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A Socio-Economic Overview of Majeng Ikan Partnership: A Profit-Sharing Analysis within the Framework of Sharia Economic Law

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ABSTRACT

The study purpose was to examine the implementation of profit-sharing systems in the traditional majeng ikan practice in Lambur Luar Village, Tanjung Jabung Timur, from the perspective of Islamic economic law. The research aimed to analyze how local profit-sharing mechanisms align with Sharia principles such as mudharabah, musyarakah, and ijarah, despite the absence of formal contracts. It also sought to identify challenges faced in contract clarity, transparency, and fairness within community-based economic cooperation. Ultimately, the study intends to propose Sharia-compliant solutions that strengthen the sustainability of traditional fishing economies through improved legal awareness and ethical practice. Results. The research found that majeng ikan profit-sharing reflects the core values of Islamic economics—justice, trust, and mutual consent—even though it relies on unwritten agreements. Profit-sharing typically follows a 50:50 ratio between net owners and fishermen, aligning with the mudharabah contract model. However, issues such as verbal-only agreements and limited understanding of Sharia contracts create vulnerabilities to disputes and exploitation. The study also observed adaptive features such as non-cash distribution and spontaneous mutual aid, which strengthen household resilience but require clearer ethical and legal safeguards.

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1. INTRODUCTION

Economic activity in human life constitutes an integral part of Islamic teachings(Abbasi, Hollman, & Murrey, 1989; Kader, 2021). This concept is not limited merely to the laws of worship (ibadah), but extends to all aspects of life, including transactional affairs (muamalah). Islam presents itself as a comprehensive way of life and places economic aspects as one of the essential pillars in achieving communal welfare(Hidayat, Mubyarto, Ritonga, & Sunarti, 2023; Ikhlas, Yasmin, Muharramah, & Kuswanto, 2025; Musthofa & Wulandari, 2024). The Qur'an and Hadith serve as the primary foundations guiding Muslims to manage wealth and resources with justice, honesty, and responsibility. Values such as trustworthiness (amanah), justice (ʻadl), and honesty (sidq) are not merely recommended but are fundamental requirements in conducting economic activities that comply with Sharia principles(Nuri, Junaidi, & Achmad, 2024; Susanto, Putra, & Nisak, 2024).

In practice, muamalah-based economic cooperation is often conducted in an unbalanced manner(Hamzah & Bakar, 2025). A common phenomenon is the disparity between capital owners and business managers, where one party frequently suffers due to the absence of clear and fair mechanisms. Islam has long recognized cooperative systems based on the principle of profit-sharing, such as mudharabah and musyarakah, which are contractual arrangements between a capital provider (shahibul maal) and an entrepreneur (mudharib), or between parties who jointly contribute capital. These forms of contracts offer solutions to economic inequality by upholding principles of fairness and honesty in profit distribution(Fia, Musthofa, & Devi, 2024; Kurniawan, Marwendi, Yusuf, Aiman, & Tauvani, 2024).

The profit-sharing concept is not solely rooted in theological values but has also been normatively accommodated through formal regulation(Djaja et al., 2023; Fajri, Abidin, & Lestari, 2024). The National Sharia Council of the Indonesian Ulema Council (DSN-MUI), through Fatwa No. 04/DSN-MUI/IV/2000, has stipulated provisions concerning the profit-sharing contract mechanism in Islamic economics, emphasizing the importance of fair and transparent agreements between the involved parties. This principle is further reinforced by Law No. 21 of 2008 on Islamic Banking, which outlines that the profit-sharing system must be based on a pre-agreed ratio (nisbah) and must be free from elements of riba (usury) and gharar (uncertainty)(Mukhlis & Tarlam, 2025).

In practice, mudharabah and musyarakah contracts are not merely theoretical concepts but are widely implemented in community business activities. In a mudharabah contract, the capital owner provides the entire fund to the manager, who then runs the business according to the agreement(Kuswanto, Fajanela, & Abidin, 2024; A. A. Saputra, 2023). Profits are shared based on the agreed nisbah, while losses are borne by the capital owner—unless negligence or misconduct by the manager can be proven. Conversely, in a musyarakah contract, all parties contribute capital and share risks and profits proportionally(Arifin & Khotijah, 2023). These two schemes illustrate that Islamic economics pays close attention to the balance of rights and responsibilities in every transaction(Hidayat, Hardi, Sucipto, & Sunarti, 2023).

