



Empowerment of Rural Communities from the Perspective of the Quran: Towards Social Entrepreneurship through Village-Owned Enterprises

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ABSTRACT

Poverty in Indonesia is often a concentrated issue in rural areas. Although the government has provided various incentives to improve the rural economy, the results have not brought significant change. This is due to the incomplete effectiveness of rural community empowerment management, resulting in a lack of creativity and innovation in villages. This article aims to explore the concept of community empowerment from the perspective of the Quran, using a social entrepreneurship model through Village-Owned Enterprises (BUMDes) as a solution to address rural poverty. The social entrepreneurship model is chosen because of its integration of social and economic issues and its invitation for the entire village community to participate in this change. Using a descriptive-analytic approach based on the thematic interpretation of the Quran, this article concludes that the Quran provides guidelines for community empowerment that include at least three crucial aspects: 1) opportunity, 2) capacity, and 3) authority. These three aspects form the basis for the implementation of social entrepreneurship through BUMDes in a way that has the potential and proportionality to empower rural communities. One example of a village that has successfully implemented this model is Kertayasa Village. To date, Kertayasa Village has achieved relative success in building social entrepreneurship through BUMDes. The success of this social entrepreneurship model reflects an approach that prioritizes social welfare collectively over individual economic gains.

ABSTRAK

Kemiskinan di Indonesia seringkali menjadi masalah yang terpusat di pedesaan. Meskipun pemerintah telah memberikan berbagai insentif untuk meningkatkan perekonomian desa, hasilnya belum mencapai perubahan yang signifikan. Hal ini terjadi karena pengelolaan pemberdayaan masyarakat desa belum sepenuhnya efektif, sehingga desa-desa masih minim dalam hal kreasi dan inovasi. Artikel ini bertujuan untuk menggali konsep pemberdayaan masyarakat dalam perspektif Al-Qur'an dengan menggunakan model kewirausahaan sosial melalui Badan Usaha Milik Desa (BUMDes) sebagai solusi untuk mengatasi kemiskinan di pedesaan. Model kewirausahaan sosial dipilih karena sifatnya yang mengintegrasikan permasalahan sosial dan ekonomi, dan mengajak seluruh komunitas desa untuk berpartisipasi dalam perubahan ini. Dengan menggunakan pendekatan deskriptif-analitik yang didasarkan pada tafsir maudhu'i Al-Qur'an, artikel ini menyimpulkan bahwa Al-Qur'an memberikan pedoman pemberdayaan masyarakat yang mencakup setidaknya tiga aspek penting, yaitu: 1) peluang (opportunity), 2) kapasitas (capacity), dan 3) otoritas (authority). Ketiga aspek ini menjadi dasar bagi pelaksanaan kewirausahaan sosial melalui BUMDes dengan cara yang berpotensi dan proporsional untuk memberdayakan masyarakat desa. Salah satu contoh desa yang telah berhasil mengimplementasikan model ini adalah Desa Kertayasa. Hingga saat ini, Desa Kertayasa telah mencapai kesuksesan

relatif dalam membangun kewirausahaan sosial melalui BUMDes. Keberhasilan model kewirausahaan sosial ini mencerminkan pendekatan yang mengutamakan kesejahteraan sosial secara kolektif daripada mencari keuntungan ekonomi secara individual.

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1. INTRODUCTION

Poverty is a critical social issue in developing countries, including Indonesia. According to data from the Central Bureau of Statistics (BPS), as of September 2021, the number of people living in poverty reached 26.20 million, accounting for 9.71% of Indonesia's total population (Statistik, 2021). Several studies indicate that poverty is closely associated with rural areas, almost serving as an underlying identity that can be identified empirically and statistically. This is evidenced by BPS records, which show that the cumulative number of impoverished people in rural areas stands at 14.64 million out of the total 26.20 million (BPS, 2021). Furthermore, the identity of extreme poverty in rural areas is even more concerning, with data revealing that 10.9 million individuals living in extreme poverty are predominantly from rural communities (Setyowati, 2022). Therefore, optimizing the real economic sector through empowerment programs is a necessity (Zulkarnaini & Mashur, 2019, p. 300).

