

Profit-Sharing Practices for Cattle Farmers on Sapudi Madura Island in Ethnographic Studies and Maqashid Sharia

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Abstract — This study explores the profit-sharing practices carried out by cattle farmers on Sapudi Island, which is a cattle island in Madura. The research method used is ethnographic-religious. The results showed that the profit-sharing practice was determined based on a cooperation model carried out in the form of *bendheen* and *panguwan*. The proportion for profit-sharing 50:50 represents the principle of justice and togetherness. Furthermore, in the maqashid sharia review, cattle breeders achieved the five required maslahatans, namely Hifdzu diin (protecting religion), Hifdzu nafs (protecting the soul), Hifdzu aql (protecting the mind), Hifdzu maal (protecting property), and Hifdzu nasl (protecting offspring).

Keywords — Profit Sharing; Cattle Breeders; Madura; Maqashid Sharia; Ethnography.

1. Introduction

The Communication and Information Service of East Java Province said that Sapudi Island in the Sumenep Regency area is the most populous cattle area in the world with the fact that every kilometer there are 175 cows. Data from the Central Statistics Agency of East Java shows that the beef cattle population on Sapudi Island consisting of Gayam and Nonggunong Islands in 2021 reached 46,413 heads, while in the same year the total population on the island was 45,702 people. Thus it can be said that the number of cows is greater compared to the number of its inhabitants. This condition shows that raising cows has become commonplace and has become a hereditary tradition that forms the typical culture of cattle breeders. In addition, the Directorate General of Livestock and Animal Health on June 20, 2012 designated the area as a conservation area for the purification of plasma nutfah (genetic resources) of Madura cattle.

The cow in Madura is a unique icon that interests researchers. The research discusses the cattle business from an economic perspective (Kutsiyah, 2012; Kutsiyah, 2017; Sunyigono et al., 2020; Haryadi et al., 2021) and non-economic (Haryadi et al., 2021; Razy and Mahzuni, 2022). Based on this research, economically, the cattle business in Madura is relatively promising and has sustainable opportunities. Furthermore, noneconomically it is said that the Madura cattle business carries implications spiritually, psychologically, and culturally.

This research follows up on the research of Haryadi et al., 2021 on the practice of paroan systems in Madura cattle cultivation with a mix method approach - phenomenology and Razi and Farazi (2022) research on the culture of Madura cattle breeders using historical methods. This research uses ethnographic methods so that the culture of

raising cattle, not just the personal consciousness of cattle breeders. Culture consists of genealogical and kinship elements, belief systems, languages or dialects and other social customs (Sudarsono, 1981:14). In addition, this study also includes a maqashid sharia perspective in the cattle farming business.

The perspective of maqashid Sharia is included in this study based on the argument that the achievement of maqashid Sharia is an effort to explore the main function of man in Islam, namely as a caliph (manager) on earth (QS Al Baqarah verse 30) as well as a servant of Allah (QS Adz Dzariyyat verse 56). Maqashid Sharia discusses what are the benefits contained in each Shari'a/way of life outlined by Allah. Raising cattle is one of the forms of human way of life.

The benefits of Maqashid Sharia actually apply to man and the universe, not to Allah. It is the human being who is the main object of such benefits. That is, when Sharia is implemented then there is a series of good that comes with it. Therefore, it is a necessity for man to ensure that he knows every benefit derived from every Shari'a he implements, including in terms of raising cattle. Imam asy-Syatibi explained that there are 5 forms of Maqashid sharia or also called kulliyat al khamsah which consist of Hifdzu diin (protecting religion), Hifdzu nafs (protecting the soul), Hifdzu aql (protecting the mind), Hifdzu maal (protecting property), and Hifdzu nasl (protecting offspring). Several previous studies used the maqashid Sharia perspective in reviewing the financial management practices of accountant families (Yuliana et al, 2020) and in madura salt farming families (Yuliana et al, 2021).

Based on the previous description, the formulation of the problem that can be put forward is how the profit-sharing practice in raising cattle on Sapudi Island in ethnographic studies and a review of the Maqashid sharia

perspective. In order to answer these research questions, the research method used is ethnographic-religious qualitative using informants of beef cattle farmers on Sapudi Island – Sumenep Regency. This research is expected to make a scientific contribution in the field of Islamic economics, especially in enriching insights into profit-sharing practices that contain local cultural wisdom as well as weighing them in the review of Maqasid sharia.

2. Method

In accordance with the objectives that have been formulated, this research uses a qualitative method, namely ethnography-spirituality. The ethnographic method is appropriate because it provides detailed stages in formulating a model through the excavation of a highly structured empirical reality, which is useful to study. This method aims to find a cultural theme that was previously unknown / absent in the "unfamiliar" object, namely the practice of profit sharing in the cattle farming business on Sapudi Island.

