Development agriculture potential areas based on sharia perspective (case study of Lengkong Jaya village, regency of Tasikmalaya)

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Abstract. No matter how high source potency of a region is, the capitalistic development approach always gives construction residue which later called a burden social prosperity problem. Poverty and a massive number of immoralties cannot be neglected. This condition seems gradually happens. Lengkong Jaya Village, the object of this research is no exception. With 500.25 ha of land, this village is rich in natural sources and has potential to be a well-developed village as well as a model village. Unfortunately, there are still 513 poor families by the percentage of 30% of 6,160 inhabitants total amount population (2019). This research is aiming to provide some recommendations to develop some agricultural potentials in correlation with the sharia approach. The research was carried out using the SWOT methodology approach (qualitative analysis). Involving 161 expert respondents from all RWs (8 RWs). Based on the data that has been processed, it is known that Lengkong Jaya Village is in quadrant A, meaning that there is a high correlation between strengths and opportunities (S-O) of the village. The strategic recommendation is Comparative Advantage, while the functional recommendations are the derivative strategies, called Core Competence. By this recommendation, stakeholders of the village, especially governments are advised to utilize the Comparative Advantage of the village. The recommendation is very important to attain the hopes of Lengkong Jaya Village stakeholders, specifically being a Blessing Agro-Industry Village.

1. Introduction

1.1 Background
Nowadays, well-developed countries, including some Islamic countries are carrying out a development model, known as capitalist development.

A study in Malaysia explained how all this happened. The idea of capitalist development was born in America in 1947 as one of the strategies to deal with the communist agenda, which influenced the third world countries to accept communism. America promises capitalist or post-classical establishment to Muslim countries who have just set free at that time [1]. The paradigm, according to Rostow, the main philosopher of post-classical development, to achieve improvement and advancement, religion must be eliminated as it is considered as a barrier (cultural block) for development. Various theories about religion at the time classic 'Death' religion. There are many scientists on that time predicted the extinction of religion. Auguste Comte announced that, as a result of modernization, society would grow beyond the "theological hangover" in Will be social and at that time religion will be died [2]. This thinking comes
from the paradigm of secularism, which indeed regarding religion (Islam) as a separated part of life. Secularism is interpreted as "iqomatu al hayati 'ala ghayri asasin mina al-dini," i.e. establishing a structure of life based on a foundation other than religion (Islam).

Islam which carries perfect and complete rules in all aspects of life is replaced with rules that are made by humans. Halal and illegitimate principles are eliminated, discarded by the principle of benefit. Goals justify any means. As a result, capitalist development can only be luxuriated by those who are obedient and submissive to secular rules that justify any means. Those who disagree with secular idea will be eliminated, depressed, and finally turn into the development residue, such as criminals, vagabonds, beggars, female sex workers, deviant sexual behavior (gay, lesbian) and the worst, is being mentally-incapable. The government take it as a person with social prosperity problems. Whatever it is called, it refers to only one thing; the problems caused by capitalist development. Something that never happened when Islam was applied in two-thirds of the world, becoming a blessing for the universe for 14 centuries. Contrast indeed. Capitalism brings so much pseudo triumph and development residue, while Islam brings happiness for all mankind, rahmatan lil 'Alamin [1].

In a smaller scope, capitalistic development along with the residual impact also appears in the village. Villages with its natural resources have the potential ability to fulfill all the needs independently. However, how high this ability is, it’s influenced by three important factors; the geographical conditions of a region or village, the topography of the residential area, livelihoods, and cultural trends. In Indonesia, around 73% of villages are located on expanse plains. However, the three points could change due to technology, the willingness, and the ability of human resources in the regions [3]. From this, it can be understood that the development of the village can’t be separated from the human resources’ development ideas.

