



"INTERNALIZATION OF THE VALUE OF RELIGIOUS MODERATION BY IMPROVING THE ECONOMIC QUALITY OF THE COMMUNITY THROUGH UMKM MARZUKI FRIED ONIONS IN KARANGBONG VILLAGE FROM THE PERSPECTIVE OF MAQASHID SHARIA"

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Abstract:

The purpose of this research is to find out the application of religious moderation values through improving the economic quality of the community around Karangbong village with the establishment of Marzuki fried onion MSMEs. The research method used in this research is qualitative research with a field research approach. approach by conducting interviews with the owner of the fried shallot MSME. and interviews with employees of the UMKM. The results showed that with the existence of the fried onion UMKM, the community felt helped and they could improve their quality of life. The existence of religious moderation values in the form of moderation in the field of muamalah can realize maqashid sharia in Islamic economics, namely the protection of property.

Keywords: *Religious moderation, MSMEs, Maqashid sharia*

INTRODUCTION

Religious moderation becomes an indispensable thing nowadays religious moderation means moderate attitude Indonesia has its own uniqueness in the context of the economy, as a country that has a diversity of cultures, languages, ethnicities and religions, this is a major concern in the economic field. on the one hand the state of Indonesia requires the existence of Shariah-based economic practices while on the other hand the state of Indonesia is not an Islamic State. The integration of the value of religious moderation in the economy of Indonesian society will lead to the practice of iconomy khaira ummah which has the principle of Al-falah (happiness in this world and in the hereafter). The relationship between religious moderation and maqasid Shari'ah has a mutually influential relationship characteristic of Shari'ah in a moderate view, namely:

1. God-oriented (arrabbaniyah) it means: all forms of worship, muamalah, law and perudangannya in order to invite people to Allah SWT.
2. Humanity (al-insaniyah) meaning: all the purposes, benefits and wisdom of Syri'ah in order to newujudkan goodness, mercy and benefit (maslahah) for humans and prevent humans from evil and damage in this world and in the hereafter.
3. The world (al-alamiyah) it means: teaching mutual help between humans and maintaining the environment.
4. Comprehensive (asyumul) Meaning: Islamic Shari'ah prepares all the rules and concepts of life for all human beings regardless of ethnic race and culture.

5. Realistic (Al-Waqi'iyah) Islamic Shari'ah teaches people to be able to understand and understand realistically that man is God's creation.
6. Tolerance and ease (asamha and attaisir) This means that the Shari'ah of Islam is a Syri'ah that avoids difficulties for mankind. God has always allowed a tolerant and non-burdensome choice for all people.
7. Between constancy and flexibility Meaning: Islamic Shari'ah is relevant and appropriate for every era and place.

For this reason, in this study, which is related to improving the quality of the economy in the welfare of the community around Karangbong village, then with the fried onion MSMEs owned by Mr. Marzuki, it is hoped that they can carry out the values of religious moderation in the perspective of maqashid Sharia which leads to a prosperous life in this world and the hereafter (Falah).

RESEARCH METHODS

In this study using qualitative research methods with field resech approach informant determination technique in this research is done by purposive sampling technique. informants in this study are the owner of fried onion MSME owner and some employees who work in the MSME.

RESULTS AND DISCUSSION

A. Theory Of Religious Moderation

Moderation according to the dictionary of languages, reduction of violence and avoidance of extremes. Religious moderation in terms is a way of view, attitude, and practice of religion in life together with how to manifest the essence of religious teachings - which protect human dignity and build public benefit - based on the principle of fair, balanced, and obey the Constitution as a national agreement.

1. Indicators of religious moderation.

Religious moderation is not an absurd han that can not be measured. the success of religious moderation in the lives of Indonesian people can be seen from the height of the following four main indicators and several other indicators that are aligned and interlocked: National commitment acceptance of the principles of the nation contained in kontistusi: UUD 1945 and regulations under it, Tolerance Respect differences and give others space to believe, express their beliefs, and express opinions. Respect equality and are willing to work together, Anti-violenc Reject the actions of a particular person or group that uses violent means, both physical and verbal, in bringing about the desired change, Acceptance of tradition Friendly in the acceptance of local traditions and culture in their religious behavior, as far as it does not contradict the main teachings of religion.

