

Teseng: A Symbiosis of Law and Local Wisdom in Agricultural Profit-Sharing Agreements in South Sulawesi

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Abstract. This paper explores teseng from the perspective of the symbiosis of law and local wisdom in agricultural sharecropping agreements in South Sulawesi. The aim of this research is to analyse the meaning and practice of teseng in South Sulawesi society, the integration of national legal norms with local wisdom in teseng agreements, and teseng in the context of modernisation and land regulation. The urgency of this research is to look into how teseng works, which mixes government laws and local traditions in farming profit-sharing agreements, helping to create fairness and resolve land disputes in South Sulawesi, where people still strongly follow their customs and local values. This research is a normative legal study with sources of primary and secondary legal materials. The research results show that the meaning and practice of teseng in South Sulawesi society represent a form of local wisdom that emphasises the principles of mutual trust and cooperation between landowners and cultivators, where the division of agricultural produce is carried out naturally based on mutual agreement without a written contract, thus demanding honesty and commitment from both parties. Teseng is not just an economic agreement; it is also part of a long-standing tradition that emphasises social values. In the context of integrating national legal norms, teseng reflects the harmonisation between formal state rules and customary values, which is important for providing legal protection without neglecting social and cultural values while also encouraging written documentation to reduce potential conflicts. Despite facing the challenges of modernisation and land regulations, the teseng system remains relevant and adaptive to economic needs and legal certainty, as long as there is an effort to harmonise local values, economy, and law to ensure fairness and sustainability in the era of change.

Keywords: Local Wisdom, Profit-Sharing, Symbiosis of Law, Teseng

Abstrak. Tulisan ini mengeksplorasi mengenai teseng dalam perspektif simbiosis hukum dan kearifan lokal dalam perjanjian bagi hasil pertanian di Sulawesi Selatan". Tujuan dari penelitian ini adalah untuk menganalisis makna dan praktik teseng pada masyarakat Sulawesi Selatan, integrasi norma hukum nasional dengan kearifan lokal dalam perjanjian teseng, dan teseng dalam konteks modernisasi dan regulasi pertanahan. Urgensi dilakukakannya penelitian ini karena mengkaji praktik teseng yang menggabungkan norma hukum negara dan kearifan lokal dalam perjanjian bagi hasil pertanian, sehingga menciptakan keadilan kontekstual dan solusi terhadap konflik agraria di masyarakat agraris Sulawesi Selatan yang masih kuat memegang adat dan nilai lokal. Penelitian ini merupakan penelitian hukum normatif dengan sumber bahan hukum primer dan sekunder. Hasil penelitian menunjukkan bahwa makna dan praktik teseng di masyarakat Sulawesi Selatan merupakan wujud kearifan lokal yang menekankan prinsip saling percaya dan gotong royong antara pemilik lahan dengan penggarap, di mana pembagian hasil pertanian dilakukan secara natural berdasarkan kesepakatan bersama tanpa kontrak tertulis, sehingga menuntut kejujuran dan komitmen kedua pihak. Teseng bukan hanya perjanjian ekonomi, tetapi juga bagian dari tradisi turun-temurun yang mengedepankan nilai sosial. Dalam konteks integrasi norma hukum nasional, teseng mencerminkan harmonisasi antara aturan formal negara dan nilai adat, penting untuk memberikan perlindungan hukum tanpa mengabaikan nilai sosial dan budaya, sekaligus mendorong pencatatan tertulis untuk mengurangi potensi konflik. Meski menghadapi tantangan modernisasi dan regulasi pertanahan, sistem teseng tetap relevan dan adaptif dengan kebutuhan ekonomi dan kepastian hukum, asalkan ada upaya harmonisasi antara nilai lokal, ekonomi, dan hukum agar tetap berkeadilan dan berkelanjutan di era perubahan

Kata Kunci: Local Wisdom, Profit-Sharing, Symbiosis of Law, Teseng

Submitted: 21 June 2025 | Reviewed: 10 July 2025 | Revised: 23 March 2026 | Accepted: 13 May 2026

INTRODUCTION

The agrarian communities in Indonesia, particularly in South Sulawesi, have long recognised and implemented agricultural profit-sharing agreements as a mechanism for cooperation. Not only does this system support landowners unable or lacking time to manage their land, but it also provides landless tenant farmers with opportunities to farm, produce and earn income.¹ In South Sulawesi communities, this tradition is referred to as *teseng* and has been handed down from generation to generation, becoming a part of the local social and economic understanding.² *Teseng* is a verbal agreement between a landowner and a cultivator, in which the landowner grants permission to another party to cultivate their agricultural land; the resulting harvest is then divided according to a mutual agreement.³ In rural communities, this system is founded on the principles of *gotong royong* (mutual assistance) and mutual trust, which are indicative of their strong social values and solidarity.⁴ *Teseng* agreements in South Sulawesi are traditionally unwritten.⁵ They are typically made orally, and the implementation is significantly influenced by the social norms and local wisdom values in the community.⁶ This model implies a harmony between the practical requirements of the community in the management of agricultural resources and customary law.⁷

Landowners and cultivators are instilled with a sense of responsibility, honesty, and work ethics by the local wisdom that is inherent in the *teseng* system, which also

¹ Syamsul Arif, A Intan Cahyani, and Muhammad Anis, “Sistem Bagi Hasil Penggarapan Sawah (Teseng) Menurut Hukum Islam (Studi Kasus Di Kelurahan Sangiasseri Kecamatan Sinjai Selatan Kabupaten Sinjai),” *Qadauna* 3, no. 3 (2022): 621–40, <https://doi.org/https://doi.org/10.24252/qadauna.v3i3.27810>.

