

**HARMONIZATION OF SOIL FUNCTIONS IN MAINTAINING FOOD SECURITY  
ACCORDING TO AGRARIAN JURISPRUDENCE****Nada Nabila Fatihah**Ilmu Hukum, Fakultas Hukum, Universitas Muhammadiyah Surakarta  
[c100210340@student.ums.ac.id](mailto:c100210340@student.ums.ac.id)**M. Junaidi, S. Ag., S.H., M.Ag.**Ilmu Hukum, Fakultas Hukum, Universitas Muhammadiyah Surakarta  
[mj122@ums.ac.id](mailto:mj122@ums.ac.id)**ABSTRACT**

The writing of this article is with the aim of analyzing the harmonization of soil functions in maintaining food security according to agrarian jurisprudence. This research was taken based on problems that arise in large-scale land use, which tends to be in the development sector to meet personal needs, as well as declining land use for food needs. Food security is a vital need that must be met and maintained for survival. In this writing, it is based on *library research* using the normative juridical approach method, which is an approach based on normative postulates in the Qur'an and hadith as well as the rules of fiqh. This research raises the perspective of agrarian jurisprudence as a basis for analyzing and solving food security problems, which integrates Islamic principles with the importance of soil function management. The results of the study show that maintaining soil harmonization is very important to maintain food availability. In addition, this study found that in agrarian jurisprudence, sustainable land management, fair distribution, and prohibition of exploitation can strengthen food security. The conclusion of this study is that the application of agrarian fiqh principles can provide solutions in maintaining soil function and food security challenges. The implementation of fair and sustainable agrarian policies is needed to achieve the welfare of the entire community. As well as increasing awareness of the importance of harmonizing soil functions in maintaining food security.

**Keywords:** Agrarian jurisprudence; Soil harmonization; Food security

**INTRODUCTION**

The designation of an agrarian state owned by Indonesia is certainly inseparable from its population who are not a few farmers. The nickname of an agrarian country is proof that the soil in Indonesia is fertile with various types of plants in it [1]. Currently, Indonesia is experiencing increasing population growth. This makes the needs that the community needs. In addition to the

need for clothing and boards, food needs also increased. The increasing need for board and food causes a lot of land or land to be needed to meet this. As well as the need for the establishment of houses and the rampant construction of buildings that require a lot of land. The natural resources given by Allah Subhanahu wa ta'ala God Almighty to the nation and people of Indonesia are blessings and gifts that must be maintained and preserved so that they remain and continue to be a source of support for the continuation of life for all Indonesian people as well as other living beings. Of course, Islam has forbidden not to do damage on earth, Allah SWT in Surah Al-Qashash verse 77 commands all of us to do good as Allah has done good to His servants and not to do damage to the earth. Indeed, Allah does not like those who do harm. However, environmental problems also arise because of human carelessness in managing and utilizing the environment [2].

The occurrence of uncontrolled damage or use of land, the consequences of which are carried out by humans who with full awareness exploit the land to meet personal needs without feeling that there is an obligation to be maintained and ignoring the consequences made to nature on earth. Taking natural resources with all environmental facilities to enrich themselves is what makes humans lose their balance in protecting nature, especially the soil, without realizing that their actions have broken one link in the chain of natural life [3]. The problems and changes that occur in the environment today are generally caused by two things, namely, the first is natural natural events that occur due to natural processes themselves. And second, natural events are caused by human actions that intervene in nature that are not planned or planned [4]. The consequences of the damage to land management have a major impact on food availability.

Presidential Regulation of the Republic of Indonesia No. 83 of 2006 concerning the Food Security Council is a priority in food security and a mirror in the development of the Indonesian nation to maintain national food security [5]. The availability of food and food stability in Indonesia are a concern for various parties so that no crisis causes bad effects for multiple fields. In such a state of environmental crisis, agrarian jurisprudence may provide a fair solution. It provides moral and ethical guidance in protecting the environment and an understanding of the importance of a balance between the use of natural resources and their preservation. Therefore, in the principle of principles that Islam has in applying agrarian fiqh, it can answer the challenge

as a caliph on this earth to consider all the interests of land or the use of nature for the sake of sustainability and long-term sustainability of the earth.

