

The Welfare of Fish Farming Communities in Tanah Datar Regency seen from the Perspective of Economics and Islamic Economics

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Abstract. This research is based on the majority of people in Tanah Datar Regency who work as farmers, one of which is fish cultivation. Based on this, researchers want to know the welfare of the fish farming community in Tanah Datar Regency. This research aims to analyse the welfare of the fish pond cultivator community from an economic and Islamic economic perspective in Tanah Datar Regency. The research approach used is descriptive qualitative. The primary data source in this research is the fish farming community, obtained from interviews. Meanwhile, secondary data sources are documents, data from the BPS website and other supports. The data validity checking technique used in this writing is the source triangulation technique. The results of the research show that the fish pond cultivation business in Tanah Datar Regency is very beneficial and can improve the welfare of the community as seen from eight indicators from the Central Statistics Agency including indicators of family income, family expenditure or consumption, condition or conditions of residence, residential facilities, health of members. family, ease of obtaining health services, ease of enrolling children in education and ease of obtaining transportation facilities. So, researchers understand that fish pond cultivators in Tanah Datar district are prosperous. Meanwhile, regarding the aspects of maintaining religion, soul, reason, lineage and property, these five aspects have also been fulfilled and of course it can be concluded that fish pond cultivators are prosperous from an economic and Islamic economics perspective.

Keywords: Welfare, Economics and Islamic Economics

1. Introduction

Given that poverty in Indonesia is quite high, it is necessary for government programs to improve the welfare of a sustainable society (Hasimi, 2020). According to the Central Statistics Agency (BPS), there are eight welfare indicators in knowing the level of welfare, namely income, consumption or family expenditure, living conditions, living facilities, health of family members, ease of obtaining health services, ease of entering children into education and ease of obtaining transportation facilities (Akbar et al., 2019). Meanwhile, welfare according to Imam al-Ghazali is the achievement of benefit. This benefit is the maintenance of the purpose of Shara` (Maqashid al- Shariah). Humans cannot get inner happiness, but after the achievement of the true welfare of all

mankind in the world through the fulfillment of spiritual and material needs. In achieving the objectives of Shara "humans must be able to realize the elements of benefit, besides that he also made it clear about the sources of welfare, namely: the preservation of religion, soul, mind, offspring and property (Suardi, 2021). Community welfare is a measuring point for a society stating that it is in a prosperous condition. This welfare condition can be measured by the economic condition of the community, community happiness, quality of life and also the health conditions of the community (Agustina Mutia et al., 2023).

Based on the explanation above, it is known that there are differences in welfare in BPS indicators with maqashid sharia theory so that researchers are interested in researching fish farming communities in Tanah Datar Regency. Judging from the data that the majority of Tanah Datar people have a Muslim population and natural potential that supports developing the fisheries sector in this area. Based on data obtained from tanahdatarkab.bps.go.id, the majority of large areas have ponds in Tanah Datar.

Table 1. Area of Cultivated Fish Ponds in Tanah Datar in 2022

No	Sub-districts located in Tanah Datar Regency	Pool Area
1.	X Koto	62,00 ha
2.	Batipuh	38,00 ha
3.	Batipuh Selatan	16,50 ha
4.	Pariangan	34,00 ha
5.	Rambatan	85,00 ha
6.	Lima Kaum	44,00 ha
7.	Tanjung Emas	98,40 ha
8.	Padang Gantiang	44,70 ha
9.	Lintau Buo	28,10 ha
10.	Lintau Buo Utara	103,70 ha
11.	Sungayang	20,40 ha
12.	Sungai Tarab	68,20 ha
13.	Salimpaung	49,60 ha
14.	Tanjung Baru	18,60 ha
15.	Grand Total	711,20 ha

Source: tanah datar.bps.go.id

Research that examines the welfare of the community has been studied by previous researchers such as research by Cici Mahmut et al, on community welfare in the province of South Sulawesi, the results of his research show that government spending has a positive effect on community welfare both directly and indirectly through employment. Private investment directly has a positive effect on community welfare but indirectly private investment has no effect on community welfare through

employment. Economic growth directly has a negative effect on community welfare community welfare, but indirectly economic growth has no effect on community welfare through labor absorption. community welfare through labor absorption. labor absorption does not influence on community welfare in South Sulawesi Province (Mahmut & Anwar, n.d.).

In addition, other research was also researched by alahan sinaga et al about Literature Review: The success of regional autonomy in improving community welfare depends on administrative efficiency, transparency, accountability, and active community involvement and participation. Continuous monitoring and evaluation are needed to ensure that regional autonomy really has a positive impact on community welfare and the need for coordination between the central government and local governments and the active involvement of the community in the decision-making process is key to ensuring the positive impact of regional autonomy on community welfare. (sinaga, 2024) The purpose of this study is to determine and analyze the welfare of the fish farming community in Tanah Regency from the perspective of economics and Islamic economics.