One of them is Lengkong Jaya Village in Cigalontang District, Tasikmalaya Regency. According to the local government, this village has a land area of around 500.25 ha, with a population of 6,160 inhabitants in 2018. In terms of natural resources, this village can be categorized as a village that is rich in natural resources. There are various types of agricultural cultivation, livestock, and fisheries. This village is even only about 22 km from the city of Tasikmalaya. Some of the village's main roads are paved. This potential should have been enough to make Lengkong Jaya Village a well-developed and even becoming model village. But unfortunately, this village still exists 513 families who are still poor or 30% from total population in the middle majority residents Lengkong Jaya’s villagers who work as farmer or planters as eye livelihood of 1,299 people, 922 are workers, merchants are 390 people, PNS/TNI/POLRI are 24 people, employees private sector are 51 people, other entrepreneurship are 179 people, and other jobs are 508 people [4].

Based on things above, researchers are interested in conducting research on developing regional potential farm-based with perspective Sharia (Islamic point of view) in order to provide recommendations on the approach to development which is based on sharia in Lengkong Jaya Village.

1.2. Research Questions
The formulation of the problems to be discussed in this study are: (1) How exactly is the potential map of the area in Lengkong Jaya Village regarding the aspects of strengths, weaknesses, opportunities, and challenges? (2) What expectations of villagers in Lengkong Jaya Village on the development of their village? (3) What are the recommendations for strategies and actions development of potential agriculture-based regions perspective sharia for the development of Lengkong Jaya Village?

1.3. Aims
The aims of this study are: (1) Analyzing the environmental conditions of Lengkong Jaya Village which can provide an overview of existing regional potential maps, both from the aspects of strengths, weaknesses, opportunities, and challenges they have. (2) Knowing the hopes of the people of Lengkong Jaya Village for village development they are. (3) Provide strategic and functional recommendations for developing the potential of agriculture-based regions perspective sharia for the development of Lengkong Jaya Village based on the results of an analysis of the environmental conditions carried out.
1.4. Benefits
The expected benefits of this study are (1) Benefits for stakeholders in the development of Lengkong Jaya Village (government and citizens) is the realization of village independence in the corridor of sharia. (2) The benefit for researchers is getting direct learning about application function leadership and management is giving problem-solving for the villagers as well as the objectives of the activities implementation of an Intermediate Leadership and Management Training (LKMM) SMAIT Insantama Bogor.

1.5 Previous Studies
Many studies discuss the issue of regional potential development strategies. A number of studies relating to the development of regional potential that has similarities in certain aspects, such as topics, objectives, or methodologies can be mentioned here, among others, by the Jakarta Islamic Boarding Foundation (2002), PT Mardhika Insan Mulia Jakarta (2002), and Dinas Bina DKI Province Mental Social Welfare Jakarta and SEM Institute (2008). But regarding all these studies, it seems that there are no independent studies that have similarities in all aspects of the scope of this research, especially in the sharia perspective.

2. Material and Methods
2.1. Operational Understanding Used in This Research
2.1.1. Development of Sharia-Based Potential Areas. In the Islamic perspective, real development is the development of a whole person-oriented towards achieving happiness in the world and the hereafter. On this basis, Islam is the basis and system that is applied in its entirety in development. In advanced, the birth of a great civilization that has not previously existed before survived for 14 centuries and stretched in two per three parts of the world [5].

According to the definition of framework above, the development of sharia-based regional potential is a modern approach to improve the situation and conditions in a region so that the potential development is truly based on the potential of existing regional resources, directed to foster the faith and piety, involving participation of all society components in the corridor of sharia rules so in the end achieved the progress and independence of the region materially and non-materially in the form of life blessing.

Thus, a regional potential development can be declared sharia-based if all elements of input, process, and development output fulfil four criteria:
   a. Based on the potential of existing regional resources,
   b. Directed to foster the faith and piety of all components of society,
   c. Prioritizing participation all components of society in the corridor of sharia rules
   d. Oriented on achieving progress and independence of the region materially and non-materially in the form of life blessings.

2.1.2. SWOT Analysis as an Analysis Tool for Regional Development. SWOT analysis (Strength-Weakness-Opportunity-Threat) is one of the instruments for analyzing internal and external environmental conditions of the organization/companies that have been widely known for mapping the existing (current) position of an organization. SWOT analysis used in research this is approach qualitative Kearns Matrix.

