



Maqasid Sharia Analysis of The Welfare Level of Muslim's Ceramic Craft in Plered Purwakarta

Arie Rachmat Sunjoto^{1*}, Farah Khoirunnisa², Mufti Afif³

¹²³ University of Darussalam Gontor, Indonesia

Email: arierachmatsunjoto79@unida.gontor.ac.id, farahchoir81097@gmail.com,

muftiafif@unida.gontor.ac.id

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*Corresponding author email:
arierachmatsunjoto79@unida.gontor.ac.id

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Abstract

Introduction: The activity of making ceramics is a work that has been passed down from generation to generation from the ancestors of the Plered people until now. Amid its existence, the number of craftsmen in 2019 decreased to 163 from the previous number of 205 craftsmen. This study aims to determine Muslim ceramic craftsmen's welfare level in the review *maqashid syari'ah* in Plered District, Purwakarta Regency. **Research Methods:** Research data sources are primary and secondary data. A sample of 114 craftsmen was obtained through the Simple Random Sampling technique. Data collection techniques are observation, documentation, and questionnaires. The analysis technique used is a quantitative descriptive analysis technique with a percentage formula through a Likert scale assessment tool. **Results:** The results of this study indicate that overall Muslim ceramics craftsmen who are classified as high welfare criteria are 38 people (33.3%), 74 people (64.9%) are at the moderate welfare level, 2 people (1.8%) are classified as low welfare level, and there are no craftsmen with very low or very high welfare criteria. The determinants of the level of welfare of Muslim ceramic craftsmen are through *hifdzu din*, *hifdzu nafs*, *hifdzu 'aql*, *hifdzu nasl*, and *hifdzu maal*. In this case, the indicator of asset maintenance (*hifdzu maal*) the majority of craftsmen belong to the highest welfare criteria compared to other indicators, which is 95 people (83.3%).

INTRODUCTION

Ceramic industries in several regions in Indonesia are said to be industries that maintain national culture, because many products have artistic and cultural values both from the images and shapes they produce. The production of ornamental ceramics is a medium for preserving the nation's cultural values (Achmad Winationally and globallydjaya, 2009). The Director General of Small and Medium Industries, Gati Wibawaningsih, considers that the small and medium industrial sector producing pottery and ornamental ceramics has great potential and opportunities to be more competitive. One of Indonesia's strengths in efforts to grow pottery and ornamental ceramics small and medium industries is that it is supported by the abundant availability of raw materials. The Ministry of Industry noted that the number of IKM pottery and decorative ceramics is more than 5,200 business units which absorb up to 21,470 workers. Pottery and decorative ceramic products in Indonesia have been able to be competitive at the international level. This is evidenced by the achievement of its export value which exceeded USD 25.4 million in 2018 or an increase compared to the previous year's achievement, which exceeded USD 25.2 million (Indonesia, 2019).

Pottery and ornamental ceramics IKM centers spread across Indonesia include the Kasongan ceramics center in Yogyakarta, the Dinoyo Malang ceramics center, the Pulutan Minahasa ceramics center in North Sulawesi, and the Plered Purwakarta ceramics center. Among the several ceramic craft centers, the Purwakarta Regency Government at the Regional Technical Implementation Unit (UPTD) Plered Ceramic Center received appreciation from the General of Small and Medium Industries (IKM) Ministry of Industry of the Republic of Indonesia for consistently developing and continuing to encourage the clay-based ceramic craft industry. This is evidenced by the fact that at the end of 2018 there were 108 containers of ceramic products from Purwakarta exported to various countries in the Americas (Nurhasanudin, 2019).

Purwakarta Regency is famous for the beauty of its tourist objects, namely the Plered Ceramics Center Tourism Object in Purwakarta, West Java. This tourist object is a cultural tourism object that is very popular with the people of Purwakarta and its surroundings, even to foreign countries (Abdul Ghofar Adi Mugroho, 2017). Based on data on the potential of Tourism Objects and Attractions (ODTW) in Purwakarta Regency in 2017, the Plered Ceramics Center is one of the cultural tours managed by members of the ceramic craftsmen group, which facilitates various ceramic souvenirs consisting of traditional ceramics such as pestle places, jugs, and so on. While decorative ceramics and functional ceramics such as flower vases, flower pots, cups, glasses, plates, umbrella holders, and so on. However, the tourism climate will not have a significant effect on economic development in general, if it is not supported by the availability of good accommodation facilities (Department of Youth and Sport Tourism and Culture, 2017).

