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# Analysis of the Implementation of *Murabahah* Contract in Fertilizer Payments with a Post-Harvest Payment Scheme from the Perspective of Islamic Financial Institutions

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**Abstract:** This study aims to analyze the implementation of the *murabahah* contract in post-harvest fertilizer payments in Tadang Palie Village, Ulaweng District, Bone Regency, and to assess it from the perspective of Islamic financial institutions. *Murabahah* is a sale contract in Islamic banking where the purchase price and profit margin are agreed upon at the start of the transaction. The study uses a qualitative descriptive method, with data collected through observation, interviews, and documentation involving corn farmers. The findings show that post-harvest fertilizer payments are commonly practiced among farmers, providing convenience by allowing them to obtain fertilizer without upfront payment. However, this system carries risks, particularly the possibility of payment default due to uncertain harvest outcomes. From the Islamic financial perspective, the application of the *murabahah* contract in this scheme is generally in accordance with sharia principles, as it fulfills the pillars and conditions of a valid contract. Still, there are important aspects that require attention, such as price transparency and effective risk management. This research is expected to provide useful insights for academics, farmers, and Islamic financial institutions in understanding the practical implementation of the *murabahah* contract, particularly in agricultural financing with a post-harvest payment system.

**Keywords:** *Murabahah* Contract, Post-Harvest Payment, Islamic Financial Institutions, Corn Farmers

## Introduction

Islam, as a comprehensive religion, governs all aspects of human life, both in relation to God (*habluminallah*) and fellow human beings (*habluminannas*). In the context of Indonesia's banking system, there are two operational models: conventional banks and Islamic banks. Islamic banks, as regulated by Law No. 21 of 2008, operate based on Islamic legal principles determined through fatwas issued by the Indonesian Ulema Council (Majelis Ulama Indonesia). These principles include justice and balance (*'adl wa tawazun*), public benefit (*maslahah*), universality (*'alamiyah*), and prohibitions against elements such as uncertainty (*gharar*), gambling (*maysir*), usury (*riba*), injustice, and unlawful goods (Maimun & Dara, 2022). In practice, Islamic banks provide financing through various *sharia*-compliant contracts such as profit-sharing (*mudharabah*), joint ventures (*musyarakah*), cost-plus sales (*murabahah*), leasing (*ijarah*), lease-to-own (*ijarah wa iqtina*), forward sales (*salam*), manufacturing contracts (*istisna*), and *ijarah al-muntahiya bi al-tamlik*, provided they remain aligned with *sharia* principles (Hariyanto, 2022).

One of the most common means of fulfilling daily needs is through commercial activities or buying and selling, which inherently involve mutual consent between buyer and seller. Trade is essentially an exchange of goods or property for a mutually agreed-upon price, and has been a long-standing practice within society(Sari & Isabella, 2024). From an Islamic perspective, trade is deemed lawful (*halal*) so long as it avoids elements that harm others, such as fraud or deceit, and remains within the bounds of Islamic law. One form of trade that aligns with *sharia* principles is the *murabahah* contract, in which the seller discloses the original purchase price of a good and adds a mutually agreed-upon profit margin. Within Islamic banking, this contract is commonly used when the bank purchases goods on behalf of a customer and then resells them to the customer at a price that includes both the cost and a pre-agreed profit (Wahyuningsih et al., 2024).

The *murabahah* concept in Islamic banking refers to a sale transaction in which the seller transparently discloses the cost price of a good and adds a fixed profit margin agreed upon in advance with the buyer (the customer) (Wardhana et al., 2024). Transparency is a fundamental requirement in this contract, where the seller must inform the buyer of the purchase price before establishing a profit (Himawan, 2023). One of the main advantages of *murabahah* is the certainty of profit, which differs from contracts such as *mudharabah* or *musyarakah*, where profits can only be determined after the business results are known. Furthermore, the profit margin in *murabahah* is fixed and unchangeable once agreed upon. This system is considered less risky because it does not depend on the customer's business performance; the customer is obliged to repay the financing according to the contract terms regardless of the business outcome.

The *murabahah* contract is essentially a sale agreement between the seller and buyer, in which the buyer is informed of the cost price and agrees to the profit to be earned by the seller (Metaria, 2022). In practice, this system is widely applied in various sectors, including agriculture. For instance, in the village of Tadang Palie, farmers often acquire fertilizers using post-harvest payment arrangements for crops such as rice and maize. This payment model enables farmers to obtain fertilizers in advance without immediate cash payment, deferring payment until after the harvest as per a mutual agreement.

