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Implementation of Maqashid al Sharia as a Model of Economic Development Agriculture in East Java

Sri Herianingrum

(Universitas Airlangga, Surabaya, Indonesia)

Abstract: During these benchmarks more conventional economic development leads to materialism among other measurements of HDI as one indicator of economic development. Therefore, it's very necessary as a measure of economic development of a comprehensive dimension not only the dimensions of the material but also the spiritual dimension. This paper will discuss the application of maqashid al sharia as a model of agriculture development in East Java. The reason for choosing agriculture as livelihood agriculture is still dominant in the Indonesian economy, especially in East Java. The methodology used in this research is descriptive qualitative research method with indept review. Dimensions to be assessed on maqashid al sharia basing on the opinions of Syathibi include hifdzun Dhin, hifdzun an-nafsh, hifdzun al-aql, hifdzun an-nasl, and hifdzun al-maal. Implementation fifth dimension will be studied more in depth at the household informant families Muslim farmers in East Java that emerged from in-depth interviews will form a framework maqashid al-shariah as a model economic development of agriculture.

Key words: Maqashid al Sharia; a model economic development; agriculture

JEL codes: O1

1. Introduction

East Java is one of the provinces in Indonesia, which was potential in the agriculture. More specifically, government East Java's vision is to become the center agrobusiness leading, global competitive and on toward East Java prosperous and had a good character. One of the mission is to develop an economics modern by agro-based. Development of agriculture among others as a product in central agricultural, breeding, plantation, forestry and fisheries.

Agricultural areas in East Java is still have some indication issues, among others is a development agriculture that is still moved by abundantly factors of production (factor driven) that is the natural resources and uneducated labor. Development of agriculture, breeding, and fisheries more based on experience and skills in the agriculture that are still constrained by limited nature, such as a prolonged drought, flood, or existence of pest attacks that come every year.

Problems of agricultural development study in East Java is very needed to know the conditions in the field and the analysis of the implementation of the economic development model of agriculture, in order to survival and

Sri Herianingrum, Ph.D., Faculty of Economics and Business, Universitas Airlangga; research areas/interests: economics. E-mail: sriheria@yahoo.co.id.

improving the development field of agriculture for strengthening farmers' welfare in material and spiritual fields in order to survive amid increasingly fierce global competition. The level of farmers' welfare in general is relatively low both seen in terms of material and spiritual. So necessary economic agriculture development model which is able to provide solutions are needed by farmers in order to achieve prosperity.

Islamic economics regards the economic well-being not only of the earthly but welfare based on sharia maqasid covers, *ad-din*, *an-nafs*, *al-'aql*, *an-nasl*, and *al-maal*. Welfare with *ad-din* indicator is meant welfare of farmers demonstrated its ability to execute commands Islam, which is measured from the charity, infaq, the issuance of Sadaqah. Welfare with *an-nafs* indicator is meant welfare of farmers demonstrated its ability in keeping the soul in this case is measured from the cost of nutritious food shopping is capable of issuing. Welfare with *al-aql* indicator is meant welfare of farmers demonstrated its ability in maintaining reasonable which is measured in the sense of keeping the expenditure in improving his skills in agriculture.

Welfare with *an-nasl* indicator is meant welfare of farmers demonstrated its ability to keep descendant which is measured from the expenditure of improve the quality of life his son (school, course, the investment land, the garden, rice, the house). Welfare with *al-maal* indicators is meant welfare of farmers demonstrated its ability to the amount of income received by farmers. In this study, the problem statement research question or to be studied in this paper: how implementation of maqashid al-shari'a as economic development model agriculture in East Java?

2. Literature Review

Anto (2003, p. 74) said that welfare in Islam is:

(1) A balanced holistic welfare, which is cover material and spiritual dimensions and includes both individual and social. People will feel happy if there is a balance between balance between himself and the social environment.

(2) Welfare in this world and the hereafter, because humans not only live in the human realm, but also in nature hereafter later. If this ideal condition cannot be achieved then welfare in the hereafter would be an advantage, hence an eternal life and more valuable than the life of the world.

Mustafa Ahmad Zarqa' claim that Priest al-Ghazali is the first muslim scholars who formulated the concept social welfare function. In discussing the human problems, including economic activities, al-Ghazali always refers to the concept *maslahah* (welfare) as its central theme. According to Priest al-Ghazali in Euis (2005, p. 123) *maslahah* is to keep the aims of shari'a, located at:

- (1) Protection religion (*Hifdzud-Diin*)
- (2) Life Protection (*Hifdzan-Types*)
- (3) Protection reason (*Hifdzal-Aql*)
- (4) Protection of descent (*Hifdzan-Nasl*), and
- (5) Protection property (*Hifdzal- Maal*)

This is consistent with revelation, that the purpose of the mankind is to achieve happiness living in the world and akherat (*mashlahat al-diin wa al-dunya*). Al-syatibi in Karim (2004, p. 381) states that shari'a is aims to provide *mashlahah* people in the world and akherat. The aim of shari'a according al-Syatibi is *mashlahah* mankind. *Mashlahah* in this case is defined as all things that are related to human sustenance, fulfilling, the living human beings, and gain what is required by the quality of emotional and intellectual property, in the sense that it is imperative.