The object of this study is the life of cattle farmers on Sapudi Madura Island in applying profit sharing. Cattle entrepreneurs on Sapudi island are very numerous and common on the island mainly to produce calves which are then sold to various other regions in Madura. In the end, the cow is then raised by its owners, some become cattle or some later become cows that are traded back and forth (Jonge, 1989:102).

The observation of the object uses the perspective of maqashid sharia. In detail, the objects of the warning include places (houses, pens, places to herd cows, markets, etc.), actors (farmers, traders, truck drivers transporting cattle, surrounding communities, etc.), and activities (raising cattle, fattening cattle, selling cattle etc.). Observations of these three things are further detailed into the form of space, actors, activities, objects, actions, events, time, goals, and feelings. These details become data that are then analyzed using ethnographic stages.

Data collection is carried out through in-depth and comprehensive observation to obtain a *social setting* consisting of actors, places, and activities. The actors of this study consisted of 4 cattle breeders, namely Pak Muhalli (owner of 4 cows, raised for 9 years, education did not finish elementary school), Mr. Muhalli's in-laws (owner of 3 cows, raised cattle since childhood, dropped out of elementary school), Pak Asari (had 4 cows, age 37, last high school education), and Pak Darmadi (village officials, last high school education, 20 years of keeping cows). In addition, there are also actors who are the caretakers of Minomi cave since 1982, Mr. Haryanto a truck driver who transports cattle, and Pak Sanu a founder

of the Yellow Shawl group. Researchers are deeply involved for a certain period of time at the research site, participating in the activities of cattle farmers to record each data and to raise awareness of important information related to their business activities.

Furthermore, the data that have been obtained are analyzed through a series of ethnographic processes as described by Kamayanti (2020), namely (1) making ethnographic observation notes, (2) making descriptive observations, (3) making domain analysis, (4) compiling domain analysis working papers, (5) making focused observations, (6) making taxonomic analysis, (7) making selected observations, (8) making componential analysis, and (9) making cultural themes. Furthermore, the cultural theme is arranged in a structured model with reference to profit-sharing practices. The financial management model that has been prepared is discussed with experts through *group discussion* forums, and other scientific forums to obtain input in improving the model.

In the stages of data analysis with ethnography, the following is the elaboration of each, namely (1) domain analysis aims to find certain units in the culture of Madurese society and their religiosity that contain smaller units, (2) taxonomic analysis aims to describe the previously selected domains into more detail in order to obtain an internal structure, (3) componential analysis aims to look for characteristics that are in the symbols that is being studied, and (4) creating cultural themes aims to identify important cultural themes arising from the search for profit-sharing practices in the cattle business on Sapudi Island.

3. Result and Discussion

3.1 The Business Process of Raising Cattle

The discussion of profit sharing, is closely related to understanding the business process to make a profit. This section describes the stages that cattle farmers go through from the acquisition of prospective cattle raised to their sale. The stages follow the sequence of events and the logic of causality.

3.1.1 Selection of Cows to be kept

The initial stage is about the origin of the breeder acquiring cows. There are several ways farmers acquire their first cows. The first way is to buy a small cow from saving. The savings were obtained from the work of raising other people's cows. After being able to buy their own cows, farmers focus on raising their own cows. The second way is that the farmer buys a mother cow that is cared for until it produces offspring. The calf is sold or can also be

cared for until it grows up to be a brood / male. Farmers can get cows from neighbors or to the market. This means that the beginning of raising cattle is not a complicated thing.

However, farmers must have expertise in determining which cows are worth buying for breeding. There are two types of cows that can be selected for breeding, namely cows for broodstock and cows for fattening. The mother cow is selected by tracing its males in advance. The farmer assures that the cows he chooses come from good males. In addition, farmers must also pay attention to the posture of cows, which of course are sought after whose posture is large.

Madura cows have distinctive characteristics with their brown color and fairly small cow size, namely with shoulders around 117cm, with bulls having a maximum shoulder height of about 122-125cm and female cows around 110-115cm. However, even so, cows in Madura have more strength compared to other cows, one of which is that they are not too affected by dry climate environmental patterns, especially in Madura (Gunawan, 1997: 80).

For farmers, fattening cows is a more profitable business or in the language of informants "*a lot of results*". On breeds of cows purchased for fattening purposes, it is necessary to pay attention to several things. First, the farmer must estimate whether the cow eats a lot or not. Since the goal is fattened, the ability to eat becomes the main thing. It will be easier for farmers to fatten the cow by adding herbs to increase their appetite.

The second thing is his age. Aged cows are usually difficult to eat or no longer strong enough to chew food. Technically, farmers can check the mouth of the cow to be bought. If the cow's gums are slightly black, then usually the cow is old and its teeth are porous / shaky. The third thing to note is the *panolangan* (bone structure) which can be seen by the naked eye. If the ribs are rounded like a drum, then the cow has the potential to get fat. On the contrary, if the rib model is thin (melonjong), then it is a bit difficult to fat. So told the informant.

