




Reciprocity and the value of maqasid sharia among transmigrant Muslim farmers from Java in strengthening the agricultural economy

Muharir^{1,2} , Syafiq Mahmadah Hanafi³ , & Moh Soehadha⁴ 

¹Program Studi Studi Islam (S3), Universitas Islam Negeri Sunan Kalijaga, Kab. Sleman, Indonesia

²Program Studi Ekonomi Syariah (S1), Sekolah Tinggi Ekonomi dan Bisnis Syariah (STEBIS) Indo Global Mandiri, Kota Palembang, Indonesia

³Program Studi Ekonomi Syariah (S2), Universitas Islam Negeri Sunan Kalijaga, Kab. Sleman, Indonesia

⁴Program Studi Sosiologi Agama (S1), Universitas Islam Negeri Sunan Kalijaga, Kab. Sleman, Indonesia

ABSTRAK

Introduction

The transmigration phenomenon has created new communities in various regions of Indonesia, including the Muslim farming community from Central Java in South Sumatra. Facing the social and economic challenges of their new location, these farmers not only utilize their agricultural skills but also develop unique social relationships, such as reciprocal relationships. As Muslims, Islamic values play a crucial role in farmers' lives, including how they conduct their economic activities. The Maqasid Sharia (objectives of Sharia), which encompass the protection of religion (din), life (nafs), intellect (aql), descendants (nasl), and property (mal), serve as the moral foundation for agricultural activities and social life.

Objectives

This study aims to examine how transmigrant Muslim farmers from Central Java apply the practice of reciprocity and the values of *maqasid sharia* in their daily lives, particularly in the field of agriculture.

Method

This study uses a qualitative approach with a reciprocity approach and the values of *maqasid Sharia*. Data collection was conducted

JEL Classification:

D23, O13, Q12, Z12

KAUJIE Classification:

H46, F1, K7, N5, O4

ARTICLE HISTORY:

Submitted: May 10, 2025

Revised: July 30, 2025

Accepted: August 2, 2025

Published: August 13, 2025

KEYWORDS:

agricultural economy; farmer; maqasid sharia; mukhabarah; mmusaqah; muzara'ah; reciprocity; transmigration

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Contact: Muharir ✉ muharir@stebisigm.ac.id

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through six months of fieldwork using participant observation and in-depth interviews. Interview). Data analysis was performed using three models: domain analysis, componential analysis, and data analysis with triangulation. This was used to obtain the correct interpretation. Truth is the foundation that researchers must understand.

Results

The research results show that the practice of reciprocity is an important part of the social and economic life of Muslim transmigrant farmers from Central Java. Some of the most common forms of reciprocity include mutual assistance during planting and harvesting, sharing agricultural produce, and tool and labor exchange. These methods not only enhance social solidarity but also serve as collective economic strategies to overcome limitations in capital and resource access. Furthermore, farmers' economic actions and decisions are indirectly influenced by the principles of maqasid sharia. Thrift, honesty in trade, and fair management of agricultural produce are examples of safeguarding wealth (hifzl al-mal). The focus on children's education and family welfare shows the principle of protecting the soul and their offspring.

Implications

Maqasid sharia and reciprocity values helped empower transmigrant Muslim farmers from Java, whose implementation of reciprocity and maqasid sharia values led to improved agricultural economics. While reciprocity creates social solidarity that helps farmers, maqasid sharia ensures economic justice by providing a fair distribution of profits and avoiding usury (riba).

Originality/Novelty

This study contributes to the growing literature on Islamic business practices by highlighting the strategies and ethical considerations that are unique to the Muslim fashion industry. This study offers insights into how businesses can balance innovation and tradition to foster sustainable growth.

CITATION: Muharir, Hanafi, S. M., & Soehadha, M. (2025). Reciprocity and the value of maqasid sharia among transmigrant Muslim farmers from Java in strengthening the agricultural economy. *Journal of Islamic Economics Lariba*, 11(2), 879–912. <https://doi.org/10.20885/jielariba.vol11.iss2.art9>

INTRODUCTION

The agricultural sector remains vital to socio-economic development in many Muslim-majority rural communities, where livelihoods depend heavily on small-scale farming. Across these regions, Islamic economics fundamentally shapes agricultural practices by embedding ethical values and principles that govern economic behavior and resource management. Contemporary scholarship highlights the critical role of Islamic

economic frameworks in promoting social justice, sustainability, and community welfare in agriculture, particularly through cooperative models rooted in religious teachings (Azzumi & Aziz, 2023; Bulut & Celik, 2022). The prohibition of *riba* (usury), emphasis on equitable wealth distribution, and encouragement of mutual assistance serve as pillars for specialized agricultural finance and collaboration frameworks that cater to rural farmers' unique needs. These elements collectively foster an economic environment where farmers can access capital ethically, share risks, and cooperate to enhance productivity and resilience (Anwar et al., 2021; Yusuf et al., 2022).

Further, the integration of Islamic values in agriculture transcends finance to encompass ethical commitments toward fair trade, transparency, and social equity, which are critical in overcoming vulnerability and market inequalities (Agus et al., 2023; Oruç et al., 2017). Structural principles such as mutual cooperation (*ta'awwun*) and community solidarity reinforce social networks that sustain economic interdependence, especially during crises like natural disasters or fluctuating market conditions (Bruce et al., 2021; Maldonado-González et al., 2019). These foundational values have been instrumental in shaping Islamic agricultural cooperatives that not only improve access to resources but also ensure that farming practices align with broader socio-ecological responsibilities, supporting sustainable use of natural resources (Rahayu et al., 2021; Speranza, 2013).

Despite these advances, the agricultural sector in many Muslim communities continues to grapple with challenges including limited access to formal financial products aligned with Islamic principles, cultural resistance to institutional frameworks, and regulatory gaps that inhibit fully compliant economic cooperation (Muhamad et al., 2022; Suryani et al., 2023). Such obstacles have oftentimes restricted the scalability and institutionalization of Islamic cooperative models, leading to reliance on informal networks and traditional agreements that may not entirely optimize resource utilization or economic justice. Moreover, lack of awareness and education about Islamic economic tools has impeded farmers' ability to leverage contemporary Islamic finance, which could otherwise empower them to diversify, innovate, and adapt to environmental and economic shocks (Kholil et al., 2025; Rabbani et al., 2021).

In response, scholars and practitioners have proposed various strategies designed to bridge these gaps by strengthening institutional frameworks, enhancing farmer education on Islamic finance, and aligning local agricultural policies with Maqasid Sharia principles (Y. I. Sari & Cokrohadisumarto, 2019; Zaprul Khan, 2018). Emphasis on risk-sharing contracts such as *Mudharabah* and *Musharakah* provides equitable economic arrangements conducive to sustainable agriculture while fostering communal trust and cooperation. The expansion of Islamic microfinance products crafted for agricultural cycles promises to improve farmers' access to capital without compromising ethical obligations, facilitating investments in productivity and climate-resilient farming technologies (Anwar et al., 2021; Ningrat & Nurzaman, 2019).