Zadjuli (2007) said that development concept civil society was formed from sakinah family and beings are cautious who fear have been adopted by the government to produce entrepreneurs that are strong and work with sincerity and faith. The pillars or pillar regulations that have to be developed to provide community or group business actors who civil society groups such as follows:

(1) Scholars or experts who have excess average community in field of expertise and using business expertise seriously in its group.

(2) Umara' that are able to carry out his leadership for the community in business environment.

(3) Tujjar, entrepreneurs must be honest, not dealt treacherously against his group and always try to make welfare their group.

(4) Muhtarifun, namely should faithful carry out their duties/profession as a mandate entrusted him (Nashihatul Muhtarifun).

(5) People who are loyal. Society not entrepreneurs is around that business, loyal to support formation of civil society, especially in the current business.

3. Methods

3.1 Research Approach

To answer formulation of problems is used approach qualitative research. In this research methodology can be done exploration freely so that had been found deep description, holistic understanding, and to be able to understand the meaning. Qualitative approach was chosen because this research want to make a model of the patterns that formed based on the data obtained in the field.

3.2 Scope and Research Focus

Referring to the formulation of problems in this research, the scope or aimed at farmers in East Java. Farmers welfare as the focus this research, which is to examine farmers welfare based on maqasid al-shari'a that covered, ad-din, an- nafs, al-'aql, an-nasl, and al-maal . This research is focused on: farmers walfare that examine based on maqasid al-shari'a that covered, ad-din, an-nafs, al-'aql, an-nasl, and al-maal namely deep description about how maqashid al-shari'a as agriculture economic development model that able to walfare farmers sustainability.

3.3 Source and Type of Data

According to the researcher Lofland (Moleong, 2002), that source in qualitative research is words and actions, and the rest is additional data such as documents and others. The main data is primary data derived from an interview in-depth and direct observation in the field. Data supporting is a secondary data obtained from related agencies and documents or reports that was relevant.

3.4 The Data Collection Process

In qualitative research, the data collection process, move from the empirical field in the effort to build theory from data. The data collection process cover on this the following stages:

(a) Getting in

In this phase researchers found the parties that competent in providing an explanation that related to the problem that is examined.

(b) Getting along

In this phase, a researcher to enter into a relationship with personal subjects, looking for complete information that is needed and expressed the meaning of information and observation.

(c) Logging Data

In this phase, technical data collection that used are:

- In depth - interview that is doing interviews in-depth to subjects or key informants.

3.5 Data Analysis and Interpretation Process

Data Analysis that used in this research is descriptive qualitative analysis. The interpretation is used to identify prosperity of farmers based on maqashid al-shari'a. After that, described in detail about how maqashid al-shari'a as a model of agriculture economic development.

4. Discussion

4.1 Analysis of Economic Development Agriculture in Islamic Economics Perspective

Development of agriculture, including in the teaching Islamic economics that is the Qur'an presents one form of damage to the famed among the idolatrous Arabs is dissipate partially wealth of agriculture and animal husbandry. It is based on imagination and untrue idolators whereas Allah does not give any reason to do. The Qur'an denied them with the debate detail. Allah swt saying in QS. 6. Al An-am: 138.

“And they said : ‘This is cattle and crops are *prohibited*; not eat it, except the people we please’ according to their assumption, and there is no cattle is forbidden ride and animals that they did not take the name of Allah, at the time of slaughter, in time make-a lie against Allah. Allah shall soon superstitions to them. For Allah is full of wisdom and knowledge.” (Surat al -An'am:138, RI Department of Religion, 2010, p. 196).

Likewise, in QL.10 Yunus: 59, Allah swt said,

Say: “Do ye see what Allah hath sent down to you partially unlawful and (some) lawful”. Say: “if Allah has given you permission or do ye invent (things) and attribute only against God.”

Priest Al-Mawardi and Priest An-Nawawi say farm was the work main job, because:

First: Farm is a business result their own hands. In Shohih Al-Bukhori from Miqdam son Ma'dikariba rodhiyallohu'anhu of Prophet saw said: “It is not a Muslim planting corps but what is planted from plants for growers into charity, what was stolen from the plant for growers into charity, not someone robs plants but for growers into charity.”