The post-harvest payment system has become a customary form of trade in the local community, as it eases financial pressure on farmers and supports communal welfare. The additional price in such deferred payment arrangements is viewed as compensation for the payment term and is not seen as burdensome, as long as it is mutually agreed upon (Setiawan, 2023). On the other hand, sellers benefit by being able to charge higher prices compared to immediate payment sales. The agreed-upon price becomes the foundation of the transaction's continuity, fostering mutually beneficial economic relationships within the local community.

In Tadang Palie, the *murabahah* contract is reflected in the practice of fertilizer procurement with post-harvest payments, a system widely used by farmers during each harvest cycle for both rice and maize. Payment can be made either in cash after the goods are received or through a deferred method based on a timeframe agreed upon by both parties. This system has become an ingrained practice due to its financial flexibility for farmers and the broader communal benefits it provides. The price increase in deferred sales is seen as justified compensation for the payment term, allowing farmers to access the necessary inputs without upfront costs (Munandar, 2016). Both parties gain from this model: buyers benefit from flexible payment schemes, while sellers are able to set different prices tailored to the payment schedule, in accordance with mutually accepted *muamalah* principles.

Tadang Palie is a predominantly agricultural area with expansive rice fields and farmlands, where most residents earn a living as farmers. Their livelihoods depend heavily on agricultural yields, which support not only their daily needs but also other essential expenses such as education. In land cultivation, fertilizer is a critical input to ensure crop quality. However, due to limited capital, many farmers resort to purchasing fertilizer on credit through a post-harvest payment system in which the agreed price is typically higher. This sales practice closely resembles the *murabahah* contract in substance, making it an interesting subject for further exploration from the perspective of Islamic financial institutions. Based on this context, the researcher is compelled to conduct a study entitled: "Analysis of the Implementation of *Murabahah* Contract in Fertilizer Payments with a Post-Harvest Payment Scheme from the Perspective of Islamic Financial Institutions (A Case Study of Maize Farmers in Tadang Palie Village, Ulaweng District, Bone Regency)."

## Methodology

This study is a field research employing a qualitative approach, in which the data collected are descriptive in nature and presented in the form of words rather than numbers (Silalahi, 2009). The data are analyzed narratively without the application of mathematical or statistical techniques The research was conducted in Tadang Palie Village, Ulaweng District, Bone Regency, over a period of approximately three months. The data utilized in this research consist of two types: (1) primary data obtained through in-depth interviews with informants based on a pre-structured interview guide (Sugiyono, 2017), and (2) secondary data sourced from relevant literature such as journals, articles, books, and other related references The subjects of this research—individuals who serve as sources of information (Patimbangi & Hidayati Darwis, 2020) are farmers engaged in the post-harvest payment system for fertilizers in Tadang Palie Village, Ulaweng District, Bone Regency. The object of this study focuses on analyzing the implementation of the *murabahah* contract in fertilizer purchases conducted through a post-harvest payment scheme, examined from the perspective of Islamic financial institutions. The data collection methods employed include observation, interviews, and documentation. The data analysis process follows several stages: (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion drawing.

## Result and Discussion

### Implementation of *Murabahah* Contract in Fertilizer Payments with Post-Harvest Scheme in Tadang Palie Village, Ulaweng District, Bone Regency

### A. Initial Agreement of the *Murabahah* Contract

*Murabahah* is a sales contract where the seller discloses the cost price and a predetermined profit margin, with the total selling price agreed upon by the buyer (Firmansyah et al., 2024).

The results from the interviews show that the implementation of the *murabahah* contract in fertilizer purchases provides ease for farmers to obtain fertilizers with deferred payments until the harvest period, without involving elements of *riba* as in conventional banking systems. The participants in the transactions understand that the transparency of the cost price and profit margin is a fundamental requirement to be disclosed by the seller before the contract is agreed upon, as evidenced by the seller's statement that always explains these details to the farmers. However, there are still limitations in the farmers' understanding regarding the calculation of the profit margin, which indicates the need for further education to enhance understanding and prevent misunderstandings in the proper implementation of the *murabahah* contract.

