

Increasing Falah: The Role of Sharia Economics in Increasing the Income and Welfare of Secondary Crop Farmers in Pidie

Cut Dian Fitri, Azimah Dianah*, Munasir Afdal

Universitas Islam Negeri Ar-Raniry Banda Aceh

*Corresponding Author: azimah.dianah@ar-raniry.ac.id

Abstract: Simpang Tiga District is one of the centers for secondary crop agriculture. The secondary crop farming business is carried out by household farmers, making it a source of livelihood to obtain additional income. However, the welfare of secondary crop farmers in general is still not prosperous. This research aims to determine the income and welfare of secondary crop farmers in an Islamic economy and the obstacles they face. The method used in this research is qualitative research with a descriptive approach, 13 informants, namely secondary crop farmers. The research results show that the income of secondary crop farmers is only sufficient for their daily needs so they cannot be said to be economically prosperous. Meanwhile, from a sharia economic perspective, secondary crop farmers have achieved prosperity by maintaining important aspects of sharia such as protecting religion, protecting the soul, protecting the mind, protecting property and protecting offspring. Some of the obstacles faced by secondary crop farmers are pests, waterlogging, superior seeds and gaming on crop prices.

Keywords: Income, Welfare, Secondary Farmers, Sharia Economic Perspective

Abstrak: Kecamatan Simpang Tiga adalah salah satu pusat pertanian tanaman pangan kedua. Bisnis pertanian tanaman kedua dilakukan oleh petani rumah tangga, menjadikannya sumber mata pencaharian untuk mendapatkan pendapatan tambahan. Namun, kesejahteraan petani tanaman sekunder secara umum masih belum sejahtera. Penelitian ini bertujuan untuk mengetahui pendapatan dan kesejahteraan petani tanaman sekunder dalam ekonomi Islam serta kendala yang mereka hadapi. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan pendekatan deskriptif, 13 informan, yaitu petani tanaman sekunder. Hasil penelitian menunjukkan bahwa pendapatan petani tanaman kedua hanya cukup untuk kebutuhan sehari-hari mereka sehingga tidak dapat dikatakan sejahtera secara ekonomi. Sementara itu, dari perspektif ekonomi syariah, petani tanaman sekunder telah mencapai kemakmuran dengan menjaga aspek-aspek penting syariah seperti melindungi agama, melindungi jiwa, melindungi akal, melindungi harta, dan melindungi keturunan. Beberapa kendala yang dihadapi petani tanaman sekunder adalah hama, genangan air, benih unggul, dan permainan harga tanaman.

Kata Kunci: Pendapatan, Kesejahteraan, Petani Sekunder, Perspektif Ekonomi Syariah

Introduction

Development carried out by the government in the agricultural sector is one of the strategic projects on a national scale which aims to increase agricultural production in an equitable, proportional and sustainable manner, both in meeting people's consumption needs and in meeting raw material needs in the agricultural industry sector. In this case, it explains that development carried out in the agricultural sector must be directed at increasing community agricultural production in order to meet food and industrial needs domestically and have export value on the global market. Apart from that, it can increase farmers' income and expand employment opportunities which can encourage equality in the business world in the agricultural sector.

The agricultural sector on a national scale in Indonesia still has a very important role among the lower classes of society. All of this can be seen from the fact that the majority of the Indonesian population work as farmers and even as farm laborers. It is still very possible to work as a farm laborer even if it does not provide excess income. However, he chose to become a farmer because the land he owned still made it very possible to develop agriculture as a livelihood. With such conditions, it is no surprise that agriculture in Indonesia occurs throughout the year, this also occurs with seasonal conditions that do not change. As explained by Soerkawi, people who work as farmers and farm laborers are not hampered by seasons that worsen agriculture such as winter (Soekartawi, 2020).

