

ISLAMIC ECONOMIC REVIEW OF THE ROLE OF THE BROWN SUGAR HOME INDUSTRY IN MEETING FAMILY NEEDS

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Abstract – The purpose of this study is how to review the Islamic economy on the role of the Brown Sugar Home Industry in meeting the needs of families in the Pasanehan Nagari Lasi area, Candung District. This research is located in Pasanehan, Nagari Lasi, Candung District. The subjects of this study are Brown Sugar business actors. While the object is the Role of the Brown Sugar Home Industry in Meeting Family Needs in the Pasanehan Nagari Lasi Area, Candung District, Viewed from Islamic Economics. The population is the Brown Sugar Home Industry business actors totaling 20 families using total sampling. Furthermore, researchers analyzed the data using qualitative descriptive analysis methods. The data collection technique uses observation, interviews, questionnaires and documentation. The results of the study show that Islamic economic review of the role of the Brown Sugar Home Industry in meeting family needs in the Pasanehan Nagari Lasi area, Candung District, that there is a need for financial management in the family, such as the principles of justice, truth and expertise.

Keyword: Islamic Economics; Home Industry; need; family

"*al-Creature alHanif*"¹. Since the Prophet Adam until the arrival of Islam brought by the prophet Muhammad SAW the order of life has had rules of the game, this is where we see that Islam is a *general economic system* subsystem that is inseparable from other subsystems, such as Aqidah, Worship, muamalah, Political, Social and so on². It is God who has made people, and made them need each other, so that they help each other and exchange to meet their respective needs, whether by buying and selling, renting, services or farming and others.³

Islamic economics is a study in which individuals or communities choose natural resources that exist now or that have been left by past generations, in accordance with sharak, to meet spiritual and physical needs without exploitation so that falah (welfare) occurs for individuals and communities⁴.

Allah SWT has grown plants to be provided so that they can be processed by humans, as Allah SWT said:

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ ٢٥ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ ٢٦
فَأَنْبَتْنَا فِيهَا حَبًّا ۚ ٢٧ وَعِنَبًا وَقَضْبًا ۚ ٢٨ وَزَيْتُونًا
وَنَخْلًا ۚ ٢٩ وَحَدَائِقَ غَلْبًا ۚ ٣٠ وَفَيْكِهِمُ وَأَبًا ۚ ٣١ مَتَاعًا
لَكُمْ وَلِأَنْعَامِكُمْ

I. INTRODUCTION

Allah Almighty has glorified the son of Adam and made him the caliph on this earth, Allah includes man as an intelligent animal thinking and as a fundamental aspect embedded in man

- ¹ Muhammad, *Principles of Islamic Economics*, (Yogyakarta: Graha Ilmu, 2007), p.3.
- ² Harahap, Sofyan S, *Business Ethics in Islamic Perspective*, (Jakarta: Salemba Empat, 2011), H. 91.
- ³ M. Ali Hasan, *Various Kinds of Transactions in Islam*, (Jakarta : Cahaya Islam, 2009), p.147.
- ⁴ Muhammad, *Islamic Research Methods, : Qualitative Approach (Equipped with Application Examples, Proposals, Research and Reports)*, Jakarta: Rajawali Pers, 2008) p.6.

It means: "Behold, We have indeed poured out water (from heaven), and We parted the earth well, and We grew grain on the earth, grapes and vegetables olives and dates, dense gardens provided for you and your livestock." Abbasa 25-32)⁵

Islam also encourages its people to seek blessing sustenance to produce and pursue in various fields of business, such as agriculture, mining plantations and industry, Islam emphasizes that the blindness of humans who produce to benefit themselves, their families and communities or beautify life and bring mutual prosperity, to these efforts Islam provides added value such as worshipping Allah SWT and jihad in its work, work carried out with faith in Him will produce the maximum, happy world and hereafter.

Man has the authority to choose whether he will carry out his business activities in the way of Allah or not, regardless of the good Qada or bad Qadar that Allah Almighty has ordained for him⁶. In essence, man wants to have all the luxuries on this earth except those who have faith and those who are given hidayah by Allah SWT.

One that states our standard of living depends on our ability to produce goods and services, in short, the more productive a worker is, the greater the result, on the contrary, the less productive a worker is, the less yield and wages⁷. The price paid to each factor of production constantly adjusts in order to balance supply and demand for production and compensate each other in accordance with the contribution to the production of goods and services⁸.

One of the main points of wage equality among households lies in the fact that many family members have more than one

generation of breadwinners⁹. Welfare has different meanings, but in principle it is sam5ra. The word welfare according to the Big Dictionary Indonesian comes from the word prosperous which means safe, prosperous, safe, sentosa and no less than anything (apart from all kinds of disturbances, difficulties and others)¹⁰.

Income is formulated in terms of the amount of money a household can spend over a given period without reducing its net assets; economic income includes anything that increases a person's ability to spend, wages, salaries, income dividends from other businesses can. Sales are also one of the sources of income for a person or a company that conducts buying & selling transactions, in a company if the greater the sales, the greater the income obtained by a person or company¹¹.

