


## ANALYSIS OF INCOME AND WELFARE OF CORN FARMERS VIEWED FROM AN ISLAMIC PERSPECTIVE IN PUNGKIT VILLAGE, MOYO UTARA DISTRICT

Dara Elis Mulianti<sup>1</sup>, Muaidy Yasin<sup>1</sup>, Moh. Huzaini<sup>1</sup>, Md. Khairul Islam<sup>2</sup>, Holger Weiss<sup>3</sup>

<sup>1</sup>Program Studi Ilmu Ekonomi Studi Pembangunan, Universitas Mataram, Indonesia

<sup>2</sup>Department of Economics, University of Rajshahi, Rajshahi-6205, Banglades

<sup>3</sup>Faculty of Arts, Psychology and Theology, University of Helsinki, Finlandia

 <https://doi.org/10.58330/pr.v1i2.321>

Accepted: 01 May 2023. Approved: 30 July 2023. Published: 26 July 2023.

### ABSTRACT

This study aims to analyze the income and welfare of corn farmers in the context of an Islamic perspective in North Moyo District. This study used a qualitative approach by collecting data through interviews and documentation. The data obtained is related to the income of corn farmers in the sub-district which is influenced by capital, production costs, land area, selling price, and labor. Based on the research results, it was concluded that the income from corn farming in Pungkit Village, North Moyo District, reached a total cost of IDR 1,178,561,000. This income is influenced by factors such as production costs, land area, selling price, labor, and capital. The income level of corn farmers in one corn season can be seen from these factors. In the view of Islamic economics, the income of corn farmers in Pungkit Village, North Moyo District, cannot be said to be good because it involves capital production factors obtained through non-halal methods, such as loans from banks or moneylenders. Taking or borrowing money from banks or moneylenders is forbidden according to Islamic teachings as explained in the Qur'an and hadith. In terms of welfare, the majority or all corn farmers have achieved a good life (*hayaatan tayyibah*) and have sufficient halal sustenance. They are also able to meet the spiritual needs of their families and are satisfied with what they receive despite living in simplicity, because they are able to meet the *dharuriyyat* (basic needs) and *hajiyyat* (additional needs) needs.

Research Paper

Pesantren Reviews

**Keywords:** Corn farming, Income of Corn Farmers, Islamic Economics, Islamic perspective, Welfare.

### INTRODUCTION

Indonesia is an agricultural country with an abundance of natural wealth and most people work as farmers. Agriculture emerged at a time when humans began to control plant growth in such a way as to be profitable. Because most of the population work as farmers, therefore Indonesia creates jobs and increases people's income (Solikhah et al., 2020). In the national economic development policy, agricultural development is the initial and fundamental step for industrial growth. With the existence of a strong agricultural sector, it can be supported by strong industrial

development. Most economists also argue that the success of the industrial sector is highly dependent on the success of agricultural development (Candra Kasih & Zakaria, 2020).

Corn commodity is classified as a strategic commodity and has a very good selling value. Basically product quality is one of the most important things in running a business. Good product quality can give you a very good price. One of the problems in terms of agricultural products is the small percentage of the price received by farmers from the price offered by consumers. One factor in this problem is the weak presence of

Correspondance Address

E-mail: [daraelismulianti@gmail.com](mailto:daraelismulianti@gmail.com)

farmers in the market. This gives losses to farmers and consumers. Low prices at the farmer's level cause a decrease in the interest of farmers to increase their production and vice versa if prices at the consumer level increase, consumers will reduce consumption (Aziz, 2020).

The development of corn agribusiness is an accelerated program for the development of superior commodities in the Nusa Tenggara Barat (NTB) region, which is designed as a breakthrough effort that is believed to be able to make a high contribution to increasing people's income, especially corn agribusiness actors from upstream to downstream, accommodating a large enough workforce and encouraging the movement of the community's economy rural (Nusa & Panggalo, 2022). This is no less important, corn has a significant role in the national economy with the development of the food industry supported by cultivation technology and superior varieties. Sumbawa Regency, one of 10 regencies/cities in NTB, has great potential in developing corn because the area has a climate and topography that are very supportive of corn plant growth, both on dry land and paddy fields (Susilawati & Dharmawansyah, 2019). Corn is an integral part of the life of the people of Sumbawa, even those who have permanent jobs such as civil servants, security guards and police still grow corn as an additional source of income (Cornett et al., 2020).