² Santi Wahyuningsih and Srianti Permata, “Tinjauan Ekonomi Islam Terhadap Tradisi Matteseng Pada Masyarakat Tani Desa Mattunreng Tellue Kecamatan Sinjai Tengah,” *Jurnal Asy-Syarikah: Jurnal Lembaga Keuangan, Ekonomi Dan Bisnis Islam* 1, no. 1 (2019): 28–39, <https://doi.org/10.47435/asy-syarikah.v1i1.82>.

³ Andi Herawati, Zainuddin, and Syarifah Raehana, “Islamic Economic Law Perspectives of Profit-Sharing Systems (Teseng) in the Cultivation of Rice Fields in Bugis-Makassar Community, South Sulawesi, Indonesia,” *Manchester Journal of Transnational Islamic Law & Practice* 20, no. 1 (2024): 4–6.

⁴ Firdaus W Suhaeb and Ernawati Syahrudin Kaseng, “Contribution of the Role of Social Capital in the Development of Rural Communities,” *Social Landscape Journal* 4, no. 1 (2023): 1–12, <https://doi.org/10.56680/slj.v4i1.43905>.

⁵ Salle Salle et al., “Teseng: Implementation of Justice Values in Profit-Sharing Agreements Based on the Local Wisdom of the Bugis Makassar Community,” *Jurnal Hukum Novelty* 15, no. 2 (2024): 215–29, <https://doi.org/https://doi.org/10.26555/jhn.v15i2.28735>.

⁶ Zainab Ompu Jainah et al., “Legal Culture of Coastal Lampung Indigenous People Based on Local Wisdom,” *International Journal of Law and Politics Studies* 6, no. 3 (2024): 218–21, <https://doi.org/10.32996/ijlps.2024.6.3.17>.

⁷ Ganjar Kurnia et al., “Local Wisdom for Ensuring Agriculture Sustainability: A Case from Indonesia,” *Sustainability* 14, no. 14 (2022): 8823, <https://doi.org/10.3390/su14148823>.

regulates the procedures for sharing results.⁸ These values sustain profit-sharing practices, serving as the primary foundation for their continued fairness and mutual benefit. Furthermore, customary law is a significant factor in the regulation of community life in numerous provinces, including the agricultural profit-sharing agreements in South Sulawesi.⁹ Although the prevailing customary law is unwritten, it is legally binding due to the collective consciousness and sense of justice of the community.¹⁰ Deliberation and consensus, overseen by traditional leaders or village chiefs, are frequently prioritised in the resolution of disputes concerning profit-sharing agreements.¹¹

Nevertheless, the modern era has seen the infiltration of formal law into traditional practices,¹² such as agricultural profit-sharing systems like *teseng*. Such an evolution has resulted in novel dynamics in the relationship between state law and customary law, particularly in the context of safeguarding the rights of tenant farmers and landowners.¹³ The implementation of the *teseng* agreement in South Sulawesi remains primarily rooted in local wisdom. The unique system that reflects the requirements and aspirations of local communities is established by the integration of local law and wisdom in agricultural profit-sharing agreements in various regions, including South Sulawesi. It acknowledges the traditional rights of indigenous peoples.¹⁴ The preservation of paddy fields is significantly influenced by local wisdom. The agricultural profit-sharing system in South Sulawesi faces challenges regarding the

⁸ Prasetyono Prasetyono et al., “Profit Sharing Risk: Accountability Values in Local Cattle Sharing System,” *MIMBAR: Jurnal Sosial Dan Pembangunan* 37, no. 1 (2021): 1–11, <https://doi.org/10.29313/mimbar.v37i1.6009>.

⁹ Heryanti et al., “Production Sharing Agreement for Agricultural Land Encumbered with Liens in Southeast Sulawesi Indonesia,” *Scholars International Journal of Law, Crime and Justice* 6, no. 12 (2023): 603–9, <https://doi.org/10.36348/sijlcj.2023.v06i12.004>.

¹⁰ Mawar Ardiansyah and Rozi Azima, “Application of Customary Law in The Justice System in Indonesia,” *Jurnal Ilmu Hukum Tambun Bungai* 8, no. 1 (2023): 245–59, <https://doi.org/10.61394/jihtb.v8i1.248>.

¹¹ Maria Zhomartkyzy, “Mediation and Indigenous Conflict Resolution Practices: Lessons from Global Indigenous Communities,” *Social Legal Studios* 6, no. 3 (2023): 222–31, <https://doi.org/10.32518/sals3.2023.222>.

¹² Vicki Dwi Purnomo, Bambang Joyo Supeno, and Edy Lisdiyono, “The Role of Customary Law in the Development of National Law in the Modern Era,” *Formosa Journal of Sustainable Research* 3, no. 10 (2024): 2143–54, <https://doi.org/10.55927/fjsr.v3i10.11945>.

¹³ Sukirno Sukirno and Muh. Afif Mahfud, “Relational Dynamics of State Law and Customary Law: A Study of The Ulayat Land Rights Recognition,” *Kanun Jurnal Ilmu Hukum* 24, no. 3 (2022): 309–25, <https://doi.org/10.24815/kanun.v24i3.25367>.

