

Integrating Tawhidi String Relations into Village Innovation Programs

Mengintegrasikan Hubungan String Tawhidi ke dalam Program Inovasi

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ABSTRACT

The Tawhidi String Relation (TSR) technique is being used in this descriptive qualitative study. This approach uses a shuratic process (interaction, integration, and evolutionary process) to analyze data based on actual field observations. The author of this study examines the role that creativity and innovation programs play in helping the Gosari Gresik community achieve its Villages's Sustainable Development Goals (SDGs). The concept of Islamic Development Economics, which derives from Tawhid philosophy, is the foundation of the analytical instrument that was created. The findings of the study indicate that the dialogue and agreement between the primary institutions for village development, such as the village administration and community and religious leaders, in addressing issues in the village is what causes the process of interaction and integration to occur. The development and execution of creativity and innovation programs in Gosari village heavily relies on these community actors. The six elements of maqashid sharia—hifdz ad-diin, hifdz al-'aql, hifdz an-nafs, hifdz an-nasl, hifdz al-maal, and hifdz al-bi'ah—are all met by the participatory development process, each of which is connected to the others. Then, as the evolutionary process progresses, people's perspectives gradually alter and village labor programs get better as time goes on.

Keywords: Tawhidi String Relations, Islamic Economic Development, Village Creativity, Innovation Program

ABSTRAK

Penelitian ini merupakan penelitian kualitatif deskriptif dengan menggunakan pendekatan Tawhidi String Relation (TSR). Metode ini menganalisis data berdasarkan fakta di lapangan melalui shuratic process (interaction, integration, and evolutionary process). Dalam penelitian ini, penulis mengeksplorasi program kreativitas dan inovasi di desa Gosari Gresik dalam mewujudkan Sustainable Development Goals (SDGs) Desa. Alat analisis yang dikembangkan berdasarkan konsep Ekonomi Pembangunan Islam yang bersumber dari epistemologi Tauhid. Hasil penelitian menunjukkan bahwa proses interaksi dan integrasi terjadi karena adanya diskursus dan konsensus antar lembaga pembangunan utama desa seperti pemerintah desa, masyarakat, dan tokoh agama dalam menyelesaikan permasalahan yang ada di desa. Para aktor desa tersebut berperan signifikan dalam proses perumusan dan pelaksanaan program kreativitas dan inovasi di desa Gosari. Proses pembangunan partisipatif yang dilakukan, memenuhi enam komponen maqashid syariah, yaitu hifdz ad-diin, hifdz al-'aql, hifdz an-nafs, hifdz an-nasl, hifdz al-maal, dan hifdz al-bi. 'ah yang masing-masing komponennya saling berkaitan satu sama lain (circular causation). Kemudian, proses evolusi ditandai dengan perubahan pola pikir masyarakat secara bertahap dan perbaikan program kerja desa dari tahun ke tahun.

Kata Kunci: Tawhidi String Relation, Ekonomi Pembangunan Islam, Program Kreativitas, Inovasi Desa

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I. INTRODUCTION

There are numerous islands and towns in Indonesia. Every hamlet has a wealth of potential and

natural resources. This wealth of natural potential may serve as a critical predictor of a country's economic growth. In practice, however, this potential has not been utilized to its fullest extent (Andini et al., 2015). In Indonesia, 70% of the population resides in rural areas, making them the focal center of national development, according to Khairul Amri (2015). The rural economy is where development is concentrated.

By implementing village development, the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (Kemendes PDTT) runs several programs to lessen the issues each community faces. "Village development aims to increase community welfare, improve the quality of life, and overcome poverty through meeting basic needs, developing village facilities and infrastructure, developing local economic potential, and sustainable use of natural resources and the environment" (Inovasi.web.id, 2019).

Then, the Presidential Regulation (Perpres) Number 59 of 2017 about the implementation of achieving the Sustainable Development Goals (Kemendesa.go.id, 2020a) contains a development policy framework that is orientated and focused on actual results. The Sustainable Development Goals (SDGs), as they are more commonly referred to, are 17 and are included in this law. After being localized for use in rural regions, these national SDGs were given the name "Village SDGs."

As Minister of Villages, Development of Disadvantaged Regions, and Transmigration in 2020, A. Halim Iskandar launched the Village SDGs program as a comprehensive initiative to hasten the achievement of the Sustainable Development Goals. Localizing SDGs into Village SDGs is crucial for Indonesian communities. The Village SDGs serve as the primary guide for the communities' medium-term development throughout Indonesia. Making the Village SDGs a shared development objective demands the co-commitment and bravery of village leaders, village authorities, supra-villages, and village stakeholders.

Increased local potential in the form of profitable, inventive, and creative companies can be used to carry out village economic development. To move society's capabilities toward sharper investigation, development, and discoveries in all commercial domains, creativity and innovation are essential components of a vital community resource (Yuliani et al., 2020). Islamic teachings are dynamic and perfectly connect with social justice and well-being principles in the socioeconomic setting. Injustice is morally wrong and can harm the social order. Islamic economics doctrine is a component of the larger scheme of universal ethics. Islam places a strong emphasis on how human economic motivations reflect Islamic ethics and faith. Islam and economics cannot be separated as a result (Badi', 2017).

The phrase Tawhidi String Relation (TSR), a methodology created by Masudul Alam Choudhury, refers to the connection between Islam and progress. TSR is an approach to Islamic economic analysis that is based on the conviction that Allah is the sole proprietor of all knowledge and that He is both the beginning and the end of everything. It places Allah as the ultimate source of knowledge. Represented by the Al-Qur'an and the Sunnah, which have to be understood through the development of human thought before being put into practice. The interaction, integration, and evolution of human knowledge (IIE Process) is a component of this methodology (Choudhury, 2019).

