

## Community-Based Empowerment in The Perspective of Maqásid Al-Sharí 'a

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### **Abstract**

The purpose of this research is to explore the role of community-based empowerment in the Depok UKMP community. Community-based empowerment as one of the bottom-up economic development is needed to enhance the economic performance of the city of Depok. The economy of Depok has not shown consistent indicators of improvement over the last decade. Accordingly, bottom-up economic development is needed in which the community can participate in it. This research is case study research with a descriptive qualitative approach. The data used are primary data and secondary data. The role of empowerment is analyzed using indicators from *al-kulliyát al-kbamsab maqásid al-sharí'a* to review worldly and *ukbrowi* aspects. The results of the study indicate that the UKMP community has played a role in empowering its members. Empowerment is perceived in dimensions of spiritual, material, educational, and human rights protection. MSMEs can empower themselves through the role of the community to increase their capacities, develop knowledge, create independence, and support economic improvement.

**Keywords:** empowerment; community; *maqashid shari'a*, MSME

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## **Introduction**

Over the last decade, the city of Depok's economic situation has shown no consistent indicators of improvement. Data on macroeconomic variables for Depok, such as poverty, unemployment, the Gini index, and the rate of economic growth, indicate this. On the poverty indicator, the growth of poverty in the city of Depok is relatively stagnant, as the city's poverty rate remains at 2 percent from 2010 to 2021 (Badan Pusat Statistik Kota Depok, 2021a). In terms of the unemployment indicator, Depok has seen a decrease in unemployment. The open unemployment rate from 2010 to 2019 shows a decreasing trend, reducing from 8.34% in 2010 to 6.11% in 2019 (Badan Pusat Statistik Kota Depok, 2021b). However, due to the Corona Virus Disease 19 (COVID-19) pandemic, the unemployment rate increased again in 2020 (Depokrayanews.com, 2021). The open unemployment rate increased to 9.87% in 2020 and 9.76% in 2021 (Badan Pusat Statistik Kota Depok, 2021b).

The Gini index then shows that the level of inequality in Depok has fluctuated significantly during the last decade. Depok's Gini index was 0.36 in 2011 and subsequently increased to 0.40 in 2012. The Gini index decreased to 0.39 and 0.36 in 2013 and 2014, respectively. Furthermore, the rate of 0.40 remained stagnant throughout 2015 and 2016. In 2017, the Gini index decreased to 0.35 (Badan Pusat Statistik, 2020). Furthermore, the Gini index increased to 0.36 in 2018. Then, with a rate of 0.34 in 2019 and 2020, there followed another period of stagnation (Badan Pusat Statistik Kota Depok, 2020a). This indicates that the city of Depok has not dealt with the issue of inequality optimally (Yandwiputra, 2020).

Meanwhile, the economic growth rate indicator shows that Depok City's economic growth is stagnant, ranging between six and seven percent. Starting in 2010 the economic growth rate of Depok City was 6.36%. In 2011, and 2012, the percentages grew to 6.81% and 8.06%, respectively. This number, however, dropped to 6.85% in 2013. There was fluctuation from 2014 to 2017 since it climbed in 2014 to 7.28%, decreased in 2015 to 6.64%, grew again in 2016 to 7.28%, and fell again in 2018 to 6.97%. In 2019, it fell slightly to 6.74% (Badan Pusat Statistik Kota Depok, 2020b). The city of Depok's economic growth rate dropped significantly to -1.92% in

2020 (Badan Pusat Statistik Kota Depok, 2020c). The COVID-19 pandemic resulted in a significant reduction in that number in 2020.

The above economic indicators show that Depok's economic development is still stagnant. Ideally, a region's economic development should grow year after year so that the degree of welfare might increase. Furthermore, the city of Depok has targeted economic goals such as 7.55% economic growth, a Gini index of 0.35, and an unemployment rate of 8.16%. These goals are mentioned in the Regional Long-Term Development Plan 2006-2025. Of course, if the Regional Long-Term Development Plan is to be realized, this is a particular concern for the city of Depok.

