



The Relevance of the Keduk'an System to the Realization of Food Sovereignty: A Study in Juku Batu Village, Indonesia

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Keduk'an system is a profit-sharing system for agricultural products in Juku Batu Village, Banjit District, Way Kanan Regency, Lampung Province, Indonesia. However, the pattern of the system differs from the profit-sharing system in other areas. The purpose of this study is to find the characteristics of the keduk'an system and its relationship with food sovereignty. This research is essential because it is related to efforts to fulfil food for the poor society. The research method used is Socio-Legal, with a descriptive approach to explore information from the parties in the keduk'an system. The research location is Juku Batu Village, Banjit District, Way Kanan Regency, Lampung, Indonesia. The research findings revealed three critical aspects that were relevant to food sovereignty, namely: first, the status system of economic values, cultural and social values, and religious values. The keduk'an system can also be adopted at another place to realize food sovereignty.

1. Introduction

Indonesia has globally been recognized as an agrarian country with a major dependence on agriculture. This was also noted by a renowned international body-Food and Agricultural Organization (FAO) of the United States (FAO, 2018; Pradana, 2019; Anna Fatchiya, et.al, 2018). The agricultural sector is one sector that provides many sources of life for the Indonesian people and is important in economic growth (Ekanopi Aktiva, et al, 2017). Agriculture is part of the community's culture which has long been practiced as a community tradition. Social tradition is also a part of the culture. This statement is in line with Chris Jenkes who stated that tradition is a social inheritance that develops the functions of life based on emotion and intelligence (Chris Jankes, 1993). This view is also stated by Mudji Sutrisno who declared that a tradition refers to social reality based on values, mentality, and life order (Mudji Sutrisno, 2009).

A social tradition is formed of a life pattern conserved and inherited from generation to generation in society. Society needs to follow and continue the tradition of the previous generation because they feel that there are good values and practices needed in their life (Kara & Pickering, 2017; Lee, 2012). Agriculture, as part of the culture, gives birth to a cultural and social system in the form of values, norms, and regulations. This is the agricultural product-sharing system, also known as the profit-sharing system (Wahyudi David, et al, 2012). The development of this agricultural production sharing system is strongly influenced by the ownership of agricultural land factor. Based on the pattern of ownership, farming land is classified into three types, namely: self-owned land, leased land, and profit-sharing land (Hayami & Otsuka, 1993). In terms of land ownership, there are three groups of farmers, namely: established farmers (Farmers) who



have large agricultural land; small farmers (peasants) who have an agricultural land area of less than 0.5 ha; and farm labourers who do not own any land at all and work on other people's land (Koeriatmanto Soetoprawiro, 2016).

In the research location, the emergence of the keduk'an system is influenced by the level of income of smallholders who do not have sufficient income to cater to their daily needs. There are two patterns of the keduk'an system, namely the agreement between the cultivator and the owner of the field, and the agreement between the tenant of the field and the tenant. Several studies related to the status system have been conducted, including:

a. Fauzi, Hariyati, and Fauzan noted that the masking system that occurs in rice commodities in Jember Regency, is only obliged to provide labour for harvesting and get 20% of the grain produced (Fauzi, Hariyati, & Aji, 2014).

b. Kedokan system in Lumajang Regency has a slightly different pattern, the pengdok (farmer) is obliged to provide costs for seeds, fertilizers, tractor rental, and irrigation costs with different profit-sharing proportions depending on farming conditions (Malik et al., 2018).

c. Mohammad Rondhi and Ad Hariyanto Adi, namely the research of the kedokan system in Jatimulyo Village, Jenggawah District, Jember Regency. The Farmer called "pengedok" only has obliged to paddy maintenance and energy allocation (Rondhi, M. et. Al., 2018).

Unlike the previous research, this research investigated numerous elements of cultural, social, economic, philosophical, legal, and religious principles from the Keduk'an system and their connection to food sovereignty.