3.1.2 The Process of keeping Cows

It takes farmers approximately 2 years to raise cows until they are ready to sell them. Small cows that are bought, take 1 year to get pregnant. Further, when the cow is pregnant, it takes 9 months to give birth to the saplings. The calling cow will be ready for sale at the age of approximately 5 months. If the farmer does not want to sell, then he will take care of him until he becomes a mother cow or stud. A mother cow can give birth up to a dozen times, depending on the quality of its health.

Farmers take care of cows by providing intake in the form of feed, drink, and herbs. Herbal medicine becomes the main differentiator when the farmer wants a good result, either when the cubs are taken or the meat. The informants of this study used their own concoction of herbs with recipes obtained for generations. The composition of herbal medicine consists of coconut, javanese sugar, and eggs. There are also breeders who add soy sauce and coconut oil in their ingredients. A farmer said that the use of soy sauce makes beef tastier and denser.

Herbs are given with varying periods of time, according to the ability of the breeder. Some are routine once a week, once a month, and some are at any time when they already have enough money. The cost required to make herbal medicine is approximately RP 150 thousand. Farmers say that when given herbs, cows become strong enough to breastfeed their young. If not given herbs, the cow becomes thin due to constant lactation. In addition to herbs, the main need for cows is feed. Farmers get grass from *ngarit* in ladang that they own/rent. The rental price of ladang per year is Rp 1 million. The size of the land on Sapudi Island does not use hectares, but by calculating how many tobacco sticks can be planted on the land. The land on which tobacco can grow 200-300 seeds is called one hectare. Farmers usually plant elephant grass on the edge of their land.

When the dry season comes, they prepare for it by giving grass that was stored before. The grass has been dried so that it is durable. In addition to dry grass, breeders mix it with breadfruit, *berrung* and *kalendingan* leaves. Before such feed is given, the farmer first conditions the agar cow to have a good appetite, that is, through the feeding of herbs.

The thing that must be prepared by cattle farmers is a stall. The position of the cage is determined based on the position of the land they own/rent. Cows are placed in the field with the intention of loosening in the presence of cow dung. If the land is already loose, then the breeders move their cages again. If they don't have land anymore, they make cages near the house. If they have land far from home, then the cage is also placed there. The position of the cage far from home can be found in Minomi Village and Prambanan Village. Even their cage came to the middle of the *pedestal*.

Although the cowshed is far from home, farmers say the situation is safe. The cow will not disappear. This situation that is not encountered anywhere else also proves the love of the people of Sapudi Island for cows. If there is a case of theft and or injury to a cow in Madura, then the person is considered to have committed an offense that is severe by adultery and even almost leads to carok, murder or shuffling (Jonge, 1989:89).

3.1.3 The Process of Selling Cows

After so long the cows are raised, the time has come to sell the cows. According to informants, Sapudi Island cows have a lot of interest because Sapudi cows are more natural. The food does not use concentrates. Beef Broomstick is tastier, the meat is dense but tender, fibrous and sweet. According to farmers, although Sapudi beef may not be as much as Javanese cattle, the meat is dense, compared to Javanese cattle which tend to be juicy meat.

According to the informant, the determination of the selling price is based on considerations of the workload/cost of caring for cows. If it is comparable, then the cow can be sold. This system can be said to be similar to the concept of cost-plus in pricing. The timing of the sale of cows is also determined by the condition of the cows. There are breeders who are waiting for a rather large cow with the consideration that it can become a herded cow. Especially if it is a male type of cow whose price can be up to twice the price of a female cow of the same quality. Cows, especially bulls, for Madurese people are a symbol of strength and prosperity (Razi and Mahzui, 2022). Breeders tend to hold it for sale when it grows up and wait for the moment of the feast of sacrifice. Generally, bulls are hunted by buyers for sacrificial cows even though on Sapudi Island itself this is not the case. Even female cows can be sacrificial cows.

Based on the informant's narrative, the selling price of cows depends on the condition of the cows. The price of a calf with 5 monthly age, with good quality, the price can reach Rp. 7 million. If sold in the market, namely the Rabuan Market, buyers generally provide an offer price. If the breeder feels less at this price, then the breeder can ask for it to be added again. In addition, both buyers and breeders consider the market price.

When cows are sold outside Sapudi Island, there are two ways to use transportation used, namely by using trucks or usingkan boats. If using trucks, then cows are transported to cross the island by using passenger ships at Tarebung Port, or by boat through Tarebung or Gayam piers.

