

Seaweed Cultivation to Increase Community Economic Income from an Islamic Economic Perspective (Case Study in Langgudu District, Rompo Village)

Dian Wulandari^{1*}, Muhammad Rasyad Al Fajar², Muhammad Zia Ulhaq³

¹ Muhammadiyah University of Bima, Indonesia

* Corresponding Author: wdian7258@gmail.com

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ABSTRACT

This study was conducted to examine the role of seaweed farming in increasing community income and to analyze its implementation based on the principles of Islamic economics in Rompo Village, Langgudu Subdistrict, Bima Regency. This study employed a qualitative approach using field research methods. Data collection was conducted through observation, in-depth interviews, and documentation. The findings reveal that seaweed farming activities in Rompo Village are carried out through a series of processes that integrate local community knowledge with the involvement of family labor. This enterprise makes a tangible contribution to the household economies of the farmers, with net income ranging from Rp400,000 to Rp1,500,000 per production cycle. The income earned is primarily allocated to meet basic family needs, education expenses, and healthcare costs. From an Islamic economic perspective, the production and trade of seaweed have embodied the values of honesty, justice, cooperation, and responsibility. Nevertheless, transparency in pricing and the financing system still needs to be strengthened to prevent inequality while ensuring the sustainability of the business in accordance with Sharia principles.

INTRODUCTION

Coastal community economic development is a strategic agenda because coastal areas not only hold abundant natural resource potential but also face various social and economic vulnerabilities. Most coastal communities still rely on the marine, fisheries, and marine aquaculture sectors as their primary source of livelihood. From a blue economy perspective, seaweed cultivation holds a strategic position because it can boost incomes, strengthen food security, maintain environmental sustainability, preserve local knowledge, and enhance community empowerment, particularly women in coastal areas (UNCTAD, 2024).

Globally, the aquaculture sector continues to show significant growth and makes a significant contribution to the global food system. The FAO's SOFIA 2024 report shows that fisheries and aquaculture production has reached its highest level, with aquatic animal production from aquaculture activities surpassing capture fisheries for the first time (FAO,

2024) . This development demonstrates that aquaculture has become a strategic economic sector for coastal communities. One commodity that plays a crucial role is seaweed, as its cultivation process is relatively easy, requires minimal capital, and can absorb labor from within the family environment.

From a sustainable development perspective, marine resource management is not solely aimed at increasing production output but also at improving the welfare of coastal communities. In its publication, Statistics Indonesia (BPS), *Marine and Coastal Resources Statistics 2024*, emphasized that marine resource management plays a crucial role in improving community welfare, reducing poverty, and ensuring sustainable marine use (BPS, 2024). Therefore, studies on seaweed cultivation should not solely focus on the technical aspects of production but also consider the social, economic, cultural, and religious dimensions that influence people's economic behavior.

At the regional level, West Nusa Tenggara Province offers significant opportunities for developing seaweed commodities. Data from the West Nusa Tenggara Statistics Agency (BPS) shows that in 2022, seaweed production in Bima Regency reached 143,975 tons with an economic value of approximately IDR 575.9 billion (BPS NTB, 2024) . This data demonstrates that seaweed commodities make a significant contribution to the economy of coastal communities in Bima Regency. In Langgudu District, particularly Rompo Village, seaweed cultivation has become a growing livelihood in line with the region's vast marine resource potential.

Rompo Village, located in Langgudu District, Bima Regency, is a relevant location for research because seaweed cultivation has played a crucial role in supporting the local economy. Community service programs implemented in the village demonstrate that efforts to optimize seaweed cultivation are carried out through a participatory approach, ranging from needs mapping, activity planning, training, and capacity building for coastal communities (Ahmadin et al., 2025) . These conditions indicate that Rompo Village has important social and economic characteristics that warrant further in-depth research, particularly regarding how the community views seaweed cultivation as a source of income and its application within the perspective of Islamic economic values.

In the seaweed farming community of Rompo Village, the production process generally involves the participation of all family members, from seed selection, maintenance, and harvesting to marketing the produce. This activity creates employment opportunities based on family involvement and a spirit of mutual cooperation. However, seaweed cultivation still faces various obstacles, such as changing weather, disease outbreaks, poor seed quality, limited capital, and fluctuating selling prices, which can ultimately impact household income levels and economic resilience.