S (Strength) or strength factors are resources, skills, or other advantages relative to competitors and the market needs of the organization. Strength is a distinctive competence that provides a comparative advantage for organizations in the market. Conversely, W (weakness) or weakness factor is a limitation or lack of resources, skills, and capabilities that seriously inhibits the effective performance of the organization/company. O (Opportunity) or opportunity factor is an important situation that is beneficial in the organization/company environment. Meanwhile, T (Threat) or challenge factor is an important situation that is not profitable in the organization/company environment.
Thus, the SWOT analysis becomes a tool for analyzing environmental conditions that can assist researchers in mapping the potential of the region and at the same time provide strategic and functional recommendations for the development of areas in Lengkong Jaya Village.

2.1.3. Research Form. This study uses qualitative research method, which is the application of applied science, carried out a case, face to face interview, and observation where the research is limited by SWOT factors (Strength, Weakness, Opportunity, and Threat) and with the purposive sampling approach [6] using the qualitative SWOT analysis method (SWOT Kearns Matrix). Based on the approach and method, the research carried out to respondents who are categorized as experts, those are based on position, authority, or scientific experience. All respondents were representative of all elements of stakeholders on rural development.

This research was conducted in Lengkong Jaya Village, District of Cigalontang, Regency of Tasikmalaya for three days and three nights (homestay) from 24 to 27 September 2018 during the Leadership and Management Training activities. The study was conducted throughout the village.

The variables to be examined were: (1) Data and information regarding the condition of the potential environment of Lengkong Jaya Village, in the form of strengths, weaknesses, opportunities, and threats in terms of human, physical, and natural resources (2) Information about the expectations of the local community for village development. Collecting data was conducted by (1) observing participants, (2) in-depth interviews, and (3) study documentation.

After getting the data, it is necessary to analyze the data so that the data obtained can be understood well. Data analysis is done by grouping, categorizing, sorting, and managing the data based on SWOT approach analysis of Kearns Matrix. Data analysis is completed by observations and interviews.

The population in this research are all residents of Lengkong Jaya Village. The population is drawn from various livelihoods and positions within the village. Villagers of Lengkong Jaya who are the subject of this study are citizens located in RW (community association) 01 to 08. The samples were taken from expert respondents, authorized people, public figures, and representation from various groups of citizens. The total number of respondents was 161 people. This sampling is under the purposive sampling approach as stated earlier.

3. Results

3.1. General Condition

Lengkong Jaya is a village which is located in Cigalontang District, Tasikmalaya Regency, West Java Province. This village has abundant potential natural resource. This village with an area of 500.25 ha is led by Supardi who has served as headman for two periods. Lengkong Jaya Village has 8 RW which have 32 RT. The administrative boundary of the western area of Lengkong Jaya Village is Jayapura Village, in the east is Tenjonagara Village, in the south is District of Salawu, and in the north is Tenjonagara Village.

According to 2018 data, Lengkong Jaya Village has a number population of 6,160 people, which consist of 3,180 men and 2,980 women. The majority of the residents’ livelihood of Lengkong Jaya Village are hodges, the number is 922 people. This fact is found in the statistical data presented at the village headman office which shows that there are 1,299 farmers out of a total of 3,373 people with other jobs [4].

3.2. People Expectation for Lengkong Jaya Village in The Future

From the processed data, it was found that the residents' hopes for the future of their village converged on two following categories:

1. To be religious village, independent, safe, prosperous, and more advanced in amenities village, education, and agro-industry economy.
2. To be a village inhabited by the active and caring citizens, as well as full with mutual cooperation culture.
These expectations can be summarized into a vision in line with the tagline of the village, "Being a Blessed Agroindustri Village." From the two expectations above, it appears that overall respondents still have the confidence and enthusiasm that their village can change to be better than current conditions. In developing regional-based potential agriculture perspective of sharia, mental attitude in the form of confidence and enthusiasm are the main prerequisites to change and success.

3.3. SWOT Analysis Factors

From the data that has been processed in accordance with the SWOT criteria of qualitative analysis is generated 27 potential villages which is categorized of Strength, 22 potential villages which is categorized Weakness, 6 (six) potential of the village which is categorized Opportunity and 5 (five) potential villages which is categorized as Challenge or Threat.