When this study was compiled, the delivery of Sapudi Island cattle was only allowed to the Sumenep Regency area. This is related to the government's policy in responding to the FMD outbreak. When there has been no outbreak, Sapudi cows can be sent to Probolinggo and other parts of Java. Every cow sold out of Sapudi Island, must be checked by the Livestock Service in Gayam. Cows are checked one by one before being raised to the vehicle. After checking, cows must go through a quarantine process at Pancor Market. Furthermore, the officer issues a health certificate with a validity period adjusted to the destination

of delivery. The health certificate is also a requirement when a cow truck driver buys a ticket to cross using a passenger ship.

3.2 Profit-Sharing Practices

Cattle farmers in Sapudi apply profit sharing not only for business purposes. This can be seen from the informant's statement as follows:

"Yes, it is usually also treated to people. So that those who don't have cows can also get results from cows. Sharing with each other is also true. It's usually revenue sharing."

The information implies that there is a spirit of togetherness in enjoying the results of raising cattle. With profit sharing, the benefits of raising cows can be enjoyed together without the need to wait to have their own cow. This togetherness is created from the atmosphere of Sapudi Island which is synonymous with cattle raising activities. Almost every family on Sapudi Island raises 2-4 cows. This atmosphere inspired the residents of Sapudi Island to raise cows, as the following informant said:

"Yes, here the majority of people keep it deck cows. See people have cows raising cows, I also want to have and raise"

For residents who want to raise cows, but do not yet have cows, the profit sharing system is one solution. A relatively easy, fast, and minimally risky solution. There are also informants who started raising cattle from scratch. They save money first to buy small cows, and then focus on taking care of them, so that they can raise cows as they are today. Some informants also found the fact that the beginning of raising cows was from the gift of their parents.

3.2.1 Types of Cooperation and Profit-sharing Mechanisms

The applied revenue share follows its cooperation model. Whether the cooperation is for fattening cows or for the saplings to take. Cooperation for fattening cattle is called *bendheen* with a proportion of 50%:50% profit sharing or called *paro hasel*. The profit from the sale of cows is halved between the owner and the caretaker. Profit is obtained from the selling price minus the capital (purchase price). In practice, it is not uncommon for owners to give more than 50% on the grounds of sincerity, "*sa neserra*" as a sign of affection and gratitude.

The reason for determining the 50%:50% number according to the informant is the embodiment of a sense of justice and has been a tradition since time immemorial. Moreover, there are considerations of humanity and efforts to seek blessings as stated by the following informants:

"Because the average person who takes the panguwanan is a farmer, and the results from the work are a little bit

actually. That's why it's 50:50 so it's not getting better and bigger. Actually, yes, also look for barokah also the maka deck must be fair. Although it is a little bit but the important thing is barokah"

Another reason for giving more portions to *ngowan* is the price of cattle which fell during the FMD outbreak. The owner feels sorry for the amount received by *ngowan* even though the count is 50% but the nominal is considered inappropriate. The giving of more is a form of concern for the fate of *ngowan*.

According to the informant, the owner bears a greater risk than the cow nurse. Such risks can be losses, failures in treatment and even death. If things happen that cause losses, the owner responds to it sincerely and considers that his destiny has not received a fortune.

The second type of cooperation is *panguwan*, where the owner entrusts the cow to others to take care of it in the hope that the cow can lamb. In this type of cooperation, the profit sharing system applied is called *paro buduk*. The object of profit sharing is the resulting calf. The basis of the division also depends on the breed of the cow, whether male or female, as well as the order of birth. If the first cow produced is a female, then it belongs to the one who keeps (*ngowan*). If the second cow produced is a female, it only becomes the property of the owner of the cow. So it goes on intermittently. However, if the cow produced is male, then the deal is to be sold when it is old enough and then the proceeds of the sale are *paro hasel-kan*. This special treatment for bulls refers to its higher price and has a prestigious impression. The bull is a symbol of social power, courage, power and aggressiveness. As the bulls in the rodeo also apply in the activities of the cow carapan. "the quality of his maleness is sky-high – in the form of his body, his behavior and his spirit" (Razi and Mahzui, 2022).

In the *paro buduk* system, both the owner and the *ngawon* voluntarily accept the condition of the female cow which is the turn of the ownership. When there is a difference in quality, they interpret it as a measure of fortune that Allah gave them. The interesting thing is that the tradition that the first recipient of the saplings is the *ngawon* party is based on gratitude for the dedication to caring for the cow from small to being able to produce.

There are variations in the *paro buduk* system, although this practice is rare. The variation is called *the onthengan contract*. *The onthengan contract* is described by the following informant:

"There's only one that's on deck. The contract was like that *panguwan*. But the name is *onthengan*, *akad onthengan*. If the *onthengn contract* is maintained like a *panguw* a contract, the resulting saplings are rotated as well, but each time you get that turn, you can get 500

thousand turns to the other. It was already an agreement at the beginning. The contract that is so called is *onthengan*. But it's very rare that it's decked. If the cow is already of good quality, the resulting saplings are definitely good. That's usually something that dares to do with the *onthengan contract*. There is indeed such a thing, but it is rarely decked."