Apart from that, specifically, one of the provinces where the agricultural cycle occurs throughout the year is the province at the very tip of Sumatra, namely the province of Aceh. In more detail, it can be seen that the province of Aceh has the main agricultural potential, namely rice, and has other potential, namely producing secondary crops on the sidelines of the main rice farming. The potential for primary agriculture and secondary crops in a number of areas in Aceh can be said to be very potential. It is hoped that agricultural development in various sectors can become the spearhead of the economy in Aceh. So that it can expand agricultural industrial activities to develop income in the form of harvests and sales of crops. This is believed to be able to resolve the poverty that has long been associated with the Rencong area. Therefore, almost all city districts in Aceh province have agricultural land which is used to develop the secondary crops sector as an additional main agricultural income.

One of the districts that is serious about developing secondary crop agriculture is Pidie district. This district has various types of secondary crop farming which are pursued by various communities at the sub-district and even village levels. As with the data collected in the initial research assessment, it is known that those who dominate the development of secondary crop

agriculture are household farmers. Apart from that, in every village there is also group farming, namely poktan or groups of farmers.

Thus it can be seen that a large number of agricultural workers who develop the secondary crops agricultural sector are carried out by households independently as reflected in the large number of agricultural business households compared to agricultural companies that are legal entities or other agricultural business actors. Departing from data obtained in the main assessment regarding the number of households managing the secondary crops

agricultural sector in Pidie district, the number is 11,171 households as per the data released in BPS Pidie in 2023 (BPS, Pidie 2023).

Based on data published by BPS Pidie, it can be said that agricultural land use in the WKBPP area reached 5,606 ha. The secondary crops include grains, nuts and tubers. Of the 11 main secondary crops commodities, red onions are the commodity most widely grown by secondary crops farmers in Pidie Regency, followed by tomatoes and red chilies. Secondary crop farming is one source of welfare for secondary crop farmers in Simpang Tiga District. The secondary crops that are widely cultivated are shallots, tomatoes and red chilies (BPS Pidie, 2023).

Overall land use according to the WKBPP Pidie agroecosystem, the area of land used for planting secondary crops is 4,648.19 ha. This means that residents in Simpang Tiga District dominate the agricultural sector in the form of households. So it is very likely that the income is below the economic standards of the Pidie people so that there are thousands of people who are monitored to receive government assistance in the form of PKH. Based on this data, it can be said that 1923 people are farmers who are far from prosperous in terms of income, household needs and health. In fact, in this sub-district there is a large area of land in good condition that can be used for farmers' livelihoods (BPS Pidie, 2023).

Therefore, when farmers are able to meet these needs on a regular basis, the farmer and his family can be considered a prosperous farming family, but if the opposite happens, that is, if the most basic primary needs in a farming family are not able to fulfill them, they cannot be considered prosperous. Not only that, the economic level of welfare of farmer households and their families may not necessarily indicate the actual level of welfare. Considering that prosperity can essentially be seen in two dimensions, namely economic sufficiency and social prosperity.

Thus, measuring the level of welfare of secondary crops farmers is intended to see the development of the food crop subsector, especially secondary crops, which always creates pros and cons opinions in the social life of the community. Do secondary crop farmers and their families gain prosperity by carrying out the secondary crop farming business? Therefore, based on the background explained above, researchers are interested in exploring more deeply the income earned by secondary crop farmers and the level of welfare obtained from secondary crop agricultural products in a sharia economic perspective.

The definition of income in the agricultural sector is a result obtained from agricultural business carried out by farmers or farm workers on certain land which includes several activities, namely starting from procurement, distribution of production facilities, sowing seeds, maintenance up to the cultivation stage of agricultural production and finally the marketing of agricultural products that have been produced. As for agricultural businesses, the level of income is very dependent on the capabilities of the production factors that produce goods and services, so the greater the capabilities expended, the greater the income that will be generated in that cultivation (Gustiyana, 2003).

In traditional society, the income owned by farmers can be a benchmark for the welfare of the farmer's household itself. If the activities carried out by farmers obtain a high level of income, this will automatically result in good welfare for the families and households of the farmers themselves, whether they will be used as daily primary consumption materials, weekly needs, education, health, or as secondary needs, for example household furniture.

