

"KOPI NGAJI": BUILDING A HOLISTIC VILLAGE COMMUNITY DEVELOPMENT MODEL BASED ON ISLAMIC VALUES

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Abstract

Since the enactment of Law Number 6 concerning Villages, there has been a shift in the development paradigm in the village as the smallest administrative unit in the Indonesian constitutional structure. The village is no longer the object of development, but the village is placed strategically as the subject of development. Village development should not be carried out partially. Villages and their communities need to be developed comprehensively, covering all aspects of their whole humanity. The purpose of this research is to uncover and describe one model of holistic village community development and financial management, namely "Kopi Ngaji", which has been implemented in Bodeh Village, Sleman, Yogyakarta. Kopi Ngaji is a program in the religious sector in green open spaces that aims to instill rational thinking, emotional feelings, and spiritual inner as well as empower the economy of the local village community. This research uses a qualitative approach with case study data analysis. This study found that the Kopi Ngaji program is a holistic village community development and financial management model based on Islamic values. The Kopi Ngaji platform is run with a 3H approach (Heart, Head, and Hands). Starting with strengthening the Islamic spiritual mentality, this program then builds the economic power of the community through strengthening narratives reasoning, a sense of creativity, and the ability to take action for change.

Keywords: "KoPi Ngaji", Village Community Development, Holistic Approach, Islamic Value

Introduction

Research related to village development has been increasing in the last few decades. The village is a peripheral area and is inhabited by the majority of the population of the country. It becomes an essential locus of study in the development of a nation. The village development system is an integrative mechanism in the country's economic and social development. Organization for Economic Co-Operation and Development (OECD) (2006a) released a paradigm shift report in developing the latest rural development management system. Story changing at the international and domestic levels has changed each country's perspective and approach to developing village policies and governance.

(Organisation for Economic Co-Operation and Development (OECD), 2006b) highlights two principles that characterize this "new rural paradigm" in the context of strengthening financial capacity, i.e., focus on places instead of sectors; and focus on investments instead of subsidies. A primary tool to drive the village economy in the new paradigm is using investment mechanisms (Organisation for Economic Co-Operation and Development (OECD), 2006b).

The concept of rural development in developed countries as applied in Organization for Economic Co-Operation and Development (OECD) member countries (which have entered a new paradigm) may differ from developing countries' experience. Villages in many developing countries that are socio-economic are classified as mid-low strata are still in the process of transforming towards a better direction ((Bebbington et al., 2006); (Belton and Filipski, 2019); (Kazimoto and Fukofuka, 2013)).

Based on the analysis of various previous literature, the majority of the village development system's construction contains the concept of development, which is based on strong economic values. Measures of economic development success mainly rely on numbers that are materialistic and economically measurable. These measures exclude other concepts and standards, which are qualitative and non-materialistic. At this point, we are acquainted with the idea of Islamic (village) development.

Islamic values provide a complete set of principles. Islamic development program would make a nation and its people closer to God. The environment within it needs to be conducive to prevailing good Islamic virtues, ritually and socially (Alwyni and Salleh, 2019). In village development, constructing Islamic-based development means that the concept of village development is not only characterized by the achievement of material socio-economic development goals and other physical aspects.

Thus, different perspectives on conventional views and Islamic paradigms exist in developing development management concepts, including village and rural development. Islamic village development seems crucial to be explored as Islam represents a cultural economy and cultural authenticity. The cultural economy and cultural authenticity mean deep respect for the beliefs and local knowledge of all people in the community that provide richness and meaning to people's lives (Al-Jayyousi, 2009). The uniqueness of Islamic village development or rural development shows the need to understand the concept. Without considering the spiritual side of people, development is meaningless (Al-Jayyousi, 2009).

In the conception of development, Islam places the importance of religious values which also penetrate aspects and stages of development as an inseparable part. The development of a nation, especially in the Muslim World, needs to incorporate the principles of Islamic values (as a belief system) into the construction of community development. Choudhury (2010) emphasized the need for the *Tawhidic* model of unity of knowledge concerning the unified world

system should be used by academia and development institutions as a worldview and ethical basis for development in rural areas. This Islamic-based development process relies on the process of how Islamic spirituality can create a major material development with the ultimate aim of seeking the pleasure of Allah SWT (Alwyni & Salleh, 2019).

