



Welfare Of Indonesian Migrant Worker (PMI) Families In Pamekasan District From A Maqashid Syariah Perspective.

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INFO ARTIKEL

Abstract

Keywords:

Indonesian Migrant Workers (PMI), Maqashid Syariah, Welfare.

This research aims to analyze the welfare of the families of Indonesian Migrant Workers (PMI) from a maqashid syariah perspective. Welfare in Islam (maqashid Syariah) is measured using five indicators, namely maintenance of religion (hafidz ad- din), maintenance of soul (hafidz an-nafs), maintenance of reason (hafidz al-aql), maintenance of offspring (hafidz an-nasl), and maintenance of assets (hafidz al-mal). This type of research is descriptive qualitative. The results of this research indicate that the families of Indonesian Migrant Workers (PMI) in Pegantenan Village, Pegantenan District, Pamekasan Regency are not yet fully prosperous according to the maqashid Syariah, because there are still people who have not fulfilled the 5 aspects of the maqashid syariah, such as not fulfilling the maintenance of religion, soul and offspring.

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Introduction

Talking about Indonesian Migrant Workers, it definitely has something to do with migration. Therefore, migration can be defined as the movement of people across national borders to seek work in a foreign country. This can usually be done in 2 ways, namely: Officially (legal) or unofficially (illegal), whether facilitated or not, the worker indirectly makes an economic contribution to the sending and destination countries.

Sending Indonesian Migrant Workers can also provide benefits to the country, apart from improving people's welfare, sending PMI is also the state's effort to reduce unemployment, increase the country's foreign exchange, and encourage rapid personal and national economic growth. Reporting from

kominfo.go.id, PMI contributes a large amount of the country's foreign exchange, namely 159.6 trillion every year. So in a broader context, sending PMI abroad to Indonesia, apart from solving the PMI problem itself, is also a manifestation of the national plan to achieve socio-economic and development success. Both men and women work as PMI with the aim of improving family welfare.

The role of migrant workers in improving family welfare comes from remittances sent to families with the aim of meeting the needs of all family members and improving the family economy. Objectively, remittance donations have a positive impact on family welfare, namely fulfilling family consumption. However, on the other hand, international migration causes the departure of family members, resulting in changes in family structure, from a complete family structure to an incomplete family. This causes changes in lifestyle, family structure and roles in the family.

According to data from the Indonesian Migrant Worker Protection Agency (BP2MI), as many as 135,791 Indonesian migrant workers (PMI) have been sent abroad until the first half of 2023 or June 2023. The number of Indonesian Migrant Workers does not include unofficial Indonesian Migrant Workers (illegal). Meanwhile, East Java is the region that contributes the most to PMI in 2022, reaching 51,348 people. This increased from the previous year, namely 28,810 people.

The number of PMI workers from all East Java provinces continues to increase every year. One of the areas with the highest number of PMIs in East Java is located in Madura, which consists of 4 districts, namely Bangkalan, Sampang, Pamekasan and Sumenep. Madura is indeed the region with the highest number of BMI workers in East Java, especially in Pamekasan Regency, due to the low level of education and being forced by the poor economy to migrate abroad.

Pamekasan Regency is known as a city of education, and of course the majority of its people choose to receive education and broaden their horizons. However, many of them have low educational qualifications making it difficult to get a job. Two years after being affected by the Covid-19 pandemic, people in Pamekasan Regency, East Java, are enthusiastic about working abroad again. Head of the Labor Placement and Transmigration Division of the Pamekasan Cooperative, UKM and Naker Service, Ali Syahbana, said that during 2022, as many as 169 Indonesian migrant workers from Pamekasan were sent abroad through legal channels. Meanwhile, from January to February 17 2023, there were 33 PMIs with various destination countries including Malaysia, Saudi Arabia and Hong Kong.

Based on the results of an interview with one of the illegal PMI agents at the research site, in Pamekasan Regency itself there are 9 sub-districts that are hotbeds for Indonesian migrant workers, namely Waru, Batu Marmar, Pasean, Palengaan, Pegantenan, Pakong, Kadur, Larangan and Proppo sub-districts. In this research, researchers chose Pegantenan Village, Pegantenan District, Pameaksan Regency, which is located in the northern area of Pamekasan Regency. Pegantenan village consists of 4 hamlets, namely East Pegantenan, North Pegantenan, Central Pegantenan, and Berungung hamlet.

