

# Analysis of community economic empowerment from the perspective of Islamic economics: Case study of rice farmers of Siundol Padang Lawas

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233

## Abstract

This research analyzes community economic empowerment from an Islamic economic perspective, focusing on the case study of Siundol rice field farmers in Padang Lawas. Utilizing a qualitative method with a case study approach, data was collected through interviews, observations, and documentation. The findings indicate that the economic empowerment of the Siundol rice farming community in Padang Lawas is not yet optimal, primarily due to several factors: limited access to capital, low levels of education and skills, minimal access to information and technology, weak farmer institutions, and insufficient government involvement in empowering the community's economy. From an Islamic economic perspective, community economic empowerment should adhere to the principles of Islamic sharia, which include justice, balance, togetherness, and sustainability.

## Public interest statements

Several steps are recommended to enhance the economic empowerment of the Siundol rice farming community: increasing access to capital through sharia-compliant financing, providing education and training for farmers, improving access to information and technology, strengthening farmer institutions, and enhancing the government's role in community economic empowerment.

**Keywords:** Economic empowerment, islamic economy.

**Paper type:** Case study

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**Abstrak**

Penelitian ini mengkaji tentang pemberdayaan ekonomi masyarakat dari perspektif ekonomi Islam dengan fokus studi kasus petani sawah Siundol di Padang Lawas. Metode kualitatif dengan pendekatan studi kasus digunakan untuk mengumpulkan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa pemberdayaan ekonomi masyarakat petani sawah Siundol di Padang Lawas belum optimal, terutama disebabkan oleh beberapa faktor, yaitu keterbatasan akses permodalan, rendahnya tingkat pendidikan dan keterampilan, minimnya akses informasi dan teknologi, lemahnya kelembagaan petani, dan minimnya keterlibatan pemerintah dalam pemberdayaan ekonomi masyarakat. Dalam perspektif ekonomi Islam, pemberdayaan ekonomi masyarakat harus berpegang pada prinsip-prinsip syariah Islam, yaitu keadilan, keseimbangan, kebersamaan, dan keberlanjutan.

**Pernyataan kepentingan publik**

Beberapa langkah yang direkomendasikan untuk meningkatkan pemberdayaan ekonomi masyarakat petani sawah Siundol adalah: meningkatkan akses permodalan melalui pembiayaan syariah, memberikan pendidikan dan pelatihan bagi petani, meningkatkan akses informasi dan teknologi, memperkuat kelembagaan petani, dan meningkatkan peran pemerintah dalam pemberdayaan ekonomi masyarakat.

**Kata kunci:** Economic Empowerment, Islamic Economy.

**Introduction**

Economic empowerment is one of the main objectives of national development. Community economic empowerment implies the economic development of the majority of Indonesian people as the main agenda of national development, so real steps must be taken so that community economic growth takes place quickly. The community's economic empowerment is expected to improve people's lives and move them in a better direction (Murdani, 2019). A more precise definition of community empowerment, by emphasizing its role in economic development, can be seen as a process of increasing the capacity of individuals and communities to participate in productive economic activities. It aims to reduce dependency and increase economic independence by providing access to resources, skills, knowledge, and opportunities to utilize local potential. The main goal of empowerment is to improve the community's welfare by creating sustainable economic opportunities, reducing poverty, and promoting inclusive economic growth.

Community empowerment in the economic field involves building community strength by encouraging, motivating, and raising awareness of economic potential while striving for its development. In addressing simple problems, the people's economy is a survival strategy employed by people experiencing poverty in urban and rural settings. A survival strategy, particularly in impoverished communities, refers to the methods used to meet basic needs for food and drink (Fatine, 2022). These strategies illustrate how individuals or communities adapt to various challenges and pressures, leveraging available resources. While the challenges faced in urban and rural environments differ, survival strategies share core elements centered on innovation, resilience, and collaboration.

In urban areas, many residents rely on the informal sector to survive, engage in street trading, work as ride-hailing drivers, or start small businesses. This flexible income source helps them navigate economic fluctuations and cope with the high cost of living. Urban survival strategies also involve strict budget management, including sharing housing (such as boarding houses or shared rentals), accessing affordable food, and utilizing public transportation. Conversely, in rural environments, survival often hinges on effectively using natural resources like land, water, and forests. Agriculture, fishing, and livestock farming form the backbone of the rural economy, with success dependent on resource management. Additionally, income diversification is crucial; rural residents may engage in handicrafts and petty trading or temporarily migrate to cities for work, sending remittances back to their villages (Fatine, 2022).

