

CHAPTER I

INTRODUCTION

A. Background

Indonesia is the country with the largest number of Muslims, which is home to around 231 million Muslims. This is 86.7% of Indonesia's total population and almost 13% of the world's total Muslim population.¹ Besides that, Indonesia is called an agrarian country because most of its population works in the agricultural sector. Thus, the existence of farmers is important for an agrarian country to participate in contributing to improving people's welfare.²

Basically, the agricultural sector is still an important source of income for rural communities. Farmers' yields, both large and small, will greatly determine their survival.³ Farmers are human resources who have high power for the welfare of the community.⁴ Without the help of human, farmers it would be difficult to survive. Therefore, the existence of farmers is very important for human life.

¹ worldpopulationreview.com, "Muslim population by Country 2021", in <https://worldpopulationreview.com/country-rankings/muslim-population-by-country> (11 November 2021).

² Kompas.com, "Indonesia sebagai Negara Agraris, Apa Artinya", in <https://www.kompas.com/skola/read/2019/12/12/172322669/indonesia-sebagai-negara-agraris-apa-artinya> (11 November 2021).

³ Ade Pranata, "Mengurai Model Kesejahteraan Petani", *Jejak*, Volume 5 Number 1, (2012), 91.

⁴ Cut Muftia Keumala and Zamzani Zainuddin, "Indikator Kesejahteraan Petani melalui Nilai Tukar Petani (NTP) dan Pembiayaan Syariah sebagai Solusi", *Economica: Jurnal Ekonomi Islam*, Volume 9 Number 1, (2018), 135.

East Java Province is the largest rice producer in Indonesia, with a land area of 1.75 million hectares which produces 9.94 million tons of GKG (dry milled rice) or equivalent to 5.71 million tons of rice.⁵ One of the regencies that contributes to the harvest in East Java is Mojokerto Regency with a rice harvest area of 54,504 hectares in 2020 with a production of 312.7 thousand tons of GKG. If converted into rice, rice production in 2020 will reach 179.6 thousand tons.⁶ Following is presented in Table 1.1 comparison of land area by sub-district and type of irrigation in Mojokerto Regency in 2020.

Table 1.1
Rice Field Area by District and Type of Irrigation in Mojokerto Regency (Ha) 2020⁷

No	District	Irrigation	Non Irrigation	Amount
1	Jatirejo	2.345	-	2.345
2	Gondang	2.135	-	2.135
3	Pacet	2.840	-	2.840
4	Trawas	773	-	773
5	Ngoro	1.222	-	1.222
6	Punggiling	2.405	-	2.405
7	Kutorejo	2.660	-	2.660
8	Mojosari	1.487	-	1.487

⁵ BPS Jawa Timur 2021, *Luas Panen dan Produksi Padi di Provinsi Jawa Timur 2020*, (t.t: t.p, 2021), 1.

⁶ BPS Kabupaten Mojokerto 2021, *Luas Panen dan Produksi Padi di Kabupaten Mojokerto 2020*, (t.t: t.p, 2021), 1.

⁷ Dewi Fitriana, et al, *Mojokerto Regency in Figures 2021* (Mojokerto: CV. Azka Putra Pratama, 2021), 282.

No	District	Irrigation	Non Irrigation	Amount
9	Bangsals	1.506	-	1.506
10	Mojoanyar	1.375	41	1.416
11	Dlanggu	2.581	-	2.581
12	Puri	2.334	-	2.334
13	Trowulan	2.337	17	2.354
14	Sooko	1.224	38	1.262
15	Bedeg	1.600	-	1.600
16	Kemlagi	866	1.744	2.610
17	Jetis	882	1.637	2.519
18	Dawarblandong	-	2.434	2.434
	Mojokerto Regency	30.572	5.911	36.483

Source: Mojokerto Regency in Figures 2021

Based on table 1.1, it shows that the largest rice field area in Mojokerto Regency is in Pacet District, with a land area of 2,840 (Ha). This is due to the large area and the majority of the population working on rice fields.

