

MAQÂSHID SYARÎ'AH  
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EMPOWERMENT OF HUMAN  
RESOURCES IN MULYODADI  
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# **MAQÂSHID SYARÍ'AH APPROACH ON THE EMPOWERMENT OF HUMAN RESOURCES IN MULYODADI VILLAGE BANTUL YOGYAKARTA**

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**Abstract:** The process of community economic development by involving the community directly from planning, implementation to evaluation is a model of empowerment that raises human dignity on the real essence. The villagers is not only an object of development, but every individual is required to be involved in the whole process of empowerment. This article tries to analyze the inhibiting factors as well as solutions of empowerment program of Human Resources in Mulyodadi village. By using qualitative method and taking data through interview, observation, and documentation (triangulation). Finally this article found two factors inhibiting the empowerment of human resources that is internal and external aspects. However, these two factors can be solved with some solutions and approaches made by the government and the community.

**Abstrak: Pendekatan Maqâshid Syarí'ah terhadap Penguatan Sumberdaya Manusia di Desa Mulyodadi Bantul Yogyakarta.** Proses pembangunan ekonomi masyarakat dengan melibatkan masyarakat secara langsung mulai perencanaan, pelaksanaan hingga evaluasi merupakan model pemberdayaan yang memanusiakan manusia pada hakikat sebenarnya. Masyarakat desa tidak hanya menjadi objek pembangunan atau program yang bersifat *top-down*, melainkan setiap individu dituntut terlibat dalam seluruh proses pemberdayaan. Artikel ini mencoba menganalisis faktor penghambat sekaligus solusi program pemberdayaan Sumber Daya Manusia di desa Mulyodadi. Dengan menggunakan metode kualitatif dan pengambilan data melalui wawancara, observasi, dan dokumentasi (triangulasi). Artikel ini menemukan bahwa terdapat dua faktor penghambat pemberdayaan SDM yaitu aspek internal dan eksternal. Akan tetapi kedua faktor tersebut mampu diselesaikan dengan beberapa solusi dan pendekatan yang dilakukan oleh pihak pemerintah maupun masyarakat.

**Keywords:** *maqâshid syarí'ah*, human resources, Bantul, economic development

## Introduction

The development paradigm shift toward empowerment means, not undermine the development process, but this paradigm aims is to strengthen the development process by involving the community directly in the various development process, namely from the planning, implementation until the evaluation process.<sup>1</sup> The process of empowering more provides the opportunity and the role of the community to participate actively in the development process also to develop and to take the advantage the potential of existing resources. So the society has a position as development actors and not only as the object of development.

In the past the policy of the village was manage by central government, the central government also intervate and dominate the village government as the top-down system.<sup>2</sup> The village also just be positioned as development object, so this bringing the villagers dependent to the helping of government and they cannot be independent in the development process. The impact of the intervention of central government is gave the impact on optimizing in the managing of economic potential in the village. In addition the low quality of human resources in the village as the actor of development is giving impact on the nobleness of the country to manage the economic potential optimally.

Since the introduction the law of government No. 6 Year 2014 about Regional Government was more imposing the system of government that previously dominated by policy centralistic central government (top-down), Changes to the decentralization with governance policy became the responsibility of the region. Then, there was the transfer of authority from the central government to the local government, until the government of regency can develop the region and benefit the resources without restraint. The introduction of Law No. 6 Year 2014 proved that there is a huge opportunity for village governments in Indonesia to develop their potential sources independently in accordance with the needs of each communities in order to realize the welfare of the community.<sup>3</sup>

To develop Indonesia from the fringe area by strengthening the position of the village is one of the important points of Nawacita.<sup>4</sup> The development in this model is an important and strategic step in the building of the state. The demographic reason of this aspect is, most people of Indonesia has stayed in the rural areas and the geopolitical side as a base of society's voice of truth. Another reason is the economic resources aspects is the village in Indonesia has a variety of natural resources but the processing is not optimal yet.<sup>5</sup> So this research will try to explore how to empower the comunitys economy in village and one

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<sup>1</sup>Pemerintah Kabupaten Bantul, *Laporan Akhir Studi Pengembangan Ekonomi Pedesaan di Kecamatan Sambanglipuro, Kab. Bantul, DIY* (Bantul: Bappeda, 2016).

<sup>2</sup>Didik G. Suharto, *Membangun Kemandirian Desa* (Yogyakarta: Pustaka Pelajar, 2016), p. 7.

<sup>3</sup>*Ibid.*

<sup>4</sup>The aspiration of the president of Indonesia period 2014-2019, Ir. Joko Widodo.

<sup>5</sup>Prima Gandhi, "Korporatisasi Pangan di Desa," in *Republika*, 2017, 13 April, p. 6.

of which is Mulyodadi Village. Because when every village has been able to develop their village independently, then the welfare of the community will be easily realized and can improve the overall welfare. In order to improve the welfare of the village community, governments with all institutions and influential community leaders together find the potential even physical potential and non-physical potential that can be developed. Mulyodadi village is one of the villages in Indonesia and selected this research, because that has the potential to be developed. This village has the typology of paddy fields especially in the agriculture potential, and another potential in tourism division especially in the form of sea excursions, island tours, Marine Park and beaches. All of these potential can be developed and utilized for the better of economic development of the village.<sup>6</sup>

An economic activity is considered to reach prosperity is when such an activity in achieving targets did not leave one dimension of maqasid, such as preservation of religion (*hifzh al-din*), preservation of human life (*hifzh al-nafs*), preservation of intellect (*hifzh al-'aql*), preservation of wealth (*hifzh al-mâl*), and preservation of heredity (*hifzh al-nashl*).<sup>7</sup> The level of effectiveness reviewed from the process of human resources developments toward the success of the village to increase the independence of the village economy that will give the impact to the increasing of the welfare reviewed from Islamic economic concept which is known by *maqâshid syari'ah* concept. Then this research want to identify the empowerment of human resources's obstacles and solution that affect to the economic development with human resources of the village as the main actors to develop their economic potential of the village.

## Research Methodology

This type of research can be classified as descriptive qualitative research, because this research uses scientific background, with the intention of interpreting phenomena in a background that occurs in the field. As for the source of the data required in the conduct of the research, grouped into two: primary data and secondary data. Primary data obtained through: Observation through to the society in Mulyodadi village with the passive observation methods, Documentation about government programs of human resources management strategies of empowerment. Interview, to do the directly interview against to informants considered knowing and understanding as well as engage in research objects.

While the secondary data obtain the study of librarianship, by studying and reading reports, books, notes, journals, magazines, newspapers, and news from the internet and other media that are closely related to the problems. Descriptive research is intended to produce

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<sup>6</sup>Pemerintah Kabupaten Bantul, *Badan Perencanaan*, p. 34.

<sup>7</sup>Meri Ind Hapsari, et al., "Maqashid Index a Success Indicator of the Social Economic Development," *The Paper of International Seminar "Developing A Framework For Maqashid al-Sharia-Based Index of Socio Economic Development," Yogyakarta June 26<sup>th</sup>-27<sup>th</sup> 2014.*

<sup>24</sup> a systematic, factual, and accurate about the facts and the nature of certain populations. This research aims to describe something that is ongoing at the time of the study. While the approach to the concept of *maqâshid syar'ah* especially in the two terms which *hifdz al-dîn* and *hifdz al-mâl* is done to know whether in the process of empowerment of human resources is in compliance with the Islamic economic values.