There are several factors that greatly influence a farmer's income according to (Sukirno, 2012), namely as follows:

1. Skills, that is, a farmer will get maximum income if he has professional skills in the agricultural field he is involved in. So that with the skills he has he can increase effective and efficient production and of course this will affect his own income as a farmer. A farmer's skill can be measured in the use of agricultural technology to facilitate production and increase crop yields.
2. Opportunity, that is, a farmer must try to find a good opportunity as a perfect opportunity in the production sector. For example, choosing the right and appropriate season for planting plants that are seasonal but fall into the category of secondary crops so that this opportunity does not cause farmers to suffer losses due to the wrong season for planting. The area used will greatly influence the opportunities provided by farmers.
3. Encouragement or motivation means that a farmer in starting agricultural production must have clear motivation so that it does not only provide a means of survival but also to gain happiness because agricultural income can provide household welfare. The large costs borne by a household can be covered by agricultural products if they can be measured in a trading system. This has a big influence on the driving force of a farmer when starting his agricultural business.
4. Tenacity means the perseverance of a farmer in carrying out agricultural productivity so that he gets maximum results even though the price is cheap, but if he is diligent in producing it will accommodate various kinds of primary household needs. Be diligent not only at the production stage but also in maintaining and caring for and managing the harvest to be able to increase capital during future production.
5. Capital, namely money and initial efforts which greatly determine production results. The author believes that capital is not only in the form of money but also the services and mindset of a farmer in managing agricultural land so that crop yields can be increased.

Household welfare is a form of physical and spiritual safety for every soul who lives in a household which occurs due to the adequacy of primary needs which are the main needs and the fulfillment of other needs which are needed besides the main needs. In the Islamic perspective, household prosperity will occur if every need has been met economically and socially and can carry out religious commands well within the framework of *amar makruf nahi munkar*. Therefore, a household can be guaranteed to be prosperous if all family members in the household are pious with a clean heart so that economic deficiencies do not make them ungrateful but instead become grateful and patient for all economic shortcomings so that the value of piety is clearly visible which will make them prosperous.

According to Burhansyah and Puspitasari (2010), there are three aspects that can show indicators (characteristics or markers) of farmer welfare, namely the development of income structure, development of food expenditure, and development of Farmer Exchange Rate (NTP).

There are four indicators of social welfare, as explained by BPS (2023), as follows:

1. Income Level

According to the Aceh Central Statistics Agency (BPS), income is all earnings received from both the formal and informal sectors, calculated over a specific period. The Central Statistics Agency defines income as income in the form of money, including all the results of work or business.

2. Education

Education is guidance or assistance provided by adults to support a child's development towards maturity, with the goal of ensuring the child is competent enough to carry out life's tasks independently without the assistance of others.

3. Health

Health is a state of physical, mental, and social well-being that enables everyone to live economically productively. Health indicators that are components of well-being include the availability of clothing, food, and daily hygiene.

4. Housing or Settlements

According to the Central Statistics Bureau (BPS), housing considered prosperous is shelter with sound walls, floors, and a roof. Buildings considered to be in the welfare category are those with a floor area of more than 10 m² and the largest part of the house is not land, and the residence is owned by the individual. In statistical data, housing is included in household consumption. The following is the concept and definition of housing according to the Central Statistics Agency: physical building, residential ownership status. This means a place that can be used as a residence for a group of people to maintain life and realize their social welfare values.

In Islam, household well-being is not only realized through the fulfillment of material needs such as a house, money, and household furnishings. Welfare in Islam is also guaranteed when humans can fulfill their spiritual needs with the Creator. If much money is saved or invested but not allocated for charity, almsgiving, or waqf, then well-being, according to Islam, is not yet fulfilled. This is because the spiritual value of wealth lies in its ability to be used for the afterlife, as recommended by religion.