In realizing village industrialization, the government implements programs to improve community welfare by increasing people's income through productive business activities. One of these activities is carried out by increasing the value of superior regional products with market opportunities in the domestic and export markets. The program is the One Village One Product (OVOP) program which was issued through Presidential Instruction (INPRES) No. 6, Year 2007 June 8th. The main target of the OVOP program is to provide welfare for the people of Indonesia, especially for those in rural areas and local areas to be used as OVOP programs (Minister of State for Cooperatives and SMEs of the Republic of Indonesia, 2017).

The Plered Ceramic Industry Center is one of the centers for the ceramics processing industry, which has received a touch of coaching by the Ministry of Industry and Trade in the One Village One Product program. The making of kramik in Plered has been going on for generations, it is estimated that it started from 1904 until it has existed until now which is able to meet local and international demands (Rosadi, 2018). However, there has been a decrease in ceramic craftsmen and workers, from 205 craftsmen in 2018 to 163 craftsmen in 2019. Likewise, the number of workers in 2018, which totaled 2,500 people, decreased to 1,900 people in 2019 (UPTD Purwakarta Regency, 2019).

There are many factors that encourage people to work as ceramic craftsmen. One of these factors is due to the environment around where they live, abundant clay resources are available and they are said to be inexhaustible. This clay resource is obtained from paddy fields which are used not only for ceramic base materials, but also for the basic materials for making roof tiles and red bricks (Hendy, 2019). So from the production side, raw materials for ceramic handicrafts are available at a relatively low cost. So that ceramic crafts are expected to become one of the commodities that have economic value as a source of community income in improving family welfare.

The level of welfare is one indicator to determine the socio-economic condition of a family. Even the level of welfare is also a local indicator of a district and a sub-district to mutually monitor efforts to achieve targets in reducing the proportion of the population at an income level below a predetermined standard. As it is known that welfare is in a concept *maqāshid syarī'ah* Imam al-Ghazali in his book *Ihya Ulum al-Din* he revealed that the welfare of a society will only be realized if it maintains five basic objectives, namely maintenance of religion (*hifdz din*), maintenance of the soul (*hifdz nafs*), maintenance of the mind (*hifdz 'aql*), maintenance of descent (*hifdz nasl*), and maintenance of property (*hifdz maal*). Through these five basic purposes, he then divided three levels of individual and *social utility*, *dharuriyyat* (need), *hajiyyat* (fun), and *tahsīniyyat* (luxury) (Lilik Rahmawati, 2012).

Well-being

In the Big Indonesian Dictionary (KBBI), welfare is a noun meaning of rights or a state of well-being, security, safety and peace. The word prosperous is an adjective that means safe, secure and prosperous, and safe (apart from all kinds of disturbances) (KBBI, 2022). Another opinion states that welfare is a condition in which a person can fulfill basic needs, be it the need for food, clothing, shelter, clean drinking water and the opportunity to continue

their education and have adequate jobs that can support their quality of life free from poverty, ignorance, fear, or worry, so that his life is safe as well as peaceful both physically and mentally (Rosni, 2017).

Welfare According to Islam

In an Islamic perspective, welfare is when a person can play his role on this earth in accordance with human nature as a servant of Allah SWT, as well as a caliph who serves all development activities, so that welfare is *falah* which carries the meaning of *sa'adah fi daerani* (*hasanah fi dunya wa hasanah fil Akhirah*) (Mufti Afif et al. 2019). Indicators of *hasanah* in the world are not only limited to material aspects but also spiritual, when *hasanah* in the hereafter is indicated through the easy qualities that the Prophet SAW exemplified (*shiddiq, tabligh, amanah, fathonah*) by proving it before Allah SWT and humans (Syamsuri, 2018).

The Islamic view of well-being is based on the entire Islamic teachings about this life. This concept is very different from the concept of welfare in the conventional view, because it is a holistic and balanced concept between welfare in this world and in the hereafter (Martini, 2015). Thus, welfare in Islam has a more comprehensive concept because it is based on sharia rules.