The main characteristic of the *murabahah* contract lies in the obligation of the seller to inform the cost price of the purchase and clearly state the added profit margin, with the payment system being either in cash or installments (Rustam, 2024). Based on the interview results, the implementation of the *murabahah* contract in the provision of fertilizers has been proven to provide easy access for farmers who do not have cash funds through the installment payment scheme, thus supporting the continuity of their farming activities. Nevertheless, it is crucial for the fertilizer suppliers to set a proportional profit margin to prevent it from becoming an excessive burden on the farmers while still aligning with the principle of justice in *sharia* transactions.

In *murabahah* financing in *sharia* banks, delays in installments are often addressed with a penalty that is non-*riba* and allocated for social purposes (Ramadani, 2024). The interview results show that transparency and clear agreements are essential to prevent delayed payments, while in common buying and selling practices, consequences such as "additional fees" are often applied after a warning, although these are not directly referred to as penalties (Ningsih et al., 2023).

The implementation of the *murabahah* contract with a post-harvest payment system offers easy access to capital for farmers, allowing them to acquire production needs such as fertilizers without paying upfront. Another advantage lies in the certainty of the price and the agreed margin, so that farmers are not affected by market fluctuations (Prayoga, 2024). However, the interview results show that this scheme also has the consequence of a higher fertilizer price compared to cash payments.

The implementation of the *murabahah* contract in fertilizer payments with a post-harvest scheme among corn farmers in Tadang Palie Village, Ulaweng District, Bone Regency, involves a *sharia* bank or financial institution purchasing fertilizers for its customers and reselling them with the cost price plus an agreed profit margin. The initial agreement between the farmers and the fertilizer seller is a crucial element in this contract, aiming to ensure that both parties understand and agree on the terms of the transaction, including the price, profit margin, as well as the payment mechanism and time frame. This agreement is often in the form of a morally binding promise, and in some cases, it has legal force according to the applicable regulations. According to the *Fatwa* of DSN-MUI No.04/DSN-MUI/IV/2000, the initial agreement in the form of *wa'd* is valid as long as it does not contradict *sharia* principles, providing certainty for the bank to reduce the risk of unilateral cancellation and losses (Indonesia, 2000).

The initial agreement in the *murabahah* contract is important to ensure a transparent and fair transaction, including the price, profit margin, payment system, and the mechanism for acquiring goods, while still adhering to the *sharia* principles that prioritize honesty, justice, and openness. The research on the implementation of the *murabahah* contract in fertilizer payments with a post-harvest scheme in Tadang Palie Village, Ulaweng District, Bone Regency, shows that the practices in the field align with *murabahah* contract theory. This contract involves the addition of an agreed-upon profit margin between both parties and fulfills the pillars and valid conditions of a sale in Islam, such as the presence of a seller and a buyer, a clear object, a known price, and a valid *ijab qabul* without *riba*, *gharar*, or *maysir*.

**B. Post-Harvest Payment Mechanism**

The practice of buying fertilizers with a post-harvest payment system in Tadang Palie Village has become an ingrained tradition, as it is considered to provide convenience and benefits for farmers, especially in managing agricultural needs without having to pay upfront. Farmers can obtain fertilizers first and settle the payment after the harvest, allowing them to allocate funds for other needs such as seeds or labor services (Syukri, 2023). However, interviews with Mr. Supardi and Mrs. Sutriani revealed that this system is not without challenges, particularly when the harvest fails or the prices of agricultural products drop due to adverse weather conditions and market fluctuations. Such situations result in delayed payments, which risks adding financial burdens to the farmers.

The post-harvest payment scheme provides significant convenience for farmers by enabling them to acquire fertilizers or other agricultural inputs without having to pay upfront, thus allowing them to focus on production without being burdened by initial costs. Based on the interviews above, the post-harvest payment scheme provides great benefits for farmers, especially in alleviating financial burdens and ensuring the availability of agricultural inputs without requiring upfront payment.

The agreement in post-harvest payments is a contract between farmers and sellers regarding the price and the time of payment after the harvest. The price can be set fixed or based on the market price at the time of the harvest, considering the quality of the harvest that influences its sale value. Payment methods can be made in cash after harvest, through installments, or delayed until the harvested products are sold. The conclusion from the interview results regarding the post-harvest payment agreement is that the payment system is generally done after the harvest, with a previously agreed time frame, such as after four months. There are additional costs referred to as administrative fees, not penalties, although in certain cases, there are additional fees if there is a delay in payment. However, if the farmers have valid reasons, the payment can be renegotiated.