In addition, Sumbawa Regency also has abundant corn waste potential, such as straw, cobs, and corn husks (*klobot*), which can be used as nutritious animal feed. In addition, this corn waste can also be used as biomass, which is a source of energy. Therefore, the Government of Sumbawa Regency has launched the GEMA JIPI program (Cattle Integration Corn Agribusiness Community Movement), a program that combines the agricultural sector through corn cultivation with the cattle breeding sector.

North Moyo District is one of the sub-districts formed in 2004 in Sumbawa Regency which consists of six villages, namely Penyaring, Sebewe, Pungkit, Baru Darat, Kukin. After the division of Moyo Hilir District, the location is 23 meters above sea

level (Kusnayadi et al., 2019). It is bordered by other districts, including: North side is bordered by Teluk Saleh Sea, South side is bordered by Moyo Hilir District, East side is bordered by Moyo Downstream District, West side is bordered by Sumbawa District. Of the total area, only about 24 percent of the total area is used as paddy fields, while the rest is dry land.

Pungkit Village belongs to the North Moyo District, Sumbawa Regency with an area of 160,000 m<sup>2</sup> and Administratively, the Pungkit Village area is bordered by (Maulana & Rahmat, 2021):

1. North side: Kukin Village, North Moyo District, Teluk Saleh
2. South: Songkar Village, Kec. North Moyo and Poto Village
3. West side: Sebewe Village, North Moyo District
4. East side: Batu Bangka Village, Moyo Hilir District

Revenue is a very important thing in determining the profit or loss of a business, the profit or loss is obtained by comparing the income with the expenses or costs incurred on the income. Income can be used as a measure in assessing the success of a business and also a determining factor in the continuity of a business (Jannah & Ardiansyah, 2020).

Income in Islam has al-falah parameters. Falah is true welfare, real welfare where spiritual components are included in the meaning of this falah (Shihab, 2020). Islam as a guideline for human life does not only regulate ritual worship, but is a complete rule that includes economic rules. The economy cannot be separated from human life, so it is impossible for Allah SWT. Do not set such an important matter. Islam encourages its people to work to produce and play a role in various forms of economic activity such as: agriculture, plantations, fisheries, trade and industry and Islam blesses the work of this world and makes it part of worship and jihad if it is accompanied by intention (Shihab, 2020). The following is the Word of Allah SWT which means: "And for each of them degrees according to what they have done and that Allah will provide for them (rewards) their works while they are not harmed (Q.S Al-Ahqaaf-19)".

The verse above shows its relation to income, that is, Allah SWT has created humans as the most perfect creatures of all Allah's creatures, because humans have reason to use in distinguishing between good and bad. Allah has given advantages to humans so that they are able to seek the blessings that Allah has created in this world and guide us to always work and earn a living in a lawful and good way. Welfare is a condition where a person can meet basic needs, both with the need for food, clothing, shelter, and opportunities to continue their education as well as having adequate jobs. Amar & Pratama, (2020), the most important thing in welfare is income, because several aspects of household welfare depend on the level of income. In other words, if there is an increase in income, the increase does not change consumption patterns, so the household is prosperous.

While the indicators of social welfare according to Islam as explained in the Qur'an include material and non-material needs, and the most important of the two is non-material, the nature of social welfare is a condition in which a society is free from the shackles of disbelief, poverty, ignorance, and fear so as to obtain a safe, peaceful, physical and spiritual life. This can be obtained in the life of the world and also in the hereafter if each individual can maintain their faith and not mix it with tyranny and then realize it through good deeds or good deeds (Fattaah, 2022). The Qur'an also alludes to welfare contained in surah An-Nahl verse 97, where Allah SWT says which means:

*"Whoever pursues virtue, both men and women in a state of faith, we will surely give him a good life."*

Good and we will reward them with a better reward than what they have done ". What is meant by a good life in the verse above is obtaining halal and good sustenance, another opinion says a good life is worship of Allah, then a good and lawful sustenance has the character of qana'ah, another opinion says a good life is day by day every day always get outpouring of sustenance from Allah SWT. According to Al-Jurjani, sustenance is everything that is given by Allah SWT. For animals to take advantage of both halal and unlawful sustenance (Khodijah et al., 2022).