To facilitate understanding and discuss the problems to be researched, a problem formulation was made, namely, How to View Agrarian Fiqh in Maintaining Food Security and How Agrarian Fiqh in Maintaining Soil Harmonization. From the formulation of the problem in the study, the aim is to find out the views of agrarian fiqh on maintaining food security and agrarian fiqh on maintaining soil harmony. This research focuses on the harmonization of soil functions in the context of food security according to agrarian jurisprudence. From Indonesia's perspective as an agricultural country, rapid population growth triggers an increase in food needs, while land conversion for development often ignores ecosystem sustainability. The theories adopted in this study include understanding land ownership rights in Islam, natural resource management, and the principle of social justice.

Agrarian jurisprudence emphasizes the importance of a balance between land use and preservation where soil revitalization is not only focused on agricultural aspects but also considers ethical and social values in natural resource management. In this context, research shows that sustainable land management can increase productivity while preventing environmental damage. Various approaches, such as agrarian reform and equitable distribution, are proposed to address the unequal access to land resources. The results of this study are expected to provide theoretical and practical benefits. Theoretically, this study adds insight into the concept of agrarian fiqh in the application of food security and adds insight into the concept of revitalization. Practically, this research aims to increase public awareness of the importance of soil function revitalization and encourage policies that support food sustainability.

Thus, the author is interested in discussing further about 1) How agrarian jurisprudence in maintaining food security; 2) How is agrarian jurisprudence in maintaining soil harmony. This study not only contributes to the literature of agrarian law but also seeks to synergize Islamic values through agrarian jurisprudence in managing natural resources. This research is important for policy makers, academics, and the community to create a sustainable and fair agricultural system for the welfare of the people.

## METHOD

The method used in this study is normative juridical research, focusing on analyzing agrarian jurisprudence in the context of harmonizing soil functions to maintain food security. This approach allows the author to explore the provisions of laws and norms in agrarian jurisprudence related to the management of soil functions in the context of food security. Research methods are scientific activities that aim to understand one or several legal phenomena by analyzing them based on certain methods, systematics, and thoughts [6]. Therefore, this research is descriptive. According to Sugiyono, the descriptive meaning functions to describe or provide an overview of the object being researched through data or samples that have been collected [7]. The data collected includes information about the view of agrarian jurisprudence on land management and food security.

The data sources used in this study consist of primary legal and secondary data. Secondary data from the Qur'an, hadith, and fiqh rules are the basis for agrarian fiqh. Meanwhile, secondary data is obtained through literature studies that include journals and other literature related to agrarian jurisprudence. Data collection techniques are carried out through literature studies in which the author accesses various relevant legal references and theories, as well as both primary and secondary legal materials. Data analysis was carried out qualitatively, using a descriptive approach to identify and analyse concepts and principles in agrarian fiqh related to soil function revitalization. The author seeks to connect the analysis results with the research's purpose, which is to increase public awareness in maintaining soil function and food security.

## RESULTS AND DISCUSSION

### **The View of Agrarian Fiqh in Maintaining Food Security**

The development of the era of food conditions experiences its own threat to meet the needs of people's consumption every day. In this case, food needs are an important element that must be considered to fulfil survival. That land, water, and all nature on earth belong to Allah SWT which is entrusted to humans to be used as best as possible for the needs of life and solely to worship Allah SWT. However, the use of natural resources that are damaged or lacking in the

use of food needs is caused by the actions of humans themselves who are too greedy or greedy in the use of nature for personal needs that are used in addition to food needs, this factor starts from dissatisfaction and unproductivity in land management. This has a great impact on the food and welfare of the community. Food security illustrated by International *Food Policy Research Institute* When everyone has access to sufficient, safe, nutritious food for an active and healthy life. Law Number 18 of 2012 through the definition of food, namely the condition of food fulfillment for the state and individuals, the availability of sufficient food, and the affordability of safe, nutritious food that does not conflict with the religion, beliefs, and culture of the community [8].

Regulation No. 68 of 2002, Food Security is the protection of food conditions for households which is reflected in the availability of food in affordable quantities, quality and evenness. The explanation of the definition of food security is as follows. There are two categories of access to food, namely direct access where food needs are obtained through rice fields or gardens that they own themselves, and indirect access where needs are not obtained through the ownership of rice fields or fields but are obtained from buying [9].

