

EFFORTS TO IMPROVE COMMUNITY WELFARE THROUGH FARMING GROUP EMPOWERMENT FROM AN ISLAMIC ECONOMIC PERSPECTIVE

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Abstract

This study aimed to determine the level of community welfare through farmer group empowerment from an Islamic economic perspective. This research includes field research (field research). The method used in this research is qualitative data analysis with a descriptive nature. The results showed the implementation of community empowerment for the prosperous Sido farmer group towards improving the welfare of the community in Sidoharjo Village through counseling programs and skills training. The implementation of community empowerment of the prosperous Sido farmer group in Sidoharjo Village can be said to be successful. The members admitted that there was an increase in knowledge and skills in agriculture, obtained new information about agriculture, increased income before they joined and after joining the prosperous Sido farmer group, and were very enthusiastic about the empowerment program. This means that the empowerment of the Sido prosperous farmer group community has a positive effect in improving the welfare of the Sido prosperous farmer group members in Sidoharjo Village, Jati Agung District, South Lampung Regency, and the Sido prosperous farmer group member community can already be said to be a prosperous society. Empowerment in the view of Islamic Economics is seen from the principles of Islamic Economics that community empowerment for members of the prosperous Sido farmer group is following the rules or limitations in Islam that Allah SWT has determined to achieve *falah* in the world the hereafter and for welfare. The community members of the prosperous Sido farmer group are following welfare in the view of Islamic Economics

Keywords: Empowerment; Community Welfare; Farmer Groups

INTRODUCTION

The agricultural sector is a very strategic factor. It is the basis of the people's economy in rural areas, controlling the lives of the majority of the population and absorbing more than half of the workforce so that the agricultural sector can contribute to the welfare of society. Therefore it is essential to have agricultural development to increase farmers' income and standard of living, increase household food security,

grow employment opportunities, and alleviate poverty in rural areas (Ufira Isbah, 2016).

Based on data from the Central Statistics Agency (BPS) for September 2021, the percentage of poor people in urban areas is 7.60 percent, while the percentage of poor people in rural areas is 12.5 percent. The data shows that the poverty rate in rural areas is higher than in urban areas (Lampung, 2021).

One way to overcome problems in rural areas is through community empowerment programs. Community empowerment is an effort to increase the dignity and the dignity of layers of society that, in their current conditions, cannot escape the trap of poverty and underdevelopment. In other words empowering is enabling or making the community self-sufficient (Ginandjar Kartasasmita, 1996).

Community empowerment has a close relationship with non-formal education, and the non-formal education approach is based on the community's needs by exploring and using what is in the community to develop knowledge, attitudes, and skills toward independence. Community empowerment through non-formal education with a group approach to addressing the above problems is a government program in agricultural development and rural areas through farmer groups. The formation and development of farmer groups are formed in villages using the principles of local independence, which is achieved through autonomy and empowerment.

Law of the Republic of Indonesia Number 19 of 2013 Concerning Protection and Empowerment of Farmers Article 1 Chapter 1, in this law, what is meant by: "Farmers' groups are groups of

farmers/breeders/planters formed based on common interests; equality of social, economic, and resource environmental conditions; commodity similarity; and familiarity to improve and develop member businesses" (Law number 19 of 2013).

Farmer groups as a place to provide information to farmers and convey it through a group approach so that if parafarmers join farmer groups, the results of their farming operations are expected to be better and more feasible. Farmer groups are also a medium for learning to organize, work together, and help each other between farmers because all forms of farming activities and problems can be carried out and resolved jointly with other members of farmer groups.

In general, community empowerment activities of farmer groups are carried out by adjusting the conditions of the community to be empowered as well as potential local areas that can be the initial capital in carrying out this empowerment. Sidoharjo Village is one of the villages located in Jati Agung District, South Lampung Regency. Livelihoods, because Sidoharjo Village is an agricultural village, most of the residents work as farmers. The people of Sidoharjo Village are dominated by farming communities with a lot of economic potential in agriculture that can

be developed, one of which is the cultivation of food crops.