3.2.2 Result-sharing Mechanism - Abnormal Conditions

Every business inevitably has risks. Likewise, raising cattle. There are specific situations outside the plan that make it necessary for the revenue sharing mechanism to be adjusted. The following is a summary of the specific situation and its treatment as practiced by the informant:

Table 1. Adjustment of Rewarding Treatment in Abnormal Situations

No	Situation	Treatment
1.	In the <i>paro buduk</i> system, the <i>ngawon</i> after receiving the first calf declares itself to stop keeping, while the owner has not received the result	The owner asks for a share of the proceeds of the first sapling by means of which the sapling is first sold then the result is halved.
2.	In the <i>paro buduk</i> system, the cow does not get pregnant for a relatively long period of time until the cow feels bored/hopeless and the cow is returned.	The owner gave Rp 1 million as a token of gratitude as well as a form of pity.
3.	Raised cows die before making a profit	Both parties interpret it as a destiny that is not yet time to get a fortune
4.	The cow already produces saplings and belongs to the <i>ngawon</i> and death occurs in the mother.	The owner interprets it as a destiny that is not yet time to get a fortune. <i>Ngawon</i> can ask the owner for another cow to be treated by agreement that the first child produced will be the right of the owner and the second child becomes the <i>ngawon</i> thing, and so on.
5.	Reared cows suddenly die before yielding	The owner pays <i>ngawon</i> and interprets it as a common bad luck.
6.	Kept cows already in a pregnant state	The first child becomes the right of the owner
7.	<i>Pangowan</i> feels tired or bored after maintaining 5 months	The owner sells the cow and the profit is halved. But if the owner still wants to continue keeping, then he gives a wage equal to half of the profit if the cow is sold.

3.2.3 Cost Treatment

In the profit-sharing system, the costs that arise associated with the care of cows are the responsibility of

the keeper. These treatments include feed, herbs, and cages. The owner leaves it entirely to the keeper in the belief that both parties have a common goal that is, the cow becomes fat and good. However, not infrequently the owner provides assistance in the form of money to maintainers for feed and herbal cattle purposes. Expenses on feed and herbs are not counted as capital. But under certain conditions, there are owners who allow the maintenance costs to be part of the capital. The term capital is used by breeders as a designation for reducing the selling price, for calculating profits. So the profit is equal to the selling price minus the capital. Transparency between owners and maintainers is also sought to be maintained from the beginning. In order to convince the nominal capital issued, not infrequently the owner invites the keeper to participate in witnessing the purchase of cows. Likewise, during sales, the owner invites the maintainer during the sale transaction. Thus, the amount of profit can be calculated transparently and subsequently the profit sharing is carried out fairly.

3.2.4 The basis for the Selection of Candidates for the Maintainer

Cow owners do not apply special requirements to their prospective cow keepers, not even if there is a fraternal/family relationship, as the following interview quotes:

"Then if you have cows, you want to keep people. what is it based on, sir? Yes, who needs it. Who needs to make almost a cow to be raised, yes, it is. I don't choose if I am"

The owner immediately trusts the person who wants to keep his cow. This is of course supported by a strong culture of cooperation between owners and maintainers that has been well understood by both parties. Both parties have understood its rights and obligations in the maintenance of cows. The owner believes that the keeper has the ability to be able to raise the cow well so that the cow becomes fat. On the other hand, when the cow suddenly becomes ill or something happens, then the keeper can directly convey it to the owner. Thus neither party is disproportionately burdened. It is common knowledge that those who volunteer to become cow-keepers must have prepared themselves. They must have land, either owned or rented, where there are grass crops in addition to the main crops such as green beans, cassava, and corn. The tough spirit possessed by the Madurese at the beginner level is what gave rise to *the term kenik tape bhuat* (small but diligent/spirited).

3.3 The Main Livelihood of Sapudi Island Cattle Farmers

An interesting fact was discovered that farming became the main occupation of cattle breeders. Every cattle

farmer, must own or rent land for farming as well as to grow grass for cattle feed. The main crops on the land include tobacco, corn, rice, and cassava. The land is also cultivated using cows when the land needs to be plowed before planting. Even an informant stated that the main motivation for raising cows is to be utilized when farming, as the following narrative:

"If the goal is actually for farm matters as well. For plowing the fields, the manure is made fertilizer. Then if for can't plow the fields, that's what you sell."

Another unique thing about Sapudi cows is the protection of the government. Informants said that the government arrested those who brought cows from outside Sapudi. External cattle are not allowed to enter Sapudi Island for the purpose of maintaining the purity of Sapudi cows. Sapudi cows need to be preserved because sometimes Sapudi cows are used for Cattle Kerapan. There are no crossbred cows on Sapudi Island. Even if it uses an insemination system, it is certain that the seedlings are purely Sapudi cows.