Islamic development management consists of seven fundamental aspects: a) the mold is the Islamic world-view (*tasawwur*); b) the actors are the man that fulfills their original functions as servants (*`abd*) and vicegerent (*khalifah*) of Allah; c) the time-scale stretches from the pre-birth world (*ruh* or *malakut*) to the current world (*al-dunya*) and the Hereafter (*al-akhirah*); d) the framework lies on the obligatory knowledge (*fard `ain*); e) the methodology is worship (*ibadah*); f) the means are the natural resources, which are sufficient for all, if not abundant, and everyone is able to limit his wants; g) the ultimate aim is the pleasure of Allah SWT (*mardhatillah*) (Salleh, 2011). Further, (Salleh, 2013) emphasized that those seven elementary elements described should be referred to as comprehensive philosophical foundations of Islamic development, including in the context of village development as an integral part of a nation-building construction.

In the specific context of village development, it entails several concepts that are generally directly related to community issues, including justice, participation, equity, and empowerment which focuses on the notion of people-centered sustainable development (Al-Jayyousi, 2009). The value of Islamic spirituality in the conception of development provides a universal human approach to interpreting the function of creation in the world in a holistic and civilized manner (Al-Jayyousi, 2009).

Indonesia, under Law No. 6 of 2014 concerning Villages, has a specific system that governs more than 75.000 villages throughout the country on how to run their village development (and financial) management. Law No.6 of 2014 regarding Villages focuses on the form of accelerated development. Every single village in Indonesia is expected to be able to carry out accelerated growth together with adequate funding support and proper village management (Agusta, 2014). In terms of financial management, the government subsidy mechanism from the central government toward local government (read: rural or village) is still the primary tool.

However, Indonesia has just begun a new era regarding village development management with Law No. 6 of 2014 concerning Village. The law puts villages no longer just objects of national development. Villages are given the autonomy to build their regions and communities. Village authority covers government administration, implementation of development, community development, and community empowerment based on community initiatives, origin rights, and village customs (Article 18 of Law No. 6 of 2014).

Village socio-economic development is based on appropriate financial management of rural area resources whereby financial sectors play a big role in poverty alleviation by funding rural programs (Kazimoto & Fukofuka, 2013). Village development in Indonesia also involves the process of managing village finances with the Village Government as the central locus. In order to develop village communities, village governments need to invite all stakeholders to actively participate in the village development process. Each village has different characteristics. To accommodate the uniqueness of the locality, it is important to formulate a strategy for Village Financial Management based on the socio-cultural reality of the local village community (Shaleh, Subing, & Yustina, 2020). The concept of Village autonomy provides a wider space to hear, involve, and empower the voices of parties involved at the village level in running their community (Antlöv, 2003).

The autonomy is given to the Village Government to carry out Village Development according to their own needs strong creativity and initiative. The view of the need to develop

villages based on religious (Islamic) values needs to be encouraged. The belief is that the implementation of holistic and comprehensive Islamic-based village development needs to be continuously campaigned for. One model of holistic village community development, namely "Kopi Ngaji", has been implemented in Bodeh Village, Sleman District, Yogyakarta Province.

"Kopi Ngaji" is a collaborative program of various village stakeholders. The Village Government together with the Muhammadiyah religious organization invited several other related parties to organize regular "Kopi Ngaji" every weekend. "Kopi Ngaji" is a program in the religious sector that aims to instill rational thinking, emotional feelings, and spiritual inner as well as empowering the economy of the local village community.

Therefore, the purpose of this research is to uncover and describe "KoPi Ngaji", one of the village development models that involves Islamic values which are elaborated with the development of other sectors, namely social and economic. Based on routine recitations which are conducted every week, efforts to stimulate the economy are also designed and executed based on the results of the recitations conducted.

Research Methods

Referring to the formulation of the problem that has been stated previously, this research was conducted with a qualitative approach. Qualitative research is research from a particular tradition in social science that is fundamentally dependent on human observation, both in its area and from its terminology (Moleong, 2018). The use of qualitative methods is expected to reveal and dig as deeply as possible information about the village community development process that is carried out through the Ngaji Coffee program. That way, researchers can explore and see phenomena in plain view that occur in the field. To achieve the research objectives and obtain answers to the experiences and understanding of the subjects in a situation and condition that they are currently experiencing, the researcher uses a case study methodology. (Djamhuri, 2009) states that the characteristics of a case study are: a detailed and intensive approach, using multiple data collections, context, and the possibility to use only social reality as a case. This research was conducted in Bodeh Village, where the "Kopi Ngaji" program was implemented.