Table 1. Comparison of Harvest Area Production

Comparison of Harvest Area		
2023	Decline	2024
Down 1.64%		
10.21 million hectares	0.17 million hectares	10.05 million hectares

Table 2. Comparison of Rice

Comparison of Rice Production		
2023	Decline	2024
Down 2.45%		
53.98 million tonnes of GKG	1.32 million tons	52.66 million tonnes of GKG

From tables 1 and 2 sourced from the Central Statistics Agency, it can be seen that in both tables the rice harvest area in 2024 is estimated to be around 10.5 million hectares and has decreased by 167.25 thousand hectares or 1.64% compared to the rice harvest area in 2023 of 10.21 million

hectares. In a comparison of rice production, in 2024 it is estimated at 52.66 million tons of GKG, experiencing a decrease in production from 2023 of 53.98 million tons of GKG decreased to as much as 1.32 million tons of GKG or 2.45%. In 2023, harvest production has experienced a continuous decline, starting from an increase in March 2023 to declining and unstable until December 2023.

Islam attaches great importance to food security, as stated in the Hadith of the Prophet PBUH: #

إِذَا قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنِ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرَسَهَا فَلْيَغْرَسْهَا

"If the Apocalypse has come and one of you has a seedling in his hand, then if he is able to plant it before the Apocalypse comes, then let him plant it." (HR. Al-Bukhari and Muslim).

The hadith gives an idea of the importance of protecting and caring for natural resources, even in critical situations. So, protecting the soil ecosystem is also part of efforts to stabilize the balance of nature and environmental sustainability.

The World Health Organization explains the three main components of food security: Food Availability, Food Access, and Food Utilization [10]. Mohammad Shohibuddin and Muhammad Nashirulhaq discussed fiqh thought in an agrarian context through a book entitled Agrarian Fiqh: A Discussion. The discussion regarding agrarian jurisprudence refers to the application of the principles of Islamic law in the mathnah of land and natural resources. Agrarian jurisprudence not only focuses on land law, but also includes land-related rights, resource protection, and social justice in land use. Agrarian jurisprudence also invites dialogue with the context of national regulations and policies, responding to theoretical debates in agrarian studies and political ecology. And the importance of agrarian jurisprudence in its application is increasingly becoming real because, as an instrument to answer the problems faced by the community. Most of the Indonesian people are farmers and agrarian people [11].

Based on Manhaj Tarjih "*Fiqh Muhammadiyah*" , one of them is built by considering hierarchical assumptions whose standards are compiled from: 1). The basic values of Islam (*Al-Qiyam Al-Asasiyyah*) including the values of monotheism, morality of Karimah, Prosperity, Justice, Humanity to protect the soul, deliberation, 2). General principles (*Al-Ushul Al-Kulliyah*) include ownership, productivity, islah, fair regulation, conservation, accountability,

participation, 3). practical provisions (*Al-Ahkam Al-Fajariyyah*). With its methodological foundation, the application of agrarian jurisprudence is quite wide [12].

So, in terms of maintaining food security to remain productive in daily fulfillment, the importance of embodying important components of food security is: First, food availability, to meet the aspect of food availability, it is necessary to pay attention to production, quality, and enough around the community. This is closely related to the materials and land needed to produce food. Some of the problems that arise in the availability of food are caused by excessive consumption by some people, as well as the lack of land for production. As servants of Allah SWT, we should not overdo it, because this action can cause shortages for other people. In a hadith narrated by At-Tirmidhi, it is stated:

*"There is no worse vessel filled by the son of Adam than his belly. It is enough for Adam's son a few feeds that can uphold his spine. If he has to eat, then a third is for his food, a third for his drink, and a third for his breath."*

This hadith illustrates that Allah SWT has provided all the needs so that humans can meet enough food without excess. Food availability can also be seen from the story of the Prophet Jonah, who is known as a pioneer in food security strategies. In times of crisis, the Prophet Jonah offered a solution by mass-producing wheat and managing food reserves to prevent scarcity. The implementation of policies taken by state leaders is very important to ensure food availability, design land use, and develop food reserves.

Second, access to food in this case requires special attention because there is a tendency for people's inability to obtain food due to poverty or declining quality of food. The ability of people to get food depends on household income and land ownership. The unequal access to food is caused by continuous distribution through imports, even though there are natural resources that have not been properly managed domestically. Policies that can be taken include maintaining food price stability, increasing accessibility, and improving the quality and safety of domestic food. Food access is divided into two categories: direct access, where food is obtained through personal processing, and indirect access, where food is obtained by purchase. In Surah Al-Mulk Verse 15 which means *"He is the one who makes the earth easy for you to cultivate, so walk in all its directions and eat the sustenance that Allah has given. To Him you will return."*, In

this verse it has been described that the earth has been prepared by Allah SWT for humans to live their lives and meet their food needs.