One of the communities in Gresik Regency's Ujung Pangkah District is Gosari Village. Gosari has a lot of natural potential, including limestone hills and a sizable amount of farmland. Additionally, the village's distinct history, which includes artifacts from the Majapahit period's pottery processing industry, an ancient Tugaran grave, the Butulan Cave inscription that is inscribed on a limestone hill, and the presence of the angel pool, are added benefits that have a high educational value. Of course, the village administration, community, and local religious leaders must pay special attention to the development of this vast local village potential for it to be both practical and sustainable. It is because the Gosari village community still relies on agriculture and limestone hill mining activities, which, if not managed and integrated with other village potentials, will result in more significant problems like scarce drinking water sources, harm to the environment's ecosystem, and threats to the site culture itself.

It is crucial to conduct Tawhidi String Relationship analysis research on the Gosari Village Creativity and Innovation Program to realize the village's Sustainable Development Goals (SDGs) because it can give in-depth insight into how well the program can be integrated with Tawhidi String Relations' guiding principles. Gosari Village, Ujung Pangkah District, Gresik Regency. As a result, this research can not only deepen our understanding of the complex relationship between innovation and various facets of community life, creating opportunities for the community to develop effectively, but it can also give us a richer understanding of how Gosari Village has contributed to the achievement of

the Sustainable Development Goals (SDGs) sustainably and concretely.

According to the justification above, community creativity and innovation programs play a significant part in the economic growth of villages, primarily in the Village Sustainable Development Goals (SDGs) program's integrated sustainable development goals. It is crucial to understand and assess the economic development process of the Gosari community, starting with the programs that have been implemented and moving on to the difficulties and impacts that result from their existence to achieve the Village SDGs.

Of course, the appropriate instruments are required to assess this process. Tawhidi String Relations (TSR) is a tool used by researchers to examine village development because it includes processes of interaction, integration, and evolution that may be used to describe the complete process of the object being researched.

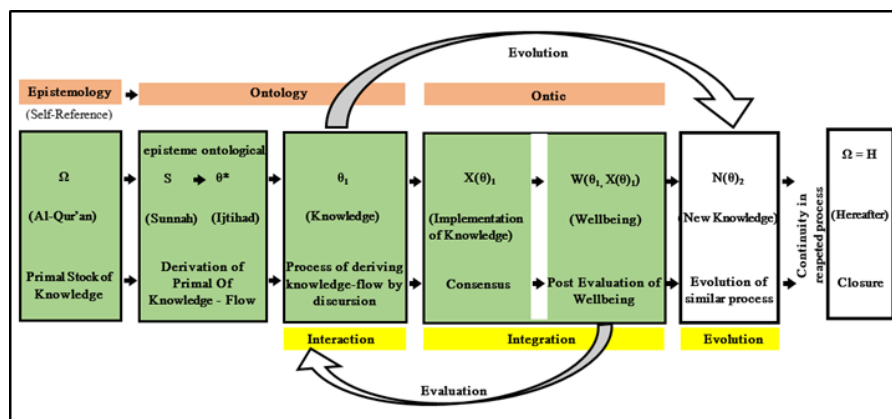
II. LITERATURE REVIEW

Tawhidi String Relation

Masudul Alam Choudhury established Tawhidi String Relations, an epistemology for examining varied knowledge, particularly Islamic economics, in 2002 (Akbar, 2017). In terms of general description, concepts or perspectives, and application, the Tawhidi String Relation (TSR) is a methodological means to describe the derivation and function of theories based on the Oneness of God as stated by the derivative theory of the unity of knowledge (Choudhury, 2019).

TSR is related to the IIE Process (interaction, integration, and evolution) of human knowledge, also referred to as the shuratic process (Choudhury, 2020). The TSR methodology is founded on the idea that Allah is the owner of all knowledge and is both the beginning and the end of everything. Allah is seen as the ultimate source of knowledge in the TSR methodology. Represented by the Al-Qur'an and the Sunnah, which are then used to interpret and put that interpretation into practice (Fathoni, 2009).

Islam's vertical dimension, which links finite and flawed social institutions with the most flawless and limitless Essence, is demonstrated by monotheism (Juliyani, 2016). The foundation of the overall functional relationship is the unity of knowledge and the world system, which is made up of the goals of Islamic law (maqashid sharia), which also contains welfare evaluation standards. The Tawhidi String Relationship formula model is shown below (Choudhury, 2019).



Choudhury, M. A. (Ed.). (2019). The Tawhidi Methodological
Worldview: A Transdisciplinary Study of Islamic Economics.
Springer Singapore

Figure 1. Tawhidi String Relations Formula

Masudul Alam Choudhury's Islamic development economic model is founded on the idea of maqashid sharia, which is the aim of Islamic economics itself. To avoid *mafsadat* (damage and losses) in different facets of life, both in this world and the hereafter, the orientation is toward human development (human development), *maslaha* (benefit), and *falah* (victory). Alam Choudhury and Nurul Alam (2013) cited Choudhury as saying that economic activities based on the six components of maqashid sharia can lead to the realization of a balance of spiritual and physical requirements by maqashid sharia, which can enhance human position as noble creatures. In particular, safeguarding the environment (*hifz al-bi'ah*), safeguarding property (*hifz al-maal*),

safeguarding the soul (*hifz an-nafs*), safeguarding reason (*hifz al-'aql*), safeguarding descendants and honor (*hifz an-nasl*), and safeguarding religion (*hifz ad-din*) (Yahaya, 2020). In addition to taking into account the fact that without *hifz al-bi'ah*, *al-kulliyat al-khamsah*, in general, cannot be executed perfectly, the mainstreaming of *hifz al-bi'ah* as a component of *maqashid sharia* is based on the urgency of environmental challenges at this time (Suryani, 2017).

