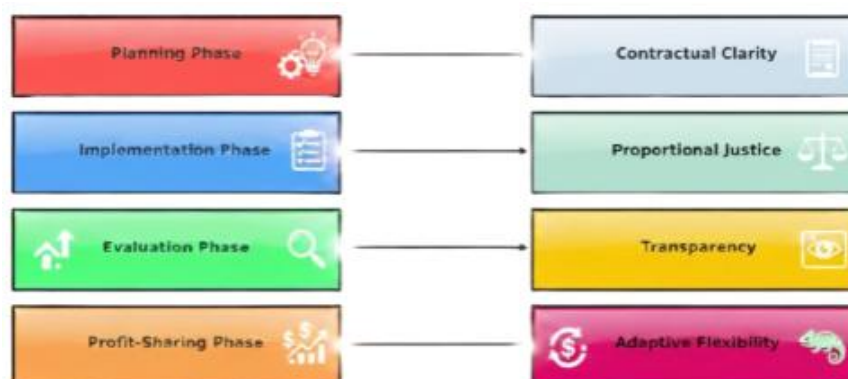
Adaptive flexibility is also an essential feature of the ideal *mawab* system, particularly in responding to technological advancement and the dynamics of the global economy. The system must be capable of accommodating innovations, such as the use of digital technology in record-keeping, online marketing platforms, and modern business management methods. This flexibility ensures that *mawab* remains relevant in the modern era without forfeiting the cultural values that embody its spirit.

From the perspective of implementation, the ideal *mawab* model is divided into several phases. During the planning phase, both parties agree upon the type of enterprise, capital and labour contributions, projected targets, and the mechanism for profit-sharing. This stage serves as the foundation that determines the smooth functioning of subsequent cooperation. The process may also involve traditional or religious leaders as mediators, ensuring that agreements align with both customary norms and *Sharia*.

The implementation phase follows, wherein the manager undertakes the enterprise in accordance with the agreed terms, with the support and oversight of the capital provider. In the context of *mawab*, the involvement of both parties extends beyond the provision of capital and labour to include communication and collaboration in addressing obstacles. Afterwards, an evaluation phase is conducted periodically to assess the extent to which implementation conforms to the agreement, as well as to consider necessary adjustments in strategy, financing, or distribution.

The final stage is the profit-sharing phase, in which the business proceeds are distributed fairly and transparently according to the initial agreement. At this stage, it is crucial to account for all operational costs so that the division truly reflects net profit. With a clear mechanism of profit-sharing, both parties not only gain economic benefit but also reinforce trust and social solidarity, which constitute the distinctive hallmark of Acehnese society. Here is the diagram of the *Ideal Mawab System Model Based on Sharia and Local Wisdom*, which integrates the phases of implementation (Planning, Implementation, Evaluation, Profit-Sharing) with the core principles (Contractual Clarity, Proportional Justice, Transparency, Adaptive Flexibility).

Table 5: The Ideal Mawab System Model Based on Sharia and Local Wisdom



Source: Recommendations derived from analysed data

## Discussion

The findings of this study affirm that the *mawab* system is not merely a traditional economic practice but a model of cooperation imbued with religious and cultural values. Its alignment with the principles of fiqh muamalah demonstrates a strong theological legitimacy. Within the Acehnese context, *mawab* serves as proof that local economic practices can operate in harmony with Islamic teachings without losing the cultural values handed down across generations. The effectiveness of *mawab* in improving community welfare lies in its principle of fair and proportional risk distribution. This system provides opportunities for those without substantial capital to participate in economic activities. Such inclusivity resonates with the objectives of maqāṣid al-sharī‘ah in safeguarding wealth (*ḥifẓ al-māl*) while promoting social justice. In this regard, *mawab* not only delivers economic benefits but also fosters social harmony, which is a vital foundation for communal life.

The sustainability of *mawab* is highly dependent on its adaptability to contemporary challenges, particularly technological advancement and shifts in global economic patterns. If *mawab* can transform while maintaining its local wisdom values, it holds the potential to remain a relevant model of community-based economy for the future. Core values such as trust, mutual assistance, and justice must be preserved to prevent erosion by individualistic tendencies brought about by modernisation. Beyond its role as an economic instrument, *mawab* also functions as a medium for shaping the social character of society. Traditional values such as trustworthiness (*amānah*), honesty, and solidarity embedded in *mawab* reinforce social cohesion. Thus, *mawab* is not only financially rewarding but also serves as a channel for moral and spiritual education with far-reaching impacts on Acehnese society.

