

## STUDY OF SHARIA MAQASHID VALUES FOR LOCAL ECONOMIC DEVELOPMENT (STUDY IN LANCI JAYA VILLAGE, MANGGELEWA DISTRICT, DOMPU REGENCY)

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### ABSTRACT

*This study aims to describe the relationship between community empowerment and the concept of local economic development in a review of maqashid sharia and the role of empowerment in the economy of corn farming communities in Lanci Jaya Village, Manggelewa District, Dompu Regency. The appropriate type of research is qualitative research. The approach that will be used for this research is the case study method. Interviews, documentation, and observations were conducted to collect data. Then after the data is collected, data interpretation and data validation are carried out. The results of this study found that the concept of local economic development which aims to create an independent and competitive society for an economic future and a better quality of life, then the cooperation between the various parties needs to be enforced by adhering to and following the values contained in the goals of life in an Islamic economy, namely maqashid sharia index as follows income under review safeguard property, religious activities seen from keeping religion, training in review keeping sense, education in review keeping offspring, and living necessities under review keeping the soul.*

Keywords: Local Economic Development, Maqashid Sharia.

### INTRODUCTION

Corn production centers in Indonesia during 2015-2019 were distributed in ten provinces along with the total contribution of harvested area which was 83.05% of Indonesia's total production. Corn production increased in the 3 central provinces, the highest being North Sulawesi at 54.30% per year, second in West Nusa Tenggara Province at 21.81% per year and Gorontalo at 19.56% per year. The increase in corn production is also offset by an increase in national corn consumption. In 2018 the results of the calculation of the prognosis for the Food Security Agency of the Ministry of Agriculture, household corn consumption increased by 2.66% (Ministry of Agriculture, Corn Commodity Outlook, 2020).

Seeing the great potential of West Nusa Tenggara (NTB) as a corn producing area, the Minister of Agriculture established NTB with 3 sample districts, namely Sumbawa, Dompu and Bima Regencies to become Corn Food Barns. Dompu Regency has economic potential in the agricultural sector, with an area of 2,324.60 km<sup>2</sup>. The agricultural sector in Dompu Regency is a source of regional income that plays a very large role, this is proven by the total GRDP in 2020 of 7,064,017,000 and the contribution from the agriculture, forestry and fishery sector of 2,837,827,960 or the amount of its contribution is 40 percent of the total GRDP in 2020.

Dompu Regency has potential in the agricultural sector with corn production as a leading commodity. Therefore, real steps are needed so that the agricultural potential in Dompu Regency can be developed optimally. Efforts to maximize agricultural potential with superior commodities in Dompu Regency can be done by optimizing all the potential that exists in the area. Therefore, every region that has superior commodities in the agricultural sector will be able to make the agricultural sector one of the main sectors in regional economic development.

Economic development is considered as a step for a region to reduce poverty, expand job opportunities, increase income, increase production output and technological innovation (Panth, 2020). Economic development must be accompanied by infrastructure improvements, as well as social, political, and institutional factors to facilitate economic transformation (Myint and Krueger 2016) in (Panth, 2020). The concept of economic development is in accordance with the concept of community empowerment using the concept of local economic development (LED). LED is an area/location-based economic development process carried out through collaboration between the Government, the community, and the private sector (markets) to optimize the use of local resources in order to improve the welfare of the community as a whole (Helmsing, 2001) in (Najiyati, 2015). In this connection, community empowerment is carried out by empowering potential areas for prosperity through active participation from the community, as well as support from local governments.

One of the areas in Dompu Regency that manages village potential in developing the community's economy is Lanci Jaya Village. Lanci Jaya village has a total population of 4,894 people, consisting of 2,520 men and 2,374 women with a population density of 36 people/km<sup>2</sup>. Lanci Jaya Village won an award in 2017 from the central government through Seven Media and the Indonesian Germination and Breeding Society (MPPI) with the category Outstanding Agricultural Industry & Stock Breeding Of The Year 2017, the award was obtained from the participation of the community, village government, and local government both in terms of policy making and policy implementation.