Furthermore, the third is the Proper Utilization of Food, the use of food must be carried out optimally for the benefit of the community. Food is one of the key factors in the country's resilience that needs to be maintained and managed. Food obtained from nature does not only belong to individuals but is entrusted by Allah SWT that must be preserved. Therefore, food utilization can be improved by encouraging the role of the community in land management, as well as developing an efficient food distribution system. Human resource development is also important to utilize food products that can be directly utilized by the needs of the community itself.

### **The View of Agrarian Fiqh in Maintaining Soil Harvation**

In the agricultural sector, land conversion tends to be negative, but many lands are converted due to economic factors or low sales yields that cause farmers to sell these agricultural assets, to meet their living needs. However, if this continues to happen, it indirectly results in an excessive level of agricultural conversion. And it can potentially threaten the security of food production if it is not in accordance with the rules, such as in Law Number 41 of 2009 concerning the Protection of Sustainable Food Agricultural Land [13]. The importance of revitalizing agrarian reform policies in Indonesia is an effort to respond to economic challenges that are expected to provide justice in land tenure and ownership and strengthen people's economic rights. Although there has been a significant increase in economic value through the asset legalization program, this achievement is still far from optimal, which is hampered by several regulatory problems and sectoral egos. The revitalization of agrarian reform policies must be carried out comprehensively in order to support the people's economy and create social justice in the management of agrarian resources [14].

J.J. Rousseau in his book entitled Economic Constitution, describes that economics and law are related. The two are interrelated, the law cannot develop without economic support and vice versa, it will not grow if the law is not able to guarantee justice and orderly certainty [15]. In all areas of the Indonesian state, there are not a few lands that are used for excessive personal interests. Article 33 paragraph (3) of the 1945 Constitution states, "the earth, water, and natural

resources contained therein are controlled by the state and used for the greatest possible prosperity of the people"[16]. Large-scale land use, including uncontrolled infrastructure development for personal needs carried out by disobeying the rules and preserving nature, has a very bad impact on the imbalance factor of the soil ecosystem. In this case, the quality of land use has undergone significant degradation; Ebi. Therefore, handling is needed to maintain soil harmony in the view of agrarian fiqh.

Through sharia principles that are relevant to land ownership, it is focused on harmonizing sharia values to create a legal foundation that is more in line with the principles of justice and sustainability [17]. Agrarian jurisprudence looks at the existing soil conditions, provides solutions in maintaining soil harmonization in order to maintain the balance of soil functions so that they can be functioned continuously to meet the needs of human survival. In this case, it has been found in the Qur'an Surah Al-Baqarah Verses 11-12 which reads

# وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ #

*When it is said to them, "Do not do any harm to the earth," they answer, "Surely we are only the ones who make amends."*

# أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَتَذَكَّرُونَ ﴿١٢﴾ #

*Remember, they are the ones who do damage, but they do not realize it.*

In these two verses, it can be seen that humans have been warned to take care of the earth entrusted to him, so that they try to make improvements on the earth for large-scale personal interests, but the human efforts on the contrary make damage to the earth that does not pay attention to the functions and benefits of other humans.

The view of agrarian jurisprudence brings the following rules or principles to maintain land harmonization: First, the Principle of Land Ownership in Islam [18], land ownership according to Al-Ushul al-Kulliyah, guarantees the process of equitable distribution of the welfare of the community, the ummah, and the nation, in the Qur'an surah Al-hujurat verse 13. Involving property rights and social responsibility. This relationship reflects the interaction between individuals, Communities, and natural resources. Every individual has no right to try to

own land as long as it does not violate the rules. However, often humans forget the existing limits, so they are trapped in the lust to control the land, even though in Islam it emphasizes the importance of the social function of every property owned. In the Islamic view, Allah SWT is the Creator and Regulator of things, and property rights are linked to the role of humans on earth as the Caliph who must be responsible. This principle shows the importance of respecting land ownership and ownership rights as well as proper legal protection. To create harmonization in land ownership, cooperation between authorized institutions is needed to revise existing regulations, as well as improve the community's understanding of Islamic principles in land management.