## Theoretical Framework

### The General Understanding of Empowerment

Understanding Empowerment of Human Resources stressed on the key words which consist of: "empowerment" and "human resources". The empowerment, in general, interpreted "more power from the previous even in the case of authority and responsibilities to individual capabilities that belonged."<sup>8</sup>

In the terminology, the empowerment defined from the word, means the power of energy, process the way, works to empower.<sup>9</sup> While in the socioeconomic perspective is seen as an attempt to give the power.<sup>10</sup> While the understanding of human resources is "power is derived from the human beings in the form of having the competency to develop, that means to have positive progress in every business activities and organization."<sup>11</sup>

<sup>14</sup> Empowerment can also be interpreted as a delegation or giving of power that will result in a hierarchy of strength and powerlessness. Simon proposes that empowerment is an act of reflection, a process capable of being initiated and maintained only by agents or subjects seeking strength or self-determination.<sup>12</sup>

<sup>12</sup> As what Chamber said in Kartasasmita, community empowerment is a concept of economic development that encapsulates social values, this concept reflects a new paradigm, which is "people-centered, participatory, empowering, and sustainable."<sup>13</sup>

<sup>3</sup> From some understanding above, concluded that the empowerment of human resources is in the effort to improve the quality of the community and the people as the centre of development

<sup>9</sup> Indarta Priyana, *Kajian Pemberdayaan Sumber Daya Manusia dalam Upaya Mengoptimalkan Potensi Human Capital Perusahaan: Studi Kasus pada PT SIMNU di Bandung* (Universitas Pasundan: Program Master Manajemen 2016), p. 6.

<sup>9</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002), p. 42.

<sup>10</sup> Chabib Sholeh, *Dialektika Pembangunan Dengan Pemberdayaan* (Bandung: Fokus Media 2014), p. 17.

<sup>11</sup> Modul Diklatpim Tingkat III, *Pemberdayaan Sumber Daya Manusia* (Jakarta: Lembaga Administrasi Negara Republik Indonesia 2008), p. 13.

<sup>12</sup> Kesi Widjajanti, "Model Pemberdayaan Masyarakat," in *Jurnal Ekonomi Pembangunan*, Vol. 1, No. 1, Juni 2011, p. 16.

<sup>13</sup> Totok Mardikanto, *Pemberdayaan Masyarakat dalam Perspektif Kebijakan Publik*, ed. 2 (Bandung: Alfabeta, 2013), p. 49.

to be an independent community<sup>7</sup> encouraging, motivate, raise up and develop the awareness of the potential and capabilities in order to meet the needs and improve the prosperity for himself or groups.

## The Empowerment of Human Resources in Islamic Perspective

The concept of empowerment in Islam refers to the word *Tamkin* in the Qur'an and *Sunnah*. The word *tamkin* in the language is a *mashdar* form of *fi'il* (verb) *makkana*, the word has the same meaning with the word *amkana*. The word *tamkin* shows the ability to do something solidly, has the power, power, influence, and possess a *maddi* (material) or *ma'nawi* (non-material) position.<sup>14</sup>

The word of *Tamkin* which means the ability or winning toward something has mentioned In the Qur'an Surah al-Anfâl/8: 17, "But if they treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath he given (thee) power over them. And Allah so He Who hath (full) knowledge and Wisdom."<sup>15</sup>

In other States that sense of empowerment in Islam is to help clients (those who empowered), i.e. the House of poor and the poor in order to gain power in taking a decision and decide what he do to repair their lives, including reducing the effect of personal and social barriers through improved.<sup>16</sup>

On empowerment in Islam refers to the time of the Prophet when he educated and empowered the *ummah* in a *daulah* or State, Rasulullah SAW did it perfectly, complete, comprehensive, and balanced in accordance with the circumcision in society. While in the companions of the Prophet used *manhaj rabbani* (divine method) along with the correct understanding, values, beliefs and the truth about Allah SWT, human, universe, heaven and misfortune, *qadha* and *qadar*.<sup>17</sup>

## The Purpose of Empowerment in Islamic Perspective

Review of Islam aimed to improve the empowerment of those who were wronged, this refers to the sentence on *al-tamkin mustadam* the intent with the review, then the public is given full powers in order to thrive and can be achieve maximum development level as well as able to understand named development of all sides.<sup>18</sup>

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<sup>14</sup>Yulizar D. Sanrego, *Fiqh Tamkin: Fiqh Pemberdayaan* (Jakarta: Qisthi Press, 2016), p. 75.

<sup>15</sup>Q.S. al-Anfâl/8: 17.

<sup>16</sup>Dede Rodin, "Pemberdayaan Ekonomi Fakir Miskin dalam Perspektif al-Qur'an," in *Economica: Jurnal Pemikiran dan Penelitian Ekonomi Islam*, Vol. 6, Edisi. 1, 2015, p. 71.

<sup>17</sup>Sanrego, *Fiqh Tamkin*, p. 117.

<sup>18</sup>*Ibid.*, p. 77.

In *fiqih tamkin*, written that someone called empowered if within a person there is a power that includes elements *mâddi* (material) or *ma'nawi* (non-material).<sup>19</sup> *Ma'nawi* element in the concept of empowerment in Islam is what distinguishes between the concept of conventional empowerment and the concept of Islamic empowerment. In this case elements of *maddi* (material) include basic needs, property, and strength. While *ma'nawi* (non-material) includes aspects of religion, security.

The non-material aspect in empowerment program is the aspect that make the differences between the purpose of empowerment in Islamic perspective which, contains the value of worship in the process of empowerment and builds the hereafter orientation during the process of activity, and not just the worldly elements are built while the implementer of the program.

### The Models of Empowerment in Islamic Perspective

While the model of empowerment in Islam refers to empowerment activities in the time of the Prophet in educating and empowering the companions, empowerment during the Prophet SAW refers to two phases, namely the phase of Mecca and the phase of Medina.

Empowerment in the Mecca phase emphasizes more on guidance or character empowerment. Achievement in the character development of this phase become the social capital for the next activity steps when they move or *hijrah* to Madinah.<sup>20</sup>

While the main element in the empowerment phase of Medina is the existence of mutual trust in the framework of brotherhood between the *muhâjirîn* and *anshâr*. The starting point of this brotherhood actually begins in the phase of mecca where the Prophet SAW forbids everything that causes hatred among the Muslims.<sup>21</sup> The model of empowerment in Rosulullah era can be shown as below:<sup>22</sup>

Table 1.  
Empowerment in Rosulullah SAW

Period	Aspect	Explanation
MEKKAH	Ruhyyah/ Ma'nawi (Non Materi)	Strengthening the Islamic faith
		Struggling to fight despair and instill a sense of hope
		Consistent to establish prayer
		Instilling patience with friends

<sup>19</sup>*Ibid.*, p. 113.

<sup>20</sup>Sanrego, *Fiqih Tamkin*, p. 102.

<sup>21</sup>*Ibid.*, p. 110.

<sup>22</sup>*Ibid.*, p. 118.

MADINAH	Materi dan Non-Materi	The <i>Muâkhhah</i> system (the brotherhood between <i>Muhâjjirîn</i> and <i>Anshâr</i> )
		Encourage friends to be able to solve their own problems with what they have, in accordance with his expertise such as trade, farming and as his
		There is a sense of responsibility for the wealth possessed and ready to sacrifice it for the benefit of Islam
		There is an opportunity to grow and achieve a decent life, open to all its members on the principle of help

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## The Development of the Village

The understanding of the development of the village is the whole development activities which took place in the village and covers all aspects of public life and implemented, integrated by developing mutual self-help.<sup>23</sup>

Supported by the enactment of Law number 6 Year 2014 of the village became a very big opportunity for any county has limited authority and strategic to the set up and develop the village, including the Affairs of the village policy that no need to directly handled by central government.<sup>24</sup> The construction of the real virtue of village number 6 Year 2014 should include:<sup>25</sup> 1) Organizers of Government based on the principle of legal law of the village, orderly conduct of Government, the organizer of the benefit law, proportionality, openness, accountability, effectiveness and efficiency, as well as diverse and participatory. 2) The implementation of the development done by utilizing local wisdom and natural resources, implementation of programs from the region that entered to the village informed to the Government of the village that integrated with the development of the village. 3) Coaching development, is conducted in an efficient and effective way to obtain better results. The construction of the village's community is usually filled with a wide variety of activities such as the construction of the institutions of society, the holding of peace and correct conduct, religious harmony, and other activities according to the conditions of the village. 4) Empowerment of village community, was labelled an interpreted a developing process through the development of the ability of the people. The efforts to develop the independence and well-being of the community is done in various ways, for example holding training to enhance the knowledge and skills of the human resources of the village's potential. Some of the indicators in the development of the rural economy can be seen from various aspects including: per-capita income of the village, the inequality income, changes in the

<sup>23</sup>Adisasmata dalam Uly Hikmah, et al. "Pemberdayaan Ekonomi Masyarakat Dari Desa Tertinggal Menuju Desa Tidak Tertinggal," in *Jurnal Administrasi Publik JAP*, Vol. 2, No. 12, p. 8.