Maqāshid Sharia

Etymologically *maqāshid syarī'ah* consists of two words, *maqāshid* and *syarī'ah*. In the Arabic dictionary, *maqshad* and *maqāshid* comes from the root *qashd* (قَصَدَ) (Sharoni, 2017). *Maqāshid* (مَقَاصِدٌ) is a word that denotes many (*jama'*), its mufrod is *maqshad* (مَقْصَدٌ) which mean purpose, aim or destination (Ahmad Warson, 2000). Where *assyarī'ah* in language *الماء الى تطير الموضوع*, which means the road that leads to a water source. The road to water can also be said to be the road to the main source of life (Ika Yunia et al, 2018). On the other hand, *syarī'ah* is the whole of justice, peace, wisdom and goodness. So, every rule in the name of justice with injustice, peace and strife, good and evil, policy and lies, is a rule that does not follow *syarī'ah*, although that is claimed to be a correct interpretation (Jasser, 2017). Meanwhile, in terms of terminology, *maqāshid syarī'ah* is the purpose or secret set by the *syari'* (law maker) in each of the laws of the *shari'ah* laws (Wahbah, 1986).

Draft Maqāshid Shari'ah According to Imam al-Ghazali

Imam al-Ghazali is a major figure of the Shafi'i school of thought who is considered an encyclopedia of Islamic science which was later given the title "Hujjat al-Islam". Imam al-Ghazali as a major Islamic scholar, has an influence on modern Islamic thought. The theories put forward in his work can be a new perspective in an effort to respond to contemporary problems (Akbar Sarif, 2017). One of the concepts of his thinking is that it covers all human affairs, both economic and other matters, and makes a close connection between the individual and society (Karim, 2021).

Al-Ghazali argues that *maslahat* in Islamic law is anything that is intended to maintain the basic goals which are essentially summarized in *al-mabādi' 'al-khamsah* namely protection

of religion (hifdzu din), protection of the soul (hifdzu nafs), protection of reason (hifdzu 'aql), protection of offspring (hifdzu nasl), and protection of property (hifdzu maal). Every law that contains the aim of maintaining these five things is called maslahat, and every thing that causes the loss of these five elements is called mafsadah (Sunansar, 2018).

The human needs are summarized in *al-mabādi' 'al-khamsah* according to Imam al-Ghazali can be explained as follows:

1. Maintenance of Religion (*Hifdzu Din*)

The maintenance of religion is the main goal of Islamic law, because religion is a guideline for human life. Religion contains elements of aqidah for every Muslim. Also, there are elements *syari'ah* which is the way of life of a Muslim in relation to his God, as well as to fellow human beings (Hardiati, 2021). Confession of faith, reciting the creed, performing prayers, fasting, pilgrimage, and maintaining the sanctity of religion, are part of the religious maintenance application (Ismanto, 2016).

2. Maintenance of the Soul (*Hifdzu Nafs*)

The human soul within *syari'at* Islam is very glorified, it must be maintained, guarded, defended, and not confronted with sources of damage/destruction (Jauhar, 2018).

In caring for the soul, the various defects that exist in the human person must be cleaned and purified, because the heart will achieve eternal happiness and closeness to Allah SWT (Ghazali, 2007). Therefore, everything that guarantees the needs of the human soul such as eating, drinking, dressing, sports, entertainment and so on must be clean from all reproach.

3. Maintenance of Intellect (*Hifdzu 'Aql*)

Reason is the source of wisdom (knowledge), the light of guidance, the light of the heart's eyes, and the medium of human happiness in this world and the hereafter. With reason, a commandment from Allah SWT is conveyed, with it humans also have the right to be leaders on earth, and with it humans become perfect, noble, and different from other creatures (Jauhar, 2019). Allah SWT says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا فَضِيلًا

Meaning: "And indeed We have glorified the children of Adam, We transport them on land and in the sea, We give them sustenance from the good, and We exaggerate them with perfect advantages over most of the creatures We have created." (QS. Al-Isra': 70).

Allah SWT forbids everything that can damage or weaken the mind. Allah SWT advises humans to use reason in gaining knowledge. Maintenance of reason is very important because with reason, humans can think about Allah SWT, the universe and themselves. As for the things that need to be done by a Muslim in educating his mind is through education (Hardiati, 2021).

4. Maintenance of Offspring (*Hifdzu Nasl*)

To maintain the purity of offspring, Islam regulates marriage procedures and prohibits adultery, as well as other acts that lead to such adultery (Ismanto, 2016) . In addition, it is very important for parents to guarantee the mental and physical growth of their children through education, health, instilling faith, worship, and morals until they are adults and are always well looked after (Safarinda, 2019).