From the description above, the authors are interested in conducting research with the aim of analyzing the income and welfare of corn farmers from an Islamic perspective in North Moyo District.

## METHOD

In this study using a qualitative approach. The research approach used is a case study approach or field research. In this study, data collection will be carried out from interviews and documentation. In addition, the data obtained is the result of interviews during pre-research and field research. The data obtained is the income of corn farmers in North Moyo sub-district which is influenced by capital, production costs, land area, selling price and labor. The informants in this study can be seen in table 1.

**Table 1 Informant Data**

No	Informant name	Age	Gender	Education	Length of Farming
1	Helmi Johari	32	Male	Junior High School	6 years
2	Sahrman Jaya	39	Male	Junior High School	7 years
3	Arahman Tunru	72	Male	Junior High School	10 years
4	Juma'an	52	Male	Elementary school	5 years
5	A. Aziz	58	Male	Senior High School	6 years
6	Rahma	55	Female	Elementary school	4 years
7	Manil Hakim	56	Male	Junior High School	7 years

In this study the authors took locations in the North Moyo District, Sumbawa Regency. With the research activities that have been carried out by researchers, the existing

data is analyzed using data analysis according to Miles and Huberman, namely data reduction, data presentation and drawing conclusions.

## RESULT AND DISCUSSION

### Gross Income

Gross income, namely all income earned by farmers in farming for one year which can be

calculated from the sale or exchange of production results which are valued in rupiah based on the price per unit weight at the time of harvest (Pertiwi & Purnomo, 2022).

**Table 2. Gross Income Data**

No	Name	Land Area	Production	Price (IDR)	Production (IDR)
1	Helmi Johari	32 ha	183,000 kg	4,800	878,400,000
2	Sahriman Jaya	8 ha	45,000 kg	4,800	216,000,000
3	Arahman Tunru	7 ha	40,000 kg	4,800	192,000,000
4	Juma'an	5 ha	28,000 kg	4,800	134,400,000
5	A. Aziz	5 ha	28,000 kg	4,800	134,400,000
6	Rahma	3 ha	17,000 kg	4,800	81.600,000
7	Manil Hakim	2 ha	11,000 kg	4,800	52,800,000
	<b>Total</b>	<b>62 ha</b>	<b>352,000 kg</b>	<b>4,800</b>	<b>1,568.640,000</b>

Based on table 2, the amount of production produced by each farmer in Pungkit Village varied according to the 62 ha of land outside, planting with a total production of 352,000 kg or 352 tons, while sales were made by farmers with a selling price of 4,800. So the total production value produced by farmers in Pungkit Village amounts to IDR 1,568,640,000.

### Sources of Capital for Corn Farmers in Pungkit Village

Capital is a collection of money or goods used to run a business with factors such as production costs, land area, labor to produce new goods. Based on the results of the interviews with the researchers, some of the capital they used was their own capital which they had saved from previous harvests and some used loan capital sourced from banks. The description of the source of farmer capital in Pungkit Village is as follows:

**Table 3. Sources of Capital for Pungkit Village Farmers**

No	Farmer Name	Source of Capital	Total capital (IDR)
1	Helmi Johari	BRI Bank Loans	150,000,000
2	Sahriman Jaya	BNI Bank Loans	130,000,000
3	Arahman Tunru	Personal Capital	90,000,000
4	Juma'an	BRI Bank Loans	125,000,000
5	A. Aziz	Personal Capital	75,000,000
6	Rahma	Personal Capital	60,000,000
7	Manil Hakim	Personal Capital	45,000,000

Based on table 3 above, it can be seen that of the seven informants in this study, three of them used loan capital from banks and the rest used personal funds for corn farming. As with the farmer Mr. Helmi Johari, with an arable land area of up to 32 hectares, it is indeed quite difficult if you only rely on your own capital. With that area, Mr. Helmi Johari must apply for a capital loan through a bank to meet the costs needed during the corn planting period. Furthermore, based on the results of interviews obtained by researchers

with several farmers who did not use capital from banks, it was revealed that:

*"For the past few years, the capital we have used has been from our savings, which we have saved from past harvests, so we don't take money from the bank."*

So from this capital they will use it to buy necessities such as seeds, fertilizers and pesticides. Here you can see how much fertilizer expenditure is used per hectare:

### Variable Cost of Corn Planting in Pungkit Village

Variable costs (VC) are production costs that change according to the level of output produced by farmers. For example, during one

growing season, the variable costs used to produce maize crops are those allocated to purchase variable inputs such as fertilizer, seeds, labor and medicines.