Informants are a bridge that helps researchers to achieve research objectives. The selection of informants must be someone who has experienced and explored the phenomenon raised by the researcher. The chosen subject is someone who plays a very important role in the process of implementing "Kopi Ngaji", namely: a). Syakir Jamaludin as Program Advisor, b) Kunnu Purwanto as Program Vice Chief; c) Totok as audience, e) Rohani as audience and food seller in the "Kopi Ngaji" Program, f) Karimah; as audience and clothes seller in the "Kopi Ngaji" Program.

In addition to interviews, this study also used observation techniques during the data collection period. Observations were made around the program location. Documentation is also done on the process of this research. (Bungin, 2017) states that the documentation method is a data collection method used in social research methodology to trace historical data. Documentation studies are carried out by researchers by examining related documents.

To gain confidence in the data and information obtained during data collection, this study also employs a triangulation technique. The triangulation used in this study is source triangulation, which means comparing and checking the trustworthiness of information obtained from different times and tools in qualitative research (Moleong, 2018). The source triangulation is achieved by comparing the result data observations made by researchers with data from interviews with informants. Another thing is to compare what people say in public

with what they relate to in private.

Data interpretation is a form of qualitative data analysis technique. (Yin, 2011) states that for a case study methodology, one of the most preferred data analysis strategies is the use of pattern-matching logic. Such logic compares empirically based patterns with predicted patterns (or with some alternative predictions). If the two patterns that have been produced coincide, the results can strengthen the internal validity of the case study concerned.

The second analysis strategy is making explanations. (Yin, 2011) states that constructing an explanation is a special type of pattern matching, but the procedure is more difficult and therefore deserves separate attention. Here, case study data analysis is carried out by making an explanation of the case in question. "Explaining" a phenomenon means establishing a series of interrelationships about the phenomenon.

Finding and Analysis

The "KoPi Ngaji" Program is a weekly program organized by the Bodeh Village Government. The initiation of this program began during the COVID-19 pandemic. There is a need to increase faith and piety through consistent regular recitation. This program then continues to discuss other community development programs, especially in the social and economic fields. Various community problems were discussed through this recitation, then executed jointly by all related parties commanded by the village government. In the view of (Madjid, 2010), a religious village (also known as a religious community) is a way of life and social order as a whole, religious activity is the foundation of individual society, and adherents of religion do not stand alone as separate individuals, they are building people and communities.

The COVID-19 pandemic that has taken place since early 2020 has lasted for a long period, approximately 1-2 years. The impact is not only on the health sector but also on other sectors, including social and economic. In general, apart from being life-threatening, the COVID-19 pandemic has slowed down the pace of the economy and changed many things in social interactions. This had a dramatic effect on the psychological as well as financial aspects of a large part of society.

Based on intensive discussions between several parties, on Saturday 22 January 2022, a program called "Kopi Ngaji" was launched. The location is in a place called "Omah Bodeh", an open area in Bodeh Village. Figure 1 shows an announcement poster regarding the launch of the "Kopi Ngaji" program in mid-January 2022:

Figure 1. Poster Regarding the Launch of the "Kopi Ngaji" Program



"Kopi Ngaji" contains a thematic Islamic study presented by resource persons according to their respective fields of expertise. The experts do not only come from the Bodeh village but also from various regions whose expertise is adapted to the theme conceptualized by the program committee. Syakir Jamaludin as Program Advisor said:

"The leadership of the Muhammadiyah Bodeh Branch, together with several related parties, including the village government, held intensive discussions to create a program that is consistent and steadfast. Besides providing regular religious knowledge, this program must also have other added value for village people here, both socially, economically, and in other aspects"

The "Kopi Ngaji" program was originally only to strengthen the religious side of the residents to survive firmly in the face of a pandemic. When the side of faith is strong, the mind becomes clearer to find creative solutions to life's problems. So on, endeavors to carry out creative ideas will be carried out in earnest and enthusiastically. Kunnu Purwanto as Program Vice Chief explained:

"The "Kopi Ngaji" program is not only about religious studies. As the foundation, that's absolutely right. But after that, there must be other added value for society. One of the important things is the economy. As we know, after the COVID-19 pandemic, many people have been hit by economic problems. So, we also need to contribute to strengthening the economy of the Bodeh village community"

In the post-pandemic era, a holistic model for village development is still needed to maintain the resilience of the community in living life, both psychologically, economically, and socially. This is what is called the 3H holistic approach (Heart, Head, and Hand). 'Heart' refers to the strengthening of a strong inner religiosity based on religious values. 'Head' refers to filling the capacity of intellectual intelligence in the form of knowledge and skill competency. 'Hand' refers to the ability to make motoric changes towards a better life.

