

The 'Gaduh Sapi' Livestock-Sharing Tradition in the Lens of Islamic Economics: A Harmonization of Local Wisdom and Sharia Principles

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ARTICLE INFO

Keywords:

Islamic Economics;
Gaduh Sapi;
Profit-Sharing;
Mudharabah;
Musyarakah

Article history:

Received 2025-07-16

Revised 2025-07-31

Accepted 2025-08-05

ABSTRACT

This study explores the profit-sharing practices within the gaduh sapi (shared cattle-rearing) system prevalent in Muara Sabak Barat District, Tanjung Jabung Timur Regency, Jambi Province, from the perspective of Islamic economics. The gaduh sapi system represents a traditional form of cooperation between a capital provider (the cattle owner) and a manager (the caretaker), established orally and grounded in social trust. This research adopts a qualitative approach using a case study method to investigate the mechanisms of profit-sharing, patterns of responsibility, and the challenges inherent in the practice. The findings reveal that, while the system embodies values such as honesty and mutual cooperation, imbalances persist in terms of risk distribution, maintenance cost burdens, and weak communication between parties. The absence of written contracts and clearly defined roles poses risks of conflict and potential injustice. From an Islamic economic perspective, the practice contains elements of gharar (uncertainty) and does not fully comply with the principles of mudharabah or musyarakah, which emphasize justice, transparency, and mutual consent. Therefore, a more structured cooperation framework is needed to transform the gaduh sapi system into a just, beneficial, and sharia-compliant economic model.

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1. INTRODUCTION

Islam is a perfect and comprehensive religion that encompasses all aspects of human life, both in vertical relations with God (hablumminallah) and in horizontal interactions among fellow human beings (hablumminannas) (Saumantri, 2024). In its teachings, Islam does not merely emphasize the

performance of ritual worship such as prayer (shalat), almsgiving (zakat), and fasting (sawm), but also provides clear guidance in the field of muamalah or socio-economic interactions. This reflects that Islam is a holistic religion, capable of responding to the various challenges of human life—from spiritual to social and economic dimensions (Kadarsih, Munip, Aminah, & Rahmy, 2023; Tanjung, Anaswan, & Nisak, 2023). As social beings, humans are required to cooperate and establish harmonious relationships to sustain communal life. Therefore, Islam offers numerous principles and cooperative systems that are not solely profit-oriented, but also consider elements of justice, balance, and divine blessing (barakah) (Himmawan, Muthi'ah, & Ramahdani, 2025).

One of the cooperative models in Islamic economics that has been known since the time of the Prophet Muhammad (peace be upon him) is the profit-sharing system (Ali, 2024). This system is referred to in fiqh (Islamic jurisprudence) as *mudharabah* and *musyarakah*. The main objective of these systems is to encourage honest and mutually beneficial cooperation between capital owners and business managers, free from elements of exploitation (*zulm*) and usury (*riba*). In the context of modern economics, profit-sharing principles serve as a foundation for many Islamic financial instruments. However, in practice, profit-sharing is not only applied within formal institutions like Islamic banks, but also widely found in community life—particularly in rural areas—through informal, trust-based, family-oriented cooperation (Hidayat, Hardi, Sucipto, & Sunarti, 2023; Karnadjaja, 2023; Mustofa, 2023).

One tangible example of traditional profit-sharing practices that has organically developed within Indonesian rural communities is the “*gaduh sapi*” (cattle-sharing) system. This system offers an economic alternative for individuals who wish to engage in cattle farming but lack sufficient resources or capital. The *gaduh sapi* practice involves two parties: the capital owner who provides the cattle, and the caretaker (*penggaduh*) who is responsible for raising the livestock. The proceeds of this arrangement are then divided between both parties based on mutual agreement. This system has been passed down for generations and is often conducted orally without written contracts, relying on mutual trust and prevailing social norms within the community (Merlinda, 2023).

In Muara Sabak Barat District, the *gaduh sapi* system remains a common form of cooperation, especially among those who derive their income from agriculture and livestock. Many residents in this region aspire to own cattle as an economic asset but are constrained by limitations in time, labor, or capability to care for livestock. Here, the role of the *penggaduh* becomes vital as a partner responsible for maintenance. The capital owner hands over one or more cattle to the caretaker, who then assumes responsibility for feeding, managing, and maintaining the health of the animals until they reach a saleable or productive state.