The agricultural sector can become a leading indicator in reducing the poverty chain; one example of an agricultural sector with great potential to be empowered is the rice field sector. Rice fields are a strategic agricultural commodity with high economic value. In Indonesia, rice fields are one of the main export commodities (Apriliani, 2021). In Indonesia, the type of rice fields is no longer a foreign thing. So, many people now make drinking rice fields a daily routine, even making drinking rice fields a Lifestyle (Imsar et al., 2021). One of the famous rice field-producing areas is Padang Lawas. In Padang Lawas, there is one of the famous varieties of rice fields, namely Siundol rice fields. Siundol rice fields have a distinctive taste and are favored by consumers.

However, despite having great potential, the economic empowerment of the rice field farming community in Padang Lawas, Siundol village, Sosospan sub-district, still needs to be improved, as has been conveyed by the Agricultural Service authorized in the Siundol Village sub-district. This is caused by several factors, including (1) limited access to capital, (2) low levels of education and skills, (3) lack of access to information and technology (4) the government's role in community economic empowerment has not been optimized. Rice farmers in Siundol Padang Lawas face various barriers in accessing capital, which results in limitations in improving the productivity, quality, and scale of farmers' businesses; this is because rice farmers, especially small-scale farmers, often do not have adequate collateral such as land certificates to obtain bank loans. Furthermore, limited knowledge sawah farmers, especially in remote areas, may need more adequate knowledge and information about available financial products and services. Limited access to information leads to low financial literacy coverage and lack of education regarding access to capital, making it difficult for them to find the right information.

Based on the identified issues, there is a pressing need for a strategic approach implemented by the government within the national development program, particularly in the agrarian sector, which serves as a vital source of economic strength for society and the state. This strategy should empower rice farmers to enhance their productivity and economic stability. The research aims to contribute to developing a community economic empowerment model that aligns with the principles of Islamic Sharia, emphasizing justice, balance, and sustainability. By integrating these principles into the empowerment strategies for rice farmers, the study seeks to foster a more resilient and self-sufficient agricultural community. This model is expected to improve the farmers' economic conditions and promote social

welfare and community cohesion, ultimately leading to a more robust agrarian economy that benefits both the local community and the broader national framework.

## Case description

### Community economic empowerment

Community economic empowerment refers to the process of enhancing the abilities and potential of a community, enabling them to fully realize their identity, desires, and dignity for independent survival and development. "empowerment" is derived from the root word "power," which signifies strength or ability. Empowerment can be understood as both a process of gaining power and providing strength to less-empowered people. It involves efforts to equip individuals and communities with the necessary tools to identify, analyze, and address their needs and challenges while optimizing their resources (Nur, 2019).

According to Shardlow, various definitions of empowerment converge on the idea that individuals, groups, or communities strive to take control of their lives and shape their futures according to their aspirations. Thus, empowerment serves as both a process and a goal. As a process, it encompasses a series of activities to strengthen the capabilities of marginalized groups within society. As a goal, empowerment signifies the desired outcome of social change, resulting in a community that possesses the knowledge, skills, and confidence to meet its physical, economic, and social needs. This includes self-esteem, expressing aspirations, securing livelihoods, participating in social activities, and achieving independence in daily life (Handayani, 2023). In the context of community economic empowerment, particularly for sectors like agriculture, it is crucial to implement strategies that enhance individuals' economic capabilities and foster a sense of agency and self-determination within the community. This holistic approach can lead to sustainable development and improved quality of life for community members.

According to Regional Regulation Number 10 of 2022, Farmer Empowerment is all efforts to improve farmers' ability to carry out better farming businesses through education and training, counseling and assistance, development of systems and facilities for marketing agricultural products, consolidation and guarantee of agricultural land area, easy access to science, technology, and information, and strengthening farmer institutions. Farming Business is an activity in agriculture that starts with production facilities, production/ cultivation, post-harvest handling, processing, marketing of products, and supporting services. Efforts to mobilize resources to develop the economic potential of the community in order to increase people's productivity are called community economic empowerment. Indonesia is a nation that has much natural potential, starting from the potential that exists in its soil, especially for mining gold, copper, silver, gasoline, and other minerals. Developing community capacity and delegating authority are key components of the empowerment process. Since communities will not achieve optimal results if they have authority but cannot exercise it, these two components cannot be separated.