The issue of poverty has already garnered the attention of the central government, primarily through economic incentives in the form of Village Funds (Dana Desa or DD) and Village Fund Allocations (Alokasi Dana Desa or ADD). These funds were projected to serve as stimuli for economic recovery and community empowerment (Humas Setkab RI., 2022). However, in reality, these incentives have not comprehensively ignited economic activities in rural communities. The primary reason behind this is the lack of commitment among those managing the empowerment efforts (Ibrahim, 2020, p. 235). In other words, rural impoverished communities are often directed towards a mentality of mere "begging," while the essence of empowerment from these funds often remains intangible and illusory.

When viewed in the context of Islam, this phenomenon contradicts the guidance of the Quran. Islam does not advocate for complacency in poverty but consistently encourages self-reliance (Q.S. 62: 9). Islam also forbids idleness (Q.S. 4: 142) and instead demands diligence in seeking sustenance (Q.S. 9: 105). Nevertheless, the Quran also emphasizes that some individuals are granted more abundant sustenance than others (Q.S. 43: 32). Therefore, it is in this context that empowerment must be carried out. The less fortunate (*mustadh'afūn*) do not have to remain in this state forever; they require social empowerment as potential assistance.

One concept of empowerment that is relatively suitable for rural communities is the model of social entrepreneurship. Conceptually, this model can be understood as the idea of social empowerment through entrepreneurship (Bansal, Garg, & Sharma, 2019, p. 7). In other words, social entrepreneurship, in its implications, integrates social change and economic development to enhance overall well-being (Safei & Herdiana, 2021, p. 9). This means that the social entrepreneurship model strives to empower the economic aspects of communities by addressing social issues.

Based on this background, the author is interested in presenting a study on innovative alternatives for economic empowerment in rural communities through the social entrepreneurship model. This article explores various interpretations of the Quran as a worldview in the context of the economy. Therefore, this article is expected to capture the messages and values of the Quran and subsequently serve as a theoretical example of economic empowerment. Beyond that, it is hoped that this article can provide practical benefits for the community.

2. RESEARCH METHOD

This research employs a qualitative approach (Sugiyono, 2018). The qualitative approach will be used to understand the perspectives and experiences of participants in implementing the community empowerment model in rural areas through Village-Owned Enterprises (BUMDes). Data collection techniques include interviews, observations, and document analysis. In-depth interviews will be conducted with BUMDes managers, village

leaders, community members, and other relevant stakeholders. The focus of the interviews will be on their experiences in implementing the community empowerment model through BUMDes and their views on its impact.

The researcher will also actively participate in activities in the related villages to observe the process of implementing community empowerment through BUMDes. This observation will help in understanding the dynamics and challenges that emerge in a real-life context. Additionally, the researcher will analyze various documents related to the BUMDes program, including project reports, village regulations, and other relevant data to provide a broader context for the ongoing community empowerment model.

The research findings will reveal how the community empowerment model in rural areas through BUMDes is implemented in various villages, including successful examples like Kertayasa Village. Furthermore, the research will identify key factors that influence the success of this program and its impact on poverty alleviation in rural areas. The results of statistical data analysis will provide a deeper understanding of the poverty levels in rural areas.

3. RESULTS AND DISCUSSION

3.1. Reviewing Empowerment through Social Entrepreneurship

Unlike temporary or emergency social-charitable assistance, efforts to reduce poverty require empowerment (Iswara, n.d.). Linguistically, empowerment derives from the word “daya,” which means strength or ability. According to Edi Suharto, empowerment holds two meanings: 1) granting strength or authority to the weak, and 2) providing opportunities for others to create and innovate (Saeful, 2020, p. 3). Thus, empowerment can be defined as a process of transferring strength and capabilities from the empowered to the less empowered. This aligns with the commitment of Islam to realize universal well-being, as indicated by Chapra, a crucial aspect of the overarching concept of “rahmatan li al-‘ālamīn” within Islam is achieving universal welfare (Ichwan, 2002, p. 18).