Data obtained on the total number of workers in Pegantenan Village in 2023 is 3000 people. Of these 3,000 people, 60% are Indonesian migrant workers

or around 1,800 people, divided into 1,300 illegal migrant workers and 500 legal migrant workers. The number of migrant workers is said to have increased again after experiencing a decline due to the Covid'19 pandemic which caused many PMI workers to be forcibly returned to their hometowns.

There are many reasons why people become Indonesian Migrant Workers (PMI) as an effort to meet their living needs and change their family's economy so that they are not always looked down upon by the local community. It cannot be denied that many PMIs are successful and their families are economically prosperous, but PMI families do not yet know about prosperity from a Sharia maqashid perspective. After survey researchers and interviews, it turned out that many people, especially PMI families in Pegantenan Village, Pegantenan District, Pamekasan Regency, did not know about welfare in maqashid sharia. They only know that when they are said to be prosperous, their material needs (clothing, food and education) have been met, whereas in maqashid sharia, not only material needs are met, but also material and spiritual.

Therefore, the aspects used as welfare standards in maqasid sharia include 5 indicators of maintaining religion, soul, mind, lineage and property. In accordance with the background explanation explained above, the author is interested in adopting this title in the form of an article with the title "The Welfare of the Families of Indonesian Migrant Workers (PMI) in Pamekasan Regency from the Maqashid Syariah Perspective"

Literature Review

Welfare in Islam

According to Wardani & Faizah (2019) Welfare in the Islamic view is of course fundamentally different from welfare in conventional economics. Welfare in conventional economics only emphasizes material welfare, ignoring spiritual and moral welfare. This is based on QS. Al-Qashash : 77

"worldly (enjoyments) and do good (to others) as Allah has done good to you, and do not cause damage to (face)"

Welfare Indicators in Islam (Maqashid Syariah)

- a. Maintaining Religion (Hafidz Ad-Din)
Maintaining religion is measured by achieving Maqashid Syariah, namely the implementation of the pillars of Islam (shahadah, prayer, zakat, fasting, and Hajj) in addition to believing in the pillars of faith, namely believing in Allah SWT, believing in Allah's messengers, believing in the books of Allah, believing in the day. end and believe in qadha and qadar. (Hudiawan, 2020)
- b. Protecting the soul or life (Hafidz An-Nafs)
The first and most important right that Islam pays attention to is the right to life, a right that is sacred and whose glory cannot be destroyed. In the Islamic religion, human life is something very valuable and must be guarded and protected. A Muslim is prohibited from killing other people or himself, in order to maintain his soul, which is realized in terms of fulfilling his needs for food, clothing, shelter, health and other public facilities. With

this, the need for food is prioritized because if it is ignored it will threaten human survival. (Hudiawan, 2020)

- c. **Maintaining Reason (Hafidz Al-Aql)**
Intellect is the source of wisdom (knowledge), the light of guidance, the light of the eyes of the heart and the medium of human happiness in this world and the hereafter. With reason, orders from God are conveyed, with humans also having the right to become leaders on earth, and with it humans become perfect, noble and different from other creatures. In maintaining reason, it is recommended to seek knowledge, namely through education, training, research, development and information media. If this is not done, it will not damage a person's reason, but will make things difficult for oneself in terms of knowledge. (Hudiawan, 2020)
- d. **Maintaining Descendants and Honor (Hafidz An-Nasl)**
Islam guarantees human dignity by paying great attention, which can be used to give specialization to their human rights. This protection can be seen in the heavy sanctions imposed in cases of adultery, matters of destroying other people's honor, matters of qadzaf (accusations of adultery), matters of slander, pitting against one another, spying, cursing, and criticizing. In caring for offspring and the family, this includes the institution of marriage, maternity benefits, childbirth and breastfeeding, education for the future of children, and support for orphans. Maintaining lineage by legally marrying through religion and state is a matter of maintaining honor and lineage. Islam really protects the things that have been described by the theories stated above. Because Islam is rahmatan lil alamin for people on earth. (Hudiawan, 2020)
- e. **Safeguarding Assets (Hafidz Al-Mal)**
Maintaining assets can be done by anticipating actions that violate the rules such as stealing, gambling, bribes, etc. Protecting wealth means that humans will be motivated to look for wealth in order to maintain their existence and increase material and religious enjoyment. Humans must not stand as a barrier between themselves and wealth. However, all of this motivation must be limited by 3 conditions, namely: wealth is obtained in a halal way, it is used for halal things, and this wealth must be spent for the rights of Allah and the community around it. (Hudiawan, 2020)