Every community empowerment activity must be based on a certain work strategy to achieve the desired goals due to empowerment activities. As has been said by Allah SWT in Q.S Al-Jumu'ah 62: 10:

تُغْلِحُونَ لَعَلَّكُمْ كَثِيرًا اللَّهُ وَادْكُرُوا اللَّهَ فَضْلٍ مِّنْ وَابْتَعُوا رِضًا فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

Meaning: "When the prayer (Friday) has been performed, scatter ye over the earth, seek the bounty of Allah, and remember Allah much that ye may prosper." (Q.S AlJumu'ah 62:10)

The above verse explains that Muslims are encouraged to work hard. Furthermore, regarding the existence of need, Islam emphasizes continuing to look for a way out, not just believing in poverty because of the destiny prescribed by Allah SWT. The Qur'an offers one way to obtain or earn wealth, namely through business or business or trade (*tijarah*). The trade-in question is not just selling and buying goods at a certain price, regardless of the buyer's condition, let alone trade in which fraud or coercion exists. (Arif, 2020). However, buying and selling must go through the halal concept, which originally originated from Islamic teachings from the Qur'an stating that Muslims should only eat halal (permitted or lawful) and *tayyib* (clean) food products while staying away from haram food (Batubara, 2022).

Economic empowerment is an important theme in poverty alleviation strategies. Economic empowerment is a process that aims to improve the ability and economic strength of the community to become independent subjects of development (Nawawi et al., 2022). Economic empowerment must be carried out by considering the principles of Islamic sharia, including justice, balance, togetherness, and sustainability (Oktriani, 2023). It can be concluded that the empowerment of farmers in realizing the welfare of farmers as the main actors in achieving the success of agricultural development and contributing to the sustainability of the fulfillment of self-sufficiency, sovereignty, and food security requires protection and empowerment, namely by an effort to improve the abilities and potential possessed by a community so that they can actualize their identity, desire, and dignity to the fullest to survive and develop themselves independently. Empowerment is a process of giving power to the weak (powerless) and reducing power (disempowered) to those who are too powerful (powerful) so that there is a balance. *Empowerment* is how people, organizations, and communities are directed to gain control or power over their lives.

### **Empowerment in Islamic Perspective**

Empowerment from an Islamic perspective emphasizes the importance of enhancing civil society's capabilities through holistic and strategic approaches. In Islam, empowerment is viewed as a vital component of community development, encouraging individuals and groups to independently strive for improvements in their quality of life. This encompasses both worldly welfare and spiritual well-being in the hereafter.

The Islamic paradigm of empowerment integrates both material and spiritual dimensions, ensuring that efforts to uplift the community are not solely focused on economic gains but also moral and ethical development. This dual focus fosters a sense of responsibility among community members to contribute positively to society while adhering to Islamic principles. Empowerment, therefore, is not just about individual advancement; it is about creating benefits that extend to the community, promoting collective independence, and enhancing the overall quality of life. In this context, empowerment in Islam aims to instill

values that encourage individuals to improve their circumstances while nurturing their religious and ethical commitments. This approach ensures that empowerment leads to a more cohesive and resilient community, where members support one another in their endeavors to achieve personal and communal goals (Idvit, 2019).

Just as community empowerment changes a person to become more independent by relying on their abilities with no restrictions, in the process of empowering people, they are allowed to see and choose something beneficial to them. Economic empowerment efforts must first be seen in terms of how economic empowerment is in several principles of Islamic economics, namely: a). The principle of Tawhid and brotherhood means that all economic activities carried out by every Muslim will be maintained because he feels that Allah SWT always sees him. At the same time, brotherhood or ukhuwah Islamiyah means cooperation among Muslims in economic activity. b). The principle of work and productivity, in the economy of the individual, is required to work as much as possible with a high level of productivity to provide the best for the benefit of the people. c). The principle of fair distribution of wealth, meaning the recognition of the rights of the community and the redistribution of wealth from the rich to the poor, economic activity should also be used as a way to achieve the welfare of humanity that has been determined by the principles and content of Islamic teachings. d) In business work Islam teaches Muslims to help each other or ta'awun among them in all conditions and circumstances and cooperate and not just think about business profits alone because the act of mutual assistance is a basic principle in cooperation. The community empowerment program is very important and carried out for the community to help each other work together to help improve the lives of less empowered people so that with this empowerment, the weak community will become strong, with the economic principle of ta'awun or mutual help, the community will be more harmonious and prosperous (Marilyah, 2022).