One of the existing farmer groups in Sidoharjo Village, namely the Sido Makmur farmer group, manages the cultivation of food crops such as corn. The formation of the Sido Makmur farmer group aims to create a solid and independent farming organization so that it can fight for the interests of its members, the fulfillment of facilities and infrastructure for members of the Sido Makmur farmer group to support the empowerment of farmers, and the implementation of farming methods that are in harmony with nature supported by appropriate technology. The existence of this farmer group is felt by the people affiliated with the Sido Makmur farmer group in helping to increase income and production results.

Therefore the author is interested in conducting in-depth research with the title "Community Empowerment of the Sido Makmur Farmer Group on Increasing Community Welfare in the Perspective Islamic economics (Case Study on the prosperous Sido Farmers Group in Sidoharjo Village, Jati Agung District, South Lampung Regency)."

Community Empowerment in Islamic Economics

Islam is a religion of rahmatan lil 'alamin, which can synergize with all forms of human activity. Islam, through the Qur'an, discusses aspects of worship and various economic, health, and social problems. Islam has taught its people to strive for a better life in this world and the hereafter so that physical and spiritual well-being can be achieved. Therefore, it is not an exaggeration if Islam is also said to be a religion of empowerment, which seeks to empower its people to balance life between worldly and ukhrawi needs (Dian Iskandar Jaelani, 2014).

According to Istiqomah in the Islamic community development journal, empowerment is a lesson for the ^{community} so that they can independently make efforts to improve the quality of their lives both concerning their welfare and safety in the world as well as their welfare and safety in the hereafter (Matthoriq et al.).

In the practice of the Qur'an regarding the empowerment of dhu'afa or community empowerment, the point is to help those who are empowered to gain power, to make decisions, and determine the actions they will take, including reducing the effects of personal and social barriers through increased ability and sense

of belonging. Confident to use the power it has (Asep Usman Ismail, 2008).

According to Agus Efendi, there are 3 urgent places for empowerment. The first is empowerment in the spiritual dimension. Empowerment is necessary because of Islamic society's moral degradation (setback) today. This is very concerning. The personality of Muslims, especially the younger generation, is easily influenced by negative "Western" culture contrary to Islamic values. This situation is exacerbated by the failure of religious education in almost all lines of education. Therefore, Muslims must strive to produce an educational curriculum design that is truly oriented toward total Islamic spiritual empowerment.

Second, intellectual empowerment. At this time, it can be seen how the Muslims in Indonesia are too far behind in the progress and mastery of science and technology (science and technology). This situation is also exacerbated by the orientation of existing educational institutions from Kindergarten to Higher Education levels, which are more business-oriented; educational institutions are used as a fertile business arena. For this reason, various intellectual empowerment efforts are needed as a significant struggle from returning educational orientation to intellectual development.

Third, economic empowerment. It must be admitted that poverty and underdevelopment are synonymous with most Muslims, especially in Indonesia. To solve it, of course, within the community itself, starting from the economic system implemented by the government, the government's alignment in making economic policies, and the community's willingness and ability. Therefore, a strategy and policy are needed to eliminate the crush of economic lagging and inequality (Dian Iskandar Jaelani, 2014).

The first community empowerment effort seen is how community empowerment is seen from the principles of Islamic Economics, including:

- a. In the context of trying or working, the principle of monotheism gives the spirit to humans that all forms of business carried out by humans must still depend on Allah SWT. The principle of monotheism is the basis of every form of human life activity (Mursal, 2015).
- b. In the economy's principle of work and productivity, individuals are required to work as much as possible with a high level of productivity to be able to provide the best for the benefit of the people.
- c. The principle of *maslahah* in simple terms, *maslahah* can be interpreted as taking advantage and rejecting harm or

something that brings good, safety and benefit. The essence of benefit is a concept based on two aspects: benefits and blessings. The benefit will be achieved when what emerges from a process is a benefit and blessing (Mursal, 2015).

