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Islamic Participation: A Study of Community Participation in Village Development from an Islamic Economic Perspective

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Abstract: Village development after the enactment of Law Number 6 of 2014 or the Village Law regulates community participation in village development in Indonesia, starting from planning, implementing, monitoring and utilizing development. The majority of the villagers are Muslim. Welfare (falah) in Islam can be achieved by maintaining Maqashid Shari'ah, which consists of guarding religion, soul, mind, lineage, and property. This study aims to analyze the role of the village community as a society that upholds Islamic values as a source of collective values in village development, to improve welfare (falah) after the enactment of Law Number 6 of 2014. The research method used in this study is the method of qualitative research with a case study approach. In-depth interviews were conducted with 17 informants. Based on the results of the study, there are 4 (four) Main Principles of Islamic Participation in village development, namely monotheism, trustworthiness, amar ma'ruf nahi munkar and mardhatillah.

Keywords: Participation, Village Law, Village Development, Islamic Economy.

1. Introduction

Village development is the pillar of the government in realizing prosperity. Based on its economic capacity, the government has consistently been the main actor in the process of change in the village. Through various mass guidance programs, presidential instructions, presidential assistance or other village development programs, the government has succeeded in transforming its development ideas to village communities (Deswimar, 2014). Law Number 6 of 2014 makes the participation of village communities in development very significant not only at the planning stage but also at the implementation, monitoring and utilization stages of village development. village spending a lot for development from the income received (deficit spending) the participation of the village community to play a significant role so that they are able to carry out development according to the priority needs of the community. At this planning stage, the village government organizes a Village Development Consultation (Musrenbangdes) which is held once a year.

Amartya Sen in his book entitled Freedom is growing (1999: 1) contribute to the idea of economic analysis, which is to give human freedom in it (Karyoto et al., 2020). development indicators are not only economic indicators but also social indicators. According to Weber (1947), in Maliki (2018) and Lubis (2017) there is mutual influence between religion and society. Weber saw that the role of religious institutions contribute to the economic system in Europe (Kaur, 2018), It can be clearly stated that religion is the control, while the economic system is the support from the influence of religion. It is concluded that the stronger the commitment of the religious community, the stronger the changes that occur in him. on religious harmony, then by itself this change becomes a strong influence on the congregation. Even that change can develop into an ideology. This is because every religious person wants a

significant change in his life environment. Every development is not possible without development actors. And the perpetrators are humans, where according to Islam humans are development actors created by Allah SWT (Salleh, 2006). Humans are created as (physical) creatures who have a spirit and are perfected with reason to think in carrying out activities to fulfill their daily needs, namely physical and spiritual needs based on Islamic law so that *falah* and safe welfare are realized in this world and the hereafter (Budiman & Samani, 2021).

Fiscal decentralization can be considered a mechanism of fiscal federalism and as a necessary condition because without a certain degree of decentralization fiscal federalism is useless. The division of constitutional powers among governments falls into three categories: unity, federal and union. Indonesia is a unitary state that has multi-tiered governments (Shah, 2007). Indonesia uses the 1945 Constitution as the only supreme constitution in Indonesia. Article 18 paragraph (5) states that Regional Governments in the case of regional autonomy, freedom is given, except for government affairs in the law as a regulator of the central government.

the beginning of Law no. 6 of 2014 provides opportunities for village communities to contribute to all stages of village development starting from the planning, implementation, monitoring to utilization stages. the central government transfers a number of funds to the village or known as the Village Fund as transfer income in the 2015 APBDes. The bottom-up development step follows from extracting aspirations from the bottom, so that various objective basic data describe an area of important priority scale (Adisasmita, 2013). This pattern, in addition to placing the lower community as partners by providing participation in various development activities, this concept also pays great attention to the need to respect community preferences, the cultural ecology of the community and the physical ecology of the area. (Adisasmita, 2013; Soeprajitno et al., 2019b).

Barriers to the ineffectiveness of village communities in development can be conveyed by: (Pramanik, 2012); (Mursinto & Mardiyanta, 2017), (Waheduzzaman, 2010), due to the lack of awareness of the village government as actors of the importance of the value of community participation. Therefore, we need a government that is able to invite the community to be more active in development. Chado & Johar (2016) argues that community participation is a decision-making right in Indonesia. Although the community wants to participate, their interest is not significant. Thus, it is necessary to make an attractive planning and management program for socio-economic activities (Soeprajitno et al., 2019a).

The majority of the villagers are Muslim, so the teachings of Islam through traditional scholars have had an impact on the participation of rural communities in development. Real welfare in the Islamic concept does not only look at the material/worldly side but also a good spiritual life (Setyawan & Nawangsari, 2021). Islam has placed *maqashid shari'ah* as an important point in sharia which highlights the welfare of all mankind as the main goal. Imam Al-Ghazali has set the goals of sharia (*maqashid shari'ah*) which lies in maintaining and safeguarding religion (*hifz ad-diin*), soul (*hifz an-nafs*), reason (*hifz al-aql*), offspring (*hifz an-nasl*) and property (*hifz al-maal*). For the maintenance of these five things, the most important thing is *maslahah*, namely the consistent preservation of *maqhasid shari'ah* (Islahi, 2015). Therefore, this study aims to analyze the role of the village community as a society that upholds Islamic values as a source of collective values in village development, to improve welfare (*falah*) after the enactment of Law Number 6 of 2014.

