

Sweet System In Community Empowerment In Banda Raya District

Furqan¹, Sayed Akhyar²
{furqanabang@gmail.com¹}

Islamic Broadcast Communication, Universitas Serambi Mekkah, Batoh, Banda Aceh, Province Aceh,
23245, Indonesia

Abstract: Empowerment is an effort to encourage, motivate, and raise public awareness of the potential they have and strive to develop that potential. Community empowerment is an effort to help poor people become physically, economically and socially empowered. Mudharabah (Mawah) is a business where those who have capital but are unable to do business and those who are able to do business but do not have capital work together to seek profit. Community empowerment through the Mawah tradition is an effort to help underprivileged people become empowered by means of sharing activities (Mawah) so that the community that empowers them through the Mawah tradition is able to carry out their economic and social life well.

Keywords: Mawah, Empowerment, Community

1 Introduction

Empowerment is a process and purpose. Community empowerment is an effort to improve the status and dignity of groups of people who are in poor condition, so that they can escape the poverty trap and underdevelopment. Community empowerment through tradition can be done by lower class people or those who are a weak group in terms of the economy. Where is the purpose of empowering this society so that economically weak communities can carry out their social functions in social life. Community empowerment carried out in Mibo Village, Banda Raya sub-district, was carried out by the Mibo community who own rice fields, cattle and goats. Mawah is mostly carried out by the community whether it is under rice fields, cows and cows of goats. In this study, researchers only included community empowerment through cow cows. This is because the Mawah Sapi is mostly carried out by the Mibo Gampong community, especially those who are categorized as weak economically. The concept of Mudharabah (Mawah) is a concept whereby parties who have capital, give their capital to other parties to run a business or trade with the benefit of being divided between investors and workers according to their agreement.

The community that carries out this empowerment activity is generally a weak economy. However, there are also those who work as civil servants (Civil Servants) but also work as cows, this is only a side job for those who like to keep animals especially cows. The job of raising cows is not the only job they do, but they also have other jobs. Like, repairmen,

traders, pedicab drivers and others. They can have many advantages when the feast and the benefits will be divided according to the provisions that have been applied, even from the many results of the cows keepers are not only able to meet the needs of families but are also able to send their children to high school level.

2 Research Methodology

On this occasion this study used a qualitative approach. The method used is descriptive analysis method. This descriptive method is used to explore and classify a social phenomenon by describing variables related to the problem under study. Therefore, this research is called field research. This research was carried out by making complete and detailed field notes so that the results obtained would be more perfect.

3 Results And Discussion

The success of community empowerment can be seen from their empowerment regarding economic capacity, ability to access welfare benefits, cultural and political abilities. These three aspects are associated with four dimensions of power, namely: 'power within', 'power for', 'power over' and 'power with'. To find out the focus and purpose of community empowerment operationally, it is necessary to know various indicators of empowerment that can show someone is empowered or not. So when a social empowerment program is given, all efforts can be concentrated on what aspects of the change target (eg poor families) need to be optimized. In the Mawah tradition, it is known for its advantages and disadvantages. The advantage in the Mawah tradition is known by the name for the results obtained during a job as a cattle rancher. Benefits in bulls, in contrast to the benefits of female cattle. If in bulls, the profits will be divided into two, while the capital will be returned to the cattle owner.

The advantage for female cows is in terms of children obtained from the Mawah results. When the first child is born from a female cow who has never given birth (who has been kept from a small), then the leg is divided into 3: 1. Three feet are given to the manager because of the results of his efforts during the Mawah tradition, while one foot is given to the investor for the ownership of the cow.

Unlike the case with female cows who have given birth, the profit sharing is different from the first calf. If the first calf gains 3: 1, then the second calf gets two legs each. Two feet for farmers as managers of the business, and two feet for cattle owners. If you have given birth to a third child and so on, then the calf is divided into two between the manager and the investor.

Mawah cow has rules that have been passed down through generations by farmers. In the Mudharabah system there are several pillars which are the conditions in the Mudharabah system, one of which is the contract. Contracts (agreements) are the most important legal means ever developed to ensure economic security and community stability. It is almost certain that everyone has been involved with agreements and agreements in various aspects of life. This also applies in the Mudharabah / Mawah system.

From the recognition of the cattle ranchers, they run this business in accordance with the traditions they have applied to date. For example, when an investor hands over a cow to the manager, between the two parties no longer uses the contract, but is done according to custom that has been passed down through generations.

Of the few cattle breeders found by the authors, they revealed that indeed they had been running this profession for a long time even since they were young. The reason they keep doing this job is because they like the activities of Mawah Sapi, besides being able to meet family needs such as building their homes they can also send their children to college.

4. Conclusion

From the results of community empowerment through this Mawah tradition they have produced many benefits, such as making a house, buying a motorized vehicle, and paying for children's education. The age limit for raising cows is adjusted by the manager. Distribution of results can be done at any time. But you can also enjoy the results when you are 2.5 years old (depending on the maintainer).

The breeders have their own land to put their cages, but for the cow's food there is something obtained from the land owned by other people, and some are taken from their own land. So far there are no challenges or obstacles experienced by farmers during the running of the Mawah tradition. Because they are always responsible for supervising and managing the cows. There is cooperation between wife and husband in raising cows. Husbands not only work alone, but their wives also help their husbands, such as cleaning cages and feeding.

Cages and cow dung do not disturb the community because they are always cleaned. Cow dung is used by the boarding school or anyone who needs it to be used as fertilizer. If there is a loss caused by the negligence of the manager (rancher), then the manager is obliged to compensate, but if there is a loss that is not caused by the manager, then the manager (rancher) is not obliged to replace it.

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