Seaweed cultivation in Rompo Village has a positive social impact by creating productive employment opportunities for coastal communities and reducing dependence on seasonal work. This activity also contributes to increased income, strengthened independence,

and fostered economic hope for families. However, declining selling prices or crop failures can trigger economic stress, increase anxiety, lead to conflict within households, and dampen community enthusiasm for running businesses. Therefore, seaweed cultivation not only serves as a means of strengthening the family economy but also has the potential to create vulnerabilities if not managed fairly, planned, and sustainably.

From an Islamic economic perspective, seaweed cultivation is not only assessed based on the amount of income earned, but also includes how that income is generated, managed, and distributed. Therefore, the principles of justice, honesty, responsibility, the prohibition of usury and gharar, and an orientation towards the benefit are the main foundations in its implementation. Viewed through the *maqashid sharia approach*, seaweed cultivation can be a means to encourage sustainable development, realize equitable distribution of resources, maintain environmental sustainability, and strengthen community empowerment (Ahmad Shukor et al., 2024). Therefore, seaweed cultivation in Rompo Village needs to be studied not solely as a production activity, but also as part of muamalah practices that encompass work ethics, fairness in transactions, improving family welfare, and implementing social responsibility.

Several previous studies have shown that seaweed cultivation can contribute to increasing community income. Syahbuddin & Habibah (2021) revealed that seaweed cultivation in Laju Village, Langgudu District, Bima Regency, can increase community income because the production technique is relatively easy, requires affordable costs, and is supported by a fairly good selling price. Income from this business is then used to meet basic family needs, such as food, clothing, shelter, and children's education costs. These findings demonstrate that the Langgudu region has significant and real economic potential for developing seaweed cultivation.

Research by Assagaf et al. (2024) in Wael Hamlet, West Seram Regency, showed that seaweed cultivation positively contributed to improving the welfare of the local community. The study confirmed that seaweed cultivation has the potential to reduce unemployment and increase community income. However, the sustainability of this business remains dependent on proper natural resource management, environmental impact management, easy market access, government support, and the ability to cope with climate change. Therefore, the success of seaweed cultivation is determined not only by the volume of production but also by the quality of socio-economic governance and environmental sustainability.

However, there are still areas of research that have not been widely discussed. Most previous research tends to focus on increasing income, while the relationship between seaweed cultivation and the application of Islamic economic principles in local communities remains relatively limited. Furthermore, research in Langgudu District has focused more on Laju Village, while Rompo Village has not received adequate scientific attention. Therefore, qualitative research is needed that examines the experiences of seaweed farmers, transaction

mechanisms, relationships with collectors, household income management, and the application of values such as honesty, fair pricing, and social welfare.

Based on these research gaps, this study is crucial to analyze the contribution of seaweed cultivation to increasing the income of the Rompo Village community, Langgudu District, Bima Regency, and to examine its implementation from an Islamic economic perspective. In addition to examining its contribution to the community's economy, this study also analyzes the application of muamalah values, including honesty, fairness in pricing, cooperation, responsibility, and equitable distribution of business benefits. Through a qualitative approach, this research is expected to uncover the experiences and social realities of the community in greater depth and comprehensiveness.

Thus, the importance of this research lies in its integration of studies on the coastal economy with Islamic economic principles. Theoretically, the research findings are expected to expand the scientific knowledge in the fields of Islamic economics, coastal community empowerment, and the development of seaweed cultivation as a foundation for the local economy. Practically, the findings of this research are expected to provide recommendations for village governments, farmers, collectors, Islamic financial institutions, and stakeholders in developing strategies for developing more productive, equitable, and sustainable seaweed cultivation.

RESEARCH METHODS

This study employs a qualitative approach through field research. This approach is used to gain a deeper understanding of seaweed cultivation practices, changes in community income, and their relationship to Islamic economic principles in Rompo Village, Langgudu District. Qualitative field research is conducted by directly observing phenomena in natural settings, then presenting descriptive findings based on written and oral information obtained from informants (Luthfiyah, 2017).