Village Sustainable Development Goals (SDGs).

Localized versions of national sustainable development objectives are known as village sustainable development goals (SDGs). The Village SDGs initiative is a comprehensive effort that is proposed as an alternative approach to hasten the achievement of the Village SDGs (Iskandar, 2020).

"In 2017, President Joko Widodo signed Presidential Regulation (Perpres) Number 59 of 2017 concerning the Implementation of the Achievement of Sustainable Development Goals. "This regulation contains 17 Sustainable Development goals, regulating the role of each ministry and institution as well as the role and involvement of non-government stakeholders, such as civil society groups, academics, philanthropists, and business actors in achieving the Sustainable Development Goals (TPB)." (Kemendesa.go.id, 2020).

The Sustainable Development Goals (SDGs), which refer to the targeted outcomes, advantages, and impacts, play a crucial part in development. Therefore, strengthening a diverse and harmonious community as well as relationships is the key objective. Localizing SDGs into Village SDGs is crucial for Indonesian communities. The Village SDGs serve as the primary guide for the communities' medium-term development throughout Indonesia. It is simpler to measure development with tested SDGs. The measurement itself includes elements of residents' daily activities and their surroundings. The path of village development is therefore made explicit and specified in comprehensive goals by localizing SDGs as Village SDGs.

According to Abdul Halim Iskandar, Minister of Villages, Development of Underdeveloped Regions, and Transmigration (Mendes PDTT), the Village SDGs idea will significantly speed up development and address the issues that villages face. Village SDGs serve as a tangible and understandable benchmark to ensure that village finances are used as efficiently as possible to attain the projected level of development (Terasdesa.co.id, 2021).

In this village-level SDGs policy, the Ministry of Village PDTT offers 18 goals that will be accomplished, including 1) Poverty-free Villages, 2) Hunger-Free Villages, 3) Healthy and Prosperous Villages, 4) High-Quality Village Education, 5) Involvement of Village Women, and 5) Healthy and Prosperous Villages 6) Villages with access to clean water and sanitary facilities 7) Communities using renewable energy 8) Fair village economic development, 9) Infrastructure and innovation in the village based on needs, 10) Gap-free Villages; 11) Secure and Comfortable Village Settlement Areas; 12) Environmentally Responsible Village Consumption and Production; 13) Climate Change Responsive Village; 13) Partnership for Village Development, 14) Village that Cares for the Marine Environment, 15) Village that Cares for the Land Environment, 16) Peaceful Village with Justice, 17) Partnership for Village Development, and 18) Institutions Dynamic Villages and Adaptive Village Culture.

Researchers concentrate on community economic development goals that are connected to the *Maqashid Sharia* component based on the 18 sustainable economic goals.

Community Creativity and Innovation Program

Community creativity and innovation have an essential role in the development of a village. The development of a village begins with the creative minds of the people, who then find village development innovations according to their potential. Suppose the village government can maximize community creativity to create innovations. In that case, the managed village will be able to improve community welfare and become a resilient village.

By definition, creativity is the capacity to generate fresh concepts and discover novel approaches to current challenges and possibilities. Creativity will show flexibility, fluency, and originality in thinking after being able to develop an idea. Each person's innate creativity will be applied to solving every issue that arises in their environment. Then, constantly seek out and identify several alternate answers to every issue to successfully attain strong self-adaptation in the environment (Rustam, 2021).

Subsequently, in the creative process, the ability to use imagination is what is referred to as innovation. The process of altering one's perspective and putting into practice ideas or concepts that contain elements of novelty and use is what innovation truly entails. Thus, the program for community creativity and innovation is one that was started by the community for the community and has

characteristics of originality and utility. According to D. Yuliani et al. (2018), creativity and innovation are components of a solid community resource strength that advance society's capabilities toward sharper investigation, development, and novel discoveries across all commercial domains.

III. RESEARCH METHOD

The Tawhidi String Relation (TSR) technique is being used in this descriptive qualitative study. This technique uses a shuratic process (interaction, integration, and evolution process) to analyze data based on actual field observations. Primary and secondary data were used to collect the data. Through a process of interviews, observations, and documentation, primary data was gathered. Through journals, books, and other supporting papers, secondary data was gathered.

According to Denzin & Lincoln (2009), qualitative research is the study or interpretation of phenomena that is analyzed from the processes and meanings related to the researcher. This study uses a variety of methodologies, including interpretive and naturalistic views of the topic under investigation, to highlight diverse meanings in various circumstances. Qualitative research findings are derived from the ordinary personal experiences of research participants.

To achieve the Sustainable Development Goals (SDGs) of the Gosari village, the village government created a program to encourage creativity and innovation. The goal of this research is to understand how this program increases the local economic potential of the community.

IV. RESULT AND DISCUSSION

Economic Potential in Gosari Village

Gosari Village has economic potential that can be used to its advantage to strengthen the local economy. The plains of Gosari village are rich in natural resources, including mining and farmland. The community's local potential as a tourist village is then cultivated from this natural resource. The advantageous positions in Gosari Village, mainly for tourist attractions, can hasten the village's economic development. Tourism focuses on cultural and natural heritage (Fitrianto, 2018). In addition, by empowering local women, Gosari village has the opportunity to grow creative companies.