According to the Law of the Republic of Indonesia Number 11 of 2009 concerning social welfare, social welfare is a condition of fulfilling the material, spiritual and social needs of citizens in order to live properly and be able to develop themselves, so that they can carry out their social functions. The implementation of Social Welfare is a directed, integrated, and sustainable effort carried out by the Government, local governments, and the community in the form of social services to meet the basic needs of every citizen, which includes social rehabilitation, social security, social empowerment, and social protection. (UU Number 11 of 2009.Pdf, n.d.).

The welfare of the lower middle class can be represented by the level of life of the community characterized by the eradication of poverty, a better level of health, the acquisition of a higher level of education and an increase in community productivity. An increase in welfare will be realized if the community, in terms of education, has received a proper education, in terms of health, is not hampered either in the form of treatment or prevention of disease, and has a job that produces wages that are able to meet the needs of life or high community productivity (Fuadi & Santosa, 2015). There are 8 indicators of welfare according to the Central Bureau of Statistics, namely income, consumption, living conditions, living facilities, family health, ease of obtaining services, ease of enrolling children in education, ease of obtaining access to transportation. (<https://tanahdatarkab.bps.go.id>)

Islam is a religion that provides solutions to every human life. Poverty is no exception, which is unavoidable in society. The presence of Islam requires that humans can prosper by carrying out Allah's commands and avoiding His prohibitions. (Syamsuri, 2019) The idea of welfare in Islam includes not only the satisfaction of worldly needs but also the satisfaction of spiritual needs, which allows for a balance between material and spiritual demands.(Habie, 2023) In Islam, welfare is usually terminologized as masalahah, because it is a concept that covers all aspects of human life, whether it is a personal individual or a community.(Wahab, 2020). Welfare from the view of maqashid sharia lies in five protections, namely the protection of faith (al- din), soul (al-nafs), reason (al-aql), offspring (al-nasl), and wealth (al-mal). Welfare cannot be separated from the ethical system of individuals in organizing life. Because in economics a person's behavior will contribute to the benefit of himself, family, and environment. For this reason, the concept of mashlahah is also practiced in individual and community

behaviorism. This results in consumers always having the nature of choosing goods and services that can provide mashlahah value optimum (Sodiq, 2015).

2. Method

This type of research is field research, namely researchers go directly to the field to collect and validate relevant data, while the approach used in this research is descriptive qualitative. Primary data sources in this study are 10 fish farmers and 1 fishery extension worker and secondary data sources from the flatland bps website and reports. Data collection techniques using focus discussion groups, in-depth interviews and documentation. Data analysis techniques researchers use the stages of data reduction, data display and conclusion drawing. Data assurance techniques researchers use source triangulation techniques.

3. Results and Discussion

Analysis of the welfare of fish farming communities from an economic perspective in Tanah Datar Regency

The fish farming business in Tanah Datar Regency is one of the community's businesses as a source of livelihood. The analysis of community welfare in this study is seen from the indicators of a prosperous family issued by the Central Bureau of Statistics in 2023. These indicators include eight of them, including family income data, family expenditure or consumption, living conditions, living facilities, health of family members, ease of obtaining health services, ease of entering children into education and ease of obtaining transportation facilities. in this study obtained through structured interviews and direct observation to respondents.

Table 2. Table of total scores on the Economic Welfare indicator

N O	Respo ndent	Inco me Scor e	Expend iture Consu mption Score	State of Resid ence Score	Resi denc e Facili ty Score	Heal th Scor e of Fami ly Me mbe rs	Scor e Ease of obtai ning healt h servi ces	Child Ease Score Educ ation level	Score Ability to get transpor tation facilities si	To tal
1	Respo nden1	Me diu m (2)	high (3)	Perm anent (3)	captu re (3)	Nice (3)	easy (3)	easy (3)	easy (3)	23
2	Respo nden2	Ren dah (1)	Mediu m(2)	Semi Perm anent (2)	Simp ly (2)	Nice (3)	easy (3)	easy (3)	easy(3)	19
3	Respo nden 3	high (3)	high (3)	Perm anent	captu re (3)	Nice (3)	easy (3)	easy (3)	easy (3)	24

				(3)						
4	Respo nden4	low (1)	Mediu m (2)	Perm anen (3)	Simp ly (2)	Nice (3)	easy (3)	easy (3)	easy (3)	20
5	Respo nden 5	low (1)	Mediu m (2)	Perm anent (3)	Simp ly (2)	Nice (3)	easy (3)	easy (3)	easy (3)	20
6	Respo nden 6	low (1)	Mediu m(2)	Perm anent (3)	Simp ly (2)	Nice (3)	easy (3)	easy (3)	easy (3)	20
7	Respo nden 7	low (1)	Mediu m (2)	Perm anent (3)	Simp ly (2)	Nice (3)	easy (3)	easy (3)	easy (3)	20
8	Respo nden 8	low (1)	Mediu m (2)	Perm anent (3)	Simp ly (2)	Nice (3)	easy (3)	easy (3)	easy (3)	20
9	Respo nden 9	Me diu m (2)	Mediu m (2)	Perm anent (3)	Com plete (3)	Nice (3)	easy (3)	easy (3)	easy (3)	22
10	Respo nden 10	Me diu m (2)	Mediu m (2)	Perm anen (3)	Com plete (3)	Nice (3)	easy (3)	easy (3)	easy (3)	22