Apart from the awards that have been achieved by Lanci Jaya Village, it does not make the entire community live in prosperity, namely there are still a number of people who live in conditions that are not yet prosperous. With the poverty rate, including showing a high number, there are 410 households recorded as pre-prosperous, 341 households as Prosperous Families and 327 households as prosperous plus families. So there are about more than 38% of the households in Lanci Jaya Village are poor families. For the average job of the people of Lanci Jaya Village is as a farmer and rancher.

The effort to empower the villagers of Lanci Jaya Village was started by forming a group of residents aware of the natural potential initiated by the Regent of Dompu through the PIJAR (cow, corn, seaweed) work program, namely by empowering the Lanci Jaya GAPOKTAN (Farmers Group Association) consisting of 35 farmer groups. Empowerment began by providing road

infrastructure to facilitate access for corn farmers, then the construction of two dams, namely the mila dam and the tanju dam which were inaugurated by the president on 30 July 2018.

The potential assets owned by Lanci Jaya Village are agricultural land which initially had no selling value, but since 2009 through an empowerment program implemented by the local government, it has turned the area into an efficient area and based on information from the village government that all agricultural land in the village is Lanci Jaya is certified. Prior to the empowerment program, GAPOKTAN Lanci Jaya produced agricultural products in the form of soybeans and green beans. However, after the farmer empowerment program, the main product of GAPOKTAN Lanci Jaya is corn.

The people of Lanci Jaya Village are the result of the acculturation of two cultures, namely the indigenous people of the mbojo tribe and the sasak tribe. So there are several religious activities carried out by the people who are members of the Lanci Jaya GAPOKTAN. The purpose of holding religious activities is as a unifying medium for the people. The initial step taken by the village government to support these religious activities was to form a Community Empowerment Institution and Customary Stakeholder Institution that would control and carry out these activities.

The purpose of community empowerment in rural areas is to increase human resources, increase capacity, and build business opportunities based on the potential, expectations, and needs of the community. The concept of community empowerment as a part of efforts to build the existence of people personally, families, and even the nation as the actualization of a just and civilized humanity. Community empowerment is expected to be able to elevate people's lives as the target group to become more prosperous, empowered or have the power to meet the main needs of life, and in the end will create independence in society. Of course, the intended independence is not only from the economic aspect, but also socially, culturally, the right to voice/opinion, even to the independence of the community in determining their political rights. So when compared with the concept of empowerment in Islam which not only emphasizes the material aspect but also on the spiritual aspect.

As the concept of empowerment has been applied by the Prophet. He gave examples related to the principles of justice, equality, and participation in society. This essential tolerant attitude has been applied since the reign of the Prophet Muhammad. so that it has the principle of always respecting the work ethic, helping each other (ta'awun) for all citizens to carry out religious teachings. With equality and opportunity in doing business, there is no longer any economic and social gap between one another.

The success of regional development through empowerment programs is not only measured through material aspects but also spiritual and moral aspects. This non-material aspect becomes important in a development plan that will have an impact on the benefit of the community, as Aprianto (2016) says that spiritual and moral development must be integrated with economic development. This means that the development carried out by the local government, especially in Lanci Jaya Village in an effort to improve the economic level of the local community must have an impact or multiplier effect for the community as a supporting factor in achieving fallah (worldly and hereafter welfare). So that the concept of fallah in economic development becomes the main goal in Islamic economics.

Community empowerment by utilizing the power of assets must be balanced with the development goals in Islam, namely to create a prosperous society both in this world and in the hereafter. To achieve this, the fulfillment of basic needs as a top priority must be carried out, namely fulfilling the five aspects of maqashid sharia, namely: (1) Hifdzu din, (2) Hifdzu nafs, (3) Hifdzu aql, (4) Hifdzu nasab and (5) Hifdzu mall. Maqashid al-Shariah is the motivation or goal, and the basic reasons that are included by the Lawgiver in every decision. Maqashid sharia is used as a living reference in order to maintain existence in carrying out human roles as caliphs on earth (Al-Raysuni (2013) in Omar et al (2019)). According to Allal Al-Fasi maqashid sharia is the goal of sharia and the secret set by the Shari'ah, namely Allah SWT in every law of its laws. On the other hand, economic development in an Islamic perspective places humans as the most important part who will carry out life.