The data used in this study includes primary and secondary data. Primary data was collected directly from seaweed farmers, collectors, community leaders, and village officials. Primary data includes information on cultivation stages, production costs, harvest yields, selling prices, forms of cooperation, income levels, business constraints, and the application of Islamic economic values. Secondary data is sourced from scientific journals, books, government and village documents, publications from the Central Statistics Agency, data from the Ministry of Maritime Affairs and Fisheries, and various other relevant sources.

Research data was collected through observation, interviews, and documentation. Direct observations were made of all stages of seaweed cultivation, from seed preparation, planting, maintenance, harvesting, drying, and marketing. Open-ended and in-depth interviews were conducted with key informants to obtain information on business experience, income, transaction mechanisms, forms of collaboration, and various obstacles encountered. Documentation was used to supplement the data, including photos of activities, number of farmers, production records, selling prices, and other relevant documents.

In this study, the researcher acted as the primary instrument, directly collecting, processing, and interpreting data. Supporting instruments used included observation guidelines, open-ended interview guides, recording devices, field notes, and documentation formats. These instruments were used to ensure the data collected remained relevant to the focus and objectives of the study.

Data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and drawing and verifying conclusions. Data reduction was performed by selecting, grouping, and focusing on information relevant to the research focus. The processed data were then presented in narrative form to facilitate a structured understanding of the interrelationships between findings. Conclusions were drawn in stages and re-tested based on the consistency of evidence obtained during the study.

Data validity was checked through source triangulation, technical triangulation, *member checking*, and *audit trail*. Source triangulation was conducted by matching information from farmers, collectors, village officials, and community leaders. Meanwhile, technical triangulation was applied by comparing data obtained through observation, interviews, and documentation. *Member checking* was conducted by reconfirming data and preliminary results with informants. Meanwhile, the *audit trail* was implemented through documenting field notes, interview transcripts, activity photos, and the entire research analysis process.

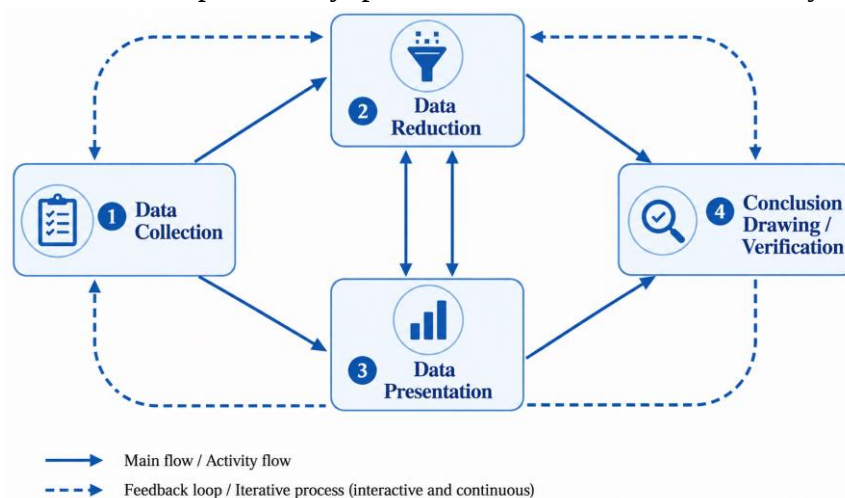


Figure 1. Miles and Huberman's Interactive Model

RESULTS AND DISCUSSION

Results

The research findings are compiled based on three main points of study that are in line with the research focus, namely the implementation of seaweed cultivation, the role of this business in increasing community income, and the application of Islamic economic principles in the production and transaction processes. The description of each study topic is compiled by combining data from interviews, field observations, and documentation so that research findings are not solely based on information provided by informants.

Seaweed Cultivation Practices in Rompo Village

Interviews with farmers revealed that seaweed cultivation involves a series of stages, from site selection and preparation of facilities, seed selection and binding, planting, maintenance, harvesting, drying, and sales of the produce. Cultivation locations are determined by considering current conditions, water depth, water clarity, and ease of access from the coast. Informant P1 stated:

"The planting location should be in clean waters with a depth of around 50–100 centimeters. Currents should also be relatively calm to prevent the seaweed seedlings from being easily damaged."

The results of field observations support this statement by showing that the cultivation area is in fairly calm waters, relatively close to the coastline, and uses ropes and stakes made of wood or bamboo arranged in several stretches. The agreement between interview and observation data shows that the determination of cultivation locations was carried out in a planned manner based on the experience of the cultivators in recognizing water conditions in the local area.