A region's economic growth will not achieve ideal outcomes if it is only dependent on the government. Society must participate in economic development efforts because society is the primary actor and beneficiary of economic development. Economic development should begin with society itself to obtain optimal results. Therefore, bottom-up development should be carried out along with societal participation (Imtihan et al., 2017). Economic development from the bottom up is possible through societal empowerment. People's capacities can be improved by being able to acquire new skills and opportunities to work, allowing people to improve their quality of life. Empowerment can also increase community knowledge, independence, creativity, and innovation (Triatmanto et al., 2020).

The issue of societal empowerment is particularly intriguing to explore in Islamic economics. Islamic economics, as an economic system based on Islamic principles, necessitates a delicate balance. Balance can be created by balancing the needs of the afterlife with the needs of the mundane. Therefore, society empowerment as an economic activity should be oriented not only to the mundane but also to the afterlife component (Karim, 2017).

This research was carried out by measuring aspects of empowerment based on mundane and afterlife views from the perspective of *maqâsid al-sbarî'a*. It is known as *al-kulliyât al-khamsah* (five basic principles) in *maqâsid al-sbarî'a*, namely protection of religion, protection of life, protection of reason, protection of property, and protection of children. These five

fundamental principles already represent mundane and afterlife elements.

Empowerment will be more effective if it is carried out through community roles initiated by society. The community provides a forum for society to share ideas, build social networks, and gain new knowledge. Because the community is built on the principles of solidarity and mutual support, it has the ability to grow its economy (Kharis et al., 2022; Wibawa & Andriani, 2017). The goal of community involvement is to identify and maximize community potential to build a prosperous society. The more productive a society is, the greater the economic growth and hence the creation of affluence (Baihaqi et al., 2020). There has not been much research on the role of the community in empowering from the perspective of *maqāsid al-sbarīka*. The majority of research on the role of communities in empowerment is conducted from a conventional economic perspective that excludes religious and spiritual factors. Among these studies is one conducted by Aprilia and Widodo, which finds that the community plays a role in empowering coconut sugar farmers, resulting in an increase in the price and quality of coconut sugar as well as increased marketing access (Aprilia & Widodo, 2021). Ramadhani conducted more studies and discovered that the Micro, Small, and Medium Enterprises (MSME) community had contributed to increasing people's income (Ramadhani, 2020). Hidayat and Syahid did another study and discovered that the community supports the society to open up entrepreneurial fields, increase production capabilities, and develop self-reliance (Hidayat & Syahid, 2019).

This research was conducted in Depok because the city of Depok, as one of Jakarta's buffer cities, has several economic issues that must be addressed. So far, neither any research has been conducted on the role of the community in community empowerment from the perspective of *maqāsid al-sbarīka* in the city of Depok. This is a new contribution to the advancement of research, in addition to studies on the role of the community in empowerment, which have not been widely conducted from the perspective of *maqāsid al-sbarīka*.

The MSME community is the focus of this study. The MSME community was chosen because the MSME community has a direct influence on the economy. The selected MSME community is called the Komunitas Usaha Kecil Mikro Pertanian (UKMP). This community was chosen because it is unique in that its members' products are processed from agricultural, farm, and fishery sources. Because of this uniqueness, the UKMP community is one of the Depok government's partners in supporting the Depok program, called Depok Sahabat Petani (Depok Farmers Friendly).

## **Literature Review**

### *The Concept of Society Empowerment*

According to Sudarmanto et al, society empowerment is an initiative to increase the community's competency and capability to carry out development autonomously (Sudarmanto et al., 2020). According to Yunus et al, society empowerment is an endeavor to encourage and assist the community to become the main actors to achieve long-term sustainability (Yunus et al., 2017). As a conclusion, society empowerment can be defined as a process that empowers a community by increasing its capacities and maximizing its potential to achieve long-term sustainable development.

Society empowerment is focused on society's participation in carrying out activities. Society empowerment exists to give education, skills, and drive to study independently so that individuals may live better lives in the long run. As a result, societal empowerment should not increase society's reliance on government aid programs (Sudarmanto et al., 2020). Active participation in society is the essential key to the success of society empowerment. Society involvement is essential because it contributes as a source of information about society's circumstances, needs, and attitudes toward empowerment programs (Sudarmanto et al., 2020).

