

Research Article

Rattan Craft Industry Development Strategy in the Study of Maqashid Syariah in Tanjung Pasir Village

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ABSTRACT

The rattan craft industry in Tanjung Pasir Village, North Labuhanbatu Regency, has great economic potential. However, this industry faces various challenges, such as limited market access, competition with imported products, and limited capital and raw materials. This study aims to analyze the development strategy of the rattan craft industry based on the principles of Maqashid Sharia. This study uses a qualitative approach with data collection techniques in the form of field observations, in-depth interviews, and literature studies. This method was chosen to obtain a comprehensive understanding of the real conditions of the rattan craft industry and its development strategies within the Maqashid Sharia framework. The results of the study indicate that industrial development can be carried out through improving entrepreneur skills, utilizing technology, and implementing Maqashid Sharia values, such as Hifz al-Mal in financial management and Hifz an-Nafs in efforts to improve entrepreneur welfare. This strategy is expected to encourage the growth of the rattan industry in a sustainable manner in accordance with the principles of Maqashid Sharia.

Keywords: Product Competitiveness; Tanjung Pasir Village; Maqashid Syariah; Craftsman Empowerment; Rattan Industry Development; Craft Marketing Strategy

1. INTRODUCTION

One industry with enormous economic potential is rattan crafts, especially in rattan-producing countries like Indonesia. Rattan, as the primary raw material for craft products, has advantages that distinguish it from other materials, such as wood or plastic (Anam & Setyawan, 2019). Rattan is environmentally friendly, easily renewable, and elastic and strong, making it ideal for use in various furniture and home decor products. Furthermore, rattan has high aesthetic value due to its natural texture, making rattan craft products highly sought after by consumers in both domestic and international markets (Bahri et al., 2021a). With increasing demand, this industry has significant potential for continued growth. However, the development of the rattan craft industry still faces various challenges that require serious attention from various stakeholders.

Indonesia, as a tropical country with extensive forests, is known as the world's largest rattan producer. Data shows that Indonesia contributes approximately 80 percent of the world's rattan demand. This places Indonesia in a strategic position in the global rattan trade, with Indonesian rattan-based products exported to various countries such as Europe, the United States, Japan, and China. Rattan is also a leading commodity in the forestry sector, particularly in the non-timber forest products (NTFP) category, whose potential is continuously being developed by the government and industry (Samodro, 2020).

The potential of rattan in Indonesia is not only seen in the abundance of raw rattan, widely distributed throughout Indonesia, but also in its contribution to the local economy, particularly in rural areas (Aisyah, 2019). One area with significant potential for developing the rattan craft industry is Tanjung Pasir Village in North Labuhanbatu Regency. This village is known for producing high-quality rattan craft products, including household furniture, decorative items, and other rattan-based necessities. Rattan crafts not only provide employment for villagers but also serve as a primary source of income for most families in the area. However, despite its significant potential, the rattan craft industry in Tanjung Pasir Village still faces several challenges. The main challenges faced by rattan entrepreneurs are marketing issues, competition with imported products, limited technology, and limited access to raw materials and capital. Furthermore, sustainability and social issues are also concerns in this industry. For this industry to continue to grow and adapt to changing times, a comprehensive development strategy is needed, focusing not only on economic aspects but also on cultural, religious, and

social aspects of the community.

According to Islamic economic principles, industrial development, including the rattan craft industry, must be based on the principles of maqasid sharia. Maqasid sharia are the primary objectives of sharia, formulated to preserve and protect five fundamental aspects of human life: religion (hifz ad-din), life (hifz an-nafs), reason (hifz al-aql), progeny (hifz an-nasl), and wealth (hifz al-mal) (Janah & Ghofur, 2018). The application of maqasid sharia principles to the development of the rattan craft industry in Tanjung Pasir Village is expected to create a balance between economic interests and the social welfare of the community. Furthermore, a development strategy based on maqasid sharia also ensures that the industry aims not only to increase profits but also prioritizes humanitarian values and sustainability.

