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Community Empowerment Based on Islamic Economics to Develop an Autonomous Muslim Village at Baliem Valley of Papua

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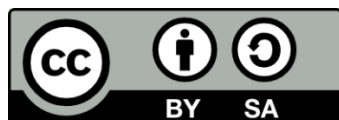
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Abstract

Economic Welfare is a fundamental thing that is needed by humans to be able to live and develop, including by Muslim villagers in Papua. This study aims to analyze Community Empowerment Based on Islamic Economics to Develop an Autonomous Muslim Village at the Baliem Valley of Papua. This study uses qualitative data with a naturalistic approach to natural objects that develop as they are, are not manipulated and research does not affect the dynamics of these objects. The data sought is related to the description of the utilization of village potential in realizing an independent village based on an Islamic economy and the efforts made by several Islamic institutions in the Baliem Valley, Papua. The results of the research show that in order to become an independent village and the people live better, what needs to be done is not only structuring aspects of village governance, but also matters relating to its regional aspects, life arrangements and customs, village potential, readiness of social institutions, village politics and economy.

Keywords: Autonomous Muslim Village; Baliem Valley; Community Empowerment; Islamic Economics; Papua

INTRODUCTION

Economy is the basic thing that humans need to be able to live and develop on earth. Without the fulfillment of human economic needs, of course the activities and processes of human life on earth will be disrupted. In this case, management to overcome economic problems must be properly regulated, so that social inequality does not occur, especially the very high social class differences, or economic injustice which can result in poverty or human powerlessness. For this reason, one of the teachings of Islam guides humans and directs their economic activities in accordance with the basic principles and teachings of Islam that can overcome economic problems.

Building Papua is building Indonesia. The government has made the Land of Papua a priority for development. The revision of Law No. 21 of 2001 concerning Special Autonomy for the Province of Papua is a commitment by the Government to seriously and truly make significant changes to the lives of the Papuan people. The stipulation of Law Number 2 of 2021 concerning the Second Amendment to Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua requires the region to develop an economy based on local resources. Local economic development is a process in which local government and elements of community organizations are involved in maintaining, stimulating and encouraging business activities aimed at creating new jobs.

The rapid development of society, the increasing needs of life, have indirectly encouraged people to think about how to improve their standard of living through the process of applying creativity and innovation in solving problems and finding opportunities to improve life. Like some Dani tribes who embrace Islam in the Baliem valley, Jayawijaya-Papua Regency is an ethnic entity that continues to experience disruption from various current perspectives. The implementation of decentralization and regional autonomy by the government is basically to increase regional capabilities in developing the economy and accelerating development by exploring the potential of natural resources and increasing existing human resources with a pattern of improving services, participation and community empowerment. With the hope of achieving a high level of independence in the region (Soleh, 2014).

Rogers (1969) suggests the characteristics of rural communities, namely: First, Mutual distrust interpersonal relations, that is, there is mutual distrust between one farmer and another. This usually happens because community members fight over very limited economic resources to meet their relatively unlimited needs. Second, Perceived limited good, namely narrow views among farmers, so that good things and opportunities for progress are always limited. Third, Dependence on hostility towards government authority, there is dependency and at the same time suspicion towards the government or government elements. Third, Familism, namely the existence of a sense of family life, familiarity among people who have kinship ties. Fourth, Lack of innovations, namely a feeling of reluctance to accept or create new ideas. To change this situation, it is necessary to have outsiders, both from the government and the private sector, to move them.

Fifth, Fatalism, namely the description of the lack of insight of the village community to respond or plan for their future. They tend to see that success is not determined by hard work,

but by supernatural powers. Sixth, Limited aspiration, namely the existence of very low or limited aspirations or desires to achieve the future. Social aspirations are actually in the form of ideas, desires, or aspirations that a person has regarding the future in his interactions with his social environment. Seventh, Lack of deferred gratification, namely the lack or absence of traits to restrain oneself, for example the willingness to sacrifice present enjoyment for the sake of achieving greater profits in the future. Eighth, Limited view of this world, namely the limited perspective of society towards the outside world. This is due to the limited reach of the public in accessing information that comes from outside, such as that from the media. Ninth, Low empathy, namely the low skill of capturing the role of others. Low community empathy is caused by socio-psychological distance as well as limited knowledge, compared to people outside of those who are more advanced (Upe, 2012).