The 3H approach (Heart, Head & Hand) is often used in the theory of growth and development of children's intelligence in an educational context. However, the 3H approach can also be developed in the social realm. Basuki (2016: 221) states that the 3H approach can be expanded by looking at an issue or social phenomenon in society. In this context, the 3H approach can also be used in formulating a village development and financial model.

The 3H approach is an embodiment of the essence of humans both as servants (*'abd*) and vicegerent (*Khalifah*) of Allah. In his book *Ihya' Ulumiddin*, Imam al-Ghazali expresses four terms in discussing human essence, namely; *qalb*, *ruh*, *nafs*, and *'aql*. Each of these terms has two meanings, one referring to bodily aspects and the other to spiritual aspects. Even though the body and soul have different characteristics, to form a perfect human being, these two entities cannot be separated, each other needs and complements (Al-Ghazali, 1993). In his explanation, al-Ghazali (1993) emphasized the following:

"Thus, when struggling with something related to intellectualism and understanding, it (the human spirit) is called "'aql"; when it governs the body, it is called "nafs"; when experiencing intuitive enlightenment, it is called "qalb"; and when it returns to its abstract world, it is called "ruh". In essence, humans always actively manifest themselves in these states."

Through this 3H program, a model for village development that combines a religious and creative agenda will be realized. The "Kopi Ngaji" recitation is conducted in a green open space which aims to maintain the spiritual, mental, and physical health of the community. At the same time, this program has a role in empowering the people's economy which has been sluggish due to the pandemic.

The program brand: “Kopi Ngaji” is an acronym taken from Sulawesi and Eastern Indonesian dialects, which means “Ko Pigi Ngaji” (you go to recite and discuss holy book), recites and discusses Islam teachings). However, in this recitation, freshly black coffee (Kopi in Bahasa Indonesia means coffee) is still served, brewed with hot water so that the congregation can recite and discuss the holy book while drinking coffee.

The main activity of “Kopi Ngaji” is a public recitation which is held every Saturday morning from 05.30 to 06.30 AM in a green open space, The theme of the study is structured as follows: a) first Saturday is the theme of *Aqidah*, b) the second Saturday: *Akhlak*, c) the third Saturday: *Ibadah*, and d) the fourth Saturday: *Mu’amalah*. If in a month there are five Saturdays, then the last Saturday will be delivered the special topic: Islamic Movement.