Community Creativity and Innovation Program in Realizing Village SDGs

The goal of sustainable economic development in Gosari village is to raise the locals' standard of living and financial security from generation to generation. The village government's efforts to coordinate diverse village development institutions, such as village institutions, communities, and religious shops, are indicative of this economic development. The following community creativity and innovation programs were developed and implemented as a result of those efforts:

a. Limestone Quarry Location Partnership Program for Gosari Village Residents

The Gosari village administration runs the mining location partnership program through BUM Desa "Wirausaha" in conjunction with PT. Polowijo. In Gosari village, PT. Polowijo is a company with mining permit rights. Thus, PT Polowijo is the only entity that can issue mining permits. According to this concept of cooperation, PT Polowijo gives land or a place for farming. The community will then build on the location utilizing a hacking mechanism in collaboration with BUM Desa. The terms of payment for the sales of bricks, lime sand, and other mining goods are registered with the community. Officers review the outcomes of the community's labor every day to determine how the community and the Village BUM will split the profits. (F. Ulum, e-mail correspondence, December 30, 2021).

Before their partnership with BUM Desa and PT Polowijo, the hamlet did not gain anything from its members' illegal mining activities. The community now has a mining permit, thanks to BUM Desa's cooperation, and the village makes money from the profit sharing of the sale of mining products.

There has not been any land preparation as of yet in the mining collaboration with PT Polowijo. PT developed 125 lands to be administered at the outset of the partnership. There will be another cooperation contract after this land is prepared. There will be a new regulation for this collaboration program in the future. Gosari will receive 60% of the profit from mining management, and PT Polowijo will receive 40%. The Gosari community will later receive the profit share that PT Polowijo is entitled to in other ways, such as unique structures for community-oriented events. It is believed that measures like this would have positive or lasting effects.

b. Reforming Village Assets

By acquiring land assets for village tourism, the Village Government, through BUM Desa Entrepreneurship, is reforming village assets. The goal of this program to reform village assets is to transform existing riches into wealth that is more productive and sustainable. The process of asset reformation entails using BUM Desa's income from the limestone mining partnership to buy tourism land, converting it into a village land asset (Mujib, personal communication, July 4, 2021).

c. Gosari Nature Tourism "WAGOS"

One of the communities in Gresik Regency with educational, historical, and cultural attractions is Gosari Village. The slogan "There is Always Something New" serves as a reminder to managers to innovate and grow the tourism industry, which will, in turn, encourage people to return to WAGOS.

One of the Gresik Regency's communities with tourist attractions is Gosari Village. Visitors can experience a "One Stop Vacation" with Gosari Nature Tourism (WAGOS). With this idea, tourists can experience nature tourism, historical and cultural objects, and education all in one location. Historical artifacts, including ceramics from the Majapahit kingdom era and Butulan inscriptions, have been designated as district and national cultural treasures. For the target market of families, students, and teenagers, natural tourism in the form of historic springs, a typical rural ambiance, and Instagrammable photo locations is attractive. Gosari Nature Tourism is a comprehensive and enjoyable tourist destination to visit due to the availability of outbound packages and rides for kids and students (jadesta.kemenparekraf.go.id, 2021).

The Gosari Village Government implements a collaborative-participatory system in developing this village tourism. It is done with the hope of realizing optimal use of the economic, social, and cultural potential of the local community of Gosari village. Moreover, with this, village tourism becomes a medium for preserving the legacy of our predecessors and empowering the community's economy to improve living standards and a significant source of original village income.

Efforts were made in collaboration with stakeholders from many aspects to build a collaborative-participatory system, specifically from the neighborhood, via BUM Desa as the manager, the Pokdarwis Tourism Awareness Group, Karang Taruna, and the PKK Family Welfare Development Team. We are working along with Sunan Ampel State Islamic University in Surabaya in academic circles. Developed by the business in association with PT. Polowijo Gosari and PT. Sier Surabaya. The tourist and Culture Department, Community and Village Empowerment Service, Council Members in the Regency, Provincial, and Central domains, as well as other actors in the tourist industry, including travel services, are all examples of local government circles (Mujib, personal communication, July 4, 2021).

d. Integrated Agricultural Area

Most Gosari residents make their living as farmers. There are two types of agricultural lands in the Gosari region: rice fields and dry or rain-fed land. Water sources in the tourism area are used to irrigate rice farms. Where trash is channeled for irrigation of agricultural land and clean water is used for resident requirements. In an area that receives rain, additional crops like cassava, corn, and beans are planted. Additional rain-fed land for cassava cultivation. Cassava flour made from the plant is shipped to Central Java.

The agricultural location is to the east of the village. The Gosari Village Government then optimized this potential by encouraging and facilitating farmers' needs through the Association of Farmer Groups (Gapoktan), construction of access to Farming Business Roads (JUT), as well as assistance in collaboration with the UPT Agriculture Service (F. Ulum, personal communication, December 30, 2021).

e. One RT One Product

The BUM Desa Wirausaha and the Gosari Village PKK Mobilization Team collaborate on the One RT One Product program, which encourages each RT to make food or trinkets to sell at the PKK Wisata Alam Gosari stand. One RT minimum, one product. In general, it is envisaged that this initiative will encourage entrepreneurship (F. Ulum, personal communication, December 30, 2021).