The proportionality that occurs between spiritual and material needs is in line with the goal of Sharia, namely realizing the benefit of material wealth and its value as deeds in the afterlife, as indicated by Imani (2019). Furthermore, the concept of well-being from an Islamic perspective is part of the value of rahmatan lil 'alamin (mercy for all creation) and the goal of Islamic teachings in the economic sector.

Prosperity is the goal of Islamic economic teachings. Islamic law is closely linked to the welfare of the people. Islamic economics, as a component of Islamic law, is inextricably linked to the primary goal of Islamic law. The primary goal of Islamic economics is to realize humankind's goal of achieving happiness in this world and the hereafter (falah), as well as a good and honorable life (al-hayah al-tayyibah). This is the definition of prosperity from an Islamic perspective, which is fundamentally different from the understanding of prosperity in conventional, secular and materialistic economics. Prosperity is part of the rahmatan lil alamin (blessing for the universe) taught by Islam (Chapra, 2001).

Prosperity will be given by Allah SWT if humans carry out what He commands and stay away from what He prohibits (Suardi, 2021). The interpretation of prosperity and happiness in the Islamic perspective is based on the purpose of the revelation of Sharia,

namely by maintaining the five values of Sharia objectives, namely being able to maintain religion (hifz al-din), maintain the soul or life (hifz al-nafs), maintain the mind (hifz al-'aql), maintain the family lineage (hifz al-nasl) and the fifth is maintaining property that has been obtained from halal sources, the method used is halal and the process is halal (hifz al-mal)

Methods

This research approach is based on a survey study using a qualitative approach by interviewing informants who are secondary crop farmers in Simpang Tiga District, Pidie Regency. For this approach, data collection was conducted through interviews with several questions posed by the author to the secondary crop farmers. Data collection in this study included interviews, observations, and documentation of the farmers studied. The researcher attempted to interview farmers in Ulee Barat Village, Simpang Tiga District, Pidie Regency to obtain information on the income and welfare levels of secondary crop farmers' households. In this study, primary data will be obtained by conducting direct research by researchers through interview methods with secondary crop farmers, village heads and village officials as well as with academics who also provide arguments regarding this research. The secondary data used in this research was obtained through literature or books, news and images related to the research title being studied. There were 13 informants selected by the researcher in the study, two of whom were key informants, ten as primary informants, and one academic as a supporting informant. Thus, it can be said that the study obtained valid data related to the welfare of secondary crop farmers in Simpang Tiga District, Pidie.

According to Moleong (2013:23), in his book "Qualitative Research Methodology," data analysis techniques are defined as the effort to organize and sort data into patterns or categories and to analyze basic data to identify themes and areas for formulation. Silalahi (2009:339) classifies data analysis techniques into three stages that occur simultaneously: data reduction, data presentation, and conclusion drawing. These stages occur before, during, and after data collection in parallel form, which builds a general understanding. The three data analysis techniques are:

1. Data Reduction

Data reduction is a method of qualitative analysis. This data reduction classifies, directs, and organizes data to draw conclusions. In this study, the author will collect data related to the income and welfare of secondary crop farmer households in Simpang Tiga District, Pidie Regency, from a sharia economic perspective.

2. Data Presentation

Data presentation is a technique in qualitative data analysis, a subsequent process in which a collection of information is organized to allow for conclusions to be drawn. Qualitative data presentations include narrative text, matrices, graphs, networks, and charts. In this study, the researcher will compile data related to the income and welfare levels of secondary crop farmer households in Simpang Tiga District, Pidie Regency, from a sharia economic perspective.

3. Conclusion Drawing

Conclusion drawing is a technique in qualitative data analysis that aims to draw conclusions or take action. Conclusions can be drawn once all necessary data has been collected from the research results. In this study, the researcher draws conclusions

regarding the income and welfare levels of secondary crop farmer households in Simpang Tiga District, Pidie Regency, from a sharia economic perspective.

