

Abstract

Hasna Umama, 2015. **The application of Akad Muzâra'ah of wakaf land according to religious figures in Ngariboyo village, Magetan regency. (The study of religious figures views of Ngariboyo village, Magetan regency).** Thesis of Syari'ah Business Law Department. Maulana Malik Ibrahim State Islamic University of Malang. The advisor Dr. H. Abbas Arfan, Lc., M.H

Keywords: *Akadmuzâra'ah, wakaf land, religious figures*

Wakaf land in Ngariboyo village is a small field. In order to prevent the field from barrenness, so takmir of the mosque decide to wakaf the field according to the conference. The joint venture of the field between the farmer and the land lord (nadzir) is about 5 years and there are no the document about that joint venture. The joint venture is only on jobbing and production sharing between the farmer and the land lord.

The research has two purposes, they are: (1) how the application of akadmuzâra'ah to wakaf land in Ngariboyo village, Magetan regency and (2) how the opinion of religious figures of Ngariboyo village, Magetan regency to the application of akadmuzâra'ah to wakaf land. The research uses descriptive qualitative approach. In collecting the data, there are two data; primary and secondary data that collected by interview and documentary. Then, the data has been edited, checked and collected in the right way. Afterwards, the data is analyzing by descriptive way in order to describe the practice of the application of akadmuzâra'ah to wakaf land according to religious figure of Ngariboyo village, Magetan regency.

In the research, there are two conclusions. The first is about the practice of muzâra'ah agreement between the farmer and the land lord orally. In production sharing from agriculture product that is separate into two sides between the farmer and land lord (mosque), and it is used for mosque requirements. On the other hand, the seeds are burden between the farmer and nadzir (together), but in the practice; the seeds are belongs to famer's bail. Then, nadzir changes half of the seeds after production sharing. Whereas, the end of akad is not a given in akad. The practice of agreement for land in Ngariboyo village between the farmer and land lord is doing by tradition way and the application akad muzâra'ah in wakaf land is absolute muzâra'ah. The second is about the existence of akad muzâra'ah for wakaf land in religious figure views of Ngariboyo village are agree about that law where the receiver of wakaf freely in utilization the wakaf land, including doing akad in the wakaf land.