5. Maintenance of Property (*Hifdzu Maal*)

Wealth is one of the core needs in life, where humans cannot be separated from it. Protection for assets appears in two ways; first, has the right to be protected from his enemies, whether from acts of theft, plunder, or other actions that harm other people. Second, the assets are used for permissible things, without any elements of redundancy or deceit for things that are lawful to Allah. So this treasure is not spent on wickedness, on drinking, or on gambling (Jauhar, 2019).

Wealth by al-Ghazali is placed last, this is not a sign that wealth is not important but wealth cannot help by itself to create prosperity for all people in a fair pattern, if the human factor itself has not been reformed to ensure the market works fairly. However, if wealth is placed first and becomes the main goal, it will have a negative effect on fellow human beings, namely the emergence of social inequality, injustice, imbalance and other bad things (Jauhar, 2019).

RESEARCH METHOD

This type of research includes descriptive research with a quantitative approach, namely research that aims to explain, summarize conditions in various situations, or various variables that arise in society based on what is in accordance with what happened.

The population in this study is all Muslim ceramic craftsmen in Plered District whose activities start from processing raw materials, making ceramics or pottery to exporting, totaling 163 craftsmen. The sample in this study was 114 craftsmen, which were obtained through the Simple Random Sampling technique, using the formula Isaac and Michael with a percentage of 5%. The variable used in this study is the level of welfare according to *maqāshid syarī'ah* in Plered District, Purwakarta Regency. Data collection techniques used in this study were observation, documentation, and questionnaires.

In this study using a Likert scale measuring instrument. The data analysis technique used in this study is Quantitative descriptive analysis technique with frequency distribution tables and percentage formulas processed in SPSS 17.0 to explain the level of family welfare of Muslim ceramic craftsmen in Plered District, Purwakarta Regency.

RESULT AND DISCUSSION

This study analyzes the welfare level of 5 indicators *maqāshid syarī'ah* which consists of maintenance of religion (*hifdzu din*), maintenance of the soul (*hifdzu nafs*), maintenance of reason (*hifdzu 'aql*), maintenance of offspring (*hifdzu nasl*), and maintenance of property (*hifdzu maal*). The following are the results of an analysis of the welfare of Muslim craftsmen

at the Ceramics Industry Center, Plered District, Purwakarta Regency based on 5 indicators *maqāshid syarī'ah*.

Table 1.1. Welfare Based on Religious Maintenance Indicators (*Hifdzu Din*)

Welfare Level Criteria	F	Percentage (%)
Very low	0	0%
Low	0	0%
Currently	15	13.2%
Tall	97	85.1%
Very high	2	1.8%
Total	114	100.00

Source: (Data processed)

The results of the analysis show that judging from the indicators of maintaining religion (*hifdz din*) most Muslim craftsmen in Plered District, Purwakarta Regency have high welfare criteria, namely 97 respondents (85.1%), 15 respondents (13.2%) are in the high level category. moderate welfare, 2 respondents are at very high welfare levels, there are also no respondents who are at low and very low welfare levels. Meanwhile, to determine the level of welfare based on indicators of soul care can be seen in the following table:

Table 1.2. Welfare Based on Mental Maintenance Indicators (*Hifdzu Nafs*)

Welfare Level Criteria	F	Percentage (%)
Very low	1	0.9%
Low	9	7.9%
Currently	77	67.5%
Tall	27	23.7%
Very high	0	0%
Total	114	100.00

Source: (Data processed)

Based on the mental maintenance indicator (*hifdz nafs*), most Muslim craftsmen in Plered District, Purwakarta Regency have moderate welfare, namely 77 respondents (67.5%). 27 respondents (23.7%) were in the category of high welfare levels, 9 respondents (7.9%) were in low welfare levels, only 1 respondent (0.9%) were in very low welfare levels, and no respondents who are in the very high level of welfare category. The following table presents the level of well-being seen based on indicators of mind maintenance.