Family Welfare

Through Law no. 52 article 1 paragraph 1 of 2009 concerning population development and family development in defining family resilience and welfare as the condition of a family that has the skills to contain material physical capabilities to live independently and develop themselves and their families to live more harmoniously and happily physically and mentally. A family that plays an optimal role in realizing all its potential is a family that has high resilience and independence. Family resilience is indicated as the adequacy and continuity of family access to income and resources.

Family Welfare Concept

In accordance with Law Number 10 of 1992 concerning population development and building a prosperous family, family resilience is a tool for measuring the family's achievements in carrying out its roles, functions and responsibilities in realizing the welfare of its members. A family that plays an optimal role by using all its potential is also called a family that has high resilience

and independence. The Family Resilience Development catalog defines family resilience as sufficient and sustainable access to income and resources to at least meet basic needs, including adequate access to food, clean water, health services, educational opportunities, housing, time to participate in society, and social integration.

Indonesian Migrant Workers (PMI)

According to Law of the Republic of Indonesia Number 18 of 2017 concerning the protection of Indonesian Migrant Workers, individual Indonesian Migrant Workers are those who will work abroad without undergoing placement. Family of Indonesian Migrant Workers is husband, wife, children or parents including relationships due to court decisions and/or determinations, whether in Indonesia or living with PMI abroad.

Factors Influencing the Decision to Become a Migrant Worker

Motivation as a psychological process within a person will be influenced by several factors, personal reasons, environmental reasons and so on because the main factor is the desire to improve one aspect of life, resulting in a person's decision to migrate. According to Everett S. Lee (1976) there are four factors that need to be considered in the study of population migration, including: Push Factors, Pull Factors, Barrier Factors, and Personal Factors.

RESEARCH METHODS

This research is a qualitative descriptive research, namely research that focuses on the analysis of conditions or phenomena/events that cause consequences/impacts in society, especially on the family welfare instruments of Indonesian Migrant Workers (PMI) from a maqashid sharia perspective.

This research method is based on the phenomenological paradigm through an inductive method based on the personal paradigm of knowledge and subjectivity, emphasizing personal perspective and interpretation. The aim of this approach is to understand specific things and also identify phenomena from what is felt by the actors. The application of this paradigm is a single case or coincidence or a deliberately selected sample (Purposive Sampling). Through this approach, researchers get a clear and comprehensive picture of this research.

The main location of this research is Pegantenan Village, Pegantenan District, Pamekasan Regency. Apart from the main location, this research will also conduct interviews and collect data from the Pamekasan Regency Manpower Service and the Pamekasan Regency Central Statistics Agency (BPS), regarding the welfare of the families of Indonesian Migrant Workers (PMI) who of course have information and data to support the implementation of the research. This.

The subjects or informants in this research were the people of Pegantenan Village, Indonesian Migrant Workers in Pegantenan Village, and community leaders in Pegantenan Village. Meanwhile, the object of this research is the welfare of PMI families from a maqasid sharia perspective as seen from 5 indicators, namely the maintenance of religion, soul, reason, lineage and property.

