

Internalization Of Sharia Economic Perspective Based On Creative Economy On Coffee Commodities In South Sulawesi

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Abstract

The main focus of this study is to analyze how the internalization of sharia economic principles such as justice, transparency, and the prohibition of usury can be applied in the local coffee industry to create added value and sustainability for rural communities. This research was carried out in Bone-Bone Village, Enrekang Regency, South Sulawesi using a qualitative approach with participant observation methods and in-depth interviews. This research method is a case study approach, which includes interviews with coffee farmers, coffee entrepreneurs, and the surrounding community. Based on the results of research and observations, it shows that the people in Bone Bone Village understand and apply sharia economic principles in their coffee business activities. This study aims to explore the application of sharia economic principles in developing a creative economy in coffee commodities in Bone-Bone Village, Enrekang Regency. The results of the study show that the application of sharia economics in the production and marketing of coffee based on the creative economy can improve the quality of life of coffee farmers and develop coffee products that are more valuable in the local and global markets. However, challenges in its implementation include a lack of a deep understanding of sharia economics and the limitations of marketing infrastructure. This study recommends strengthening sharia education and marketing digitalization as a solution.

Keywords: Sharia Economy, Creative Economy, Coffee Commodity, Bone-Bone Village, Farmer Welfare



INTRODUCTION

One of the high-value agricultural commodities from the plantation subsector is coffee. Coffee is a trade commodity that generates local income and is used to meet family needs, as well as as sweeteners and raw materials for local industries. Because of its taste and aroma, coffee is one of the favorite drinks in Indonesia. This drink has been loved by people of all ages since thousands of years. Coffee contains caffeine, caffeine, trigonelin, amino acids, and other substances. Minerals, fats, aliphatic acids, carbonyl components, carbohydrates, and chlorogenic acid. Coffee contains caffeine that can stimulate the central nervous system and help focus.

Sharia economics is an economic system based on Islamic principles, which emphasizes justice, balance, and sustainability in every economic transaction. The application of sharia economic principles must uphold the values of justice, truth, simplicity, and usefulness and prevent the possibility of speculation that is detrimental to the community and on the contrary promotes productive economic activities.

In relation to the principles of sharia economics, Allah SWT. said in QS. Al-Baqarah/2: 275: Al-Baqarah/2: 275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Those who eat the Lord do not rise except as the one who is confused by the devil from the Messiah does that they said but selling is like the Lord and God permitted the sale and the Lord forbade it Whoever comes to him is a sermon from his Lord and it is over for him what has gone before and his command to God and whoever returns to 04 you will be accompanied by the fire ٥ they are in it

Translation:

Those who eat (transact with) riba cannot stand, except like those who stand staggering because of the possession of Satan. This is because they say that buying and selling is the same as usury. In fact, Allah has legalized buying and selling and forbids usury. Whoever has reached him a warning from his Lord (concerning usury), then he stops so that what he has obtained in the past belongs to him and his business is up to Allah. Whoever repeats (the transaction of usury), they are the inhabitants of hell. They remain in it. In another verse in QS. Al-Maidah/5: 38, Allah SWT. said:



وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

As for the thief and the woman who steals, cut off their hands as a reward for what Translation: they have earned, from Allah, and Allah is Mighty and Wise
Men and women who steal, cut off their hands in return for their deeds and as a punishment from Allah. Allah is the Mighty and the Wise.

Regarding riba, the verse emphasizes that whoever takes riba will not succeed and Allah will remove the blessings from the wealth obtained through riba. This research is associated with the creative economy, where the creative economy is a sector that prioritizes the use of creativity, knowledge, and skills to produce products and services with high added value. From the perspective of sharia economics, the creative economy is not only seen in terms of its economic value, but must also be in accordance with sharia principles, such as justice, welfare, and sustainability. The creative economy in the coffee sector in Bone Bone Village develops by utilizing the potential of abundant natural resources, as well as integrating sharia economic principles in every step of coffee business development. Sharia economic principles, such as justice, transparency, and the prohibition of usury, are applied in the management of coffee commodities in Bone Bone Village in a highly structured manner and focus on empowering farmers and creating a fair relationship between all parties involved, Irmayani, 2024

One of the potential commodities to be developed in Bone-Bone Village, Enrekang Regency, is coffee, which is known for its quality. However, to be able to compete in the global market, creative approaches, such as the creative economy, are needed, which incorporate elements of innovation and local culture in the production and marketing process. This study aims to identify the extent to which sharia economic principles can be internalized in the management of coffee commodities based on the creative economy in Bone-Bone Village, Enrekang Regency and analyze the impact of internalization of sharia economic principles on the development of coffee farmers' welfare and broader marketing for local coffee products.

RESEARCH METHODOLOGY

This research was carried out in Bone-Bone Village, Enrekang Regency, South Sulawesi using a case study approach, which included interviews with coffee farmers, coffee entrepreneurs, and the surrounding community. Research with case study design to explore the application of sharia economic principles and creative economy in Bone-Bone Village. Data was collected through in-depth interviews with key stakeholders,

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IJEBIR, Volume 04 Issue 02, 2025



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including coffee farmers, local businesses, and local government representatives. This interview aims to gain an in-depth understanding of the economic practices applied, the challenges faced, and the existing development potential. In addition, participatory observation is carried out during the data collection process to capture social and economic dynamics in the field.

The data obtained were then analyzed thematically, identifying patterns that emerged related to the application of sharia economics and creativity in the processing and marketing of coffee products. As part of this methodology, the research also involves the analysis of documents to evaluate local policies that support the development of the creative economy and shark. These documents include the annual report of the local government, agricultural development policies, and training programs that have been implemented. By combining qualitative data from interviews and observations with document analysis, this study aims to provide a holistic picture of how sharia economic principles can be integrated in creative economy practices in the coffee sector. The results of this study are expected to provide useful recommendations for the development of more effective policy strategies in supporting Sharia-based local economic growth in Bone-Bone Village, Enrekang Regency.