Maqashid sharia is a general goal of fulfilling aspects of Islamic sharia, which are then embedded in human daily activities. Likewise in the practice of community empowerment, Maqashid sharia must be a theoretical basis behind the efforts to be carried out, with the meaning that the empowerment method carried out can be stated in accordance with the aspects. Fulfillment of the maqashid aspect of sharia as a basic need aims to make humans to carry out their roles as caliphs on earth. In the concept of empowerment, it is necessary to pay attention to the suitability of maqashid sharia in practice, because community empowerment will be in vain if there are many deviations that present disadvantages for the community itself. So the concept of empowerment must be in accordance with the sharia basis by not separating spiritual, moral, and material elements.

Empowerment through the concept of local economic development and reviewed in the maqashid sharia element emphasizes the use of resources as a gift from Allah SWT which is entrusted to humans as caliphs and must be maximized. In addition, the utilization of these resources is through distribution, the increase is evenly distributed based on the principles of justice and truth. Islam advocates gratitude and justice and condemns kufr and injustice (Rama and Makhilani, 2013). The importance of sharia maqashid analysis is carried out on several considerations, namely about the process that corn farmers go through in achieving fallah. For example, in the use of corn farmers' business capital, which comes from their own capital or interest-based business capital. Then related to public awareness, namely awareness to carry out obligations (fardu ain) when busy with work, pay zakat fitrah and zakat malls. So it is necessary to study further the suitability between the community welfare rate and the reality of the spiritual life of the community, has the community controlled its elements of life based on sharia principles.

Maqashid-based development essentially moves the development paradigm towards a comprehensive nature, as observed by Dar (2004) in Budiman (2017), namely the five components mentioned above from Maqasid al-Shari'ah are basically interconnected and interdependent on each other. They must be kept in balance to preserve human life as a whole. The fulfillment of one component must encourage or be accompanied by other components to increase or at least not cause other components to decrease.

The concept of local economic development focuses on optimizing the use of local resources in order to improve the welfare of the community as a whole. According to the BKKBN (2022) there are 5 (five) indicators of developmental needs in achieving prosperity, namely: (1) Families seek to increase religious knowledge. (2) Part of the family's income is saved in the form of money or goods. (3) The family habit of eating together at least once a week is used to communicate. (4) Families participate in community activities in their neighborhood, and (5) Families obtain information from newspapers / magazines / radio / tv / internet. This shows that there is a link between the goals of empowerment with the concept of PEL and maqashid sharia, namely guarding religion, soul, mind, lineage and property.

The link between the general welfare index and the sharia maqashid index in achieving fallah shows that the empowerment process by balancing the needs in the world and the needs in the hereafter can be met by making sharia maqashid as part of the criteria for empowerment by utilizing local potentials that have sustainable development goals, by making maqashid sharia as a measure of assessment in empowerment related to material and spiritual needs, so that it can help people carry out life practices in accordance with Islamic law in order to get peace of mind and body in living the life process.

## LITERATURE REVIEW

### Local Economic Development (LED)

Local Economic Development (LED) is one of the concepts of economic development in accordance with the social development approach initiated by Midgley (1995). According to Canzanelli (2001) in Huda (2020) LED is a participatory process that encourages and provides a way for local stakeholders to increase local competitiveness with the aim of opening up decent jobs and creating sustainable economic activities. LED is an area/location-based economic development process carried out through collaboration between the Government, the community, and the private sector ("market") to optimize the use of local resources in order to improve the welfare of the community as a whole (synthesized from (Helmsing, 2001) in (Najiyati, 2015)).