2. Materials and Methods

This type of research is empirical legal research with a socio-legal approach to examine the cultural phenomena of farmers in cultivating or processing agricultural land in order to find philosophical values, religion, and socio-economic implications for efforts to realize food sovereignty. In addition, this research also uses a statutory approach to examine the laws

and regulations related to the agricultural production sharing system, a conceptual approach, and a philosophical approach to examine aspects of justice in the agricultural production sharing agreement system.

Research data were obtained from various sources using comparative analysis data collection techniques with the aim of obtaining data accuracy (Rahmawati & Yusuf, M., 2020). Data were obtained through interviews and direct observation by researchers to obtain data accuracy and meaning about keduk'an system (Kara & Pickering, 2017; Lee, 2012). This research was conducted on rice farmer families with the category of farmers who share the results after harvest (cultivators) and other parties who have a relationship with the implementation of the keduk'an system in Juku Batu, namely government officials. Based on the results of information from the interviewed parties, it was then analysed to gain an understanding of the values that underlie the implementation of the duk'an system.

3. Discussion

3.1. Implementation of Keduk'an System in Juku Batu Village, Banjit District, Way Kanan Regency, Lampung, Indonesia

Juku Batu Village has an area of 7700 ha, with details of 7000 ha of land and 700 ha of rice fields. Located at an altitude of ± 200 above sea level and rainfall of ± 200 mm, the average air temperature is $28^{\circ} - 32^{\circ}$ Celsius (Juku Batu Village Profile 2020). The Juku Batu area can see in figure 1.

The population of Juku Batu Village is 3150 people, most of whom are farming, especially in the agricultural and plantation sectors (Juku Batu Village Profile 2020). The population of Juku Batu is seen from the aspect of welfare is still low (Juku Batu Village Profile 2020). The level of community welfare can be seen in table 1.

Based on the table above, it can be seen that most of the residents of Juku Batu Village are not yet prosperous. This condition has an impact on meeting the needs of daily life, and this condition also affects the birth of the status system. Meanwhile, the employment conditions of the residents of Juku Batu village can be seen in the table 2.