This system not only provides economic benefits for both parties, but also strengthens social ties among community members (McDaniel, Soto Mas, & Sussman, 2021). For the capital owner, the *gaduh* arrangement offers a relatively safe and productive investment opportunity without requiring direct involvement in day-to-day operations. For the caretaker, the cooperation provides access to valuable resources, hands-on experience in animal husbandry, and a source of income for their labor (Devi, Ma'ani, & Wahab, 2023; Djaja et al., 2023; Hidayat, Mubyarto, Ritonga, & Sunarti, 2023). The distribution of proceeds is usually agreed upon at the outset, which may involve sharing calves, sale revenues, or other mutually accepted models. However, this practice is not without its challenges, especially when disputes arise regarding rights and responsibilities.

Problems often occur when there is an imbalance or lack of clarity in profit-sharing arrangements, or when one party feels disadvantaged. For example, if a cow gives birth and the calf dies, or if the cow becomes ill and incurs medical expenses, there is often no clear agreement on who bears the loss. In some cases, profit distribution may not be fair or may change arbitrarily without mutual consent. The absence of written contracts in *gaduh sapi* agreements is a primary cause of such misunderstandings (Dewi & Febrianto, 2023; A. A. Saputra, 2023; A. E. Saputra & Susanti, 2024). Such

practices can lead to dissatisfaction and social conflict, deviating from the values of justice that should underpin an Islamic economic system.

In Islamic economic thought, the fundamental principles in any transaction or economic cooperation are justice ('adl), transparency (shafafiyah), and mutual consent (taradhi). All parties involved in an agreement must clearly understand their rights and obligations, including how profits are to be distributed and how risks are to be handled. Therefore, the gaduh sapi system should be examined and aligned with the basic principles of Islamic muamalah, to ensure better structure and avoid practices that harm either party (Nurjali, Nisak, Wulandari, & Mun'amah, 2023). In this regard, the mudharabah contract can serve as a relevant framework for evaluating whether the current gaduh sapi practices conform to Islamic principles or require adjustments.

The mudharabah contract is a form of partnership in which one party acts as the provider of capital (shahibul maal), while the other party serves as the business manager (mudharib). Profits are shared according to a pre-agreed ratio, while losses are borne by the capital owner unless caused by negligence on the part of the manager. This concept embodies core Islamic values such as honesty, accountability, and the avoidance of usury. If the gaduh sapi practices in Muara Sabak Barat can be assessed and structured within this framework, it is likely that the system can be enhanced into a more effective, equitable, and blessed form of cooperation (Gabriel-Campos, Werner-Masters, Cordova-Buiza, & Paucar-Caceres, 2021).

Examining the gaduh sapi system from the perspective of Islamic economics is important not only to improve existing cooperative practices, but also to provide shar'i legitimacy to longstanding traditional systems. By using sharia principles as a foundation, the community can gain both economic benefits and spiritual reassurance that their activities align with Islamic values (Rahma, Musthofa, & Fatimah, 2024). Such studies also help strengthen the integration between local wisdom and Islamic teachings, creating models of economic cooperation that are culturally rooted yet compliant with sharia norms.

Furthermore, research on gaduh sapi practices contributes to the broader development of Islamic economic literature, particularly in the application of sharia principles at the grassroots level. Many studies on Islamic economics tend to focus on banking and formal financial institutions, whereas rural economic practices also deserve serious scholarly attention (Munip et al., 2024). By exploring traditional practices like gaduh sapi, we can deepen our understanding of how Islamic values are practically implemented in society and identify both the challenges and potential solutions within an Islamic legal framework.

Based on this background, studying the profit-sharing system in gaduh sapi practices in Muara Sabak Barat District becomes a vital and urgent endeavor. This practice not only plays a role in improving community welfare but also reflects the integration of local values with Islamic economic principles (Mustari, Mere, Pitri, Wibowo, & Nilfatri, 2024; Musthofa, 2024). This study is expected to address how the gaduh sapi system operates, identify its challenges and shortcomings, and assess its compliance with Islamic economic principles. Consequently, the research findings may serve as a foundation for formulating a more ideal model of cooperation—one that is not only economically beneficial but also grounded in justice, blessings, and the noble values of Islam.

2. METHODS

This study employs a case study approach using qualitative methods (Renjith, Yesodharan, Noronha, Ladd, & George, 2021). This approach was chosen because it is considered the most appropriate for exploring and understanding social and economic phenomena in depth within real-life contexts. The main focus of this research is the practice of a profit-sharing system known as gaduh

sapi in Muara Sabak Barat District, analyzed from the perspective of Islamic economics. A qualitative approach allows the researcher to obtain descriptive data in the form of words, actions, and narratives that reflect the direct experiences of the actors involved in the system. Qualitative research emphasizes a comprehensive understanding of social reality by examining specific cases one by one, as the nature of the issues can vary significantly depending on the social and cultural background of the community. Therefore, the accuracy and completeness of the data are crucial. The researcher seeks to collect data from both primary and secondary sources to produce a comprehensive and scientifically valid analysis.