Table 1.3. Welfare Based on Mind Maintenance Indicators (*Hifdzu 'Aql*)

Welfare Level Criteria	F	Percentage (%)
Very low	0	0%
Low	52	45.6%

Welfare Level Criteria	F	Percentage (%)
Currently	50	43.9%
Tall	12	10.5%
Very high	0	0%
Total	114	100.00

Source: (Data processed)

In the indicator of maintenance of reason (hifdzu 'aql), the results of the analysis show that most of the respondents belong to the low welfare level category, namely 52 respondents (45.6%), 50 respondents (43.9%) belong to the moderate level of welfare, only 12 respondents (10.5%) belonged to the criteria for a high level of welfare, and no respondents had very low or very high levels of welfare. Meanwhile, welfare based on offspring maintenance indicators can be seen in the table below.

Table 1.4. Welfare Based on Offspring Maintenance Indicators (*Hifdzu Nasl*)

Welfare Level Criteria	F	Percentage (%)
Very low	0	0%
Low	1	0.9%
Currently	28	24.6%
Tall	85	74.6%
Very high	0	0%
Total	114	100.00

Source: (Data processed)

Based on the indicators of raising offspring (hifdz nasl), most of the respondents belong to the high welfare category, namely 85 respondents (87.6%). While a small number of respondents in this indicator belong to the moderate category, namely 28 respondents (24.6%), only 1 respondent (0.9%) is classified as a low level of welfare, and no respondent is at a very high level of welfare. low and very high. As for the level of welfare of Muslim ceramic craftsmen when viewed from the indicators of maintaining assets, they are as follows:

Table 1.5. Welfare Based on Asset Maintenance Indicators (*Hifdzu Maal*)

Welfare Level Criteria	F	Percentage (%)
Very low	0	0%
Low	3	2.6%
Currently	11	9.6%
Tall	95	83.3%
Very high	5	4.4%
Total	114	100.00

Source: (Data processed)

The results of the analysis based on indicators of wealth maintenance (hifdz maal) show that most of the respondents belong to the high welfare category, namely 95 respondents (93.3%). 11 respondents (9.6%) were at a moderate welfare level, 5 respondents (4.4%) were at a very high welfare level, 3 respondents (2.6%) were at a low welfare level, and no respondents had are at a very low level of well-being.

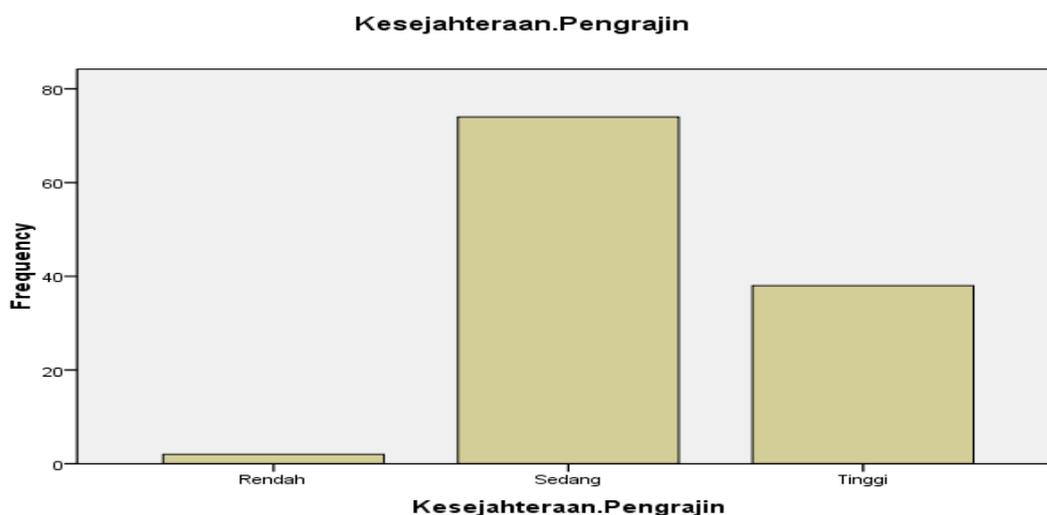
Table 1.6. Results Category Level of WellnessCraftsman hteraan

Welfare Level Criteria	F	Percentage (%)
Low	2	1.8%
Currently	74	64.9%
Tall	38	33.3%
Total	114	100.00

Source: (Data processed)

Based on the table above, it can be seen that overall indicators *maqāshid syari'ah* are in the low, medium and high categories. The frequency of ceramic craftsmen who are included in the welfare level with low criteria is 2 respondents (1.8%). As for the frequency of ceramic craftsmen who are included in the welfare level with moderate criteria, there are 74 respondents (64.9%). Meanwhile, the frequency or number of craftsmen with high welfare level criteria was 38 respondents (33.3%). Then the comparison of welfare levels can be seen in the following figure:

Figure 1.1. Figure Diagram of Welfare Levels of Muslim Ceramic Craftsmen



Source: (Data processed)

Becoming a ceramic craftsman is a choice made by craftsmen in Plered District, Purwakarta Regency. Based on this choice, the ceramic craftsmen hope that the business they are involved in will be able to improve their welfare. Welfare in Islam has

a privilege in the concept that is in it because it contains elements of both material and non-material values. Then this welfare is seen from perspective *maqāshid syarī'ah*, because basically *maqāshid syarī'ah* is the goal of sharia as a whole and religion is the most important basic need.

As in Imam al-Ghazali's concept of *maqāshid syarī'ah* that the welfare of a society will only be realized if it maintains 5 basic objectives, namely maintenance of religion (hifdzu din), maintenance of the soul (hifdzu nafs), maintenance of reason (hifdzu 'aql), maintenance of offspring (hifdzu nasl), and maintenance of property (hifdzu maal).

1. Maintenance of Religion (*Hifdzu Din*)

Maintaining religion is the main goal of Islamic law because religion is the way of life for mankind. Religion contains an element of faith for every Muslim. In addition, there is an element of sharia which is a way of life for a Muslim in his relationship with his God and with fellow human beings (Rohma, 2017).

Maintenance of religion includes carrying out the pillars of Islam (creed, prayer, fasting, zakat and pilgrimage), besides that there is a determination to always maintain religious values and carry out religious teachings (Hulaimi, 2016).

From the results of the research on the hifdzu din indicators described above, it is shown that all ceramic craftsmen in Plered District are Muslim, namely 114 craftsmen with a percentage of 100%. This indicator includes several elements, namely the need for the implementation of the five daily prayers, of course it is an obligation and even a necessity for every Muslim in achieving victory in the hereafter. Furthermore, in terms of the ability to read the Koran, most craftsmen are able to read it, although some of them still stutter.

Meanwhile, in performing the qurban worship, most of the craftsmen are able to carry out the qurban routinely every Eid al-Adha holiday, and only a small number are unable to carry it out. For those who cannot afford to donate sacrificial animals, they usually help in terms of slaughtering up to the distribution of qurbani meat. This proves that the craftsmen have a good religious social soul. In this regard, Allah ordered the people of Prophet Muhammad to sacrifice only those who can afford it.

As for other things that support craftsmen in this indicator, namely in participating in recitations to increase religious knowledge and being active as organizers of religious activities and social activities, the average craftsmen are members of the ta'lim assemblies in Plered District, and some of them are administrators who are usually assigned to fill in recitation or ta'lim assemblies in mosques and residents' homes.

Worship that is no less important is worship related to social care, as well as ceramic craftsmen also carry out worship related to social care, including social roles in society. An activity that is purely carried out not because of wanting material gain but rather for mere service. So the hifdzu din carried out by the

craftsmen is to carry out some of the pillars of Islam and be active in community social activities, and have a high level of concern for the surrounding environment. So that this indicator is considered to belong to the high level of welfare category, namely as many as 97 craftsmen with a percentage of 87.1%.

2. Maintenance of the Soul (Hifdzu Nafs)

The embodiment of soul care is by fulfilling the needs of clothing, food, shelter, health and other facilities (Ziauddin, 2016). Among the things that get the attention of Islam is the mental and psychological condition of Muslims, good nutrition is the key to obtaining a good mental and psychological condition (Rohiman, 2016).

This is in line with the answers to the craftsmen's questionnaire that in terms of fulfilling the personal basic needs of the craftsmen and their families, such as food, clothing and shelter are sufficient. For food, artisans like food that has a varied menu but is nutritionally complete, because basically the need to eat is important not from the large amount of food, but from the vitamin and nutrient content contained in the food.