In addition to profit-sharing contracts, Islam also recognizes the concept of ijarah, a lease or wage agreement for services or benefits. Although it is not a form of profit-sharing, ijarah emphasizes the importance of clarity in benefits and compensation in cooperative contracts(Ariyani et al., 2024; Syariah, 2024). This principle is vital to ensuring legal certainty and preventing disputes among the parties(Dewi & Febrianto, 2023; Mustari, Mere, Pitri, Wibowo, & Nilfatri, 2024). Linguistically, ijarah means al-ajru (compensation), and in the context of Islamic jurisprudence, it refers to the transfer of the right to use an asset or service in exchange for a specific remuneration(Sugianto, 2024). Clarity in ijarah contracts reflects the Islamic legal emphasis on fairness and transparency in economic transactions(Ismail & Musthofa, 2024; Munip, 2024).

Islam explicitly emphasizes the importance of justice and mutual consent in contracts through divine revelation contained in the Qur'an. Surah An-Nisa (4:29) reminds Muslims not to consume the property of others unjustly, and only to engage in transactions based on mutual agreement. Surah Al-Ma'idah (5:1) further underscores the obligation to fulfill contracts and agreements. These verses form a critical foundation for building an economic system that is not only efficient but also moral and oriented towards the collective good(Abidin, 2024; Kuswanto, Abidin, Pestano, & Ikhlas, 2024). Islamic business ethics govern not only the technical aspects of transactions but also instill a sense of moral responsibility in every economic actor(Norrahman, 2023).

In the context of local communities, traditional culture-based economic cooperation often occurs without adequate legal awareness. One such example is the practice of majeng ikan in Lambur Luar Village, East Muara Sabak District. This tradition is a collective fishing method involving the profit-sharing between capital owners and fishermen. Conducted in a spirit of mutual cooperation, it is an integral part of the socio-economic identity of the local community. However, such cooperation is typically not accompanied by written agreements or clear documentation systems, making it prone to disputes(Lubis, Irfana, Purwatiningsih, Nisak, & Sari, 2024; Rahma, Musthofa, & Fatimah, 2024).

Field observations reveal that profit-sharing agreements in majeng ikan practices are often conveyed verbally, without witnesses, and without transparently specifying the profit-sharing details. Moreover, deviations occur in practice, such as dishonesty from boat owners in reporting fish sale proceeds, resulting in fishermen receiving a share that does not reflect the original agreement. These conditions lead to injustice and erode the trust between cooperating parties(Devi, Ma'ani, & Wahab, 2023; Tanjung, Anaswan, & Nisak, 2023). Yet, transparency and honesty are the core principles of contracts from the perspective of Islamic legal doctrine.

The situation in Lambur Luar Village serves as a concrete example of the gap between the ideal values of Islam and the socio-economic realities of society. This discrepancy is not merely a technical issue in contract implementation but also reflects a weak understanding of Sharia-compliant muamalah principles(Herawan, Juliana, Nasim, & Firmansyah, 2022). Without adequate education and guidance, communities remain trapped in unequal cooperative practices that disadvantage one party. Therefore, research is needed not only to document these practices but also to examine them through the lens of Islamic economic law.

The urgency of this study lies in the need to understand and enforce Sharia economic legal principles in long-standing local practices. While majeng ikan reflects local wisdom and a spirit of mutual cooperation, its sustainability may be jeopardized if it is not grounded in a fair and transparent system. This research is expected to contribute to identifying weaknesses in grassroots profit-sharing practices and propose Sharia-based solutions to strengthen sustainability and justice in traditional economic cooperation. Hence, this topic is relevant to be further explored within the framework of the study: "Profit-Sharing Systems in Majeng Ikan Cooperation from the Perspective of Islamic Economic Law."