¹⁴ Hesty Wahyuni, Dian Aries Mujiburohman, and Sri Kistiyah, “Penanganan Sengketa Penguasaan Tanah Hak Adat Melalui Peradilan Adat Sumatera Barat,” *Tunas Agraria* 4, no. 3 (2021): 352–69, <https://doi.org/10.31292/jta.v4i3.150>.

sustainability of traditional practices and legal protection in the context of national legal developments and social changes. Therefore, it is important to closely examine how formal law and local knowledge can integrate in agricultural profit-sharing agreements, ensuring these frameworks remain relevant and adaptable amid changing dynamics. Several scholarly studies have been undertaken to examine *teseng*, such as those conducted by A. H. A. Rahman et al.,¹⁵ Syamsul Arif et al.,¹⁶ Andi Herawati et al.,¹⁷ Sari et al.,¹⁸ Khaerul Aqbar et al.,¹⁹ and Nuringsih et al.²⁰ *Teseng* was examined from the perspective of Islamic law in these studies. In addition, Salle et al.,²¹ Zainuddin et al.,²² and S. Rahman et al.²³ examined *teseng* with a particular focus on local wisdom and Law No. 2 of 1960 on Profit Sharing Agreement. Muslimin Kara et al.,²⁴ Sirajuddin et al.,²⁵ and Zainabriani et al.²⁶ discuss *teseng* from a socioeconomic

¹⁵ Abd Rahman R et al., “Local Wisdom in Economic Practice: An Empowerment Fiqh Analysis of the Tesang Tradition of the Buginese and Makassarnese,” *Cogent Social Sciences* 9, no. 1 (2023): 1–14, <https://doi.org/10.1080/23311886.2023.2194112>.

¹⁶ Arif, Cahyani, and Anis, “Sistem Bagi Hasil Penggarapan Sawah (Teseng) Menurut Hukum Islam (Studi Kasus Di Kelurahan Sangiasserri Kecamatan Sinjai Selatan Kabupaten Sinjai).”

¹⁷ Herawati, Zainuddin, and Raehana, “Islamic Economic Law Perspectives of Profit-Sharing Systems (Teseng) in the Cultivation of Rice Fields in Bugis-Makassar Community, South Sulawesi, Indonesia.”

¹⁸ Salsa Miranda Sari, M. Hasibuddin, and Abdul Qahar Zaenal, “Praktik Bagi Hasil Ternak Sapi (Teseng) Dalam Tinjauan Hukum Islam,” *Journal of Islamic Law* 4, no. 1 (2023): 36–46, <https://doi.org/http://dx.doi.org/10.33096/altafaqquh.v4i1.209>.

¹⁹ Khaerul Aqbar et al., “Sistem Bagi Hasil Pengelolaan Sawah Perspektif Hukum Islam (Studi Kasus Desa Pakkanna, Kecamatan Tanasitolo, Kabupaten Wajo),” *AL-KHIYAR: Jurnal Bidang Muamalah Dan Ekonomi Islam* 3, no. 1 (2023): 41–59, <https://doi.org/10.36701/al-khiyar.v3i1.939>.

²⁰ Nuringsih et al., “Sistem Bagi Hasil Mappaketenni Di Kalangan Masyarakat Bugis Sulawesi Selatan,” *Asy-Syarikab Jurnal Lembaga Keuangan, Ekonomi Dan Bisnis Islam* 5, no. 1 (2023): 71–86, <https://doi.org/https://doi.org/10.47435/asy-syarikah.v5i1.2052>.

²¹ Salle et al., “Teseng: Implementation of Justice Values in Profit-Sharing Agreements Based on the Local Wisdom of the Bugis Makassar Community.”

²² Zainuddin Zainuddin et al., “Maintaining The Sustainability Of Collective Life Through Teseng (Profit-Sharing) Agreements In The Bugis-Makassar Community South Sulawesi,” in *2nd International Conference on Changing of Business Law (ICOCLB 2024)* (Selangor: Atlantis Press SARL, 2025), 3234–3333, <https://doi.org/10.2991/978-2-38476-356-6>.

²³ Sufirman Rahman et al., “The Essence and Implementation of Profit Sharing Agreement of Agricultural Land in South Sulawesi, Indonesia,” *International Journal of Innovative Science and Research Technology* 4, no. 1 (2019): 230–35, www.ijisrt.com230.

²⁴ Muslimin Kara, Ega Rusanti, and A. Syathir Sofyan, “Consumer Choice Behavior in Partnership Systems (Teseng): Qualitative Analysis of Theory of Planned Behavior,” *Jurnal Minds: Manajemen Ide Dan Inspirasi* 10, no. 1 (2023): 133–54, <https://doi.org/10.24252/minds.v10i1.36014>.

²⁵ Sitti Nurani Sirajuddin and Veronica Sri Lestari, “The Values of Local Wisdom in the Sharing System between Beef Cattle Farmers and Institutions,” *Advances in Environmental Biology* 12, no. 8 (2018): 10–12, <https://doi.org/10.22587/aeb.2018.12.8.3>.

²⁶ Zainabriani, S N Sirajuddin, and I.M. Saleh, “Identifikasi Factors Livestock and Owner of Capital Do System for Cut in the Village of Stone Teseng Sapi Pute, Riaja Soppeng District, District Barru,” *Jurnal Ilmu Dan Industri Peternakan* 2, no. 1 (2015): 9–14, <https://doi.org/https://doi.org/10.24252/jiip.v2i1.1553>.

standpoint. Meanwhile, this research investigates *teseng* as a symbiosis of law and local wisdom in agricultural profit-sharing agreements in South Sulawesi.