Extensive research underscores the vital role of Maqasid Sharia—the higher objectives of Islamic law—in steering agricultural practices toward social justice, environmental stewardship, and community welfare (Alami & Mohammad, 2024;

Herianingrum, 2014; Tumiran et al., 2025). This holistic ethical framework promotes sustainable resource management and equitable distributions of wealth, further solidified through ongoing educational programs that blend Islamic ethics with agricultural innovation. Simultaneously, cooperative models based on Islamic values have proven effective in creating resilient rural economies by institutionalizing mutual assistance and shared responsibility (Akram, 2025; Alam et al., 2022; Maulida & Ali, 2023; Selim & Farooq, 2020).

However, a mismatched understanding persists between traditional farming cooperatives and formalized Islamic cooperative models. Much existing literature reflects informal reciprocity practices grounded in custom and religious values but often lacking the formal legal and financial structures that would improve scalability and sustainability (Purwanto et al., 2022). This divergence presents a clear research gap regarding how these communities can effectively transition to or integrate institutionalized Islamic economic frameworks without compromising cultural and religious integrity. Moreover, current studies emphasize a need to analyze transmigrant Muslim farmer communities, whose unique socio-cultural contexts and historical adaptation of Islamic principles provide critical insights for cooperative economic development in new environments (Hadiwibowo et al., 2025; Muthoifin et al., 2024).

This study aims to bridge this gap by investigating how reciprocity and Maqasid Sharia values underpin agricultural cooperation among transmigrant Muslim farmers in Indonesia, particularly focusing on their social resilience, economic strategies, and adaptation of Islamic economic concepts in practice. Building on prior research on Islamic cooperative models and agricultural finance, it examines the dynamic interplay between traditional reciprocal social networks and institutionalized Islamic economic frameworks. The investigation also explores the scope for integrating modern Islamic financial products and cooperative contracts into these communities to enhance sustainability and social justice. The findings are expected to contribute uniquely to the literature by contextualizing Islamic economic cooperation within transmigrant agricultural settings, offering a roadmap for policy formulation and community empowerment aligned with Islamic ethical imperatives.

LITERATURE REVIEW

The Concept of Reciprocity

Reciprocity is a foundational concept in social sciences and humanities, defined as a mutual exchange where individuals or groups provide benefits to one another, fostering a sustained sense of obligation and trust. The norm of reciprocity posits that individuals are inclined to respond to positive actions with similar positive actions, which promotes cooperation and enhances social bonds (Allidina et al., 2019; Chen et al., 2019). This concept manifests in diverse contexts, spanning from interpersonal relationships to organizational settings, underscoring the importance of gratitude and social capital in reinforcing these exchanges (DeSteno et al., 2010; Marx, 2016).

Social exchange theory (SET) further elucidates reciprocity by suggesting that relationships are evaluated based on perceived costs and benefits, with reciprocity acting as a crucial element driving mutual support and involvement in both personal and economic interactions (Ahmad et al., 2023; Tian et al., 2016). Research indicates that successful reciprocal exchanges can lead to enhanced performance and commitment among members of organizations, highlighting the role of reciprocity not only as a transactional mechanism but also as a key factor for fostering community cohesion and supportive networks (Muldoon et al., 2019; Trybou et al., 2011). In specific contexts, such as family firms or close-knit communities, the expectation and practice of reciprocity play a significant role in influencing survivability and cohesion within these groups (Janjuha-Jivraj & Spence, 2009; Long & Mathews, 2011).

Reciprocity Theory in Social and Economic Context

Reciprocity, broadly defined as the contingent exchange of benefits or the obligation to repay favors, serves as a fundamental mechanism driving cooperation, norm formation, and collective action in social and economic contexts (Diekmann, 2004; Fehr et al., 2002; Santos et al., 2023). Different forms of reciprocity, such as direct, indirect, generalized, and strong reciprocity, vary regarding the informational and institutional prerequisites required to sustain cooperation or potentially lead to fragility and nepotism (Fehr et al., 2002; Rutte & Taborsky, 2008; Santos et al., 2023). Contemporary research integrates theoretical and empirical approaches to show that reputational assessment, network structure, information asymmetries, and enforcement mechanisms (including third-party punishment) jointly shape reciprocal dynamics. Institutional designs that facilitate reliable reputation systems, minimize information costs, encourage repeated interactions, and support sanctions are most effective in leveraging reciprocity for public and market goods (Fehr & Fischbacher, 2004; Lubell & Scholz, 2001; Schmid et al., 2023).

In conceptual terms, reciprocity entails conditional exchanges of benefits contingent on previous interactions or observed behavior, serving as a foundation for social cooperation and collective goods provision (Diekmann, 2004; Fehr et al., 2002). Direct reciprocity relies on repeated bilateral engagements and memory of partners' past actions, while indirect reciprocity operates through reputational assessments within communities, governed by shared norms about social standing (Fehr et al., 2002; Nakamura & Masuda, 2011). Generalized reciprocity involves helping others without immediate expectation of return, and strong reciprocity is characterized by costly pro-social behaviors including punishment of norm violators, even when such punishment yields no individual benefit (Fehr & Fischbacher, 2004). These nuanced distinctions guide both theoretical models and empirical studies seeking to understand how cooperation emerges, persists, or fails under real-world informational and institutional constraints (Fujimoto & Ohtsuki, 2023; Murase & Hilbe, 2023).

Mechanistically, repeated interactions that allow contingent cooperation foster direct reciprocity, especially when future benefits are prioritized and cognitive demands are manageable (Rand, 2017; Sugden, 2011). Indirect reciprocity depends heavily on

reputational dynamics, requiring transparent and shared assessment rules that determine how actions affect social standing and subsequently influence behavior (Nakamura & Masuda, 2011; Sasaki et al., 2017). Enforcement through third-party punishment complements reputation systems by increasing the cost of defection, thus stabilizing cooperative norms (Fehr et al., 2002; Fehr & Fischbacher, 2004). However, reciprocity's robustness is sensitive to information quality, monitoring structures, and noise: imperfect or private information can undermine cooperation unless compensated by quantitative reputation aggregation or conditional punishment strategies (Fujimoto & Ohtsuki, 2023; Schmid et al., 2023). Additionally, network topology and temporal interaction patterns critically influence cooperative clusters and group dynamics, further shaping reciprocal behaviors in complex social systems (Miyaji et al., 2013; Zonca et al., 2021). Taken together, these insights provide a rich, multi-layered theoretical and empirical framework for designing institutions to harness the power of reciprocity while mitigating its vulnerabilities (Nakamura & Masuda, 2011; Santos et al., 2023).

Reciprocity in Islamic Perspective

Reciprocity in Islamic thought encompasses a multifaceted system ranging from legal obligations, such as zakāt and mahr (dowry), to institutional mechanisms including waqf (endowments), takaful (mutual insurance), and mosque-based zakat systems (Belabes, 2019; Kaslam, 2009; Kochuyt, 2009). Beyond these juridical and institutional forms, it extends into ritual and social practices like gift giving during religious festivals, silāt al-rahm (maintenance of kinship ties), and pilgrimage exchanges. These dimensions collectively reinforce social cohesion by embedding ethical injunctions that serve to delimit market commodification and preserve human dignity. Modern technological advancements—such as digitized zakat collection and electronic payments—have further expanded and, at times, challenged traditional reciprocity practices, underscoring the necessity for governance models that align customary practices ('urf) with shari'a boundaries to ensure equity and reduce exclusionary distortions (Belabes, 2019; Kaslam, 2009; Kochuyt, 2009).