According to Pacet Observation data in 2019 figures, in 2018 the total rice production spread across Pacet sub-district was 42,641 (tons), the total rice production in Pacet sub-district was more than the total corn production of 6,366 (tons), Sweet Potatoes 37,405 (tons), Shallots 5,746 (tons), Cabe 284 (tons). This shows that the agricultural sector in Pacet District is still considered very

potential as a livelihood for the community.⁸ Furthermore, the harvested area and average rice production by village in Pacet District are presented in table 1.2 below.

Table 1.2
Harvest Area and Average Rice Production by Village in Pacet District, Mojokerto Regency 2018⁹



No	Village	Harvest Area (Ha)	Average Production (Ton/Ha)
1	Kemiri	290	7.12
2	Sajen	275	7.12
3	Pacet	323	6.88
4	Padusan	70	6.77
5	Cepokolimo	390	7.20
6	Claket	224	6.85
7	Cembor	62	6.90
8	Nogosari	93	7.20
9	Kembangbelor	272	7.54
10	Mojokembang	223	7.75
11	Bendunganjati	364	7.45
12	Petak	275	7.60
13	Kesimantengah	280	7.35
14	Wiyu	318	7.45
15	Candiwatu	302	7.75

⁸ Jama'adi, et al, *Pacet Subdistrict in Figures 2019* (Mojokerto: CV. Azka Putra Pratama, 2019), 82-86.

⁹ Ibid., 82.

16	Warugunung	656	7.80
17	Tanjungkenongo	279	7.54
18	Sumberkembar	504	7.86
19	Kuripansari	433	7.45
20	Pandanarum	192	7.35
Jumlah		5.713	7.35

Source: *Pacet Subdistrict in Figures*, 2019.

Table 1.2 shows that the village with the largest average rice production in Pacet District is Sumberkembar Village, with an average annual rice production of 7.86 (tons/ha) with a harvested area of 504 (Ha) . Sumberkembar Village is a village located in the Pacet District, Mojokerto Regency, which has an area of 270,463 (Ha) and the distance from the center of the Village Government to the District is 17km. The area of Sumberkembar Village, Pacet District is mostly arable land in the form of very productive agricultural land whose main products consist of rice and secondary crops.¹⁰

Based on the results of the pre-study, it was found that the people of Sumberkembar village are Muslim residents and the majority of the population live as farmers. This was confirmed by the village head of Sumberkembar village who stated that all residents in Sumberkembar village are Muslims and 80% of the people work in the agricultural sector and the rest are factory workers, civil servants, and entrepreneurs.¹¹ The problem in Sumberkembar village is the crisis

¹⁰ Ibid., 82.

¹¹ Village Head of Sumberkembar Suhartono, *Pra Research*, Sumberkembar Village, 10 November 2021.

of young farmers or farmer regeneration where there is a change in the flow of times from the conversion of productive land to industry coupled with the Covid 19 pandemic. As a result, farmers' income has decreased and in the end led to low interest of young people to become farmers because of the low income. Most of the farmers in Sumberkembar village are old people, because young people in Sumberkembar village prefer to work as factory workers than farmers. Thus, the welfare of farmers is low.

Islam is a religion that is *rahmatan lil 'alamin*, carrying a mission of peace and love for all mankind and the universe. To achieve that peace, Islam with its complexity regulates human beings from all aspects of life, not only aspects of monotheism between servants and Allah SWT but also Islam regulates social relations between humans, politics, culture, and economic activities. So, they are carried out according to the teachings of Islamic law.

Islamic economics is defined as behavior of an economic system that refers to the rules set out in Islam.¹² Islamic economics is the spirit of Islamic economic development. It is said so because the basic concept of Islamic economics derives the concept of a new development economy in the Islamic perspective which was born as the antithesis of the conventional economic concept of development.

¹² A. Jajang W. Mahri, et al., *Ekonomi Pembangunan Islam* (Jakarta: Departemen Ekonomi dan Keuangan Syariah – Bank Indonesia, 2021), 9.

In general, conventional economic development is built on the western paradigm which focuses on economic growth.¹³ However, it does not yet represent the Islamic paradigm, such as the spiritual dimension and the hereafter dimension. So, nowadays it becomes the main concern to adjust the development economy in an Islamic perspective.