- d. The principle of ta'awun (mutual help) is a work or deed based on conscience and solely hopes for the pleasure of Allah SWT. Islam managed to provide a practical solution to modern economic problems by changing the nature of society which is only selfish with the opposite character. Nurul Huda:2008). Everyone is encouraged to work together by forming a principle of helping each other, and each individual becomes a valuable unit for all parties so that community empowerment can spread widely.

Community Welfare in Islamic Economics

In Islamic Economics, welfare avoids the fear of oppression, hunger, thirst, ignorance, disease, and the environment. Welfare, according to Imam Al-Ghazali, is the achievement of benefit. Maslahah is a concept based on two aspects: benefit and blessing. Humans will not feel happiness and inner peace except after the actual welfare of all humankind is realized

through the fulfillment of spiritual and material needs. To achieve the goal of syara' (maqashid al-shari'ah) to realize the benefit, he explained the sources of welfare, namely the maintenance of religion, soul, mind, lineage, and wealth (Abdur Rohman, 2010).

The general term used to describe a materially-spiritually prosperous life in the life of the world and the hereafter in Islamic teachings is Falah. Falah means zhafara bima yurid, which means victory over what one wants. Falah comes from Arabic from the verb aflaha-yuflihu, which means success, glory, and victory, namely glory and victory in life (P3EI, 2009).

From the above understanding, falah can be interpreted as success, luck, and well-being felt by a person, both physically and mentally, which measures the level of happiness because it is a belief in oneself. Glorious life and prosperity in the world and the hereafter can be realized if the needs of human life are balanced. The fulfillment of community needs will have an impact called maslahah. Maslahah is all forms of conditions, both material and non-material, which can increase the position of humans as the noblest creatures (P3EI, 2009).

According to Umar Chapra, the relationship between Islamic law and benefit is very close. Islamic economics is

one part of Islamic law, and the goal is inseparable from the primary goal of Islamic law. The main goal of Islamic Economics is to realize human goals to achieve happiness in the world and the hereafter (Falah). As well as a good and honorable life (al-hayah al-thayyibah) (MB Hendrieanto, 2008).

It can be concluded that welfare in Islamic Economics is overall welfare, material and spiritual. The concept of welfare in Islamic Economics is not only measured by economic value. Instead, it includes moral, spiritual, and social values. Thus, welfare based on Islamic Economics has a more profound concept.

Farmers

A farmer group is a group of farmers with the same interests and goals based on a common will to improve the performance of their farming business. The formation of farmer groups is based on a geographical approach to the position of land close to each other, an approach to the administrative area of residence, and an approach to cultivated commodities (Robinson Putra, 2016).

The formation of farmer groups needs to combine these three approaches by looking at the characteristics or characteristics of Indonesian farmers who havenarrow land, and the condition of

kinship culture that is still strong in one community environment. The reasons that can be conveyed by combining the three approaches are:

- a. By combining farmers with the geographical potential of adjacent land, it is hoped that the farming process can be developed together to become larger so that production volumes can be increased and reduce the level of pest attacks.
- b. By combining farmers in one farmer group who have adjacent residences, it is hoped that it will facilitate coordination between group members.

By combining farmers with the same commodity approach, it is hoped that it will make it easier to coordinate agribusiness activities, from the preparation of production inputs to the marketing of crops (Robinson Putra, 2016).

The formation and growth of farmer groups can be placed in a broader context: economic development and community self-reliance toward sustainable development (Sustainable Rural Development) (Hermanto et al., 2016). Therefore, one of the government and farmers' efforts to build self-reliance has been forming farmer groups in rural areas.

Group farmers can be formed from farmers in one area (one RW/hamlet or more, one village/kelurahan or more) and

can be based on domicile depending on the population distribution and farming land conditions according to their needs in the area. Farmer groups are formed and developed from, by, and for farmers with members ranging from 20 to 25 farmers or adapted to the community's environmental conditions and farming business (Wayan Alit Artha Wiguna, 2016).

