

## Generalization of Community Empowerment in the Viewpoint of Jasser Auda's Maqashid Shari'ah: A Study on Underdeveloped Villages in Lombok Island, West Nusa Tenggara

Ahsani Taqwiem<sup>1)</sup>, Kartika Rose Rachmadi<sup>2)</sup>

<sup>1,2</sup> Fakultas Ekonomi dan Bisnis, Universitas Islam Malang

\*Email correspondence: [ahsani.taqwim@unisma.ac.id](mailto:ahsani.taqwim@unisma.ac.id)

### Abstract

*This research is a qualitative research with a case study approach to answer the strategies used in empowering disadvantaged rural communities, strategies used to manage tourism productive alms-based and strategies for empowering disadvantaged rural communities through alms-based tourism from the maqāṣid al-sharī'ah perspective. Data collection techniques using observation, interviews, and documentation. The results of this study indicate that the strategies implemented in empowering disadvantaged rural communities in Sambik Bangkol village are by motivating, discussion, providing training, providing business capital and finally business assistance. The strategies carried out in the management of productive alms-based tourism are strengthening local movements, collaborating with BAZNAS and the tourism office, procuring study visits to tourist villages, and fostering human resources. While empowering disadvantaged rural communities through productive alms-based tourism, the maqāṣid al-sharī'ah perspective is able to fulfill the four aspects contained in maqāṣid al-sharī'ah, including maintaining religion (ḥifẓ addīn) by maintaining fardhu prayers, paying ZIS and also holding tahlil filled with Maqashid Syariah*

**Keywords:** Community Empowerment, Maqashid Syari'ah, Jasser Auda

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### 1. INTRODUCTION

Empowerment is a process so that everyone becomes strong enough to participate in various controls, and influence events and institutions that affect their lives. (Selvaraj *et al.*, 2023) With this understanding, empowerment can be interpreted as a process of developing, empowering, empowering, strengthening the position of society at all levels against suppressive forces in all fields and sectors of life. (Doery *et al.*, 2024)

In other words, community empowerment is an effort to dignify people from humiliation or poverty by giving them the power to be free from poverty and backwardness. (Imamatsu *et al.*, 2024) Meanwhile, according to Totok Mardikanto, community empowerment is a process of social, economic and political change to empower and strengthen

community capabilities through a participatory learning process, so that behavioral changes occur in all stakeholders (individuals, groups and groups). All stakeholders (individuals, groups and institutions) involved in the development process for the realization of an increasingly empowered, independent and participatory life that is increasingly prosperous in a sustainable manner. (Emawati *et al.*, 2024)

According to Totok Mardikanto, community empowerment aims in two directions: First, to release the problems of poverty and underdevelopment. Second, strengthening the position of economic and power structure. This opinion makes it clear that empowerment is a process of facilitating poor people in a structured manner with the aim that they can identify expectations, gather resources, and help

reorganize their strengths in a particular community or village. (Hermawan and Suryono, 2023)

One of the underdeveloped villages in North Lombok district is Sambik Bangkol village. According to BPS data in 2021, the population in Sambik Bangkol village was 3,288 people consisting of 1662 male residents and 1626 female residents. Most of the community are pesanggem farmers,<sup>8</sup> with a two-year planting period. Others work as fishermen, reaching around 988 people. The community's income cannot be supported by the non-agricultural sector, because the village has not been industrialized and is far from the city. (Ilmiah and Islam, 2023a)

These conditions put the people in the village in the lower middle class. In the education sector, some of the people also only graduated from elementary school and junior high school. (Rudito, Famiola and Anggahegari, 2023) On the other hand, Sambik Bangkol village has the potential for natural resources that are worthy of being used as a tourist attraction that can support the community's economy. Considering that some of the people of Sambik Bangkol village are only elementary and junior high school graduates, it causes a lack of understanding and awareness of the people in the well-off category to carry out alms, so that the purpose of the almsgiving program is to help the community. The purpose of the Akhirat Savings Movement is to provide an understanding of the importance of charity. (Study *et al.*, 2023)

The management of the Tabungan Akhirat Movement collects alms from savings that have been distributed in the homes of people who are able and willing to set aside some of their wealth for alms. The Akhirat Savings Movement is what has encouraged local youth to develop in improving human resources by establishing Pendekar Siaga in December 2020. in improving human resources by establishing Pendekar Siaga in December 2020. (Kamberi and Hashani, 2023)

Productive alms-based tourism has many positive impacts, especially in the economic field, on the Sambik Bangkol community. With existing programs, one of which is in helping to provide business capital where alms funds are taken from 2.5% of each vehicle ticket and also from the UPZ for the Hereafter Savings Movement. The businesses that are currently running include: haircuts, coffee shops, motorcycle repair shops, sambel ces food stalls, typical Lombok souvenir shops and also stalls that sell fried foods such as tempeh, stuffed tofu, fried bananas and others. (Stollak *et al.*, 2023)