The principle of hifz al-mal, or protection of wealth within maqasid sharia, for example, can be realized by prioritizing sound financial management in this industry, both in terms of capital and profits (Mutakin, 2017). This aims to enable rattan entrepreneurs to become more economically independent and develop their businesses sustainably. The principle of hifz an-nafs, or protection of life, can also be implemented by ensuring that the industry creates decent jobs and provides a decent livelihood for the surrounding community. Furthermore, the implementation of hifz ad-din, or protection of religion, can also be realized through efforts to maintain morality and ethics in the production, distribution, and consumption of rattan products, so that Islamic values are maintained at every stage of the business process (Paryadi, 2021). In a more specific context, developing a rattan craft industry based on the maqasid sharia (Islamic principles) can also be a solution to addressing poverty and social inequality in Tanjung Pasir Village. By empowering local communities, both in terms of skills and market access, this industry has the potential to improve the general welfare of the community. In this regard, the concept of maslahah, or general welfare, within the maqasid sharia, must be the primary foundation for every policy adopted regarding the development of the rattan industry in the village. Thus, this study aims to explore strategies for developing the rattan craft industry in Tanjung Pasir Village based on the principles of maqashid sharia. This research will not only identify the challenges faced by entrepreneurs but also formulate strategies that can be implemented to develop this industry sustainably, from an economic, social, and religious perspective. With this approach, it is hoped that the development of the rattan craft industry in Tanjung Pasir Village can serve as an example for other regions with similar potential and become a model industry aligned with sharia principles.

The following is specific data regarding MSMEs and rattan entrepreneurs in Tanjung Pasir Village, North Labuhanbatu Regency:

Table 1. Data on UMKM and Rattan Entrepreneurs in Tanjung Pasir Village, North Labuhanbatu Regency, 2024
Labuhan Batu Utara 2024

No.	Description	Amount	Information
1	Rattan Entrepreneurs in Tanjung Pasir Village, North Labuhanbatu Regency	23	Consisting of: 11 home furnishing entrepreneurs, 8 decorative goods, and 4 rattan-based accessories
2	UMKM in Tanjung Pasir Village, North Labuhanbatu Regency	58	Consisting of: 12 traders/shops, 9 culinary businesses, 8 stationery businesses, 7 tailors, 7 workshop businesses, 5 grocery stores, 5 drinking water depots, 3 livestock businesses, 2 thatched roof businesses

Source: <https://diskopukm.sumutprov.go.id>

Research (Rakib, 2017) also shows that the development of the creative economy has created a business ecosystem that emphasizes the production, distribution, and marketing of various products and services that prioritize the values of creativity, culture, and innovation. This concept is not merely a trend but has gained global attention as a potential source of economic growth and significant job creation. The significance of the creative economy is not only reflected in its potential to drive economic growth. The values it espouses, including creativity, cultural diversity, and innovation, also play a crucial role in shaping business and cultural identity. One significant development in the business world, particularly those involving creative economy activities, is the increasing attention to Sharia principles. Sharia principles refer to the ethical framework underlying business based on Islamic principles, which encompass ethics, justice, morality, and adherence to Islamic law. This concept relates not only to financial aspects but also encompasses various other business dimensions. In the business context, Sharia principles emphasize the prohibition of riba (interest), gambling, alcohol, pork, and products and services that conflict with Islamic ethics. However, the challenge that arises is how to combine the concept of a creative economy that values creativity and innovation with these ethical principles (Fauzan, 2013).

This article aims to provide a deeper understanding of the relationship between the rattan creative economy and Sharia principles, and how this relationship can shape more ethical and sustainable creative businesses. By better understanding

the interaction between these two concepts, we can pave the way for the growth of creative businesses that are more aligned with cultural and religious values in a constantly changing global economic environment. The term "creative industry" comes from the words "industry" and "creativity. Industry means utilizing individual creativity, skills, and talents to create prosperity and employment through the creation and utilization of individual creativity and inventiveness. Creative, on the other hand, refers to ideas that give rise to various creative innovations. Another definition, according to the Indonesian Department of Trade, is that the creative industry originates from the use of individual creativity, skills, and talents to create prosperity and employment through the creation and utilization of individual creativity and inventiveness (Department of Trade of the Republic of Indonesia, 2008). Meanwhile, according to the UK DCMS Task Force, "Creative Industries are those industries that originate in individual creativity, skill, and talent, and have the potential for wealth and job creation through the generation and exploitation of intellectual property and content." This means that creative industries are industries that originate from individual creativity, skills, and talents, and that have the potential to create prosperity and employment through the creation and exploitation of individual creativity and intellectual content.