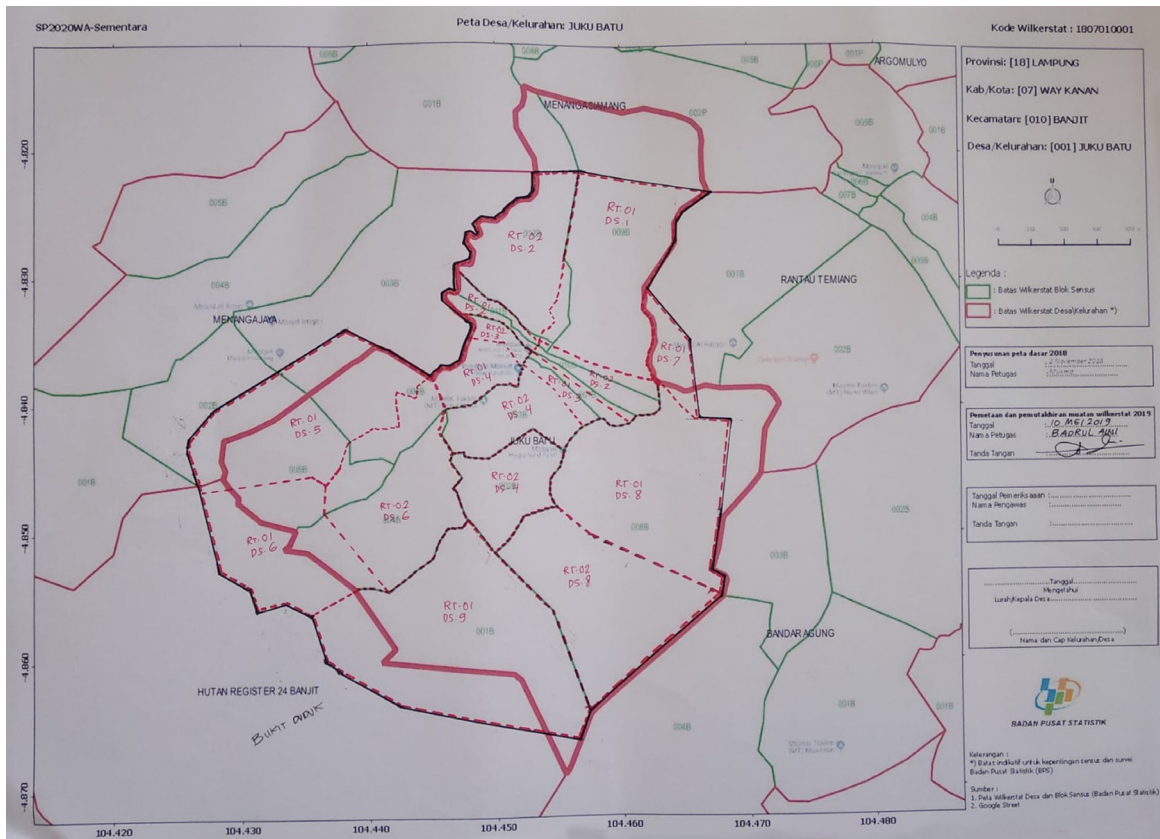


Figure 1. Juku Batu Village Area Maps

Table 1. Conditions of Community Social Conditions in Juku Batu Village

The Kinds Of Family	Account
Pra-Prosperous family	236
Prosperous family I	324
Prosperous family II	100
Prosperous family III	110
Prosperous family III Plus	65

(Resource: Juku Batu Village Profile 2020)

Table 2. Kinds Of Job in Juku Batu Village

The Kinds Of Job	Account
The Farmer owner plantation	188
The Farmer Paddy	115
Share farmer	70
Worker Farm	560
Trader	98

(Source: Juku Batu Village Profile 2020)

Based on the table above, it can be stated that most of the populations of Juku Batu Village work as farmers. This condition is the background for the birth of keduk'an system because many people have small incomes, which are not sufficient to meet the needs of daily life. In order to increase their income in the form of rice, many are farmers working in paddy fields.

Information regarding the implementation of the keduk'an system between tenant farmers and the owners or renters of paddy fields was collected through interviews with farmers and government officials in Juku Batu Village. The parties interviewed included the following:

a. Megawati explained that she is a smallholder farmer who has been a cultivator for a long time. According to her, through the positioning system, she can produce about 2 quintals of rice in one harvest season. The rice is used for the food needs of the family, either for daily consumption or for other purposes.

b. Mr. Karim, who explained that he is the owner of the rice fields that he cultivates himself, feels helped by the existence of keduk'an system, on the aspect of labour. According to him, under the keduk'an system, all planting and harvesting are carried out by cultivators or pengkeduk, so there is no need to pay wages during the planting and harvesting stages. In addition, it was stated that finding labour during the planting or harvest seasons was extremely difficult because the cultivators already owned their respective arable lands. That is the primary reason he uses the keduk'an system to cultivate his rice fields. Pak Karim explained that he was a bit overwhelmed when harvesting because the cultivators who were cultivating their fields suddenly resigned despite the fact that the rice had turned yellow and needed to be harvested immediately or it would all collapse from the stalks. The rice farmer suddenly resigned due to his family problems' his young children could not be left to work in the fields. To overcome this, Pak Karim sought assistance from his extended family.

c. Abdulsamad explained that his wife is a pengkeduk (farmer) and that he has cultivated many rice fields. He also explained that this keduk'an system has been used by almost all farmers and that the number of people who want to become cultivators is due to the

fact that the results are quite large depending on the size of the paddy fields being cultivated. The larger the area, the more results are obtained. The distribution of the results of cultivation in keduk'an system is 8:1, commonly known as the 8/1 community, which means that from eight cans of rice, the distribution is 7 cans for the owner of the rice field, and 1 can for the farmers. Besides, all rice zakat is distributed to the farmers at a rate of 10:1. The meaning is that for every 10 cans of rice, 1 can is given to the farmer. Similarly, if the land gets 100 cans, then 10 cans are given to the farmer as zakat fitrah.