### *The Concept of Maqásid Al-Sharí'a*

According to Ibn ḌAsyur, as quoted by Sahroni and Karim, *maqásid al-sharí'a* is a purpose or wisdom that comes from Allah SWT and applies to all of its provisions. Sahroni and Karim quote Al-'Allamah 'Ilal Al- Fasi's concept of *maqásid al-sharí'a*, which is the wisdom or secret of Allah SWT in every law and *sharí'a*. Meanwhile, according

to Ar-Risuni, as quoted in Sahroni and Karim, the meaning of *maqâsid al-sbarûa* is the purpose of sharia law to assist its people (Sahroni & Karim, 2019). The definitions that have been explained have the same concept but are defined differently. As a conclusion, the concept of *maqâsid al-sbarûa* can be defined as Allah SWT establishing law and *sbarûa* for the welfare of His servants.

According to Asy-Syatibi, as quoted by Sahroni and Karim, in order to gain and achieve *falâh*, five aspects must be protected. These five elements are known as *al-kulliyât al-khamsab* (five main principles), and they include religious protection (*bifz al-dîn*), soul protection (*bifz al-nafs*), intellect protection (*bifz al-aql*), assets protection (*bifz al-mâl*), and descendants protection (*bifz al-nasb*). In many Islamic economic studies, these five factors are used to analyze something that is not yet in the texts and become indicators of ijtihad products (Sahroni & Karim, 2019).

#### *Maqâsid Al-Sbarûa in Society Empowerment*

The purpose of *maqâsid al-sbarûa* is to achieve *falâh*. *Falâh* itself means success over what is wanted, both in the world and in the afterlife. *Falâh* is defined as welfare in the context of Islamic economics. *Falâh*, or welfare, in Islamic economics, is a multidimensional concept that influences both micro and macroeconomics. In the dimensions of life in this world, the term *falâh* comprises survival, freedom of will, strength, and honor. Meanwhile, the concept of *falâh* in the afterlife comprises eternal life, eternal wealth, eternal glory, and eternal knowledge (free from stupidity). As a result, *falâh* combines spiritual and moral dimensions (Aqbar et al., 2020).

In order to achieve *falâh*, especially in the economic area, there must be a concerted effort and synergy among fellow humans (Hakim et al., 2022). Empowering society is one form of effort and synergy that can be used to achieve *falâh*. The correlation between empowerment and *maqâsid al-sbarûa* is that empowerment aims to achieve welfare. This is also totally accurate for *maqâsid al-sbarûa*, which similarly seeks to achieve *falâh*. Of course, efforts are made to bring *maslahab* and reject *mafsadah* to obtain *falâh*. Empowerment brings *maslahab* since it strives to establish economic independence in the society. Economic independence

enables people to control economic resources and use them for the better good. Meanwhile, empowerment's function in preventing *mafsadab* is empowerment to prevent and solve society's economic problems including poverty, unemployment, and inequality (Nippi & M, 2019; Syamsoni & Ismail, 2021).

In order to assess the effectiveness of achieving *falāh*, an indicator that is compatible with the concept of *falāh* is required. The indicator is *al-kulliyāt al-kbamsab* which is part of *maqāsid al-sbarīa*. Along with the advancement of science comes a modernization of the concept of *al-kulliyāt al-kbamsab* which was pioneered by Jasser Auda. Since people's lives are always changing, *al-kulliyāt al-kbamsab* is being modernized to address more current issues (Hallaq, 2011; Wahid, 2018).

There are various factors for using contemporary *maqāsid al-sbarīa*, according to Jasser Auda, as quoted by Helim. These concerns are the result of: 1) The classical *maqāsid al-sbarīa* theory lacks special details in its scope, making it unable to answer certain questions; 2) The classical *maqāsid al-sbarīa* theory focuses on the benefit of the individual rather than the benefit of society as a whole; 3) The classical *maqāsid al-sbarīa* theory does not cover universal principles such as justice and freedom of expression; and 4) The classical *maqāsid al-sbarīa* theory is a legacy of previous Muslim scholars, not sourced from the Qur'an and hadith (Helim, 2019).