The creative industry can be grouped into 15 subsectors. According to the Indonesian Ministry of Trade, in its book "Developing the Creative Industry Towards the Creative Economy Vision 2025," the 15 subsectors of Indonesia's creative industry are: Advertising, Architecture, Arts and Crafts, Design, Fashion, Video, Film and Photography, Interactive Games, Music, Performing Arts (showbiz), Publishing and Printing, Computer Services and Software, Television & Radio (broadcasting), Research and Development (R&D), and Culinary. One reason for developing the creative industry is its positive impact on social life, the business climate, economic growth, and the image of a region. In the context of developing the creative economy in Indonesian cities, the creative industry has greater potential to thrive in large or well-known cities. This is related to the availability of reliable human resources and better marketing networks than in smaller cities. However, this does not preclude the possibility of developing the creative economy in smaller cities in Indonesia. For small cities, creative economic development strategies can be implemented by utilizing city landmarks or social activities such as festivals as venues to introduce regional specialty products (Susan, 2004).

The Sharia-based Creative Industry Development Model can optimize existing structures, including foundations, buildings, and structures, while also incorporating them into the boundaries of Islamic law. The foundation consists of creative individuals. To develop these creative individuals, the government provides training to enhance knowledge and creativity. The main pillars consist of Industry, Technology, Natural Resources, Institutions, and Financial Institutions. The key actors here are scholars/community leaders, business actors, and local governments. All elements of this foundation must be based on Islamic law. To support its implementation, collaboration between academics, businesses, and the government, commonly referred to as the triple helix, can be optimized. The government plays a role as a catalyst, facilitator, and regulator. The Sharia-Based Creative Industry Development Model and Facilitator are intended to provide stimulation, challenge, and encouragement to ensure the continued development of Sharia-based creative economy business ideas. As a catalyst, the regional government is expected to play a role in empowering the creative community to be more productive, not just consumptive. It provides awards for creative individuals and groups, intellectual infrastructure (protection of intellectual property rights, high-speed internet), and capital, including venture capital or revolving capital, by establishing relationships with Sharia-compliant banks and non-bank financial institutions. As a facilitator, the regional government facilitates the establishment of creative economy forums, the development of creative entrepreneurship education and training, and the provision of public spaces as a medium for community gathering, knowledge transfer, information exchange, and the channeling of creativity. As a regulator, the Banten Provincial Government is expected to play a role in creating Sharia-compliant policies that can create a conducive business climate for the development of the creative economy, particularly policies related to human resources, industry, natural resources, and technology.

Business actors have a role in creating Halal-compliant creative products and services, creating new markets that can absorb these products and services, and creating jobs for creative individuals and other supporting workers. Business actors also play a role in forming creative communities and entrepreneurs, acting as driving forces for sharing ideas, transferring knowledge, providing business guidance, and training in business management in the creative economy. Academics serve as agents for the dissemination and implementation of science, art, and technology, and foster constructive values for the development of the creative economy in Banten Province, grounded in Islamic values. This can foster the emergence of generations with creative mindsets to support the growth of Sharia-compliant creative economy initiatives and works. Academics can conduct research and community service on the implementation of Sharia-compliant creative industries in Banten Province. The results of their studies can then be used as input for Sharia-compliant creative economy development policies, and produce technology that supports efficient and halal-compliant work methods and resource utilization, thus enabling Sharia-compliant creative economy businesses to become competitive. Maqasid al-Shari'ah is derived from two words, "shari'ah" and "maqasid," each meaning intention or goal; "shari'ah" means heading towards a source of water, or

the path to life. Maqasid al-Shari'ah is a set of goals or meanings that sharia seeks to achieve in all or most of its legal provisions. It can also be referred to as the primary intent of sharia and the secret behind the establishment of every law by sharia (the authority of sharia, namely Allah and His Messenger). According to Ibn al-Qayyim al-Jauziah, sharia was established for the benefit of humanity, both in this world and the hereafter. To ensure that sharia remains beneficial to humanity, legal adjustments are made to adapt to changing times and places (Arif et al., 2020).