**Table 4 Total costs for seeds, pesticides and fertilizers**

Name	Seed (IDR)	Pesticide (IDR)	Fertilizer (IDR)	Labor (IDR)	Total (IDR)
Helmi J	83,200,000	20,000,000	17,000,000	80,000,000	200,200,000
Sahriman J	20,800,000	10,000,000	12,800,000	20,000,000	63.600,000
Arahman T	18,200,000	6,000,000	9,760,000	17,500,000	51,460,000
Juma'an	13,000,000	15,000,000	8.600,000	12,500,000	49,100,000
A. Aziz	13,000,000	10,000,000	10,250,000	12,500,000	45,750,000
Rahma	7,800,000	4. 500,000	5,750,000	7,500,000	25,550,000
Manil H	5,200,000	3,800,000	4,200,000	5,000,000	18,200,000
<b>Total</b>	<b>148,200,000</b>	<b>69,300,000</b>	<b>68,360,000</b>	<b>155,000,000</b>	<b>440,860,000</b>

The cost of seeds is a fairly large production cost incurred by each informant with an average purchase of seeds per hectare, namely 1 box at a price of IDR 2,600,000. Unlike seed costs, pesticide costs are costs incurred by each informant in one harvest season. While the cost of fertilizer is the cost required by each informant during one harvest season. And labor costs as part of the factors of production have a big role in supporting the continuity of the production process. Based on the results of an interview with Mr. Manil Hakim, who has a land area of 2 Ha, the wages for planting labor are 20 people per day and the wages for harvesting labor are 30 people per day with each wage being paid IDR 100,000 per day.

$$\text{Labor costs} = \text{NWO} \times \text{LW per day}$$

$$\begin{aligned} \text{Labor costs} / 2 \text{ Ha} &= 50 \text{ people} \times 100,000 \\ &= \text{IDR } 5,000,000 \end{aligned}$$

As stated by a corn farmer:

*"Sometimes the selling price of corn is not stable, it often experiences a drastic price drop and sometimes it also soars. When we have a lot of crops, the price is low, which results in our income not increasing. However, in recent years the price of corn has been quite good, from IDR 3,900 per kilo, it has increased to IDR 4,800 per kilo."*

This was also explained by additional informants as corn buyers

*"The price of corn in Sumbawa district is currently experiencing a very stable price from several years ago. Where the price of corn on Sumbawa reaches IDR 4,000 to IDR 4,800 per kilogram. If there is a price difference in the field, it is due to the cost of other components before the corn enters the warehouse, such as milling costs, labor costs and transportation costs."*

### Average Fixed Cost (FC) of Production Per Ha of Farmers in Pungkit Village

Fixed costs calculated in this study include the cost of purchasing sacks and corn factories. This fixed cost is taken based on data obtained by researchers from the results of interviews conducted with farmers. This fixed cost does not include the cost of depreciation of agricultural equipment, interest costs on loan capital and tax costs on land or PPB with the consideration that the cost of agricultural equipment varies widely between farmers both in type and amount and not all farmers apply for capital loans at the bank. The description of the average fixed cost (FC) of production per hectare of corn farmers in Pungkit Village is as follows:

**Table 5 Average Fixed Cost (FC) of Production Per Hectare**

Description	Volume	Unit	Total (IDR)	Size/Ha
Purchase of sacks	57 sacks	IDR 3,500	IDR 199,500	1 Ha
Corn sheller machine	5.7 tons	IDR 150,000	IDR 855,000	1Ha
<b>Total</b>			<b>IDR 156.654,500</b>	

Based on table 5 above, it can be seen that the average fixed cost (FC) incurred by corn farmers in Pungkit Village is IDR. 156,654,500 per hectare. This fixed cost only covers the cost of renting corn planting land and corn planting tools. Farmers in Pungkit Village do not calculate other costs such as depreciation of other supporting agricultural equipment such as hoe equipment, teIDR and the like because the type of equipment between each farmer can be different and varies depending on the area of land and the amount of labor used.