The direct presence of the researcher in the field is a vital component of this study, as the researcher does not merely act as a passive observer but also as an active participant in the data collection process. Full observation was carried out, including conducting interviews and documenting the phenomena being studied. The researcher's presence in the field facilitates direct interaction with the research subjects, enabling a more authentic understanding of how the gaduh sapi profit-sharing system is implemented within the community. This interaction is particularly important since such systems often operate informally, based on verbal agreements and mutual trust, without formal written documentation. Active involvement by the researcher helps uncover the social, economic, and religious dimensions embedded in the practice and enriches the data with empirical insights that cannot be obtained solely through literature review.

The research subjects were determined purposively, based on specific criteria relevant to the study's objectives. The main subjects consist of direct participants in the gaduh sapi practice: the cattle owners (shahibul maal) and the cattle caretakers (mudharib), who have hands-on experience and in-depth understanding of this form of cooperation. The selection criteria include individuals in Muara Sabak Barat District who are currently or have previously been involved in gaduh sapi partnerships, have engaged in the system for at least one year, and are willing to serve as informants and share information openly. Based on these criteria, the researcher selected a sample of 21 individuals, consisting of 6 cattle owners and 15 caretakers. The sample size was determined by applying the principle of data saturation, which is reached when information from informants becomes repetitive and no new significant data emerges. Therefore, the emphasis in qualitative research is not on the quantity of respondents, but on the depth and completeness of the information obtained.

The data sources in this study are divided into two categories: primary data and secondary data. Primary data were collected directly from community members engaged in gaduh sapi practices through observation, structured interviews, and field documentation. Observations were conducted by directly witnessing the activities of the gaduh sapi actors, noting their interactions, and examining the cooperation process. Interviews were guided by a set of predetermined questions to ensure that the information collected aligned with the research focus. Documentation, including notes, photographs, and informal records, was also gathered to support the primary data. Secondary data were obtained through a literature review of relevant books, academic articles, and previous research to provide a theoretical foundation and support the interpretation of the primary data. The data analysis technique was carried out interactively and continuously through three main stages: data reduction to filter relevant information, data presentation in a systematic manner for clarity and analysis, and conclusion drawing based on a comprehensive understanding of field findings. All these procedures are intended to produce findings that are accurate, academically accountable, and aligned with the principles of Islamic economics.

3. FINDINGS AND DISCUSSION

West Muara Sabak District is one of the administrative districts located in Tanjung Jabung Timur Regency, Jambi Province. This area was originally part of Sabak Induk District, which served as the central administrative region prior to the division of the area into smaller administrative units. Following the establishment of Tanjung Jabung Timur Regency through Law No. 54 of 1999, which marked its separation from Tanjung Jabung Regency, the local government recognized the necessity of further subdividing its districts to improve public service delivery and accelerate regional development. Consequently, in 2004, through Regional Regulation No. 12 of 2004 issued by the Government of Tanjung Jabung Timur Regency, Sabak Induk District was officially divided into two separate districts—Muara Sabak Timur (East Muara Sabak) and Muara Sabak Barat (West Muara Sabak). This administrative restructuring was also driven by population growth and the increasing public demand for more efficient and equitable government services. Since its establishment, West Muara Sabak has been designated as a regional center for administrative activity and public service delivery on the western side of the regency. The population of West Muara Sabak District is ethnically diverse, comprising various ethnic groups such as Bugis, Malay, Javanese, Minangkabau, among others. The primary sources of livelihood for the residents include agriculture, coconut and oil palm plantations, and animal husbandry. Agricultural activities in the area involve food crop cultivation, plantation management by both smallholders and local agribusinesses, as well as livestock maintenance, typically conducted either as household enterprises or through more structured commercial operations (Musthofa & Wulandari, 2024; Nuri, Junaidi, & Achmad, 2024). The agrarian nature of the region is evident from the extensive land use devoted to agricultural purposes within its villages. Geographically, West Muara Sabak District covers an area of approximately 410.28 square kilometers and is centrally located within Tanjung Jabung Timur Regency. The district shares its borders with Kuala Jambi District to the north, Dendang and East Muara Sabak Districts to the east, Muaro Jambi Regency to the south, and Geragai District to the west. Administratively, the district is divided into seven villages and sub-districts with the following land area distribution: Rano (32.3 km² or 7.87%), Parit Culum I (71.3 km² or 17.38%), Parit Culum II (85.98 km² or 20.96%), Teluk Dawan (94.7 km² or 23.08%), Talang Babat and Nibung Putih (each 53.8 km² or 13.11%), and Kampung Singkep (18.4 km² or 4.49%). These data collectively indicate that West Muara Sabak District holds a strategic position in the administrative structure and local economy of Tanjung Jabung Timur Regency.