At its core, reciprocity in Islam manifests through overlapping modalities that blend legal mandates and voluntary ethical behavior. Zakāt, as a compulsory redistributive act, legitimizes wealth transfer and social protection, while voluntary almsgiving (sadaqa) and endowments (waqf) perpetuate long-term communal welfare (Bilo & Machado, 2020; Kaslam, 2009). Marital reciprocity emerges through mahr, a legally enforceable gift symbolizing reciprocal rights within family relations (Winarno, 2018). Sociocultural reciprocity, exemplified in hadīya (gift exchange) and silāt al-rahm, cultivates bonds of trust and mutual obligation, carefully distinguished from commercial transactions to avoid commodification of social goods (Jafarzadeh et al., 2021; S. N. Khan & Achakzai, 2019). Together, these facets construct a normative framework intertwining ethics, law, and social practice, shaping how Muslims enact and perceive reciprocal obligations.

Institutionally, reciprocity is operationalized through zakat collection and redistribution systems, waqf endowments transforming private wealth into enduring public goods, and takaful models providing risk-sharing insurance mechanisms rooted in mutual assistance (Ayuniyyah et al., 2020; H. Khan, 2015; Moumtaz, 2025). The effectiveness of these institutions hinges on transparent governance, public trust, and regulatory oversight to mitigate challenges such as incentive misalignments and governance complexities (Belabes, 2019; H. Khan, 2019). Social and ritual reciprocity, embedded in celebrations, marriage ceremonies, and communal observances like Eid and pilgrimage, generate dense networks of mutual support that sustain social capital and collective identity while remaining subject to shari'a constraints (Fitriyani & Hendri, 2024; Ningsih, 2020; Ramadhan et al., 2025). As Islamic reciprocity continues to evolve through digital transformation and institutional innovations, maintaining the balance between religious ethics, social cohesion, and modern exigencies remains a critical policy consideration for sustaining its social welfare benefits (Antonio et al., 2020; Aulia & Pimada, 2023; Hakim & Setyaningsih, 2022).

Transmigrant Muslim Farmers from Java

Transmigrant Muslim farmers from Java who settle in South Sumatera navigate a complex web of religious identity, customary reciprocity, and Islamic institutional frameworks that collectively shape their socioeconomic adaptation and resilience. Scholarship on internal mobility within Indonesia reveals that these migrants actively renegotiate religious authority and local customs, leveraging pesantren (Islamic boarding schools), mosque networks, and Islamic philanthropic mechanisms, including zakat (almsgiving), waqf (endowments), and takaful (mutual insurance), to construct social, financial, and organizational support systems within rural settlements (H. N. Azizah et al., 2023; Fansuri, 2023; Khamami, 2022). Studies have documented how pesantren entrepreneurship and Islamic social finance initiatives, such as training programs, microfinance linkages, and digital zakat and waqf platforms, serve as practical pathways to diversify farm household incomes and manage risks faced by transmigrant communities, strengthening their economic foothold in unfamiliar environments (Mulyati et al., 2023; Ninglasari et al., 2023; Vanni & Wijayanti, 2020). At the same time, ethnographic and legal literature points to customary norms of gift exchange, ritual reciprocity, and marriage payments as key mechanisms mediating social capital formation, while also recognizing the tensions these obligations might produce within juridical and normative frameworks (Azwar et al., 2024; Fitriyani & Hendri, 2024; Ningsih, 2020).

The transmigrant experience in South Sumatera is deeply intertwined with institutional embeddedness and identity formation, as migrants bring religious repertoires rooted in Javanese Muslim culture that evolve to hybrid forms specific to new locales (Kanafi et al., 2021). Access to collective resources, dispute resolution, and social integration frequently depend on the presence and engagement with local Islamic institutions, particularly pesantren, mosque networks, and zakat boards established or joined at arrival (H. N. Azizah et al., 2023; Chaplin, 2025; Purwanti et al.,



2023). These institutions operate simultaneously as religious, educational, and socio-economic intermediaries, empowering transmigrant households through organizational cohesion and access to financial and social service mechanisms (H. N. Azizah et al., 2023; Ramadini et al., 2023). The reciprocal social ties reinforced by customary practices, ranging from ritualized gift exchanges such as palangkahan to wedding ceremonies affecting resource distribution, function as informal social insurance, reduce transactional costs, and underpin collective action in the absence of formal market mechanisms (Abidin & Zaman, 2024; Ningsih, 2020). However, such customary reciprocity also introduces governance challenges when rising obligations provoke contestation that requires negotiation between 'urf (local custom) and shari'a or state law (Fitriyani & Hendri, 2024).

Islamic social finance and local religious institutions provide pivotal platforms for enabling economic resilience among transmigrant farmers in South Sumatra. Research evidences the impact of zakat and waqf systems, sharia-compliant microfinance, and takaful insurance in facilitating capital access and mitigating risks associated with small-scale farming (Adinugraha et al., 2023; Ninglasari et al., 2023; Nugraha et al., 2022). Empirical findings highlight the effectiveness of integrating financial inclusion programs with the leadership and endorsement of trusted religious authorities, which increases uptake and sustainability of Islamic financial instruments (Janah et al., 2020; Mujiatun et al., 2023). Digital innovations in e-zakat and fintech channels further present opportunities to scale resource mobilization and improve transparency, though these must be harmonized with local custom and institutional legitimacy to avoid exclusion or commodification risks (Antonio et al., 2020; Wahyudi et al., 2024). For policy and program development, strengthening and networking pesantren and mosque zakat boards as centers for extension services and social finance is critical, alongside investing in governance capacity building and conflict-sensitive programming that respects normative pluralism and reconciles customary with formal Islamic legal frameworks. Future research priorities include mixed-methods field studies to document institutional configurations, customary practices, and financial tool impacts on livelihood resilience, alongside experimental pilots coupling fintech platforms with local governance entities to enhance targeting and welfare outcomes (Fansuri, 2023; Syahputra & Mukhtasar, 2021; Vanni & Wijayanti, 2020).

Agricultural Cooperation and Reciprocity

Agricultural cooperation in Indonesia is intrinsically linked to the cultural norm of gotong royong, which fosters mutual assistance and acts as a form of social capital pivotal for collective agricultural endeavors such as irrigation maintenance, labor pooling, communal infrastructure, and local enterprise development (Bowen, 1986; Paramita et al., 2023; Sihotang et al., 2023). Empirical findings suggest that the success of agricultural cooperation depends on the interplay of institutional design, encompassing village governance, leadership, and participatory processes, alongside policy instruments like targeted subsidies and cooperative financing, and capacity-building efforts such as training and information systems (Shaleh et al., 2024;

Wicaksana et al., 2019; Zulfiar et al., 2023). Crises like natural disasters and the COVID-19 pandemic reveal both the strength and vulnerability of these mutual-help networks, which are challenged by urbanization, market forces, and generational shifts. Accordingly, policies should emphasize culturally anchored interventions, transparent institutions, and calibrated economic incentives that reinforce, rather than replace, the spirit of gotong royong in sustaining inclusive agricultural cooperation (Koopman, 2021; E. Lestari et al., 2021; Sayuti et al., 2023).