This study identifies two legal issues arising from the *teseng* agreements. First, these agreements are often not explicitly accommodated in the national legal framework, creating uncertainty regarding their legal status and legal certainty for both tenant farmers and landowners. Second, the modernisation of agriculture and land certification programmes are transforming agrarian relations, threatening to commercialise land and shift the traditional practice of *teseng* and the protection of tenant rights in the modern legal system. The novelty of this study lies in its comprehensive examination of the symbiosis between legal norms and local wisdom in the practice of *teseng* agreements in the Bugis-Makassar community of South Sulawesi. The article not only illustrates the traditional practice of *teseng* as an informal, trust-based form of profit-sharing agreement, but it also emphasises the internalisation of local values such as honesty, fairness, and mutual assistance (*gotong royong*) through an unwritten legal mechanism that binds both landowners and cultivators. Thus, this paper offers a novel viewpoint on the potential of local wisdom and customary law practices to establish a sustainable and equitable profit-sharing system in the agricultural sector of South Sulawesi. This research is vital because profit-sharing agreements in this region are not only economically significant, but also deeply rooted in customary norms and local wisdom in an agrarian society. The practice of *teseng* as a model of profit-sharing agreement reflects a symbiosis between state law and local values, potentially creating more contextual and inclusive justice for the parties in the midst of increasingly formal and written trajectory of national laws. This research is crucial because it enhances our understanding of the operation of the *teseng* mechanism, the degree to which it interacts with positive law, and the ways in which local wisdom can offer solutions to potential conflicts and inequalities in agrarian relations. The results of this study are expected to broaden the discourse on treaty law and offer policy recommendations that are more responsive to the social realities of agricultural communities in South Sulawesi.

METHODOLOGY

This study is legal normative research that examines the *teseng* system, focusing on the relationship between law and local knowledge in agricultural profit-sharing agreements in South Sulawesi. The investigation used primary legal materials,²⁷ such as Law No. 5 of 1960 on Basic Agrarian Principles and Law No. 2 of 1960 on Profit Sharing Agreement. Meanwhile, secondary legal materials encompass books, scientific journals, and other sources. This research uses a statue approach to assess how well the laws governing agricultural profit-sharing agreements are interconnected, both hierarchically and in terms of equality. Additionally, the conceptual approach examines the ideas of customary law and local wisdom values, which provide a guiding and cultural basis for how agreements are implemented. Furthermore, the case approach to *teseng* as a form of profit-sharing agreement illustrates the symbiosis between formal law and local culture that is closely intertwined in community practices. The *teseng* agreement, often used in agricultural businesses, is generally made orally and based on trust, without written documents, but follows the customary values in the community. In this context, customary law serves as a binding foundation that regulates the division of profits between landowners and cultivators or farmers, providing justice and balance according to local customs. While the comparative law approach highlights the comparison between customary law and the Civil Code (KUH-Perdata) regarding the practice of *teseng*, this approach reveals how the two legal systems function as a mutually complementary legal symbiosis. Customary law that evolves within local culture serves as a normative foundation that aligns with local community values, while the Civil Code provides a formal legal framework recognized nationally. *Teseng*, as a profit-sharing agreement, is a concrete manifestation of this symbiosis, where customary norms provide legitimacy and social justice, while the Civil Code formally provides legal certainty, thus creating a balance between state law and traditional law in regulating economic relations based on local culture. This research examines the

²⁷ Muhammad Risky Surya Pratama, Arum Ayu Lestari, and Rimas Intan Katari, "Pemenuhan Hak Bagi Masyarakat Adat Oleh Negara Di Bidang Hutan Adat," *Jurnal Hukum Ius Quia Iustum* 29, no. 1 (2022): 189–210, <https://doi.org/10.20885/iustum.vol29.iss1.art9>.

formal part of the law and the interaction of the national legal system with local cultural practices in managing agricultural sharecropping agreements across South Sulawesi. Literature studies, which encompass books, and prior research, serve as the primary method to gather primary and secondary legal materials. In library studies, legal materials of a legal issue or a case are identified through legislation, literature, and other pertinent sources.²⁸

The object of this research is the practice of agricultural profit-sharing agreements, or *teseng*, which is a type of agreement between farmers and other parties in South Sulawesi. This research investigates the interaction between formal law and local wisdom, resulting in a symbiotic system during the implementation of the agreement. The objective is to maintain local cultural values that are relevant to farming communities while simultaneously providing legal protection. The primary emphasis is on the regulation and implementation of this profit-sharing agreement by customary and positive law, as well as its effect on the sustainability of agricultural enterprises in the region and the welfare of farmers.

RESULTS AND DISCUSSION

Meaning and Practice of *Teseng* Among Communities in South Sulawesi

In the Bugis-Makassar community, the *teseng* profit-sharing system is a joint business agreement that has been in use for generations.²⁹ The capital or land owner and the party who administers or works on the land, known as the *teseng*, enter into an agreement concerning the distribution of the harvest or profit.³⁰ The agreement between the owner of capital or land (*mappa' teseng*) and the party who administers or works on the land (*pa' teseng*) is characterised by the natural division of agricultural yields or profits based on a mutual agreement without the necessity of a written

²⁸ Syamsul Fatoni et al., “Asas Proporsionalitas: Perspektif Hukum Positif Dan Maqosid Syariah Dalam Sistem Peradilan Pidana,” *Jurnal Hukum Ius Quia Iustum* 32, no. 1 (2025): 46–71, <https://doi.org/https://doi.org/10.20885/iustum.vol32.iss1.art3>.

²⁹ Muhammad Hasibuddin, “Praktik Bagi Hasil Ternak Sapi (Teseng) Ditinjau Dari Hukum Islam,” *Al-Tafaqub: Journal of Islamic Law* 4, no. 1 (2023): 35–49, <https://doi.org/http://dx.doi.org/10.33096/altafaqub.v4i1>.

³⁰ Arif, Cahyani, and Anis, “Sistem Bagi Hasil Penggarapan Sawah (Teseng) Menurut Hukum Islam (Studi Kasus Di Kelurahan Sangiasseri Kecamatan Sinjai Selatan Kabupaten Sinjai).”

agreement. This agreement is based on trust and applicable customary norms.³¹ This system is applicable not only to crop farming but also to livestock farming, in which proprietors transfer their animals to farmers for joint rearing, with the mutual sharing of risks and outcomes.