Other obstacles that have been faced by the village community in carrying out village development include; limited ability to process and utilize the potential of available resources, limited physical infrastructure facilities and isolation, weak institutional capacity towards business opportunities that exist in services and trade and still limited access of the community to sources of economic progress including: access to knowledge, business management, access to production technology, access to capital and existing HR skills, access to market information and the sustainability of production businesses (Soleh, 2014).

One of the failures to increase participation that has occurred so far has been caused by; (1) the independence of the village government from the government structure above it, (2) the practice of village government which has not been completely clean and efficient due to the death of the ability to control the community so that it provides opportunities for abuse of authority, (3) the powerlessness of the community to solve its own social, political and economic problems because of the ambiguity of the structure and the infertility of village institutional functions (Soleh, 2014).

Village independence is the ability of the village government and community to improve welfare through the potential of natural resources and human resources. If you pay attention to the number of villages in Jayawijaya Regency, which amount to 286 villages, the number of Muslim villages is very small if presented, it does not reach 1% but there is a lot of potential in villages with Muslim communities such as Megapura, Hitigima, Welesi, Okilik, Araboda villages. , Air Garam, Kurima, Tulima, Apenas and Jagara are very big in agriculture, animal husbandry, tourism objects and also in trade. In the agricultural sector, there are expanses of food crops (sweet potato/hypere), coffee and vegetable gardens (typical of the central mountains). In the livestock sector, in general, villagers raise pigs, goats and cows. However, this great potential has not been in line with a good livelihood. There are many complaints from the village community in terms of improving the community's economy. The Muslim village community is able to provide garden products (Arabica coffee, vegetables and sweet potatoes (hypere)), but the community has not been able to market these products properly. Therefore, intensive coaching and continuous structured cooperation are needed regarding innovation and marketing methods.

RESEARCH METHODS

The author uses a type of qualitative research with a naturalistic research method approach because the research is carried out in natural conditions. Research is carried out on natural objects, namely objects that develop as they are, not manipulated by research and the presence of research does not affect the dynamics of these objects. So what happens in the field without changing or correcting the data, that data is analyzed and then set forth in a research report.

The data sought is related to the description of the potential utilization of the village in realizing an independent village based on an Islamic economy and the efforts made by several Islamic institutions in Jayawijaya. Primary data sources are data obtained directly from conference informants conducted by the Islamic Community Guidance, Jayawijaya Indonesian Ulama Council, Baznas, and ICMI Jayawijaya. While secondary data is a source of data obtained through intermediary media such as reference books and data obtained from the internet related to this research problem. In this study, the secondary data is data from journals. This method of collecting data is carried out systematically and deliberately at the research location. This observation is participatory observation of the moderate group, namely researchers in collecting data participate in participatory observation in several activities, but not all. As for what is observed, namely how the conditions that occur in the field.

Documents are records of past events. Documents can be in the form of writing, pictures, or monumental works from someone. The writer uses the document technique to collect various results from the activities of Jayawijaya Islamic institutions. Testing the validity of the data was carried out using the triangulation technique, which is defined as a data collection technique that combines various existing data collection techniques and simultaneously tests the credibility of the data. To test the validity of the data, a triangulation technique (cross check) was carried out, including triangulation of sources and theories related to this study. The triangulation process was carried out continuously throughout the process of data collection, data analysis, until it was believed that there were no more discrepancies and no further confirmation was needed from informants. Triangulation was also carried out by testing the understanding of researchers with the understanding of informants.

Data that has been tested for its validity by checking data sources, theories, and no errors were found in analyzing the results of the research, conclusions are drawn from this research. While the analysis of data that has been collected will be analyzed through various processes. The process will go through three stages, namely data reduction, data presentation, and verification. Data processing starts from the data that has been collected from observations and documents. The data that has been collected will go through the data reduction stage. These data will be clarified, then understood with a qualitative descriptive approach. After the reduction phase is complete, the data described is based on the questions and indicators. Next, triangulate the data sources and theories. After all stages have been completed, then the data is described.

RESULTS AND DISCUSSION

Village Between Its Complexity and Potency

Poverty is a separate problem in Papua, and has even become one of the root causes of the nation's problems, which so far have not found a way out. This has implications for the low quality of human resources, from low nutrition to low intellectuality. Realities like this, produce many social problems including unemployment, crime, to large-scale violence. The village has become the spearhead of the progress and development of an area since the issuance of Village Law No. 6 of 2014. The Village Expenditure Development Budget is an important instrument for the welfare of the village community, because the planning will be implemented in the (Village APB) which will then be programmed into strategic activities in the villages.