Data analysis aims to organize data for understanding. The researcher concludes that there is no absolute best way to group, analyze, and interpret data

Result and Discussion

Household Income of Secondary Crop Farmers in Simpang Tiga District, Pidie Regency

Farmers in a village in Simpang Tiga District plant secondary crops up to three times a year, depending on the harvest phase of the main food crop, rice. Planting secondary crops is very beneficial in increasing farmers' income in Simpang Tiga District. One of the benefits of planting secondary crops for Simpang Tiga District farmers is increasing income from the secondary crop harvest. Another advantage is maintaining soil acidity levels. Land planted with only one type of crop will cause an imbalance between H^+ and OH^- elements in the soil, increasing its acidity. Therefore, secondary crops serve as a diversification tool that can maintain soil acidity levels. Several types of secondary crops can be categorized as profitable crops. The profit aspect is not only in price, but also in the speed of the crop's harvest.

Secondary crop farming provides a picture of how farmers' income can be seen from the harvest after carefully calculating the capital expenditure. In this regard, Mulyanto and Hans Dier Evers (1982:20) describe the income of secondary crop farming families as the process of receiving money or goods, either from other parties or from their own resources. Income can be said to measure the income received/earned by farmers from their farming efforts. In farming analysis, farmer income is used as a crucial factor because it is the primary source of income for meeting daily needs. In addition, secondary crops will help increase farmers' income if there are superior seeds and fertile soil so that they can help farmers in planting and caring for them until they get a harvest that matches the capital they have invested.

Furthermore, researchers analyzed Family Hope Program (PKH) data, as reported by the Simpang Tiga District PKH coordinator, which revealed that 1,923 individuals from several villages were recipients of PKH. Therefore, this large number of PKH recipients confirms that their economic well-being, derived from secondary crops, is so dire that it must be included in the PKH recipient data. Therefore, the income of secondary crops farmers in Simpang Tiga District is used as an important aspect/indicator because it is the primary source of income for farmers in the area, as it serves as the primary source of livelihood for them. Income can be measured by the livelihoods of each household. For farmers, land is a crucial element of production, crucial for determining the success of their farming operations and a source of income.

Farmers' incomes are not yet optimal, so when measured in terms of economic well-being, they are still considered suboptimal. According to farmers, this is due to crop failure, low prices during harvest, and other obstacles imposed by collectors. This was also explained in detail by the sub-district government. The government has not yet found a solution to address the low yields of secondary crops, which has led collectors to buy the harvest at normal prices, and even higher, according to the sub-district head.

Household Welfare of Secondary Crop Farmers in Simpang Tiga District, Pidie Regency, Reviewed from a Sharia Economic Perspective

The welfare of farmers in Simpang Tiga District stems from their income from secondary crops. Therefore, if their income is high, they can purchase all their needs. While basic needs like rice are met, other needs, such as health care, higher education, household goods, religious education, or social welfare, can be delayed due to low income. One farmer confirmed that if their income is maximized, their needs are fully met. According to a village head, the people in his village are not yet enjoying optimal prosperity, due to plummeting purchasing prices. Other contributing issues include crop failures caused by pests and heavy rainfall that causes waterlogging in agricultural fields. Furthermore, high-quality seeds are scarce for farmers in our area, and finally, some farmers lack sufficient capital to restart after a failed harvest.

Based on this, the welfare of secondary crop farmer households or farmer groups in Simpang Tiga District, household expenditure is a reflection of the level of consumption in meeting needs, both food and non-food. Food expenditure is the value of expenditure for the needs of food commodity packages consisting of rice, tubers, seafood, meat, eggs, milk, nuts, fruits, vegetables, cooking oil, coconut, beverage ingredients (tea/coffee), granulated sugar, Javanese sugar, spices, and processed food/drinks. Non-food expenditure is the value of expenditure for the needs of non-food commodities which include housing, clothing, energy/electricity, social, health, and education.