In the view of Islam, the indicators of the success of a development are broad, not only based on how much economic success is achieved in a country but also there is a spiritual motive that must be fulfilled, namely the obedience of a servant is in carrying out Allah's commands and staying away from His prohibitions and carrying out his responsibilities on earth as caliph.¹⁴ Therefore, this concept becomes a reference for Muslims to spread goodness to all creatures. So, this concept becomes a reference for Muslims to spread goodness to all creatures. In other words, the purpose of life for Muslims is not only for their own good, but also for the good of all creatures. Thus, Islam became a pioneer for the management of nature and the environment, as a manifestation of compassion for the universe.

The purpose of Islamic development economics is development to increase *maslahah* (welfare) which must meet the five components of *maqashid sharia*. There are five elements of *maslahah* which are the core of *maqashid sharia* (*ushulul khomsah*), namely: (1) guarding the faith (*hifdz ad din*); (2)

¹³ Sofi Mubarak dan Muhammad Afrizal, "Islam dan Sustainable Development: Studi Kasus Menjaga Lingkungan dan Ekonomi Berkeadilan", *Dauliyah*, Vol. 3 No.1, (2018), 139.

¹⁴ Al Mizan, "Pembangunan Ekonomi dalam Perspektif Ekonomi Islam", *Maqdis: Jurnal Kajian Ekonomi Islam*, Volume 1 Nomor 2, (2016), 204.

guarding the soul (*hifdz an nafs*); (3) guarding the intellect (*hifdz al'aql*); (4) guarding posterity (*hifdz an nasl*) and (5) guarding property (*hifdz al mal*).¹⁵ The definition of *Maqashid Sharia* is the goal given by Allah in every sharia or its laws.¹⁶

In this modern era, the measure of development has developed, initially the indicator of development was the level of economic growth.¹⁷ Over time, it turns out that indicators to see the success of development are not seen from the economic aspects of development in a country. Rather, measuring the success of economic development is more about building the quality and human welfare in it.

On that basis, nowadays economic development indicators have evolved which originally made "economic growth" as a benchmark for economic development. This perception has now changed which makes "human" the right measure to measure the success of economic development.¹⁸ This means that the focus of development is deeper on building human quality and welfare.

Furthermore, The Human Development Index (HDI) was introduced by the United Nations Development Program (UNDP) in 1990 in the Human Development Report (HDR).¹⁹ United Nations Development Program (UNDP)

¹⁵ Zainil Ghulam, "Implementasi Maqashid Syariah dalam Koperasi Syariah", *Iqtishoduna*, Vol 7 No. 1, (2016), 96.

¹⁶ Ubdadul Adzkiya', "Analisis Maqashid Al-Syariah dalam Sistem Ekonomi Islam dan Pancasila", *Jurnal Ekonomi Syariah Indonesia*, Volume X No. 1, (2020), 26.

¹⁷ Ibid., 4.

¹⁸ Ibid., 5.

¹⁹ United Nations Development Programme, *Human Development Report 1990* (New York: Oxford University Press, 1990).

established three main indicators of development covering economic, education and health aspects, known as the Human Development Index.²⁰ Measurement of the Human Development Index uses three basic dimensions, namely life expectancy, literacy rate and Gross Domestic Product (GDP) per capita.²¹ Measurement of the Human Development Index (HDI) has so far been used as a benchmark for achieving global development.

HDI is used to measure the level of human development which is the most comprehensive indicator, but is not sufficient to measure human development from an Islamic perspective. The theories and concepts underlying to build the Human Development Index (HDI) are not based on *maqashid sharia*.²²

Therefore, to measure the level of human development in a Muslim-majority country, it would be more appropriate to use the Islamic Human Development Index (I-HDI), where theories and concepts are based on an Islamic perspective. the Human Development Index in an Islamic perspective (*Islamic Human Development Index*) developed by Anto (2009).²³ According to Anto, the Human Development Index in an Islamic perspective (I-HDI) refers to the *maqashid sharia* concept and is certainly different from the concept of global human development that has been developed by UNDP previously. I-HDI is

²⁰ Azril Azhari, "Pembangunan Sumberdaya Manusia dan Indeks Pembangunan Manusia Sektor Pertanian", *Jurnal Ekonomi dan Bisnis Indonesia*, Vol. 15 No. 1, (2000), 60.