In the *teseng* system, the landowner grants the cultivator the authority to cultivate the land or manage specific enterprises.³² In exchange, the two parties naturally distribute the harvest or profits in accordance with a mutually acknowledged distribution scheme. Thus, land and capital remain active, generating economic benefits for both parties.³³

This study provides several *teseng* case examples from Benteng Village in Pinrang Regency. The results indicate the presence of structural inequality as tenant farmers bear most production costs without receiving a fair, proportional share of the yield. Furthermore, under suboptimal production conditions, the net income of tenant farmers is even below the minimum wage and approaches the poverty line. This finding is significant from a legal perspective. It reveals that while *teseng* is traditionally intended as a system of mutual assistance and a form of social solidarity in agrarian societies, in practice, it often weakens the economic position of the tenants and create injustices that contradict the principle of balance between rights and obligations in contract law, including customary law itself.

Meanwhile, the practice of *teseng* in Borongloe Village in Jeneponto Regency can serve as an ideal case study to understand how customary law operates in the lives of agrarian communities. The case illustrates a system of agricultural profit-sharing based on verbal agreements between landowners and tenant farmers, with varying distributions depending on the type of rice field: one-to-one for technically irrigated fields and two-thirds to one-third for rain-fed fields. An analysis of the above case reveals how the customary norm of *teseng* functions as an instrument for regulating

³¹ Sitti Nurani Sirajuddin et al., "Profit Sharing Pattern (Teseng) in Cattle Fattening Business in Bone Regency," *Jurnal Ilmu Peternakan Dan Veteriner Tropis (Journal of Tropical Animal and Veterinary Science)* 12, no. 1 (2022): 58–65, <https://doi.org/10.46549/jipvet.v12i1.122>.

³² Herawati, Zainuddin, and Raehana, "Islamic Economic Law Perspectives of Profit-Sharing Systems (Teseng) in the Cultivation of Rice Fields in Bugis-Makassar Community, South Sulawesi, Indonesia."

³³ Dyah Ochtorina Susanti, "The Profit-Sharing System Between Landowners and Cultivators of Tobacco: Islamic Economic Law Perspective," *Kertha Patrika* 43, no. 2 (2021): 110, <https://doi.org/10.24843/kp.2021.v43.i02.p01>.

agrarian relations outside the framework of positive law while also identifying legal gaps created by the absence of a written agreement. The absence of such formal documents becomes a critical point in the legal analysis, as it has the potential to cause disputes in the future that lack a strong evidentiary basis under state law.

Research conducted in Kampung Gusung, Lamalaka Village, Bantaeng District, Bantaeng Regency revealed that the rice field management system employs a profit-sharing system. Landowners transfer their fields to tenants for administration, while tenant farmers supply the seeds. The ratio is 2:1, which translates to two portions for the cultivator and one portion for the proprietor. Mutual trust is the sole basis for the verbal agreement. This represents one of the *teseng* variations originating in the Bantaeng region.

The practice of *teseng*, a customary law institution for agricultural produce sharing in South Sulawesi, exhibits a legal dualism that requires serious attention. This ambiguity is demonstrated by the three cases of *teseng* examined above: Pinrang Regency, Jeneponto Regency, and Bantaeng Regency. *Teseng* is a reflection of the values of social solidarity and local wisdom that have organically governed agrarian relations between landowners and tenant farmers for a long time, outside the framework of positive law. However, this practice is susceptible to disputes that are challenging to establish in state courts due to its reliance on verbal agreements with no formal documentation, which could result in legal uncertainty and injustice. The practice is characterized by numerous structural weaknesses. Additionally, the imbalance in the allocation of production costs, which is not proportional, and the variation in profit-sharing ratios (ranging from 1:1, 2:1 to 2/3:1/3) suggest that in practice *teseng* frequently deviates from the principle of balance of rights and obligations (*evenwichtigheid*), which is the legitimate foundation of an agreement, as reflected in Articles 1320 and 1338 of the Civil Code and customary law.

Integration of National Legal Norms with Local Wisdom in the *Teseng* Agreement

In Indonesia, agricultural profit-sharing agreements are a legal relationship between land owners and cultivators that is heavily governed by two legal systems: national

legal norms and local wisdom or customary law.³⁴ The Law No. 2 of 1960 on Profit-Sharing Agreements formally regulates national legal norms, while local wisdom is cultivated through the traditions and customs of agrarian communities in various regions.

The purpose of Law Number 2 of 1960 on Profit Sharing Agreement is to regulate land management agreements that utilise a profit-sharing system, ensuring that the division of land yields between the owner and the cultivator is fair while also guaranteeing proper legal status for the cultivators.³⁵ This law was made based on the consideration that the practice of profit-sharing agreements under customary law or local customs was considered less just and tended to place tenant farmers or cultivators in a weak position.³⁶ Therefore, this law affirms the rights and obligations of each party and establishes rules aimed at improving the position of the cultivators and protecting economically vulnerable farmers from exploitation by stronger groups.

According to Law No. 2 of 1960 on Profit Sharing Agreement, profit-sharing agreements must be executed in writing and acknowledged before the village head, witnessed by two witnesses from each party, and endorsed by the sub-district head.³⁷ This regulation's primary objective is to guarantee legal certainty and safeguard the rights and obligations of both cultivators and landowners.³⁸ Nevertheless, in many regions, communities continue to favour the use of customary law because it is regarded as more flexible, simpler, and in alignment with local values that have been handed down through generations.