Conceptually, agricultural reciprocity in Indonesia functions through balanced, generalized, and asymmetric exchanges that bind farming households into coalitions for risk-sharing and production, rooted in the normative system of gotong royong and underpinned by Pancasila's collective responsibility values (Sariyatun, 2021; Sumarmi et al., 2022). Manifesting as coordinated labor exchanges (e.g., rereongan, marsialap), joint irrigation upkeep, and communal responses to environmental shocks, these practices correlate with heightened social trust, cooperative governance, and localized public-good provision in village economies (Muhajir, 2024; Nainggolan et al., 2021; Paramita et al., 2023). Gotong royong operates as social capital by lowering transaction costs for joint agricultural tasks and providing informal insurance where formal markets or state interventions are deficient (Iqbal, 2018; Kafaa, 2020). This embedded reciprocity forms the substratum for sustaining agricultural productivity and social cohesion amidst evolving socio-economic landscapes.

Institutionally, reciprocity channels through village councils, women's groups (PKK), farmer organizations (POKLINA/POKLAHAN), and cooperatives that institutionalize agricultural collaboration via participatory governance, clear leadership, and accountability (Shaleh et al., 2024; Sudiati et al., 2023). Regulatory reforms in village governance and innovations in contracting have enhanced collective engagement and service provision for irrigation and rural businesses (Beard, 2005; Wicaksana et al., 2019). Additionally, digital village information systems and e-governance tools, when aligned with local norms and co-designed with communities, reduce coordination costs and enhance transparency without displacing culturally rooted reciprocity (Sihotang et al., 2023; Yunita et al., 2024). This institutional and technological synergy undergirds a resilient agricultural cooperation framework capable of navigating contemporary challenges while honoring Indonesia's indigenous ethos of gotong royong.

Research Gaps and Their Justification

Research gaps and validity: Although several studies have shown the importance of cooperation in agriculture and how social values, such as mutual cooperation, can improve farmers' welfare, most research is still general in nature and has not specifically addressed the dynamics of reciprocity in the transmigrant Muslim farming community from Java.

Previous research has typically focused on the technical aspects of agriculture, production economics, or formal institutions such as cooperatives and farmer groups. They have paid little attention to social mechanisms based on religious and cultural



values, such as the principle of mutual assistance (*ta'awun*), *sedekah Tenaga* (mutual assistance), and other forms of reciprocity that are unique to Java and Islam. This gap is significant because transmigrant farmers face unique challenges, including difficulties in adapting to new environments, social integration with local communities, and limited access to economic resources.

Reciprocity as a social practice can serve as a powerful informal mechanism for fostering solidarity, strengthening cooperative networks, and enhancing community economic resilience. However, little research has explored how these values are implemented in the daily lives of transmigrant farmers and how they impact economic success through agricultural cooperation. Therefore, this study is crucial in filling the scientific gap regarding the role of reciprocity in strengthening the economic well-being of Muslim transmigrant farmers from Java. Furthermore, this study can provide theoretical benefits for research in economic anthropology and rural sociology, as well as practical benefits for developing agricultural policies based on local wisdom and religious principles.

Contribution of This Research

This study makes a significant contribution to expanding research on socioeconomic reciprocity in transmigrant communities, particularly among Javanese Muslim farmers. The results of this study indicate that the cultural and religious values inherent in the community play a significant role in the formation of reciprocal cooperative networks, also known as reciprocity. The main focuses of this study are as follows: Conceptual: Provides new understanding of how reciprocity practices based on Islamic values and Javanese culture can function as effective social capital to improve the economy of trans-migrant communities. Empirical: Provides field data that demonstrate concrete examples of cooperation between farmers and social dynamics that strengthen local economic resilience. Practical implications: This study provides suggestions for the development of better policies for transmigrant communities. It is hoped that this study will serve as a reference for academics, policymakers, and village development practitioners in designing community-based economic strengthening programs that consider local cultural and religious values.

METHOD

This study employs a qualitative research design that integrates anthropological approaches and Islamic economic frameworks, particularly the values of *maqasid sharia*, to explore how transmigrant Muslim farmers from Java practice reciprocity in strengthening their agricultural economy. The qualitative paradigm is appropriate given the study's objective to uncover complex social dynamics, religious values, and economic behaviors embedded in local cultural contexts. This methodological choice facilitates an in-depth understanding of the lived experiences, practices, and perceptions of farmers, which cannot be adequately captured through quantitative methods alone.

Research Design and Approach

The study applies participant observation and in-depth interviews as primary data collection methods during a six-month fieldwork period in transmigration areas of South Sumatra Province. This extended engagement enabled immersion into the community's daily activities, allowing researchers to observe reciprocal cooperation practices in agricultural production firsthand and capture nuanced social interactions. Interviews were semi-structured to ensure thematic consistency while allowing flexibility for informants to elaborate on their personal experiences and cultural-religious perspectives, especially concerning *maqasid sharia* values guiding their economic actions.

Data were analyzed using a combination of domain analysis, componential analysis, and triangulation facilitated by NVIVO 12 software (QSR International, 2017). Domain analysis allowed for organizing data into meaningful categories relevant to the study's thematic focus, such as types of reciprocity and economic cooperation. Componential analysis further dissected these categories to identify attributes and dimensions underlying the social and economic phenomena observed. Triangulation enhanced validity by cross-verifying data from interviews, observations, and relevant documents to ensure consistency and reliability of the interpretations (Saleh, 2017; Wijaya, 2018).

Participant Selection and Ethical Considerations

Participants were purposively selected from the transmigrant Muslim farmer community based on criteria such as role in farming activities, involvement in cooperative arrangements, and willingness to share insights about the influence of Islamic values on their economic behavior. The sampling aimed to represent a range of experiences, capturing both traditional practices and more formal cooperative engagements among different farmer groups. To protect participant confidentiality and ensure ethical integrity, all informants provided informed consent, and their identities were anonymized in transcription and reporting phases. Participants were also given the opportunity to review their interview transcripts for accuracy, a process known as member checking, which fosters trust and authenticity (Creswell & Creswell, 2023).

Validity and Reliability Measures

To strengthen the study's rigor, multiple validity and reliability strategies were implemented. Triangulation involved using multiple data sources and methods to corroborate findings. Thick descriptive contextualization was used in presenting data, which allows readers to assess the transferability of results to similar communities or settings. Member checking was conducted to confirm that interpretations accurately reflected participants' perspectives. These procedures were critical in mitigating potential biases, especially given the sensitive intersection of religious values and economic practices (Creswell & Poth, 2023).

Analytical Framework

The research framework bridges Islamic anthropological theory and economic ethics by evaluating the transmigrant farmers' practices through the lens of *maqasid sharia* and reciprocity theory. The ethical objectives of *maqasid sharia*—protecting religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*)—served as normative criteria to interpret the farmers' cooperative behavior beyond economic gain. Reciprocity was analyzed not only as an exchange mechanism but also as a mode of social solidarity consistent with Islamic teachings, emphasizing justice, honesty, and mutual assistance (*ta'awun*). This dual conceptual lens allowed the study to validate how religious ethics shape practical economic collaborations, fostering resilient agricultural systems.

RESULTS

Transmigrant Muslim farmers, in their economic strengthening strategy through a cooperative system in the agricultural sector, integrated with religious, social, and cultural aspects, have demonstrated increased mobility in their economic and social status in the transmigration areas of South Sumatra Province.