Empowerment and development allow individuals to make choices that enhance their lives. In the context of Islamic empowerment and community development, the goal is to transform and institutionalize all aspects of Islamic teachings within family life (usrah), social groups (jama'ah), and society (ummah). This approach positions community development as an empirical model for fostering individual and collective behavior that aligns with righteous deeds, focusing on addressing the specific problems faced by the community. The emphasis on individual behavior within Muslim communities is oriented towards human resource development. In contrast, collective behavior is derived from the collaborative efforts of Muslim groups engaged in community development. To effectively guide economic activities within society, it is essential to incorporate Islamic moral values, which are crucial in empowering individuals. This empowerment aims to elevate marginalized groups' dignity, helping them escape the cycle of poverty and improve their overall living conditions (Oktriani, 2023). By integrating these principles, community development initiatives can foster a more equitable and just society, where individuals are empowered to make choices that lead to sustainable growth and improved quality of life for all community members.

## Methods

This research employs a descriptive qualitative method to gain an in-depth understanding of the phenomenon or event being studied. The primary data sources for this research are obtained directly from the field through comprehensive and direct interviews with informants, specifically Siundol Padang Lawas rice farmers. Data collection involves interviews, observations, documentation studies, and descriptive analysis. In this study, the researchers conducted direct field research focusing on the quality of social life among the Siundol Padang Lawas rice farmers. They also made observations regarding community economic empowerment from the perspective of Islamic Economics. This approach allows for a nuanced exploration of the farmers' experiences and the socio-economic dynamics within their community. It provides valuable insights into the effectiveness of empowerment initiatives and the application of Islamic principles in their economic activities.

### Data analysis strategy

**Improved Farmer Welfare:** Evaluate the extent to which economic empowerment initiatives have enhanced the economic welfare of rice farmers. **Reduced Dependency:** Assess whether the empowerment programs have enabled farmers to achieve greater independence and reduce reliance on external support. **Conformity with Islamic Economic Principles:** Ensure that empowerment efforts align with Sharia principles, emphasizing justice, blessings, and the avoidance of usury (riba) or excessive uncertainty (gharar).

#### *Evaluation Criteria Based on Islamic Economics*

**Principle of Justice (al-'Adl):** Examine the fairness in distributing economic benefits and opportunities among farmers and whether economic inequalities are being addressed.

**Principles of Togetherness and Solidarity (takaful):** Evaluate how economic empowerment fosters values of community support and social solidarity, including practices like zakat, infaq, or sadaqah. **Sustainability Principle (Istishmar):** Assess whether the economic empowerment activities prioritize sustainability in economic outcomes and their environmental and social impacts.

#### *Indicators of Success of Economic Empowerment*

**Increased Income:** Measure the increase in farmers' income attributable to the empowerment program. **Quality of Life of Farmers:** Assess improvements in living standards, education, and access to healthcare services. **Access to Sharia Capital:** Evaluate the success of empowerment initiatives in facilitating farmers' access to capital through Islamic financial institutions, such as Islamic banks or Baitul Maal wat Tamwil (BMT).

## Results and discussion

Padang Lawas Regency is a Regency located in North Sumatra Province with a position between 10 26' - 2 0 11' North latitude and 91 01' - 95 53' East longitude. The total area is 3,842.74 km<sup>2</sup> (384,274 ha). The capital of Padang Lawas Regency is Sibuhuan. Siundol Village is located in Sosopan District, Padang Lawas Regency, North Sumatra Province; the population of Siundol Village has the majority of their jobs as farmers, namely rice field farmers. Padang Lawas Regency is one of the regencies with a large agricultural area, with natural resources that can still be explored and utilized to fulfill human needs, especially in the Padang Lawas Regency area. In 2023, Padang Lawas Regency produced 48,555.7 tons of paddy rice, with a productivity level of 42.36 quintals/ha. When viewed from the area of paddy fields in the Padang Lawas district, with a cropping index of 1 to 2 cropping indices per year, it can produce 48,555.7 tons of paddy rice production.

Economic empowerment activities are one of the ways to support the family economy. Natural resources play an important role in human life. It cannot be denied that farmers in Indonesia have low-quality human resources. The low education level influences the quality of human resources and impacts the community income level. Community empowerment is the same as community development, either individual or collective development. Community development in Islam refers to three basic human potentials, namely intellectual, physical, and heart potential or, more concretely, empowerment in the intellectual, economic, and spiritual order.