d. As the government apparatus of Juku Batu Village, Badrul explained that this zakat fitrah is one of the motivations for people to want to become pengkeduk, and that even if the pengkeduk and the owner of the paddy field have a close relationship, additional rice is usually given as a gift.

e. Mat Imran, the owner of a 2-hectare rice field, stated that his rice yields range from 800-900 cans at one time and that there are 4 pengkeduk (farmer) in his rice field due to the large area of rice fields he owns. He also stated that at the time of planting, there were 60 people who planted rice and the planters are members of the pengkeduk group. According to the provisions of the keduk'an system, the profit sharing pattern is 8:1, which means that for every 8 cans, 7 cans belong to the rice field owner, and 1 can belongs to the pengkeduk. Mr. Mat Imran also stated that the keduk'an system gave him pleasure and satisfaction because he was able to help pengkeduk (farmers).

Based on the above information, the pattern of legal relations in the duk'an system can be stated as follows:

1. There is an initial communication between the pengkeduk and the land owner/tenant of the paddy field. At this stage, they agree to use keduk'an system for the harvest season.
2. Next, determining when to plant rice seeds is important in order to prepare everything needed on the day of planting, for pengkeduk the time or day of this implementation is important to invite his friends to plant in the fields. Meanwhile, for land owners, determining the importance of planting to prepare seeds in advance, as well as to prepare consumption as a ban-



quet because there will be a lot of people who will attend. In practice, the consumption provided is in the form of snacks or snacks as well as coffee or sweet tea, while the staple food in the form of rice is usually the farmers who will plant their own. Rice seeds are planted in one day.

3. The third stage is the harvest. At this stage, the land owner determines when the harvest will be carried out. The harvest time is determined by the condition of the rice; if it has turned yellow- it indicates that it is time to harvest, and in such cases, the land owner will inform the pengkeduk. The pengkeduk will then contact his friends and inform them that the harvest will be carried out in the fields in his keduk. The friends of the pengkeduk are friends of fellow pengkeduks who long ago had joined the social gathering at work or in the Semendo language called Sakhiyan or daily.

4. The fourth stage is the distribution of the harvest. After all, the rice has been sifted and then pounded or separated from the stalks and then gathered, the final stage begins, namely the distribution of the harvest. The pattern used is 8:1, meaning that for every 8 cans of rice, 7 cans belong to the land owner, and 1 can belongs to the farmer. The more the harvest, the more the results obtained by both parties.

5. The last stage is giving agricultural zakat. After all of the rice harvested is divided between the rice field owner and the mourner, agricultural zakat is paid if the results are harmonious. For instance, in the case of 100 cans, only 10 cans of zakat will be paid. The recipient of this zakat is the rice farmer.

6. The profit-sharing arrangement is normally terminated by the individual who previously agitated the rice field again.

3.2. Analysis Of The Position System From Legal, Social Economic, Religious, And Philosophical Perspectives.

3.2.1. Rights and Obligations of the Parties in the Dignity System

According to Wiradi, kedokan is a system of work relations or work agreements between land owners/ controllers and farm labourers in which both parties agree that for one or more parts of the rice fields, the workers are ready to undertake certain jobs for wages rather than pay, in order to organize a harvest with a certain outcome distribution (Wiradi, 2009). In order for the distribution of land products between owners and cultivators to be carried out on a fair basis and in order to ensure a proper legal position for cultivators, it is necessary to emphasize the rights and obligations of both the cultivators and owners (Saleh, K. W. 1987). Sharecropping arises when an individual, who requires land for cultivation, agrees to submit part of the crop to the Landowner in terms of some agreed share. Further, it presumes that the shares vary from area to area and that they may also depend upon the type of crop grown and the yield of the harvest (Hooker, M.B. 1978). The results of the study obtained information about the rights and obligations of the parties in keduk'an system in Juku Batu Village, presented in table 3.