Planning prepared in the village must be adjusted to the potential that exists in the village. Both the potential of human resources and natural resources. The spirit that must be put forward is "development from the community, by the community and for the community" in realizing the welfare of the village community, including reducing poverty which has always been a hot issue in government. The vision and beliefs of a village head must lead to poverty alleviation and achieving village community welfare. Therefore village planning (APBKampung) is an important instrument for the welfare of the village community, because this planning will be implemented in the Village APB which will then be programmed into strategic activities in the village. Kampung Welesi is a village that has a sizable Muslim community and is an education center for some of the Dani tribes who are scattered in the central mountains who will forge themselves to study. Apart from having a boarding school as a place to study Islam, Wales also has an education center such as a madrasa. Located in Jayawijaya Regency, Walesi village, Walesi district, is located at an altitude of 1,858 meters above sea level. This district covers an area of 250.21 km². In 2019, there are 2,864 people living in this district. Walesi District became the location for the first spread of Islam in the central highlands of Papua. In fact, Islamic teachings from the Walesi District have spread to a number of districts in the central highlands of Papua, such as the Yahukimo, Nduga, and Yalimo districts.

Based on data from the Central Bureau of Statistics for Jayawijaya Regency in 2021, Walesi District in 2019 is a district with a population of 2,824. The religions there are 62% Catholic, 20% Muslim, 18% Protestant. One of the villages with a Muslim community is the Walesi village in Walesi District. Kampung Walesi has been given the authority to regulate its own territory, economy and people. This authority was legalized through the Village Law of 2014. By being given the authority to manage their own territory, villages are now able to develop their economies independently. There are many ways you can do to develop the village economy. One of them is developing village assets as a potential.

Kampung Walesi has original assets which can be in the form of land, ponds, springs or other natural resources. From his understanding, the potential of the village is all the natural resources and human resources owned by the village. These resources are considered as basic capital which can later be managed and also developed for the benefit, continuity and development of the village. To assess the village's potential, there are several factors that can be used as guidelines.

The first factor is the physical potential of a village. The physical potential of a village is a potential that can be measured and physically visible, both the potential of natural resources and human resources. The physical potential of a village also includes several factors. Land is a natural resource that is arguably the most dominant in the village. SDA of this land also includes minerals, minerals and agricultural products are no exception. Water is the second factor which is also included in natural resources. The water referred to in this factor includes water sources, water management, and also the condition of water for the benefit of the community, especially the villagers. Other examples that can be taken into account are irrigation, fisheries, agriculture, including daily needs.

Climate is also one of the factors of natural resources in which this factor will be measured from air temperature to rainfall. The data received later can also be developed for development such as for agricultural businesses and tourism objects. Livestock and fisheries in village empowerment can be a source of food that can be a source of energy and no less important is a source of livelihood for residents or village communities. As one of the resources, namely human resources, or in this case, the village community will be a source of labor that processes and utilizes the village's natural resources. It's just that to achieve the target that has been determined, the government's participation is needed to provide empowerment and also increase public awareness.

In addition to physical potential, there is also non-physical potential that needs to be considered in efforts to empower it. The following is an example of the potential of a non-physical village. For the non-physical potential of the village, the first is the condition of the community, whether the community is plural or not, whether it has strong mutual cooperation or not. The condition of the community is the force of production and development of the village. The second factor is the social institutions that exist in society. For example, LKMD, LPMD, PKK, to Karang Taruna and other social organizations whose needs also depend on the community. Furthermore, the potential that should not be missed is the creativity of the village apparatus. With this factor, village empowerment and development can run smoothly and can even be innovative.

From there we can understand what we need to prepare to understand the potential state of the village. There are several reasons why the regional potential in each region differs from one another, namely due to factors in the geographical environment, the number of village residents, the area of land that can be used, and the type and level of soil fertility. Village potential that can still be developed today, especially in the digital era like today. Organic products such as organic vegetables and fruits are starting to get a lot of attention at this time. The reason lies in the advantages brought by its products which are healthier than non-organic products. This can be a village potential that can be developed due to the fact that the selling price of its products is far more expensive than non-organic ones.