RESULT AND DISCUSSION

The creative economy in the coffee sector in Bone-Bone Village develops by taking advantage of the potential of abundant natural resources, as well as integrating sharia economic principles in every step of coffee business development. Sharia economic principles, such as justice, transparency, and the prohibition of usury, are applied in the management of coffee commodities in Bone-Bone Village in a highly structured manner and focus on empowering farmers and creating a fair relationship between all parties involved. The following is the application of these principles in the context of coffee commodity management in the village. The following is the application of these principles in the context of coffee commodity management in the village. The understanding and application of sharia economic principles in coffee business activities in Bone Bone Village can be seen from several indicators, such as the level of public understanding of sharia concepts, the extent to which these principles are applied in coffee business practices, and their impact on the sustainability and welfare of farmers.

The application of sharia economic principles in coffee business activities in Bone-Bone Village can be seen from several indicators, such as:

1. The level of public understanding of sharia concepts



2. The extent to which these principles are applied in coffee business practices
3. The impact on the sustainability and welfare of farmers.

Based on the results of research and observations, the following is an overview of the extent to which the people in Bone-Bone Village understand and apply sharia economic principles in their coffee business activities. The results of the study show that the application of sharia economic principles in the coffee industry in Bone-Bone Village can be carried out as follows:

1. Creating fairer and more sustainable business management
2. Fair profit-sharing principle
3. Transparent risk management
4. Avoidance of usury in economic transactions

The application of these principles can have a positive impact on the welfare of coffee farmers. In addition, the development of the creative economy, such as processing coffee into derivative products such as ground coffee and packaged coffee with local brands can increase the competitiveness of the village's coffee products in a wider and affordable market. In the context of the creative economy, the coffee commodity in Bone Bone has a huge potential to improve people's welfare. Arabica coffee, which is one of the region's flagship varieties, is not only known for its distinctive flavor, but also for its ability to support the development of the local economy. Based on research by, the integration of the creative economy with the coffee sector can create significant new business opportunities, this certainly supports the expected Sharia economic principles. Innovation in coffee-based products, such as the development of health and beauty products, can increase the added value and competitiveness of coffee products in the domestic and international markets (Irmayani, et al., 2024).

Furthermore, research by Purba (2019) shows that the coffee plantation sector in Indonesia, including in South Sulawesi, contributes greatly to the national economy. With increased production and support from the government in the form of training and technical assistance, coffee farmers in this area can maximize their agricultural output. The study also noted that the development of the downstream coffee industry can create new jobs and increase farmers' income through higher selling values. This is in line with the local government's efforts to establish a Creative Economy Committee that focuses on the development of local products. Yoansyah et al., 2020

Linda, 2018 explained that the development of a coffee-based creative economy in Bone Bone which is based on sharia principles not only provides direct economic



benefits for farmers, but also contributes to the preservation of coffee farming culture and traditions that have existed for a long time. The initiative to promote Arabica coffee as a superior product can attract the attention of a wider market and increase the attractiveness of culinary tourism in the area. Through an innovative and collaborative approach, the potential of the creative economy in the coffee commodity in Bone Bone can be maximized to achieve long-term economic sustainability based on the right Sharia principles. However, in its implementation, there are challenges faced by managers and the community. The main challenge faced is the lack of public understanding of the sharia economy and the creative economy. In addition, there is still limited access to a wider market and marketing digitalization that is not optimal.

Utilizing the potential of the sharia economy in the coffee industry in Bone-Bone, several strategic steps can be taken. First, the development of a sharia financing model based on the principle of musharakah can be a solution to improve the welfare of coffee farmers. In this model, investors and farmers work together by dividing the harvest according to the agreement, thereby reducing farmers' dependence on middlemen who often suppress prices. Financing from Islamic financial institutions can help maintain coffee price stability and provide better access to capital without the burden of usury. In addition, training and counseling to farmers regarding good agricultural practices and quality coffee processing also need to be improved to increase the competitiveness of Arabica coffee products in the global market. By promoting Arabica coffee as a superior product and developing coffee-based tour packages, the area can attract both domestic and international tourists. The development of infrastructure that supports accessibility to coffee plantations as well as product marketing through digital platforms is also very important to increase the visibility and attractiveness of local products. With these steps, it is hoped that the Bone-Bone area can maximize the potential of the sharia economy in the coffee industry and improve the welfare of the community as a whole. Dominici et al., 2022

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CONCLUSION

The internalization of sharia economics in the coffee industry in Bone-Bone Village provides a great opportunity to create a business that is not only economically profitable but also has a positive social impact. The creative economy can accelerate the growth of coffee commodities by creating added value through product innovation and marketing, while maintaining the sustainability of the sharia-based economy. The main challenge faced is the lack of understanding and supporting facilities for coffee business actors to apply sharia economic principles to the maximum.

The impact of the application of sharia economic principles in the coffee industry in Bone-Bone Village can create fairer and more sustainable business management. The principle of fair profit sharing, transparent risk management, and avoidance of usury in economic transactions have a positive impact on the welfare of coffee farmers. In addition, the development of the creative economy, such as processing coffee into derivative products (ground coffee, packaged coffee with local brands), can increase the competitiveness of the village's coffee products.

SUGGESTION

The research may also consider conducting comparative studies with other regions that have successfully applied sharia economic principles in their coffee industries, in order to gain broader insights into best practices. Thus, the resulting recommendations will not only be more comprehensive but can also provide practical guidance for the sustainable development of a coffee-based creative economy in the region.



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