The ideal *mawab* model proposed in this study highlights four core principles: contractual clarity, proportional justice, transparency, and adaptive flexibility. These principles are formulated to ensure that *mawab* remains aligned with Islamic law while meeting the demands of contemporary economic realities. In this way, *mawab* may serve as a form of community-based economic development that supports sustainable progress.

Furthermore, the implementation of the ideal *mawab* model requires multi-stakeholder support. Government involvement is crucial in establishing regulations that comply with sharī‘ah and safeguard community rights. Religious scholars and traditional

leaders play a role in maintaining both religious and customary legitimacy, while the community itself, as the primary actor, needs to be equipped with sufficient knowledge to ensure that *mawah* is practised in accordance with the agreed principles.

### Conclusion

The *mawah* system has demonstrated effectiveness and sustainability within Acehnese society due to its strong foundation in customary values and local wisdom, as well as its compatibility with *fiqh al-mu'āmalāt*, particularly *muzāra'ah*, *musāqāh*, and *mudārabah*. Nevertheless, greater standardisation is required to prevent elements of *gharar* and potential injustice. An ideal *mawah* model should integrate contractual clarity, proportional justice, transparency, and adaptive flexibility, supported by government regulation, guidance from traditional leaders and *ulama*, and active community participation. Accordingly, this study recommends standardised Shari'ah-compliant guidelines, community education, supportive legal frameworks, and further technical research to strengthen *mawah* as a viable and sustainable Islamic economic model.

### Acknowledgements

The author extends sincere gratitude to the Ministry of Research, Technology, and Higher Education of the Republic of Indonesia (Kemenristek) for providing financial support through the Beginner Lecturer Research Programme. Special thanks are also due to all respondents and to everyone who contributed to the successful completion of this research

### Bibliography

- Ali, M., Bahtera, M., Sagita, M., Andira, A., & Via, Z. (2024). "Mawah" Profit Sharing System with Local Acehnese Wisdom Based on Islamic Perspective. *Journal of Law, Politic and Humanities*, 4(6), 2439–2451. <https://doi.org/10.38035/jlph.v4i6.758>
- Alinda, H. N., & Nasrulloh, N. (2023). Management of zakat, infaq and sadaqah funds in improving the quality of life of mustahik. *Management of Zakat and Waqf Journal (MAZAWA)*, 5(1), 20–44. <https://doi.org/10.15642/mzw.2023.5.1.20-44>
- Azungah, T. (2018). Qualitative research: deductive and inductive approaches to data analysis. *Qualitative Research Journal*, 18(4), 383–400. <https://doi.org/10.1108/QRJ-D-18-00035>
- Bakung, D. A., Abdussamad, Z., & Muhtar, M. H. (2022). The principle of freedom of contract in agricultural product sharing based on Islamic law. *Jambura Law Review*, 4(2), 344–358. <https://doi.org/10.33756/jlr.v4i2.11645>
- Elfakhani, S., & Sidani, Y. M. (2015). Contract Theory and Gharar. In *Handbook of Research on Islamic Business Ethics*. Edward Elgar Publishing.
- Fuady, K. H. (2023). The Resurgence of Two-Tier Mudarabah Financing: An Empirical Exploration Of Beng Mawah's Impact On Rural Prosperity In Aceh, Indonesia. *Jurnal Investasi Islam Yupedume.ru: LAIN Langsa*, 8(2), 136–164. <https://doi.org/10.32505/jii.v8i2.7025>
- Ibrahim, A. (2012). Praktik Ekonomi Masyarakat Aceh Dalam Konteks Ekonomi Islam: Kajian Terhadap Sistem Mawah dan Gala. *Proceeding of The Aceh Development International Conference*, 444.
- Ismaulina, I., & Savitri, A. (2023). Pemberdayaan masyarakat melalui mawah ternak