<sup>24</sup>Tjahjo Kumolo, et al., *Nawa Cita untuk Kesejahteraan Rakyat Indonesia Integrasi Perencanaan Nasional dan Daerah* (Jakarta: Kompas Media Nusantara, 2017), p. 205.

<sup>25</sup>*Ibid.*, p. 202.



28 structure of the economy, the growth of employment, level of availability and convenience in order to meet the needs of society in their daily.<sup>26</sup>

### ***Maqâshid Syarî'ah* Concept on the Economic Development**

In a language 'maqasid' come from Arabic language مقاصد (*maqâshid*), which is plural form مقصد (*maqshad*), which mean aim, target, principle, intention, purpose, final purpose.<sup>27</sup> Islam is very concerned about economic development, while the development of the human development still placing as part of a larger issue. The main function of Islam is guiding man on the right track and right direction. All aspects relating to economic development should become with the development of the human development as a whole.<sup>28</sup>

Economic development in Islam aims to achieve *Falah* in the world and in the hereafter. The aim of this concept is to increase in the standard of living of the community and it should be 22 accompanied with intention and purpose to get Ridho from Allah SWT. 4 The main object of development within the framework of Islamic economy include:<sup>29</sup> human resource development, expansion of useful production, Improvement of the quality of life, balanced development, new technology, and reduced of national independency on the outside world and greater integration within Muslim world. 22

Associated with one of the main objects of development within the framework of Islamic Economics, namely human resource development. An expert on Maqasid Sharia, Jasser Auda said in his book entitled 'safely through the maqasid Sharia in Islamic law' said: "Nowadays development of human resources became one of the main themes for the benefit of the public". The benefit of the public in the development of human resources should be one of the principal purposes of the maqasid Sharia, realized through Islamic law. The development of human resources and associate with maqasid Islamic law can give a firm grounding in the Islamic world for the realization of the goal of the development of human resources in the world.<sup>30</sup>

The theory of *maqâshid syarî'ah*, unlike mainstream economic theories, negates the idea that a comprehensive vision of human well-being can be realized by focusing solely on material aspects of human needs. The satisfaction of spiritual well-being is not only

<sup>26</sup>Pemerintah Kabupaten Bantul, *Badan 6 perencanaan*, p. 11.

<sup>27</sup>Muhammad al-Thahîr ibn 'Ashûr dalam Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah* (Bandung: Mizan Pustaka, 2008), p. 32.

<sup>28</sup>Padlan, "Konsep Pembangunan Ekonomi Berbas 13 Islam: Sebuah Upaya Pembangunan Ekonomi Indonesia yang Adil, Makmur, dan Sejahtera," in *Jurnal al-Ihkam*, Vol. 5, No. 2, Desember 2010, p. 258. 19

<sup>29</sup>Khurshid Ahmad, *Economic Development in an Islamic Framework: Studies in Islamic Economics* (Leicester: The 6 Islamic Foundation, 1980), p. 179.

<sup>30</sup>Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah* (Bandung: Mizan Pustaka, 2008), p. 60.

necessary for the realization of real human well-being, but also to attain sustainable development over the long term. The satisfaction of all these needs is a basic human right.<sup>31</sup> Human development from an Islamic perspective must be based on the holistic worldview culminated by the Islamic teachings. The whole Islamic teaching gives human development and human welfare a pivotal place.<sup>32</sup> Al-Qur'an, al-Baqarah/2: 201 states: "But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."<sup>33</sup>

Three levels of *mashlahah* are *dharûriyât* or necessity, *hajiyât* or complementary, and *tahsiniyah* or embellishments, while the five essential elements that must be maintained are *al-dîn* (religion), *al-'aql* (Intellectual), *al-nafs* (human life), *al-nasl* (family institution) and *al-mâl* (wealth).<sup>34</sup> While the calculation of three levels of *mashlahah* had been formulated by previous research called by *maqâshid* index which create the indicators and the weight of each variable in every levels of *mashlahah* in *maqâshid syari'ah*, but the researcher just want to use the indicators of each *maslahah* without using the weight of it, as the table below:

Table 2.<sup>35</sup>

<b>Maslahah</b>	<b>Indicator</b>
<i>Dharuriyât</i> <sup>36</sup>	Absolute
<i>Hajiyât</i> <sup>37</sup>	Important
<i>Tahsiniyât</i> <sup>38</sup>	Necessary

As has been mentioned that there are five categories of *maqâshid syari'ah* which

<sup>31</sup>Ibrahim A. Oladapo, "Validating Maqasidu-sh-Shari'ah Measurement Model towards Socioeconomic Development in Organization of Islamic Corporations (OIC) Countries: A Psychometric Approach," Paper 4, in *Proceedings Developing al-Sharia-Based Index of Socio-Economic Development*, Yogyakarta, Indonesia, June 26-27, 2014, p. 129.

<sup>32</sup>*Ibid.*, p. 129

<sup>33</sup>Q.S. al-Baqarah/2: 201.

<sup>34</sup>Meri Indri Hapsari, *et al.*, "Maqhasid Index, a Success Indicator of The Social Economic Development," Paper 4, in *Proceedings Developing al-Sharia-Based Index of Socio-Economic Development*, Yogyakarta, Indonesia, Juni 26-27, 2014, p. 57.

<sup>35</sup>Processed by Researcher from Meri Hapsari, "Validating Maqasidu-sh-Shari'ah Measurement Model towards Socioeconomic Development in Organization of Islamic Corporations (OIC) Countries: A Psychometric Approach," Paper 2, in *Proceedings Developing al-Sharia-Based Index of Socio-Economic Development*, Yogyakarta, Indonesia, June 26-27, 2014, p. 66.

<sup>36</sup>*Dharûriyât* or Necessities, represent the minimum level that every individual, institution and nation must achieve. Kumara Adji Kusuma, "Validating Maqasidu-sh-Shari'ah Measurement Model towards Socioeconomic Development in Organization of Islamic Corporations (OIC) Countries: A Psychometric Approach," Paper 15, in *Proceedings Developing al-Sharia-Based Index of Socio-Economic Development*, Yogyakarta, Indonesia, June 26-27, 2014, p. 351.

<sup>37</sup>*Hajiyât* are elements that facilitate human lives. *Ibid.*, p. 351.

<sup>38</sup>*Tahsiniyât* are articles that are related to moral and ethical conducts. *Ibid.*, p. 351.

are the preservation of the religion, self, intellect, progeny, and wealth. One would found that on the area of safeguarding the religion is composed from many Shariah commands and prohibitions. For example in the commands of prayer, fasting and hajj have function of only in fulfilling the the maqasid of safefuarding the faith.<sup>39</sup> And these paragraph below will exposed each variables in two aspect of maqhasid, which are: *hifzh al-dîn* and *hifzh al-mâl*.