There are two sources of data in research, namely primary data and secondary data. Data collection techniques in research use several techniques, namely observation, interviews and documentation. Data checking is carried out using the Triangulation method and the validity of the data is carried out using documentation, where 1 documentation has many meanings. Data analysis technique is Data Reduction (Data Reduction), Data Presentation (Data Display), Drawing conclusions (Consulting drawing/verification)

RESULT AND DISCUSSION

Family Welfare of Indonesian Migrant Workers (PMI) from the Maqashid Syariah Perspective

1. Maintenance of religion (hafidz ad-din)

According to Ryandono, religious maintenance can be measured by practicing the pillars of Islam and achieving the pillars of faith. (Nurulita, 2020) Maintaining religious values and implementing its teachings (hafidz ad-din) in working to achieve a family economy that is sakinah, mawaddah, wa rahmah full of peace and tranquility. (Wardani & Faizah, 2019)

Based on research, informants in Pegantenan Village have tried to maintain their respective religions by fulfilling the pillars of Islam such as praying 5 times a day, fasting, zakat and hajj. In this research, it can be concluded that of the 10 informants, not all informants have implemented the pillars of Islam perfectly. They only carry out obligatory acts of worship such as obligatory prayers, fasting during Ramadan, and paying zakat fitrah at surau or mosques, while many people don't understand zakat in malls. They even do that if they are not busy working. There are 5 informants who have performed the Hajj, many have not yet completed the Hajj because they are focused on working to fulfill their living needs and lifestyle. Like one of the informants, namely MS (37), who works legally at a chicken slaughtering factory in Malaysia with a fairly large salary of around 8 million, so it is enough to meet his daily needs and even still has a lot left over. However, MS used the extra money to go on a spree and didn't know about mall zakat.

2. Maintenance of the soul (hafidz an-nafs)

Islam commands every human being to preserve the soul for the sake of survival. So that every human being must make efforts to ensure his life, namely by fulfilling his needs for food, clothing, shelter and health. These four needs are basic human needs after religion which must be fulfilled in order to realize human survival in the world in carrying out daily activities. Islam commands us to care for the soul which is also explained in Surah Al Maidah verse 32 which reads

النَّاسَ لَوْ قَتَلَ مَا كَانَتْ رِضَىٰ لَوْلَا إِي دِي سَا وَ أَسِي ف رِي غِب
إِنِّي بِي عَلَىٰ بِنَاءِ كَتَّ كِلْ دَلْ جُ أَنْ مَن مَرِّمِيعَا ج
النَّاسَ حَيًّا أَمَا كَانَتْ فَهَا يَا حُ أ ف سَا لَت مَرَّوَنَهُ أَل رَائِي س
عَا مِي ج

Therefore We decreed (a law) for the Children of Israel, that: whoever kills a human being, not because that person (killed) another person, or not because he caused mischief on the earth, it is as if he had killed all of humanity. And whoever preserves the life of one human being, it is as if he has preserved the lives of all human beings. (QS. Al-Maidah: 32).

Based on the research that has been carried out, the results show that PMI families in Pegantenan Village are able to fulfill their daily needs such as eating healthy and halal food, suitable clothes, decent housing, which could

even be said to be luxurious. They get the needs of PMI families from hard-earned money sent by their families who work abroad. However, those who become PMI have to face various risks, such as being tortured by superiors and even having their lives at stake. This happens a lot to PMIs, especially illegal PMIs who choose to depart and return on a cheap budget. As happened to one of the residents of Pegantenan Village who had an accident when crossing the border between Slangor and Medan using a vegetable boat. At that time the vehicle he was traveling in overturned due to the big waves, as a result of this incident many passengers died and their bodies have not even been found. KF (39), an illegal PMI broker in Pegantenan Village, also confirmed this news, where at that time several hundred people died at the crime scene. It is known that those who had accidents were spread across Indonesia, one of whom was a resident of Pegantenan Village. With a budget of 9 million, it's as if they are committing themselves to death.

3. Maintenance of reason (hafidz al-aql)

Education is very important and closely related to knowledge, both worldly knowledge and the knowledge of the afterlife. Seeking knowledge in the Islamic religion is something that must be done for every believer, because a person with knowledge will have a noble position in the sight of Allah SWT. Apart from that, it will also be respected and looked upon favorably by society.

Pamekasan Regency is known as the City of Education, where most people choose to be educated and broaden their knowledge, of course. However, quite a few of them have low education, making it difficult to find employment and this is what makes people in Pamekasan Regency choose to become PMI. From the research conducted, the average education level of people in Pegantenan Village who choose to become PMI is only elementary to middle school graduates, where with this level of education, finding a permanent job with sufficient income for their daily needs is very difficult.