2. METHODS

This study employs an empirical legal research approach to explore the implementation of profit-sharing systems in Majeng Ikan collaborations from the perspective of Islamic economic law, focusing on fishing communities in Desa Lambur Luar, Muara Sabak Timur District. Participants were selected using purposive sampling, a non-random technique based on specific characteristics relevant to the research objectives, ensuring that individuals with firsthand experience and deep understanding of the Majeng Ikan practice were included. The selected informants consist of both boat owners and fishing laborers, namely Ambok Tuo and Ari Tuo as boat owners, and Jumari, Halim, Fikal, and Assek as fishing laborers. These individuals were interviewed directly to obtain in-depth insights into their activities, perceptions, and experiences related to the profit-sharing system. Additionally, the study expanded to Talang Babat in Muara Sabak Barat District to provide a broader contextual understanding of the phenomenon.

This study was conducted in two primary locations—Desa Lambur Luar in Kecamatan Muara Sabak Timur and Talang Babat in Kecamatan Muara Sabak Barat, Kabupaten Tanjung Jabung Timur—where the implementation of the Majeng Ikan profit-sharing system could be directly observed and analyzed. The research utilized both primary and secondary data sources. Primary data were obtained through fieldwork involving in-depth interviews and direct observation of participants, capturing real-life behaviors, perceptions, and practices surrounding the Majeng Ikan collaboration. Secondary data were collected from relevant literature, including books, academic journals, fatwas such as DSN-MUI Fatwa No. 04/DSN-MUI/IV/2000, government regulations like Law No. 21 of 2008 on Islamic Banking, and various documents related to Islamic economic principles and local fishing agreements. Data collection methods included observation, which entailed detailed note-taking and the use of all senses to understand the context fully; semi-structured interviews guided by flexible questioning to allow deeper insights, with all sessions recorded and transcribed upon participant consent; and documentation analysis, which supported findings through examination of written records, local agreements, or cultural materials reflecting traditional economic systems.

This study employs the Miles and Huberman model of qualitative data analysis, which encompasses three key stages: data reduction, data display, and conclusion drawing with verification. In the data reduction phase, raw data from field notes and interview transcripts were carefully selected, focused, simplified, and transformed, eliminating irrelevant information to highlight the core issues. The data display phase involved organizing findings into a clear narrative and thematic structure to enhance understanding, with a focus on key themes such as transparency, justice, contract clarity, and adherence to Islamic economic principles. During the conclusion drawing and verification stage, the researcher interpreted the data, identified recurring patterns and inconsistencies, and continuously verified the findings against field data to ensure they accurately reflected the reality of the Majeng Ikan profit-sharing practices in light of syariah principles. To ensure data validity and reliability, member checking was used, where interview summaries were reviewed and confirmed by the informants, complemented by extended field observation, in-depth interviews, and the use of additional literature to triangulate and reinforce the research findings.

3. FINDINGS AND DISCUSSION

Lambur Luar Village, located at the estuary of the Batanghari River and currently part of Tanjung Jabung Timur Regency, has a long-standing history as a significant coastal settlement, dating back to the era of the Jambi Sultanate and continuing through the Dutch colonial period. During colonial times, the area served as a central hub for the collection of marine and forest commodities such as salted fish, rattan, sago, and rubber, which were then transported to major ports in Muara Sabak and Jambi City, with the river functioning as the primary route of mobility. A strong maritime tradition developed, as evidenced by the community's expertise in boatbuilding and navigating river currents. Following Indonesia's independence, although road infrastructure began to emerge, river-based economic activities remained dominant, with stilt houses along the riverbanks and floating markets remaining prominent features well into the early 21st century.

Officially recognized as a definitive village in 1956 and initially led by a mangku (traditional leader), Lambur Luar separated from Kampung Laut in 1971 to enhance administrative effectiveness. Since then, village leadership has transitioned through several key figures, including Harun Thaib and

M. Syargawi Amin, who governed during pivotal periods such as the 2004 administrative division that led to the creation of Kota Harapan Village. The village's early population was primarily composed of Bugis migrants who arrived in the 1960s, followed by settlers from various other ethnic groups. Initially, they sought safe anchorage as fishermen and later cultivated agricultural land, establishing fishing and farming as the mainstays of the local economy. While the population grew significantly during the 1970s and 1980s, it began to decline in the 1990s as many migrants returned to their places of origin, leaving behind abandoned lands, particularly in areas like Parit 7. The evolution of Indonesia's administrative system also transformed the designation from kampung (hamlet) to desa (village) following the enactment of Law No. 5 of 1979, although the traditional title "datuk" is still informally used to refer to village heads today.