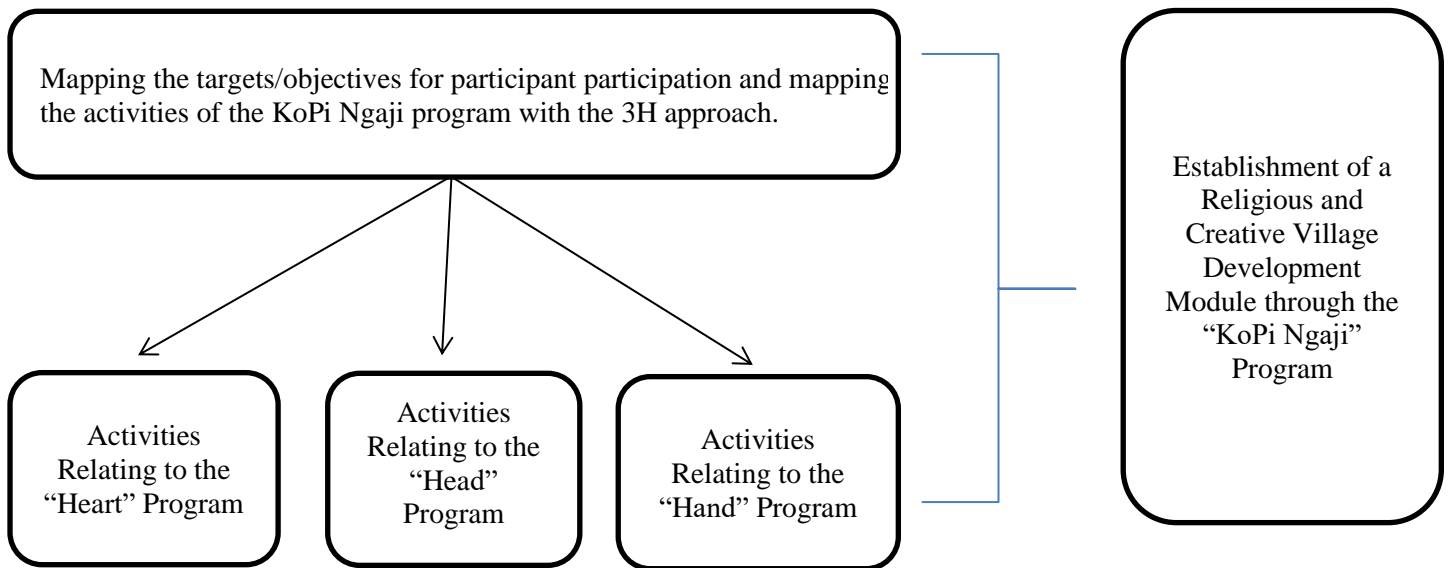
Furthermore, Kunnu Purwanto as Program Deputy Chief explained that the preparation of the themes to be promoted by program implementers had been discussed and prepared systematically. The committee creates a structured program with clearly defined intermediate objectives. Thus, it is at “Kopi Ngaji” that the recitation program with the 3H approach is implemented. Pramudiya et al, (2021: 4) described that religious villages in which there are worship activities such as recitation have sustainable positive values and impacts, namely the formation of community habits from negative to positive actions. This means that the benefits of recitation can change a situation that is not good for the better. A study by Istiatin and Mawarti (2021: 129-140) mentioned villages that have creative economic activities as development alternatives to improve people's welfare. Through da'wah activities, in this case, recitation activities will be able to mobilize congregations to improve the economy of residents. Recitation is not only of value as a religious entertainer but also as a religious-entrepreneur movement (Suprima et al, 2021:85-96).

In this program (“Kopi Ngaji”), the village government together with related community elements plan long-term recitation themes which are all connected with the search for creative ideas for the economic development of the residents. As an ongoing program, the committee formulates the program curriculum in the long, medium, and short term. Syakir Jamaludin as Program Advisor explained:

“From the beginning, I emphasized and asked all committees to seriously consider the curriculum for this program. What goals and targets we want to achieve need to be made clear from the start. Then the details of the program weekly, whether related to the theme of recitation, provision of skills or competencies, or other infrastructure, need to be systematized so that this program is sustainable and has clear objectives.”