f. "Gosari Slolok" Waste Bank

PKK women perform waste processing and rubbish collection tasks at Gosari Village. The waste bank mechanism is as follows: 1) The community separates inorganic waste, such as cardboard, plastic bottles, and cans; 2) The community collects it from the waste bank management; 3) The bank management weighs each person's waste, which is then recorded in a waste savings book; 4) The proceeds from waste sales are kept by the waste bank management using a savings system; and 5) Once a year, precisely before the holidays, people can withdraw the savings from selling

waste.

g. Preservation of Village Arts and Culture

Gosari Village, Ujungpangkah District, is currently developing several traditions, including mutual assistance in draining springs and cleaning graves, which is done before the month of Ramadan, as well as several arts, including hadrah/banjari art, bands, and pencak silat created by one of the residents and currently practiced by many young people in the village. Through a financing sharing scheme and the organization of performance events at Gosari Nature Tourism, the Village Government is making an effort to facilitate these activities in a series of cultural festival activities so that these activity groups can engage in artistic endeavors and generate income (F. Ulum, personal communication, December 30, 2021).

Tawhidi String Relationship Analysis in Community Creativity and Innovation Programs in Realizing Village SDGs

Islam is the only religion to advance tenets that address every facet of human existence, including economics. For its followers to be guided toward a healthy economic existence, Islam has infused a comprehensive framework based on equal and fair economic prospects. Islamic ethics and Islamic economics both have their philosophical roots in tawhid. Islam's central tenet of monotheism demonstrates the vertical link between finite, imperfect institutions and the Most Perfect Essence. The Tawhidi String Relations paradigm bases human economic activity on the Qur'an, Sunnah, and Ulama Ijtihad (S, and *), which may provide a solution to the challenges that the populace is currently facing. An examination of Tawhidi String Relations in community programs for creativity and innovation is provided below:

Interaction, Integration, and Evolution Process

A religious society is the Gosari society. The sizeable Muslim population and powerful religious institutions are evidence of this. Therefore, everything that has to do with social activities must adhere to the rules that are in place. The flow of information the Gosari community learns about the economic laws that are compliant with Islamic law and do not go against social standards characterizes the engagement process. The community, village administration, and religious leaders engage in discourse through deliberations, studies, and other discussion activities to achieve this process of information flow.

To create and implement village economic development programs, which are summed up in community creativity and innovation programs, economic actors, in this case, the village government, religious leaders, and the Gosari village community, must come to an agreement or consensus. All resources must be engaged at once to accomplish the Village SDGs goals. The entire procedure and implementation of the program aims to achieve the objectives of well-being, cooperation, and teamwork. Islamic development economics, which is founded on the six elements of maqashid sharia, is learned by continuing the first phase involving the Al-Qur'an, Sunnah, and Ijtihad. Based on the approach above, the following describes the interaction, integration, and progress of the Gosari village community's innovation program in achieving the Village SDGs:

a. Limestone Quarry Location Partnership Program for Gosari Village Residents

Through conversations or community gatherings, **the interaction process** in the mine site partnership program transfers knowledge about preserving the environment and maximizing economic potential at mine sites that are still not adequately managed. To create a suitable plan for managing the mining site, the village government, BUM Desa "Entrepreneur," and local leaders participate in this process.

A mutual agreement, specifically the establishment of a partnership for the placement of a limestone mining operation with PT, characterizes **the integration process**. Polowijo holds a mining license for limestone. This program strives to accommodate those with little financial resources while expanding and streamlining work alternatives. The community can continue working under this program by securing a mining permit to cover their daily expenses, and the village receives cash from this partnership for village development. Additionally, the mining process is cleaner and avoids mining-vulnerable places thanks to the mining partnership program with a hacking system. To safeguard the environment against numerous hazards of water scarcity, landslides, and other harm, this program. In this procedure, it was also determined that the application of the partnership program for the site of limestone mines was by the application of knowledge about the *maqashid sharia's hifz al-bi'ah* and *hifz al-maal* aims.

The cooperation initiative for limestone mining locations has achieved the following Village SDG well-being indicators:

1) Village SDGs 09: Village Infrastructure and Innovation According to Needs

The village government supports local economic activity through infrastructure in the mining industry with the help of this initiative. The community is thus able to contribute to the village's income thanks to this convenient access.

2) SDGs Villages 15: Villages Take Care of the Environment

This program's existence represents an endeavor to maintain the security and productivity of mining land. Natural resources and wildlife will be protected if land can be managed correctly. It is undoubtedly necessary for village development institutions to work more synergistically in this mining cooperation to achieve the welfare indicators in the Village SDGs 09 and Village SDGs 15 goals. The accomplishments made in 2020 are evaluated to optimize work initiatives for the following year.

The Evolution Process is characterized by improvements to the mining partnership program, which in the following years was not only short-term oriented by simply preparing land by PT. Palawijo has become a long-term economic development goal with new policies in the future. Initially mining illegally, the community is now able to follow the rules made by the village so that they are more structured.

b. Reforming Village Assets

Through village conversations and deliberations, the interaction process in the asset reforming program transfers information about how to utilize community money for long-term advantages while still paying attention to environmental issues. The village government, BUM Desa "Entrepreneur," and local leaders participate in this process to develop suitable plans for administering village money.

An agreement to transfer village riches from current assets (cash) into non-current assets (land) for village tourism, which has long-term positive value, marks the beginning of the integration process. This program aims to utilize economic value (output) that has been maintained for more than a year for productive purposes. Village tourism will develop and become sustainable as village assets are renewed, and so will community survival. Both in terms of the economy, society, and culture. This sustainability will hopefully be upheld for upcoming generations. In this process, it was also determined that the use of the village asset reforming program was suitable for disseminating information regarding the *hifz al-bi'ah*, *hifz al-maal*, and *hifz a nasl* goals of maqashid sharia.