In Muara Sabak Barat Subdistrict, the gaduh sapi (shared cattle-raising) profit-sharing system still operates in a traditional manner, with agreements predominantly made verbally. Agreements between cattle owners and caretakers are based more on mutual trust than on legally binding documents. In an interview, Mr. Usman, one of the cattle owners, affirmed, “Yes, there is an agreement, but it’s only verbal” (Interview, June 2, 2025). This is consistent with the statement made by Ms. Nur, a cattle caretaker, who explained that the agreement emerged spontaneously after a buyer who was unable to care for the cattle handed it over to her for caretaking: “There is an agreement, but only verbal, because at first I sold the cattle and the person bought it but couldn’t take care of it, so it was handed back to me to manage” (Interview, June 3, 2025). Field notes also show that no written contracts were found in this practice, indicating that local culture still plays a dominant role in shaping cooperative systems, even though this makes them vulnerable to conflict due to the lack of written proof (Abidin, 2024; Fia, Musthofa, & Devi, 2024).

The profit-sharing pattern in the gaduh sapi system tends to follow a well-established social norm, namely, the sharing of calves based on birth order. The caretaker usually receives the first calf, while subsequent calves belong to the owner. According to Ms. Lilis, a cattle owner, “We agreed to share the profits after the cow gives birth; the first calf goes to the caretaker, and the next ones to me as the owner” (Interview, June 12, 2025). Meanwhile, if the calf is male and sold, the proceeds are

shared equally. This was reinforced by Mr. Waris, a cattle caretaker: “After the cow gives birth and the male calf is ready to be sold” (Interview, June 11, 2025). Although unwritten, this arrangement has been consistently applied and is considered fair as it reflects the contributions of both parties. Local document analysis and field notes confirm that this structure has been maintained because it reflects a balance between capital and labor (Ariyani et al., 2024; Kurniawan, Marwendi, Yusuf, Aiman, & Tauvani, 2024; Susanto, Putra, & Nisak, 2024).

In practice, cattle caretakers in Muara Sabak Barat Subdistrict often bear the full cost of care, including when the cattle fall ill, without any clear division of responsibilities. Mr. Supri, a cattle owner, stated plainly: “If the cattle get sick, the caretaker bears the cost” (Interview, June 12, 2025). This statement aligns with Ms. Suratmi, a caretaker, who said, “There was no discussion about it, but I, as the caretaker, bore it alone” (Interview, June 3, 2025). Field notes indicate that many caretakers also have to purchase feed, maintain the stables, and pay for medical treatment without compensation from the owner. The absence of agreements governing the sharing of operational costs is a weak point in the system, which can lead to a one-sided burden on the caretakers and result in structural inequality in the cooperative relationship.

Risks in the gaduh sapi partnership are almost entirely borne by the caretaker, who often suffers losses in cases of cattle death, unilateral sale, or disappointing outcomes. In one case, Mr. Waris revealed: “I had been caring for the cattle for a year, and then the owner sold it and I received very little from the sale” (Interview, June 11, 2025). A similar experience was shared by Ms. Suratmi, who suffered a total loss when the cow died before giving birth: “It happened once, the cow died before having a calf, so I got nothing even though I had taken care of it” (Interview, June 3, 2025). The lack of an initial agreement on risk-sharing makes caretakers highly vulnerable to loss, while cattle owners have no clear legal or moral obligation to share the burden. Field notes confirm that the current risk system is unfair and has led to social tensions in several cases.

One of the main weaknesses of the gaduh sapi system in Muara Sabak Barat Subdistrict is the very limited communication between owners and caretakers. Ms. Lindawati, a cattle owner, stated, “I fully entrust everything to the caretaker” (Interview, June 4, 2025), while Ms. Nur mentioned, “Communication only happens when the cow gives birth or is ready to be sold” (Interview, June 3, 2025). Field notes show that in many cases, owners do not visit or monitor the condition of the cattle. On the other hand, caretakers are not obligated to provide regular reports. As a result, the cooperative relationship becomes passive and lacks participation. From an Islamic economic perspective, this situation contradicts the principles of musyawarah (deliberation) and transparency of information (Kuswanto, Abidin, Pestano, & Ikhlas, 2024; Lubis, Irfana, Purwatiningsih, Nisak, & Sari, 2024). Document analysis and interviews suggest that this relationship needs improvement in terms of supervision and two-way communication, so that the cooperation is not only smooth but also fair and sustainable.