As a result, the indicators of empowered communities in this study use the contemporary *al-kulliyāt al-kbamsab*, which contains:

#### *Religious protection (hifz al-dīn)*

The correlation between empowerment and religious protection is that empowerment may strengthen people's religious knowledge, encouraging them to worship (Maulidah & Oktafia, 2020). Humans need religion as a way of life, a social glue, and a sort of devotion to the Almighty (Amalia, 2019). As religion is important, makes people are empowered to safeguard, protect, and respect religious persons and religious activities. Therefore, in an empowered society, there should be no incidences of religious discrimination.

*Soul protection (hifz al-nafs)*

Protection of the soul means protecting the soul and the human body from all threats. This includes keeping an individual's health and fulfilling the individual's fundamental necessities. Thus, the indicators used in this element of soul protection are the fulfillment of basic necessities and the provision of social funds for members who are sick or impacted by disasters, equal treatment, the right to be free of discrimination, and the right to vote and be elected (Helim, 2019; Imani, 2019).

*Intellect protection (hifz al-aql)*

According to Jasser Auda, the protection of intellect in contemporary *maqâsid al-sharîka* involves the spirit to seek knowledge. The educational process is where knowledge is learned. As a result, proper education is required to protect the performance of logic in society groups. An empowered society prioritizes education since education is the foundation of a civilization's development. The reason, provision of training and education to enhance skills, character building, and the spread of educational information is the indication of reason protection in this aspect (Helim, 2019; Susilawati et al., 2021).

*Assets protection (hifz al-mâl)*

The fundamental goal of this aspect is to preserve human welfare and wealth. An empowered society is a prosperous society because their basic needs are met, allowing them to be free of poverty. Thus, the indicators in this aspect are to create job vacancies, prohibit the sale of illegal items, freedom of transactions, and savings owning (Imani, 2019).

*Descendants protection (hifz al-nasb)*

The purpose of descendant protection is to protect the family. An empowered society looks after its family. Empowered communities are consistently striving to fulfill the needs of their families and to prepare their children for future independence. As a consequence, indicators in this aspect include the capacity to send children to school and the availability of savings for their children's future (Helim, 2019).



## **Methods**

This research belongs to the category of case study research. This research used a descriptive qualitative method. Since the researcher explore the facts about the community-based economic model that exists in the field with a focus on only one community, namely the UKMP community, the research used a case study research type using a descriptive qualitative technique. This study makes use of two types of data: primary data and secondary data. The primary data used in this research came from interviews and observations with UKMP community members. The secondary data for this research came from books, journal articles, and website articles. Validation of research data for research is accomplished by triangulation of sources via data confirmation from many sources. This research uses Miles and Huberman's data analysis methodologies, which include data reduction, data presentation, and generating conclusions (data verification) (Sugiyono, 2013).

## **Result and Discussion**

### *Religious Protection*

From a spiritual perspective, religious protection is a form of empowerment based on *maqásid al-sharí'a*. The indicators used to measure religious protection in this study are freedom of religion, freedom to worship, fulfillment of goods and services for religion, motivation to pray, and providing of religious activities.

Starting with religious and worship freedom. People in empowered societies have the capacity to fulfill their own needs, including religious requirements. As religion is so important, humans must protect it. Based on the findings of the interviews, all participants stated that religious discrimination had never occurred in the UKMP community. The UKMP community is made up of people of many religions. This diversity does not lead to religious discrimination. Members of the UKMP community have the right to worship freely.

The fulfillment of products and services for religion is the next indicator. Indeed, empowered societies have been able to supply the demands for worship goods and services. The empowered community will certainly endeavor to meet their needs through

worship. All interviewees in the UKMP community stated that their need for worship was fulfilled while they were members of the UKMP community.