Seaweed seeds are generally sourced from previous harvests or obtained from other local farmers. Seedlings are selected based on bright color, relatively uniform size, young age, and intact branches free from disease. After the selection process, the seedlings are cut to the required size and tied to a rope at intervals of approximately 20–30 centimeters. This distance is considered to support optimal seaweed growth, based on research findings in Rompo Village. Informant P2 explained:

"We select fresh seeds with good color. The seeds are then cut into small pieces and tied to string at approximately one span intervals to ensure optimal growth and prevent competition for nutrients."

Field observations show that the seed binding process typically takes place near the farmer's residence or on the coast, involving his wife, children, and other family members. The installation of the ropes in the water is more often carried out by men or skilled family members. This pattern of division of tasks indicates that seaweed cultivation is run as a household-based business that relies on the involvement of several family members.

Maintenance is carried out by regularly checking the ropes, cleaning dirt and pests, replacing damaged seeds, and checking the ties to ensure they do not come loose due to currents or waves. This activity is generally carried out once a week or adjusted to weather conditions. In practice, farmers face various obstacles, such as bad weather, high waves, *ice-ice* disease that damages the tips of the seaweed, marine debris, and shellfish that cling to the seedlings. Informant P3 explained:

"We faced quite a lot of obstacles, especially during the strong wind season. Seaweed often breaks off, while the ends are damaged by heat or infected with white ice disease. Furthermore, shellfish often stick to and accumulate on the ropes."

The results of the observations showed that a number of seeds had changed color from pale to whitish, accompanied by plastic waste caught in the rope. This condition confirms that

the success of seaweed cultivation does not solely depend on the technical abilities of the cultivators, but is also influenced by environmental factors that are beyond their control.

Seaweed is generally harvested after approximately 45–60 days, depending on plant size, yield, and customer demand. Harvesting is carried out collaboratively, involving family members and the community surrounding the cultivation site. After being removed from the water, the harvest is dried for approximately 3–5 days using tarpaulins or drying racks placed in the yard. Informant P4 explained:

“Harvesting is generally done every two months. After the seaweed is removed from the water, the harvest is immediately dried in the sun until it is completely dry. During the drying process, the seaweed is turned over and sand is removed to maintain its quality.”

Field observations show that seaweed drying is carried out in yards and in coastal areas. The harvest is generally well-maintained, although some seaweed is found mixed with sand. The drying stage plays a crucial role, as the moisture content and cleanliness of the product determine its quality and the selling price set by collectors.

After going through the drying stage, the harvested seaweed is sold to collectors operating in Rompo Village and the surrounding sub-districts. The purchase price is determined by considering market conditions and product quality, particularly dryness, color, and cleanliness. Seaweed with a lower water content and cleaner conditions tends to command a higher price, and collectors then resell it to larger-scale collectors in urban areas.

The Role of Seaweed Cultivation in Increasing Community Income

The interview results show that seaweed cultivation is positioned as a source of additional income, and even the main livelihood for some farming households. Before pursuing this activity, a number of informants worked as fishermen or laborers with uncertain incomes because they depended on the season. Seaweed cultivation then provides income that can be earned in each production cycle, which lasts approximately 45–60 days. Informant P5 explained:

“Previously, I only worked as a fisherman with a limited income. Since I started cultivating seaweed, I have been able to earn extra income every two months, which is enough to help cover my children's education costs.”

Based on income calculations in one production cycle, informant P5 obtained approximately 100–200 kilograms of dried seaweed, which was sold at a price of Rp5,000–Rp10,000 per kilogram. Of this amount, gross revenue was estimated to be in the range of Rp500,000–Rp2,000,000. Production costs, which include the purchase of seeds, ropes, buoys, transportation, labor, and other necessities, ranged from Rp100,000–Rp500,000. Thus, the net income received was estimated at Rp400,000–Rp1,500,000 for each production cycle. This amount still needs to be verified through weighing evidence, expense records, sales prices, and information from collectors.