²¹ Mahri, *Ekonomi Pembangunan Islam*, 161.

²² Mahri, *Ekonomi Pembangunan Islam*, 22.

²³ MB Hedrie Anto, "Introducing an Islamic Human Development Index (I-HDI) to Measure Development in OIC Countries", *Islamic Economic Studies*, Vol 19 No. 2, (2009), 69.

calculated based on data that describes the five dimensions of *maqashid sharia*, namely for the dimensions of faith (*ad din* human self (*an nafs*), intellectual (*al 'aql*), posterity (*an nasl*) and wealth (*al mal*).²⁴

I-HDI is based on the Qur'an and Sunnah which aims to calculate the welfare of the world and the hereafter.²⁵ In the I-HDI concept, development indicators are not only measured using worldly elements but also add the concept of the afterlife welfare. The I-HDI concept aims at *maqashid sharia* to achieve *maslahah* (people's welfare).

In his research, Anto calculates the achievement of human development in countries that are members of the OIC. The indicators he used in his research include; *ad din index*: number of mosques, fasting, zakat, hajj, realization of charity funds, crime rate, corruption rate. *An nafs index*: life expectancy, drug trafficking, smoking prevalence. *Al 'aql index*: education level, number of educational institutions, literacy level. *An nasl index*: number of families, birth rate, death rate, divorce rate, level of violence in the family. *Al maal index*: income per capita, Gini ratio, and poverty level.²⁶

The I-HDI concept itself emerged as the antithesis of conventional human development measurements which so far have not reflected sharia values

²⁴ Muhammad Reza, et al, "The Effect of Islamic Human Development Index on Poverty Level in Bireuen District Period 2000-2017", *Journal of Malikussaleh Public Economic*, Volume 01 Number, (2018), 36.

²⁵ Ibid., 70.

²⁶ Ibid., 82.

in Muslim humans which are not sufficient to measure development success only by GDP per capita, poverty rates, inequality and various other macro indicators.

Based on the background described above, researcher need to analyze how deep the application of *Maqashid Sharia* to the Farmer Community of Sumberkembar Village, Pacet District, Mojokerto Regency uses the Human Development model in an Islamic perspective. So, the title of this research is "*Analysis of Maqashid Sharia in the Farmer Community of Sumberkembar Village Pacet District Mojokerto Regency*".

B. Problem Formulation

As explained and explained in the background, the formulation of the problem in this study include:

1. How is the implementation of *Maqashid Sharia* in the Farmer Community of Sumberkembar Village, Pacet District, Mojokerto Regency?
2. How is the Relationship between *Maqashid Sharia* and Economics in the Farmer Community of Sumberkembar Village, Pacet District, Mojokerto Regency?



C. Research Purpose

From the explanation of the formulation of the problem above, this research has the following objectives:

1. Knowing the Implementation of *Maqashid Sharia* in the Farmer Community of Sumberkembar Village, Pacet District, Mojokerto Regency.
2. Knowing the Relationship between *Maqashid Sharia* and Economics in the Farmer Community of Sumberkembar Village, Pacet District, Mojokerto Regency?

D. Research Benefit:

The benefits of the results of this study are as follows.

1. Theoretically

Theoretically, this study intends to determine the achievements and human development of farmers in the Sumberkembar village area. Thus, the value and size aspects become more detailed and specific. Thus, later they can become references for any further research or policy in every economic development agenda, agriculture, and of course humans in general.

2. Practically

For practitioners, the results of this study can be a reference for a measure of community welfare through the human development index according to Islam for human development stakeholders such as government institutions, financial institutions that have a role as managers and providers of funds for community needs and social institutions that concerned. Even for the



community, this research has an impetus for the community to be sensitive and aware of socio-economic conditions to build quality of life independently according to Islam.

