

Poverty In Fisherman Households In The Coastal Area Of West Sekotong, West Lombok Regency, As Seen In The Perspective Of Maqashid Syari'ah

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ABSTRACT

Study This aim For analyze poverty at home ladder fishermen in the coastal area of West Sekotong Beach , West Lombok Regency with use approach qualitative with method descriptive . Data collected through interviews , observations , and documentation , with involving informant key , informant main and informant additional . Data analysis techniques are carried out through data reduction , data presentation , and withdrawal conclusion with use triangulation For test data validity . Research results show that all informant classified as in poor and non-poor categories including in category cook and maskanah because of the poverty experienced No caused by total incompetence fulfil need life , but rather more influenced by structural barriers , limitations optimization potential the economy owned , the lack of diversification effort and limitations adequate access . As for review Maqashid Syari'ah , conditions public fisherman in a way general has meet five goals main sharia , namely maintaining religion (hifz) ad-din) , guard soul (hifz an- nafs) , guarding reason (hifz al -' aql) , guarding offspring (hifz an- nasl) , and guarding wealth (hifz al-mal) . However , it is still be at the level fulfillment basic and not yet reach level luxury . condition This seen from Still existence limitations in implementation of worship consistency , lack of attention to education , low management economy family , and limited access to appropriate business capital sharia principles.

INTRODUCTION

The coastal area of West Sekotong Beach, West Lombok, is blessed with abundant natural resources. High capture fisheries production, a large sea area, and the presence of dozens of small islands (gili) that serve as marine tourism destinations, give this area significant economic potential for coastal communities. However, this ideal situation is not fully reflected in the reality of community life. Amidst the vast potential of natural resources, the majority of fishing households in West Sekotong remain impoverished. According to data from the West Lombok Regency Social Service (2022), Sekotong District is listed as the second poorest area in West Lombok Regency, with 9,546 people, or approximately 13.59%

of the population, categorized as poor. Of these, 6,580 are residents of West Sekotong Village (West Sekotong Village Government, 2024). This phenomenon indicates a clear gap between the abundant natural resource potential and the still low level of community welfare. However, according to Budiantoro dkk., (2013) the Ministry of Social Affairs, poverty measurement that focuses solely on monetary aspects only captures a small portion of the complexity of the poverty problem. This approach fails to capture non-material dimensions such as mentality, spirituality, values, and adherence to religious teachings, which in the context of religious societies play a crucial role in shaping economic behavior and quality of life. From an Islamic economic perspective, poverty is understood more comprehensively.

According to [the text] Noor (2023), poverty is caused by a poor mentality that gives rise to a fatalistic, resigned, and stagnant attitude. Habibah, (2023) He added that poverty can also arise from the inability to move due to structural oppression, resource exploitation, or laziness. Itang, (2020) He found that the causes of poverty in the Qur'an are: 1). Caused by someone having a large family whose living needs are supported, 2). People who do not have inheritance as befits the Messenger of Allah SAW who born in a poor condition because he did not have any possessions that his parents left to the Prophet Muhammad SAW, 3). A person who always spends the possessions he has (wasteful), 4). Person Which weak or No Want to Work, 5). Person Which stingy And 6). People Which weak Good Because factor age and disease. So that from results Previous research, based on the Koran, poverty is caused by laziness Which effect on pattern think, behavior And even the individual's spirituality. Thus, based on the phenomena described, this research focuses on the poverty of fishing households in West Sekotong Village, West Lombok, from a perspective of the maqashid sharia. This research is expected to provide a deeper understanding of poverty, not only as a material issue but also as a spiritual issue and adherence to Islamic values.

RESEARCH METHODS

Types of research This is Study qualitative with approach descriptive understanding, the purpose is produce description comprehensive about situation social research, including patterns, relationships, and factors that influence the phenomenon being studied. Source data obtained through primary data and secondary data. As for get information, researchers involving three informants consisting of from informant key, informant main and informant additional. With method directly go into the field that will be used as the research location. Procedure collection data in study This use interview techniques, documentation and observation. And analyzed using source triangulation, method triangulation and theory triangulation. Activities in data analysis includes: 1) data collection (collection data), 2) data reduction data, 3) data display (presentation) data, and 4) conclusion drawing/verification (drawing conclusions).

RESULTS AND DISCUSSION

In Islamic economics, poverty is not only understood as material limitations alone, but has a more complex dimension as reflected in the 3 (three) terms used in the Qur'an, namely poor, masakin, and maskanah (Firdaus Syahrul, 2014). According to Ibn Jarir in his interpretation of jami' al-bayan, the term "poor" refers to individuals or groups of people who still have jobs or sources of income, but the income is not enough to meet the needs of a decent life. While 'masakin' refers to groups of poor people who cannot access resources, have nothing to meet their needs and go out to beg. Meanwhile, 'maskanah' describes the condition of poverty itself, such as humiliation due to nature or character.

Based on results analysis to all over informant research, can concluded that overall informant classified as in poor category, not including category cook and maskanah. Classification This based on findings empirical evidence that shows that condition limitations experienced informant No stemming from total inability to fulfil need life, but rather more on obstacles structural and managerial which results in low optimization potential the economy owned.