The income earned from seaweed cultivation is used to meet various household needs, such as food, children's education costs, health services, electricity bills, housing repairs, procurement of production facilities, and social needs. Informant P6 explained that the

proceeds from seaweed sales were mainly used to buy rice and pay for children's school fees, while the remaining income was reallocated to buy seeds or pay electricity bills.

Sales records and proof of payment of educational fees reinforce the finding that income from seaweed cultivation is not solely used to meet daily consumption needs, but is also allocated to maintain business sustainability and meet family needs in the medium term.

Although seaweed cultivation can increase income, the amount of economic benefits received by each cultivator tends to differ. These variations are influenced by the number of plots owned, the availability of production facilities, the quality of seeds, the involvement of family labor, weather conditions, the amount of harvest, the selling price, and the amount of business costs. Cultivators with more plots and their own facilities generally earn higher incomes than those who have limited capital or still rely on borrowed facilities. However, expanding the scale of the business also requires greater initial capital and maintenance costs.

Income from seaweed cultivation tends to fluctuate from season to season. Under favorable production conditions, farmers can produce around 150–200 kilograms of seaweed, with a net income ranging from Rp1,000,000 to Rp2,000,000. Conversely, when disease attacks, high waves, or price declines occur, harvest volumes can drop to around 50–100 kilograms, resulting in net income of only around Rp200,000–Rp500,000. Informant P7 explained:

"When seasonal conditions are favorable, the profits earned are quite large. However, when rainfall is high or sea waves increase, a lot of seaweed is damaged so that sales results also decrease."

These findings demonstrate that seaweed cultivation can strengthen household economic conditions, although it does not guarantee a stable income. The high dependence on natural conditions and fluctuating selling prices encourages farming families to continue working other jobs or develop alternative sources of income.

Besides providing income, seaweed cultivation activities also create job opportunities for family members and the surrounding community. Stages such as seed selection, tying, tying, harvesting, transporting, drying, and marketing require labor at specific times. A TM1 community leader explained:

"Seaweed cultivation benefits various community groups, from young people to mothers. They can earn additional income by participating in seed binding activities and drying the harvest."

This description shows that the economic benefits of seaweed cultivation are not only enjoyed by business owners, but also reach family members and the community who are involved as workers by receiving wages or a share of the production results. Therefore, seaweed cultivation activities have a dual role, namely as a source of income as well as a means of strengthening social relations in the lives of the Rompo Village community.

Islamic Economic Review of Seaweed Cultivation Practices

Interviews revealed that economic relations between farmers, laborers, and collectors generally operate based on verbal agreements. Price information is provided before or during

the harvest weighing process, while payment is made in cash upon completion of the transaction. Informant P8 explained:

"We sell our harvest to collectors at a pre-agreed price. After the weighing process is complete, payment is made directly in cash, with no credit transactions."

According to informants, pricing takes into account market conditions, seaweed quality, water content, harvest cleanliness, and transportation costs. Therefore, it's important to ensure all these factors are communicated transparently to farmers. If the quality, weight, discount, price and payment time are clearly explained and agreed upon without pressure, then the transaction reflects the principle of openness and willingness of the parties.

The value of honesty is reflected in the openness of the farmers when explaining the condition of the harvest and in the way the collectors carry out the weighing and assess the quality of the seaweed. Based on observations on [date], weighing was carried out using a sitting scale or hanging scale witnessed by the farmer and his family members, while the weighing results were [recorded/not recorded]. Informant P9 said:

"The weighing activity is carried out jointly so that the results can be known by both parties. If the quality of the seaweed is deemed good, the collector will give an appropriate price so that no party feels disadvantaged."

Discrepancies between the actual weight and the weight paid for, unexplained deductions, or unilateral price changes can be seen as forms of unfairness in the transaction. On the other hand, the weighing process carried out openly and the price agreement before the goods are delivered reflects the application of the value of trust in muamalah practices.

In terms of capital, farmers generally utilize personal funds, borrow funds from family members, or obtain seed assistance from collectors. According to one informant, business capital usually comes from the previous harvest. When capital is not sufficient, farmers can borrow from family or receive seeds first from collectors, then pay them back after the harvest. Financing provided without any addition to the principal debt can be categorized as a practice that is free from usury elements. However, if the loan is accompanied by an obligation to sell the harvest to the lender at a price that is not transparent or below market price, then this practice needs to be studied further from the perspective of fairness, the freedom of the parties in making agreements, and the potential for exploitation.