Farmer groups are usually led by a farmer group leader, who is elected by deliberation, which results in consensus among the farmer group members. Simultaneously with the election of the head of the farmer group, the organizational structure of the farmer group was formed, namely the secretary, treasurer, and field sections that support the group's activities.

METHODS

Types of research

This study uses field research, namely in-depth research on a particular case, the result of which is a complete and organized description of the case. The purpose of field research is to intensively study the current situation's background and the environmental interactions of a social unit, individual, group, institution, or community. (Cholid Narbuko, 2016)

Data source

Primary data

Researchers obtain or collect primary data directly from the main data source. Primary data is also known as original or new data that is up to date. Techniques that researchers can use to collect primary data include observation and interviews. (Enny Radjab, 2017) In this study, the authors obtained primary data through observation and interviews of the prosperous Sido farmer group in Sidoharjo Village, Jati Agung District, South Lampung Regency.

Secondary Data

Secondary data is obtained or collected by researchers from various existing sources (researchers as second hand). Secondary data can be obtained from sources such as the Central Statistics Agency (BPS), books, reports, and journals. Other. (Enny Radjab, 2017) In this case, the secondary data used in this study was obtained through data from various literature closely related to the research object.

Data analysis method

According to Bodgan, data analysis is the process of finding and systematically compiling data obtained from field notes, interviews, and documentation by

coordinating data into categories, describing them into units, synthesizing arrange into patterns, and choosing which one is more important to learn so that conclusions can be drawn (Sugiyono, 2014).

Time and Place of Research

This research was conducted in March-April 2022, with the selection of research locations in the region Sidoharjo Village, Jati Agung District, South Lampung Regency.

Research Informants

Informants in this study are the members of the Sido prosperous farmer group in Sidoharjo Village, Jati Agung District, South Lampung Regency, and the members of the Sido prosperous farmer group can already be said to be a prosperous society.

Data collection technique

The data collection technique in this study is the source triangulation method. Source triangulation can be understood as a data collection technique combining several existing data techniques and sources. The author combined research with data collection through observation, interviews, and documentation.

Data analysis technique

According to Miles and Huberman, this study uses data analysis models, including data collection, data reduction, data display, and conclusions (Huberman and Miles, 1984).

RESULT AND DISCUSSION

Community Empowerment of Sido Farmers Group Prosperous Against Increasing Community Welfare in Sidoharjo Village, Jati Agung District, South Lampung Regency in the perspective of Islamic Economics is an activity that is following the rules or limitations in Islam in order to achieve *falah* in this world and the hereafter, the following is the explanation:

a. Counseling

Counseling is a process of empowerment because some members of the Sido Makmur farmer group only work as farmers. Therefore, by counseling the members of the Sido Makmur farmer group, it is hoped that they can become empowered and independent and able to overcome their problems.

Through counseling, the Sido Makmur farmer groups obtain information and knowledge about food security, cropping patterns, seed dispersal, pests and diseases, and currently developing agricultural technologies, so they are not

left behind (Mujimin, 2022). In this way, the members of the Sido Makmur farmer group can open their minds by having extensive information and knowledge so that farmers can be more independent and empowered, and able to overcome their problems.

b. Training Skills

Skills training is a form of effort made by the Sido Makmur farmer group to provide additional skills, so they have many skills. Various kinds of skills training have been carried out by the Sido Makmur farmer group, training in making organic fertilizer (Mujimin, 2022).

This skills training is a form of empowerment process for members of the Sido Makmur farmer group, which aims to make members of the Sido Makmur farmer group become more empowered and able to produce their fertilizer in cooperation. This training provides benefits for members of the Sido Makmur farmer group because it can provide relief in the cost of agricultural production for members of the Sido Makmur farmer group and can provide new jobs for members of the Sido Makmur farmer group by having a product in the form of organic fertilizer which can be sold to the public.