3.4 Maqashid Sharia on the Practice of Raising Cattle on Sapudi Island

3.4.1 Hifdzul Diin

Cattle farmers on Sapudi Island hold fast to the teachings of Islam. Even when there is a touch of "myth" about the Queen of Cows in Minomi Cave, the caretaker still holds the principle of Islamic creed as an effort to minimize the occurrence of shirking. As Mr. Panji as the caretaker of the Cow Cave in Minomi said as follows:

"The hope is that they want to have cows. Just before I got here first, so that I could straighten out my intentions by reminding them to keep the intention straight that there was praying to God, not praying to him. Since the place is only as an intermediary, the source remains from God".

Belief in Allah as a source of fortune, one of which is in the form of a cow, is an important thing conveyed by Mr. Panji. This is important to keep faith in the nature of fortune that is solely within the grasp of Allah Azza Wa Jalla. Although Mr. Panji became the caretaker of the cow cave, he did not necessarily convince of the "efficacy" of the cave, but merely a testament. Although it is necessary to investigate further about what rituals/readings are performed in the cave so that it can be concluded that the practice of shirking did not occur.

The firmness in holding the principle of akidah, in this case the belief that Allah is the Giver of Fortune was also conveyed by Mr. Darmandi who stated that He did not need a spiritual teacher to raise cattle. He has the principle to work / endeavor in a good way and believes InshaAllah

fortune is obtained and blessings. He was actually afraid to use a spiritual teacher, afraid to deviate from the Islamic creed.

The unanimous belief that fortunes is in the hands of Allah SWT, is revealed in the following interview piece:

"if it's his fortune I don't think it's a knocker"

"Important work barokah first, definitely enough results"

"Poday Serrak Blessing (full of barokah-pen)"

On another occasion, Sapudi cattle breeders have a ritual that includes shalawat readings when they plow the fields in groups using their cows. It was said by Pak Sanu as the head of the Yellow Shawl group (a group of female cattle breeders for the purpose of plowing the fields), before starting together to plow the fields, there was a sholawatan (reciting shalawat nariyah) event led by a *keh ajjina* (cleric). The purpose of the recitation of the sholawat was to plead for salvation and barokah. In addition to the recitation of shalawat, cattle farmers also hold tasayukuran events by eating together. After tasyukuran, they made a pilgrimage to Belingi Agung Wirokromo and Adipoday in Nyamplong, begging for safety, and during the work there was no calamity. The pilgrimage is carried out twice, namely before plowing and after plowing.

These two things are the belief that Allah Givers of Fortune and the rituals carried out, become a strong foundation for breeders in carrying out livestock activities, as well as interpreting well for whatever they receive. Both when something bad happens (for example, the loss or death of a cow) or a good thing (profit or fulfillment of the celebration). On the detailed reading of the interview transcripts, information was obtained that the cattle farmers believed in the barokah given by Allah. This belief is proven by the fact that the cows on Sapudi Island never run out, as the following narrative:

"In fact, if you check most cows raised by people, the average is 2 pairs, 4 heads. I have never heard stories of people looking for cows in Poday, there is no story here that I am out of stock of cows".

3.4.2 Hifdzul nafs

Self-protection is also one of the benefits obtained by cattle farmers. One of the informants (Sir who is it?) said the following situation:

"Yes, if you are really kepepet, I will sell it. For example, if the house is damaged, it needs renovation, yes, I don't want to sell it. Because if you don't, the house is damaged, the more dangerous it is."

The fulfillment of daily needs for cattle farmers is carried out by farming. Thus, their investment portfolio strategy is to use the results of farming to meet basic / daily

needs / which are relatively small in nominal, while for needs that require large funds, they work on it through raising cattle. This situation is stated by an informant, that seorang cattle breeders must also manage the land. In addition to daily needs, the land also serves as a place for grass to grow for cow feed.

3.4.3 Hifdzul aql

The learning effect of cattle raising activities can be traced based on the origin of the cattle farmers' knowledge about cattle farming. In general, cattle breeders obtain information about the procedures for keeping cows from their relatives and parents. Knowledge passed down through the generations. Knowledge is also obtained from the surrounding environment which does have a tradition of raising cows. The knowledge passed down includes how to feed and drink to cows. How to make a decoction for cow herbs. How to care for a cow.

In an informant who is the head of the Selendang Kuning cattle breeders association, information was obtained that he had attended training on Sapudi cows. He was sent by the Animal Husbandry Office of Sumenep Regency to attend training in Denpasar, Bali. During the training, he received an explanation about the specialties of Sapudi Cattle, namely that beef is better and efforts to protect the peculiarities of Sapudi cows by not giving concentrated food, but trying to provide feed naturally.