In a way substantive, condition poverty experienced by informants influenced by several factor main, namely limitations in diversification effort, low ability in manage asset or inheritance in a way productive, as well as Not yet optimally distribution of ZIS (Zakat, Infak, and Alms) which is still nature consumptive and not yet directed at strengthening productivity economy public fishermen. Factors the show that problem main No lies in the absence of source power, but rather on its limitations access to development capacity economics and mentoring productive.

All over informant have adequate basic capital For do activity economy. This is shown through condition healthy physique, intensity high level of work, experience enough to go to sea, as well as availability source Power abundant nature in coastal areas as an eye base livelihood. In addition, some the informant also showed ability endure life through effort Work hard and management income in a way simple. Condition the confirm that fishermen No including in category cooking, namely groups that experience weakness fundamental in ability Work or No own access The same very to source livelihood.

More furthermore, the informant also did not can categorized as maskanah, namely condition marked poverty with helplessness extreme, dependency full of help party others, and absence ability For do endeavor economy in a way independent. Based on findings field, all informant Still active do activity going to sea regularly as form business in fulfil need alive. They also remain own ability For produce income, although in limited quantity and not stable.

With Thus, the poor category is more appropriate pinned to all over informant Because condition they represent limitations in aspects development economy, in particular in access to training diversification effort, strengthening capacity management assets, as well as distribution help productive based empowerment. In perspective Islamic economics, conditions This show that poverty experienced fisherman more nature functional and

structural , so that need intervention in the form of empowerment , improvement skills , as well as strengthening system distribution an economy oriented towards productivity and sustainability welfare .

The concept of Maqasid al-Syari'ah or the main objectives of Islamic law is the basis for assessing the extent to which the behavior of Muslims is in accordance with the values of sharia. The five main objectives include: maintaining religion (hifz ad-din), maintaining the soul (hifz an-nafs), maintaining reason (hifz al-'aql), maintaining descendants (hifz an-nasl), and maintaining property (hifz al-mal). In the context of the West Sekotong fishing community, these values are manifested in various aspects of daily life, both in worship, social, and economic activities. Based on the results of interviews with the West Sekotong community and the views of three key informants consisting of Tuan Guru/Ustad and Islamic Economics Lecturers who are more knowledgeable regarding the laws of behavior of the West Sekotong community reviewed based on Maqasid Syari'ah , the results of research conducted on the community fishermen in coastal areas West Sekotong related with implementation Maqasid al- Shari'ah in life daily has run by the house ladder fishermen , which is reflected in five aspects main , namely hifz ad-din , hifz an- nafs , hifz al-' aql , hifz an- nasl , and hifz al-mal . Values the come true in form implementation of worship, efforts guard health , attention to education children , maintenance connection family , and activity economy For fulfil need live . However , the implementation the Still be at the level basic (dharuriyat), namely limited to fulfillment minimum requirements for maintain sustainability life . In the aspect hifz ad-din , society fisherman has carry out obligatory worship , but Not yet fully supported by understanding deep religious , such as Still There is understanding use illicit goods become medicine . In this aspect hifz an- nafs , effort guard safety and health Still limited by limitations facilities and infrastructure . Meanwhile that , in terms of hifz al -' aql , access to education and improvement capacity source Power man Still classified as low . Next , in aspect hifz an- nasl , fulfillment need family has attempted , but Still face various limitations economy . As for the economic aspect hifz al-mal , activity economy fisherman tend nature subsistence and still faced with problems access to capital and dependence on other parties certain.

Therefore that , can concluded that practice life fishermen in West Sekotong have reflect values Maqasid al - Shari'ah , however Not yet reach level pilgrimage and tahsiniyat . Condition This show the need effort strengthening , good through improvement understanding religious , access education , empowerment economy , as well as support institutional based principle Islamic economics so that welfare public fisherman can increase in a way more comprehensive .

CONCLUSION AND SUGGESTIONS

Conclusion

1. Based on results analysis research , from six House ladder fishermen who are made informant key , pointing that all informant classified as in poor and non-poor categories

including in category cook and maskanah . Statement This is based on the findings poverty experienced No caused by total incompetence fulfil need life , but rather more affected by obstacles structural and limitations in optimization potential the economy they have . Fishermen basically have adequate basic capital , such as condition healthy physique , experience work , and availability source Power nature , but Not yet supported by capabilities managerial , diversification business , as well as access to empowerment optimal economy .

2. Condition public fisherman based on implement i values Maqasid al - Shari'ah in life public has executed and reflected in five aspects main , namely hifz ad-din , hifz an- nafs , hifz al- ' aql , hifz an- nasl , and hifz al-mal . However , implementation the Still be at the level basic (dharuriyat) , namely limited to fulfillment minimum requirements . Conditions This seen from implementation of worship that has not been accompanied deep understanding , abandonment in guard health as well as safety , low access education , pressure economy in fulfillment need family , and patterns the economy is still nature subsisten as well as dependence on other parties certain.

Suggestion

This study still has limitations in terms of its regional scope and relatively limited number of informants. Therefore, future researchers are expected to conduct broader research to gain a more comprehensive understanding of the poverty situation among fishermen from an Islamic economic perspective. Furthermore, further research could focus on examining the role of productive zakat (alms), the effectiveness of Islamic financial institutions in empowering coastal economies, and the relationship between the implementation of maqasid al-syari'ah (objectives of sharia) and improving the welfare of fishing communities.

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