The second program is to empower the Sido prosperous farmer group

community following the principles of Islamic Economics, namely:

1) Principle of Tawhid

Tawhid is a concept in the Islamic Aqeedah that states Allah SWT's oneness. The principle of monotheism is the basis of every form of human life activity. The economic activity carried out by humans not only prioritizes economic value but is also accompanied by obedience to the commands of Allah SWT, so what is done must be full of responsibility and sincerity. In the community empowerment program for members of the Sido Makmur farmer group in Sidoharjo Village, members and every Muslim must always carry out Allah SWT's commands and avoid all his prohibitions.

2) Principle Work and Productivity

The principle of work and productivity in the economy is that every individual is required to work and try to make ends meet in their economy, to the maximum extent possible, to meet a high level of productivity following the limitations in Islam.

Islam looked to work as an element of production to produce products or services that benefit humanity. By working, every human being can meet the needs of life. All natural wealth will not be helpful if humans do not manage it. Islam encourages its people to work and produce, making it

obligatory for those who can afford it. As the word of Allah SWT in the Al-Qur'an letter At-Taubah (9) verse 105:

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

Meaning: "And Say: "Work you, then Allah and *his Messenger and the believers will see your job, and you will be returned to (Allah) who knowing of the unseen and the real, then He will inform you of what you have done*" (Ministry of Religion of the Republic of Indonesia, 2006).

In this community empowerment program, the members try to change themselves to become better farmers who are knowledgeable in their fields and can produce as much as possible. This empowerment program can increase crops' productivity according to what the members of the Sido farmer group have prospered, which positively impacts plants and can increase crop productivity.

3) Principle Maslahah

The essence of benefit is a concept based on two aspects: benefits and blessings. Islam, in shaping maslahah, is oriented towards individual and collective interests. In this case, the community empowerment program for members of the Sido Makmur farmer group in Sidoharjo

Village has positive benefits and blessings for their farming business; the empowerment program invites members of the Sido Makmur farmer group to get together to improve their lives for a better and prosperous.

4) The Principle of Ta'awun (Please Help).

In work, Islam teaches Muslims to work together by forming a principle of helping each other; each individual becomes a valuable unit for all parties. In the community empowerment program for members of the Sido Makmur farmer group, empowerment activities are carried out by helping each other in cooperation to improve the standard of living of the farming community with the existence of a community empowerment program for the weak members of the Sido prosperous farmer group in Sidoharjo Village, and they will become strong and improve the economy of the members of the prosperous Sido farmer group.

Community empowerment programs are indeed recommended in Islamic teachings, as was the opinion of Agus Efendi, who said that the place of urgent empowerment is economic empowerment (Dian Iskandar Jaelani, 2014).

Islamic Economics aims to create a safe and prosperous human life. Economics

is part of the Islamic order which places the economy in the middle position, and a fair balance means that in the economic field, balance is applied in a balanced way between capital and business, between production and consumption, between producers and consumers, and between individuals and society.

Community welfare will be realized if each individual has the will to be able to develop their potential with the support of available resources in the surrounding environment, as well as the people who are members of the Sido Makmur farmer group who have the enthusiasm to be able to develop their potential and strive to be able to improve their standard of living. Which is better, As the word of Allah SWT in the Al-Qur'an Surah Ar-Ra'd(13) paragraph 11 :

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ ۗ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ

Meaning: "For humans, there are angels who always follow him in turn, in front of him and behind him, they guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. Moreover, if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him." (Ministry

of Religion of the Republic of Indonesia, 2006)

This verse explains that Allah SWT will not change the condition of a people unless they change it themselves. With this, every human being is required to change his condition and always try earnestly to use his abilities to find and utilize existing resources, but they are still within the Islamic religion's limits.

The verse also explains the independence that every individual must have in order to be able to carry out his activities like community empowerment, which changes a person's situation to become more independent by relying on their abilities with no limits to see and choose something beneficial for them.

Based on the principles of Islamic Economics above, it can be seen that the economic empowerment program for members of farmer groups Sido Prosperous in Sidoharjo Village, Jati Agung District, South Lampung Regency, follows the four principles of Islamic Economics. In implementing the empowerment program that the Sido Makmur farmer group has carried out, they are not only concerned with world affairs, but they still adhere to Islamic rules or limitations in working to seek sustenance to meet the economic needs of their families.