Therefore, the Quran consistently encourages humans to foster solidarity among themselves (Q.S. 5: 2). In this context, social entrepreneurship becomes a vital component. Social entrepreneurship entails utilizing entrepreneurial behavior more oriented toward the collective social well-being rather than individual economic profit (Cardella, Hernández-Sánchez, Monteiro, & Sánchez-García, 2021, p. 2). This resonates with the Quranic mandate that achieving universal economic well-being is a collective interest. Consider the following verse:

“Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another...” (Q.S. Al-Zukhruf [43]: 32).

According to Al-Thabari, this verse explains that Allah has determined the distribution of sustenance (ma’īsyah) for each individual in varying quantities. This differentiation aims to cultivate compassion among people (ba’dhan li ba’dhin) (Tabari, 2000, p. 519). In this context, the verse motivates all parties to nurture social compassion to enhance the standard of living and collective welfare within society. Furthermore, according to Chapra, Islam's serious commitment to human dignity, justice, and brotherhood drives it towards a wealth distribution pattern that is supportive (Chapra, 2011, p. 42). This is reflected in the following Quranic mandate:

“Whatever Allah has restored to His Messenger from the people of the towns is for Allah, for the Messenger, for the relatives, for the orphans, for the needy, and for the wayfarer, so that it may not circulate solely among those of you who are rich...” (Q.S. Al-Hasyr [59]: 7).

An important argument about the urgency of wealth distribution is expressed through the term “dūlah” in this verse. According to Al-Zuhaili, “al-dūlah” means wealth that circulates and moves (mutadāwilan). He believes that the context of this verse mandates a concept and ethics of the economy, namely the distribution of wealth not only among the rich (aghniyâ’) but also to those in need (Al-Zuhaili, 1998, p. 457). Likewise, according to Quraish Shihab, this verse conceptually becomes a fundamental principle of the Islamic economy in wealth distribution that is supportive of the entire society (Shihab, 2002). In other words, with this verse, Islam firmly rejects all forms of wealth monopoly. Islam emphasizes that wealth must always serve the function of social empowerment.

Thus, empowering communities at the fundamental level can begin by establishing an empowerment model that emphasizes social solidarity and inclusive distribution. In the context of rural areas, an empowerment model through social entrepreneurship is considered suitable for the rural culture, which is rich in social solidarity and community care.

3.2. Empowerment: Opportunity, Capacity, Authority

The next question is how to realize empowerment in a tangible and potential way to uplift the rural communities' economic well-being. Islam, through the Quran, provides conceptual guidance and solutions for this. In Islamic discourse, empowerment can be understood through various terms, including: 1) al-ibtikār (innovation), 2) al-taghyīr (change), and 3) al-isti'mār (prosperity). Looking at the previously mentioned definition of empowerment, it appears that the term al-taghyīr has the closest relevance. This means that empowerment can be interpreted as the determination and action to bring about change. In the Quran, this principle is depicted in the following two verses:

“Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.” (Q.S. Al-Ra'd [13]: 11).

“That is because Allah will never change a favor which He has bestowed upon a people until they change what is within themselves...” (Q.S. Al-Anfal [8]: 53).

According to Quraish Shihab, both of these verses address social change. This is indicated by the term “qaum,” signifying that social change cannot be accomplished by just a few individuals but must be a collective effort by the community. Moreover, these verses also discuss the agents of change, which are Allah and the community. However, Allah's change must be preceded by the efforts of the community (mā bi anfusihim) (Shihab, 2002). In other words, without the willingness to change, social empowerment cannot be achieved. Thus, the problem of poverty within society will persist without structured, appropriate, and potential empowerment programs. This aligns with the strong commitment of Islam to empower the dhu'afā (Al-Qardhawi, 2001, p. 84). In this context, the Quran provides guidance on how to achieve universal well-being for the mustadh'afūn. As a reflection, consider the following verse:

“And [remember] when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things that you might be grateful.” (Q.S. Al-Anfal [8]: 26).