#### Average Variable Cost (VC) of Production Per Ha of Pungkit Village Farmers

Variable costs calculated in this study include the cost of buying seeds, fertilizers, pesticides and labor wages. The description of the results of calculating the average variable cost (VC) of production per hectare of corn farmers in Pungkit Village can be explained by the following table:

**Table 6 Average variable cost (VC) of production per hectare**

No	Description	Amount/ ha (ha)
1.	Seeds	IDR. 2.600,000
2.	Fertilizer	IDR. 1,102,580
3.	Pesticide	IDR. 1,117,741
4.	Labor	IDR. 2,500,000
<b>Total</b>		<b>IDR. 7,320,000</b>

Based on table 6 above, it can be seen that the average variable cost (VC) incurred by corn farmers in Pungkit Village is IDR. 7,320,000 per hectare. This fixed cost includes the cost of purchasing seeds of IDR. 2,600,000 per hectare. The cost of purchasing Ponska urea and NPK fertilizer is IDR. 1,102,580 per hectare. The cost of purchasing pesticides for weed pests and fertilizing corn leaves and fruit is IDR. 1,117,741 per hectare and labor costs IDR. 2,500,000 per hectare. The lowest average variable cost is labor wages because the amount of labor used is very

**Table 8 Costs and Income for Respondent Corn Farmers in Pungkit Village**

No	Description	Unit/planting season (IDR)
1.	Corn farmer income = Y. Py	
	• Production (Y)	351,000 kg
	• Selling price (Py)	<u>IDR 4,800</u> x
	The total amount of corn receipts	= IDR 1.684,800,000
2.	Cost	
	• Variable Cost (VC)	

small and all informants use family members to help work during the corn planting period and are not paid or paid.

#### Net Income of Corn Farmers in Pungkit Village

Income is income or the amount of money received by a person from the activities carried out. For the head of a large family, the income that beIDRenga influences is also in choosing daily needs because the greater a person's income, the greater the desired needs. To meet the income level of informants in one harvest in one year can be seen from the table below:

**Table 7 The level of net income of corn farmers**

No	Farmer Name	Net Income (IDR)
1.	Helmi Johari	645,368,000
2.	Sahriman Jaya	153,192,000
3.	Arahman Tunru	133,358,000
4.	Juma'an	79.990,000
5.	A. Aziz	83,340,000
6.	Rahma	52.954,000
7.	Manil Hakim	32,548,000

Based on table 7 above, it explains that the income level of corn farmers in Pungkit Village who get is quite large, with the income they get, they will experience financial convenience to meet family needs and daily living needs.

#### Costs and Income of Corn Farmers in Pungkit Village, North Moyo District

Pungkit Village is located in a very strategic area which consists of agricultural and plantation areas making it suitable for growing corn and the main source of income for the community comes from agriculture and plantations. Income analysis is carried out to determine the amount of farmer's income obtained from planting corn. Income analysis explains the cost and income structure of corn farming. The form of income analysis for corn farming is generally different between production receipts and costs incurred. Corn farming analysis can be seen in table 4.10.

Seeds	IDR 148,200,000
Fertilizer	IDR 68,360,000
Pesticide	IDR 69,300,000
Labor	<u>IDR 155,000,000</u> +
So total variable costs	IDR 440,860,000
• Fixed Cost (FC)	
Bag	IDR 12,369,000
Sheller machine	<u>IDR 53,010,000</u> +
So total fixed costs	IDR 65,379,000
3. Total Cost (TC) = VC+FC	
• Variable Cost (VC)	IDR 440,860,000
• Fixed Cost (FC)	<u>IDR 65,379,000</u> +
Total cost	IDR 506,239,000
4. Income (Pd) = TR-TC	
• Reception	IDR 1,684,800,000
• Total cost	<u>IDR 506,239,000</u> +
The total amount of corn revenue	IDR 1,178,561,000