The values of togetherness and mutual assistance are reflected in the involvement of family members and the practice of mutual cooperation among residents in the process of tying seedlings, installing trellises, harvesting, and transporting produce. This cooperative pattern takes several forms, including voluntary assistance without compensation, daily wages, and profit sharing. Informant P11 stated:

"We're used to helping each other out with our neighbors. Some people help tie the seedlings, while others help carry the harvest. Some receive wages, while others help out of kinship."

The application of Islamic economic values is also reflected in the benefits generated by seaweed cultivation for families and communities. Utilizing income to meet basic needs,

finance education and health, increase business capital, and help social interests shows the existence of an element of welfare. However, these benefits need to be balanced with environmental responsibility through maintaining marine cleanliness, managing used ropes and buoys, and preventing various activities that have the potential to damage coastal ecosystems.

Discussion

Cultivation Practices as a Combination of Local Knowledge, Family Work, and Environmental Adaptation

Findings related to the application of the rope stretch method and location determination by considering currents, depth, waves, and water quality indicate that seaweed cultivation practices in Rompo Village are formed through a combination of local knowledge and the ecological characteristics of the region. This knowledge is acquired and developed through the experiences of cultivators, observations of seasonal changes, and the exchange of information among fellow cultivators. These findings align with Syahbuddin's research in Laju Village, which identified several stages of cultivation, including site selection, seed selection and planting, pest control, harvesting, and drying. This similarity indicates that the technical practices of seaweed cultivation in Langgudu District have relatively similar patterns, although there are still differences in the types of commodities, production facilities, and water characteristics of each village (Syahbuddin, 2021).

Seaweed cultivation in Rompo Village serves not only as a production activity but also as part of the household livelihood system. The involvement of husbands, wives, children, and relatives in the seedling binding process demonstrates that family labor is a crucial resource for reducing production costs while creating employment opportunities for household members. Rimmer et al. show that seaweed cultivation in Indonesia contributes to increased income, strengthened social relations, sustainable livelihoods, and community well-being. Therefore, the success of this business is not solely measured by the harvest volume but also by its ability to support the social and economic well-being of coastal families (Rimmer et al., 2021).

The practice of mutual cooperation and labor exchange during the stages of seedling binding, staking, harvesting, and drying underscores the crucial role of social capital in seaweed cultivation. Trust between actors, norms of mutual assistance, and established social networks enable communities to overcome limitations in labor and production resources. Research by Azis et al. revealed that trust, social networks, shared norms, and reciprocal relationships play a role in strengthening coordination and cooperation among seaweed farmers. Based on this, the social capital developing in Rompo Village can be viewed as a productive resource, although its sustainability remains dependent on the equitable distribution of roles and benefits (Azis, 2022).

Findings regarding obstacles in the form of changes in weather, waves, disease attacks, low seed quality, and the presence of marine debris show that technical risks are closely

related to ecological conditions. Damage to seeds not only causes a decrease in production yields, but also increases business costs, delays harvest time, and reduces the family's ability to provide capital for the next cultivation period. A systematic study of seaweed in Indonesia confirms that developing its economic value requires consideration of species diversity, environmental characteristics, cultivation patterns, and resource sustainability. Therefore, increasing production in Rompo Village cannot be achieved simply by increasing the number of seaweed beds; it must also be accompanied by the use of quality seeds, regulating planting densities, monitoring water conditions, and adjusting planting times to seasonal changes (Basyuni et al., 2024) .

The empowerment program implemented in Rompo Village shows that needs mapping, technical training, processed product development, business mentoring, group formation, and expanding market access are important elements in strengthening the capacity of farmers. Based on findings in the field, it shows that some of these activities have been implemented, and the program can be assessed as contributing to improving community capacity. On the other hand, if the informants have not yet felt the benefits, then an evaluation of the coverage of participants, the sustainability of the mentoring, and the suitability of the material to the needs of the farmers is necessary.