The practice of buying fertilizers with a post-harvest payment system in Tadang Palie Village has become a long-standing custom and is widely favored by the community, especially farmers. This payment scheme allows farmers to obtain fertilizers without having to pay upfront, enabling them to use funds for other agricultural needs. However, the fertilizer prices bought on credit tend to be higher compared to those paid in cash due to differences in the payment scheme. Despite this, the system remains advantageous for sellers because it increases sales and provides convenience for buyers. On the other hand, the risk of crop failure or the drop in prices of harvested products can make it difficult for farmers to pay, thus causing them to pay a higher price. In addition to the post-harvest system, some people also choose to buy fertilizers in cash because they have better economic capacity, especially for those who have businesses besides farming (Syukri, 2023).

The buying and selling system with a post-harvest payment system in Tadang Palie Village has fulfilled the conditions and pillars of a valid sale, where no party is harmed. This system greatly helps those who lack capital to meet their needs, as it allows them to buy fertilizers without paying upfront. In terms of law, this system falls under the category of *al-Inah* sale, which is a transaction in which goods are sold at a higher price on credit and at a lower price if paid in cash.

Research on the implementation of the *murabahah* contract in fertilizer payments with a post-harvest scheme in Tadang Palie Village shows that the practices in the field align with the theory of *sharia* economics. This scheme provides convenience for farmers to obtain fertilizers without upfront payment and allows payment after the harvest, relieving financial burdens during the planting period. However, as explained in the theory, the risk of uncertainty in crop yields can cause difficulties in paying on time. The findings of this study confirm the benefits and drawbacks of the post-harvest scheme, offering ease of fertilizer procurement but also the risk of non-payment if the harvest does not meet expectations.

## C. Clarity of Profit Margin

Justice in *akad* means the absence of oppression toward either party, ensuring that rights and obligations are balanced without exploitation. Interviews indicate that the *akad murabahah* applied reflects the principles of justice and transparency in *syariah*, especially in the clarity of the price and profit margin from the outset (Wahyuningsih et al., 2024). However, concerns arose regarding additional costs due to payment delays, which are seen as burdensome and raise questions about their compatibility with *syariah* principles. This highlights the need for further study to ensure that such practices do not resemble *riba* and to guarantee that all parties involved feel the transaction is fair and not detrimental.

Moreover, although efforts have been made to provide an understanding of *akad murabahah*, not all farmers comprehend this concept deeply. This indicates that education regarding the principles and mechanisms of *syariah* contracts needs to be enhanced so that all parties have a better understanding of their rights and obligations.

*Lembaga Keuangan Syariah* (LKS) operate based on *syariah* principles, which avoid elements of *riba*, *gharar*, and *maysir*. Based on interviews with Ms. Asriana, S.E., and Ms. Yuni Safira, S.E., transactions within IFIs must be conducted transparently, clearly, and with appropriate *akad*, such as *murabahah*, where the institution purchases goods first and sells them back with an agreed-upon profit margin, ensuring the halal nature of the transaction without uncertainty or speculation.

slamic banks apply profit margins to financing products based on Natural Certainty Contracts (NCC), such as *murabahah*, *ijarah*, *salam*, and *istisna'*, which guarantee the certainty of the amount and timing of payment. This profit margin is calculated annually, monthly, or daily, with a standard year of 360 days or 12 months (Karim, 2014). In practice, payments by customers are made in installments, and the resulting bills are categorized as receivables, with the amounts determined by the financing ceiling (Riyani et al., 2022). In the context of *syariah* agricultural financing, transparency in determining the profit margin is crucial to reflect the principle of justice, ensuring no party is harmed, and maintaining compliance with *syariah* principles through mutual agreement between the farmer, financial institution, and the buyer (Pustaka, 2025).

## D. Compliance with *Syariah* Principles

In assessing the compatibility of the *murabahah* contract with *syariah* compliance principles, justice is the key aspect that needs attention. Based on interviews with related parties, this contract generally reflects justice due to the transparency of the fertilizer price and the profit margin from the outset, allowing farmers to clearly understand the costs. However, some parties have expressed concerns about additional costs due to payment delays, which are considered burdensome and potentially contradictory to *syariah* principles that require no oppression or exploitation in transactions (Rowi et al., 2024). While this system is seen as better than *riba*, the existence of such additional costs requires further investigation to ensure whether they align with *syariah* guidelines or resemble elements of *riba*.