3.4.4 Hifdzul maal

An interesting fact was discovered that raising cattle is not the main livelihood of the residents of Sapudi Island. Even though Sapudi Island is nicknamed Sapi Island. The residents of Sapudi Island raise cows as "savings" or "investments". They keep cows to make ends meet at any time, as the following informants recount:

"Yes, deck, the cow has become part of the tradition of the Sapudi people. In addition to making daily economic needs. for us the cow became a kind of savings"

The meaning of this savings/investment has a consequence on the realization that its utilization cannot be relied upon to be obtained every day or the nominal can be estimated appropriately. Tradition. That word is what distinguishes how to save or invest in the residents of Sapudi Island. The tradition of saving / investing by raising cattle, not only expects a certain increase in value from cows, but in the process of raising, utilizing, until later being sold, is full of traditions that surround the daily life of the residents of Sapudi Island.

Cattle farmers in Sapudi use cows to meet vital needs that require relatively large funds such as schools, sending

children to cottages, renovating houses, and marrying off children. They also save for Umrah through raising cattle. In addition to being used as an animal for farming, cows also become a savings capital, which also serves as a currency and standard of value. This animal can be used as legal tender in Madurese society when transacting as well as a means to show the status of a person with more and more cows (Jonge, 1989: 51).

As well as investment, cattle farmers on Sapudi Island also sometimes experience economic losses, especially due to the outbreak of Nail and Mouth Disease (PKM). Cattle farmers are affected by the fall in cattle prices. For farmers who are in need of money, there is no other choice but to sell cows at low prices, even though they are losing money by calculation. However, when viewed in a review of a long period of time and under normal conditions, raising cattle is relatively profitable.

Under normal conditions, cattle farmers interpret profits from the sale of cows as "blessings". The use of the proceeds of selling cows can be to meet needs that require large funds. Blessings are also obtained from cow-raising activities, such as the use of cows to plow the fields, lending bulls to be mated with neighboring cows, the use of cow dung (*calathong*) for fertilizer, cows as pets/hobbies, and others. The blessing of the cow is what makes the land on Sapudi Island can still be planted even in the dry season, of course by adjusting to the type of plant.

3.4.5 Hifdzul Nasl

The choice of raising cattle became commonplace for the residents of Sapudi Island when they grew up. The choice is also based on an understanding of cultural preservation that they have encountered for generations. In some informants whose education did not reach elementary school, it was discovered that the choice of becoming a cattle farmer and farming was a strategy to support the family and perpetuate the offspring. Even by raising cattle, they can meet relatively large needs for their families, such as sending them to school, lecturing, and marrying off their children.

3.5 Group Culture of Heifer Breeders

An informant named Pak Sanu is the founder of a group of female cattle breeders who are used to work plowing the land. The name of the group is Yellow Shawl located in the village of Pancor. Each cow gathered in the group was wearing a yellow shawl when it was being used to plow the field together. The cow is unique, because it is female, but is employed in plowing the land, not for beauty contests like sonok cows. Although it is not a sonok cow, the cow receives preferential treatment as well, especially the provision of herbs to support performance when used

for plowing. The cow also uses *angguyye* (in this context it is jewelry for cows) at a price of Rp. 1,500,000 more purchased from Sumenep. Madurese people show great affection for their cows who are considered housemates and even treated like humans (Razi and Mahzui, 2022).

According to Mr. Sanu, the main motivation for the formation of the group was as an effort to help fellow members and speed up the work of plowing the land. The work of plowing new land is carried out if all members are present or there are representatives. No one should be absent and that has been an agreement since the beginning of the establishment/joining of new members. In addition to the Yellow Shawl group, there is also the Jaya Belang group.

The Yellow Shawl Group currently has 12 members. Each member brought a pair of cows. When plowing the land, they commit to complete the work of plowing the land owned by all members in one day, from morning to 12:00, unless the plowed land is too large, it can be continued the next day.

If there are people outside the members who want to get help plowing the land by the Yellow Shawl group, it is allowed with the imposition of a certain fee. The fare is used for the treatment of cows before plowing including feed and herbal feeding. The fee charged ranges from RP 100 thousand per person or per pair of cows. Mr. Sanu also said that membership is open. Anyone who wants to join is definitely welcome.

There is a unique thing that accompanies the activity of plowing the land, namely the presence of entertainment in the form of *Saronin* art (Madura traditional music art) and *tandek* equipped with speakers (loudspeakers) at a cost between Rp. 1,200,000 to Rp. 1,500,000. The purpose of entertainment according to informants is so that those who work do not feel tired. They work from 06.00 to 12.00. In addition, cattle farmers do like *Saronin* art which can create a sense of joy/joy. According to informants, when working with *Saronin*, they felt untired and as if the work was quickly completed. When the work of plowing the land is carried out, consumption is also provided by the invitee. By the calculation of informants, there is an equality between the costs incurred and the benefits obtained. The consideration is that the outside of the plowed land will certainly be heavy if done alone and the use of land that can be used to grow various commodities such as corn and chili.