Based on the findings of the study that reciprocity and the practice of cooperation agreements carried out by transmigrant Muslim farmers from Java can encourage the strong economy of transmigrants from Java in the transmigration land, but in fact they do not really understand the practice of cooperation according to Islamic economics but can strengthen their economy in the agricultural sector, therefore, the urgency of the practice of cooperation agreements in accordance with sharia can be the best solution to strengthen the direction and true purpose of what they are trying. This study reveals the facts that exist in transmigrant Muslim farmers from Java. Thus, it is very important that this research is carried out. The following table of facts is revealed when viewed from the integration of the interconnection of the two disciplines and the discovery of three cases found in the practice of cooperation carried out by transmigrant Muslim farmers from Java;

Table 1

Integration of Interconnected Facts of Two Scientific Disciplines

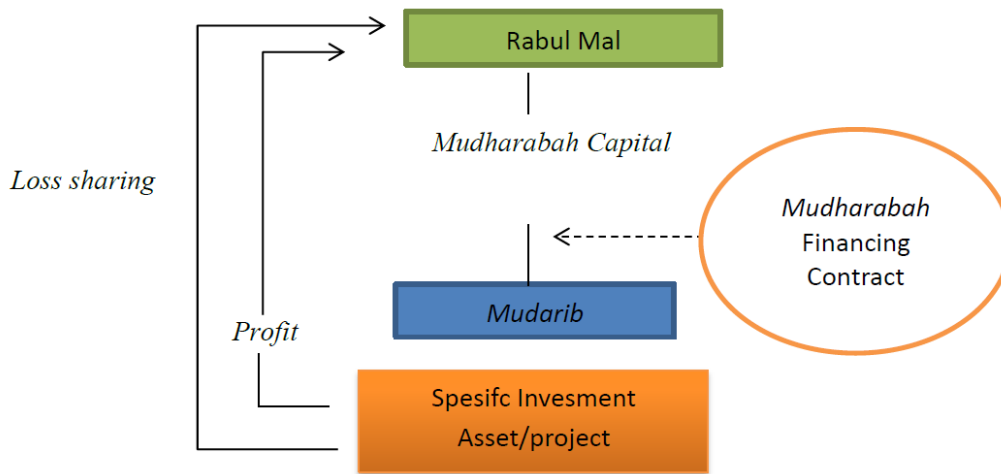
Economic Reciprocity	Anthropology	Islamic Economic Transactions	Case 1
General Reciprocity The fact is that Muslim transmigrant farmers from Java think rationally in building a harmonious lifestyle between farmers, the social environment, customs and culture.		<i>Muamalah bil ukhuwah</i> The fact that transmigrant Muslim farmers from Java maintain Islamic ukhuwah relations is in accordance with what is prescribed and written in surah <i>al-hujarat</i> verse 10 and surah <i>ali Imran</i> verse 103.	Case 1 The fact is that some Muslim transmigrant farmers from Java still have individualistic tendencies, especially in areas close to cities.
Proportional Reciprocity		<i>Muamalah bita'awun</i>	Case 2

Economic Reciprocity	Anthropology	Islamic Economic Transactions	Case 1
Facts about Muslim transmigrant farmers from Java building a strategy to strengthen the economy with a cooperative system in the agricultural sector using the Maro method		The fact is that Muslim transmigrant farmers from Java built a cooperation system in the agricultural sector through cooperation agreements.	The fact is that Muslim transmigrant farmers from Java do not fully understand cooperation agreements in Islamic economics in carrying out cooperation agreements, so that in practice they still use old methods such as profit sharing with the (maro) model.
Negative Reciprocity		<i>Muamalah bilfalah</i>	Case 3
The fact is that Muslim transmigrant farmers from Java always try to change their social and economic status.		The fact is that Muslim transmigrant farmers from Java always want to achieve happiness in this world and the hereafter (<i>falah</i>) in changing their social and economic status.	The fact is that some transmigrant Muslim farmers from Java are still inclined towards worldly satisfaction in changing their social status.

Source: Authors' analysis.

The table above shows a comparison of facts obtained when researchers conducted research and analysis that can be done on these facts. First, from the discipline of economic anthropology, the value of reciprocity is shown in the fact that Muslim transmigrant farmers from Java think rationally in building togetherness, establishing a harmonious life between farmers and other communities. This is often referred to as extended family or a society that adheres to a kinship system.

Second, the fact that Muslim transmigrant farmers from Java developed a strategy to strengthen their economy in the agricultural sector with a cooperative system, according to Shalin, confirms that comparable reciprocity requires that the goods or services exchanged have comparable value, except that the exchange is also accompanied by when the exchange takes place, when to give, receive, and return. In this exchange, each party requires goods or services from their partner. from the object or business being run to further clarify the concept of profit and loss. sharing can be seen in Figure 1.

Figure 1*Mudharabah Contract*

Source: Authors' analysis.

In Figure 1, it can be seen that *the mudharabah contract* requires that from what the capital owner and manager undertake, both parties receive profits which are shared without denying the existence of losses. Anyone who tries something (business) will always be faced with the risk of loss.

The third analysis of the third fact to see the integration of the interconnection of the two disciplines above is the fact that Muslim transmigrant farmers from Java are always trying to change their social and economic status. The concept of negative reciprocity requires economic transformation and the development of a modern, technology-based economy, but does not abandon the ambivalent exchange : on the one hand, it shows the principles of exchange in a market economy and on the other, a traditional economy. This means that this concept offers someone to achieve happiness in life by continuing to think forward without abandoning the past because the past is part of the future. In Islamic economics, people who convert and study Islam are expected to achieve happiness in this world and the hereafter (*falah*), although in fact, in case three, there are still some Muslim transmigrant farmers from Java in changing their social status, some still tend to be inclined towards worldly satisfaction.

The practice of contracts from Muslim transmigrant farmers from Java is contracted in the context of social relations between transmigrant farmers with a cooperation system in strengthening their economy so that it can form the basis of *the ethos and* economy of Javanese migrants in South Sumatra Province. The principles of transmigrant Muslim farmers from Java encourage economic strengthening from the transaction side using *aqad* which contains the basis of Islamic economics as values that are able to integrate the processes of fulfilling worldly material needs, with the process of achieving shared goals and with a symmetrical relationship pattern between migrant farmers to maintain their economy in the transmigrant region of South Sumatra Province.

All cooperative activities in strengthening the economy of transmigrant farmers are not only oriented towards worldly interests but also the interests of the afterlife. Economic activities in fulfilling material needs in the form of work and seeking wealth experience asceticism so that they become eschatological dimensions. General reciprocity, proportional reciprocity, and negative reciprocity activities can all color the principles of mutual assistance from the form of cooperation that can influence the business development process of transmigrant Muslim farmers from Java.

DISCUSSION

This section interprets the findings regarding the Relationship with Reciprocity Theory, Compares them with previous research (literature review), and criticizes any discrepancies or challenges in the field. The discussion combines insights from research with existing literature, discussing Cooperation in Land Management, adherence to Islamic values, problem values in Maqasid, and cooperation agreements in Islam in the agricultural sector.