One of the efforts in empowering the village community is to maintain the culture that is in it so that it does not disappear. One of the cultural products in question is also one of them is an art product which can be one of the characteristics of a village that is different from other villages. Art products can also be a selling point. The development of art products can also be

directed at developing the village as a tourist village that will attract many visitors and is expected to improve the standard of living of the village community.

Furthermore, what can also be a village potential that can be developed is tourism potential. Tourism development in villages can also be developed as integrated tourism which can also sell village products such as handicrafts, agricultural products and plantation products. With the development of this integrated tourism, the benefits of transferring the function of the village as a tourist location will also be felt by the village community itself, not just the tourism manager. To be able to find out what village potentials can be developed, there are two steps that can be taken, namely directly the potential of existing natural resources and the second is to look at how existing human resources are. If both can be analyzed, potential will be found that can be developed. The process of developing village potential so that it can be recognized by the community or the market does not infrequently require time, both in the short, medium and long term.

Autonomous Muslim Village Based on Islamic Economics

The mention of Muslim Village in this study is not intended to create segmentation in society with village ownership claims in the name of a particular religion, but rather to identify and quantify in terms of the number of villages where Muslims live in the village, especially for Muslims who come from the local community (ethnic Dani). Based on field investigations and some existing records, currently there are approximately ten villages where the majority of the residents believe in Islam as their new religion. The villages are Megapura, Hitigima, Welesi, Okilik, Araboda, Air Garam, Kurima, Tulima, Apenas and Jagara. If you pay attention to the number of villages in Jayawijaya Regency, which amount to 286 villages, the number of Islamic villages is very small if presented, it does not reach 1%

Islam encourages its adherents to produce and pursue economic activities in all its forms, such as farming, herding, hunting, industry and working in various skills. Islam encourages every deed that produces goods or services that are beneficial to humans, or that simply beautifies their lives and makes them more prosperous and prosperous. The main objective of integrated village community empowerment is to increase productivity, improve the quality of life of rural residents and strengthen independence (Suparjan & Suyatno, H., 2003). To overcome various obstacles and complexities in village communities, integrated efforts and strategies are needed through community empowerment in realizing autonomy villages.

In the context of empowerment, some of the most important priorities that can be implemented by village social institutions include: strengthening productive economic development efforts; fulfillment of basic needs, especially in the field of education, quality human resources that are productive, competitive, nutritional needs, as well as physical facilities and infrastructure as needed; preservation of local institutions and wisdom; and participation of social institutions in development decision making.

Kabeer explained that the process of economic empowerment cannot only be carried out by developing skills or developing human qualities that are not measured quantitatively. But there are also some financing that need to be developed through the implementation of business units. Thus there needs to be a cost that is considered as capital for empowerment in supporting

economic enterprises in accordance with the needs of the community's capacity development. According to Golla, et al, empowerment can be implemented in three patterns. These three are the process of vocational training, microfinance, and cash transfers. These three forms of important activities are often carried out in the process of empowering minorities or the concept of developing community potential business units.

CONCLUSION

High dependence on the central government hinders village independence in developing its territory. Realizing this independence requires serious, comprehensive and participatory strategies and efforts to reaffirm the existence of an independent village. Participatory strategies are needed from the village community to build. In order to become an independent village and the people live better, what needs to be done is not only structuring aspects of village governance, but also matters related to its territorial aspects, life and customs, village potential, readiness of village social, political and economic institutions. itself.

From the perspective of Islamic Economics, village community empowerment is believed to be one of the efforts to realize their independence through community participation in exploring village potential and solving various existing problems. As stated above, the concept of empowerment aims to find new alternatives in community development. The process of empowerment can be seen as a depowerment of the absolute power system (intellectual, religious, political, economic and military). Parsons functionalist structural sociology states that the concept of power in society is a variable quantity. According to this perspective, community power is the power of members of society as a whole which is called a collective goal (for example, in economic development based on Islamic economics).

The concept of empowerment is linked to the concept of independence, participation, networking and justice. Basically, empowerment is placed on the strength of the individual and social levels. People who have achieved collective goals are empowered through their independence, it is even a "must" to be more empowered through their own efforts and the accumulation of knowledge, skills and other resources in order to achieve their goals without depending on help from external relations.

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