From Table 8 it is known that profitable farming occurs when the difference between production yields and costs is positive. Analysis of corn farming income is divided into two parts, namely income from variable costs and income from total variable and fixed costs. Table 4.13 shows the income of corn farming in Pungkit Village, Moyo Utara District, based on the results of receipts with a total cost of IDR 1,684,800,000 with a cost of IDR 440,860,000 resulting in a profit of IDR 1,178,561,000 in one harvest season/per year in Pungkit Village, Moyo District North. The income from corn yields is the multiplication between the output obtained and the selling price. Production costs are costs incurred during the corn farming process, which is the total production of the results obtained from planting corn at a certain price, while the selling price is the value or price of farming per unit of production. A business is said to be successful if the condition of income is sufficient to pay for needs, namely all means of production. Payment for labor costs or other forms during the production process.

Based on the results of the research that this corn farming is able to increase the income of the people of Pungkit Village, Kec. North Mojo. The results of this farming business are able to meet the needs of the family and send their children to school. Corn farmers sell their crops in the form of dry seeds that have been put in sacks. The results of this study explain that this corn business has considerable advantages compared to rice, green

beans, soybeans, and others. So that the people in the village of Pungkit still maintain the corn business until now because they know that the results of this corn business have greater profits than other agricultural products.

From some of the achievements that they get from the results of this corn, namely;

1. Can meet the needs of the economy

This corn business has indeed had a very extraordinary impact on corn farmers in Pungkit Village because it provides great opportunities both in terms of higher prices compared to rice so that people in Pungkit Village take advantage of the opportunities that exist so corn farmers can increase their income and improve their welfare. his family.

As said by Rahma's mother.

*"Alhamdulillah, the results of this corn are very sufficient from both an economic point of view, which previously only relied on the sale of fish, whose income was not much compared to the results of this corn business. From the results of selling fish, I can only buy food needs on a daily basis, but after the corn farming business, we can meet the needs of daily life and we can buy the things we want (RM1)."*

2. Can send their children to tertiary education

Corn farming can increase income by planting corn, the people of Pungkit Village really feel the results of planting corn, especially with increased income. Fulfilling the needs of daily life,

unlike before, they relied on income from growing rice, green beans and soybeans. But now with the existence of corn farming, farmers generate far more income than before, the community can also send their children to school to get the education they want. As stated by Mr. Sahriman Jaya who is a corn farmer in Pungkit Village.

*"Before I started this corn business, at first I planted rice and green beans, but the rice yields were not good due to lack of water, so our income decreased and so did the green beans which were not good. So in 2017 we tried to plant corn and thank God the results were so good that until now I have focused on planting corn instead of rice and green beans. From the results of this corn, alhamdulillah, I can send my children to university and meet the daily needs of the family (S1)."*

From the view of Mr. Sahriman Jaya, corn farming can help his family's daily economy, which was only for their daily needs. Whereas now it's more than enough because what the family wants can buy and also be able to send their children to school from the results of this corn farming business.

3. Able to carry out the fifth pillar of Islam, namely pilgrimage / umroh

In the same way, Mr. Sahriman Jaya can fulfill his needs from the results of corn farming, as Mr. Arahman Tuntru said.

*"From every existing business result, such as rice, corn farming is the more prominent result. Sometimes, once in a 7 hectare harvest season, I usually get 40 tons of corn at a price of IDR 4800/kilo. From this crop, it can help the family's economy. And alhamdulillah, my wife and I were able to perform the Umrah pilgrimage that we have always wanted, after we started this corn farming business (AT1)."*

### Income According to Islamic Perspective

Based on the results of research conducted by researchers suggests that the analysis of corn production income seen from an Islamic perspective is found in one of the factors of production, namely capital. Capital here is still said to be not good because some corn farmers in Pungkit Village still borrow money from banks with a conventional system and are not based on sharia, whereas in Islam one cannot borrow money from banks that use interest systems and

violate Islamic law because there are aspects of *usury* in it.

Corn farmers who choose sources of capital from conventional banks and moneylenders who use an interest system, capital may not borrow and lend by means of *usury*, this is not justified in the Islamic economic system and people are not allowed to make money from borrowers of capital with interest. This is clearly known and understood by the local community. Taking loans from banks or moneylenders is a sin and is not permitted by Islam. However, the financial needs required by farmers for capital make farmers choose banks and moneylenders as an alternative to completing finance or capital in growing corn. This confidence was conveyed by the key informant Mr. Haji Ibrahim in an interview.