2. Methodology

The study used qualitative research by a case study. According to Sugiono (2014; 1), qualitative research methods are used to study the situation (natural setting) namely Megaluh

Village. Researchers as a key instrument. Meanwhile. According to Yin (2015; 1) case study research has 3 (three) kinds, namely 1) regarding the "how" question, 2) regarding the "why" question, and 3) the researcher does not have control over the phenomenon and the research focus is on things. things that are contemporary (present) (Herry Setyawan et al., 2019).

Data analysis was obtained in 3 stages, namely interviews, participant observation and direct observation. organized by the Megaluh Village Government, such as the Village Development Plan Deliberation (Musrenbangdes), and documentation of all research activities, starting from interviews, field observations and (FGD) activities. Data from Interviews in this study were conducted in three stages, namely opening interviews, in-depth interviews and cross-check interviews. 17 informants were interviewed, with added 5 informants, 12 informants to support the data primer. While the stages of the interview can be seen in table 1 below.

Table 1
Interview Stage

| stages | Interview Purpose | Interview result | Interviewee |
|--------------------------|---|--|--|
| <i>opening interview</i> | Ask for research permission and be friendly | Refers to granting permission to conduct research and researchers are allowed to attend village forums so that researchers can be directly involved and get acquainted with informants and key informants according to the research topic. | Village head, District Secretary |
| <i>depth interview</i> | Get answers to the research problem formulation | Researchers get information that is in accordance with the research topic in depth and directly from the perpetrators, namely the informant and key informant. | Village secretary, Development Planning Staff, Head of PMD, Head of BPD, Head of Youth Organization, PKK leader Posyandu Manager |
| Cross Interview | Get the validity of data | Researchers can be sure by conducting cross-interviews, namely by asking the same questions to different informants sehingga data wawancara dinyatakan cukup dan <i>valid</i> . | Community Leaders/Ulama, head of RT, Urban village head, Non Participant (representative RTM / Rumah Tangga Miskin) |

Source: Research Results, 2018.

Source triangulation is done to check the data that has been obtained from several sources. Based on statement in (Moleong, 2021). Triangulation data of analysis also comparing data sources. The validity of the model can check the information obtained from various sources (Hastuti & Setyawan, 2021). This research, researchers interviewed informants. Interview repeatedly in a row the same question. The data have similarities from several sources consistency, means data was valid. As for achieving maximum results, the stages include; 1) checking the observation data with interview data, 2) checking the information data in public with private interviews, 3) checking the perspective of the interview results from various data in nature, for example the community and village officials, in the same question, and 4) checking results of interviews with research documents.

The participation of the Megaluh Village community as a community that upholds Islamic values as a source of collective value in developing after the enactment of Law No 6 of 2014 from a study of Islamic economic perspective through the concept of humans as development actors according to Islam, so the approach taken is a case study. and the analytical tool used is descriptive explanatory analysis through in-depth interview techniques.

3. Research Results

According to Islam, wealth is a trial, as confirmed by the Qur'an twice, namely in the QS. Al-Anfal [8]:28 and QS. At-Taghaabun [64]:15 as well as in a hadith narrated by Tirmidhi that the hardest trial for the people of the Prophet Muhammad SAW is wealth. Therefore, it is very important in maintaining the Village, in order to be able to maintain and maintain the maqashid shari'ah, namely by maintaining religion, guarding the soul, guarding offspring, guarding reason (Alias et al., 2020) (Setyawan, 2015). (Hifz Al-Aql), and guarding property to realize prosperity (falah). Maintaining and maintaining Maqashid Shari'ah consistently is good or maslahah for all mankind. The enactment of Law Number 6 of 2014 which together with the provision of village funds (DD) in 2015 able to participate of the Megaluh Village community in development. Various infrastructure developments and empowerment activities have been carried out by the Megaluh Village community in realizing prosperity (falah) (Sari & Setiawan, 2021).

Humans as development planners, the people of Megaluh Village in particular, pious as a servant of Allah SWT and caliphs appointed by Allah SWT to produce a unified development plan that is in accordance with the objectives of sharia or maqashid shari'ah as conveyed by Imam Al-Ghazali, namely maintaining and guarding religion (Hifz Ad-Diin), reason (Hifz Al-Aql), soul (Hifz An-Nafs), offspring (Hifz An-Nasl) and property (Hifz Al-Maal). Consistently can bring benefits and be able to improve physical and spiritual well-being together (material and spiritual uplift). The Islamic values contained in development planning activities are as development planners, trustworthy (amanah) and maslahah, namely maintaining and maintaining the maqashid shari'ah consistently based on the results of deliberation.