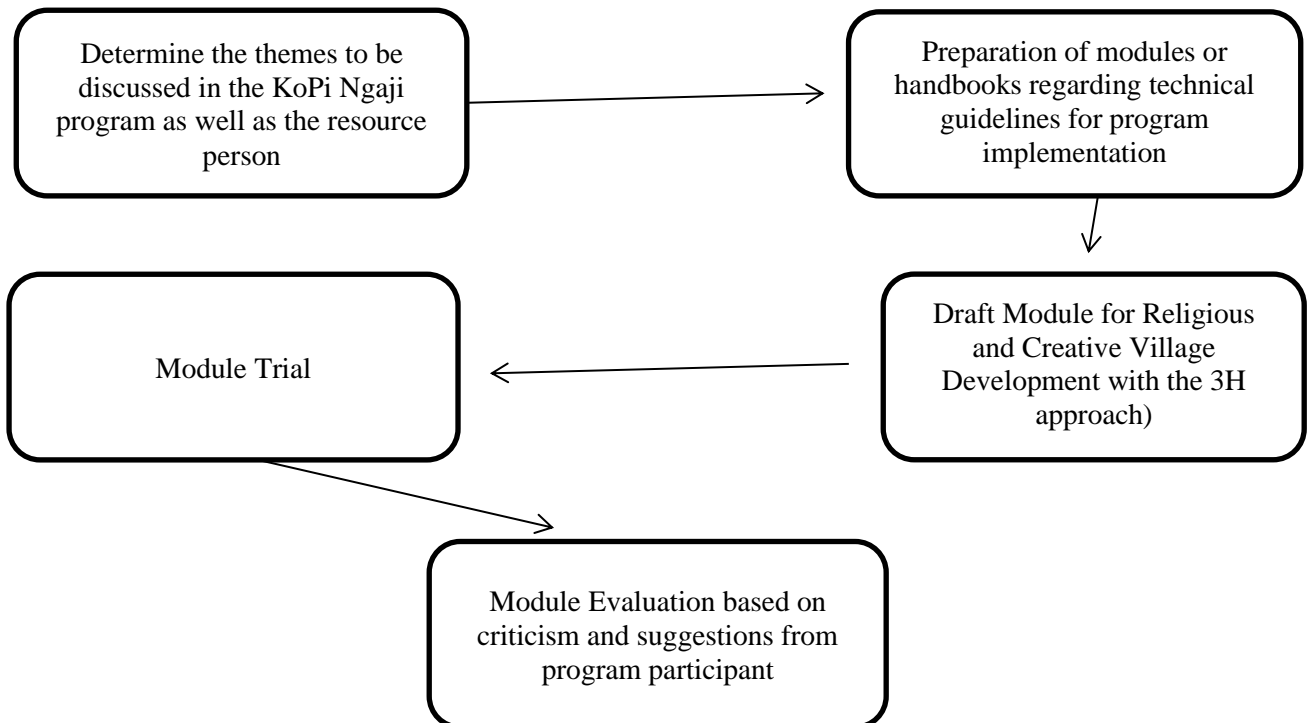
Based on a shared understanding of the need to prepare a curriculum for the “Kopi Ngaji” program, the committee carried out several activities in the preparation phase. At this stage, the planning also discusses the competent resource persons, who have good communication skills and encourage people to do a better way. Next, from the results of this recitation, the following discussion discusses the problems faced and efforts to find solutions, especially the economic problems of the residents. The results are then executed in various economic development programs that are entirely based on Islamic values. In general, the steps taken in this planning phase can be seen in Figure 2:

Figure 2. Planning Phase of the “KoPi Ngaji” Program



Moreover, the programs that have been implemented are evaluated periodically to see the effectiveness of the “Kopi Ngaji” program in realizing a model for developing a religious and creative village in Bodeh village. With this program, it is hoped that the community's spiritual and economic strength can grow and rise. The steps at this stage can be seen in Figure 3.

Figure 3. Evaluation Phase of the “KoPi Ngaji” Program



The model for developing a religious and creative village through the “Kopi Ngaji” program shows the result that the community provides positive feedback. The participants have the will to ensure that development activities carried out, including in the social, educational, and economic fields, are sustainable, especially in the religious sector. Communities get benefits that can be felt from various fields in the programs offered. Mr. Totok, one of the audiences of the

“Kopi Ngaji” program said:

“I feel many benefits from this “Kopi Ngaji”. Apart from increasing knowledge, it is fun to be able to stay in touch with neighbors, relatives, and friends regularly every week. We are busy with our respective jobs. So, this program provides an opportunity for all of us to increase our knowledge and socialize with the surrounding community.”

Based on the informant's confession above, the “Kopi Ngaji” program is useful for increasing knowledge, especially about religion and other themes discussed. Apart from that, this program also provides an opportunity to interact with the surrounding community regularly. Mrs. Karimah also experienced the benefits of this program. Apart from being a congregation member who takes part in listening to Islamic discourses, Mrs. Rohani also opens a trading stall in the “Kopi Ngaji” program area. He sells several types of processed food. Mrs. Rohani explained:

“I am very happy with this program. Besides I can learn so much knowledge from the great ustadz, lecturers, and teachers for free, and I am able to increase my family's income by selling this food. The economic skills taught are also of great benefit to my business.”

Mrs. Karimah, the female congregation who also opened a clothing shop in the “Kopi Ngaji” program area expressed similar joy at the ongoing program. Mrs. Karimah described:

“I feel many benefits from this program. I got a lot of knowledge from the teachers presented. Then I can also sell clothes here and thank God I have additional income for my family. What is no less important, I can stay in touch with neighbors and friends regularly here. On weekdays, everyone is busy with their respective work.”