In this study, maqasid sharia is used as a perspective to assess village-based creative economic practices. In general, maqashid shariah is interpreted as the objectives of sharia in Islam. In this study, there are five principles of sharia, namely hifdz ad-din (maintenance of religion), hifdz an-nafs (maintenance of the soul), hifdz al-aql (maintenance of reason), hifdz an-nasl (maintenance of descendants), and hifdz al-mal (maintenance of wealth). Thus, the application of sharia must always be within the corridor of these five objectives (Masruroh & Suprianik, 2023). The concept of maqashid shariah in maintaining economic and social balance has a strong relevance to the message in Surah Al-Isra (17:26-27): The verse emphasizes the importance of fair distribution of wealth and the prohibition of waste, which is in line with the principle of hifdz al-mal (maintenance of wealth) in maqashid shariah. In the context of a village-based creative economy, this principle serves as a foundation for ensuring that economic practices are not solely profit-oriented but also consider social welfare, distributive justice, and the sustainability of community enterprises. Today, with the development of civilization and advances in science and technology (IPTEK), Muslims face various modern economic challenges. These challenges should not be confronted by texts that do not explicitly address them, but rather through ijтиhad (Halimah et al., 2022). This is because Islam has provided general normative guidelines. This is an active, innovative, solution-oriented, and productive effort to build economic life. Legal development can be carried out as long as the legal objectives of mu'amalah (maqasid shari'ah) are understood (Janah & Ghofur, 2018).

The relationship between Maqasid Sharia and economic development is very close and mutually beneficial. The application of Maqasid Sharia principles serves as a guideline to ensure that all economic activities are aimed at the welfare of society as a whole (Mukri Aji & Gustiawati Mukri, 2022). The Maqashid principles focus on welfare and encourage the development of policies that meet basic community needs, such as access to education, health, and employment (Rindiani, 2022). Furthermore, the implementation of Maqashid Sharia emphasizes the importance of social justice by reducing income inequality, providing opportunities for marginalized groups, and ensuring a more equitable distribution of wealth in society. Regarding economic sustainability, Maqashid Sharia considers the impact of economic activities on the environment and prioritizes environmentally friendly practices (Nada, 2021). In this modern era, the implementation of Maqashid Sharia principles will help the community develop innovative products, especially rattan crafts in this village (Ellina, 2023).

2. RESEARCH METHOD

This research employs a qualitative method with a descriptive analytical approach. The aim of this approach is to explore and understand the development strategy of the rattan craft industry in Tanjung Pasir Village, based on the principles of maqasid sharia. The study was conducted in Tanjung Pasir Village, located in North Labuhanbatu Regency, which is known for its numerous rattan craft industries that produce high-quality products. This location was selected due to its strong economic potential in the rattan craft sector and its relevance to the study of maqasid sharia implementation within a village-based creative economy. The data for this research were obtained from two main sources: primary and secondary data. Primary data were collected through in-depth interviews with key actors in the rattan industry in Tanjung Pasir Village. The interviewees included rattan entrepreneurs, who are the main players in the industry, as well as local stakeholders such as village government officials and representatives of rattan industry associations, in order to understand the policies and support mechanisms in place. Secondary data were gathered from documentary studies, including government reports, academic publications, and literature related to the rattan craft industry and the application of maqasid sharia in the creative economy.

The data collection techniques employed in this study included in-depth interviews, direct observation, and documentation review. In-depth interviews were conducted with rattan entrepreneurs and stakeholders to gain insights into the challenges and strategies related to industry development. Direct observation was used to examine the rattan production process, marketing practices, and local economic interactions. The documentation review involved analyzing government reports, academic journals, and other relevant documents. Data were analyzed qualitatively using thematic analysis techniques. The collected data were categorized according to emerging key themes, which were then connected to the principles of maqasid sharia to assess the extent to which the economic practices of the rattan craft industry align with Islamic values.

3. RESULTS AND DISCUSSION

Based on interviews with MSMEs and rattan entrepreneurs in Tanjung Pasir Village, several key strategies were identified to develop the rattan craft industry, as well as the challenges they face. The following is a summary of the findings based on interview evidence:

a. Product Innovation

Entrepreneurs recognize the importance of innovation to maintain market demand for their products, especially in the face of price competition with factory-made products. One interviewee stated: "Factory-made products are indeed cheaper. But here, we focus more on product quality and unique characteristics. For example, we currently make multifunctional tables or beautiful chairs like this, but still use strong, genuine rattan. What differentiates us is that we maintain traditional designs, so there's a cultural touch in each product." Another interviewee added: "Consumers today like unique and different things, so we try to combine modern designs with local motifs. That's what adds value to our products."