Based on field research conducted in the village of Lambur Luar, the profit-sharing system practiced in majeng ikan (shared fishing operations) is a form of trust-based economic cooperation that has been sustained across generations. In this arrangement, there are no formal written contracts; agreements are typically made orally between the net owner (capital provider) and the fisherman (operator). This relationship is deeply rooted in mutual trust and strong social values. In an interview, Ambok Tuo, one of the net owners, stated, "All this time, we trust each other. We've never used paperwork, just mutual understanding and a clear sense of each other's responsibilities." Researcher observations at Ambok Tuo's residence revealed that all profit-sharing activities are conducted openly in the courtyard, witnessed by members of the fishing group. The agreed-upon distribution of the catch is proportional: 50% to the capital owner and 50% to the fisherman. This model is perceived as equitable, as it fairly acknowledges the contributions of both parties. The capital provider supplies fishing equipment and covers maintenance costs, while the fisherman undertakes the fishing operations(Arif, Parmitasari, & Sutrisno, 2025; Bayumi, Jaya, & Diem, 2024). Field notes also recorded that fishermen are not held liable for equipment damage, thus shielding them from additional financial burdens. As written in the researcher's journal, "Fishermen appeared calm even when the catch was small. They trusted that in case of loss, the capital owner would not reduce or reclaim their share." This model aligns closely with the principles of mudharabah contracts in Islamic economics, wherein the capital is provided by a sahib al-mal (capital owner), managed by a mudarib (entrepreneur), and profits are shared based on mutual agreement, while the capital provider bears the financial risk.

Nonetheless, this practice still faces several challenges, particularly in terms of legal formalization and understanding of Sharia-compliant principles. The absence of written documentation creates a vulnerability to disputes, especially when disagreements or misunderstandings over profit distribution occur. This was illustrated by a fisherman named Fikal, who recalled, "There was a time when my friend argued with the net owner over what he believed was an unfair share. Since nothing was written down, it had to be resolved through a family meeting." Such incidents indicate that although the system generally functions harmoniously, without adequate legal awareness and mechanisms for safeguarding rights, it remains prone to conflict.

Field observations revealed that not all fishermen understood the foundational principles of Sharia-compliant contracts, and some were unaware that this arrangement qualifies as a form of mudharabah. As such, there is a pressing need for education and technical assistance. Several informants expressed a desire for institutions such as BAZNAS, Sharia Financial Institutions, or the local fisheries department to provide training on Islamic contracts and risk management. A field note recorded: "There was visible enthusiasm among fishermen when discussing the potential for Sharia law guidance. They believed the system would be stronger with proper support." Therefore, to ensure the sustainability of the majeng ikan system—which has proven to be a crucial component of the local economy—it is necessary to strengthen contractual documentation, enhance understanding of Islamic legal frameworks, and implement more professional and sustainable oversight mechanisms. With these measures, this traditional practice could not only adapt to modern economic dynamics but also evolve into a model of Sharia-based economic cooperation that is just, productive, and socially cohesive(Mustofa, 2023; A. E. Saputra & Susanti, 2024)

The profit-sharing system in the majeng practice at Bapak Tuo's household in Lambur Luar Village reflects the traditional economic structure of coastal communities, which remains grounded in familial values, trust, and mutual cooperation. The absence of written agreements does not constitute a major weakness; rather, it underscores the strength of social legitimacy established through oral agreements and close interpersonal relationships(Kadarsih, Munip, Aminah, & Rahmy, 2023; Musthofa, 2024). This aligns with Abdullah's (2019) findings, which suggest that in traditional fishing communities, social trust tends to outweigh formal legal arrangements. However, this study reveals that the majeng system demonstrates a high degree of flexibility in profit distribution—a dimension that has not been extensively explored in prior research(Sya'bana, Nisak, Suryaningsih, Rukiyanto, & Hastuti, 2024).

The local characteristics of the majeng system, which integrate the roles of production equipment owners and laborers into a collective work unit, reveal a unique configuration that distinguishes it from profit-sharing systems in agriculture or animal husbandry. This finding confirms that profit-sharing structures in fishing activities possess their own dynamics, influenced by factors such as weather, sea conditions, and types of fishing gear, all of which affect the outcomes and profit distribution. Nasrullah (2021) emphasized the importance of flexibility in traditional fishing systems, yet did not elaborate on how technical expertise and individual contributions can significantly influence distribution outcomes, as evidenced in the majeng practice(Munip et al., 2024).