This activity is traditionally a manifestation of the declining practice of plowing fields using cows which became the forerunner of cow herding. During Arya Wiraraja's time as the Duke of Sumenep, a cow carapan was held which was *kaleles* (pedestal for cow carapan), in

the form of a rake to level muddy rice fields, so that it was multifunctional, it could be for entertainment as well as processing rice fields (Razi and Mahzui, 2022).

3.6 Group Culture Of Female Cattle Breeders

Madurese people are quite fanatical cattle farmers, there is even a term that Madurese people love their cows more than their children and wives (Rifai, 2007: 46). The form of love or the term *ekaneserre* (pitied / loved) cattle breeders to their cows is seen in their treatment of cows. Although cows are functionally used to plow the land, there is preferential treatment they give to cows. The preferential treatment that is clearly visible is the provision of relatively expensive accessories. The reason for using these accessories is because farmers like and so that cows look good. In addition to jewelry, cows are also given umbrellas so that they look good and look like sonok cows. Apparently, this practice is proof that cows are a symbol of self-esteem for people in Madura (Razi and Mahzui, 2022)

Apparently in addition to functioning to plow the land, these activities also have an element of entertainment. In addition to the improved cow appearance, physically the farmer also provides a special intake before the cow is used for plowing, namely by giving herbs consisting of fanta, eggs, and ginger. Care of cows is also observed, such as keeping the stall clean.

The use of eggs in herbal decoctions for cows, is also carried out in carapan cows. The cow t. prepared for cow carapan is maintained a good diet in it, not only grass as its food, but also eggs and honey can be added (Rifai, 1993:56). During the plowing activity, many spectators were present to watch and give *saweran* to *the tandek*. Indirectly, at that time there was additional income for *the tandek*. The presence of spectators is an encouragement for land hijackers as well as relieving boredom. This practice is an effort to conserve cattle as has been done by the Dutch government. Efforts to preserve cows since the Dutch East Indies government or in previous eras, especially with the holding of cow carapan activities which are also designed in such a way. The activity, which is a more sociological view of the Madurese people, is actually a conservation effort (Setiadi and Dwiyanto, 1997).

4. Conclusion

Cattle farmers on Sapudi Island have a distinctive culture, especially in practicing profit sharing in cattle management which is described in the business process of raising cattle. The process begins with the selection of cows to be raised, both from buying and from raising other people's cows. Each choice has consequences and requires expertise in selecting cows that have the potential to make

a profit as a basis for calculating profit sharing. The practice of profit sharing is based on the intention of sharing with those who do not yet have cows. Profit sharing is applied according to the type of cooperation carried out. In fattening or *bendheen* cooperation with a profit sharing proportion of 50%:50% or called *paro hasel*. However, not infrequently the owner gives more than 50% on the grounds of sincerity, "*sa neserra*" as a sign of affection and gratitude.

The second type of cooperation is *panguwan*, where the owner entrusts the cow to others to take care of it in the hope that the cow can lamb. In this type of cooperation, the profit sharing system applied is called *paro buduk*. The basis of the division depends on the order of birth of calves and their breed. In some situations it was found that the profit sharing system was not working as it should. Especially in situations that result in reduced or lost profits, so that the owner *compensates ngowan* on the basis of affection and is based on an understanding of the concept of fortune that has been measured by Allah SWT. Some other things that are of concern in the application of profit sharing are about the treatment of costs and the basis for selecting candidates who contain the values of compassion and togetherness.

Culturally, it was found that raising cattle was not the main livelihood, but rather a job aimed at obtaining savings. The savings are used to meet incidental needs with a relatively large value, so that when these needs are met, farmers consider them as a blessing from Allah SWT. Based on the review of Maqashid Sharia, the profit-sharing practice of raising cattle meets the five existing conditions, namely *hifdzul diin* (maintaining the belief that the giver of fortune is Allah SWT), *hifdzul nafs* (renovating a house), *hifdzul aql* (knowledge of raising livestock from relatives or parents as well as from the Livestock Service), *hifdzul maal* (savings/investment), and *hifdzul nasl* (sending school to marry children).

The limitation of this study is in the scope of the study only on cattle farmers who are for fattening or for those taken by their young. Researchers found it difficult to access information and observations on sonok cattle farmers and herding cattle which are also an advantage on Sapudi Island. The next suggestion for researchers is to conduct a similar study by observing sonok cattle and cattle breeders on Sapudi Island. Thus, a complete understanding of the culture of cattle breeders as a whole on Sapudi Island was obtained.

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