### **Hifzh al-Dîn or Preservation of Religion**

Humans need religion ultimately, because religion is the basic needs from all the basic necessities. To protect the honor of religion, religious law set heavy punishments for crimes of religion. Religion occupies the first order, for the overall teaching jurisprudence directs men to do in accordance with His will and means to God. Therefore in the Quran and Hadith man encouraged to believe in God, and this was the foundation of Islamic economic in particular. As for economic relations with aspects of *‘aqîdah* allows economic activity in Islam becomes a worship.<sup>40</sup>

Some indicators that will be used in this study related to hifdz din are: number of mosques, *Salat Fardhu*, *Zakat*, *Hajj*, *Qurban*, *Majelis Taklim*, is including (*pengajian*, *tahlilan*, *sedekah bumi*).

Table 3.<sup>41</sup>

<b>Variable</b>	<b>Indicator</b>
Number of Masjid <sup>42</sup>	Absolute
Shalat Fardhu <sup>43</sup>	Absolute
Zakat <sup>44</sup>	Absolute
Hajj <sup>45</sup>	Absolute
Qurban <sup>46</sup>	Necessary
Majlis Ta'lim <sup>47</sup>	Necessary

<sup>39</sup>Kumara Aji Kusuma, "Zakah Index: Welfare Measurement Under of The Maqasid Al-Shariah," Paper 15, in *Proceedings Developing al-Sharia-Based Index of Socio-Economic Development*, Yogyakarta, Indonesia, June 26-27, 2014, p. 361.

<sup>40</sup>Agil Bahsoan, "Mashlahah Sebagai Maqâshid al-Syari'ah; Tinjauan dalam Perspektif Ekonomi Islam," in *Jurnal Inovasi*, Volume 8, Nomor 1, Maret 2011, p. 116.

<sup>41</sup>Processed by Researcher from Meri Hapsari in "Validating Maqasidu-sh-Shari'ah," p. 66.

<sup>42</sup>Number of Masjid, observed from the numbers of the Masjid/Moslem populations in the village.

<sup>43</sup>*Shalat Fardhu*, observed from basic assesment of *shalat fardhu berjamaah*.

<sup>44</sup>Actual *Zakah*, observed from the amount of zakat in one of the masjid in the village.

<sup>45</sup>Hajj, observed from the Hajj per total Moslem population.

<sup>46</sup>The meaning of the term, i.e. the basis of Qurban cattle killed in days of Nahr with intention (taqarruban) closer to God with certain conditions (*minhâj syarh*). Qurban per total Moslem population. Observed from the total of Qurban each year in the village.

<sup>47</sup>Majlis Taklim is a study done in a group or area per weekly or monthly that examine the theme of religious and religiosity. Observed from a religious event which runs in the village.

As has been mentioned that there are five categories of *maqâsid al-syarī'ah* which are the preservation of the religion, self, intellect, progeny, and wealth. One would found that on the area of safeguarding the religion is composed from many Shariah commands and prohibitions. For example in the commands of prayer, fasting and hajj have function of only in fulfilling the maqasid of safeguarding the faith.

There are two objective of Zakat payment in the aspect of *hifzh al-dîn*, firstly is for *muzakki* (zakat giver) and the second objective for *Mustahiq* (zakat receiver). The objective for *muzakki* is to strengthen the iman, enhance social spiritual welfare, enhance Muslim social solidarity, while the objective for *mustahiq* is to conscience of Allah (away from *kufir* for the Muslim), enhance social spiritual welfare for the Muslim and the new convert (*mu'allaf*), and to enhance socioeconomic welfare, enhance humanity solidarity.<sup>48</sup>

### **Hifzh al-Mâl or Preservation of Wealth**

*Al-Mâl* in Islam consists of all the resources which Allah made subservient to man and can be defined as anything (property) that can be owned and has value, including the rights and benefits of ownership. Ownership rights of property in Islam is based on the concept of *khilâfah* (stewardship), as Allah is the sole owner of wealth, and that people, as vicegerents of Allah are merely trustees or custodians.<sup>49</sup>

Although all possessions belong to God Almighty, but Islam recognizes the personal rights of a person. Islamic regulations regarding to *mu'amalat* as selling, lease, loan, pawn and so on also prohibit the deception and engage in the practice of usury. Keep the property well understood by regulating the system of *mu'amalat* on the basis of fairness and compliance, trying to develop the property and handed into the hands of people who are able to keep up with the good. Because the property is in the hands of individuals bring into the power for the people as a whole provided the channeled properly.<sup>50</sup>

While the variables that will be used for the analysis of *hifzh al-mâl* approach in the empowerment of human of resources is the factor of economic growth, and rate of income as the tables below:

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<sup>48</sup>Kusuma, *Zakah Index*, p. 361.

<sup>49</sup>Selamah Abdullah Yusof, "Measuring Wealth Development Based on Maqasid al-Shari'ah: Hifdh al-Maal index (HMI)," Paper 9, in *Proceedings Developing al-Sharia-Based Index of Socio-Economic Development*, Yogyakarta, Indonesia, Juni 26-27, 2014, p. 218.

<sup>50</sup>Agil Bahsoan, *Maslahah*, p. 117.

Table 4.<sup>51</sup>

Variable	Indicator
Economic Growth <sup>52</sup>	Absolute
Level of Income <sup>53</sup>	Absolute

## The Qualitative Data Result

### The Obstacles and Solutions on the Empowerment of Human Resources

#### The Obstacles

Based on the interview with Ibu Sri Hadiah Widyarti, as the head of Development Planning in the Bappeda Bantul, exposed the obstacles and solution as below:

*Tentu hambatan itu selalu ada. Yang pertama itu dari SDM, kemudian juga karena minat. Selanjutnya, kadang kala masyarakat ini sulit sekali untuk dibina sebagai suatu kelompok kalau sudah merasa maju ya sudah sulit sekali untuk berkelompok, padahal pemerintah itu ya sasarannya kelompok karena gak mungkin tho masuk satu persatu.*<sup>54</sup> [“Of course the barrier is always there. The first is from HR, then also because of interest. Furthermore, sometimes this community is very difficult to be fostered as a group if already progress it is very difficult to be fostered as a group, whereas the group is the target of the government program, because it is impossible to the government to enter one by one.”]

From the interview above there are two constraints in empowerment is the first is the lack of community interest and the second one, namely the difficulty of the community to be built within a group. Then, based on a review of the literature which were investigated by the author of a program should be an empowerment program proposed by the community, because in fact the empowerment must be using the bottom up intervention, so the program These can be run properly because it is an initiative from the community itself.

Whereas in the construction of a society which was formed in a group in order to empowerment must be initiated from several stages that can be demonstrated to the public and shaping the behavior of society towards a conscious behavior and care so feel in need of capacity building that can be started from the construction of a society with a group system.

Another respondent as the head of welfare in Mulyodadi Village, said:

<sup>51</sup>Processed by Researcher from Meri Hapsari in “Validating Maqasidu-sh-Shari’ah,” p. 72.

<sup>52</sup>Economic growth, analyzed by researcher from interview result to some people.

<sup>53</sup>In level of income, observed by researcher from interview result about rate of income to some people.

<sup>54</sup>Interview with The Head of Development Planning Program of Bappeda Bantul, Mrs. Sri Hadiah Widyarti, The office of Bappeda Bantul, Tuesday January, 16, 2018, On 11.07 am.

*Faktor yang menghambat, yang pertama terkait kesiapan masyarakat itu sendiri. Kadang juga terpengaruh masalah SDM tingkat pendidikan sehingga untuk masalah administrasi mereka terhambat penyusunan administrasi laporan. Kemudian kadang mereka mengusulkan kegiatan, bukan karena kebutuhan tapi karena keinginan.*"<sup>55</sup> ["the Factor that inhibits, the first associated the readiness of the community itself. sometimes also affected human resource issues educational level so to their administration problems hampered the preparation of the Administration's report. Then they propose activities, not out of necessity but because of desire.]

Related obstacles that have been presented by the next speaker, the administrative management in a group that is often problematic, then in an empowerment should start with the education process or improve the quality of education within the community, it is concerned about literacy and some basic materials needed for the empowerment program running, because education is the basis or foundation of all activities of empowerment that will give great influence against other aspects of empowerment.