2. Religious message content

In strengthening the content of religious moderation there are several basic messages that need to be glorified: Advancing The Lives Of Mankind manifested in a life of trust, justice, and spreading kindness and compassion towards fellow human beings, The End Of The Glorious Revolution Making universal moral values and basic religious teachings as a view of Life (word view) by remaining grounded in the identity of

Indonesia, Respect The Dignity Of Humanity. Prioritize humanizing human beings, both men and women on the basis of an equality and citizen obligations for the common good, Strengthening Moderate Values Promote and embody the experience of the middle way religious viewpoints, attitudes, and practices, Creating Peace Spreading Virtue and peace, overcoming conflicts with fair and balanced principles and guided by the Constitution, Appreciate Pluralism Accept diversity as a gift, and therefore be open to differences, Keeping The Nation's Commitment Making the Constitution as a guide to the life of religious people in the nation and state, as well as obeying the rule of law and collective agreement.

B. The value of moderation in Islamic economics

Islamic Economics has a moderate value that distinguishes it from other economic systems among the values of moderation in Islamic economics are:

1. Islamic economics between the fulfillment of social and spiritual needs. in accordance with al-Qur'an Al Jumu'ah verses 9-10 it is clear that the moderate attitude of a person in business, when the call has arrived then a person who is seeking the benefits of this world should immediately be left alone in order to achieve the benefits of the hereafter.
2. Meeting The Needs Of Individuals And Communities In Islamic economics, if a person has been able to meet the needs of himself and his family to eat has an obligation to pay attention to the welfare of the community in sekitarnya through zakat, infaq, Sadaqah.
3. Free and responsibility The concept of freedom in Islamic economics is different from freedom in the capitalist view which means freedom with absolute freedom in Islamic economics freedom is the foundation of human values that are always together with accountability in front of God in the hereafter.

C. Economic Quality

Marzuki onion factory was established in 2014, the name of the founder Mr. Marzuki in 2016 this business began to develop because for two years this business was still pioneering which was only done by Mr. Marzuki and his wife. Currently there is one branch in Central Java, in 2016 has seven employees until now increased to 26 people and all employees are people around the location of the onion factory. this onion factory is growing and its sales reach foreign countries (exports), namely to South Korea and Abu Dhabi, but it is also sold outside Java such as Bali, Palembang, Papua, Pekalongan, Jayapura, Merauke, etc. For marketing not only offline but also online, namely on the shopee and lazada marketplaces, and turnover for an average of 500 million Thousand rupiah per month. The wage system uses a wholesale system by bringing raw shallots to the homes of residents who are its employees. Wages are paid per week up to 500,000-2000,000 per week. Mr. Marzuki as the owner of the onion business always gives an annual reward to 26 employees in the form of additional money outside of salary and THR. therefore, many employees are happy to work in the factory. Related to this research, there is a relationship between the value of religious moderation

values to improve the economic quality of residents around the perspective of maqashid Sharia. because there is a very close relationship between maqashid Sharia and religious moderation. there is no moderation of Justice, balance and consistency in Sharia without maqashid Sharia, on the contrary, every law in islam will contain moderation, justice and welfare for the people, if it is based on maqashid Sharia. in this case, maqashid syariah can realize moderation in muamalah.

God is in control of all things, so long as you do not let him or her down. from here comes the rule of jurisprudence sanagt diknal: the original law of muamalah is permissible unless there is a proposition that prohibits it. referring to Imam Al Syatibi's approach, the mechanism of the birth of the law must be related to the purpose of the law, then the most important goal and should not be lost is the preservation of Shari'a values or hifdzud din. then religion becomes a central space to find a truth from every law, then the derivative of the context of strengthening the economic quality of society based on religious moderation is to ensure that the patterns and interactions and the substance of the law do not violate the basic principle of strengthening the economic quality of the community around Karangbong village through the establishment of MSMEs bawang Marzuki become the basic point to realize the values of maqashid Sharia. One of the most important aspects to strengthen the conservation of property is aimed at improving the economy of small communities through MSMEs, empowering the surrounding community to realize their welfare, and strengthening the interaction of MSMEs with all members of the lower to upper society. In relation to this connection, hifdzul mal is the most concrete approach to see whether the pattern and building of economic interaction in Karangbong village has realized Property Conservation. In terms of maintaining religion, it is mandatory for the Probolinggo Regency government to realize the welfare of onion MSMEs and small traders to realize a moderate community economy.

CONCLUSION

The results of this study showed that the economic relationship with religious moderation maqashid syariah perspective seen from the economic activity that occurred in the village of Karangbong Probolinggo Regency, namely the establishment of fried onion SMEs owned by Mr. Marzuki, it can improve the welfare of the people around the village. evidently all employees of Mr. marzuki are local residents, and their weekly income is between Rp 500,000 to Rp 2,000,000 because of the piecework salary system.

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