³⁴ Ninik Ayuhandika, Hamzah A, and FX Sumarja, "Model Agreement For Agricultural Land Product Sharing Based on Customary Law and Law No. 2 of 1960 Concerning Profit Sharing Agreements (Case Study of Profit Sharing on Maro Agricultural Land in West Lampung Regency)," *International Journal of Advanced Research* 12, no. 01 (2024): 471–80, <https://doi.org/10.21474/IJAR01/18143>.

³⁵ Ayuhandika, A, and Sumarja.

³⁶ Fathul Qorib and Muhammad Zainal, "Praktek Perjanjian Bagi Hasil Tanah Pertanian Antara Petani Pemilik Dengan Petani Penggarap Di Desa Gondosuli, Kecamatanpakuniran, Kabupaten Probolinggo," *Justness : Jurnal Hukum Politik Dan Agama* 1, no. 1 (2022): 28–59, <https://doi.org/10.61974/justness.v1i1.2>.

³⁷ Jaya Prana Pinem, Utary Maharani Barus, and Isnaini Isnaini, "Pelaksanaan Perjanjian Bagi Hasil Pohon Aren Terhadap Petani Dan Pemilik Di Desa Juhar Ginting Sada Nioga," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 5, no. 3 (2023): 2271–90, <https://doi.org/10.34007/jehss.v5i3.1556>.

³⁸ Rizal Iskandar Soewito and Gunawan Djajaputra, "Legal Certainty For Holders of Land Rights Over The Issuance of Multiple Certificates," *Journal of Law, Politic and Humanities* 4, no. 4 (2024): 854–60, <https://doi.org/10.38035/jlph.v4i4.513>.

The term of the agreement is also explicitly regulated in Article 4 paragraph (1), with the provision that for rice fields the minimum term is at least three years and for dry land at least five years. These formal requirements are intended to avoid ambiguity and disputes regarding the rights and obligations of both parties and to enable preventive oversight by the village government apparatus.³⁹ The substantive provisions of the test agreement under Law Number 2 of 1960 encompass essential clauses related to profit sharing and restrictions that safeguard the interests of both parties. Article 1, letter(d), defines land produce as the harvest generated by the cultivator, calculated by deducting the expenses for seeds, fertiliser, planting, and harvesting from the total output, thereby ensuring that distribution is based on net yield rather than excess yield.⁴⁰ The law also explicitly prohibits paying money or transferring items to a landowner to secure cultivation right through a sharecropping arrangement, and any violations will result in the forfeiture of the money or items from the owner's share of the land's yield. A comparable prohibition also extends to the *ijon* system, a practice recognized as harmful to producers, demonstrating the law's dedication to preventing economic exploitation.⁴¹

The *teseng* agreement is a customary profit-sharing system that has been practised for generations within the Bugis-Makassar community of South Sulawesi, whereas Law Number 2 of 1960 on Profit-Sharing Agreements is an official regulation governing profit-sharing arrangements for agricultural land in Indonesia. This is a summary table illustrating the key distinctions between the two systems.

³⁹ Siti Rahmah, Husni Jalil, and M.Yakub Aiyub Kadir, "Legal Dilemma for Land Deed Officials in Transferring Land Title Within Agrarian Reform in Indonesia: A Study in Aceh Province," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 556, <https://doi.org/10.22373/sjhk.v8i1.16898>.

⁴⁰ Redini Shaqilha Zakaria, Dwi Rachmina, and Netti Tinaprilla, "Sharecropping and Production Risk of Rice Farming," *Agro Bali: Agricultural Journal* 6, no. 2 (2023): 303–14, <https://doi.org/10.37637/ab.v6i2.1203>.

⁴¹ Dolot Alhasni Bakung, Zamroni Abdussamad, and Mohamad Hidayat Muhtar, "The Principle of Freedom of Contract in Agricultural Product Sharing Based on Islamic Law," *Jambura Law Review* 4, no. 2 (2022): 344–58, <https://doi.org/10.33756/jlr.v4i2.11645>.

Table. Differences between the *Teseng* Agreement and Law No. 2 of 1960 on Profit-Sharing Agreements

Aspect	<i>Teseng</i> Agreement	Law No. 2 of 1960
Form of Agreement	Oral/unwritten	Written/formal
Establishment of Agreement	Based on a direct agreement between the owner and the cultivator, without the involvement of the village chief or the district head.	It is documented in writing before the village head in the presence of two witnesses from each party and must receive approval from the district head.
Duration	Not strictly defined; usually lasts for one growing season or may be extended based on belief.	Minimum 3 years for rice fields, 5 years for dry land (Article 4)
Profit Distribution	It varies according to local agreements, typically being 50:50 or occasionally 2:1.	Decided by the regent, by considering the species of the plant, soil conditions, population density, and regional factors (Article 7)
Cost of Capital	Funded by the tenant farmer (seeds, fertiliser, labour)	Production expenses (such as seeds, fertilisers, livestock, planting, and harvesting) are subtracted from the aggregate income prior to distribution.
Sanctions	Customary sanctions are social or moral sanctions within the community.	Criminal sanctions: maximum imprisonment of 3 months and/or a maximum fine of Rp 10,000
Dispute Resolution	Resolved through familial or customary consultation	May be brought before the court in the event of a dispute.
Legal Certainty	There is no guarantee of formal legal certainty because it is not written.	Provides strong legal certainty because it is written and authorised by competent officials.