From the perspective of Islamic economics, the impact resulting from working and trying in the form of physical and non-physical work must be oriented to the benefit, not the other way around. Islam forbids its people from doing wrong to others or using unfair rules to seek wealth. However, it supports using all means fairly and honestly to obtain wealth. Economic resources and potential material wealth should be treated properly because natural resources are a blessing from Allah SWT to His people. Humans are encouraged to manage it while still paying attention to its sustainability.

To utilize God's gift, human resources (HR) are needed to create efficiency, effectiveness, and productivity in maximizing the products they make. Human resources are human potential that can be developed for the production process to improve the community's economic life. Community economic empowerment programs are indeed recommended in Islamic teachings because Islamic economics aims to create a safe and prosperous human life. Economics is part of the Islamic order that puts the economy in the middle position. A fair balance means that in the economic field, the balance is applied in terms of a draw between capital and effort, production and consumption, producers and consumers, and groups and communities. According to Islamic views, the quality of community development uses measuring instruments in an Islamic perspective, namely seen from the level of community welfare in fulfilling their needs in terms of the world and the hereafter (Imsar et al., 2023).

From the results of surveys, population censuses, and village data, the Siundol village community's economic conditions are clearly differentiated between households categorized as poor, medium, and rich. This is due to livelihoods in different business sectors, mostly in

the non-formal sector, such as farmers, laborers, traders, artisans, etc. Then, a small proportion are in the formal sector, such as civil servants. Details are presented in the following table:

**Table 1***Total Population by Occupation*

No.	Livelihood	Total
1.	Farmers	365
2.	Merchants/Stalls	45
3.	Workshop	4
4.	Civil Servant	17
5.	Farm Laborer	58
6.	Breeders	-
8.	Not Working (Elderly)	34
	<b>Total</b>	<b>192</b>

Data source: Village Office, Siundol Village, Year 2024

Based on the research findings regarding the economic empowerment of farmers in Siundol Village, Padang Lawas Regency, it is evident that while the government has implemented initiatives to support farmer groups, the overall effectiveness of these programs still needs to be improved. The low education levels and productivity among farmers are significant barriers. Enhancing agricultural human resources through education is crucial, as it can lead to improved decision-making and farm management practices.

Capital constraints hinder farmers' ability to increase production capacity. Access to modern equipment and technology is essential for improving efficiency and yield. The lack of financial resources limits farmers' ability to adopt innovations that could enhance their productivity. Additionally, there is a noticeable gap in programs aimed at empowering rice farmers, specifically in Siundol. The local Agriculture Office has not yet initiated sufficient training or support activities, which are vital for improving management and marketing skills among farmers.

Inadequate access to modern agricultural tools and machinery hampered the development of rice farming businesses. Many farmers still rely on traditional methods, which are less efficient. To facilitate modern farming practices, the distribution of agricultural machinery needs to be improved. The existence of farmer groups in Siundol Village provides a platform for collaboration and information sharing among farmers. These groups can enhance organizational efforts and facilitate better communication regarding farming practices and market opportunities.

The local government has provided various forms of assistance, such as agricultural tools and infrastructure improvements. However, the effectiveness of these initiatives in increasing productivity and ensuring food security needs to be evaluated continuously. In conclusion, while the government has made efforts to empower farmers in Siundol Village, addressing the identified challenges—such as education, capital access, skills training, and modern equipment availability—is essential for achieving optimal economic empowerment and improving the livelihoods of rice farmers in the region. Further initiatives should enhance these areas to ensure sustainable agricultural development and increase farmer independence.