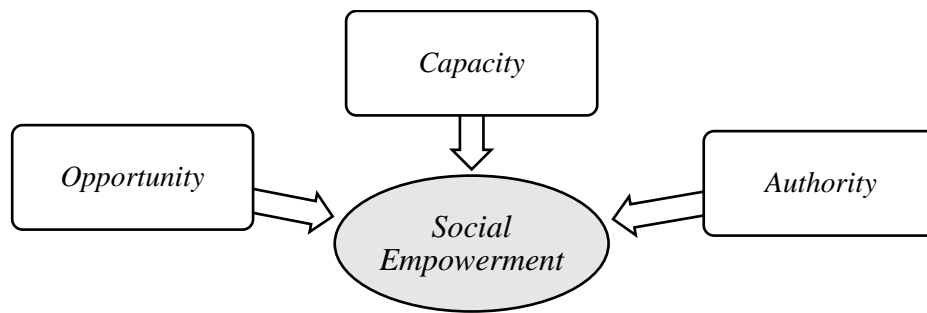
This verse generally describes the condition of the Muslim community when they were a minority and oppressed. This aligns with the commentary of Al-Thabari, stating that the context of this verse describes the condition of Muslims at the early stages of Islam in Mecca as a minority (qalīl) and oppressed (mustadh'afūn) by the disbelieving Quraysh (al-nās) (Tabari, 2000). According to Ibn Kathir, this verse is a reminder from Allah to the Muslim community that ultimately, Allah freed them from all fears, increased their numbers, and provided abundant sustenance (Ishaq, 2003, p. juz.4, 29). This indicates that Allah's will gives people the opportunity and chance to empower themselves through various forms of assistance.

In a broader context, as quoted by Quraish Shihab, Ibnu 'Asyur suggests that the term “al-ardh” in this verse may not be limited to Mecca but to the entire inhabited world by Muslims (Shihab, 2002). This is corroborated by Al-Qurthubi, who explains that the oppressors (al-nās) in the context of this verse not only refer to the disbelieving Quraysh but also the dominance of the Persian and Roman empires at the time (Al-Qurthubi, 1384, p. 987). Allah then helped the Muslim community with various difficulties (fa āwākum, wa ayyadakum, wa razaqakum). According to Al-Maraghi, this assistance included giving them the strength to confront their enemies through warfare and the strength to sustain themselves through work (Al-Maraghi, n.d., Juz.9, 190).

The interpretations provided by these scholars emphasize the Quran's preference for mustadh'afūn and provide guidance on how to empower them. Although the Quran acknowledges that individuals vary in the quantity of blessings they receive (Q.S. 43: 32), it also states that all creatures have equal rights to the bounties of the earth and the heavens, which are sufficient for all of God's creations (Q.S. 15: 20) (Baidhawiy, 2007, p. 220). This means that the blessings of life bestowed upon humanity should be managed and harnessed for empowerment.

The Quranic elaboration mentioned above at least includes three steps in community empowerment, namely: 1) providing opportunities, 2) enhancing capacity, and 3) increasing authority. These three elements serve as the conceptual foundation for realizing community empowerment through social entrepreneurship. Social entrepreneurship, according to Hulgard, encompasses at least four elements: 1) social values, 2) civil society, 3) innovation, and 4) economic activity (Tenrinippi, 2019, p. 28). The three values mentioned earlier collectively cover these four elements.