In addition, the funds obtained from tourism are used as tourism operations and also tourism managers. It was stated that 2.5% is not a provision like zakat but this is the result of each vehicle ticket and is a determination of the tourism manager and BAZNAS North Lombok district.<sup>13</sup> If you look at the theory of community empowerment put forward by Totok Mardikanto that in the process of social, economic and political change there needs to be stakeholders involved in it. However, what happens in the field in the management of alms-based tourism to manage tourism aimed at empowering the community is that there is no attention and support from the sub-district and district governments. (Fazri and Ridwan, 2023)

There is no attention and support from the sub-district or village government. In her research, Rita Purnama that in community empowerment through the village fund budget program funds run effectively and structured with the intervention or role of the sub-district government. Zaili Rusli's research also shows that in empowering poor communities through the village economic savings program, the village government has a role to play. The empowerment of the poor through the village economic savings and loan program is considered by the community, especially the program recipients, to be good and evenly distributed. This is because of the good role of the local government. (Ilmiah and Islam, 2023b)

Meanwhile, Ahmad Sururi's research shows that community empowerment through rural infrastructure development in improving the welfare of the Wanasalam sub-district, Lebak district, has implemented 10 of the 12 principles of community empowerment put forward by Dahatma and Bhatnagar in Mardikanto, namely interest and needs analysis, analysis of community organizing principles, analysis of cultural diversity, analysis of learning while working, analysis of learning the use of methods, analysis of learning, analysis of learning, analysis of learning, analysis of learning, analysis of learning while working, learning analysis using appropriate methods, leadership analysis, family analysis and satisfaction analysis. (Aldyan, Budiastuti and Setyaningsih, 2022)

Based on the explanation of community empowerment above, researchers see a harmony between community empowerment and the values of Islamic law, which in this research is called maqāṣid al-sharī'ah. Maqāṣid al-sharī'ah is a general objective of the fulfillment. In the practice of community

empowerment, *maqāṣid al-sharī'ah* must be a theoretical basis behind the efforts to be carried out, in the sense that the empowerment carried out is in accordance with sharia aspects if the community empowerment is in accordance with sharia. (Eprilianto *et al.*, 2023)

The empowerment that is carried out is in accordance with sharia aspects if it has met the criteria related to 5 things from *maqāṣid al-sharī'ah*, namely: *ḥifẓ al-māl* (safeguarding wealth), *ḥifẓ ad-dīn* (safeguarding religion), *ḥifẓ an-nasl* (safeguarding offspring), *ḥifẓ al-'aql* (safeguarding reason), *ḥifẓ an-nafs* (safeguarding the soul). (Banowati, Ulya and Salsabila, 2024) Seeing the background that the researcher has described above, the researcher is interested in conducting research on to conduct research on "Generalization of Community Empowerment in the Viewpoint of Maqashid Shari'ah Jasser Auda: Study on Underdeveloped Villages in Lombok Island, West Nusa Tenggara.

## **2. METHOD**

In this study, researchers used the type of field research (field research) looking for data sources directly from facts in the field with a case study approach. Case study approach is an in-depth and detailed research on an object in the form of programs, events, and activities in individuals, groups, institutions and organizations.<sup>46</sup> The in-depth case study approach to the strategy of empowering disadvantaged rural communities from the perspective of *maqāṣid al-sharī'ah* and in-depth on productive alms-based tourism management in Sambik Bangkol village, North Lombok district. Data analysis technique is a process of systematically searching and compiling data from interviews, observations and documentation by organizing data and selecting what is important and what needs to be studied to make conclusions that are easy to understand. In this study, researchers used NVivo 11 to get comprehensive results. (Zhi *et al.*, 2023)

## **3. RESULT AND DISCUSSIONS**

### **3.1. Result**

Community empowerment is an effort to dignify people from poverty by providing strength to be free from poverty and backwardness. The purpose of empowerment implies improving the quality of life or welfare of each individual and community, including the goals of empowerment include: economic

improvement, especially food sufficiency, improvement of social welfare, freedom from all forms of oppression, security, and the guarantee of human rights free from fear and worry. The community empowerment strategies that are applied include:

Motivation where community empowerment requires an enabling strategy to free the community from cultural and structural barriers. In the empowerment activities of underdeveloped village communities in Sambik Bangkol village, the empowerment party or village government gives people who are weak in terms of economy, education and so on positive encouragement by gathering the community in the village hall with the aim of building enthusiasm and self-confidence, so that they are not late and can focus more on the business activities that will be pursued. The opportunity for success is wide open as long as they have the will and hard work. So with this empowerment strategy in the form of motivation, it is able to encourage the community in building a business.

Discussion where in empowerment must be directed at eliminating all types of discrimination and domination that do not benefit the little people. One solution is to hold discussions held by the village government once a week at the village hall, meaning activities to exchange experiences or thoughts and even problems faced by the community. Here, the village opens its doors to people who want to share their problems. They are given input and as much as possible help in solving the problems being faced. As stated by Ms. Minnah, she expressed her problem to the village about her brother's rejection of her participation in empowerment activities. His brother felt very pessimistic that he had no ability whatsoever, since he fell and his leg was paralyzed. To help with the problem, the village went to Mrs. Minnah's house to convince her family. This was done with the aim that Mrs. Minnah's relatives continue to provide encouragement and are not pessimistic about Mrs. Minnah's determination to change her life for the better through empowerment. With this discussion on empowerment, it will provide a sense of comfort, eliminate discrimination and social gaps between each other.