Field data provides a significant picture of the welfare of secondary crop farmers in Simpang Tiga District. The income and well-being of secondary crop farmers' households still do not provide a sense of well-being. Their income only barely covers their daily needs, and even then, some of them lack sufficient financial resources. Furthermore, the maqasid sharia emphasizes five things that Muslims must uphold to ensure their well-being in this world and the hereafter, namely:

1. Maintaining Religion

Based on field observations, it can be confirmed that all secondary crop farmers in Simpang Tiga District are Muslim, and most of them are graduates of renowned Islamic boarding schools in Aceh. Therefore, maintaining religion significantly impacts a person's well-being, as religion or belief is the foundation and foundation of prosperity. A person will feel calm, peaceful, and secure when they believe that they still have God who will provide for them, for God is the Almighty.

2. Maintaining the Soul

In general, people prioritize ensuring adequate food, clothing, and other necessities. Clothing, as a basic necessity for survival, is not given much attention to its quality, and some even admit to only buying clothes once a year because it's not a pressing need. Similarly, for secondary crop farmers, having a modest home, as long as it's comfortable to live in, is sufficient. According to them, the most important need for maintaining the soul is paying attention to the family's food needs and estimating their daily needs to determine their monthly needs. This way, the family can continue with life because all their basic needs are met.

3. Maintaining Intellect

Based on observations, researchers found that the intellect of secondary crop farmers in Simpang Tiga District appears to be perfectly sound (*aqlun salim*). They carry out activities like ordinary people seeking work to provide lawful food for their families. Researchers also observed that most secondary crop farmers in Simpang Tiga District do not use dangerous substances such as narcotics, which can damage the mind. Intellect is what distinguishes humans from other creatures on earth. With reason, people can easily do anything, distinguishing between negative and positive orientations. Maintaining the intellect of secondary crop farmers in Simpang Tiga District means ensuring the mental, physical, and social well-being of farmers so they can continue working productively. Adequate knowledge reduces the mental burden caused by uncertainty in secondary crop farming. For secondary crop farmers in Simpang Tiga District, it was also reported that they understand how to manage their harvests properly.

4. Protecting Offspring

Children are responsible for the survival of both the family and the nation. A good future depends on the quality of their future generations, and each generation, intentionally or unintentionally, must create regeneration for the sake of survival. This quality can begin with instilling values such as morals, caring for children's physical and mental health, and educating them in informal (family educational institutions), formal (educational institutions), and non-formal (social and community educational institutions). Caring for children isn't limited to simply blessing their education. Furthermore, parents should be sensitive to their children's well-being by always monitoring them wherever they are. This includes advising them to ensure every action begins with good intentions, preventing their desire to pursue an education from disappointing the family. Parental attention to children's well-being extends beyond secondary school. The desire to instill basic religious values in the family, such as taking them to a Quranic study group or teaching them to read the Quran, is intended to foster a pious and righteous generation in the future. Furthermore, in terms of children's health, they have access to government health facilities such as the JKA (Indonesian Health Insurance). If children receive special attention to their heritage, this activity will significantly impact the younger generation of Acehnese people, in particular. Because these actions reflect a person's good morals, their lives will indirectly be more prosperous.

5. Safeguarding Assets

Achieving perfection in several aspects of the *maqashid sharia* (Islamic principles) as explained previously is highly dependent on the assets owned by secondary crops farmers in Simpang Tiga District. According to Mr. Faisal Abdullah (a 53-year-old peanut farmer), safeguarding assets depends on the ability to manage needs by being frugal, both for primary needs, especially for secondary and even tertiary needs within the family. Furthermore, he aims to develop assets by purchasing agricultural land. He prepares a larger capital base to cultivate larger crops with a better profit margin. Therefore, he feels the land purchase is a primary source of family needs.

Safeguarding assets in this way makes him more grateful, both in times of hardship and joy.

From the researcher's observations, data regarding wealth, specifically among secondary crop farmers in Simpang Tiga District, as previously discussed in the research findings and the first discussion, indicate that secondary crop farmers are deeply grateful for their work and appreciate the fruits of their labor after successfully harvesting their secondary crops. Thus, it can be understood that the essence of welfare in Islamic economics aims to enable secondary crop farmers to achieve comprehensive well-being, including material, spiritual, and moral well-being. The concept of Islamic economic welfare is based not only on the manifestation of the economic value generated by farmers from their secondary crop fields, but also on spiritual and moral values, which are crucial elements that must be maintained and preserved by secondary crop farming families.