Second: Agriculture give common benefits for Muslims and animals. Because as a custom, man and beast must eat, because plants not obtainable except for growers into charity.

And hadist shohih from Jabir rodhiyallohu 'anhu he said, “have said Rosul SAW:

“It is not a Muslim plant but what should be eaten from these crops for grows to charity, what was stolen from these crops for grows to charity, and it is not a person rob grows except for grows to charity. (HR. Muslims).

In the other history of Priest Muslims mentioned

“It is not a Muslim plant crops and food crops then eat this corps, human, animals, and the birds except for grows to charity until hereafter”.

Third: Agriculture more close to tawakkal. When someone plant crops then really he does not rule over a seed that he seeding for grow, he also has no power to grow, to lend and the plants produce. A growing grains, plant growth, the emergence flowers and fruits, maturation crops were all on the delegated authority Alloh. From this value appears the resignation of a farmer. While Abu Yahya Zakariya Al-Anshori US-Syafii added: “The main

livelihood is farming because it is more closely tawakkal, farming also give public benefits for all creatur and in general persons need in agricultural products. Az-Zarkasyi said, that all person notice food because no one who do not need crops and it is not upright life without any food.

According to the history Islam, after the Prophet saw arrived in Medina, he has encouraged farming to be improved. Earth Al-Madinah is flourishing, need to cultivate more vigorously. In relation to this, Al-Muhajirin who leave their homes with Prophet saw set up to work together with Anshar in business-farming. This kind of thing is in accordance with a history of Rafi' bin Hadij that in the Holy Prophet saw reminded him that prohibits a thing to benefit to us, and we ask the question: What Is the lawsuit was?:

The meaning: "The Prophets saw said: "Those who have land should have done with farm or (if he did not even try to do so) that it was handed over to his brother to cultivate and let him renting them out (even) only one-third, quarter, food" (Hadith history Abu Dawud) .

The fact Islamic economy agricultural sector is based. For example, the majority of Muslim scholars said that if anyone is willing to cultivate the land is empty, he was entitled to the land. So it is obvious that there is a reward of those or businessmen who are willing to cultivate the land is empty.

4.2 Analysis of Welfare Farmers Based on the Concept Maqashid Shari'a

(1) Ad-Din

In the field ukhrawi, especially related with ukhrawi expenditure zakat, infaq, and shadaqah, farmers tend to be realized in removing, but still be channeled through study groups, mushola or the local mosque, only a few informers to LAZ or BAZ. Effort to carry out the five rukun Islam has been for a small farmer, through haji savings.

Related with efforts to improve their motivation farmers in carrying out akherat shopping namely ZIS; it is necessary to be motivated by ulama and local government agencies, because this motivation shall increase ability to ZIS spending so that it will receive higher blessings. The members of the group farmers tried to spend ZIS sincerely given that will be given to the needy eligible to receive, and also social fee for helping each other if there are members of the group which got accident. Multiplier effect from ZIS to economics, it must be socialized to the community in order to accelerate poverty alleviation (Herianingrum & Ryandono, 2010). So that oriented of agriculture development for ZIS payment; make it easier for farmers provide their welfare.

(2) An-Nafsh

Farmers have claimed that the increase production will improve the ability to keep the soul namely among others maintain health ability in the form provide nutritious food. This condition shows that the increased agricultural production to be able to maintain continuity in the ability to people, in the form maintaining health.

(3) An-Nasl

In giving education to his children, the farmers to be able to send their children to school with education that higher than his parents. Average education of children farmers at high school graduates, and not a few courses in diploma but also to scholar degree, even to master degree (S2). Farmers who have children in a high level of education, they get an additional motivation and ideas creation business from his son. For example, in processing raw materials to product who has a better quality, as well as marketing, larger coverage area.

Not only providing higher education to his son, the farmers also expand its business area with the hope that it will be continued by his sons if later their parents are patient, or if his son don't get the work in the formal sector, or continued children if the child was bored working in the city.

(4) Al-Aql

To keep sustainability agricultural production, is necessary for the construction business. But in fact, not all farmers received from related institutions. Agriculture Department are working with other agencies should often held a meeting, the training with farmers in the village in order to increase their skills in producing.

From the side labor that employed, the farmers have power workers about 4 or 5 people or sometimes less than the amount. Thus using their labor conditions at the center still in the early stages persists in their activities.

Quality of human resources farmers is one of important factor that determine the success development for agriculture, despite the fact that this was still has some questions in some labor that there is still limited manpower with the low level of education (elementary and secondary school). Research data shows a large part of them is still trust the farmers to power their labor, so that most labor that used came from a member of the royal family or family before using power from the outside. Data this research showed the majority farmers educated junior high school as many as 40 percent. Informant educated elementary school is also still high enough as many as 30 percent, while informers high education, diploma, and scholar degree each amounted 10 percent.