**Internal Strength**

1. FS (Facility Source) _ Has extensive area
2. FS _ Village relatively safe and peaceful
3. HS (Human Source) _ Village communities generally work in fields especially in agriculture, plantation, and trade
4. HS _ villagers have strong ethos for work
5. HS_OS (Organization Source) _ Existence culture amar ma'rif nahi munkar in circles community, has a routine religious activity for Islamic studies in periodically for all genre (in different times)
6. HS _ Villagers always active in village development activities
7. FS _ Electricity cover entire village area
8. HS _ Villagers have the spirit of mutual cooperation and high team work
9. FS _ Has abundant of Mosque and mushalla (place for praying)
10. FS _ Has many religious schools/diniyah
11. HS _ Teenagers of the village have better awareness on education
12. HS_Os _ Has Moslem Youth Community (IREMAS)
13. OS _ Has social punishment for whom deal with a sin or violence
14. OS_FS_HS_TPQ (Quran Learning Centre) is raising up
15. HS _ Friendly villagers, humble, and open minded
16. SF _ Almost all people have private vehicle (motorcycle)
17. HS _ Awareness to live hygiene and healthy is getting better
18. HS _ Creativity in planting
19. OS_FS _ A free of charge car for health service is available
20. FS_OS _ Village barn in the village helps people.
21. HS _ Abundant of productive age population.
22. FS _ Many ponds around the village.
23. HS_OS _ A lot of farmer community.
24. HS _ Has a good quality formal school (SDN Pasir Jeunjing).
25. FS _ Has a non-formal education NFE (Community Learning Center).
26. HS _ There are some people who got a formal university scholarship (UIN, UNSIL).
27. SF _ There is a home industry (special food from West Java, called, rangginang), handy-craft hand woven bamboo, textile (Muslimah clothing).

**Internal Weaknesses**

1. SF _ Access for transportation is limited
2. SF _ Lighting Street less adequate
3. HS_SF _ Lack field work
(4) SF_ Not yet all over House residents worthy inhabited
(5) HS_ low budget income
(6) HS_ Lack of teacher
(7) SF_ No local market
(8) SF_ A lot of farmers do not have their own fields
(9) SF_ Lack adequate facilities for under-middle industry (UMKM)
(10) SF_ Most Distribution of irrigation water hasn’t been allocated well
(11) SF_ Damaged roads still can be found
(12) HS_OS_ Low interest for some people to have pray gather in mosque, (i.e example RW 1) although the facility is being in progress.
(13) SF_ High fuel prize
(14) SF_ High cost for health care especially in delivering baby
(15) SF_ Miss target for some aid activities
(16) SF_ agriculture getting less fertile especially in dry season
(17) SF_ Low number of educated teenagers
(18) SF_ Lack library
(19) SF_ Unequally distribution for water
(20) SF_ Unequally distribution of health care service
(21) HS_OS_ Lack of counselling agriculture service, health and education for residents
(22) HS_ Some fresh graduates are still being a burden to the village

External Opportunity
(1) The situation of social culture is become a place/target in conducting KKN (UPI, UNPAD, and IPB) and LKMM (SMAIT Insantama)
(2) Socially _Well support for Diniyah School from MUI and DMI.
(3) Geographically_ Easy access of transportation.
(4) Social Economic Culture_ Being supervised by Synergy Foundation
(5) Social_ Well support from volunteers in health care and health facility
Social Economic_ Well support from government in upgrading human source

External Challenge
(1) Geographically_ Harvest is still depending on weather condition.
(2) Geographically_ Should be aware on natural disaster, i.e landslide (soil erosion).
(3) Economically_ High dependence on broker especially in harvest distribution.
(4) Social Culture_ Secularism is affected the live style of residents.
(5) Geographically_ Limited adequate water source.

3.4. SWOT Analysis Results
Based on the results of this data processing, it can be the diskette is a hui that turns the existing position Lengkong Jaya Village are in the area or quadrant A. It means, there is high correlation between Strength and Opportunity (S -O). This means Lengkong Jaya Village can be stated as relatively strong village and has opportunity to be developed more.