*"Obviously it is not permissible in Islam that it is illegal to borrow money by means of usury. But no matter how they get capital other than borrowing money from banks or moneylenders because they really need capital for the cost of growing corn (I1)."*

This is also explained in What is contained in QS. Al-Baqarah Verse 275 which means: "Those who eat *usury* cannot stand but are like the standing of a person possessed by a demon because he is mad. That is because they say that buying and selling is the same as *usury* (Basri et al., 2018, pp. 275–280). Whereas Allah has justified buying and selling and forbidding *usury*. Whoever gets a warning from his Lord, then he stops, then what he has earned before becomes his and his business is (up to) Allah. Whoever repeats, then they are residents of hell, they are eternal in it.

In Islam, *usury* is the practice of borrowing or borrowing or debt which is accompanied by additional (interest) on the loan or principal debt based on an agreement or conditions that have been agreed beforehand (Bukhari, 1986). At present, society is faced with the problem of banks, which in practice impose an interest system on anyone involved in transactions. Doing transactions in a bank is the same as doing *usury*. However, nowadays bank interest is a problem that cannot be avoided by many people who carry out economic actions, especially those engaged in the banking sector.

In the Qur'an the word *usury* is found eight times repeated, found in four letters, namely QS al-Baqarah, QS Ali Imran, QS al-Nisa, and QS al-

Rum. The first three letters are "Madaniyyah" (descended after the Prophet migrated to Medina), while al-Rum's letter is "Makiyyah" (descended before he migrated) . In this verse, what is meant by *usury* is the value or price added to assets or money lent to other people. In the verse above, there is no legal provision regarding the prohibition of *usury*. Presumably this is a square off against the prohibition of *usury* in the verses that will be revealed later. According to al-Maraghi and al-Shabuni, that the stages of discussion in the Qur'an about *usury* are the same as the stages of discussion about *khamr* (liquor), which in the first stage merely describes the presence of negative elements in it (QS al-Rum/30: 39), followed by a hint of the prohibition of eating *usury*, which is something very inhumane (QS al-Nisa'/4: 161). Furthermore, in the third stage, it is explicitly stated that one of its forms is forbidden (QS Ali Imran / 3: 130), and in the last stage, *riba* is totally forbidden in its various forms (QS al-Baqarah / 2: 275, 280).

Indeed, *usury* gives multiple results which is one of its other characteristics, namely the nature of persecution. So the conclusion of the results of *usury* is declared by Allah as not giving and not being an addition to Allah's side of human wealth/wealth. In the eyes of Allah, the multiplied *usury* that is expected to be an additional property of humans, actually does not become an addition at all, in fact it makes a difference. Here, corn farmers still use capital from conventional bank loans. So here it is still said to be not good because some corn farmers in Pungkit Village are still borrowing money from banks with a conventional system and not sharia-based, whereas in Islam one cannot borrow money from banks that use interest systems and violate Islamic law because there are aspects of *usury*.

### CONCLUSION

Based on the results of the study, it can be concluded that the income of corn farming in Pungkit Village, North Moyo District, is based on the results of revenues with a total cost of IDR 1,178,561,000. Where this income is influenced by several factors, namely production costs, land area, selling price, labor and capital. From these factors it can be seen the level of income of corn farmers in one corn season. According to an Islamic economic view, the income of corn farmers in Pungkit Village, North Moyo Subdistrict, has

not been said to be good because there is a production factor in the form of capital where this capital is obtained in a bad way by using loans from banks or moneylenders, while according to Islam, taking or borrowing money from banks or loan sharks should not be "unlawful" which has been explained in the Qur'an and hadith.

From the study of the welfare of corn farmers, most or all of the farmers have earned a good life (*hayaatan tayyibah*) and the sufficiency of the halal sustenance they receive, has fulfilled the spiritual needs of all members of their family, feels *qana'ah* with what they receive, even though they live in simplicity, because they are able to fulfill *dharuriyyat* and *hajiyat* needs.

---

### Author Declarations

#### Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

#### Funding

This research did not receive external funding.

#### Availability of data and materials

All data is available from the author.