The fulfillment of the need for worship for members of the UKMP community indicates that the UKMP community has played a role in supporting its members' spiritual needs. When a person's requirements are fulfilled, his welfare increases. This is consistent with the empowering goal of achieving prosperity (Sany, 2019).

The motivation to pray is the next indicator. According to the findings of the interview, the UKMP community improved the motivation of its members to pray. Members are motivated by their observations of other members who are conscientious in their prayer. The UKMP community, which reminds each other to pray, contributes to the rise in motivation to pray. Members of the UKMP community provide positive inspiration and teach excellent worship practices to one another. Increased motivation to pray is a type of spiritual self-improvement. When it comes to empowerment, increasing prayer motivation is following the essence of empowerment, which is the process of improving society to live a better life (Sudarmanto et al., 2020).

The procurement of religious activities is the last indicator of religious protection. The UKMP community organizes religious events to help its members enhance their religious knowledge. According to the findings of the interviews, religious activities in the UKMP community have included recitation, social services, and *balal-bi-balal*. However, these actions are not regularly carried out. Although they are infrequently carried out, these religious activities provide members of the UKMP community with empowering benefits. Increased spirituality, increased religious understanding, and increased care for others are among the advantages (Maulidah & Oktafia, 2020).

### *Soul Protection*

Protection of the soul is a form of empowerment based on *maqâsid al-sharî'a* that attempts to keep the human soul safe. The protection of the soul is not limited to the protection of human life. More than that, soul protection includes protecting the honor and human

rights (Suganda, 2020). In terms of economic empowerment, soul protection aims to protect human beings from death as a consequence of poverty and crime as a result of economic situations. Therefore, the indicators for soul protection in this research are providing basic necessities and the availability of social subsidies for sick members (Helim, 2019). Other indicators are human rights indicators, such as equal treatment, neither discrimination, transitional period, and the ability to vote and be elected during the transitional period.

The first role of the UKMP community in the first indicator, the fulfillment of basic needs, is as a forum that helps its members in gaining access to marketing. Members require this access to sell their products. When members' products are sold, the money can be used to fulfill the basic needs of UKMP community members. Members of the UKMP community use their skills to make products that they can sell. These products are produced with natural resources supplied from agricultural, farms, and fisheries sources in Depok, optimizing the utilization of local resources.

The availability of social funds for members who are ill or impacted by disasters is the second indicator. The UKMP community has its social funds, which are funded through member donations and supplemented with its cash. This demonstrates that the UKMP community is concerned about the safety of its members' lives. This concern comes as a result of the members' close and positive social relationships (Khaldun, 2011).

The following indicator is a human rights indicator, namely equal treatment. Everyone in every social group has the right to be treated equally. The UKMP community treats each member equally, according to the findings of interviews with members of the UKMP community.

The absence of discrimination in the community is the next indicator. Neither human being deserves to be treated unfairly. The absence of discrimination in the community is related to the previous indicator, equal treatment. If everyone in the community receives the same treatment, there will be no discrimination (Syachrofi, 2021). According to the findings of the interview, there has never been any discrimination or intolerance in the UKMP community. All

interviewees have never witnessed or experienced discrimination within the UKMP community. As a result, the UKMP community has guaranteed the implementation of human rights for all of its members. Like an empowered society that protects human honor and dignity.

The last two indicators, namely the transitional period and the right to vote and be elected, are strongly linked. The transitional period is implemented to improve and develop the UKMP community. It is intended that through the transitional period, new innovative and creative ideas would arise to help build a stronger community. The transitional period must be carried out democratically because the existing board must represent the opinions and aspirations of the whole community (Nabila et al., 2020).

Since its founding, the UKMP community has gone through three transitional periods. The UKMP community management is elected for a two-year term. The transitional period in the UKMP community has been quite smooth. The transitional period is implemented by inviting all members to the meeting. The management is elected at the meeting from the candidates who have already been introduced.

Management in the UKMP community are sub-district representatives. Each sub-district must send representatives to nominate themselves for the board of directors when the nomination period begins. The implementation of the transitional period in the UKMP community was done properly. The transition in management demonstrates that the democratic culture has been properly established in this community. As a result, all members have the ability to vote and be elected directly. While the right to be elected is reflected in the candidates from each sub-district so that all members have the opportunity to become managements.