Furthermore the presence of some groups in society who proposed activities of empowerment not based on needs, this is the Government of the village and the entire village plays the device to straighten the intention within the community as well as do an intensive mentoring during the program run. After the program has been running as it should, then the whole village and the Government here device can act as a facilitator will facilitate all activities of empowerment.

Another interview with Mrs. Risti Setyaningsih as the head of the hamlet, exposed the obstacles as below:

*Yang jadi kendala yaitu, satu pembinaan lalu yang kedua permodalan. Lalu ada lagi yang sudah bisa memproduksi, menjual cuman arep mlayokke, kita mau melarikan ke mana, nah itu kadang-kadang juga jadi kendala dan belum terkoordinasi dengan baik.*"<sup>56</sup> ["The obstacles is about management development, then it is about capital. So, some people can produce and sell their production but they still confused where will they sell that product. These kind of problems, occasionally uncoordinate well.]

After the empowerment, then the community will begin to practice the theory or knowledge that they get during the empowerment program. Here the community will have the opportunity to explore the ability in themselves as well as managing the economic potential that exists around them, but the constraints that often occurs is related to financing, which is the source of the initial capital that must be they have. This should be done, i.e., strengthening and empowering resource that is owned by the village community with a

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<sup>55</sup>Interview with The Head of Welfare, Mr. Bayu Nurseto, Village Main Office, Tuesday January, 16, 2018, at 12.45 pm.

<sup>56</sup>Interview with The Head of Hamlet, Mrs. Risti Setyaningsih, Village Main Office, Tuesday January, 16, 2018, at 13.45 pm.

wide variety of input or opening access to some institution or agency that can support the activity of the community towards a variety of opportunities.

In addition the Government can facilitate by creating the soul of entrepreneurship through empowerment with the awareness that every person that entrepreneurs should have a creative spirit, initiative and independent. Strengthening the programme of empowerment is not just limited to the strengthening of financial capital, but also strengthening on natural capital, physical capital, human capital as well as social capital they have.

Refers to the concept of empowerment of Islam associated with social capital, i.e. capable of creation of *ukhuwwah* (brotherhood) in the frame of the unity of belief or faith. With the bonds of brotherhood between the people, it will be a growing sense of mutual help, love, and mutual kind thought. The goodness elements is what will form a strong network in the form of *sillaturrahim*, reciprocal links as well as the growing sense of trust between each other.

A wide range of elements above will create social capital in the form of grace from God Almighty which will generate the stage of devotion frame with welfare to God Almighty. Where humans live in a safe and serene setting, and can form a community as *khairu ummah*

The next interview with the Head of village of Mulyodadi:

*Jadi kadang warga itu ada yang susah diajak, Programnya itu belum dijalankan tapi sudah ngloko dulu gitu lho mbak, pesimis lah. Itu kan termasuk hambatan. Terus juga ada yang tidak setuju dengan program, istilahe yo agak rendet-rendeti istilahnya ada yang tidak sejalan, kurang mendukung kan programnya jadi terhambat mbak.*<sup>57</sup> [“Some peoples hard to invite for developing and making some bussiness. The program not yet been running but they has pessimist on this program will not running well, this is one of the obstacles. Some other also people not agree with the program and anconfirmity with the program that also give the obstacles on the program.]

Before the passage of the empowerment program, some communities already pessimistic toward programs that will run, moreover, some societies do not approve even reject the empowerment program. Related obstacles, then before out empowerment programs must have a purpose and that the improvement and well being of the community here, so as the beneficiaries of the program will get satisfaction and can drive the motivation of people to participate in it.

After holding the interviews with some of the informants, then the obstacles in the empowerment of Human Resources will be divided into two factors, namely the internal factors and external factors. The first external factors i.e. related readiness and interest of the society itself. In particular, if the program that is launched is a program of the Government.

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<sup>57</sup>Interview with The Head of Mulyodadi Village, Mr. Ari Sapto Nugraha, Village Main Office, Tuesday January, 16, 2018, at 14.00 pm.

the second, i.e. the community it's hard to be built with a group system. The third some societies are still pessimistic in running the program, some societies also disagreed with the empowerment program to be run.

Next, activity report administration management in a group are often problematic. due to the low level of Human Resources, and the last few community proposed to holde the empowerment activities based on the desire and not on the basis of needs so often occur because the program runs over obstacles the implementation of the program instead of the conscience of the community. External factors that impede i.e. capital and related institution or institution who would manage and market opening up the production results from the community.

## The Solutions

As for the obstacles above, then the solution that coming on as follows:

*Kalau untuk peningkatan SDM kita berikan pelatihan-pelatihan, kemudian dalam pelatihan itu kan sering ada dinamika kelompok, nah di situ diberikan suatu permainan yang menggambarkan bagaimana proses kerjasama itu, bagaimana proses perencanaan itu dari awal sampai akhir.”<sup>58</sup> [“For the human resources improvement we give some courses, and to built the cooperation in the group between the people is how the way to rekindle the group with the dynamics of group in every courses. Therein given some games that describe, how is the planning process from the first untill the last.]*

Group dynamics in the program of empowerment can be formed in a directional or commonly called discussion groups. At the group discussion of the directional can be started with the opening question, the question of the opening can be conceptualized in a game that appeals to the empowerment program participants as well as can be used as ice breaking in order to make the process of interaction and discussion between participants can walk straight out smoothly. With the opening of interest.

In addition to group discussion focused on the empowerment program, training can also be done with the method School. Airy school accompanied by a facilitator, these activities began with a discussion of the issues that is going on then followed by brainstorming between participants, share experiences on ways of solving problems encountered in the field with efficient and effective and in accordance with the local environmental resources. The methods commonly used in the airy school village rice field area is typologically to empower farmers in the village form a combined group of farmers.

Thus this method is one of the appropriate methods if implemented in the village of

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<sup>58</sup>Interview with The Head of Development Planning Program of Bappeda Bantul, Mrs. Sri Hadiyah Widyarti, The office of Bappeda Bantul, Tuesday January, 16, 2018, On 11.07 am.



Mulyodadi to empower farmers, as well as the village of Mulyodadi is the village with the majority of the population with agricultural typology of his profession as a farmer.

Another informant said:

*Solusi yang kita tawarkan untuk kasus pertama tadi, monitoring rutin oleh Pemda itu biasanya per triwulan termasuk pembinaan terkait administrasi. Solusi selanjutnya kita adakan pendampingan secara rutin, pak dukuh selaku pemangku wilayah di tingkat pedukuhan bertanggung jawab penuh atas maju tidaknya kelompok tersebut.”<sup>59</sup> [“The solution that put on first case is Sometimes the regional will monitored every three month it is also include the developing about the administration to empower that group. The next solution is the side by the head of hamlet as the manager of that region in that hamlet with full responsibility upon the progression or the derogation in that group.]*

Mentoring is done by the Government is carried out gradually or tiered this is done up to the point where people have no need of mentoring in the sense people have declared independent. As well as a self-contained community able to participate plays a role in the management of the economic potential of the village to support sustainable development.

The next informant give the solution as below:

*Solusi yang ditawarkan yaitu dengan pembentukan BUMDES yang akan kita mulai, nanti bisa merekrut mereka, kemarin kita juga sudah ada KUBE untuk mengumpulkan mereka untuk membina mereka, kemudian pas ada pameran-pameran baik di desa maupun di luar atau di kabupaten itu juga kita ikutkan termasuk juga untuk mempromosikan. Harapannya dengan adanya BUMDES itu nanti bisa mewadahi mereka yang mempunyai usaha, kemudian menyuarakan keuar lewat brosur-brosur iki lho Mulyodadi ki nduwe koyok ngene iki.”<sup>60</sup> [“The solution is by developing BUMDES that we will begin, later it can recruit the peoples in the group empowerment, yesterday we also have KUBE to gather them and develop them. So if there is an exhibition in the village or outside we bring to join also to promote their products. As the wish by developing BUMDES will provide a place for their bussiness, also to express out with the posters to show the potential of Mulyodadi village to another country.]*

BUMDES shall be held in the formation of integration between Central Government, the Government of the village and the village community as a major actor in the development. The existence of integration between some of the parties associated with the purpose to improve the economy of the village as well as welfare for the people of the village. Because BUMDES can play a role as the Centre of the economy of the village, with so BUMDES market

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<sup>59</sup>Interview with The Head of Welfare, Mr. Bayu Nurseto, Village Main Office, Tuesday January, 16, 2018, at 12.45 pm.