The LED concept focuses on mobilizing existing resources, capacities and skills that are locally owned and then used as capital in realizing quality areas and sustainable economic growth. The era of autonomous regions provides fresh air for local government communities to create ideal conditions that are expected to be as wide as possible so that LEDs become relevant for development (Pratomo, Azhar & Satria, 2021). According to (Rahma, 2012) in (Pratomo, Azhar & Satria, 2021) there are several main principles that underlie the LED concept, namely:

1. Poverty and unemployment are the main challenges that must be faced, with the aim of applying the LED concept to increase job opportunities and reduce poverty.
2. LED is targeted at disadvantaged communities in marginalized areas and communities.
3. The LED strategy is developed according to the conditions and characteristics of each region.
4. LED supports local ownership, community involvement, local leadership and collective decision-making.
5. LED is built on partnerships between the public and private and the public sector.
6. LED maximizes local resources, capabilities, skills and opportunities.
7. LED provides flexibility at the local level in responding to environmental changes occurring at local, national and international levels.

According to Blakely (2007) in Susanti (2013) the success of local economic development can be seen from several indicators, namely: 1) expansion of opportunities for small communities in employment and business opportunities; 2) expansion for the community to increase income; 3) the empowerment of micro and small business institutions in the production and marketing process; and 4) institutional empowerment of partnership networks between the government, private sector, and local communities. Local Economic Development (LED) which is a set of concrete tools and mechanisms for implementing a territorial approach including an integrated governance and planning system as a means to promote a strong and sustainable local economy within the framework of localization of the SDGs. This includes further specific dimensions and relevant policies of a region, such as employment and entrepreneurship development, local and regional innovation systems, public-private partnerships in service delivery, sustainable energy and environmental management, regional cooperation and partnership development (World Forum Of Local Economic Development, 2017).

### Maqashid Sharia

One of the important and fundamental concepts that are the subject of discussion in Islam is the concept of Maqasid Syariah which emphasizes that Islam exists to realize and maintain the benefit of mankind. This concept has been recognized by scholars and has become a basic reference in Islam. As for the spirit of the Maqasid Shari'ah concept, it is to realize the good and at the same time avoid the bad or take advantage and reject the harm (dar'u al-mafasid wa jalb al-masalih), the term which is commensurate with the essence of the maqashid sharia is maslahat, because Islam and Benefits are like twins who cannot be separated. Maqashid sharia is the goal, intent, or purpose behind Islamic law (Auda, 2010) in (Budiman, 2017). This understanding stems from the general understanding that all Islamic law basically aims to be a blessing to all creatures (Al-Qur'an, al-Anbiya': 107) and is designed to protect the benefit of mankind. A comprehensive and detailed analysis of the textual sources clearly shows that the principle of versatility in Islamic legislation is basically "to preserve the social order of society and ensure its healthy progress by promoting the welfare and truth of what goes on in it, namely , the human species (Ibn-Ashur, 2006) in (Budiman, 2017).

Maqashid sharia literally means the purpose of law. Maqashid, from the word qashada which means goal. The purpose or expected result of the legislation. In terminology, maqashid means the meanings and wisdoms and the like that God wants in each Shari'a, both general and specific, in order to ensure the benefit of His servants. The meaning of 'meaning' here is cause, purpose and nature. 'Hikmah' means the nature, the nature of Islamic law, namely getting mashlahah. The concept of Maqasid Syariah or maslahat developed by al-Syatibi above has actually surpassed the discussion of scholars of previous centuries. The concept of maslahat al-Syatibi covers all parts of shari'ah and not only aspects that are not regulated by the texts. In accordance with al-Gazali's statement, al-Syatibi summarized that the purpose of Allah's revelation of the shari'ah was to create benefit.

### Empowerment with LED Viewed from Maqashid Syariah

Conceptually, empowerment or empowerment, comes from the word 'power' (power or empowerment). Therefore, the main idea of empowerment is related to the concept of power. Empowerment refers to the ability of people, especially vulnerable and weak groups so that they have the strength or ability to (a) fulfill their basic needs so that they have freedom, in the sense that they are

not only free to express opinions, but are free from hunger, free from ignorance, free from illness, (b) reach productive sources that enable them to increase their income and obtain the goods and services they need and (c) participate in the development process and decisions that affect them (Suharto (2005) in Nashar (2016)).