The food we eat can support the ability to think about God's power and do good to fellow human beings, all of which are noble deeds that will get a worthy reward in the hereafter. The food consumed by the artisans and their families is halal, simple and not excessive. This is in accordance with Islamic advice that Islam justifies food that contains good nutrition as long as it is not excessive. Allah SWT has mentioned His word in surah al-A'raf verse 31 which reads:

يَبْنَى ءآءَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

"O son of Adam! Wear nice clothes every time you enter the mosque, eat and drink, but don't overdo it. Indeed, Allah does not like excessive people. (QS al-A'raf: 31)

Likewise clothing, craftsmen tend to buy clothes according to needs and have certain clothes in different activities. Clothing is important not only to protect the body from extreme weather, but also to carry out Islamic law, namely to make clothing a means of covering the genitals and maintaining human morals. This is a religious teaching that must be implemented by mankind in order to achieve a prosperous life. Whereas in terms of the craftsmen's residence, what the researchers obtained was very simple, not too luxurious and spacious, because for them it was better to focus on business, meeting basic needs, and educating their children.

Furthermore, in terms of carrying out regular exercise as a means to meet physical needs, most ceramic craftsmen have not been able to do it, due to the

density of time used to make ceramic crafts. However, there are craftsmen who consider that the activity of making ceramics is included as a sport, because both hands move to form patterns and both feet move to compact the clay dough.

Regarding health insurance, the craftsmen consider it important to take health insurance to make it easier when an illness occurs at any time. Welfare is not sufficiently measured in terms of economic income, but must also be measured from the fulfillment of other basic rights including the right to health (Maftuhcahn, 2016). In this case, most of them already have pretty good health insurance services. However, in a small number of craftsmen, there are also those who have not received health insurance services, so they have to pay for the treatment at their own expense.

Meanwhile, from the point of view of providing entertainment or recreation with the family, many of the craftsmen did not even have time to do recreation with their families in one place, due to their busy workload to complete target orders for ceramics both at the local and international levels. Uniquely, in a small number of craftsmen are actually able to use their working time to take their families for recreation. So based on the results of the research, the maintenance of the soul (*hifdzu nasl*) for most of the craftsmen has reached the criteria for high welfare, namely as many as 77 respondents with a percentage of 67.5%.

3. Maintenance of Intellect (*Hifdzu 'Aql*)

By keeping the mind, it means that we are upholding the values that guarantee genius human thinking, which is marked by the fulfillment of the obligation to study in order to gain knowledge and experience that can be used as a reference in seeking a life that is blessed by Allah SWT (Hulaimi, 2016). This is not in line with the answers to the questionnaires of most Muslim ceramic craftsmen in Plered District, Purwakarta Regency, that education is not more important than working hard to make ends meet. However, the craftsmen still want a better education for their children.

This can be seen from the characteristics of respondents based on their level of education, that the majority of respondents stated that they finished their education only at the Elementary School (SD) level, namely as many as 45 people with a percentage of 39.5%. Talking about seeking knowledge, one of the means is through education. In academic studies for this academic field, it is known as the concept of life long education or education that lasts all the time from birth to death. The educational facilities used do not have to go through formal education but can also go through non-formal and informal channels (Soetomo, 2014).

In addition, many of them lack interest in reading books or newspapers, as well as following information from television, radio or magazines. They stated that they did not have time to do this because time was tight in producing ceramics. Some of them even no longer have the interest to do so. As well as the interest of

craftsmen in participating in courses or training programs to hone soft skills, there were only 40 craftsmen who were interested in taking part in the program.

In fact, maintenance of reason is very important because with reason humans can think about Allah SWT, the universe and himself. As for the things that need to be done by Muslims in educating their minds is through education (Enggardini, 2017). However, only a small proportion of respondents were able to meet the criteria for indicators of mind maintenance, so this indicator has the lowest score compared to other indicators.

4. Maintenance of Offspring (*Hifdzu Nasl*)

Islamic law obliges parents to provide services and maintain the safety and development of children. This obligation is carried out on the basis of the consideration that children are entrusted (mandate) of Allah who must be looked after carefully because they will be accountable to Allah (Widagdo, 2016). The guarantee of the right to the development of offspring, Islam is a religion that regulates life from all aspects, both spiritual and material, including the economy and the balance between the two. Islam also does not limit its people to have many offspring (Muhammad Nafik et al, 2016).

As is the case with what was conveyed by the craftsmen that most of them have many children, between two and six children. For them, the number of children affects family harmony, because the atmosphere at home becomes busier and warmer. Most of their children are in the productive age category, but are not interested in continuing their parents' business as ceramic craftsmen and prefer to work in factories, schools, and some also choose to trade. Therefore, most of the craftsmen are over 40 years old ie as many as 94 people (82.5%), so that the regeneration of ceramic craftsmen is decreasing. Then in terms of limiting the association of children, most craftsmen limit the association of their children, so that their children are not entangled in promiscuity.