<sup>60</sup>Interview with The Head of Hamlet, Mrs. Risti Setyaningsih, Village Main Office, Tuesday January, 16, 2018, at 13.45 pm.

excellent products of the village, not only in the sphere of local scope to even more widely at the national level.

The next informant said: "*Ya sedikit, cuma dilakukan pendekatan mbak kepada orang-orang yang pesimis dan belum menyutujui. Istilahnya ya diberikan gambaran terkait program yang akan berjalan.*"<sup>61</sup> "Just a little things can done, by doing the approach to whom doing pessimistic and disagree with the program. In the technical term by giving some visible image of the program that will running."

### ***Maqâshid Syari'ah* Reviewed on the Empowerment of Human Resources Towards Economic Development of the Village**

#### **The Empowerment of Human Resources Reviewed From the Aspect *Hifzh al-Dîn* or Preservation of Religion**

In this case the village of Mulyodadi has several programs launched by local governments in cooperation with the Government of the village, the Program is the one village one product (OVOP), that is the empowerment model lifts a potential that is in the region. One of the potential that empowered i.e. gayam fruit pods in that category-pods, which is one of the potential that can be developed in the village of Mulyodadi.

This empowerment process is implemented by providing the training related with the processing of gayam, in the process of packaging on the process of marketing results to the production of the local community. Other than that the Government of the village also facilitates with inviting the public in exhibitions in and outside of the village in order to promote the production of the results, the village of Mulyodadi.

With regard to aspects of religiosity in the empowerment program in the village of Mulyodadi, local authorities in collaboration with some masjid and ta'mir religious figures hold religious activities in the form of payroll, and majlis ta'lim tahlilan. This is included with media elements related to the importance of the independence of a community through empowerment programs, as well as some related aspects of the economy.

With regard to the aspect of religiosity, then the following will be presented the activities of religiosity on aspects hifdz Dien in the concept of Maqhasid Syariah seen from the interview with some of the speakers, as below:

#### **The Point of Interviews**

##### **Number of Masjid**

The mosque is the Centre of activity for the Muslims, the society in a village can be

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<sup>61</sup>Interview with The Head of Mulyodadi Village, Mr. Ari Sapto Nugraha, Village Main Office, Tuesday January, 16, 2018, at 14.00 pm.

seen his religiosity level by looking at the number of masjid and religious activities that run in the masjid. To know the accurate number of the masjid then conducted interviews as follows: Interview with Mr Kuswanto: “*Di Mulyodadi itu ada 27 Masjid dan Mushola ada 6.*”<sup>62</sup> [“In Mulyodadi Village there are 27 Masjid and 6 Musala.”] With a total population of village community Mulyodadi which reached 10826 soul with soul man 5336 composition—men and women 5490. Then, if the review of the implementation of the Friday prayer that involves performing calculations with numbers of 5336 masjid and surau 33 units then any mosque or surau will accommodate about 71 performing, it can be concluded that the religious facilities in the village of Mulyodadi It is very adequate, because any masjid can accommodate about 200 estimated Jamaa’ah.

### Obligatory Prayer

Prayer is the most important thing in Islam, the prayer is valid as pillars in Islam. A muslim is obliged to be consistent in establishing the prayer, because prayer beginning, the relationship between people with the Creator God Almighty. In Islam stated there is no goodness in their religion if someone has left the obligatory praying.

As with prayer, a person can keep his religion, below will exposed the activities obligatory prayers by the villagers Mulyodadi refers to an interview with some of the speakers. Interview with Mr. Kuswanto: “*Belom semua masjid rutin melaksanakan sholat fardhu berjama’ah tapi beberapa sudah ada yang melaksanakannya.*”<sup>63</sup>

One of the characteristics of the concept of welfare in Islam namely, that society can maintain his religion with his fulfilled some aspects of religious, one of him i.e. the obligatory prayers. Because of the empowerment in Islamic perspective not only achieved on the material element but must therein contain elements of non-related material element of religiosity.

Further described by another one speaker that is the head of the village paker and one local ta’mir, related activities obligatory prayers congregation at the mosque of the village paker, Mulyodadi. Interview with Mr. Sulkhan: “*Sholat jama’ah rutin dilaksanakan, sholat rawatib juga ada dari subuh, dzuhur sampai ashar.*”<sup>64</sup> “*Jama’ah prayer went routine also the prayer of rawatib was existed from subuh prayer, dzuhur until ashar.*” With the obligatory prayer congregation was run by the community, then that way, the community has been able to maintain his religion by observing one of the non-material aspect in the concept of empowerment in Islam in order to achieve prosperity in the world and in hereafter. Mr

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<sup>62</sup>Interview with The Religious Figure, Mr. Kuswanto, Village Main Office, Tuesday January, 16, 2018, On 11.56 am.

<sup>63</sup>Ibid.

<sup>64</sup>Interview with the head of hamlet Paker, Mr. Sulkhan Taryana, House of Mr. Sulkhan, Paker Hamlet, Mulyodadi, Bantul, Tuesday January, 16, 2018, at 14.30 pm.

Noor Syahid said: “*Di tahun 2018 ini jama'ah di masjid bertambah mbak, yang kemaren itu dianya pasif, kemudian ya beberapa muncul dalam sholat berjamaah, kemudian saya tunggu njajal ngko nek jum'atan piye? Ternyata ikut jum'atan juga.*”<sup>65</sup> [“In this 2018 the jama'ah prayer in the masjid is increased, some people who was passive before put in appearance when jama'ah praying, then i've wait for jum'at prayer, they also join jum'at prayer.”] About jama'ah fardhu prayer was added by Mrs. Sri Haryati: “*nek pas tanggal abang yo rame, nek mboten yo mboten tho.*”<sup>66</sup> “if in holiday or weekend the jama'ah fardhu prayer was crowded, but in a usual day was quite.”

From the result of the interview about the fardhu prayer, it can be concluded that the fardhu prayer in Mulyodadi village was running well in some masjid, but in some masjid the fardhu prayer still doing infrequently, because of some reason, such as working in a factory, engage in farming and so on. But then in the early of 2018 in some masjid there is an increasing of jama'ah for fardhu prayer. Based on these result can be known according to the concept of *hifdz diin* in the obligatory praying as the development indicator, some of societies doing infrequently on obligatory prayer.

### **Zakat**

Zakat is one of the instruments that are applied in order to maintain one's religion in the concept of *Maqâshid Syari'ah*, as there are special-purpose of the payment of zakat for muzakki or mustahiq. Zakah payment by muslims such an important thing to measure the economic condition of Muslims via muzakki and mustahik. More muzakki existed over mustahik, there should be lower poverty rate.

The level of payment of tithes in the village of Mulyodadi was examined by conducting interviews to some of the interviewees. The first speaker, namely Mr. Kuswanto as religious figures in the village of Mulyodadi, he was described as follows: “*Zakat, infaq dan shadaqah rutin dibayarkan oleh beberapa orang di desa Mulyodadi.*”<sup>67</sup> “Zakat, infaq and shadaqah was paid rutin by some people in this village.” As what has been mentioned above there are two objective of paying zakat in Islam firstly, the objective for muzakki is to strengthen the iman, enhance social spiritual welfare, enhance Muslim social solidarity. While the objective for mustahiq is to conscience of Allah (away from *kufir* for the Muslim), enhance social spiritual welfare for the Muslim and the new convert (*muallaf*), and to enhance socioeconomic welfare, enhance humanity solidarity.