Relationship with Reciprocity Theory

Transmigrant Muslim farmers originating from Java engage in a collective system of cooperation by exchanging labor during planting and harvesting, sharing agricultural tools, and mutually agreeing on a fair distribution of yields. This arrangement reflects what Mauss (1990) identified as a form of reciprocity, where assistance is extended with the implicit expectation that it will be reciprocated in the future. As Mauss argues, in traditional societies, acts of giving are never detached from the social obligation to return a comparable favor, thereby embedding exchange practices with normative and cultural significance.

Such reciprocal relations generate more than just practical support; they constitute a foundation of social capital within farming communities. By fostering networks of trust and mutual reliance, reciprocity reduces farmers' dependence on external actors, including intermediaries or lenders who demand interest. The cultivation of such trust networks plays a crucial socioeconomic role, reinforcing community resilience and ensuring the sustainability of agricultural livelihoods.

Relationship with Islamic Economics

In Islamic economics, the principles of justice (al-'adl), cooperation (ta'awun), and the prohibition of exploitation constitute the core foundations of economic activity. Empirical evidence from the field illustrates these principles in practice, particularly through systems of fair profit-sharing, collective deliberation in agricultural decision-making, and solidarity among farmers that excludes usurious practices. Such arrangements demonstrate that patterns of agricultural cooperation align closely with the ethical orientations of Islamic economics, emphasizing equity and mutual benefit as guiding norms for economic exchange.

Moreover, farmers' conduct reflects values of trustworthiness, honesty in crop transactions, and an orientation toward blessings rather than the pursuit of material

profit alone. These behaviors reinforce the ultimate aim of Islamic economics: the integration of material well-being with spiritual fulfillment. By ensuring that economic interactions safeguard both justice and faith-based principles, agricultural communities contribute to realizing a balanced framework where transactions are not only financially viable but also ethically and spiritually grounded.

Relations with Maqasid Sharia

The values of *Maqasid Sharia* provide an important analytical framework for understanding agricultural cooperation among farmers. The principle of *Hifz al-mal* (protecting wealth) is realized when farmers are able to sustain and even increase their income without resorting to usurious debt or becoming dependent on exploitative intermediaries. Similarly, *Hifz al-nafs* (protecting the soul) manifests in the ability of farming families to meet their basic needs, thereby reducing the risks of poverty and hunger. Agricultural practices are also imbued with religious intention, as shown in *Hifz al-din* (maintaining religion), where farming is oriented toward worship and mutual assistance, strengthening both faith and social solidarity.

Further dimensions of *Maqasid Sharia* reinforce the cultural and educational functions of farming communities. Through *Hifz al-'aql* (guarding the mind), farmers improve their knowledge and technical skills by participating in training programs and learning exchanges facilitated either by peers or Islamic institutions. Finally, *Hifz al-nasl* (protecting descendants) is reflected in farmers' capacity to provide education for their children and ensure generational continuity by maintaining stable incomes. Taken together, these values illustrate that agricultural cooperation extends beyond material objectives, embodying holistic principles that integrate economic sustainability, religious devotion, and social well-being.

Values of Maslahah in Maqasid

The concept of *maslahah* serves as a central value in Islamic jurisprudence, functioning to protect humans from harm and suffering both in this world and the hereafter. Linguistically, *maslahah* denotes concern, benefit, welfare, and goodness, while its opposite, *mafsadah*, implies harm or corruption (Muqit, 2022). Within the framework of Islamic legal thought, scholars have defined *maslahah* in varying but related ways. For instance, Al-Ghazali characterizes *maslahah* as the effort to secure good or to repel evil (Mafiah & Hidayati, 2023; Nurlinda, 2023; Tarmizi, 2020). This conceptualization highlights the preventive and constructive aspects of Sharia, wherein the pursuit of societal welfare is intrinsically tied to the avoidance of detrimental practices.

Al-Ghazali further elaborates that *maslahah* entails the safeguarding of the primary objectives of Sharia: the protection of religion, life, intellect, lineage, and property. This safeguarding, however, is not confined solely to these five dimensions but extends to all measures that ensure the preservation and fulfillment of Sharia's aims (Al Jufri et al., 2021; Kudaedah, 2020; Nirmalasari & Putri, 2022; Sidiq, 2017). Consequently, neglecting these objectives leads to *mafsadah*, while actions that remove barriers to their fulfillment also constitute *maslahah*. In this sense, *maslahah* represents both an

ethical and legal imperative, serving as a dynamic principle that ensures the relevance of Sharia in addressing the changing needs of society while maintaining its foundational values.

Cooperation Agreement in Islam in the Agricultural Sector

In Islamic teachings, human activity is generally divided into some dimensions including *muamalah*. Within the framework of *muamalah*, activities are further classified into political, social, and economic domains, each giving rise to practices in consumption, saving, and investment (Nurdiana et al., 2025; Saputro et al., 2024; Zuzanti, 2024). In the economic dimension, the concept of cooperation manifests through contractual agreements known as *syirkah* (Musanna, 2022; Pamungkas & Arifin, 2019). *Syirkah* refers to a partnership in which individuals combine assets in such a way that they are difficult to separate, thereby necessitating a clear agreement regarding the management of capital, the distribution of profits, and the responsibility of managers toward capital owners (Arsal et al., 2023).

The establishment of cooperative arrangements in agriculture is driven by both practical and economic motives. Within Islamic economics, cooperation not only facilitates the optimization of resources but also sustains the ethical dimensions of fair participation and accountability embedded in contractual relations. Since profit or economic benefit is often the primary motivation, cooperation mechanisms ensure that resources such as land, labor, and capital are mobilized in ways that advance collective welfare. For instance, when farmers who own surplus land allow landless farmers to cultivate it, they form a symbiotic relationship that addresses both parties' needs while safeguarding equitable economic relations.

Such practices demonstrate that cooperation in the agricultural sector reflects more than short-term financial motives; it embodies the Islamic principles of solidarity, mutual assistance, and justice. By embedding contractual cooperation within the ethical and legal framework of *syirkah*, Islamic economics creates a model that balances material benefit with social responsibility. This dual function strengthens community resilience, reduces socioeconomic disparities, and aligns agricultural practices with the overarching objectives of Islamic economic justice.

Cooperation in Land Management

Cooperation in managing rice fields among transmigrant Muslim farmers from Java extends from the planting stage through to the harvest, reflecting a collective approach to agricultural production. This process follows structured steps of rice cultivation, which emphasize coordinated efforts within farmer groups to ensure efficiency and productivity. Each stage, from land preparation and seed selection to planting, maintenance, and eventual harvesting, requires shared labor and resources, thereby reinforcing the communal spirit and mutual reliance that underpins rural farming practices.



Preparation of Planting Media

The preparation of rice planting media requires careful attention to ensure optimal conditions for cultivation. Ideally, the soil must be prepared at least two weeks before planting, with thorough tillage aimed at removing weeds and wild grasses that could disrupt plant growth. This initial process is not only technical but also social in nature, as it often involves the collective labor of farming groups who work together to secure fertile soil for the upcoming planting cycle. Such preparation highlights the integration of agricultural practice with communal cooperation, reinforcing the shared responsibility of farmers in managing resources effectively.

The emphasis on cooperation in agricultural activities resonates strongly with Islamic teachings, particularly the guidance of the Prophet Muhammad (peace be upon him), who likened the unity of believers to one body, where the suffering of one part affects the well-being of the whole. This metaphor underscores the principle that cooperation, solidarity, and mutual support are not only moral imperatives but also practical necessities for the sustainability of community livelihoods. Within the farming context, shared labor for land preparation is perceived as both an economic arrangement and a religiously meaningful act, reflecting the intertwining of material needs with spiritual obligations.

