

Maqashid Al-shariah composite index to measure the socio-economic level

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Abstract

This study aims to determine the socioeconomic level of Muslim craftsmen of woven sarongs with a composite index approach based on maqashid sharia in Jogodalu Village, Benjeng District, Gresik Regency. The sample in this study was 54 craftsmen using the formula of Issac and Michael. This study shows that the socioeconomic level of Muslim sarong weaving craftsmen is included in the high category because the calculation of the fifth composite index of maqashid sharia is more than 50%.

Keywords: Socio-Economic; Maqashid Al-Sharia; composite Index

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Introduction

Gresik City is now known as an industrial city and a city of students; the problem is how to make the culture of students who have noble values can be a spirit used to build the economy or can maintain the industrial strength in the city of Gresik while still being able to live in harmony. The city of Gresik is a mayoral city with a variety of noble Islamic values in it. As a city known as the city of students, it is not spared with various crafts produced. In it, Islamic-nuanced handicrafts were also created by the residents in Gresik, which can be used as a Muslim identity, such as songkok and sarong crafts. Gresik, there are a number of Islamic boarding schools that can be a separate business for the Gresik community, especially businesses in the form of handicrafts. The result of the most popular craft in Gresik is a woven scabbard. (Syahfitri, 2021)

According to data from the small and medium industry of Gresik Regency, which consists of 7331 people, weaving scabbard craftsmen ranged from 12.8 percent. This shows that weaving scabbard craftsmen are quite numerous in Gresik. Weaving scabbard is the flagship product of Gresik Regency (Andi Iswoyo, 2018). Production of traditional woven scabbards is widely spread in various districts; one of the villages of weaving scabbard craftsmen in Benjeng District is Jogodalu Village, with Nur Salim's woven scabbard being one of the famous. The majority of weaving scabbard craftsmen in Jogodalu Village are women. ATBM (Non-Machine Loom) is used in weaving woven scabbard crafts (SIDesa, 2021). ATBM weaving crafts in Jogodalu Village have increased, so it significantly impacts the local people. This influence helps the local government reduce the number of unemployed, especially homemakers. Currently, the number of weaving scabbard craftsmen in Jogodalu Village is around 243.

Maqashid Al-Syariah is a common goal to be achieved in sharia and applied in everyday life. The essence of Maqasid Sharia is to achieve good while avoiding evil, to gain benefits, and to reject evil. Ibn Qayyim argues that the purpose of shari'a is for the use of the world and the hereafter, namely, obtaining mercy and receiving wisdom from Allah SWT (Lestari, 2018). Measuring the socio-economic level of Muslim craftsmen in Jogodalu Village using a composite index approach based on maqashid al-Syariah was carried out to implement maqashid sharia in everyday life. As woven sarong craftsmen who are Muslim and as social beings, the two must be balanced, looking at the socio-economic side and the maqashid sharia side. Researchers identify and examine the socio-economic level of Muslim craftsmen and the attainment of maqasid sharia. In this case, how is the alignment of woven sarong craftsmen socially and economically based on sharia principles?

This study aims to analyze the maqashid al-shariah-based composite index to measure the socio-economic level of Muslim woven sarong artisans in Jogodalu Benjeng Gresik Village from a sharia perspective. This research is

expected to become a benchmark for the socio-economic level of Muslim sarong woven craftsmen in Jogodalu Village from an Islamic perspective. Our research is important for comparing development measurements from conventional and sharia perspectives.

Method

This quantitative descriptive research with a composite index approach based on maqashid sharia. The population in this study were all Muslim women craftsmen, totaling 243 craftsmen. The sample in this study amounted to 54 craftsmen whose sampling method used simple random sampling using the Issac and Michael formula. This study's sources used primary data from questionnaires. Data analysis in this study used the Composite Maqasid Al-Shariah Index (MSCI) following Nizam & Larbani (2017). The five principles of Maqasid Al-Syariah, namely protecting religion (*hifdzu-din*), protecting the soul (*hifdzu-nafs*), protecting the mind (*hifdzu al-'aql*), protecting offspring (*hifdzu-nasl*), and protecting property (*hifdzu -mal*). The aggregation of the five sub-indexes will be formulated using two methods; firstly, using equal weights (simple average of the sub-indexes).

Empirical Result

Socio-economic level index analysis based *hifdzu-din*

Socioeconomic level index analysis based on *hifdzu-din* has a total of 95.13888%, which shows that the socioeconomic level of Muslim craftsmen of woven scabbards can be categorized as high because it is above 50%. Today's weaving sheath craftsmen maintain religion well because the work does not interfere with the craftsmen carrying out religious orders.

Socio-economic level index analysis based *hifdzu nafs*

Hifdzu nafs has a total score of 93.4814%, which shows that the socioeconomic level of Muslim craftsmen of woven scabbards can be categorized as high because it is above 50%. Currently, the craftsmen of woven scabbards take good care of the soul because the work done does not interfere with and endanger the souls of the craftsmen in doing their job. Based on data obtained from respondents or weaving scabbard craftsmen, it is realized the craftsmen feel that they are not discriminated against by fellow craftsmen, safe and protected when they are working by sharia principles.

Socio-economic level index analysis based *hifdzu Aql*

Hifdzu Aql has a total score of 94.321%, it shows that the socioeconomic level of Muslim craftsmen of woven scabbards can be categorized as high or above 50%. In the sense that the craftsmen can take good care of Reason and the work done

does not interfere with the craftsmen in doing their work which is based on the principle of maqashid sharia *hifdzu Aql*.

Socio-economic level index analysis based *hifdzu nasl*

Hifdzu Nasl has a total of 91.7592%; this shows that the socio-economic level of Muslim woven sarong craftsmen can be categorized as high or above 50%. In the sense that the craftsmen can take good care of their offspring, and the work done does not interfere with the craftsmen doing their work based on the principles of maqashid sharia *hifdzu nasl*. Based on these data, it can be concluded that craftsmen can meet family needs and finance their children's school education, and this is by sharia principles in *hifdzu nasl*.

Socio-economic level index analysis based *hifdzu mal*

The results of the calculation of the composite index on the principle of maqasid sharia, namely *mal hifdzu*, has a total score of 91.7592%; shows that the socio-economic level of Muslim woven sarong craftsmen can be categorized as high or above 50%. Craftsmen can take good care of their assets, and their work does not interfere with the craftsmen doing their work based on the principles of maqashid sharia *hifdzu mal*. Based on the data of respondents or woven sarong craftsmen in this study, the income earned by the craftsmen was obtained lawfully so that it did not violate Islamic law, and the income earned was partly used for zakat, infaq, alms, and other things by Islamic provisions.

Conclusions

The analysis of the socio-economic level of Muslim craftsmen in Jogodalu Village using a composite index based on maqashid al-shariah shows a score of more than 50%, so it can be concluded that maqashid sharia for socio-economic welfare is in a good category. Based on the result, the highest score was *Hifdzu din*, with an index value of 95.13888%; this shows that Muslim sarongs craftsmen prioritize religious values.

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