*Lembaga Keuangan Syariah* (LKS) operate according to principles consistent with Islamic teachings, which necessitate the avoidance of *riba*, *gharar*, and *maysir*. In practice, LKSs employ clear and transparent *akad* to ensure that transactions remain halal, one of which is the *murabahah* contract, where the institution buys goods first and sells them to customers with an agreed profit margin. The key principle applied is transparency in every transaction, ensuring no ambiguity (*gharar*), *riba*, or speculation in their operations. This demonstrates that LKSs are committed to conducting financial activities that comply with Islamic law, maintaining fairness for all parties, and ensuring that every transaction is carried out in a lawful manner, free from harmful elements.

Islamic banks in Indonesia operate based on *syariah* principles as outlined in Law No. 21 of 2008 on *Syariah* Banking, using various *muamalah* contracts such as *mudharabah*, *murabahah*, *ijarah*, and *istisna'* to provide financial services that are free from *riba*, *gharar*, and *maysir*. The variety of contracts provides flexibility for Muslims to transact according to *syariah* and fosters product innovation. However, its implementation faces challenges, such as uneven understanding among staff, limited training, and complexities in implementing certain contracts, like *mudharabah*, which requires a fair profit-sharing mechanism. To address this, the *Dewan Pengawas Syariah* (Sharia Supervisory Board) plays a crucial role in ensuring *syariah* compliance through strict oversight and providing periodic training and socialization to bank staff (Mokoagow, 2024).

From the perspective of Islamic financial institutions, all transactions must be free from *riba*, *gharar*, and *maysir*, and should uphold justice, transparency, and mutual benefit. This study demonstrates that the implementation of *murabahah* by farmers in Tadang Palie Village is in line with these principles, with clear transparency in fertilizer prices and profit margins, and without any elements of *riba* or ambiguity in the agreements.

## E. Transparency in *Akad*

Transparency, derived from the word "transparency," means the property of an object that is see-through or transparent, allowing the objects behind it to be clearly and distinctly visible (Marzuki, 2024). In the context of policy and institutions, according to Bank Indonesia Regulation No. 11/33/PBI/2009, transparency is defined as openness in delivering material and relevant information, as well as openness in decision-making processes (Yuniarti, 2010).

Interviews show that the level of transparency in conveying *akad* information still varies. Some parties acknowledge the availability of information but feel it was not presented in detail, while others believe transparency is sufficient due to the availability of documents accessible to farmers and open explanations about the *akad*. Additionally, although there is cooperation with distributors, margin determination is still done independently. This reflects that efforts for openness are present, but their implementation is not uniform.

The principle of transparency makes every aspect and dimension of work clearer and more transparent, ensuring that all the most honest information is available for the needs of management and stakeholders. When transparency is neglected, the abuse of power for personal gain is inevitable. Many factors drive a lack of transparency, one of which is the desire to gain wealth through unscrupulous means (bribes, corruption, collusion, commissions, manipulation, etc.).

One of the requirements for cooperation is the principle of transparency or honesty. Honesty erodes suspicion and disputes, allowing cooperation to proceed in the long term and be mutually beneficial. Islam upholds the value of honesty in all aspects of life, including business cooperation. Islam also values Islamic economic principles such as justice and condemns oppression because oppression can lead to fraud.

## Conclusion

Based on the findings of the study entitled Analysis of the Implementation of the *Murabahah* Contract in Fertilizer Payments Using a Post-Harvest Payment Scheme from the Perspective of Islamic Financial Institutions, several key conclusions can be drawn:

1. The implementation of the *murabahah* contract in the post-harvest fertilizer payment system in Tadang Palie Village, Ulaweng District, Bone Regency, has been carried out effectively. This is evident through the fulfillment of the essential elements (*rukun*) and conditions (*syarat*) of the *murabahah* transaction. The fundamental components of the contract, namely the parties involved (the seller and the buyer), are functioning as required. Moreover, the contractual conditions have also been met in the implementation of this scheme. These include: the buyer's clear understanding of the original cost or base price of the goods, full awareness of the markup or profit margin added by the seller, and the absence of any additional charges beyond what was mutually agreed upon at the outset.
2. From the viewpoint of Islamic financial institutions, the application of the *murabahah* contract within this scheme adheres, in principle, to the required contractual pillars and conditions. These include transparency regarding the cost price and the pre-agreed profit margin. However, one notable challenge identified is the risk of payment default due to unpredictable harvest outcomes. Therefore, to ensure the sustainability of this model, enhanced risk management strategies are necessary.

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