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<sup>65</sup>Interview with Ta'mir Masjid Nurul Yaqin, Mr. Noor Syahid, House of Mr. Sulkhan, Paker Hamlet, Mulyodadi, Bantul, Tuesday January, 16, 2018, at 15.01 pm.

<sup>66</sup>Interview with one of society in Mulyodai village, Mrs. Sri Haryati, House of Mrs. Sri Haryati, Mulyodadi, Bantul, Tuesday January, 17, 2018, at 12.33 pm.

<sup>67</sup>Interview with The Religious Figure, Mr. Kuswanto, Village Main Office, Tuesday January, 16, 2018, On 11.56 am.

The second interview for mendapatkan a more specific result then, researchers conduct interviews with one of ta'mir Mulyodadi village with an explanation as follows:

Interview with Noor Syahid: "Zakat yo kadang-kadang, tetapi setiap tahun menjelang hari raya itu ada zakat fitrah. Maka akhirnya dia cuma infaq saja, infaq dibayarkan menjelang idul fitri. Setelah semuanya nglumpuk, dicarilah oleh panitia orang-orang yang berhak menerima itu". ["Zakat was occasionally paid, but every year ahead of the feast there is zakat fitrah. Then he finally just infaq, infaq paid ahead of the Eid al-Fitr. After all of his accumulated. Looked by the Committee the peoples who are entitled to receive it".]

The conclusion of the interview above is that zakat, infaq and shadaqah was paid by some people, especially for zakat fitrah, but there is the decreasing of paying zakat maal after the new regulation about zakat maal was applied, and finally they change from paying zakat maal to pay infaq.

## **Haji**

Haji as one aspect of the absolute in hifdz Deen maqhasid on the concept of Sharia, the Islamic tenets because Haji is the fifth mandatory fulfilled by all the Muslims capable of running it. With regard to the penunaian pilgrimage conducted interviews to some interviewees associated doing pilgrimage by the community Mulyodadi.

About haji fulfillment Mr. Kuswanto said: "*Kalau disini yang menunaikan ibadah haji masih rendah, mungkin karena faktor ekonomi. Rata-rata kan petani ya, lahannya sudah sempit juga kebutuhan lain belum tercukupi.*"<sup>68</sup> "The rate of Haji fulfillment in this village still in low rate, it because economic factor because majority people in this village is a farmer with the small land and the basic needed was also insufficient".

The Haji became obligatory law when someone has been able to meet his basic needs both physically and material. Community Mulyodadi with the majority of farm laborers be not mandatory for them to perform the pilgrimage because of his job, wages just sufficient to meet the basic needs in life.

Next Mr. Ari said: "*Peningkatan dalam menunaikan ibadah haji sudah ada mbak, kemarin itu dari Mulyodadi ada sekitar 8 orang. Tapi mungkin kendalanya ada di antrian, jadi daftar sekarang tapi berangkatnya kan masih 15 tahun lagi. Untuk tahun kemarin saja sudah banyak, kalau sekarang baru daftarnya.*"<sup>69</sup> "There is been increasing of fulfillment in haji, last year there was 8 person. But the obstacles is on the queue of doing haji. Then registrate now but they have to go after fifteen years later. For last year so many people has gone for haji, and for now they have registered."

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<sup>68</sup>*Ibid.*

<sup>69</sup>*Interview with The Head of Mulyodadi Village, Mr. Ari Spto Nugraha, Village Main Office, Tuesday January, 16, 2018, at 14.00 pm.*

From these interview above it can be concluded that, the fulfillment of haji in Mulyodadi village still in low rate because of the low rate of income of the society in Mulyodadi village. But lately, there is an increasing of the poples who was registered for Hajj.

### **Qurban**

The next aspect of hifdz din is qurban, that had indicators as necessary, it just acts as a complement of hifdz din in Maqhasid Syariah concept.

Related to the qurban activities in Mulyodadi village can be presented with interviews as follows:

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*Terkait jumlah hewan qurban dari tahun ke tahun jumlah hewan kurban di Mulyodadi selalu meningkat mbak. Belum pernah turun, artinya tingkat kesadaran masyarakat karena kesejahteraan memang semakin baik. Dan itu pun bisa dilihat juga dari beberapa hewan kurban kami yang dibawa keluar. Kalau dulu itu kan terbatas hanya di lingkungan, ketika saya kecil itu mungkin satu dusun itu hanya satu kambing, kalo sekarang itungannya kan satu dusun ada 2 sampai 3 masjid bahkan mungkin 4 sampai 5 masjid dalam satu dusun. Nah ini mereka luar biasa. Ini bisa menjadi gambaran bahwa cukup besar peningkatannya.<sup>70</sup>*

“Related the number of animal sacrifices from year to year the number of livestock in the Mulyodadi always increase ya. Have never been down, meaning that the level of public awareness because welfare is indeed the better. And it can also be seen from some of our sacrificial animals are carried out. If it’s used to be limited to just the surroundings, when I was maybe a little village just one goat, now there’s a itungannya village mosque even 2 to 3 May 4 to 5 mosques in one village. Well they are incredible. This could be an idea that nearly a big enough.”

Another informant said: *“Misalnya contohnya kurban itu di Mulyodadi itu termasuk besar dan termasuk rekor lah, di satu kecamatan saja. Misalnya di satu dusun itu lembu dan kambing saya lihat banyak untuk kurban, dengan artian masyarakat sadar akan kegiatan keagamaan.”<sup>71</sup>* “For example, that of sacrifice at Mulyodadi that includes a large and included a record, in a subdistrict alone. For example in one village of calves and goats I see much to sacrifice, by means of community conscious religious activities.”

The conclusion to be drawn that the slaughtering of animals, qurban in Mulyodadi villages has increased very rapidly from year to year, it is proved by the distribution of qurban’s meat out of the village of Mulyodadi.

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<sup>70</sup>Interview with The Head of Welfare, Mr. Bayu Nurseto, Village Main Office, Tuesday January, 16, 2018, at 12.45 pm.

<sup>71</sup>Interview with The Head of Mulyodadi Village, Mr. Ari Sapto Nugraha, Village Main Office, Tuesday January, 16, 2018, at 14.00 pm.

### **Majlis Taklim**

Assembly taklim is religious activities in the form of studies, lecture introduction to the values of Islam and others. Assembly taklim is also used as a medium to transmit elements-elements of community empowerment. The following described religious activities in majlis ta'lim in the village of Mulyodadi.

Mrs. Risti Setyaningsih: *"Jadi pembinaan kita bukan hanya lahiriyah saja akan tetapi ada unsur ukhrowinya juga, kadang kita lakukan safari taraweh dari pemerintah desa melibatkan karang taruna, PKK, disitulah kita masukkan unsur-unsur pemberdayaan, di PKK ibu-ibu juga mengadakan pengajian bersama, disini terdapat pengaruhnya terhadap pemberdayaan, setidaknya ketika kita sisipkan unsur-unsur keagamaan itu mereka tidak berbuat curang dalam hal perekonomian."* "So our coaching not only lahiriyah only but there are elements of her ukhrowi as well, sometimes we do safari taraweh from the village Government involving coral midshipman, PKK, there we enter the elements-elements of empowerment, in the PKK also held study together, here there are its effects on empowerment, at least when we insert an element-the religious elements that they do not cheat in terms of the economy."

Refer to the empowerment at the time of the Prophet, he often held several gatherings with the sahabah to edify the faith and Islam. Later after the Foundation of the Islamic faith and strong, the Messenger do empowerment in the form ma'nawi that is associated with social development between fellow with the concept of ukhuwwah, which at the time was going by the muhajirun and Ansar.