Providing Training where in empowerment it is necessary to strengthen by strengthening the knowledge and abilities of the community which aims to enable them to solve problems and meet their needs.

For this reason, empowerment must be able to develop all the abilities and beliefs of the community that support their independence. The village government in empowerment provides opportunities for the community, every three days the community is given basic skills training such as making mats from cloth or used clothes, learning to sew, making crafts from bamboo and others, while this strategy is carried out until the community really has the provisions to do business. This aims to hone their skills and make them more creative in processing the tools and materials they use more creative in processing existing tools and materials. (Ojakoruru, 2023)

Providing Business Capital through support and maintenance by providing guidance and support is necessary for the community. Business assistance is an activity carried out by assistants, namely the village government or empowerment parties in the context of empowerment to carry out business activities. In mentoring activities it is necessary to have clear goals and objectives and can be seen from the results. As conveyed by Mr. Pudji "In business assistance here, the goal is clear, namely so that we as those who empower the community know how much business the community is running, we can find out whether the business is running or not. If indeed the business stops in the middle If indeed the business stops in the middle, even until some are no longer running, our next task is to approach more so that we know the abilities they have. Once known, we provide support, motivation and capital to start a business again according to their abilities." This is in line with what was conveyed by Ms. Ninik Yulianti: "Indeed, empowerment in Sambik Bangkol village is not all successful. Some have given up from the start, some are hampered by various things. With this condition we do not just stand by and watch, but we have to think about empowering the community.

### **3.2. Discussion**

In the context of Maqashid Shari'ah Jasser Auda, the results of community empowerment in Sambik Bangkol Village can be seen as follows:

Guarding Religion (Ḥifẓ Ad-Dīn) where religion is something that must be owned by humans so that their dignity can be raised higher than other creatures, and also to fulfill their lives. As a form of devotion of a servant to the commandment of protecting religion (ḥifẓ ad-dīn). The main focus of community empowerment is to provide business capital and then the community turns the capital to run a business that can lift economic welfare.

Safeguarding the Intellect (Ḥifẓ Al-'Aql) where the positive impact of community empowerment by optimizing the economic potential that exists in Sambal village. The positive impact of community empowerment by optimizing the economic potential in Sambik Bangkol village can be felt by the entire village community, considering what has been done by the village youth, especially the tourism manager, who then distributes the tourism results to the community to support the community's economy and the village becomes advanced. fruitful, where in community empowerment there is also training for the community, thus adding scientific insight to fulfill the process of protecting the mind (ḥifẓ al-'aql).

Keeping Descendants (Ḥifẓ An-Nasl) further community empowerment activities through tourism management, namely by holding routine activities. The next activity of community empowerment through tourism management is the holding of routine posyandu examinations and immunization of toddlers, where toddlers are checked periodically to control their growth period, and if irregularities are found in the growth period, such as malnutrition, viruses or other diseases, the toddlers are checked regularly. If there are irregularities in growth, such as malnutrition, viruses or other diseases, posyandu cadre officers will provide vitamin intake and additional food intake to restore prime body condition for the toddler.

Safeguarding Possessions (Ḥifẓ Al-Māl) Changes in the economy of the Sambik Bangkol village community before and after the opinion of empowerment, the people of Sambik Bangkol village before empowerment, they were below the poverty line and even had difficulty meeting their daily needs. So they fulfill their daily needs by relying on assistance from the government and relying on the harvest of what they plant on government land. Even then, during the harvest season, the price of the harvest decreases and they get mediocre results to fulfill their daily needs to meet the needs of their lives.

### **4. CONCLUSION**

Empowerment of underdeveloped rural communities through productive alms-based tourism from the perspective of Maqāṣid Al-Sharī'ah: Safeguarding Religion (Ḥifẓ ad-dīn) The form of safeguarding religion in community empowerment is by maintaining five daily prayers, routinely carrying out alms and also holding neighborhood tahlilan which is held once a week on Monday. held tahlilan

RT which is held once a week on Monday. At the end of tahlilan, it is filled with Islamic studies with speakers of ulama figures from outside the village and every one month it is filled by BAZNAS North Lombok district about the importance of paying zakat, infaq, and alms. Keeping the Intellect (Hifz Al-'aql) considering that the education of the Sambik Bangkol village community is very weak, in community empowerment, training strategies are given which aim to develop their creativity and add scientific insight. Maintaining offspring (Hifz An-nasl) in maintaining offspring, community empowerment provides services to toddlers to do poyandu every 1 month. Not only that, with the provision of business capital until the community is independent and has income, but it helps in terms of protecting offspring so as not to experience the conditions that have been experienced by their parents. Safeguarding Property (Hifz Al-māl) in safeguarding property, namely the community has its own opinion and even arguably the income of the community. The community has its own opinion and can even be said to be a routine income that comes from the results of the community's efforts. The community becomes independent, has its own income and is able to fulfill its needs so that it does not rely on consumptive assistance from the government.

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