The asset reform initiative has achieved the following Village SDG well-being indicators: SDGs for Villages Number 9: Infrastructure and Innovation Adapted to Needs. There are not many lands in Gosari Village that are used for village tourism. As a result, BUM Desa, the village government, has an inventive program called asset reform that is adapted to needs. Specifically, the requirement for land for village tourism. For the community and Pokdarwis to carry out broader village development, this land serves as infrastructure. The village SDG objective number nine demands village development institutions to work more synergistically together in this asset reforming program to achieve welfare indicators. The 2020 outcomes are utilized as evaluation data to optimize work programs for the following year.

Beginning with phase II land acquisitions in 2020 and phase III land purchases for tourism development in 2021, the asset reformation work program improves yearly during the evolution process.

c. Gosari Nature Tourism "WAGOS"

The interaction process in the Gosari Nature Tourism program "WAGOS" is characterized by the process of sharing information about preserving water sources and cultural landmarks and maximizing economic potential in Gosari village, which is still not well managed through village discussions and deliberations. The village government, BUM Desa "Entrepreneur," Pokdarwis, local leaders, and village religious leaders are all involved in this process to create an effective program.

An agreement to jointly conserve water sources and cultural places through local tourism initiatives signifies **the integration process**. The Gosari Nature Tourism Program "WAGOS" serves as a hub for creative and innovative community initiatives. Numerous other innovation-based activities that promote local economic growth are made possible by this program.

To conserve the water sources and historical sites of Gosari village, which at the time had not been given much attention by the appropriate agencies, youth, institutions, and the local government voiced their concerns. It is how WAGOS was born. If the mine runs out, it will harm other ecosystems, which could have an impact on the community of Gosari's water supplies. Since it does not yet have a permit from the local government, this historic site could, of course, be destroyed by specific individuals or natural disasters brought on by harm to the mining ecosystem.

These worries were later confirmed via informal interactions with members of the community, particularly Gosari's artistic youth, including those who were then enrolled in high school, university, or looking for employment. Young people's minds were being opened during the debate in an endeavor to develop cooperatively in managing the village's potential. Join the Pokdarwis Community (Tourism Awareness Group) if your organization is interested in this sector and willing to invest the time and resources necessary.

Young people's successful creation of the first Instagrammable photo location using discarded branches and wood near the water source pool marked the beginning of WAGOS. The finalized advertisement is then shared on social media. Despite it being a nearby village, many people were interested in going because this post received a positive response from the general public. There are always new photo opportunities, which increases the draw for tourists. To discover fresh thoughts, in addition, Pokdarwis performed a comparison of Pujon, Rumah Warna Warni, and several other accessible tourist destinations. The goal of this is to spread knowledge about enjoyable and exciting travel.

To promote WAGOS, Pokdarwis, BUM Desa, and the village administration must overcome the resistance of some communities, particularly religious leaders, to embrace social change brought on by tourism. Due to the Gosari community's intense religiosity, tourists are always viewed negatively.

Village discussions took place to try to come up with a solution. Starting with the village government, RT RW, local leaders, and religious leaders, various statistics were provided. It is believed that the conversation will be able to extend perspectives on the many positive things that will result from tourism from many angles.

The discussion concluded with arguments that balanced opposing views on tourism while also taking into account traditional local values, including moral and religious beliefs. For example, setting aside enough space for prayer, building grave cliffs higher in tourist regions, and enforcing tight police supervision against actions that go against religious traditions. To foster a welcoming environment, representatives from the religious and community sectors participate in monitoring tourism developments. Wisata receives assistance from outside sources in addition to support from Gosari village itself, including assistance with funding and expanding tourism and inscriptions through CSR PT. SEIR, and partnerships with universities.

The assistance of numerous parties has helped WAGOS advance substantially. The program, which at first intended only to safeguard historical places and water supplies, is now able to create new businesses for nearby communities as well as those outside of Gosari village. The author concludes that people have new options to work and make additional income as a result of tourism after listening to several statements from various respondents. The Gosari village community's rising economic status has given them more freedom to express their creativity and talents. Islamic development aims to elevate human dignity and quality.

Communities and villages are more prevalent. Gosari's existence assumed greater significance. Additionally, there are cultural heritage sites that are drawing more and more visitors. Because of the improvement in the community's quality and dignity, they are better equipped to take care of the next generation and maximize the area's tourism potential. It assures that productivity in the future is maintained because travel will always be popular. Only developments are present. It was also determined during this integration process that the Gosari natural tourism program was implemented by the knowledge of the maqashid sharia's objectives, *specifically hifz al-bi'ah, hifz al-'aql, hifz ad-din, hifz al-maal, hifz an-nafs, and hifz an-nasl.*

The Gosari Nature Tourism Program has achieved the following Village SDG well-being indicators:

1. Village SDGs 01: Villages Without Poverty

People's income levels will undoubtedly be impacted by the growth in employment, workforce incorporation, and the rise of new creative economies with tourism. It will impact the community's ability to meet its fundamental requirements. The level of poverty in Gosari village will be lowered through enhancing the local economy.

2. Village SDGs 05: Involvement of Village Women

Homemakers can now start their businesses thanks to the cooperation between the PKK driving team and the tourism industry. Naturally, this implies that women can no longer passively accept the household head's salary. It can, however, become a significant force in the family economy.

3. Village SDGs 08: Equitable Economic Growth

The tourism industry absorbs a significant amount of labor, and new creative economies develop as a result, contributing to the success of fair economic growth.