#### Competing interests

The authors declare no competing interests.

---

### REFERENCE

- Amar, S., & Pratama, I. (2020). Exploring the link between income inequality, poverty reduction and economic growth: An ASEAN perspective. *International Journal of Innovation, Creativity and Change*, 11(2), 24–41.
- Aziz, D. (2020). The activity of modern agricultural technique, mina paddy, on salt water and the income of farmers in west matang raya-north aceh regency. *IOP Conference Series: Materials Science and Engineering*, 807(1), 012004.
- Basri, S., Samin, B., & Beik, I. S. (2018). Metode pengajaran Ekonomi Syariah berdasarkan kandungan Surat al-Baqarah ayat 275-280. *Ta'dibuna: Jurnal Pendidikan Islam*, 7(2), 173–193.
- Bukhari, A. A. (1986). Sahih al-Bukhari. *STUDI KITAB HADIS*, 47.

- Candra Kasih, A., & Zakaria, W. A. (2020). Analisis Pendapatan Usahatani Dan Biaya Pokok Produksi Padi Rawa Lebak Di Desa Serijabo Kecamatan Sungai Pinang Kabupaten Ogan Ilir. *Jurnal Ilmu-Ilmu Agribisnis*, 8(3).
- Cornett, A., Paulick, J., & van Hover, S. (2020). Utilizing Home Visiting to Support Differentiated Instruction in an Elementary Classroom. *School Community Journal*, 30(1), 107–137.
- Fattaah, A. (2022). The Tradition of Arab Ethnic Marriage in the Lens of Interpretive Symbolic Theory. *1st International Seminar on Sharia, Law and Muslim Society (ISLAMIS 2022)*, 267–271.
- Jannah, F., & Ardiansyah, E. (2020). Transparansi dan Akuntabilitas Pengelolaan Keuangan Desa (Studi Kasus Desa Poto Kec. Moyo Hilir Kab. Sumbawa). *Journal of Accounting, Finance, and Auditing*, 2(02), 119–124.
- Khodijah, S., Fasa, M. I., & Suharto, S. (2022). Implementasi Bauran Pemasaran Syariah Pada Kosmetik Berlabel Halal Terhadap Keputusan Pembelian Konsumen Pada Perspektif Islam. *Islamic Economics and Business Review*, 1(2), 132–144.
- Kusnayadi, H., Merdekawati, A., & Kusumawardani, W. (2019). Pelatihan dan Pendampingan Kelompok Mitra PKM di Desa Leseng, Kecamatan Moyo Hulu, Kabupaten Sumbawa. *Agrokreatif: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 5(2), 96–102.
- Maulana, I. S., & Rahmat, M. (2021). Penerapan isak no. 35 tentang penyajian laporan keuangan entitas berorientasi nonlaba pada masjid besar al-atqiyah kecamatan moyo utara kabupaten sumbawa. *Journal of Accounting, Finance, and Auditing*, 3(01), 63–75.
- Nusa, Y., & Panggalo, L. (2022). Kontribusi Pajak Daerah Dan Retribusi Daerah Terhadap Pendapatan Asli Daerah Di Provinsi Papua Periode 2014-2021. *Journal of Financial and Tax*, 2(2), 145–158.
- Pertiwi, E., & Purnomo, D. (2022). Analysis of the Effect of Gross Regional Domestic Product (GRDP), Human Development Index (IPM), and Open Unemployment Rate (TPT) on Poverty Rate in Lampung Province. *Proceedings Book The International Conference On Islamic Economics, Islamic Finance, & Islamic Law (ICIEIFIL)*, 47–61.
- Shihab, M. Q. (2020). *Al-Quran dan Maknanya*. Lentera Hati.
- Solikhah, B., Wahyudin, A., & Rahmayanti, A. A. W. (2020). The extent of intellectual capital disclosure and corporate governance mechanism to increase market value. *The Journal of Asian Finance, Economics, and Business*, 7(10), 119–128.
- Susilawati, T., & Dharmawansyah, D. (2019). Metode Penerapan Keselamatan dan Kesehatan Kerja terhadap Kinerja Proyek Konstruksi (Studi Kasus Proyek Pembangkit Listrik Tenaga Mesin Gas Sumbawa).