Source: Processed from primary and secondary data, 2025

The *teseng* agreement, a customary Bugis-Makassar sharing custom, and Law No. 2 of 1960 exhibit fundamental distinctions in their regulatory frameworks. *Teseng* emphasises adaptability, interpersonal trust, and indigenous knowledge transmission across generations, with oral accords settled through customary deliberation without administrative formalities. Conversely, Law No. 2 of 1960 formally and structurally governs profit-sharing agreements via a written framework involving government authorities, establishing a minimum fixed term and providing explicit legal safeguards for the cultivator by prohibiting advance payments and taxing the cultivator. Both frameworks aim to fairly regulate the relationship between landowners and agricultural tenants, but with different approaches: the former prioritises sociocultural considerations rooted in social and familial capital, whereas Law No. 2 of 1960 emphasises legal certainty and formal safeguards within the framework of the country's positive legal system.

The feeble evidentiary power of unwritten customary agreements in the event of a dispute primarily impedes this integration.⁴² To circumvent this issue, certain communities have implemented the practice of writing agreements that retain traditional values, thereby ensuring that they are acceptable to both the community and law enforcement officials.⁴³ An additional obstacle is the distinction in principles and values between national law, which is universal, and customary law, which is increasingly specific and contextual.⁴⁴ Consequently, it is imperative to establish a flexible adaptation mechanism that enables these two legal systems to coexist without conflict.

The position of cultivators, who are frequently in a vulnerable situation, can be further strengthened by the incorporation of local wisdom and national legal norms into

⁴² Supono Supono, Nanik Prasetyoningsih, and Indira Naquita Adilah, "Aligning National Legal Development with Local Wisdom: A Study in the Special Region of Yogyakarta," *Pena Justisia: Media Komunikasi Dan Kajian Hukum* 23, no. 3 (2024): 2441–51, <https://doi.org/10.31941/pj.v23i3.4346>.

⁴³ Herina, Mohammad Ryan Bakry, and Chandra Yusuf, "Keberlakuan Pemberian Uang Panjar Berdasarkan Hukum Adat Analisis Perjanjian Jual Beli Tanah Yang Dapat Membatalkan Perjanjian Pengikatan Jual Beli Dan Surat Kuasa Menjual Yang Dibuat Oleh Notaris," *JOSH: Journal of Sharia* 3, no. 01 (2024): 19–28, <https://doi.org/10.55352/josh.v3i01.605>.

⁴⁴ Amri Panahatan Sihotang and Ruetaitip Chansrakaeo, "Integration Between Customary Law and National Law: An Effort to Build a Pancasila Prismatic Law State," *SASI* 29, no. 2 (2023): 248, <https://doi.org/10.47268/sasi.v29i2.1304>.

agricultural profit-sharing agreements.⁴⁵ Formal legal protection and recognition of local values enhance the security of cultivators' rights and reduce potential conflicts.⁴⁶ The implementation of this integration must also consider the changing periods and social dynamics.⁴⁷ The essence of local wisdom must be preserved while adapting to the advancements of modernity.⁴⁸ Consequently, the *teseng* agreement can continue to be pertinent and serve as a mechanism for regulating economic and social interactions within the community.

Therefore, incorporating local wisdom and national laws into agricultural profit-sharing agreements improves legal protection and helps maintain the social and cultural values essential to community life in Indonesia. Such agreements facilitate a legal framework that is responsive, inclusive, and equitable for all parties involved in the management of agricultural land. Agricultural profit-sharing agreements are not only a formal legal instrument but also a means of enhancing the cultural identity and welfare of indigenous people in South Sulawesi through the recognition, preservation, and harmonisation of these norms.

***Teseng* in the Context of Modernisation and Land Regulation**

A socio-economic institution that has been deeply ingrained in agrarian societies in numerous regions is the agricultural profit-sharing system. This system is locally referred to as *teseng* in South Sulawesi.⁴⁹ The practice is indicative of a mutually beneficial relationship between cultivators and landowners, in which crop yields are distributed in accordance with an agreement that is jointly established.⁵⁰ *Teseng* is not

⁴⁵ Fathul Qorib and Muhammad Zainal, "Praktek Perjanjian Bagi Hasil Tanah Pertanian Antara Petani Pemilik Dengan Petani Penggarap Di Desa Gondosuli, Kecamatanpakuniran, Kabupaten Probolinggo."

⁴⁶ Berliant Pratiwi, Poppy Fitrianti Soeparan, and Widodo Wibisono, "Peran Hukum Adat Dalam Penyelesaian Sengketa Agraria Di Indonesia: Kajian Empiris Dengan Metode Komparatif," *Hakim: Jurnal Ilmu Hukum Dan Sosial* 2, no. 4 (2024): 807–22, <https://doi.org/10.51903/hakim.v2i4.2187>.

⁴⁷ Supono, Prasetyoningsih, and Adilah, "Aligning National Legal Development with Local Wisdom: A Study in the Special Region of Yogyakarta."

⁴⁸ Kadek Sarna, "The Existence of Indonesia's National Law in Bridging the Gap Between National Developments and Local Wisdom," *Sociological Jurisprudence Journal* 5, no. 1 (2022): 78–85, <https://doi.org/10.22225/scj.5.1.2022.78-85>.

⁴⁹ Fitri Nuraeni, Asep Deddy Supriatna, and Amarullah Bachtiar, "Sistem Informasi Geografis Pemetaan Lahan Garapan Serikat Petani Pasundan Kabupaten Garut," *Jurnal Algoritma* 19, no. 2 (2022): 527–36, <https://doi.org/10.33364/algoritma/v.19-2.1139>.

⁵⁰ Ayuhandika, A, and Sumarja, "Model Agreement For Agricultural Land Product Sharing Based on Customary Law and Law No. 2 of 1960 Concerning Profit Sharing Agreements (Case Study of Profit Sharing on Maro Agricultural Land in West Lampung Regency)."

merely an economic mechanism; it is also a representation of the principles of sustainability, justice, and cooperation in the administration of agrarian resources.