In the framework of Islamic economics, cooperation in the agricultural sector is operationalized through contractual forms such as *muzara'ah*, *mukhabarah*, and *musaqah*. Each arrangement provides a structured mechanism for joint agricultural production, ensuring fairness in the distribution of responsibilities and harvests while aligning with Sharia principles. These models not only facilitate efficient resource management but also uphold Islamic values of justice, trust, and reciprocity, thereby demonstrating the inseparability of economic cooperation from ethical and religious commitments in Muslim farming communities.

Muzara'ah

In Islamic economics, cooperative arrangements in agriculture are regulated through specific contractual frameworks, one of which is the *muzara'ah* contract. This contract outlines a partnership in which agricultural activities are carried out on land owned by one party, while another party contributes their labor and expertise. The defining feature of *muzara'ah* is that the costs of cultivation, such as land use and seed provision, are borne by the landowner, whereas the worker undertakes the farming responsibilities. The resulting harvest is then divided according to a mutually agreed-upon ratio, ensuring fairness and accountability for both parties involved (Ichsan et al., 2022; Mohamed & Shafiai, 2021; Zuhri & Sakdan, 2024).

The *muzara'ah* contract not only facilitates efficient resource utilization but also reflects the ethical principles of justice and cooperation central to Islamic economic thought (Bangash, 2020; Ihsandi, 2024; Maulana et al., 2020). By providing opportunities for landless farmers to participate in cultivation and secure a share of the harvest, this system reduces socioeconomic inequality and strengthens rural livelihoods. At the same time, it upholds the Sharia-based expectation of equitable profit-sharing,

demonstrating how economic arrangements in agriculture are designed to balance material benefits with ethical obligations of mutual assistance and community welfare.

Mukhabarah

Alongside *muzara'ah*, another cooperative framework in Islamic agricultural economics is the *mukhabarah* contract. This arrangement involves the cultivation of land owned by another party, typically in the form of rice fields or dry fields, with the key distinction that the person managing the cultivation is responsible for providing seeds and covering all associated cultivation costs. The resulting harvest is then shared between the landowner and the cultivator based on a predetermined ratio, such as one-half, one-third, or one-fourth, in accordance with the terms agreed upon by both parties (Hutasuhut & Harahap, 2022; Susanti & Putri, 2024).

The *mukhabarah* contract reinforces the Islamic principle of fair cooperation while also enabling resource-poor farmers to gain access to land cultivation opportunities. By requiring the cultivator to bear the costs of seeds and processing, this model ensures that landowners can still benefit from unused land, while cultivators are empowered to generate income through agricultural activity. At the same time, the structured profit-sharing mechanism ensures transparency and fairness, aligning the contract with Sharia objectives of justice, reciprocity, and shared prosperity in rural economies (Jufri et al., 2022; M. Sari, 2022).

Musaqah

The *musaqah* contract represents another important form of agricultural cooperation within Islamic economics. In this arrangement, a landowner entrusts trees—whether already planted or yet to be planted—along with the cultivation of the land, to a worker responsible for their maintenance. The worker's duties typically include planting, watering, and caring for the trees until they bear fruit. Once the harvest is obtained, the produce is distributed between the landowner and the worker according to a proportion agreed upon at the outset of the contract (N. Azizah et al., 2022; Ligery et al., 2022).

This type of cooperation demonstrates how Islamic contractual frameworks integrate both resource utilization and equitable distribution of benefits. By allocating shares of the harvest rather than fixed wages, *musaqah* promotes risk-sharing between landowners and laborers while encouraging the latter to perform their duties diligently. It also aligns with Sharia principles of justice and fairness by ensuring that both parties obtain legitimate benefits from agricultural productivity. Through such mechanisms, *musaqah* contributes to community welfare and sustainability by reinforcing cooperation and minimizing exploitative practices in agricultural production (I. Lestari et al., 2024; Maman et al., 2017).

Social and Economic Transformation of Transmigrant Farmers

An examination of the social and economic activities of Javanese Muslim transmigrant farmers in South Sumatra Province reveals how these practices ultimately converge with religiously oriented goals, particularly those directed toward the afterlife. The transformation of their social and economic conditions can be better understood by

analyzing the narratives of the informants, as captured by specific keywords in the *Word Cloud* generated through NVIVO 12 (Figure 1). The recurring prominence of the terms “use” and “cooperation” highlights the central role of cooperative practices in shaping the trajectories of change in both social and economic status among these farming communities.

Figure 1

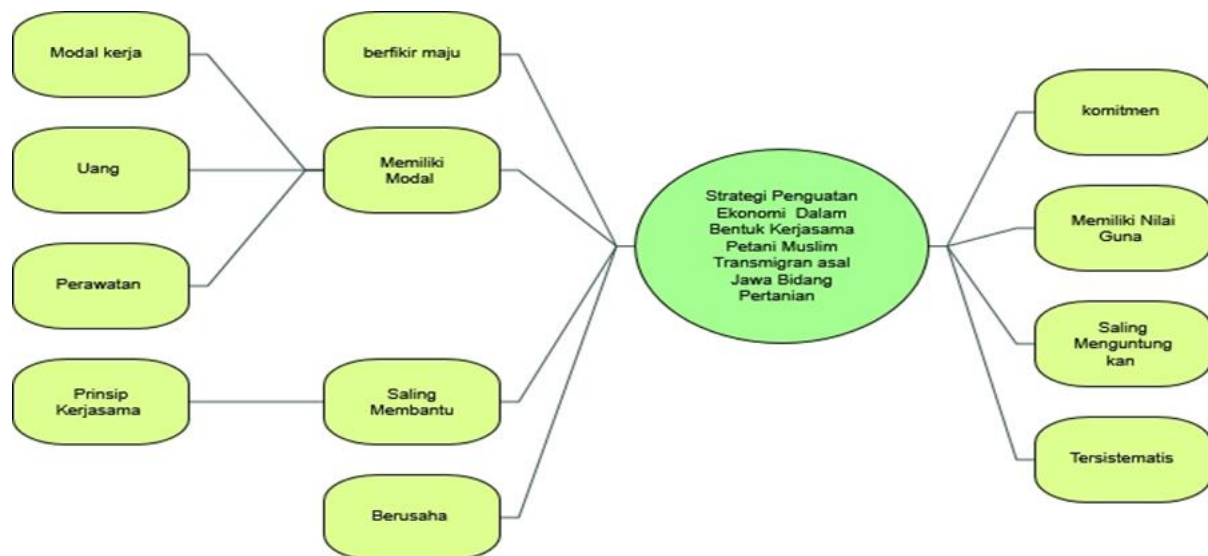
Word Cloud Results



Source: Primary data. Authors' analysis.

The prevalence of “cooperation” in the informants’ narratives underscores the fact that upward mobility among transmigrant Muslim farmers is closely tied to collaborative systems. This is consistent with Oscar Lewis’s observation that changes in a person’s economic status, from poverty to relative affluence, result in broader lifestyle transformations. Many farmers who initially began as smallholders with limited resources have, over time, transitioned into entrepreneurs while maintaining strong cooperative ties. These “old players” illustrate a process of resilience in which subsistence farmers utilized cooperation as a critical strategy to overcome early hardship and to lay the foundation for collective economic growth.