Table 3. Rights and Obligations in Keduk'an System in Juku Batu Village

Parties	The Rights	The Duties
Land Owner	Receive much as 80% harvest paddy or seven cans paddy of each 8 cans	<ul style="list-style-type: none"> ○ Supply: seed, fertilizer, pesticide, and other cost productions. ○ Bear all production risks
Pengedok	Receive much as 20% from the total harvest paddy or one can of each 8cans	<ul style="list-style-type: none"> ○ Planting and harvesting

(Resource: Result Of Research Keduk'an System, 2021)

The kedokan system is a revenue-sharing cooperation system in which the farmer gets one-seventh of the production, while the rest belongs to the land owner. The profit sharing proportion is 1 can belonging to the pengkeduk, 7 cans are owned by the rice field owner, and this formula continues to be used until the harvest is distributed, while the pengkedok is obliged to carry out planting and harvesting. All these tasks are carried out by the pengkedok himself. The advantage for the dockers is that they do not bear any production risk at all. In contrast to other profit-sharing systems such as maro and sakap where cultivators must still provide some of the production inputs and bear some of the production risk (Mohammad Rondhi, Ad Hariyanto Adi, 2018).

According to the theory of justice, the profit-sharing model scheme with the duk'an system is fair because the cultivator only expends energy, whereas the landowner expends a significant amount of money or capital in the implementation of the duk'an system. Hence, the results should be distributed so that the field owner receives a larger share, namely 80% of the harvest, while the cultivator receives a smaller share, 20% of the harvest. (Al-Daghistani, 2016; Hadrich et al., 2017; Key, 2019; Kumar et al., 2017; Yasa, 2015).

3.2.2. The Keduk'an System in Economic, Social, and Cultural Perspectives

In keduk'an system, the economic perspective that influences the community to carry out a profit-sharing culture includes: obtaining harvests, reducing production costs, profits earned, individual income, costs incurred, individual entrepreneurial spirit. Meanwhile, from a cultural perspective, agricultural production sharing agreements with keduk'an system in Juku Batu Village have become a habit that is carried out continuously and obeyed by the community. The profit-sharing system carried out by rural communities in general is based on a mutual agreement between capital owners and tenants according to local customary law. The profit-sharing agreement that occurs is usually carried out verbally with mutual trust between members of the community. As a consequence of the difference in status as farmers who own land capital with sharecroppers in the management of a plot of land, of course, it will be divided according to

the agreement of each party and the habits that generally apply in an area. (Thévenot et al., 2013).

A culture of mutual trust (honesty), a culture of mutual assistance (helping each other) and cooperation, and a simple and practical culture all exhibit cultural values. According to Elly M. Setiadi (2007), "culture is a complex whole which includes knowledge, belief, art, morals, science, law, customs and other capabilities and habits acquired by humans as members of society." So, in this study, culture refers to the habits of the people of Juku Batu Village in interacting and engaging in community activities such as planting rice and harvesting rice in order to form an inner bond that helps each other. Hence, culture, in this case, refers to people's habits to maintain good relations with other members of the community (Witoro, 2018). This highlighted that human efforts to gain access to food are carried out in the following ways: "direct entitlement, namely "rights to food obtained through relationships in food production process activities"; exchange entitlement, namely "rights and access to food. This is obtained through the exchange of services or expertise"; trade entitlement, namely "the right to food obtained through the sale and purchase relationship of self-produced commodities; and social entitlement, namely "rights and access to food obtained through social exchange among members of the social community". In the perspective of justice proposed by Amartya Sen, research on agricultural production sharing is part of a special entitlement to direct entitlement, namely "the right to food which is obtained through relationships in the activities of the food production process" (Amartya Sen, 1981).