The second, Sustainable Land Management, the rapid growth of development has caused various environmental problems. Sustainable land management aims to keep natural resources available to future generations. In this case, it is also important to maintain the balance of the ecosystem. In the context of Islam, humans play the role of caliphs who are responsible for preserving and avoiding excessive exploitation of land. Land sustainability can be achieved by ensuring that its use does not harm the rights of others and the public interest and can regulate and protect the use of land for the benefit of the community.

The third is the Principle of Fair Land Distribution [19], in the context of agrarian fiqh, the principle of justice is very important to ensure the equitable distribution of the welfare of the community. Food security instability is often linked to the uneven distribution of land resources. Regarding fair land distribution, avoiding inequality in society that can result in economic inequality or inequality, and this concept brings significant economic prosperity to the community and strengthens food empowerment at various levels of society [20]. Therefore, there needs to be a fair distribution so that every individual and community group still has equal access. Fair distribution can also be done through clear government regulations so that policies can ensure the prosperity of the community, the granting of land rights to those in need, and proper compensation for landowners affected by policies by the government.

Furthermore, the fourth is the right to land, land is the main source for food production, and the unclear nature of land can lead to conflict disputes. With clear arrangements regarding land rights, conflicts can be minimized, and land use can be carried out optimally. The

arrangement also includes the protection of productive lands and ecologically sensitive areas, which support the sustainability of soil function resilience. Through the recognition of individual and public property rights, in Islam these rights remain with regard to social interests.

And the fifth rule is, Prohibition of exploitation, land exploitation can cause conflicts between the Community and the Company, as well as threaten the life of the Community who depend on natural resources. In agrarian jurisprudence, the use of natural resources of the land must consider the public interest (*Mashlahah al-ammah*), which requires the need to protect the environment for the welfare of all people. Therefore, actions that damage the soil ecosystem should be avoided. The word of Allah SW in Surah An-Nisa' verse 58 which emphasizes the importance of trust and justice in the management of natural resources, by prioritizing the public interest in accordance with the rules of agrarian fiqh.

## CONCLUSION

Based on the discussion of the author's research, the following conclusions were produced:

The results of the study show that land use and sustainable land management, based on agrarian fiqh principles, are the key to achieving food security. Agrarian jurisprudence not only functions as a legal guideline, but also as a value system that regulates the control, ownership, and utilization of natural resources, especially land. This view underlines the importance of the relationship between people's food needs and sustainable natural resource management.

An important component in maintaining food security is by fulfilling the availability of food that must be owned by the community with portions that are not excessive so that it is balanced and even. Furthermore, access to food that is easy to obtain, and the quality of food received by the community does not decrease. However, it is increasing without excessive distribution through imports. As for the next component of optimizing the use of food well, the use of food can be improved through encouraging the role of the community and efficient food distribution.

Soil revitalization in maintaining soil harmonization refers to improvement efforts made to improve and maintain the quality of soil function to support optimizing ecosystem needs and

agricultural activities optimally. Unsustainable land use and excessive exploitation lead to a decline in soil quality, which has an impact on agricultural productivity. Rapid population growth has also led to an increase in food needs, while the availability of agricultural land is increasingly limited.

Land harmonization, in this case agrarian fiqh, is of the view that there is a need for a strategic program to rehabilitate degraded lands for revitalization and sustainable management. The implementation of regulatory policies that ensure fair land distribution includes providing land rights to communities in need, especially smallholders. With this, it is necessary to increase public awareness of the importance of sustainable land management and social responsibility in the use of natural resources and there is also a prohibition on land exploitation, whose use takes into account the public interest (*Mashlahah al-ammah*) in accordance with the view of Islam through agrarian jurisprudence to always maintain what Allah has entrusted to His Servants to be used properly.

In addition, this study found that access to agrarian resources must be regulated equitably to ensure that all levels of society can utilize them, in this case in accordance with the principle of equitable distribution in agrarian jurisprudence. The theory obtained emphasizes the need for a balance of Islamic principles. Thus, land management is expected to further support food sustainability and community welfare. This theory can be a reference for policymakers in formulating fairer and more sustainable regulations in the agrarian sector and can contribute to the development of sustainable agrarian policies that are responsive to the challenges of land harmonization in food security.

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