The Megaluh Village community is fully involved in the implementation of infrastructure development carried out by the Activity Implementation Team (TPK) formed by the Village Community Empowerment Institute (LPMD). The implementation of the construction carried out by the TPK actually involved builders and construction workers from Megaluh Village, and shopping for building materials was also at the building shop in Megaluh Village. So that the rotation of the Village Fund remains in Megaluh Village and at the same time it is able to open up job opportunities for the Megaluh Village community. The Megaluh Village community involved in the TPK tried to take a role in village development to increase the income of the Megaluh Village community. Thus, it is hoped that there will be no need to go to the city or abroad to find work. As stated in QS. An-Najm [53]:39 that a man will not get anything other than what he has worked for. Islamic values contained in the implementation of development activities, among others, as implementers of development, are responsible (accountable), mutually ridlo (an-taroddin minkum), empowered, active and transparent.

Supervision of Megaluh Village development prioritizes communication as the best solution so that there have been no special incidents such as abuse of authority or violating the village development master plan. RT heads and community leaders are often intermediaries for input and criticism of the implementation of village development which are then submitted to the village government or directly to the Activity Implementing Team. So that errors or deficiencies in implementation can be identified early on. In addition, the Megaluh village government has also formed a team of companions who are experts in building engineering. The people of Megaluh Village dare to convey their shortcomings or input as village development supervisors by conveying them to the head of the RT or community leaders and forwarded to the village government and LMPD or TPK so that the results are according to plan. And in supervising the implementation of development carried out by the TPK. This shows that most of the people of Megaluh Village have confidence in the work of the village government and LPMD, so that it provides space and can be accounted for. Islamic values contained in development supervision activities include being a development supervisor, being open (transparent), advising each other to invite goodness and staying away from evil (amar ma'ruf nahi mungkar).

The results of the development carried out by the Megaluh Village community are felt by the entire Megaluh Village community, the market paving of Megaluh Village is very useful, because it has been proposed for a long time, only after the Village Fund has been successfully realized. To maintain the results of development, especially infrastructure, the people of Megaluh Village carry out community service and mutual assistance work, which is now actually being driven by Karang Taruna, as an effort to knock people's hearts back to living together. And in the utilization of development results, especially water channels leading to rice fields/agricultural land, the farmers appoint wise people so that there is no commotion. Meanwhile, the utilization of the polindes building is regulated by the PKK. The Islamic values contained in development utilization activities are as users/beneficiaries of development results, obeying the rules and doing good deeds.

5. Discussion

The results of the development brought out by the Megaluh community are felt by the entire Megaluh Village community, the market paving of Megaluh Village is very useful, because it has been proposed for a long time, only after the Village Fund has been successfully realized (Saptaria & Setyawan, 2021). To maintain the results of development, especially infrastructure, the people of Megaluh Village carry out community service and mutual assistance work, which is now actually being driven by Karang Taruna, as an effort to knock people's hearts back to living together. And in the utilization of development results, especially water channels leading to rice fields/agricultural land, the farmers appoint wise people so that there is no commotion. Meanwhile, the utilization of the polindes building is regulated by the PKK. The Islamic values contained in development utilization activities are as users/beneficiaries of development results, obeying the rules and doing good deeds.

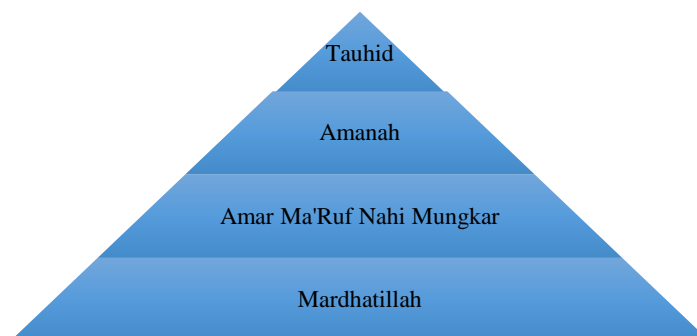


Figure 1. Main Principles of Islamic Participation
Source: Research results, 2018.

6. Conclusion

The village community of participation in developing village from the perspective of Islamic Economics, the Megaluh Village community, the enactment Number Law of 6 in 2014 than a live of the Village in 2015, among others: 1) as development planners, can be trusted (amanah) and maslahah namely maintain and maintain maqashid shari'ah consistently based on the results of deliberation. 2) as the executor of development, responsible (accountable), mutual ridlo (an-taroddin minkum), empowered, active and transparent. 3) as a development supervisor, open (transparent), advise each other to invite goodness and stay away from evil (amar ma'ruf nahi mungkar), and 4) as users / beneficiaries of development results, obey the

rules and do good deeds. So that there are 4 (four) principles in Islamic participation, namely monotheism, trust, amar ma'ruf nahi munkar and mardhatillah.

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