b. Product Diversification and Raw Material Constraints

Many entrepreneurs are diversifying their products, from baskets and hanging lamps to mirror frames and rattan pots. However, eight entrepreneurs cited the instability of raw material prices as the main obstacle. One quote states: "Well, that's our main problem. Sometimes it's confusing how much to produce, because raw materials are expensive. But now, we've started collaborating with village cooperatives. Through the cooperatives, we can get capital loans with low interest rates, some even interest-free. Furthermore, the cooperatives also help us purchase raw materials so prices are more stable." Another entrepreneur added: "We used to collect our own rattan from the forest, but now we have to buy it from raw material sellers. Prices fluctuate, so we have to be smart about managing our capital."

c. Digital Marketing

Nine of the 23 entrepreneurs have utilized social media and e-commerce platforms such as Instagram, Facebook, and Tokopedia to expand our market. One MSME stated: "Previously, we only sold to regular customers or at exhibitions. Now, through Instagram and Tokopedia, we get more orders from outside the region."

d. Human Resource Development

Entrepreneurs are participating in technical and managerial training, although government support is still limited. A young entrepreneur said: "Government training is still rare, but it does happen, sir, so we often learn from senior entrepreneurs here. They give a lot of advice, you could say... or maybe tips on production and marketing."

e. Implementation of Maqasid Sharia

In running their businesses, entrepreneurs avoid usury practices and prefer cash transactions or profit-sharing systems. One entrepreneur stated: "We avoid high-interest loans as much as possible. It's better to use profit-sharing or cash, so the business remains blessed. Furthermore, training and product innovation support the protection of the mind, and job creation and improving family welfare support the protection of life. The rattan craft industry in Tanjung Pasir Village, North Labuhanbatu Regency, plays a vital role in supporting the local economy. As a producer of distinctive craft products, this sector has provided jobs and served as the primary source of livelihood for many families in the village. However, despite its enormous potential, this industry is not without challenges that hinder its development and sustainability. Based on interviews conducted by researchers with several sources, they stated that some of the main obstacles entrepreneurs often face are unstable raw material prices, intense competition from cheaper factory-made products, and limited marketing access to a wider market. To overcome these obstacles, rattan MSMEs in Tanjung Pasir Village have implemented several development strategies designed to maintain business sustainability and increase the competitiveness of their products situations.

Rattan Craft Industry Development Strategy by MSME Rattan Entrepreneurs in Tanjung Pasir Village, North Labuhabatu Regency

1. Strategy for Increasing Product Innovation

Based on the interviews conducted, it can be concluded that to compete with other rattan products, generally manufactured products that are relatively cheaper, entrepreneurs focus on increasing innovation that differentiates their products, increases their value, and makes them more competitive. This aligns with research conducted by Bahri et al., 2021b, who

stated that increasing product innovation plays a crucial role in the sales strategy of rattan businesses. One approach they have adopted is producing items that follow modern design trends, such as multifunctional tables, minimalist chairs, and rattan-based home decor. However, their key advantage lies in their consistent adherence to contemporary designs with traditional elements or local wisdom, combining them with modern design. This undoubtedly creates a unique appeal and distinctive character in the market.

2. Collaboration and Funding Strategies

Based on the interviews with several entrepreneurs in the rattan industry, eight of them stated that one of the major obstacles they face is the instability of raw material prices, which often complicates production planning. Several MSMEs in the rattan craft industry are also diversifying their products, aiming to create more varied and diverse products. This can attract not only the local market but also the international market, which values products with high artistic value. Some product variations that have been successfully marketed include baskets, hanging lamps, mirror frames, rattan rugs, and rattan pots. In addition to attracting market interest, these product innovations can also help them create a competitive advantage that is difficult to imitate by industrial products. Therefore, partnerships with village cooperatives can be very helpful. Through cooperatives, entrepreneurs can gain access to capital at low or no interest, which aligns with the principles of maqasid sharia. Furthermore, cooperatives can help them purchase raw materials at more stable prices. With more secure capital, entrepreneurs can focus more on business development without worrying about the often detrimental fluctuations in raw material prices. This collaboration also opens up opportunities for sharing knowledge and experience among entrepreneurs, which can strengthen their capacity to face market competition.