4. Village SDGs 09: Village Infrastructure and Innovation According to Needs

The foundation for innovation in the form of village tourism is the existence of public knowledge of the potential of the community. Naturally, this innovation has been tailored to the circumstances and requirements of the hamlet. The growth of facilities and infrastructure also influences the advancement of village tourism.

5. Village SDGs 17: Partnership for Village Development

The community, religious leaders, village institutions, village communities, and the village government, as well as parties from outside the village, like PT Polo Wijo, PT. Sier and UINSA work together to create partnerships for village development.

6. Village SDGs 18: Dynamic Village Institutions and Adaptive Village Culture

The WAGOS program mandates that village institutions keep up with recent changes in the environment so they can actively contribute to the growth of tourism. Additionally, it is believed that tourism will help preserve traditional community values like intercommunal assistance and cooperation.

It is undoubtedly necessary for village development institutions to work more synergistically in this mining collaboration to achieve the welfare indicators for Village SDGs 01, Village SDGs 05, Village SDGs 08, Village SDGs 09, Village SDGs 17, and Village SDGs 18. The 2020 outcomes are utilized as evaluation data to optimize work programs for the following year.

The Evolutionary Process is characterized by a shift in the mindset of the populace, which was before centered on mining and agricultural endeavors but is now beginning to open up to self-exploration in the areas of tourism and business. A policy was developed in 2020 to include PKK booths for household economic growth, which marked an improvement in the Gosari Nature Tourism Work Program, which had previously prepared empty areas for rides and education. The initiative will then be expanded in 2021 with the addition of new booths, rides, and road improvements to cultural sites.

d. Integrated Agricultural Area

Through community conversations and deliberations, the integrated agricultural area program's interaction process spreads information about the significance of agricultural land usage. The Gosari village government, the local community, and affiliated organizations develop suitable management and use programs for the village's agricultural resources during this process.

The Gosari village relies heavily on agriculture to supply its basic food needs. The advancement of the agriculture industry aims to improve human nutrition and quality of life. Because it provides a means of subsistence for society and a location for halal employment, which Allah SWT highly prioritizes, economic development in the agricultural sector is crucial.

The joint commitment to enhancing farmers' access to emerging agricultural potential characterizes the integration process. The integrated agricultural area program of the Gosari administration is an endeavor by the village government to uphold food security and make it easier for farmers to develop their land. Farmers' Groups (Gapoktan), the building of access to Farming Business Roads (JUT), and Drainage are used to support and facilitate the needs of farmers. This approach is utilized to keep Gosari's farmers mobile in their efforts to supply the local villages with food. Mr. Ulum, the head of Gosari Village, described the government's initiatives to improve food security in the village.

The development of the agricultural industry also heavily relies on assistance from the UPT Department of Agriculture. The locals are more knowledgeable about wetland and rainfed land management. Cassava flour is produced in Gosari village on rain-fed fields and then shipped to Central Java. Leveraging the area's natural resources offers the Gosari community business prospects. In the end, it was determined that the maqashid sharia goals of hifz al-bi'ah, hifz an-nafs, and hifz al-maal were being carried out by the information that was being put into practice when the limestone mining location of the cooperation program was implemented.

The village SDGs welfare indicators have been met thanks to the integrated agricultural area initiative, specifically:

1. Village SDGs 02: Villages Without Hunger

A village without hunger is a sustainable development goal for the community, and the creation of an integrated regional program helps achieve that goal by providing the rice, cassava, and corn that the community requires to survive. So that the potential for agriculture may be managed and

people can continue to survive.

2. Village SDGs 09: Village Infrastructure and Innovation According to Needs

The creation of an integrated area program improves access to agricultural roads, drainage, and distribution of agricultural goods, all of which support the achievement of Village SDGs 09: Village Infrastructure and Innovation According to Needs.

The village development institutions must work more synergistically together in this agriculture program to achieve the welfare indicators in the Village SDGs 02 and Village SDGs 09 goals. The 2020 outcomes are utilized as evaluation data to optimize work programs for the following year.

Through the training they receive, farmers become more knowledgeable about the proper and efficient management of agricultural land, which is a hallmark of the evolutionary process. Aside from that, the evolution is characterized by improvements to the work program, which in 2020 was initially limited to creating drainage and farming roads. In 2021 will include JUT enlargement, distribution access for agricultural products, and training.

e. One RT One Product

In the One RT one product initiative, interaction takes the form of knowledge transmission through debates and village deliberations about enhancing the economic well-being of the Gosari village community through production activities. To develop a suitable program to develop production activities in Gosari, the village government, tourism management, and the PKK driving team are involved in this process.

A collaborative agreement to demand each RT to deposit one superior product that is accepted by the one RT one product program is what distinguishes *the integration process*. This initiative aims to foster the entrepreneurial spirit within the local community. The Gosari village community has economic options thanks to the One RT One Product initiative. Superior community creations are left at PKK booths to be sold at WAGOS. Due to the restrictive quotas offered by the WAGOS management, product deposits for each RT initially had a cap. A maximum of three groups might initially deposit merchandise on each RT. As time passes, there are no longer any group restrictions on how much each RT can deposit their items to broaden the community's participation in this initiative.

The buy, not entrust, strategy is used to sell locals' goods through PKK vendors. Because they are relieved of the anxiety that their items will not sell, this encourages individuals to keep making goods. Every time we make a deposit, our income is therefore guaranteed. Even though the community's outcomes were modest, the options for citizens to raise their families economic status will be considerably expanded by this strategy.