Islam is a mercy to the whole world. When viewed from the content of the teachings of Islam, it is closely related to welfare. Welfare, according to Imam Al-Ghazali, is the achievement of benefit. Maslahah is a concept based on two aspects: benefit and blessing. Humans will not feel happiness and inner peace except after the actual welfare of all humanity is realized through the fulfillment of spiritual and material needs. To achieve the goal of syara' (maqashid al-shari'ah) so that benefit can be realized, he explained the sources of welfare, namely the maintenance of religion, soul, intellect, lineage, and wealth. (Abdur Rohman, 2014) The following is the legal basis regarding welfare. Allah SWT says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning: "Whoever does good deeds, both men and women in a state of faith, We will surely give him a good life, and Verily We will reward them with a reward that is better than what they have done." (Religious Ministry of the Republic of Indonesia, 2006).

Based on the Al-Qur'an letter Al-Nahl verse 97 above, welfare is a guarantee or promise of Allah SWT given to men and women who believe in Him. GodSWT will also repay the good deeds of those who are patient with a better reward than their

deeds. A good life is happy, relaxed, and satisfied with lawful sustenance, including all forms of serenity, regardless of its form (Ibn Katsier, 2001).

To achieve this prosperity, Allah SWT has prepared a set of rules and teachings through revelations and hadiths of the Prophet Muhammad SAW, which can be used as guidelines for Muslims to obtain prosperity in their lives.

For example, the relationship with Allah SWT must be accompanied by human relations with fellow human beings. The same goes for economic activity. Islam has provided rules for obtaining human welfare itself. Realizing true welfare for humans is the basis and the primary goal of Islamic law (maslahah al ibad). Therefore it is also the goal of Islamic Economics. Welfare is seen not only from the elements of fulfilling basic physical needs such as food, placeresidence and others but also spiritual needs such as the Islamic value system, fulfillment of basic needs, security, and social order, which are the benchmarks of prosperity.

From the understanding of welfare in Islamic Economics above, it is then adjusted to the results of research in the field. The results of the study stated that the majority of people's welfare in Sidoharjo Village was following welfare according to Islamic views. This was seen when the

values of Islamic teachings were used as guidelines in the economic life of an individual and the community itself.

In this case, the Sido Prosperous Farmer Group members in Sidoharjo Village have always carried out their obligations to carry out Allah SWT's commands and stay away from all his prohibitions. Then, in terms of the community's basic needs, they have been fulfilled. In addition, in terms of security and social order, the people of Sidoharjo Village are categorized as safe and peaceful because there are no conflicts between groups and groups in society.

CONCLUSION

The implementation of community empowerment of the Sido Makmur farmer group towards improving people's welfare in Sidoharjo Village, Jati Agung District, South Lampung Regency, is carried out through programs or activities such as extension programs and skills training. The implementation of the community empowerment of the Sido Makmur farmer group in Sidoharjo Village can be said to be successful. Members admit that there is an increase in knowledge and skills in agriculture, obtaining new information about agriculture, and an increase in income before they join and after joining the Sido Makmur farmer group. They are

very enthusiastic about the empowerment program.

This means that with community empowerment, the Sido Makmur farmer group has a positive effect in improving the welfare of the members of the Sido Makmur farmer group in Sidoharjo Village, Jati Agung District, South Lampung Regency and the members of the Sido Makmur farmer group can already be said to be a prosperous society.

Empowerment in the view of Islamic Economics is seen from the principles of Islamic Economics, namely the principle of monotheism, the principle of work and productivity, the principle of *maslahah*, and the principle of *ta'awun* (help each other) that community empowerment for members of the Sido Makmur farmer group is following the rules or limitations -limits in Islam that have been determined by Allah SWT in order to achieve *falah* in this world and the hereafter. As for the welfare of the members of the Sido Makmur farmer group, it is following welfare in the view of Islamic Economics.

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