In the face of rapid modernisation and changes in land regulations, the existence and efficacy of this profit-sharing system are confronted with a variety of complex challenges. The necessity of implementing all economic activities, particularly agriculture, within a more formal and structured agrarian reform framework is underscored by regulations such as Law No. 2 of 1960 on Profit-Sharing Agreements.⁵¹ The traditional system must be modified to comply with national law, and the rights of landowners and cultivators must be safeguarded.

Despite ongoing modernisation, the agricultural profit-sharing system, such as *teseng*, continues to exist because it is incorporated into the customary law culture sustained by the community and its strong local wisdom.⁵² Even without a written form, the community still considers this system valid, operating on customs passed down from generation to generation. In addition, *teseng* adheres to Islamic law's principles of profit-sharing, including *muzara'ah* and *mukharabah*, which bolsters its religious and social legitimacy.⁵³

Modernisation has nevertheless altered the framework of business management and land rights arrangements. For all parties, formal documentation and unambiguous legal protection are required as a result of the more stringent land regulations.⁵⁴ Consequently, it is necessary to align the system with a more contemporary legal framework while maintaining its cultural and social values, as this occasionally conflicts with the oral and informal character of *teseng*.

⁵¹ Rayyan Dimas Sutadi, Ahmad Nashih Luthfi, and Dian Aries Mujiburrohman, "Kebijakan Reforma Agraria Di Indonesia (Kajian Komparatif Tiga Periode Pelaksanaan: Orde Lama Orde Baru, Dan Orde Reformasi)," *Tunas Agraria* 1, no. 1 (2018): 192–218, <https://doi.org/10.31292/jta.v1i1.11>.

⁵² Jainah et al., "Legal Culture of Coastal Lampung Indigenous People Based on Local Wisdom."

⁵³ Jamaluddin Jamaluddin et al., "Examining the Synthesis of Islamic Commercial Principles and Local Customary Practices: A Case Study of Nyambut Sawah Traditions in Tejamari, Banten," *Journal of Islamic Law* 5, no. 1 (2024): 86–104, <https://doi.org/10.24260/jil.v5i1.2091>.

⁵⁴ Nidhi Gupta and Himanshu Arya, *Land and Real Estate Laws* (Shodh Sagar International Publications, 2025), <https://doi.org/10.36676/978-81-980948-0-3>.

The *teseng* system also maintains the community's social and economic equilibrium.⁵⁵ While preventing the practice of usury, which is prohibited by Islamic law, this system fosters cooperation and solidarity between capital owners and labourers through an equitable division of results. This makes *teseng* pertinent as an ethical and sustainable economic model in Indonesia's Muslim-majority society.⁵⁶

In the face of modernisation, an approach that respects local wisdom and accommodates land regulations is necessary to preserve *teseng*.⁵⁷ In order to guarantee legal certainty and safeguard all parties, it is imperative that the government and community collaborate to develop policies that incorporate this conventional profit-sharing system into formal legal frameworks.⁵⁸

CONCLUSION

Rooted in the principles of mutual trust and cooperation between land or capital owners and cultivators or breeders, *teseng* is a traditional profit-sharing agreement in South Sulawesi communities. In addition to being an economic agreement, *teseng* is a component of the tradition and culture that have been passed down through generations. It involves the profit-sharing of agricultural or livestock yields based on mutual agreement, without the need for written documentation. Consequently, both parties are required to demonstrate honesty and commitment.

This practice is a reflection of the harmony between formal state rules and customary values that exist in the community, as evidenced by *teseng* which integrates national legal norms with local wisdom. It is crucial to integrate national legal norms with local wisdom to establish robust legal protection that does not disregard the social, cultural, and economic values that have long served as the foundation of the lives of agrarian

⁵⁵ Sirajuddin and Lestari, "The Values of Local Wisdom in the Sharing System between Beef Cattle Farmers and Institutions."

⁵⁶ Rahman R et al., "Local Wisdom in Economic Practice: An Empowerment Fiqh Analysis of the Tesang Tradition of the Buginese and Makassarnese."

⁵⁷ Erni Mulyanie and Muhamad Fauzi Efendi, "Preservation of Environmental Ethics Based on Local Wisdom Through Traditional Agriculture Kampung Naga Community," *West Science Interdisciplinary Studies* 1, no. 09 (2023): 754–63, <https://doi.org/10.58812/wsis.v1i09.202>.

⁵⁸ Angelo de Sousa Santarlacci et al., "Benefit Sharing Governance Framework: Pathways for Financial Benefit Sharing in Traditional Communities," *Sustainability* 16, no. 7 (2024): 2650, <https://doi.org/10.3390/su16072650>.

communities. Additionally, encouraging the preservation of written records can help mitigate potential future conflicts. The *teseng* system, a form of agricultural profit-sharing agreements, has survived and remains pertinent in the community, particularly in South Sulawesi, despite the pressures from modernisation and modern land regulations. To ensure that this system remains adaptable and equitable in the face of change, *teseng* must balance local values, economic needs, and legal certainty. This approach is necessary due to the potential inequality in bargaining positions between owners and cultivators and the public's lack of familiarity with formal legal rules amid ongoing modernisation. Further legal research on *teseng* should concentrate on the legal protection of the parties and the implementation of these agreements, particularly to resolve the conflicts that frequently arise between landowners and tenant farmers. To safeguard the rights of tenant farmers and establish social equity, it is crucial to conduct an examination of the validity of the agreement period and the equitable distribution of profits. Examining profit-sharing systems in Islamic law, like *muzara'ah* and *mukhabarah*, can provide a fresh perspective on improving rules and applying profit-sharing agreements in this area.

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