Conclusion

Prosperity is the ultimate goal for a family, and its benchmark is income and the balance between income and monthly and even annual expenses. This also applies to secondary crop farmers in Simpang Tiga District. Therefore, it can be concluded that:

1. Household Income of Secondary Crop Farmers in Simpang Tiga District, Pidie Regency, shows that the income of secondary crop farmers appears significantly disproportionate to the additional income received from their work on the farm. This is measured by monthly income and expenditure. However, from a sharia economic perspective, secondary crop farmers have achieved prosperity by upholding important sharia principles, such as fulfilling religious obligations, namely protecting their faith, their lives, their minds, their property, and their descendants.
2. Household Welfare of Secondary Crop Farmers in Simpang Tiga District, Pidie Regency, from a sharia economic perspective, demonstrates that economic prosperity, in rupiah terms, can be considered pre-prosperous, even though their incomes are low. In essence, it can be said that the welfare of secondary crops farmers from a Sharia economic perspective, as analyzed by data and field facts linked to Imam Al-Ghazali's interpretation, is evident in the welfare of secondary crops farmers in Simpang Tiga District, which is considered a prosperous farming family. This is based on the fact that four indicators of family welfare can be achieved even without excess wealth.

Author Contributions

1. First Author: Responsible for the conceptualization and formulation of the research goals. She designed the qualitative methodology, led the primary data collection through interviews with 13 informants in Simpang Tiga District, and wrote the original draft of the manuscript.
2. Second Author/ Corresponding Author: Contributed to the data analysis and interpretation of the results from a Sharia economic perspective. She was responsible for the literature review regarding Falah and secondary crop agriculture, and performed technical editing and formatting of the manuscript.

3. Third Author: Contributed to the validation and supervision of the research process. He provided a critical review of the content to ensure the alignment between empirical findings and Sharia principles, and assisted in the final review and editing process for publication.

Bibliography

- Badan Pusat Statistik Indonesia. Indikator Kesejahteraan Rakyat. Volume 52. 2023. BPS, Statistik Daerah Kabupaten Pidie 2023. 2023.
- Burhansyah, R., & Puspitasari, *Indikator Kesejahteraan Petani di Sentra Produksi Pangan Provinsi Kalimantan Barat*. Pontianak: Balai Pengkajian Teknologi Pertanian. 2010.
- Chapra, Umer. *Masa Depan Ilmu Ekonomi (Sebuah Tinjauan Islam)*. 2001.
- Gustiyana, *Analisis Pendapatan Usaha Tani untuk Produk Pertanian*. Salemba Empat, Jakarta. 2003.
- Imani, S. Analisis Kesejahteraan Maqashid Syariah Pada Usaha Mikro Kecil Menengah. Al-Masraf: Jurnal Lembaga Keuangan Dan Perbankan, 4(1), 55. <https://doi.org/10.15548/al-masraf.v4i1.234>. 2019.
- Moleong, J. L. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya. 2000.
- Mulyanto, S dan H. D. Evers. (Sumber Pendapatan, Kebutuhan Pokok dan Perilaku Menyimpang. CV Rajawali Citra Press. Jakarta. 1982.
- Silalahi, Ulber. *Social Research Methods*. Bandung: Refika Aditama. 2009.
- Soekartawi, *Analisis Usahatani*. UIP. Jakarta. 2020.
- Suardi, Makna Kesejahteraan Dalam Sudut Pandang Ekonomi Islam. *Jurnal Pemikiran dan Pengembangan Perbankan Syariah* Vo. 6 No. 2. 2021.
- Sukirno, S. *Teori Ekonomi Mikro* (4th ed.). PT. Raja Grafindo Persada. 2012.