Income Contribution to Household Economic Resilience

The contribution of seaweed cultivation to the farmer's economy needs to be measured based on net income, not solely on the value of receipts at the time of sale. Therefore, all cost components, such as seeds, ropes, floats, transportation, maintenance, labor, drying, and depreciation of production facilities, must be taken into account. Net income ranges from IDR 400,000 to IDR 1,500,000 per cycle, and can reach around IDR 500,000 to IDR 2,000,000 during favorable seasons, indicating that the amount of profit is influenced by business scale, capital amount, cultivation area, productivity level, selling price, and production cost structure. Research by Saville et al. in West Nusa Tenggara shows that farmer income is influenced by cultivation area size, capital investment size, and selling price level. The study also recommends strengthening group institutions and improving harvest hygiene as strategies to improve business performance (Saville et al., 2025).

The findings of this study align with those of Busthanul et al., who showed that seaweed farming in Bulukumba is economically viable and distributed through two marketing channels. This comparison confirms that the size of the farmer's profit is influenced not only by production volume but also by the length of the marketing chain and the farmer's position within the value chain structure (Busthanul et al., 2023) . The dependence of Rompo Village farmers on a single marketing channel creates an unbalanced market relationship because the limited choice of buyers weakens their bargaining position. This situation can give rise to price differences that tend to be detrimental to producers. On the other hand, the availability of several alternative buyers accompanied by open market price information can create a more

transparent and competitive marketing mechanism, so that farmers have a greater opportunity to obtain a fairer price for their produce.

Variations in the number of beds, seedling use, production costs, and harvest volume are factors that contribute to differences in income among informants. This finding aligns with research by Husdila et al., which differentiates businesses based on scale and demonstrates a relationship between the number of seeds, cultivated land area, production costs, yield, selling price, and income level. Therefore, efforts to increase the income of the Rompo Village community are not sufficient simply through additional capital but need to be tailored to the technical capabilities, facility ownership, risk level, and business scale of each farmer (Husdila, 2024).

Research by Anisa et al. revealed that the *Gracilaria cultivation business* in Samatarang generated revenue of IDR 307,775,000 per year, with an average net income of IDR 1,100,846 per harvest and an R/C value of 1.21. These findings cannot be directly used to describe the conditions in Rompo Village due to differences in commodity type, research location, business scale, cost structure, and number of respondents. Nevertheless, the study emphasized that the analysis of the economic benefits of seaweed cultivation must clearly distinguish between gross revenue, total production costs, and net income (Anisa & Panca, 2024).

In qualitative research, increasing income is not only understood as increasing income in the form of money, but also as increasing the household's ability to meet the needs for food, education, health, housing, capital for subsequent businesses, and social obligations. These findings align with research in Laju Village, which showed that seaweed cultivation can increase community income due to the relatively easy cultivation techniques, affordable costs, and a favorable selling price. The novelty of the Rompo Village study lies in its investigation of income utilization patterns, the parties involved in regulating its use, and household strategies for maintaining economic stability during declining prices or crop failures (Syahbuddin, 2021).

Changes in income from one cycle to the next indicate that seaweed cultivation has not been able to fully guarantee household economic security. High income in one period can decrease significantly in the next period due to changes in weather, disease attacks, harvest quality, or movements in selling prices. Therefore, strengthening the economy of farmers needs to be directed at developing alternative sources of income, establishing business savings, processing value-added products, expanding access to price information, and strengthening group institutions. This step is necessary so that increased income does not stop as a temporary gain, but develops into more sustainable family economic resilience.

Cultivation Practices from an Islamic Economic Perspective

From an Islamic economic perspective, the legitimacy of a business depends not only on the halal nature of the traded commodity, but also on the production method, financing source, transaction mechanism, and profit sharing. Verbal agreements between farmers and

collectors should be assessed based on the clarity of the transaction object, weight, quality, price, payment time, and the willingness of both parties. The agreement remains acceptable as long as all elements of the transaction are clearly understood and do not give rise to disputes. However, the absence of records has the potential to give rise to differences in understanding, especially regarding prices, weight discounts, debts, and repayment times.

Hayati et al.'s study of seaweed sales transactions found the implementation of the *salam contract*, where payment is made in advance, while the goods are delivered at a later date (Hayati, 2024). The study also identified issues such as quality discrepancies and delayed delivery due to weather conditions, although these circumstances were still accepted by the parties. This comparison demonstrates that seaweed transactions in Rompo Village need to be assessed based on actual practices in the field. If payment is made after weighing, the transaction more closely resembles a normal sale. Conversely, if payment is made before harvest, clarity regarding quantity, quality, price, and delivery time must be ensured to avoid *gharar (unlawful) practices*.