The connection between the transitional period and the right to vote and be elected is to achieve better community development. The newly appointed management will lead the community in implementing programs that will lead to progress. Members will feel more benefits and increased capabilities as the UKMP community advances. This is the sense of empowerment that members of the community have (Nabila et al., 2020).

### *Intellect Protection*

Protection of intellect is a form of empowerment derived from the *maqásid al-sharí'a* aspect, which leads to the protection of the function of human intellect. The role of intellect is highly appreciated in Islamic teachings since it distinguishes humans from other species on this planet. Humans use their minds to think to live their lives appropriately (Suganda, 2020). The value of intellect is reason enough to protect it so that humans might be free of the chains of stupidity and backwardness. This is consistent with the purpose of empowerment, which is to liberate the community from its backwardness.

The purpose of empowerment is to encourage individuals to live independently. However, conditions must accompany the community's independence for it to be realized. The transfer of information through education and training is one method of providing for the community (Maulidah & Oktafia, 2020). As a result, the indicators in this study for protecting intellect are education and training, character building, and the distribution of educational knowledge.

Education and training are the first indicators. To develop the skills of social groupings, education, and training are required. The education and training provided in the UKMP community focuses on entrepreneurial skills. The UKMP community serves as a training provider as well as a source of training material organized by third parties. The UKMP community is concerned with its members' training needs.

The UKMP community also always provides a lot of information coming from externally arranged training. This community has also organized comparative studies and product creation demos to educate its members on several occasions. There are demonstrations on the creation of this product with resource individuals from the UKMP community either within or externally by inviting experts.

Character building is the second indicator. Character building is an educational endeavor to develop positive characteristics in persons for them to comply with morality and religion (Munawwaroh, 2019). Character education helps people develop

moral attitudes and character to affect positive societal change. According to the interview data, the UKMP community has never held specific character-building. Even yet, character building is implicitly transmitted through religious activities such as recitations. Not only that but character education is also provided at customer service training sessions.

The spread of educational information is the next indicator in the aspect of protecting intellect. The spreading of educational information is held to provide community members with knowledge. The information distributed might be any type of educational knowledge. As a result, a community must spread educational information on a continuous basis so that the function of intellect can be protected whenever and wherever possible (Ainiyah, 2018).

WhatsApp groups are used to share educational information in the UKMP community. Usually, the information given is on entrepreneurship. This information is widely spread, but not regularly. This information is often provided by Depok local government entities. The information is not just distributed in the form of readable text. There is also instructive content given via video conference talks or webinars.

#### *Assets Protection*

Asset protection is an aspect of wealth in terms of *maqâsid al-sharî'a* that leads to protection from assets being stolen by others. Asset protection is a form of crime prevention since many individuals seek property to fulfill their needs and desires (Suganda, 2020). Empowerment in asset protection aims to raise society's standard of living by encouraging them to earn and own their assets. Economic difficulties can reduce the rate of criminality by raising society's level of living (Maulidah & Oktafia, 2020). As a result, the indicators of aspects of asset protection in this research are related to the form of protecting and earning assets, such as freedom of transactions, prohibition of selling illegal products, savings, and creating job vacancies (Helim, 2019).

The first indicator is transaction freedom. This indicator is important since the UKMP community is made up of MSMEs whose primary activity is to purchase and sell. Buying and selling transactions

must be free between the two parties, according to Islamic beliefs. There should be no pressure in purchasing and selling since one party would be harmed and disadvantaged (Arafah, 2019). Based on the interview findings, it was determined that there were no persons or parties who prohibited members of the UKMP community from transacting. Members of the UKMP community feel free to trade, indicating that there are no individuals that threaten, prohibit, or force members of the UKMP community to purchase and sell for them to feel secure and comfortable with this community.