3.2.3. The Kedukan System in Sharia Perspective

In addition to the socio-cultural, economic, and philosophical values, it was discovered in the duk'an system in Juku Batu Village that there are religious values, specifically rules regarding zakat payment. The existence of this religious aspect is because the majority of the population in Juku Batu village is Muslim. Zakat is an Islamic teaching which is the third pillar of Islam, namely paying zakat.

The provisions regarding agricultural Zakat are contained in Article 14 of the Regulation of the Minister of Religion, of the Republic of Indonesia, Number 52



of 2014. This concerns Terms and Procedures for Calculation of Zakat Mal and Zakat Fitrah and Utilization of Zakat for Business and stated:

- (1) The nisab of zakat on agriculture, plantation, and forestry is 653 kg of grain.
- (2) Zakat on agriculture, plantation, and forestry is 10% if rain-fed or 5% if irrigation and other treatments are used.
- (3) In the muzaki's yield exceeds the nisab, the zakat that must be paid is 10% if rain-fed, or 5% if irrigation and other treatments are used.

The rice fields in Juku Batu Village, which cover nearly 200 hectares, are all irrigated by the Way Umpu River and Nangsiamang River, and the tributaries or local people are referred to as "luang" (Little River). In addition, the costs incurred in processing rice fields from the initial stage to the harvest stage such as ploughing, seeds, seeding, weeding, fertilizers, pesticides, transportation, and others, nearly reach Rp. 5,000,000.

Thus, the percentage of agricultural zakat is 10% because it uses irrigation channels and other costs such as ploughs, fertilizers, pesticides, and others. The pattern used by the farming community in Juku Batu Village, is 10:1, that is, for every 10 cans of paddy rice, 1 can is issued for zakat.

3.2.4. Keduk'an System in the Perspective of Food Sovereignty

Food sovereignty is the right of every nation that can guarantee every people to be able to produce food independently (self-sufficiency). The concept of food sovereignty was developed in order to find an alternative policy based on the people's right to food. This is a re-definition by the people themselves towards food security advocacy which has failed miserably in reducing hunger (Erfan Paryadi, 2012).

Food sovereignty contains four dimensions, namely: 1) The food production process is adapted to the conditions and potential of local resources (define own food and agricultural system); 2) Cultivation or food production activities are carried out in an ecologically sound manner; 3) The role of food-producing farm-

ers needs to be appreciated by increasing their welfare (farmer's welfare), not only as a form of appreciation for their services in providing food, but also so that farmers remain motivated to carry out their work of producing food; and 4) prioritizing sustainable food production processes, which can only be realized if the technical-agronomic, ecological/environmental, and socio-economic dimensions are harmoniously combined in every effort to optimize food production, distribution and consumption" (Hafsah, M. J., 2017).

Keduk'an system contributes to the poor obtaining sufficient food through a fair distribution of arable produce and the existence of gifts from rice field owners in the form of zakat on agricultural products. This model must be maintained as a form of local wisdom and can also be adopted elsewhere.

4. Conclusion

People in Juku Batu Village used the keduk'an system because of the benefits for cultivators or pengkeduk. The benefits for cultivators include receiving rice after harvest, both from profit sharing and from agricultural zakat given by rice field owners, while the benefits for land owners include assistance in business matters. From the planting to harvesting process, the owner of the fields does not need to pay for planting and harvesting. In addition to the economic benefits, there are also social benefits, namely the establishment of friendly relations between owners and residents. Economically, the duk'an system provides benefits for the parties, namely getting the harvest proportionally according to the sacrifices of each of these things in accordance with the principle of economic justice. Furthermore, the profit-sharing agreement with the duk'an system discovered religious values, including the payment of zakat from the land owner to the pengkeduk, which is appropriate from the standpoint of justice theory because the excess party helps the less party.

Conflict of interest

The author hereby declares no conflicts of interest in this research.

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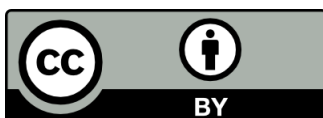
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