The development of the industrial sector in development in Indonesia is inseparable from the role and existence of small industries and people's handicrafts, which historically their presence is far earlier than the manufacturing industry and modern industry. Although the income of small industries in general is still relatively low, their existence cannot be ignored in the economic sluggishness.¹²

Small industry is an economic activity that processes raw materials, raw materials, semi-finished goods into added value, and has a workforce of between < 10 people¹³. Industrial business behavior refers to how to develop its business in the market for the purpose of prospering humanity¹⁴. The small industry referred to in this study is the brown sugar industry in the Pasanehan Nagari lasi area, Candung District.

⁵ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an Dantranslation*, (Bandung: Mizan Publishing House, 2010), p. 585.

⁶ M. Sholahuddin, *Principles of Islamic Economics*, (Jakarta : PT. Raja Grafinindo Persada, 2007), p.24.

⁷ Mankiw N.Gregory. *Introduction to Economics*, (Jakarta : Erlangga, 2000), Volume 2, P.1

⁸ *Ibid*, p.21.

⁹ E.Case Jarl. Ray C.Fair *Principles of Microeconomics*, (Indonesia : PT. Maca Brilliant, 2007), Cet-2, P.417.

¹⁰ Poerwadarminta, *General Dictionary Indonesian*. (Jakarta : Balai Pustaka, 2002), 17th Et, P.887.

¹¹ Al Arif M.Nur Rianto, Euis Amalia, *Microeconomic Theory A Comparison of Islamic Economics and Conventional Economics*, (Jakarta: Kencana, 2010), 1st Cet, p. 104.

¹² Fachri Yasin, *Riau Agribusiness People-Based Plantations*, (Pekanbaru: Unri Perss, 2003), p. 168.

¹³ Central Bureau of Statistics, *Profile of Small Industries and Households in Indonesia*, (Jakarta: 2017).

¹⁴ Lincoln Arsyad. Stepanus Eri Kusuma, *Industrial Economics Structure and Performance Approach*, (Yogyakarta: UPPS STIM YKPN, 2014), p.12 .

Brown sugar is produced by Irjen trees, sugarcane and coconut trees, but here brown sugar produced through sugarcane plants can grow well on various types of soil such as alluvial, grumosol, latosol and regusol soils with an altitude between 0-1400 m above sea level. However, the most suitable land is less than 500 m above sea level. While at an altitude of 1200 m above sea level plant growth is relatively slow. The stem of the sugarcane plant stands straight and has segments bordered with knuckles. On each node there is a bud eye. The stem of the sugarcane plant comes from underground buds that grow out and develop into clumps. The diameter of the trunk is between 3-5 cm with a trunk height between 2-5 meters and is not branched. For the manufacture of granulated sugar and brown sugar, harvested cane stalks are squeezed with a squeezer (*press*) in the sugar factory. After that, the sap or sugarcane juice is filtered, cooked, and molded so that it becomes the granulated sugar we know¹⁵.

The role of the industrial sector plays an important role in absorbing labor and increasing added value to get profits so that it has a direct impact on the community's economy.¹⁶

In the Pasanehan area, on average, there are people who work in the field of Home Industry Brown Sugar, whose raw materials are: Tebu. Tebu diolah menjadi Gula Merah lalu dijual kepada pengumpul, ketergantungan To the employers is a challenge for Brown Sugar Home Industry players. Brown Sugar has long been engaged by business actors, namely some families in the Pasanehan area and has become the main job¹⁷, the surrounding community has its own factory for processing Brown Sugar meaning that there is no centralized processing plant in the area so they produce on a small scale. The workforce in this industry is mostly from families but there are also hiring the services of other people depending on the

needs of the industry players themselves, their own families leave this profession and go to find other professions to fulfill family life. In other problems, many children of family members in this profession do not continue their higher education because of the expensive costs while meeting family needs is not enough¹⁸.

II. METHODS

In order to support the success of this research, both in order to provide answers to existing problems and to the achievement of research goals and benefits, the research has established the following research methods: Location and Time This research is a field research located in the Pasanehan Nagari Lasi area, Candung District, because the area is met by Brown Sugar Home Industry players. Subject and Object of Research The subjects of this study are the players of the Brown Sugar Home Industry The object is the role of the Brown Sugar Home Industry in meeting the needs of families in the Pasanehan Nagari Lasi area, Candung District, in terms of Islamic Economics.

Population and Sample In this study, the population is Brown Sugar Home industry business actors totaling 20 families using the *total sampling* method. Data Source, Data obtained by conducting research is conducting direct research on business actors in the Pasanehan Nagari Lasi area, Candung District. Data Collection Techniques As for obtaining the data used in this study, the author uses data collection tools in the form of: Observation, namely observations from researchers either directly or indirectly on the object of research.

Interview, is a way of collecting data using a list of questions or a list of contents for the object studied. Questionnaire, is a way of collecting data using a list of questions or a list of contents for the object under study. Documentation, namely data obtained from references or literature related to the problem under study. Data Analysis Techniques

¹⁵ [Http://Perkebunan.Litbang.Pertanian.Go.Id/?P=18621](http://Perkebunan.Litbang.Pertanian.Go.Id/?P=18621), Retrieved : 10 November 2017.