The principles of honesty and trustworthiness are reflected in the transparency of information regarding weight, water content, quality, price, discounts, and payment terms. If the weighing process is conducted openly and witnessed directly by the farmer, this can strengthen trust between both parties. Conversely, setting prices or discounts without adequate explanation has the potential to lead to information gaps and unfair transactions. The willingness of farmers cannot be measured solely by the absence of protests, because limited capital and limited choice of buyers can make them accept prices in an unequal bargaining position.

Economic justice is also determined by the distribution of business benefits among cultivators, working family members, wage workers, and collectors. The increase in business owners' income does not fully reflect justice if the contribution of family labor is not recognized, workers' wages are not clearly determined, or collectors profit through the concealment of price information. Therefore, assessments based on Islamic economics need to pay attention to the balance of rights and obligations, freedom to choose business partners, accuracy of payments, fulfillment of agreements, and ensuring that transactions do not harm either party.

In terms of capital, the absence of interest does not necessarily indicate that the financing mechanism has fully complied with sharia provisions. Loans that are not accompanied by additional elements can indeed avoid elements of usury, but the obligation to sell the harvest to the capital provider at a price determined unilaterally must still be assessed based on the principle of justice. As an alternative, financing can be developed through *qard hasan*, *mudharabah*, *musyarakah contracts*, or sharia-compliant production facility purchase transactions with clearly defined risk, rights and obligations sharing.

The benefits arising from seaweed cultivation activities are reflected in increased income, the creation of employment opportunities, the fulfillment of household needs, and the

strengthening of social relations in the community. However, these benefits need to be placed within a framework of resource sustainability. Ahmad Shukor et al. emphasized that *the maqasid sharia* can serve as a foundation for environmental protection, equitable resource utilization, community empowerment, and strengthening the economic resilience of coastal areas. Therefore, maintaining water cleanliness, reusing discarded ropes and buoys, regulating the number of spans, and protecting coastal ecosystems are part of the moral and economic responsibilities of fish farmers (Shukor, 2024).

Conceptually, this research expands the discussion of seaweed cultivation which previously focused more on production and income aspects towards a study that integrates household livelihood systems, market relations, and muamalah values. The new element lies in connecting the experiences of the farming families with the principles of honesty, justice, willingness of the parties, avoidance of usury and *gharar*, equal distribution of benefits, and responsibility towards the environment in the context of the Rompo Village community. Practically, the findings of this study demonstrate the need to improve seed quality, provide hygienic drying facilities, strengthen farmer group institutions, record costs and sales revenues, and regularly disseminate price information. Village governments, along with relevant agencies, should also promote access to sharia-compliant financing, develop processed products, promote transparency in weighing processes, implement simple written agreements, and sustainably manage coastal environments. Future research could employ a longitudinal approach to track income changes across seasons and analyze the value chain from farmer to processing industry.

CONCLUSION AND SUGGESTIONS

The research results show that seaweed cultivation in Rompo Village, Langgudu District, Bima Regency, has developed into a productive economic activity, relying on local knowledge, family labor participation, and strong social ties among residents. Seaweed cultivation has significantly contributed to increasing the income of the farmers' households. The net income obtained in varying amounts is used to meet the needs for food, education, health services, and to support the sustainability of business activities. Despite providing significant economic benefits, seaweed cultivation activities still face various technical obstacles, such as uncertain weather conditions, the emergence of plant diseases, and changes in market prices which cause the income of cultivators to be unstable. Viewed from an Islamic economic perspective, the production and transaction processes that take place reflect a number of core values, including honesty, justice, the spirit of mutual assistance (*ta'awun*), and responsibility. However, the pricing mechanism by collectors still needs to be made more transparent, along with the provision of fair financing schemes that avoid elements of usury (*riba*) and *gharar* (*gharar*). Therefore, strengthening the organization of farmer groups, expanding access to market information, using clear written agreements, and sustainable environmental management are crucial steps to increase economic benefits and social well-being while maintaining the long-term sustainability of seaweed farming in Rompo Village.

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