Thus, empowerment is a process as well as a goal to help individuals or groups become more empowered by utilizing the potential and conditions that exist in the area. One of the empowerment programs that is being intensively implemented is to utilize local potential. As LED aims to build the economic capacity of a region to improve its economic future and the quality of life of its people. The process is carried out by the public sector, business and non-government partners who work collectively to create better conditions for economic growth and job creation (Pratomo, Azhar & Satria, 2021).

The purpose of empowerment is to help people achieve prosperity. Welfare indicators according to BPS (2020) in measuring welfare levels are studied according to eight fields which include population, health and nutrition, education, employment, consumption levels and patterns, housing and the environment, poverty, and other social as references in efforts to improve the quality of life. This means that empowerment is needed to help people meet their basic needs, such as freedom of opinion, freedom from hunger, freedom from ignorance, freedom from pain, being able to increase income, and participating in the development process. Thus, if examined more deeply, it has the same goals as maqashid sharia as the law that regulates the purpose of life to achieve fallah (welfare of the world and the hereafter).

From the explanation of the concept of maqashid sharia, empowerment needs to pay attention to the suitability of maqashid sharia in practice, namely seeing the values contained in maqashid sharia as part of empowerment. because community empowerment will be in vain if there are many deviations that present disadvantages for the community itself. So in this study discusses the suitability of activities in the process of empowering corn farmers in Lanci Jaya Village who utilize local potential by combining the values / criteria of maqashid sharia as part of empowerment. In maqashid sharia using five approaches as an analytical tool in determining Islamic law, then in empowerment activities in terms of maqashid, researchers use five approaches in assessing empowerment as an analytical tool to dissect the empowerment of corn farmers in maqashid sharia.

## **METHOD**

This type of research is qualitative research. This study aims to describe the relationship between community empowerment and the concept of local economic development in a review of maqashid sharia and the role of empowerment in the economy of corn farming communities in Lanci Jaya Village, Manggelewa District, Dompu Regency. This research is also an activity where exploration must be carried out to identify new information and understand the limited circumstances and want to know in depth and detail of the activities to be carried out. The approach that will be used for this research is the case study method. In determining the informants, the researchers identified the parties involved and responsible for the Lanci Jaya village, namely the chairman of the farmer group association (GAPOKTAN) in Lanci Jaya village, the head of the farmer group in Lanci Jaya village, the field extension assistant (PPL), the government at the village level (village head) as the person in charge of implementing the applicable policies in Lanci Jaya Village, and the corn farmer community who is involved in empowerment activities in Lanci Jaya Village. In this study, there are three stages of data analysis, namely data reduction, data presentation, and drawing conclusions/verification. In research that uses qualitative research to test the truth, triangulation is used, namely source triangulation, method triangulation, and time triangulation.

## **DISCUSSION**

### **Examine the Elements of Local Economic Development with Maqashid Sharia Values**

In accordance with the village development target, local economic development efforts through the PIJAR program are carried out in Lanci Jaya Village. Highlighting this is that the concept of village development is aimed at improving the quality of the workforce, synchronizing the role of local government in efforts to accelerate village development, developing community social capabilities and creating environmentally sound village development. This village development target is in line with the efforts made by the government and local communities to continue to utilize local potential in accordance with the capacity and characteristics of the local area. In accordance with the findings of the field that in an effort to develop the local economy there are several policies from the local government to utilize the potential of agricultural land. There are several important elements of local economic development, namely by looking at the role of local government, community participation, utilization of local resources and development goals that lead to the goal of reducing poverty and expanding job opportunities. Several indicators of the success of local economic development can be seen from: 1) expansion of opportunities for small communities in employment and business opportunities; 2) expansion for the community to increase income; 3) the empowerment of micro and small business institutions in the production and marketing process; and 4) institutional empowerment of partnership networks between the government, the private sector, and local communities (Blakely, 2007 in Susanti, 2013). While development in Islam aims to help people achieve fallah (welfare in the world and the hereafter) by using five elements, namely guarding religion, guarding the soul, guarding reason, protecting offspring, and guarding property. The linkage of elements of local economic development with maqashid sharia values, namely they both have the goal of prospering the community. although with different achievement indicators, they both have good goals. The welfare referred to in this study is fallah or the welfare of the world and the hereafter. So in this study, we want to see the implementation of maqashid sharia values in the process of developing local potential that is utilized by corn farmers. The findings show that the corn farming community maintains religion by fulfilling spiritual needs through religious studies, maintaining relationships between human beings, helping each other, and paying zakat fitrah. The fulfillment of mental protection is carried out by corn farmers by meeting the needs of clothing, food, and housing from agricultural products. Safeguarding common sense through the participation of farmers in studies or training held by the relevant agencies. To maintain offspring begins with parental awareness of the importance of creating quality regeneration. Furthermore, the maintenance of property is carried out by farmers to manage the assets they get from farming so that they can be used as well as possible. So that it can guarantee the livelihood of farmers in the future.