¹⁶ Fachrudin Zain Olililongo, *Investment Potential in Gorontalo Province*, (Yogyakarta: Deepublish, 2017), Cet. 1st, H.14 .

¹⁷ Harizon, Brown Sugar Home Industry Businessman, *Interview* December 25, 2017.

¹⁸ Mardonal, Pelaku Usaha Home Industri Gul Merah, *Wawancara* 25 Desember 2017.

The analysis that will be used by the author in this study is qualitative descriptive analysis, namely the data collected through library studies cannot be separated from interviews and questionnaires that will be described in such a way that the data is analyzed, both through comparison of data and using theoretical approaches, concepts and experts so that a complete general picture of the problem under study is obtained¹⁹.

III. RESULTS AND DISCUSSION

Islamic Economic Review of the Role of Home Industry in Meeting Needs

Islamic economics is a collection of legal norms derived from the Qur'an and Hadith that send all economic affairs of mankind²⁰. Islam is a system of life where Islam has presented several complete sets of rules for human life including the fields of economics, economics related to the behavior of individuals or camping, thus this science has the same scope as other social sciences, related to humans²¹.

Islamic economic views on the role of the Brown Sugar Home Industry in meeting the needs of families in the Pasanehan Nagari Lasi area, Candung District: That as economic goals that are social, community and individual. Individuals are the fulfillment of personal and family needs, this is what has been done by the family of business actors in the Pasanehan area that the obligation of the head of the family is to meet the needs of his family.

It means: *"The men are the leaders of the women, because Allah favors one part of them (men) over the other part (women), and*

because they (men) have spent part of their property". (an-Nisa 4:34)²²

Brown sugar produced by pure sugarcane stalks without any mixture is very free from haram, ²³Islam gives directions that not all producing work is allowed.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا
طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ ١٦٨

It means: *O people, eat the lawful and the good of what is on earth, and do not follow the footsteps of Satan; for he is a clear enemy to you.²⁴*

Brown sugar occupied by the family is reluctant to continue working without asking for mercy from others because the teaching of asking for permission is forbidden by the Prophet SAW: Hadith narrated by Ibn Majah No.1836 The Prophet SAW said:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا
كَسَبَ الرَّجُلُ كَسْبًا أَطْيَبَ مِنْ عَمَلِ يَدِهِ وَمَا
أَنْفَقَ الرَّجُلُ عَلَى نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ وَخَادِمِهِ
فَهُوَ صَدَقَةٌ

It means: "From the Prophet sallallahu 'alaihi wasallam, he said: "There is nothing better than a man's efforts except from the results of his own hands. And whatever a man does to himself, his wife, children and servants is alms." (HR. Ibnu Majah)²⁵

That the Brown Sugar Home Industry in Pasanehan area is carried out to meet the educational needs of families, primary, secondary tertiary, education is all carried out to carry out life on this earth of God²⁶.

Purpose and Orientation of work Home industry Brown sugar is as a pious charitable investment for the happiness of life in the end

¹⁹ Sirauss Anselm. Juliet Cortoin, *Fundamentals of Qualitative Research*, (Yogyakarta: Pustakasiswa, 2009), p.4

²⁰ Zainuddin Ali, *Sharia Economic Law*, (Jakarta : Sinar Grafika, 2008), p.4.

²¹ Eko Suprayitno, *Microeconomics Islamic Economic Perspective*, (Malang: UIN Malang Press, 2008), p.3.

²² Ministry of Religious Affairs of the Republic of Indonesia, *Quran and its Translation*, Ibid, H. 321

²³ Tairin, Brown Sugar Businessman, *Interview*, 15 Oktober 2018

²⁴ Ministry of Religious Affairs of the Republic of Indonesia, *Quran and its Translation*, Ibid, H. 234

²⁵ Abi Abdillah Muhammad Bin Yazid Qazwaini, *Sunan Ibnu Majah*, (Riyadh : Maktabah Ma'rif, Tt), H.320

²⁶ Melvia, Brown Sugar Home Industry Player, *Interview*, 15 Oktober 2018

as well as the happiness of life in the world fulfilled balance of physical and spiritual needs.

It means: "And seek in what God has bestowed upon you (happiness) the land of the end, and do not forget your share of the worldly (pleasures), and do good (to others) as God has done good to you, and do no mischief on the face of the earth. Verily Allah does not like those who do mischief" (Al-Qashas: 77)27

In Islamic economics, what is tied to Management is the principle of justice, truth and expertise.²⁸ Because the home brown sugar industry in the Pasanehan area has not optimally met the needs of the family, where the income is smaller than the income, in economics there is a need for management of family finances.

IV. CONCLUSION

Based on the discussion that has been described about the Role of the Brown Sugar Home Industry in Meeting Family Needs in the Pasanehan Nagari Lasi Area, Candung District, the author can draw the following conclusions: Although the Role of the Brown Sugar Home Industry in Meeting Family Needs in the Pasanehan Nagari Lasi Area of Candung District is not optimal, then in the principle of Islamic economics that in meeting needs there is a need for management, Expertise, as the Prophet said, "Leave the work to non-experts."

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