The memories of hardship during the early phase of transmigration illustrate that survival would have been nearly impossible without community solidarity and mutual support. It was through these cooperative structures, manifested in resource-sharing, joint labor, and fairness in crop distribution, that the farmers were able to sustain themselves and eventually develop strategies leading to economic advancement. The transformation from struggling farmers into successful entrepreneurs was not instantaneous; it unfolded in stages, marked by persistence, adaptability, and reliance on shared values rooted in both cultural and religious principles.

Figure 2*Project Mapping Results*

Source: Primary data. Authors' analysis.

Data analysis drawn from the *Project Map* in NVIVO 12 (Figure 2) provides evidence that the economic strengthening of Javanese Muslim transmigrant farmers is shaped by several strategic indicators. Chief among these is a forward-thinking orientation, which enabled them to anticipate challenges, invest in cooperative mechanisms, and build resilience against external shocks. This mindset, coupled with their reliance on cooperation, has allowed them not only to secure upward social and economic mobility but also to embed their agricultural practices within a broader vision of sustainable development and community welfare.

CONCLUSION

The findings of this study demonstrate that Javanese Muslim transmigrant farmers achieve economic resilience and independence by practicing reciprocity as the foundation of their social and economic interactions. This system, grounded in justice and trust, is materialized through cooperative practices such as collective land cultivation, labor exchange during harvest, and fair distribution of yields. These practices mirror the broader principles of Islamic economics, in which *ta'awun* (mutual assistance), honesty, deliberation, and justice form the ethical basis of economic activities. Reciprocity thus not only fosters solidarity but also ensures efficiency and sustainability, making it an exemplary model of Islamic economic practice.

Furthermore, cooperative farming arrangements among these farmers align directly with the objectives of *maqasid sharia*. The principle of *Hifz al-mal* (safeguarding wealth) is realized through equitable financial management; *Hifz al-nafs* (protecting the soul) is fulfilled by ensuring the basic needs and financial stability of farming households; and *Hifz al-din* (guarding religion) becomes evident in the



integration of Islamic principles within both social and commercial exchanges. In addition, the value of *maslahah* (public welfare) is reflected in the tangible economic and social benefits experienced not only by individual farmers but also by the wider community.

Taken together, these principles establish that reciprocity in agricultural cooperation is more than an economic strategy; it embodies the practical implementation of Islamic law in everyday community life. By uniting material goals with spiritual values, this system provides a holistic framework for rural development. Consequently, *maslahah* and *maqasid sharia* serve as both evaluative criteria and guiding principles in ensuring the success of cooperative agricultural practices, underscoring their relevance as models for sustainable Islamic economic growth.

Limitations of the Study

This study is subject to several limitations that must be acknowledged when interpreting its findings. First, the research was conducted within a single transmigration area inhabited by a Muslim farming community from Java, which restricts the generalizability of the results to other transmigration regions in Indonesia that operate under different social, cultural, and economic conditions. The qualitative and contextual approach further anchors the results in local experiences and practices, making them valuable for understanding the specific community under study but less applicable for broader statistical generalization.

Another limitation concerns the participants' familiarity with theoretical concepts such as *maqasid sharia* and *maslahah*. Most farmers lacked a formal understanding of these Islamic economic terms, which required the researchers to interpret their practices through observable behaviors and locally grounded principles rather than direct theoretical articulation. While this methodological choice helps prevent interpretive bias, it also highlights a gap between farmers' implicit practices and their formal recognition within Islamic economic discourse.

Finally, the study faced practical constraints regarding time and field access. Limited engagement with certain farmer groups restricted the collection of supplementary data, such as financial records or detailed documentation of cooperative activities. In addition, the scarcity of prior academic studies directly addressing reciprocity within the framework of *maqasid sharia* created challenges for drawing broad and comparative insights across contexts. These limitations underscore the need for further empirical and comparative research to deepen the understanding of reciprocity-based cooperation in relation to Islamic economic principles.

Recommendations for Future Research

Building on the limitations and findings of this study, several recommendations can be proposed to guide future research. First, subsequent studies should expand their scope to include multiple transmigration sites that reflect diverse cultural, social, and economic backgrounds. Such an expansion will enable more comprehensive insights and allow for cross-location comparisons of reciprocity practices among Muslim

farming communities. Employing a mixed-methods approach that integrates both qualitative and quantitative strategies could also enhance the reliability of findings. While qualitative methods capture contextual depth, quantitative analysis would provide measurable evidence regarding the impact of reciprocity on farmers' economic resilience and well-being.

Another promising avenue for future inquiry involves a more direct exploration of farmers' comprehension of *maqasid sharia*. Since this study revealed that participants do not always articulate their practices in formal Islamic legal terminology, further research should examine how farmers interpret these values in practice. Educational-participatory approaches or in-depth interviews may provide more accurate insights into how Sharia principles influence agricultural cooperation. Moreover, attention should be given to gender dynamics, particularly by examining the roles of women farmers in cooperative labor and decision-making. Their contributions could be analyzed within the framework of *maqasid sharia*, particularly in relation to *hifz al-nasl* (protection of descendants) and *hifz al-nafs* (safeguarding the soul).

Further research should also explore the policies and programs implemented by local governments and Islamic organizations that either support or constrain cooperation based on Islamic economic values. Investigating such institutional frameworks would provide evidence-based insights into how external actors shape reciprocity and agricultural sustainability. These investigations are crucial not only for understanding the integration of socio-cultural values and Islamic economic principles but also for generating actionable recommendations that can strengthen policy support for Muslim farming communities. By doing so, future scholarship can enrich the theoretical, practical, and policy-oriented discourse on reciprocity within Islamic economics.

Author Contributions

Conceptualization	M., S.M.H., & M.S.	Resources	M., S.M.H., & M.S.
Data curation	M., S.M.H., & M.S.	Software	M., S.M.H., & M.S.
Formal analysis	M., S.M.H., & M.S.	Supervision	M., S.M.H., & M.S.
Funding acquisition	M., S.M.H., & M.S.	Validation	M., S.M.H., & M.S.
Investigation	M., S.M.H., & M.S.	Visualization	M., S.M.H., & M.S.
Methodology	M., S.M.H., & M.S.	Writing – original draft	M., S.M.H., & M.S.
Project administration	M., S.M.H., & M.S.	Writing – review & editing	M., S.M.H., & M.S.

All authors have read and agreed to the published version of this manuscript.

Funding

This study did not receive direct funding from any institution.

Institutional Review Board Statement

The study was approved by Program Studi Studi Islam (S3), Universitas Islam Negeri Sunan Kalijaga, Kab. Sleman, Indonesia.

Informed Consent Statement

Informed consent was not required for this study.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

Acknowledgments

The authors thank Program Studi Studi Islam (S3), Universitas Islam Negeri Sunan Kalijaga, Kab. Sleman, Indonesia, for administrative support of the research on which this article is based.

Conflicts of Interest

The authors declare no conflict of interest.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the authors used Perplexity, ChatGPT, DeepL, Grammarly, and PaperPal to translate from Bahasa Indonesia to American English and improve the clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and took full responsibility for the content of the published article.

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