### **Analysis of community economic empowerment in Islamic economic perspective**

Principle of Justice (al-'Adl): From the perspective of Islamic economics, justice is a fundamental value that must be applied in every aspect of economic life. In Siundol, the distribution system of agricultural products still needs to reflect justice fully. Farmers are often in a weak position due to dependence on intermediaries who buy cheap crops. Farmers can get a fairer deal by introducing sharia mechanisms such as musyarakah contracts (profit-sharing cooperation) and salam contracts (sale and purchase of crops with advance payment) and reduce dependence on intermediaries. 2. The Principle of Togetherness and Solidarity (Takaful): The takaful principle emphasizes the importance of solidarity and mutual assistance in society. Islam-based economic empowerment can be realized through agricultural zakat and infaq, distributed to help farmers with difficulties. For example, zakat funds can be used to buy agricultural tools or provide training to farmers. In addition, Baitul Maal wat Tamwil (BMT) or Islamic microfinance institutions can provide farmers who need working capital access to usury-free capital. 3. Sustainability (Istishmar) Sustainability is an important economic empowerment aspect. Rice farmers in Siundol need assistance applying more environmentally friendly and efficient agricultural technology to increase agricultural yields without damaging the environment. Islamic economics supports economic activities that are profitable, sustainable, and in accordance with ecological principles. The use of productive waqf funds can be directed to finance the region's research and development of sustainable agricultural technology.

### **Impact of Islamic economic implementation on economic empowerment**

The impact of applying Islamic economics on economic empowerment in Siundol, Padang Lawas, is significant and multifaceted.

Firstly, introducing Sharia-based capital access has transformed the financial landscape for farmers. By implementing sharia-compliant financing contracts, farmers can now obtain capital without falling into the trap of usury, which previously exacerbated their debt burdens. Financing from Islamic financial institutions, such as Islamic banks or Baitul Maal wa Tamwil (BMTs), has enabled farmers to increase production that aligns with Islamic principles, promoting fairness and ethical financial practices.

Secondly, empowerment initiatives grounded in the distribution of zakat and infaq have improved welfare and living standards for many farmers in Siundol. These programs, which adhere to Islamic principles, have helped farmers survive and thrive, resulting in better crop yields and more profitable selling prices. This economic upliftment directly results from the community's engagement with Islamic economic practices.

Sharia-based education and training have also played a crucial role in enhancing farmers' knowledge and skills. Training programs focused on Sharia-compliant financial management, organic farming techniques, and effective marketing strategies have empowered farmers to become more independent and proficient in managing their agricultural businesses.

Overall, the economic empowerment of rice farming communities in Siundol through the lens of Islamic economics has yielded positive results. The principles of justice, solidarity, and sustainability inherent in Islamic economics have been effectively integrated into the

community's economic practices via fair and transparent sharia mechanisms. However, challenges persist, particularly regarding education and the need for broader access to Islamic financial institutions. Support from various stakeholders, including the government and Islamic financial institutions, is essential to ensure the sustainability and success of these empowerment programs.

Implementing Islamic-based economic empowerment initiatives, such as sharia financing and the distribution of zakat, has a direct and positive effect on community welfare. With fairer access to capital and Sharia-compliant assistance, individuals can enhance their productivity, leading to increased income levels. This financial support enables community members to engage in more productive economic activities, improving their overall quality of life.

The principle of social solidarity, which is central to Islamic economics, is crucial in reducing economic disparities within the community. The distribution of wealth through zakat and almsgiving provides essential support to the underprivileged, helping them elevate their living standards. Consequently, Islamic-based economic empowerment contributes significantly to poverty alleviation and promotes equitable social development, fostering a more inclusive society.

In Islamic economics, the concept of economic development extends beyond mere material wealth and emphasizes sustainability. This approach advocates for the prudent and sustainable use of resources, ensuring that economic activities do not compromise environmental integrity. By adhering to Sharia principles, economic activities can contribute to long-term economic stability and environmental balance, creating a sustainable framework for future generations.

## Conclusion

The research on community economic empowerment from the perspective of Islamic economics, specifically regarding paddy farmers in Siundol, Padang Lawas, indicates that the economic empowerment of the rice farming community has produced positive outcomes. The principles of Islamic economics—justice, solidarity, and sustainability—have been successfully implemented through fair and transparent Sharia mechanisms. Despite these positive results, challenges remain, particularly in education and access to Islamic financial institutions. Glimmering support from various stakeholders, including the government and Islamic financial institutions, is crucial to ensuring the sustainability and success of the empowerment program. Community economic empowerment through Islamic economics provides a fair, sustainable, and humane alternative for addressing social inequality and improving welfare. By focusing on principles such as justice, social solidarity, and sustainability, Islamic economics offers a comprehensive model of empowerment that aims for individual economic improvement and promotes the development of society as a whole. Therefore, support for Islamic financial institutions, zakat, waqf, and the development of Islamic micro, small, and medium enterprises (MSMEs) and cooperatives is essential to achieving comprehensive and sustainable empowerment goals.

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