## Increasing Local Economic Development Through Maqashid Sharia Values

Local economic development is economic development based on regional potential and characteristics. The aim is to improve human resources, increase capacity, and build business opportunities based on the potential, expectations, and needs of the community. The development of local potential is part of the effort to create an independent community. So that the concept of empowerment by utilizing the local economy can be maximized properly. What are the economic impacts arising from the utilization of local potentials that can be taken and felt by the community. Increasing local economic development through a review of maqashid sharia to obtain field findings. The corn planting program is a work program from the elected Regent which received a positive response from the community. The enthusiasm of the community to welcome and carry out the program has produced results that are already being felt by the community today. The review of maqashid sharia on local economic development through mental protection is carried out by meeting the needs of the board. Namely corn farmers through the improvement of residential houses from corn production. No one can change the fate of farmers even though the work program provided is good without the will of the farmers themselves. The impact of local economic development will run well through the cooperation of all parties, especially farmers. The review of maqashid sharia on the elements of local economic development through safeguarding assets is examined for the real impact of increasing farmers' income on the results of the corn business. In addition to the economic impact provided, another benefit provided is the growth of farmers' optimism about life in the future. Another economic impact caused is an increase in the selling price of land. The phenomenon of rural community investment is saving money in the form of land because it is considered to be a safe investment option, so many villagers choose to save their money in the form of land. The increase in land prices is the impact of the success of the maize program. The fantastic price offer shows that the land potential in the area is high. The number of GAPOKTAN groups in Lanci Jaya Village consists of 33 POKTANs and 2 vegetable and fruit farmer groups. Guidance for the GAPOKTAN group is routinely carried out by the village government and the agricultural service through agricultural extension agencies. The role of the GAPOKTAN group can be seen from how the group leaders and members coordinate with each other to create a place for farmers to learn together. As a corn production center in Dompu Regency, the GAPOKTAN group in this village is mandated to manage funds sourced from the state revenue and expenditure budget, which will be used to build corn and rice barns. The role of local economic development in this village received a positive response from various parties. So to support Lanci Jaya Village as a corn center, the government through the rice and corn barn development program seeks to develop and explore the agricultural potential in the village, in addition to having an impact on the economy in the village, of course this program will have a direct impact on the economy of other Dompu people.

The purpose of the construction of the rice barn is to help improve the welfare of the farming community. Namely to ensure the availability of food stocks for the Dompu community at large, and of course to maintain the stability of food prices such as rice. The rice barn will be used to accommodate farmers' rice and will be redistributed when the community needs it. This empowerment role does not only impact on corn farmers, but also on cattle breeders. The strategic location of Lanci Jaya Village makes the potential for livestock in this village popular with the community. Because when the planting season has arrived, people who have cows will move their cows to the savanna at the foot of Mount Tambora. Cattle is one of the other potentials owned by the village community. History records that in 1982 the central government in collaboration with rural communities had begun to develop livestock potential. Since then Dompu has received a good response to the potential in the agricultural and livestock sectors. Based on various information received, the role of the corn planting program in improving the local community's economy has various positive impacts. In addition to helping the community to explore local economic potential, this empowerment activity also makes farmers aware of the natural potential they have, so they need joint strength to be able to develop economic potential. Due to the high demand for agricultural land in Lanci Jaya Village, there has been a rise in the pawn system and annual land rent. In the pawn system used by the community, the land system is used as collateral for the money borrowed and will be returned in the same amount, even though in reality the tenants have used the benefits of agricultural land and obtained results on the land.