From the results of the total score obtained, it shows that the welfare among cultivators in Tanah Datar Regency is economically viewed based on indicators from the Central Bureau of Statistics that indicate a high level of welfare from this study. This situation can be seen from the scores of respondents who were used as research samples showing a total score ranging in the range of 20-24 with high welfare criteria. The results of this study are supported by responses from respondents who stated that they already own a house and fish pond with private ownership status, although most of them do not have a certificate because the land is a property division from their parents, the residential facilities owned by respondents are also sufficient to make life easier.

This is indicated by the fact that not many facilities are owned, only air conditioners, this is because the climate in Tanah Datar is cool so they do not really need them. Other facilities in the form of lighting, clean water and toilets are already owned according to standards, such as lighting using PLN electricity and clean water using PDAM and well water. Indicators stating the ease of obtaining health facilities, putting children into education and the ease of obtaining health, have also been considered easy by cultivators, this is indicated by their ability to carry out treatment if they are attacked by disease, either using personal expenses or using health insurance. The overall health of family members is good because none of them have a history of illness. Cultivators are also able to send their children to primary school, and some children are sent to

private schools at a higher cost. On the Transportation facilities indicator, cultivators stated that it is easy because all of them have private vehicles, especially two-wheeled vehicles, as well as four-wheeled vehicles. For those who do not have four-wheeled vehicles, they are willing to pay for public car facilities or vehicle rentals when needed.

Analysis of the welfare of fish farming communities from an economic perspective in Tanah Datar Regency

According to Imam Al-Ghazali's opinion, welfare in the context of Islamic economics in measuring welfare is the achievement of benefit (maslahah) which is the maintenance of shara` (Maqashid al-shariah), he also made it clear about this, namely, the preservation of religion, the preservation of the soul, the preservation of reason, the preservation of offspring and the preservation of property. Based on research and interviews in the field, researchers see the welfare of the fish farming community in Tanah Datar Regency based on welfare indicators in Islamic economics.

Table 3. Analysis of Islamic economic indicators in fish farming communities in Tanah Datar Regency

No	Islamic Economic Indicators (Maqashid Syariah)	Analysis of the fish pond farming community in Tanah Datar District
1	Preservation of religion	Farmers can worship while working in fish farming
		From the fish farming business, the fish pond farmers can fulfill their zakat obligations and give infaq and sadaqah.
		Cultivators can perform their prayers on time because they can leave their work to perform their prayers.
		Cultivators can perform qurban and plan for Hajj and Umrah.
		Farmers can read the Quran during their free time leisure time in carrying out fish farming activities
2	Preservation of the soul	From the results of the fish farming business, the community can fulfill the needs of life both clothing, shelter and food
		In carrying out their work, farmers can maintain ethics as a Muslim
		Proceeds from fish farming can be used by farmers to meet family health expenses
		To fulfill other needs such as vehicles, the community of fish pond farmers can utilize the results of fish farming
3	Preservation of the mind	The fish pond farming community already understand the science of fish farming
		The sharing of experience and knowledge from fish farming activities from fisheries extension to community farmers fish pond
		The fish pond farming community continues to

		make innovations during fish farming
4	Maintained offspring	From the fish farming business, the community can provide health services to the family
		For people who are not married from this activity can carry out marriage to build a family life
		The community can also send their children to elementary, junior high, high school and university levels from their fish farming business.
5	Preservation of property	Family financial condition improved from fish farming business activities
		Family economic improvement occurs after doing fish farming business
		People who cultivate fish ponds who engage in this activity can pay zakat fitrah and zakat maal.
		Food and shelter are provided by the fish pond farming business.

Based on the explanation of the table above, the analysis of Islamic economics (maqashid sharia) on the welfare of fish pond farmers in Tanah Datar Regency shows that the fish farming community has been categorized as prosperous with the fulfillment of the five indicators above.

4. Conclusion

Based on the results of this study, the researchers concluded that the fish farming business in Tanah Datar Regency is very useful and can improve community welfare seen from eight indicators from the Central Bureau of Statistics including indicators of family income, family expenditure or consumption, living conditions, living facilities, health of family members, ease of obtaining health services, ease of entering children into education and ease of obtaining transportation facilities. So the researcher concludes that fish pond farmers in Tanah Datar Regency are prosperous. While in the aspect of the preservation of religion, soul, mind, offspring and property, the five aspects have also been fulfilled and the author concludes that fish pond farmers are prosperous from an economic and Islamic economic perspective.

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