

# Implementation of Islamic Economic Empowerment Strategies in the Development of Human Resources

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**Abstract**—Human Resources is one of the most important parts in improving the welfare of a community or region. If human resources are fulfilled with the ability to utilize what is around them, it will have a positive impact not only for themselves, but also for their environment. And to achieve this, it is necessary to carry out a movement or step that is able to empower the community as human resources to be able to find their interests and potential. Especially in Islam, Allah commands His servants to always strive to be more empowered and be able to achieve prosperity in his life. This type of research is a qualitative study which aims to uncover empirical facts in methodology and theory according to the specialization occupied. Therefore, the strategy that was adopted should be in accordance with Islamic teachings, where economic empowerment does not only lead to how to achieve material welfare, but how to obtain material and non-material welfare to achieve world and hereafter happiness.

**Keywords:** *economic empowerment, Islamic law, human resources*

## I. INTRODUCTION

Empowerment means increasing the power of the community which can achieve the expected welfare both individually and socially. With the activities that support the economic empowerment of the community provides a great opportunity to improve existing human resources. Then, strategic steps need to be taken to desire results from these activities can be distributed well to those who need support in material and non-material terms. Because in Islam, empowerment does not only revolve on the financial side, but also on increasing human closeness with God.

The word “*tamkin*” can be interpreted as a person's ability to gain strength, or the power and influence around him, whether it is in the form of material such as evidence of his efforts to achieve the strength he has or is *ma'nawi* such as the perseverance of someone reaching for strength in running their lives. Same thing with the meaning of empowerment that is not far from the power of individuals and groups in using the power that they have, to participate in empowering the surrounding or distribute the power that they have.

## II. RESEARCH METHOD

The research method used in this research is qualitative method. This research uses qualitative methods with three

methods of data collection namely observation, interview, and documentation. These three methods are based on the approach of the theories related to the issues and the underlying issues in this study by the established objectives.

## III. RESULTS AND DISCUSSION

Empowerment means increasing the power of the community which can achieve the expected welfare both individually and socially. With the activities that support the economic empowerment of the community provides a great opportunity to improve existing human resources. Then, strategic steps need to be taken to desire results from these activities can be distributed well to those who need support in material and non-material terms. Because in Islam, empowerment does not only revolve on the financial side, but also on increasing human closeness with God.

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Empowerment (*tamkin*) is the main goal of working in Islam. Because all things related to *tamkin*, contain elements of preaching in the goals, activities, and organizations those are in it [1]. Until the aim of preaching carried out and in addition to forming a society or individuals become more independent. Empowerment is also interpreted as a way that is done by individuals and organizations be able to rule in their lives [2]. Achievement of resources to achieve a living [3]. And this is more emphasis on giving or delegating power to individuals and the general public be able to manage their lives and the environment in accordance with their own potential and expectations [4]. Empowerment is applied to make the community has the power to achieve an independence and competitiveness in the globalization era.

Empowerment in the economic field is defined as an effort to empower the community by providing support and motivation so that the community is motivated to increase their potential through their economic potential to achieve progress

in their lives [5]. Sumodiningrat defines empowerment as the ability of individuals who *mu'amalah* with the community to increase the empowerment of the people around them [6].

Economic empowerment in Islam released each individual to carry out economic activities, provided that they do not violate the sharia that has been established in Islam, such as buying and selling forbidden goods and so forth. Of course it is also based on aqeedah as a foundation in Islamic economics and will have implications for morals, because in carrying out Islamic economics it is very important to apply norms and ethics derived from the Qur'an and Hadith in *muamalah* or all economic activities. These three things are interconnected as a basis in Islamic economics [7].

The community referred to as empowered (ummah) communities is a society that knows, understands, is motivated, seizes opportunities, is able to make decisions and is able to act according to the situation [8]. So that the benefits can be felt on an ongoing basis. So humans are said to be helpless when two things are fulfilled, they are [3]: *Maddi*. Interpreted that humans are said to be helpless when able to manage what is on earth and make a living in it [8]. The second is *Ma'nawi* (non-material), with the fulfillment of religious and security affirmation for humans. economic empowerment of the ummah is a form of effort to improve the standard of living of the Muslim community towards a better direction. Because with the improvement of a better life will affect the welfare of the people themselves [5].

Economic empowerment is an effort to build power (the community) by encouraging, motivating, and raising awareness of the economic potential that is owned and trying to develop it. By enabling the community to survive, and develop themselves [9]. There are two approaches used by Islam in empowerment [10]. The first is approach by providing direct assistance. Second, the structural approach which continuous assistance so that the poor can overcome their weaknesses. Even those who are helped become helped. And this approach can be pursued in three strategies, there are [11]:

- Reconstruction of the psychological ethical stage from the passive value to the active value of Society regarding poverty
- Carry out effort to change behavior towards people who are less empowered with skills education, knowledge through training, counseling and role models
- Trying to change the status of partnership commitment.

However, there are things that must be formed from each individual to achieve the word powerless, namely building a spiritual dimension, building a dimension of science, building a social dimension (charity) [12]. If faith, knowledge and charity

have been fulfilled, the mindset of Muslim communities will change. Then the achievement of *falah*, glory and prosperity in the world and the hereafter by the realization of the needs of human life in a balanced way [13]. Human resources are the most important capital and wealth in every human activity. Humans as an absolute element that time, energy and abilities can be used optimally for the interests of the organization and individual interests. process, human resources always become the subject and object of development.

#### IV. CONCLUSION

From the discussion above, we can conclude that the economic empowerment of the *ummah* does not only lead to the development of increased wealth, but also the spiritual approach which is the basis for implementing the strategies that will be applied. Thus bringing up potential human resources, creative and rich in non-material aspects. When the strategy is implemented, then the hope of an empowered and characterized people can be realized.

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