Figure 1. Elements of Social Empowerment



First, opportunity is crucial because many issues related to poverty in rural areas are due to the limited opportunities for local communities to empower themselves. This is likely because of the mismanagement of exploring and understanding the potential of rural areas as the nation's economic resource base (Razak, 2020, p. 690). This failure results in the underutilization of local resources, both natural and human, leading to a lack of creativity and innovation. If that happens, communities will continue to be trapped in the cycle of *mustadh'afūn*. However, the Quran's inclination is towards empowering them. Therefore, the first aspect, opportunity, emphasizes the integrity and credibility of the government or administrators in providing the widest possible gateway for community empowerment.

Second, capacity means enhancing the abilities of the *mustadh'afūn* in various aspects of life, encouraging them to participate fully in empowering themselves. In the context of rural economy, this is vital, especially when people receive a significant amount of social assistance from the government. This means that with capable and qualified individuals, financial aid can be used more effectively and proportionally for empowerment (Permana, 2021, p. 20). This is in line with the Quran's promise that those with knowledge (capacity) will have a higher status (QS. 58: 11). This capacity enhancement may include access to affordable and quality education, healthcare services, and various life skills training. With these improvements, the *mustadh'afun* can have an ideal and potential position to address their social issues and improve their quality of life.

Third, authority. While fulfilling basic needs, broadening empowerment opportunities, ensuring access to quality education and healthcare services are important, the final step is to place empowerment within the realm of politics (Baidhawiy, 2007). Therefore, social empowerment ideally should encourage active participation of the *mustadh'afūn* in determining their needs and interests as a form of bottom-up approach (Pranadji & Anugrah, 2021, p. 2). In this way, integrated participation and control will provide them with power and authority in their social lives.

3.3. Portrait of Social Entrepreneurship through Village-Owned Enterprises (BUMDes)

Understanding the typology of communities and potential planning is an absolute prerequisite for rural empowerment. This is in line with the Islamic principle that views community empowerment as an effort to build self-reliance within the community (Mardani, 2019, p. 48). Thus, social entrepreneurship through productive and creative economics is the real destination. Today, social entrepreneurship can be realized through Village-Owned Enterprises (BUMDes). However, in practice, the optimization of BUMDes has not comprehensively achieved its targets. This is evident from the fact that 12,040 BUMDes units are declared inactive (Waseso, n.d.). The reason for the stagnation of BUMDes is believed to be due to misunderstandings about the village's potential and poor empowerment management (Suhirman, 2021, p. 5). Therefore, an evaluation of the implementation of BUMDes as a locomotive for village economies, based on universal social welfare principles, is essential.

In this context, BUMDes as a potential rural economy should be managed with a focus on the economic and social welfare of the village community. This is in line with the principles of recognizing and subsidiarity of the village, which aims to achieve the collective and participatory well-being of the community (Temalagi, Silooy, Isnawati, Pattinaja, & Haryadi, 2022, p. 6852). Furthermore, achieving social entrepreneurship requires the synchronization and integration of BUMDes with the local entrepreneurial potential of the community (Sofyani, Atmaja, & Rezki, 2019, p. 48). Entrepreneurship that grows based on local wisdom and social solidarity is considered stronger and more robust for sustainable development (Muryanti, 2020, p. 166). In other words, BUMDes should not position itself as a competitor to the community but rather act as a bridge for mutual benefit.

Kertayasa Village in the Sindangagung District of Kuningan Regency, West Java Province, is one of the villages that have successfully implemented social entrepreneurship through BUMDes. The management of BUMDes in Kertayasa Village has effectively addressed the social issues of the local community. This is in line

with the vision of social empowerment that seeks to solve social problems based on economics (Rohim, Asmuni, & Supriyadi, 2021, p. 103). If looked at through the concept of empowerment as mandated in the Quran above, Kertayasa Village conceptually encompasses and actualizes these values. The following table illustrates the implementation of social entrepreneurship through BUMDes:

Table 1. Implementation of Social Entrepreneurship through BUMDes

Problem	Opportunity	Capacity	Authority
Garbage Waste	1) Maggot Cultivation	Maggot training by inviting experts from Bogor Agricultural Institute (IPB) and digital marketing training for crafts.	The community actively contributes to the exploration of local potential, the product development process, and the optimization and evaluation of the BUMDes.
	2) Plastic Flower Crafts		
Community Activities	1) Self-sufficiency at Home (SABDARUM)	Collaboration with PT Philnesia International (Cirebon) in rattan training and marketing, providing umkm capital with murabahah contracts, etc.	
	2) Local MSMEs		
	3) Rattan Crafts		
Agriculture	1) Maggot Cultivation for Compost.	Maggot training, millennial farmer training.	
	2) Rice and Citrus Crops		
Unemployment	1) Maggot Employee	Various kinds of skill training and entrepreneurial mentality.	
	2) Local MSMEs		
	3) Millennial Farmers		

The table illustrates the realization of social entrepreneurship through BUMDes based on partnerships while being integrated with the Qurʾanic empowerment model, as explained above. It is named “BUMDes Berkah Kertaraharja,” which, according to Arief Amaruddin, the Head of Kertayasa Village, is expected to provide blessings and benefits that are appropriate and universal for the entire community. In this context, BUMDes as social entrepreneurship becomes the center of empowerment by analyzing social problems and tapping proportional potentials based on the local typology of the community, known as *mustadh’afūn*.

To date, social entrepreneurship in Kertayasa Village has successfully provided employment opportunities for many local residents. In terms of income, BUMDes has managed to increase the community’s economy through various activities and programs. According to Arief, Maggot entrepreneurs in Kertayasa Village earn an average of 1.6 million per month. They have become pioneers in Maggot cultivation for 30 other villages in Kuningan Regency. Sales of plastic and paper crafts generate revenue in the range of 8-10 million per month. Additionally, local food businesses like *pareredan* and *gemblong* reach revenues of 1-2 million per month for each business owner. All these activities and products are collaborative and integrated with BUMDes as the leading sector. Furthermore, according to Arief, BUMDes Mart will be established as the central hub for social entrepreneurial activities and processing by the village community.

Moreover, BUMDes provides opportunities for *mustadh’afūn* to empower themselves based on their capacity. Those who lack capacity receive training on mindset and skills, while those with capacity are directed toward partnership-based business financing efforts. In this regard, BUMDes as the *shāhib al-mâl* cooperates with business players who provide products needed by customers through *murābahah* contracts, where customers receive goods instead of cash. Thus, the BUMDes, as a supplier, not only expands the market but also significantly reduces production costs for the community. BUMDes also acts as a service provider to business people, helping to enhance the development and marketing of products. Thus, apart from being a BUMDes mentor, it also serves as a demander that absorbs products or commodities from fostered SMEs. These products can then be further processed into BUMDes products for sale to the village community and BUMDes partners and other markets.

The success of the partnership model between BUMDes, SMEs, and BUMDes X, as well as other markets, consistently builds collective welfare based on social solidarity within the community, which is the primary goal of social empowerment as mandated in the Quran. The circulation of money within the village on a large scale will stimulate grassroots economic activity, providing the main source of development toward an advanced and prosperous village. When failures occur, evaluation and reeducation become the only solution.

4. CONCLUSIONS

Empowerment is the key to building awareness and actively promoting self-reliance in rural communities. This is in line with the guidance of the Quran, which calls for human activity and productivity in building self-empowerment for the sake of well-being. One way to empower rural communities is through social entrepreneurship. In this regard, the Quran provides guidance on how empowerment through social entrepreneurship can be achieved, incorporating at least the values of: 1) providing opportunities (opportunity), 2) enhancing capabilities (capacity), and 3) increasing authority (authority). The theoretical model of empowerment can be implemented in villages through Village-Owned Enterprises (BUMDes). Therefore, BUMDes, as a potential rural economic entity, should be managed with a focus on the economic and social welfare of the village community. This welfare can be realized by establishing a BUMDes system that is oriented towards social empowerment of the local community. Thus, the presence of BUMDes can stimulate the progress of the community and serve as a bridge for community partnerships to collectively achieve prosperity.

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