The tradition of distributing catches in the form of fish rather than solely cash represents a form of local economic adaptation to market fluctuations and household consumption needs. This aspect positions majeng as a hybrid economic model operating within both market-oriented and subsistence frameworks. Previous studies, such as Handoko (2020), focused more on cash-based profit-sharing mechanisms and have not examined how non-cash distribution schemes can, in fact, represent a local strength that supports household food security. This study adds a new dimension by suggesting that non-cash distribution should not be viewed as a backward practice, but rather as an adaptive strategy(Fatimah, Devi, Wandi, Mun'amah, & Sarwono, 2024; Nurjali, Nisak, Wulandari, & Mun'amah, 2023; Saryanti, Daud, Kadarsih, Munamah, & Dewi, 2024).

The spontaneous assistance provided by gear owners to fishers experiencing hardship reflects a high level of humanity and solidarity within the majeng system. However, the potential for abuse arises when such assistance lacks transparency. When gear owners impose excessive repayments, such practices risk inadvertently entering the realm of riba (usury). Contrary to Rofi'i's (2018) study, which tends to portray the fisher–capital owner relationship as exploitative, this study indicates that mutual aid intentions are present—though the potential for power imbalances underscores the need for written agreements to help equalize the relationship.

The majeng system illustrates an organic integration of Islamic contractual principles such as mudharabah and shirkah within a living local practice. This research confirms that coastal communities have long embodied sharia economic principles—such as justice, transparency, and sincerity—in their indigenous practices. This is a significant finding, as most prior studies on Islamic economic law have focused on formal practices in the banking and microfinance sectors, rather than traditional fisheries. The novelty of this study lies in its assertion that sharia principles can be effectively found and operationalized within traditional, community-based economic systems.

The flexibility in profit-sharing schemes based on role and contribution reflects an appreciation for labor value and technical expertise. The system is not solely capital-based, but also accounts for skills such as interpreting weather patterns and managing fishing equipment. This research contributes new insights by demonstrating that within the majeng context, profit-sharing is not rigid or uniform, but rather adaptive to work conditions and social dynamics. Previous studies have rarely highlighted this, tending instead to depict profit-sharing as a fixed model without adequately considering the role of technical expertise.

While the absence of written agreements creates vulnerability in dispute resolution, this study highlights that oral tradition in coastal communities functions as a form of social jurisprudence that can be effective when supported by collective norms and community oversight. This contrasts with Fatimah's (2022) recommendation for full legalization of all forms of profit-sharing agreements. This study instead advocates for a gradual transition from oral tradition to legal formalization, without disregarding social legitimacy and local wisdom. From a sharia economic law perspective, the majeng system at Bapak Tuo's household can serve as a hybrid model that blends traditional systems with modern Islamic economic values. The findings underscore that seemingly simple and localized economic practices can hold transformative value and high relevance for developing justice-oriented, community-based economic systems. The key novelty of this study lies in its integrative approach, combining sharia legal analysis with local economic practices—an area rarely explored in similar research—offering a new direction for developing sharia-based coastal economies deeply rooted in community culture.

4. CONCLUSION

This study addresses the research question by demonstrating that the profit-sharing system in the majeng ikan practice in Lambur Luar Village reflects fundamental principles of Islamic economics, such as justice, honesty, and mutual consent, despite the absence of formal written contracts. The novelty of this research lies in its identification of how this local practice organically incorporates Sharia principles—such as mudharabah and shirkah—within the context of traditional coastal economies, an area largely overlooked in formal Islamic economic studies. The research also reveals the flexibility of the profit-sharing arrangement, which adjusts to technical contributions and labor value, as well as the presence of non-cash distribution mechanisms as a local adaptation to food security needs. The implication is that majeng ikan can be developed into a hybrid model of Sharia-based, community-driven economic cooperation that is both just and sustainable, provided it is supported by Islamic legal education and more professional contract documentation—without undermining the social legitimacy already embedded in the practice.

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