- kambing gampong blangreumah kecamatan meurah mulia kabupaten aceh utara. *Malik Al-Shalih: Jurnal Pengabdian Masyarakat*, 2(1), 48–61. <https://doi.org/10.52490/malikalshalih.v2i1.1796>
- Lubis, R. P. (2024). *Pertanian Berkelanjutan: Produksi Padi dan Kesejahteraan Petani*. Serasi Media Teknologi.
- Maman, U. M., Kusmana, K., & Supiandi, D. (2017). “Al-Musaqah” And Sharia Agribusiness System: An Alternative Way to Meet Staple Food Self-Sufficiency in Contemporary Indonesia. *HUNAF A Jurnal Studia Islamika*, 14(2), 189–231. <https://doi.org/10.24239/jsi.v14i2.448>
- Maulana, M. (2023). *Polarisasi Bagi Hasil pada Penggarapan Sawah dalam Adat dan Tradisi Masyarakat Tani dalam Upaya Pengentasan Kemiskinan (Analisis Adat Tani Aceh, Dan Sunda)*. Universitas Islam Negeri Ar-Raniry Banda Aceh.
- Maulana, M., & Amri, A. (2021). Polarization of profit sharing of paddy cultivation in the Acehnese community as an attempt to alleviate poverty: A study of fiqh muamalah. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 5(1), 297–316. <https://doi.org/10.22373/sjhk.v5i1.8774>
- Mawar, S. (2021). Development of Aceh’s Adat Judicial System [Perkembangan Sistem Hukum Peradilan Adat Aceh]. *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum*, 10(1), 150–170. <https://doi.org/10.22373/legitimasi.v10i1.10522>
- Mufid, M. (2021). *Filsafat hukum ekonomi syariah: Kajian ontologi, epistemologi, dan aksiologi akad-akad muamalah kontemporer*. Prenada Media.
- Mungmachon, M. R. (2012). Knowledge and local wisdom: Community treasure. *International Journal of Humanities and Social Science*, 2(13), 174–181.
- Mustofa, M., & Putranto, H. A. (2024). Remapping Student Research Maps Zakat and Waqf Management Study Programme Sunan Ampel Surabaya State Islamic University. *Management of Zakat and Waqf Journal (MAZAWA)*, 5(2), 205–226. <https://doi.org/10.15642/mzw.2024.5.2.205-226>
- Nasution, U. H., & Junaidi, L. D. (2024). *Metode penelitian*. Serasi Media Teknologi.
- Nur, A., & Utami, F. Y. (2022). Proses dan langkah penelitian antropologi: Sebuah literature review. *Ad-Dariyah: Jurnal Dialektika, Sosial Dan Budaya*, 3(1), 44–68. <http://jurnal.staiddimakassar.ac.id/index.php/adrsb>
- Pramita, A. (2022). *Sistem Mawab Dalam Budaya Masrakat Kecamatan Tripa Makmur Nagan Raya Menurut Perspektif Dakwah*. UIN Ar-Raniry Fakultas Dakwah dan Komunikasi.
- Purwanto, M. R., Supriadi, S., Sularno, S., & Rokhimah, F. (2022). The implementation of Maqasid Al-Sharia values in economic transactions of the Java community. *KnE Social Sciences*, 120–129.
- Qardhawi, S. (2019). *Pelaksanaan Sistem Bagi Hasil (Mawab) Dalam Akad Mudharabah Pada Peternak Sapi Di Gampong Pango Raya Kecamatan Ulee Kareng Banda Aceh*. UIN Ar-Raniry Banda Aceh.
- Rahman, A., Aarsal, T., & Shintasiwi, F. A. (2022). Local wisdom and strengthening social integration in multiethnic society post-aceh conflict. *Kasetsart Journal of Social Sciences*, 43(3), 575–582. <https://so04.tci-thaijo.org/index.php/kjss/article/view/260295>

- Setia, S., & Kamal, M. (2023). Profit-Sharing In Cattle Cooperation Project: An Analysis of the Mudharabah Contract Model in Islamic Law. *JURISTA: Jurnal Hukum Dan Keadilan*, 7(1), 86–105. <https://doi.org/10.22373/jurista.v7i1.72>
- Toha, M., Zuana, M. M. M., & Isbahi, M. B. (2024). Acculturation of Mataraman Local Wisdom with Islamic Values: Implications for Social and Economic Development. *Danadyaksa: Post Modern Economy Journal*, 2(1), 33–47. <https://doi.org/10.69965/danadyaksa.v2i1.143>
- Wynberg, R. (2017). Making sense of access and benefit sharing in the rooibos industry: Towards a holistic, just and sustainable framing. *South African Journal of Botany*, 110, 39–51. <https://doi.org/10.1016/j.sajb.2016.09.015>
- Zafar, M. A., Khan, K., Roberts, K. W., & Zafar, A. M. (2015). Local agricultural financing and Islamic banks: is qard-al-Hassan a possible solution? *Journal of Islamic Accounting and Business Research*, 6(1), 122–147. <https://doi.org/10.1108/JIABR-04-2012-0018>
- Zeng, M., & Chen, X.-P. (2003). Achieving cooperation in multiparty alliances: A social dilemma approach to partnership management. *Academy of Management Review*, 28(4), 587–605. <https://doi.org/10.5465/amr.2003.10899383>