3. Marketing Improvement Strategy

One of the biggest challenges faced by rattan entrepreneurs is limited access to a wider market. Many entrepreneurs still rely on traditional marketing methods, such as selling through established customer networks and local exhibitions. However, with technological advances, marketing rattan craft products can be conducted more efficiently and reach a wider audience, both locally and internationally. As noted by several rattan industry MSME entrepreneurs, interviewees mentioned that their rattan craft marketing strategies are now implemented online through the use of social media and e-commerce platforms. Currently, nine out of 23 entrepreneurs have started using social media accounts, such as Instagram, Facebook, or Tokopedia, to promote and sell their products online. Through these platforms, they can directly reach consumers from various regions. This opens up greater opportunities to introduce rattan craft products to the global market and increase sales. This aligns with research conducted by Wati et al. (2013) that utilizes social media as a competitive tool in distributing their products. As a concrete step, nine hundred MSMEs in Tanjung Pasir Village have begun using social media to sell their products online. They have established dedicated social media accounts that customers can access to view and purchase products directly. With these accounts, consumers can place orders and make transactions without the constraints of distance and time. This digital marketing not only simplifies the buying and selling process but also expands the customer network that may have previously been unreachable through traditional methods.

4. Human Resource (HR) Quality Improvement Strategy

To address the challenges of maintaining product quality and production efficiency, rattan entrepreneurs in Tanjung Pasir Village are actively undertaking various efforts to improve the quality of their human resources (HR). The findings of this study indicate that technical skills alone are insufficient to ensure the sustainability and competitiveness of rattan craft businesses. Managerial and marketing aspects are also a primary focus in HR capacity development. The training they undergo not only teaches technical skills, such as how to produce quality and efficient rattan craft products, but also covers aspects of business management, including financial management and marketing. With this training, entrepreneurs are expected to manage their businesses more effectively and improve their ability to market their products to a wider market. However, this training remains insufficiently supported by the government. Many entrepreneurs struggle to access comprehensive and sustainable training due to limited facilities and training programs. Therefore, more government attention is needed to provide more structured and in-depth training and expand access for entrepreneurs to become more competitive in both local and international markets. In addition to participating in training, senior entrepreneurs play a crucial role in this learning process. They often share their knowledge and experience with younger entrepreneurs. Mentorship from experienced entrepreneurs allows new entrepreneurs to more quickly master the necessary skills and improve the quality of their production. Young entrepreneurs who receive mentorship from senior entrepreneurs can learn specific techniques that increase efficiency and product quality.

Research also shows that improving human resource quality through targeted training has a positive impact on business development. Entrepreneurs with technical and managerial skills and the ability to use technology tend to be better

prepared to face market challenges. They are able to produce higher-quality products, expand their market reach, and manage their businesses more professionally. This aligns with research conducted by Anam & Setyawan (2019), which found that strategic efforts to improve human resource (HR) quality are a crucial step in achieving the success of MSMEs. By continuously improving human resource quality through targeted training, rattan entrepreneurs in Tanjung Pasir Village are expected to be better prepared to face market challenges. They will not only produce higher-quality products but also be able to manage their businesses more professionally, thereby enabling them to grow and expand their market. 2. Analysis of Maqasid Sharia in the Rattan Craft Industry Development Strategy in Tanjung Pasir Village, North Labuhabatu Regency

In the context of Islamic development, maqasid sharia is the primary goal of achieving well-being and success in life (falalah) (Hasyim, 2020). In everyday life, the primary focus is economic growth and societal welfare. Therefore, the relationship between maqasid sharia and economic growth is inseparable. Considering three main elements: hifdz al-nafs, hifdz al-aql, and hifdz al-mal, an in-depth study is needed to analyze the application of maqasid sharia in the development of a village-based creative economy. In this regard, two important figures often associated with the theory of maqasid sharia are ash-Syatibi and al-Ghazali (Mukri Aji & Gustiawati Mukri, 2022). Their thinking on the maqasid sharia (Islamic principles) shares profound similarities, with five identical dimensions, indicating that these two figures share a congruent view on the application of maqasid sharia in economic development. The rattan craft industry in Tanjung Pasir Village faces various challenges in developing and improving product quality. However, to ensure its sustainability, entrepreneurs in this village have begun implementing the principles of maqasid sharia, which focus on protecting property, intellect, and life. By using these principles, they hope to manage their businesses in a more structured and sustainable manner. This research will discuss how entrepreneurs in Tanjung Pasir Village integrate the three principles of maqasid sharia: hifzh al-mal (protection of property), hifzh al-aql (protection of the intellect), and hifzh an-nafs (protection of life) into their rattan craft industry development strategies. The application of these principles not only helps improve product quality and creativity but also positively impacts the economic and social well-being of the local community. Thus, this study aims to provide a clearer picture of how the maqasid sharia can guide the development of a sustainable rattan craft industry in Tanjung Pasir Village.