(5) Al-Maal

After getting guidance, training in the field of agriculture, the production, sales, and operating profit farmers tend to increase. The increase is achieved not only in this quantity but also the quality. With the tendency as business scale, the farmers were able to increase sales, the operating profit and earnings. This condition has an impact on world and ukhrawi welfare farmers.

Based on the concept maqashid al-shari'a above, economic development model based on agriculture maqashid al-shari'a that can be derived as seen in the picture below. The process of development objective is to achieve better worldly and ukhrawi welfare able to maintain social prosperity of farmers.

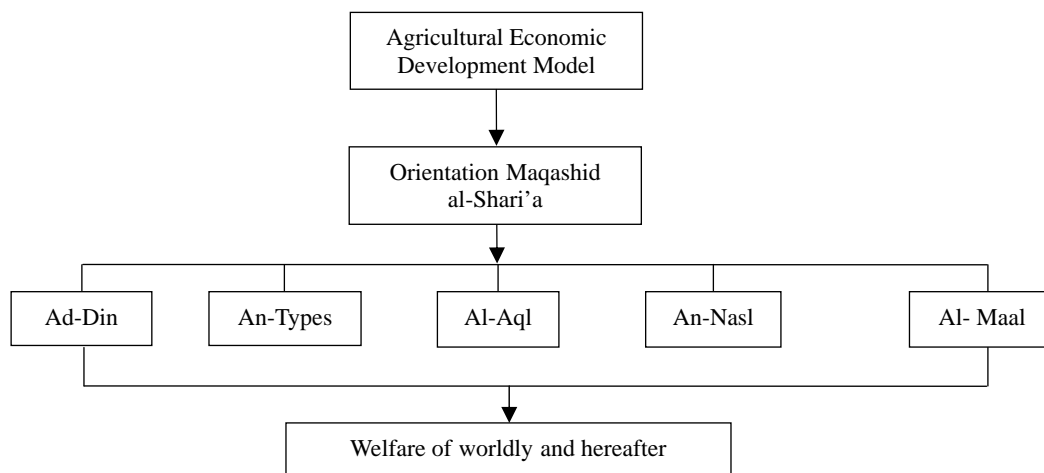


Figure 1 Maqashid al Sharia as a Model of Economic Development

Welfare of farmer measured by using maqashid al-shari'a indicators namely maintenance of religious (ad-din), soul (an-nafs), reason (al-aql), descent (an-nasl) and wealth (al-maal). Based on field data showed that by motivation that given through approach locally ulama developed or agricultural training from related agencies have an impact on increasing production of farmers, so their welfare to increased. Welfare to be achieved by farmers, in accordance with the teachings of Islam that is worldly and hereafter welfare, such as that is taught by Prophet saw that being narrated by Al-Bukhari about balancing their welfare of worldly and hereafter.

Qualitative Analysis shows that after production increased and relative welfare of farmers increased, among

others their ability spend to shopping for maintaining health (hifdzun an-nafs), for example in providing healthy food and nutritious. In addition, it is also in giving higher education (hifdzun an-Nasl) to his son, the farmers also expand its agribusiness area with the hope that it will be continued by his sons if later their parents are patient, or if his son don't get the work in the formal sector, or continued children if the child was bored working in the city.

In the field ukhrawi, especially related zakat, infaq, and shadaqah, farmers tend to be aware in spending, but still be channeled through religious circle groups, mosque or local mosques, have not yet come to LAZ or BAZ. Effort to carry out the five pillars of Islam have been for a few farmers, through haji savings.

Based on the analysis of qualitative syar'i namely exercise Al Qur'an and as-Sunnah shows that farmer welfare has realized with the process by kaffah. In other words the farmers have kept their welfare as the teachings of Prophet saw and practiced QL.Al-Hasyr: 7, QL.5.Al-Qashas: 77 (equilibrium wordly and hereafter), QL. An Nisa verse 9 about the obligation leave their wealth to the younger generation that is more prosperous. In other words the farmers have tried to provide welfare by kaffah.

5. Conclusion

Welfare to be achieved by the farmers were not merely worldly tangible, but a welfare balanced based maqashid al-shari'a as the main measure namely welfare that is worldly and hereafter. This is very different from what has been achieved conventional welfare, in which a conventional welfare more emphasis on Physically welfare or material that is a Human Development Index (IPM). Welfare indicators -Nashl are indicators that will be a main factor by the farmers, it means that the farmers were willing to postpone consumption for spending for the future (e.g., school was more than one's parents, courses, to buy rice fields, including the field, the cattle, or the house to equip them for the future). So welfare in Islamic economics is welfare worldly and hereafter based maqashid al-shari'a in accordance with the word of Allah swt in QL. Al-Qashash: 77.

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