Mr. Ari said: *"Kan ada juga kegiatan keagamaan semacam pengajian minggu pagi, yang rutin setiap minggu kliwon di PKU Muhammadiyah masuknya ada infaq itu mbak, antusias warga lumayan banyak."* "It is also a kind of religious activities investigations Sunday morning, a routine every week kliwon in PKU Muhammadiyah on his admission there was infaq, enthusiastic citizens quite a lot."

Mr Sulkhan Taryana said: *"Majlis Taklim tiap malam kecuali malam Jumat sama malam Sabtu. Karena malam Jumat itu pengajian ibu-ibu terus kalau malam minggu untuk kegiatan remaja masjid."* "The Council of Taklim every night except Friday night the same Saturday night. Friday night because it was women's council so if a Saturday night teen activities for the masjid."

Mr. Noor Syahid said: *"Misalnya kemaren dalam pengajian menyongsong tahun baru ada sedikit diselipkan masalah pemberdayaan dan perekonomian, untuk memotivasi jamaah supaya berkembang itu ada."* "In welcoming Islamic new year there is a little bit talk about empowerment and economic development, it is to motivate the passage to be developed."

Mrs. Sri Haryati said: *"Seloso kliwon niku nggeh wonten pengajian, nek niku wonten malih saking baitul maal wat tamwil (BMT) niku diajari Iqro' nggih an."* "in Tuesday night there is some religious council, and also there is iqra' teaching from Baitul Maal Wat Tamwil (BMT)."

The conclusion that can be taken, the taklim Council in the village of Mulyodadi is growing very well and the running routine and exert influence on the level of public awareness of the importance of increasing the value of religious worship and in life.

### **The Empowerment of Human Resources Reviewed From *Hifzh al-Mâl* or Preservation of Religion**

The economic growth in Mulyodadi village was supported by some programs that are run by the Government of the village of Mulyodadi in the framework of the economic development of the village, such as, *First*, one village one product. This program is a program of the local government, that with the development of the local mainstay, if the Government declares it OVOP (one village one product). OVOP is a model of empowerment that raised a potential that exists in the region. Second, cultural eco tours. Eco-cultural tourism program is a program directly from the local government with the Governor's Decree, this program was launched to explore the potential of cultural tourism in the village of Mulyodadi. Associated with tourism potential that is present in the village of Mulyodadi and in the year 2016 community with stakeholders agreed to realize a program called cultural ecotourism. Then he made coaching at a one of the host which has potential in cultural eco tourism. Third, gapoktan sejahtera. In the cantonal Parliament of Mulyodadi tends to be on the farm. Thus, the combined Gapoktan farmer groups formed the name "Sejahtera" which fund routine from the village government, both associated with increased capacity and held regular meetings, then there is some programs related to farmers training. For example the training of making compost, comparative study to another farmers group routinely to increase their capability on farming.

Outline some of the programs launched by governments exert influence on increasing the growth of the economy of the village, which is <sup>2</sup> here this provides the impact on the maintenance of the property or the *hifzh al-dîn*, in the community. So the community can meet the basic needs of survival in This is evidenced by several interviews with resource persons, as follows:

First, rate of income. The level of income is one of the elements that have to be reached on this aspect of the *hifzh al-dîn*, because it is a very important aspect to meet the basic needs of a man in her life. The following will be presented the results of an interview linked an increase in the level of income. "*walah nek penghasilane yo namung sak amit, tambahe namung sekedik.*"<sup>72</sup> ["If his income was just a little, in addition also rationed."] From the interview above stating that income obtained after holding of empowerment has not been changing significantly

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<sup>72</sup>Interview with one of society in Mulyodai village, Mrs. Sri Haryati, House of Mrs. Sri Haryati, Mulyodadi, Bantul, Tuesday January, 17, 2018, at 12.33 pm.



Second, economic growth. One of the goals of the empowerment program is to built an independent community especially in terms of the economy. Below will be presented some of the interview related economic growth in the village of Mulyodadi by several informants. *"Tapi kalo dilihat secara sepintas, secara logika ya sudah ada peningkatan secara ekonomi."*<sup>73</sup> ["But if seen in passing, logically there's been improvement in economic sector."] Next narasumber said: *"Besar sekali mbak, jadi gini terkait dengan pengaruh pengembangan ekonomi di desa."*<sup>74</sup> ["There was great influence it is related to influence economic development in the village."] Based on interviews with some of the speakers then it can be drawn the conclusion that there is an increase in the economic pertumbuhan of the village, after review by the concept of *hifzh al-mâl* then, with increasing economic growth can maintain continuity of the life of the community.

**2**  
**Conclusion**

The biggest problem in Mulyodadi village based on the background of study is, the unable of society to maximize in managing the potential source which existed in that village, it is because of the low quality of human resources in the village as the actor of development which gived impact on the unable of the village to manage the economic potential optimally.

So according to qualitative analysis can be conclude that there is some obstacles while running of program in empowering the society in Mulyodadi village. Some of obstacles that occurs divided into internal and external factors. The internal factors: *first*, under communication and interest of society toward the empowerment program. *Second*, the hardness to develop the society into group system. *Third*, pessimistic character on some people in the society. *Fourth* the problem in group administrative management. While for the external factors is occurred in capital source and the less of institution that can marketing the product of society in Mulyodadi village.

By means of the obstacles, there must be solutions upon the obstacles on the empowerment of human resources in Mulyodadi Village. The solution for the internal obstacles is: *first*, giving the guidance and courses about the program. *Second*, playing some game in group dynamics training that shows the process of empowerment. *Third*, using some approximation method to do the phenomenological with the society in the village. *Fourth*, giving the visible image about the empowerment program that will running in the village, the courses about arranging administration report also contiguous by the hamlets as the responsible of the running progress.

While the solutions for external factors is, developing the village business institution

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<sup>73</sup>Interview with The Head of Development Planning Program of Bappeda Bantul, Mrs. Sri Hadiah Widyarti, The office of Bappeda Bantul, Tuesday January, 16, 2018, On 11.07 am.

<sup>74</sup>Interview with The Head of Welfare, Mr. Bayu Nurseto, Village Main Office, Tuesday January, 16, 2018, at 12.45 pm.

(BUMDES), the government facilitate by giving the capital or opening the access to found the capital. Also promoting the village product in some exhibition inside and outside of the village.

Moreover, according to analysis of *Maqâshid Syarî'ah* Concept with the approach of the aspect and *hifzh al-dîn* and *hifzh al-mâl* can be conclude as below: For the aspect of *hifzh al-dîn* conclude that religious facilities in Mulyodadi village was very adequate and can support the religious activities including the aspect of empowerment activities, while for the obligatory praying there is not much increasing in Mulyodadi village because of some reason, such as working in a factory, engage in farming and so on.

For the zakat indicator can be conclude that *zakat mâl* was paid by some people who has the capability to do it and it was distribute to some needed person to help them fulfil their basic needs. But there is some decreasing on paying *zakat mâl* after the new regulation about *zakat mâl* was applied, and finally they change from paying *zakat mâl* to pay *infaq*.

The next indicator on Hajj in the society of Mulyodadi village was still in the low rate that cause of the low rate of income of society that majority people work as the farmer with the narrow land. Furthermore for the aspect of *Qurban* can be conclude that qurban in Mulyodadi villages has increased very rapidly from year to year it is proved with the distribution of the meat out of Mulyodadi village.

And the last indicator for *hifzh al-dîn* is Majelis Ta'lim running very well and routine each day with teaching some religious knowledge put into knowledge in economic aspect. These things give the influence on the attitude of society within interaction *mu'amalah* with his god and among the humans.

While for the aspect of *hifzh al-mâl* take two indicators which is the rate of income and economic growth. These two indicators observed from some development programs in Mulyodadi village. The indicators of *hifzh al-mâl* conclude that income obtained after holding of empowerment has not been changing significantly. While the indicator of economic growth there is an increasing for economic growth of the village because of some program in Mulyodadi village was running well and can develop the economics of the village.

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