The practice of gaduh sapi (shared cattle farming) cooperation in Muara Sabak Barat Subdistrict reflects a strong traditional economic system embedded within the local community. Agreements are conducted orally without any written documentation, indicating a dominance of social trust in building relationships between cattle owners and caretakers. This finding shows that the system still relies on customary norms and inherited traditions rather than formal legal principles. The absence of written proof makes the system vulnerable to conflict, especially in cases of disputes over profit-sharing or responsibility (Kuswanto, Fajanela, & Abidin, 2024; Syariah, 2024). This practice demonstrates that although the community perceives the system to run smoothly, its legal foundation remains structurally fragile.

The profit-sharing mechanism in the gaduh sapi system has shaped a social norm perceived as fair by both parties. The distribution pattern, where the first calf belongs to the caretaker and the next to the owner, reflects a balance between capital and labor. If a male calf is born and sold, the

proceeds are split equally, showing consistency in distributive justice. Such an arrangement aligns with the spirit of fairness advocated in Islamic economic principles such as *musyarakah* and *mudharabah*. This practice also indicates an awareness among the community of the need for equity in partnerships, even though it is not yet based on a formal *shar'i* contract (Fajri, Abidin, & Lestari, 2024; Munip, 2024).

The imbalance in sharing operational costs has become a critical issue within the system. Many caretakers report having to bear all maintenance expenses, including treatment when cattle fall ill, without any support from the owner. In certain cases, when cattle die before giving birth or are sold at a low price, caretakers receive no returns whatsoever (Fatimah, Devi, Wandu, Mun'amah, & Sarwono, 2024; Ismail & Musthofa, 2024). This situation creates structural injustice that contradicts Islamic economic principles, which emphasize risk-sharing based on contribution. The sustainability of this system heavily relies on goodwill rather than a written and balanced responsibility mechanism.

Lack of communication and oversight in the relationship between owners and caretakers undermines the quality of the partnership. Many owners fully delegate the maintenance responsibilities to the caretakers and only engage during significant moments such as the birth of a calf or its sale. The absence of routine communication results in a passive working relationship prone to misunderstandings (Saryanti, Daud, Kadarsih, Munamah, & Dewi, 2024; Sya'bana, Nisak, Suryaningsih, Rukiyanto, & Hastuti, 2024). In Islamic economics, the principles of consultation (*shura*) and transparency are essential foundations for building fair and mutually beneficial partnerships. The low level of involvement from both parties in decision-making reflects that the system has not yet embraced openness as a core value.

From the perspective of Islamic economics, the *gaduh sapi* system embodies a spirit of cooperation and mutual benefit, but it has not yet fully aligned with *sharia* principles. Values such as *amanah* (trustworthiness) and honesty are evident in the caretakers' behavior, yet the element of uncertainty (*gharar*) remains dominant due to the lack of written contracts and a clear risk-sharing arrangement. This system requires formal improvements such as the drafting of agreements, clarity on the duration of the partnership, and a structured framework for cost and profit distribution. Such enhancements aim to ensure that the *gaduh sapi* system is not only socially beneficial but also *shar'i*-compliant and sustainable in the long term.

4. CONCLUSION

This study concludes that the *gaduh sapi* profit-sharing practice in Muara Sabak Barat District reflects a form of traditional cooperation rooted in social trust and local wisdom. However, it remains far from fully aligned with the principles of Islamic economics, which emphasize justice, transparency, and written agreements. In addressing the research questions, the study finds that the *gaduh sapi* system operates through a profit-sharing mechanism deemed fair by the local community such as the allocation of calves based on birth order—but significant imbalances persist in the distribution of operational costs, risk-bearing responsibilities, and the lack of communication and oversight. The novelty of this research lies in its attempt to position a tradition-based local economic practice within the framework of *mudharabah* contracts in Islamic economics, which have thus far been predominantly applied in formal financial institutions. The implications of these findings highlight the importance of developing a new model of cooperation that continues to respect local values while incorporating written agreements, equitable risk-sharing mechanisms, and sustained communication. Such a model would align more closely with *sharia* principles and could serve as a practical example of integrating local wisdom with Islamic economic principles at the grassroots level.

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