The “Kopi Ngaji” program has been implemented for more than one year. As far as the implementation of the program has been carried out, the enthusiasm or interest of residents and congregations in participating in this program is quite high. From the beginning of the launch, there were around four hundred people attended on average (until this research is conducted, the program has entered its 90th edition). Figure 4 exhibits the atmosphere of the “Kopi Ngaji” program which contains routine recitations, business skills training, and a business forum involving residents around Bodeh Village:

Figure 4. The Atmosphere of the “Kopi Ngaji” Program



The study of Islam in the recitation of “Kopi Ngaji” is not limited to theory and religious advice but also has Islamic psychological, economic, and other sector solutions from the expert. For instance, an expert Dr. Khoiruddin Bashori delivered a form of a social movement to help the less fortunate people surrounding communities by empowering the people's economy

through recitation and training. On the 4th Saturday of the 18th meeting, “Kopi Ngaji” invited the Chairman of the PCM (Pimpinan Cabang Muhammadiyah) Limpung Batang, namely Ustadz HM. Furqon Tohar. He is a professional mobilizer who can revive the congregation's economic vibrancy so that PCM has Toko Kita with gross revenue of approximately 1.2 billion/month.

All the themes were delivered in the context of Community Economic Development through Recitation. Interestingly, even though the duration of the lecture is quite short, which is around 50 minutes, a question-and-answer time of around 10-20 minutes should always be provided as feedback. For wider benefits, the recording of the “Kopi Ngaji” recitation lecture is distributed through the YouTube link “Kopi Ngaji” Omah Sawah Bodeh. Figure 5 shows several very diverse themes of “Kopi Ngaji” that have been presented.

Figure 5. Several Themes of the “Kopi Ngaji” Program



In addition to recitation activities, this program also revives the local people's economy by buying food from residents in turn for the consumption of recitation congregations. Occasionally some donors cover the consumption of one round of recitation. This shows the enthusiasm of the community around the positive response to the “Kopi Ngaji” program. Additionally, a free medical check-up program is held every two weeks in collaboration with volunteer women from Pimpinan Ranting 'Aisyiah (PRA) Ambarketawang Barat (Bodeh) and the nearest hospital: PKU Muhammadiyah Gamping.

Referring to the number of pilgrims who attended, from the beginning only about 100 people to more than 400 at each meeting, shows that this program is very beneficial. However, evaluation needs to continue. During the 90 edition that was conducted, the “Kopi Ngaji” program was still more dominant in and heart-to-heart approach (Heart) and the narrative-building approach (Head). In fact, it had not yet reached the economic development program massively. In the social field, voluntary *Infaq* collected during recitations can also be distributed to surrounding communities that are in need (poor people). So, this model can be referred to as combining all sectors to be handled holistically.

As with the congregation's evaluation and input, the “Kopi Ngaji” recitation received a very positive response from local community leaders and participants. The local community needs spiritual strengthening amid extraordinary life challenges, since the pandemic and also continues after the pandemic.

Conclusion

There have not been many villages or community development and financial models, especially those that combine the fields of religion and the economy simultaneously. Therefore,

this kind of program could be an interesting example regarding the model of developing a religious and creative village conducted with the 3H approach (Heart, Head & Hand).

Based on the course of the program, the results achieved and the evaluation of the participants, it can be concluded that the “Kopi Ngaji” program in Bodeh village was enthusiastically and very well received by the Bodeh community and its surroundings. So that it could be continued and used as an alternative to the village development model conducted by the 3H approach (Heart, Head, and Hand). The “Kopi Ngaji” program is running well and is very useful for improving mental health and reviving the people's economy. Going forward, the “Kopi Ngaji” management team will be even more professional by involving various parties such as Lazismu Gamping and Community Welfare Agency (Badan Kesejahteraan Masyarakat) under the Bodeh Village Government to improve the spiritual and economic welfare of the community.

These lessons from Bodeh Village can be an inspiration for other villages in Indonesia to design the development and financial management of village communities based on Islamic values. The presence of Law No. 6 of 2014 concerning Villages provides wide space for every village in Indonesia to design good programs by involving all relevant stakeholders. The Islamic values that are injected regularly into the “Kopi Ngaji” Program will color other life activities in a consistent (*istiqomah*) manner, both socially and economically. people are routinely connected to the Islamic spiritual values they believe in. At the same time, strengthening social cohesiveness through the presence of a medium for consistent friendship can also be realized. Last but not least, there are benefits of strengthening the local economy that can also be gained from this program. In this way, the main goal of village development and financial management to create shared prosperity can be reached by the participation and collaboration of all relevant parties based on strong religious (Islamic) values.

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