The Kearns SWOT Matrix provides recommendations for developing regional potential in the form of strategic recommendations Comparative Advantage (special quality comparative). While the functional recommendations, which are in the form of derivative strategies, are core-ability or core-competence. Based on this recommendation, stakeholders of the village, especially the government as an element to give some advises to make this Comparative Advantage (excellence comparative) come true, as well as natural source (physically), human source, and organization source.

The list below are some Comparative Advantage which later refers to be Core Competence of the village are:
(1) SF_ Has extensive land for agriculture.
(2) HS _ The villagers generally work in fields such as agriculture, plantation, trade
(3) HS_OS_ The culture of *ammar ma’ruf nahyi munkar* in community, i.e routine study for all
genre (in different times)
(4) HS_ The residences have high mutual cooperation and team work.
(5) SF_ Abundant praying facilities.
(6) SF_ A lot of religious school / diniyah.
(7) SF_ Home food industry (special recipe of West Java, i.e rangginang), handy craft, woven
bamboo, and textile (muslimah clothing).
(8) OS_Muslim youth community.
(9) SF_OS_HS_ Village Center Barn which makes residences’ live easier.
(10) Barn which makes residences’ live easier.

The recommendations that functionally can be solutions are stated as below:

(1) Increase religious daily habit for all part of the society such as praying *duha, tahajjud*,
weekly routine fasting on Monday-Thursday, Islamic thematic study etc.
(2) Increase Islamic study as well as the quality (content, thematic) and quantity (number, duration).
(3) Propose joint party with PT and SMA for organizing thematic KKN to make problem solving
on the village continuously, especially to develop sector of agricultural.
(4) Upgrade the use of vehicle for human and goods transportation that can operate longer than
before.
(5) Get well organized and cooperation with Sinergy Foundation to accelerate the development
process throughout village area, especially in developing the agricultural base activities.
(6) Increase health service quality that affordable by the villagers.

Those six functional recommendations given above appear to be fulfilled according to four criteria:

a. Based on the potential of existing regional resources
b. Directed to foster the faith and piety of all components of society
c. Prioritizing participation all components of society in the corridor of sharia rules
d. Oriented on achieving progress and independence of the region as well as materially and non-
materially to get a more blessing life.

All of the recommendations above are very possible because they are supported by nine elements of
significant strength (Comparative Advantage) and six opportunities.

4. Conclusion

Based on the above results of this study, the Lengkong Jaya Village has 27 categorized potential village
Power (Strength), 22 villages potential were categorized Weakness, six potential factor categorized
Opportunity and four potential factor categorized Challenge (Threat). All those factors make the existing
position Lengkong Jaya Village are in sel or quadrant A, which has high correlation between Strength and
Opportunity (S-O).

The hopes of the residents of Lengkong Jaya Village for the development and their future is converged
to be a mission statement and at the same time the village tagline, Lengkong Jaya Village towards
"Blessing Agro-Industry Village."

4.1. Recommendation

Recommendation for developing potential regional in Lengkong Jaya Village is given in the form of
strategic recommendations comparative advantage (excellence comparative). While the functional
recommendations, in the form of derivative strategies are as the core ability or core competency (Core
Competence) in the village. By doing this recommendation, some stakeholders of the village, especially
the government as an element in giving some advises to make the Comparative Advantage (excellence
comparative) come true, as well as good treatment of natural source (physical), human source, and organization sources.

The recommendation as the functional solutions are:

1. Increase religious daily habit for all part of the society such as praying *dhuha*, *tahajjud*, weekly routine fasting on Monday-Thursday, Islamic thematic study etc.
2. Increase Islamic study as well as the quality (content, thematic) and quantity (number, duration).
3. Propose joint party with PT and SMA for organizing thematic KKN to make problem solving on the village continuously, especially to develop sector of agricultural.
4. Upgrade the use of vehicle for human and goods transportation that can operate longer than before.
5. Get well organized and cooperation with Sinergy Foundation to accelerate the development process throughout village area, especially in developing the agricultural base activities.
6. Increase health service quality that affordable by the villagers.
7. Held a local farmer market event, organized by farmers group continuously
8. Ensuring the productivity and quality of farm products.
9. Developing farmers program and extend the kind of program based on agriculture.
10. Held a farming counselling.

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