In addition, in choosing believing spouses for the children to be married, the craftsmen chose believing partners. However, regarding marriage there is no element of coercion regarding age limits and matchmaking for them. The craftsmen prefer to hand over all marriage rights to their children, including meeting all their needs. So many children are married before completing their studies. Islam teaches people who love each other and are able to get married to get married immediately, because to avoid the slander of adultery. So in this case, the craftsmen can be said to be quite good at fulfilling the offspring maintenance indicator (*hifdzu nasl*).

5. Maintenance of Property (*Hifdzu Maal*)

Islamic economics respects the value of property and its position in life. Wealth is a means to meet needs and help carry out obligations such as alms, pilgrimage and jihad, as well as the main preparation for the prosperity of the earth (Wibowo et al., 2017). Guaranteed protection of assets is an important

element in this category. According to sharia terminology, means anything that has value and may be utilized, and ownership is obtained in a manner that is in accordance with sharia.

This indicator is an indicator that has the highest average score among other indicators, namely as many as 4.345 or 22.57%. This is indicated by the income owned by craftsmen who are considered sufficient and feasible. The income of each craftsman every day is different and erratic. Depending on the number of visitors, as well as orders from out of town and abroad. So that from this income, the craftsmen as the head of the family provide a living for their family in a lawful way, namely as ceramic industry players.

Besides that, the craftsmen like to donate part of their income for social purposes, such as holding contributions between residents which are held from time to time as assistance for underprivileged families, as well as making donations in terms of building mosques. The other thing in this indicator is setting aside part of their income for savings. This has become a necessity for every human being, that they must have a savings account that will be used for future needs.

Also, in terms of access to ownership of luxury goods such as Android communication devices (mobile phones), many craftsmen on average already own them, but not many of them do not yet have them and even lack understanding of their use. In terms of access to ownership of other luxury goods, such as motorbikes, the craftsmen usually own them. However, only a small number of laptop or computer luxury goods have them, because most of them do not understand how to use them. With the limited use of luxury goods, some craftsmen make them live simply and function their assets according to the needs of their family life.

Islam recommends developing wealth with something that does not endanger public morals and interests. The owner of the money may not hoard and withhold his wealth from circulation when the people are in a state of need to function the money (Sukarno Wibowo et al, 2017). In this case, almost all ceramic craftsmen in Plered District, Purwakarta Regency are at a high level of welfare because they have met the criteria contained in the asset maintenance indicator. So that there are only 3 craftsmen with a percentage of 2.6% who are at a low level of welfare.

CONCLUSION

The welfare level of Muslim ceramic craftsmen in Plered District, Purwakarta Regency is divided into five criteria, namely very high, high, medium, low and very low. The number of Muslim ceramic artisans included in the criteria for a high level of welfare were 38 people (33.3%), 74 people (64.9%) belonged to a moderate level of welfare, and 2 people (1.8%) belonged to a low level of welfare. In this case, there are no craftsmen with very high or very low welfare levels. So that it can be concluded that in general the standard of living of Muslim

ceramic craftsmen in Plered District, Purwakarta Regency is classified as prosperous with moderate criteria.

The determinants of the welfare level of Muslim ceramic craftsmen are *hifdzu din*, *hifdzu nafs*, *hifdzu 'aql*, *hifdzu nasl*, and *hifdzu maal*. In this case, on the asset maintenance indicator (*hifdzu maal*) the majority of craftsmen belong to the highest welfare criteria compared to other indicators, namely 95 people (83.3%). Whereas in the indicator of maintenance of reason (*hifdzu 'aql*) the majority of craftsmen belong to the lowest welfare level compared to other indicators, namely 52 people (45.6%).

The need to maintain reason, such as reading newspapers or magazines, following information on television and radio, as well as attending training provided by the Regional Government is very important to increase production innovation so that we can compete better in meeting local and global demands. By increasing the information, it means that the knowledge gained has increased, so that the intellectual needs of the craftsmen can be well maintained.

It is hoped that government officials and those in charge at the UPTD Plered Ceramic Development Center will support, encourage and maintain the presence of craftsmen, optimize domestic and foreign training and marketing activities, and prepare little by little the regeneration of the workforce as a capable relay material. preventing the extinction of the ceramic handicraft industry in Plered District specifically and in Indonesia in general.

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