5. Hifzh al-aql (Protection of Intellect)

The second principle of the maqasid sharia analyzed in this study is hifzh al-aql, namely the protection of the intellect (Janah & Ghofur, 2018). The rattan craft industry in Tanjung Pasir Village has implemented various strategies that not only improve the skills of entrepreneurs but also stimulate their creativity and innovation. One strategy is to provide regular skills training to entrepreneurs. This training focuses on improving the quality and variety of rattan craft products and the application of technology in the production process. Through this training and skills development, entrepreneurs are not only able to increase their productivity but also enhance their ability to innovate, creating more attractive products that can meet diverse market demands. This product innovation includes new designs that can attract the attention of both local and international consumers. Therefore, the development of skills and creativity supports the protection of the intellect by enriching the knowledge and intellectual abilities of entrepreneurs, which in turn increases their competitiveness in the craft industry.

6. Hifzh an-nafs (Protection of Life)

The final principle analyzed in this study is hifzh an-nafs, namely the protection of life or well-being. The rattan craft industry in Tanjung Pasir Village plays a crucial role in creating decent employment opportunities for the village community, especially for the families of entrepreneurs. Stable employment and adequate income improve the well-being of entrepreneurs and their families. Furthermore, this work provides a sense of security and financial stability, which are crucial for the lives of rural communities. This decent livelihood positively impacts their quality of life, reduces poverty, and improves social welfare. This aligns with the principle of maqasid sharia, which prioritizes the protection of life by ensuring that communities have access to employment that meets their basic needs, such as food, health, and education (Masrurah & Suprianik, 2023).

Analysis of Maqasid Sharia in the Rattan Craft Industry Development Strategy in Tanjung Pasir Village, North Labuhabatu Regency

In the context of Islamic development, maqasid sharia is the primary goal of achieving well-being and success in life (falalah) (Hasyim, 2020). In everyday life, the primary focus is economic growth and societal welfare. Therefore, the relationship between maqasid sharia and economic growth is inseparable. Considering three main elements: hifdz al-nafs, hifdz al-aql, and hifdz al-mal, an in-depth study is needed to analyze the application of maqasid sharia in the development of a village-

based creative economy. In this regard, two important figures often associated with the theory of maqasid sharia are ash-Syatibi and al-Ghazali (Mukri Aji & Gustiawati Mukri, 2022). Their thinking on the maqasid sharia (Islamic principles) shares profound similarities, with five identical dimensions, indicating that these two figures share a congruent view on the application of maqasid sharia in economic development. The rattan craft industry in Tanjung Pasir Village faces various challenges in developing and improving product quality. However, to ensure its sustainability, entrepreneurs in this village have begun implementing the principles of maqasid sharia, which focus on protecting property, intellect, and life. By utilizing these principles, they hope to manage their businesses in a more structured and sustainable manner. This research will discuss how entrepreneurs in Tanjung Pasir Village integrate the three principles of maqasid sharia: hifzh al-mal (protection of property), hifzh al-aql (protection of the intellect), and hifzh an-nafs (protection of life) into their rattan craft industry development strategies. The application of these principles not only helps improve product quality and creativity but also positively impacts the economic and social well-being of the local community. Thus, this study aims to provide a clearer picture of how the maqasid sharia can guide the development of a sustainable rattan craft industry in Tanjung Pasir Village.

1. Hifzh al-mal (Protection of Assets)

The financial management strategies implemented by rattan entrepreneurs in Tanjung Pasir Village are highly relevant to the principles of hifzh al-mal, which focus on protecting assets or the economy. Based on interviews with the entrepreneurs, it can be concluded that they strive to avoid usury practices in their financial transactions. In this regard, they prefer to conduct transactions in cash or through a mutually beneficial profit-sharing system. This decision is based on the desire to maintain the sustainability of their rattan craft business without violating Sharia principles. Income generated from rattan crafts also contributes to meeting family needs in a halal and sustainable manner. This indicates that the financial management strategies implemented by rattan entrepreneurs not only lead to increased income but also to the fulfillment of legitimate living needs in accordance with Islamic teachings. Therefore, this rattan craft industry can be said to support the principles of hifzh al-mal by creating economic sustainability for both entrepreneurs and the surrounding community.