## Overcoming Elements of LED that are not in line with the values of Maqashid Syariah

The practice of pawning land has long been carried out by the corn farming community in Lanci Jaya Village. The practice of pawning land intends to borrow a certain amount of money by providing a guarantee in the form of rice fields/dry land which will then be managed to collect the proceeds until the borrower can pay off the debt. This kind of practice can certainly harm one party, usually the party who feels the most disadvantaged is the pawnbroker, because the paddy fields used as collateral are fully utilized by the pawnee without any profit sharing with the pawnbroker for the harvest from the collateral land. The practice of pawning like this is included in the category of usury, because it only benefits one party. Such problems arise due to a lack of public understanding of pawn transactions in accordance with sharia provisions. So it needs the participation of the community, religious leaders, and the local government to provide direction and information as muamalah activities are recommended in Islam, especially the understanding of the farming community for the law of pawning.

Based on the findings that there are farmer group cooperatives that still use the interest system, this practice shows that usury transactions are very close to farmers. As is known, the purpose of life contained in the maqashid sharia index is to protect assets related to the motivation to seek wealth and the use of elements of halal production. To overcome these problems, it is hoped that the cooperative institutions under the auspices of the farmer groups will implement the sharia system. In addition, farming communities can increase their understanding of the importance of conducting transactions according to sharia in order to avoid the practice of usury.

## CONCLUSION

Special attention to the sluggish village economy is one of the reasons for the government to continue to generate an economy that is in accordance with its character and potential. The PIJAR program is a development program to accelerate the realization of welfare for the Dompu community, especially in efforts to be self-sufficient in food, reduce poverty and unemployment. The concept of local economic development which aims to create an independent and competitive society for an economic future and

a better quality of life, then the cooperation between the various parties needs to be enforced by adhering to and following the values contained in the goals of life in an Islamic economy, namely maqashid sharia index as follows:

- a. Income under review safeguard property  
Safeguarding property is about how to manage property. Things that need to be considered by farmers in maintaining property are about how the property is obtained, how the property is used so that the impact given from the use of the property is good for many benefits.
- b. Religious activities seen from keeping religion  
Keeping religion means preserving the elements of life, its existence has a big influence on people's way of life, because there is a set of values that are believed, implemented and interpreted. In maintaining religion, the community cooperates with the village government to support religious activities in Lanci Jaya village. Religious activities in the form of recitations, joint prayers, mutual cooperation in the construction of places of worship have been carried out by the community. In addition, the understanding of the obligation of zakat fitrah has been fulfilled by the community. However, the issue of agricultural zakat on corn products has not been carried out by farmers.
- c. Training in review keeping sense  
Being a farmer needs to consider the fulfillment of the preservation of reason. Through training and independent learning carried out by farmers, they will provide experiences and ways of thinking that can be profitable for the farmers themselves. Corn farmers also take advantage of technological innovations. With the aim of making work easier, saving time and saving working capital. To become independent farmers, farmers must be able to adapt to changing times.
- d. Education in review keeping offspring  
Maintaining offspring is done by taking part in creating a quality generation, namely equipping children with knowledge and teachings of the faith that will have a quality of life that has a good impact on the child's future. The real steps taken are to involve children in learning activities at TPQ, Madrasah Diniyah, support children to continue their studies to college, and marry off children.
- e. Living needs in review keeping the soul  
In maintaining the soul of farmers, they must be able to pay attention to the elements of sustainable life. That is related to the fulfillment of the needs of dharuriyah, hajiyah, and tahsiniah. A family head is also responsible for ensuring family members get a decent living. One way that farmers in Lanci Jaya Village take care of their family's needs is to become a corn farmer.

Based on various information received, the role of the empowerment program in improving the local community's economy has various positive impacts. In addition to helping the community to explore local economic potential, this empowerment activity also makes farmers aware of the natural potential they have, so that they need joint strength to be able to develop economic potential.

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