The prohibition on the sale of illegal products is the next indicator. The requirements for products traded in Islamic teachings are that these products must be allowed in Islamic law. Allah SWT established *balâl* and *barâm* to preserve human honor and provide a dignified existence for humanity. The prohibition on selling illegal products is related to the money earned by humans to fulfill their basic needs. The selling of illegal products is an example of earning assets through illegal methods. To obtain Allah's pleasure, we must fulfill His instructions as Muslims (Ridwan, 2019). According to the findings of the interview, members of the UKMP community are not allowed to sell illegal products. This indicates that this community has established Islamic regulations prohibiting the sale of illegal products.

The third indicator is savings owning. People that save money demonstrate strong personal financial management. They recognize that money must be used wisely to avoid future problems. Another advantage of saving is that it provides a sense of security because there is already holding money in place in case of an emergency. This implies that persons who save have a greater degree of welfare than those who do not save (Cahyani et al., 2021). The research found that not all members of the UKMP community have savings through interviews with members of this community. Members who have savings set aside money, particularly for saving. According to the findings of these interviews, the majority of UKMP community members have benefited from having savings in terms of economic empowerment.

The last indicator is a job vacancy. A job vacancy is inextricably

linked to empowerment. The presence of job vacancies drives people to work to fulfill their necessities. When their needs are fulfilled, their well-being increases. Of course, this is a defining characteristic of an empowered society (Maulidah & Oktafia, 2020). The UKMP community is made up of members from MSMEs. Members of this community have, of course, been able to provide jobs for themselves as MSME players, so reducing the number of unemployed. The UKMP community has helped to empower people and provide job opportunities. MSMEs in the community are true examples of MSMEs' contributions to the Indonesian economy.

#### *Descendants Protection*

Protection of descendants is an aspect of empowerment integrated into *maqâsid al-sbarîa*. The protection of kids is focused on the protection of the family under contemporary *maqâsid al-sbarîa* principles. The family is society's smallest social institution, but it plays a critical function. Children grow and earn their first education in their families. The needs and rights of a kid will be appropriately fulfilled by providing care to the family. As a result, a nice offspring was born. This is a broader endeavor to protect kids (Helim, 2019). When it comes to empowerment, the finest education for children is provided to protect children. Preparation is required to deliver a good education since education is not cheap. As a result, the fulfillment of children's education for members of the UKMP community will be discussed in this research. The ownership of education savings and the capacity to send children to high school are the indicators to measure this.

The first indication, owning education savings, is intended to determine UKMP community members' readiness as parents to send their children to school. Future-oriented parents plan for their children's educational expenses. As a result, it is hoped that by saving, parents will be able to reduce the difficulty of preparing their children's rather considerable education fees. Other factors that motivate parents to save for their children's education are financial understanding, the desire to save, and social influence (Setyawati & Supramono, 2020). According to the findings of interviews with members of the UKMP community, the majority of members have already saved for their children's education. This suggests that



the majority of UKMP community members have benefited from economic empowerment since they have been able to set aside money for their children's educational needs.

The capacity to send children to high school is the next indicator. This indicator is used to determine how well UKMP community members' children's education is being fulfilled. According to the findings of the interviews, all of the informants were able to send their children to school. There are even some informants that can send their children to college. When investigated further, one of the factors that drive UKMP community members to send their children to school is social influence. This social effect comes from the views of other UKMP community members who have educated children (Setyawati & Supramono, 2020).

### **Conclusion**

Empowerment in the UKMP community is measured using five *maqāsid al-sharī'a* indicators: religious protection, soul protection, intellect protection, asset protection, and descendant protection. According to the five indicators, the UKMP community's role in empowering its members is good. MSMEs can empower themselves through the role of the community to strengthen their capacities, increase knowledge, create independence, and support economic improvement.

The limitation of this research is that it uses a qualitative technique that focuses on studies in a single community. Each community may play a unique role and have a different impact on empowerment. It is recommended that this research be conducted in the future using quantitative methodologies with a bigger sample size to obtain comprehensive results on the use of community-based empowerment in a region. The findings of this research, using quantitative methodologies, can be considered by the government in terms of effective and on-target use of regional potential through the involvement of the community.

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