2. 2.2 Hifzh al-aql (Protection of Intellect)

The second principle of the maqasid sharia analyzed in this study is hifzh al-aql, namely the protection of the intellect (Janah & Ghofur, 2018). The rattan craft industry in Tanjung Pasir Village has implemented various strategies that not only improve the skills of entrepreneurs but also stimulate their creativity and innovation. One strategy is to provide regular skills training to entrepreneurs. This training focuses on improving the quality and variety of rattan craft products and the application of technology in the production process. Through this training and skills development, entrepreneurs are not only able to increase their productivity but also enhance their ability to innovate, creating more attractive products that can meet diverse market demands. This product innovation includes new designs that can attract the attention of both local and international consumers. Therefore, the development of skills and creativity supports the protection of the intellect by enriching the knowledge and intellectual abilities of entrepreneurs, which in turn increases their competitiveness in the craft industry.

3. Hifzh an-nafs (Protection of Life)

The final principle analyzed in this study is hifzh an-nafs, namely the protection of life or well-being. The rattan craft industry in Tanjung Pasir Village plays a crucial role in creating decent employment opportunities for the village community, especially for the families of entrepreneurs. Stable employment and adequate income improve the well-being of entrepreneurs and their families. Furthermore, this work provides a sense of security and financial stability, which are crucial for the lives of rural communities. This decent livelihood positively impacts their quality of life, reduces poverty, and improves social welfare. This aligns with the principle of maqasid sharia, which prioritizes the protection of life by ensuring that communities have access to employment that meets their basic needs, such as food, health, and education (Masrurah & Suprianik, 2023).

4. CONCLUSION

The conclusion of this study highlights the importance of developing the rattan craft industry in Tanjung Pasir Village, North Labuhanbatu Regency, with an approach based on the principles of maqasid sharia. As one of the world's largest rattan producers, Indonesia has enormous economic potential in this industry, especially given the growing global demand. However, the rattan craft industry in this village still faces various challenges, such as marketing issues, competition with

imported products, and limited access to technology and capital. Therefore, a comprehensive and sustainable development strategy is needed to ensure the success of this industry. The application of maqasid sharia principles in the development of the rattan craft industry aims to create a balance between economic interests and the social welfare of the community. Principles such as protection of property (hifz al-mal) and protection of life (hifz an-nafs) can be applied to improve financial management and create decent jobs for the local community. By empowering communities through skills development and market access, this industry has the potential not only to increase income but also to contribute to reducing poverty and social inequality. Furthermore, a development strategy based on the maqasid sharia (Islamic principles) ensures that sustainability and humanitarian values are maintained at every stage of the industry. This research aims to delve deeper into the challenges faced by entrepreneurs and formulate strategies that can be implemented to develop the rattan craft industry sustainably. With this approach, it is hoped that Tanjung Pasir Village can serve as a model for other regions in developing industries based on local potential that align with sharia principles, thereby benefiting the community as a whole.

RECOMMENDATIONS

The development of the rattan craft industry in Tanjung Pasir Village must be carried out with a comprehensive approach and based on the principles of maqasid sharia. First, it is crucial to improve the skills of entrepreneurs through training programs focused on innovative production techniques and design. Furthermore, building a broader marketing network by utilizing digital platforms can help rattan craft products reach global consumers. Access to capital also needs to be improved by encouraging financial institutions to provide financing in accordance with sharia principles. Environmental sustainability must be a primary concern, ensuring responsible management of raw materials. In this regard, collaboration between the government, community, and private sector is essential to create synergy in the development of this industry. By implementing the principles of maqasid sharia, it is hoped that the rattan craft industry will not only be economically profitable but also provide broad social benefits to the surrounding community.

ACKNOWLEDGEMENTS

The authors would like to thanks the supervisors from State Islamic University of North Sumatera and Counseling for their assistance in the completed this study.

AUTHOR'S CONTRIBUTIONS

All authors discussed the results and contributed to from the start to final manuscript.

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