It cannot be denied that the results of PMI's sweat in the form of money are not only used to meet primary needs, but also secondary needs but can also be developed into business materials such as opening restaurants and workshops. Apart from that, it is used as a long-term investment such as purchasing land. However, financial management by PMI families must also be well organized, therefore the level of education of PMI families is also very influential in the welfare of a family. This is proven by research results which show that several PMI families in Pegantenan Village opened businesses from the money sent by PMI, such as ML (45) who has a laundry business as a form of investment in the future, of course with organized financial management. The owner of the business is indeed overseas, but to continue his business he entrusts it to the people closest to him, namely his younger brother LN (35), who really needs a job but has a low level of education, namely an elementary school graduate, but his business is not running until now because the person who manages the business is irresponsible.

4. Maintenance of offspring (hafidz an-nasl)

Maintaining offspring according to Islam can be seen from the commandment of humans to develop offspring by getting married and building a household life. (Nurulita, 2020) Islam's protection in caring for its offspring can be seen in the law on marriage and forbidding adultery. Next, the method of marriage is determined and the conditions that must be met. Apart from that, it also stipulates that people are prohibited or cannot marry. This aims to ensure that the marriage is valid and that the offspring resulting from the marriage are legally derived from the father's descendants.

One of the reasons the people of Pegantenan Village become PMI is because of economics and honor, but they sometimes forget their families and children in their area of origin. This is proven by the results of research conducted that there were several informants such as ND (40). ND's last education was at junior high school and he married at a fairly young age, namely 19 years. When her child was 7 years old, she divorced her husband for some reason. So after the divorce he had to be the backbone of the family. To meet his family's needs, he decided to go to Malaysia to earn money. Therefore, Nadia entrusted her child to her brother. Now ND's child is 21 years old and has followed his mother to Malaysia to work in a cosmetics factory in the same place as his mother. However, ND's child, LA, received less love from childhood until adulthood because of ND's child

5. Maintenance of assets (hafidz al-mal)

Building values that are able to guarantee the mutually beneficial economic development of a family or community (hifz-maal) which is characterized by the fulfillment of household living needs obtained from economic activities that are blessed by Allah (rizqi halalan thayyibah). (Wardani & Faizah, 2019).

It cannot be denied that there are many Indonesian migrant workers who are successful in overseas areas and thus get quite a lot of the results of their hard work. But in reality, there are quite a few of them who don't make enough use of their money. They are too wasteful to fulfill their lifestyle. This is proven from the research results that there is one informant, namely HR (27), where HR has worked in Malaysia for 7 years illegally but has no savings at all. He used his hard-earned money to buy cigarettes and so on. Apart from HR, there are also several PMIs who use their money to fulfill personal pleasures and sometimes violate their initial goals because the rupiah they earn exceeds their initial target.

CONCLUSION

The families of Indonesian Migrant Workers (PMI) are considered in the context of Maqashid Syariah, so the main needs of PMI families are met. maintenance of religion, maintenance of the soul, maintenance of the mind, maintenance of offspring, and maintenance of property are included in this list of basic needs. The aim of the five components that are fulfilled is to implement global and Islamic prosperity. Therefore, in this situation, one needs to balance between the world and the real afterlife. If someone has material needs, as shown by the statement above, then that person must also have spiritual needs, namely worshiping Allah SWT. The families of Indonesian Migrant Workers (PMI) in Pegantenan Village, Pegantenan District, Pamekasan Regency are not yet fully prosperous according to the maqashid Syariah, because there are still people who have not fulfilled the 5 aspects of the maqashid sharia, such as not yet fulfilling maintenance of religion, soul and offspring.

Suggestions for PMI families in Pegantenan Village, Pegantenan District, Pamekasan Regency, apart from focusing on working to meet their needs, they must also maintain the 5 aspects of Maqashid Syariah, especially in carrying out prayers, fasting and zakat. Meanwhile, it is for researchers to continue and complete this investigation by using new variable names. Therefore, it is important to understand the following points before proceeding with the study more thoroughly before starting the interview, be clearer about the purpose of the study, and ask with permission whether it is permissible to make claims regarding religious persecution. This is because there is some information about Islam that is

not available for inquiry because according to popular belief, Islam is a very private matter that cannot be made public. Apart from that, interview informants who are always willing to be interviewed

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