In addition to requiring that each RT have a single product, the PKK management also offers community training in the categories of cooking, skills, and handicrafts. PKK also regularly conducts training sessions and meetings with assistance from each RT. Through this approach, individuals are compelled to reason and take action in deciding what goods are proper to manufacture or make. The community's knowledge and abilities are undoubtedly improved by the training offered. Although it is undeniable that there are always challenges in the path of the Gosari community's slow but steady progress. However, there have been beneficial changes in the community of Gosari's viewpoint and skills, particularly about product packaging, labeling, and quality. The explanation above leads to the conclusion that the use of the limestone mining location of the partnership program is consistent with the application of knowledge regarding the maqashid sharia's hifz al-maal and hifz al-'aql aims.

The one RT one product initiative has met the following Village SDG well-being indicators:

1. Village SDGs 08: Equitable Village Economic Growth

Providing equal access to economic opportunities for all village residents is one method to achieve economic growth that is accompanied by equitable distribution of development outcomes. To accomplish SDGs Village 08, the government is working with the PKK driving team through the One RT one product initiative. This effort may be observed in the chances created for locals to produce goods and skills, which has an impact on enhancing the local economy.

2. Village SDGs 05: Involvement of Village Women

Through training and PKK stalls, the PKK Mobilization Team was given the chance to empower rural women in the manufacturing, packaging, and selling processes. Through this program, village women can contribute to the development of both their households and the village's economy. Of course, their involvement is crucial to the progress of the village.

3. Village SDGs 09: Village Infrastructure and Innovation according to Needs

With the goal of long-term production and industrial growth in the village, the one RT one product program serves as one means of bringing about innovation in the village's economic sector.

To achieve the welfare indicators in SDGs Villages 08, 05, and 09, village development institutions must work more synergistically in this one RT one product initiative. The accomplishments made in 2020 are assessed to optimize the work schedule for the following year.

The Evolutionary Process is characterized by a shift in the community's mentality, from one of consumers to one of contributors to the creation of elite village goods. Additionally, there is more knowledge in the areas of product quality, labeling, and marketing. The addition of the stall quota, which initially restricted each RT to one depositor in 2020 but has now been expanded to three depositors in 2021, is one example of how the program has improved.

f. "Gosari Slolok" Waste Bank

The "Gosari Slolok" waste bank program's engagement process is characterized by a method of disseminating information about preserving the environment with a focus on municipal inorganic trash that has not been effectively managed through village conversations and deliberations. The community, the PKK driving crew, and the local government are all involved in this process as we create an effective trash management plan.

The formation of the "Gosari Slolok" trash bank was a collaborative agreement that served to commemorate the integration process. The purpose of this waste bank initiative is to save the environment from pollution. The neighborhood is conscious of the need to collect household waste to preserve the village's cleanliness and aesthetic appeal.

This garbage bank program serves as both an environmental and economic initiative to assist women with their necessities before the holidays.

The justification above leads to the conclusion that the trash bank program's implementation is consistent with the application of knowledge of the maqashid sharia's *hifz al-bi'ah* and *hifz al-maal* aims.

The "Gosari Slolok" waste bank program has met the village SDGs' well-being indicators, specifically:

1. Village SDGs 12: Environmentally Conscious Village Consumption and Production

A supportive strategy for villages with an eye toward environmental preservation is the "Gosari Slolok" waste bank program. An endeavor to develop sustainable production and consumption patterns is to manage home garbage by demand. The community solely collects money from the management at this time, and the management alone pays collectors. The Gosari community does not engage in any direct waste management initiatives, such as recycling trash or creating crafts out of it.

"Ndak mbak. Sampah tadi dijual ke pengepul. Karena sumber daya manusia dari pihak PKK yang tidak mampu mengelola secara langsung barang-barang sampah yang ada. Selain itu ada keterbatasan waktu yang dimiliki oleh ibu-ibu PKK. Banyak masyarakat yang tidak mau bekerja rosok karena pekerjaannya berat namun penghasilan sedikit."

(No Sister. Waste was offered for sale to collectors because the PKK's personnel resources are unable to manage the current waste materials directly. PKK mothers have little spare time aside from that. Due to the difficult job and low pay, many people do not wish to work informally.)

However, this waste bank program's existence has been quite beneficial for managing waste in rural areas. So that environmental issues brought on by improper trash management are avoided, and the village is made more lovely.

2. Village SDGs 05: Involvement of Village Women

In this waste bank scheme, the housewives-only PKK Mobilization Team acts as the waste bank administrator. Of course, the involvement of local women plays a significant part in Gosari village's trash management and knowledge of environmental cleanliness.

It is undoubtedly necessary for village development institutions to work more synergistically in this trash bank to achieve the welfare indicators in the Village SDGs 12 and Village SDGs 05 targets. The accomplishments made in 2020 are assessed to optimize the work schedule for the following year.

People's attitudes have evolved over evolution from first viewing garbage as something of no worth to today being able to manage environmental cleanliness better and seeing waste as having economic

value. In addition, the lack of waste management before 2020 and the presence of a waste bank in 2020–21 illustrate the growth of the work program. It is hoped that the Gosari village community will handle its garbage in the upcoming year.

g. Preservation of Village Arts and Culture

Through conversations or village gatherings, the engagement process in the village arts and culture preservation program spreads knowledge about the value of conserving village arts and culture. To create appropriate programs to maintain culture and the village, the village government, BUM Desa "Entrepreneur," pokdarwis, community leaders, artists and cultural figures, and religious leaders of Gosari village participate in this process.

Through conversations or village meetings, the engagement process in the village arts and culture preservation program involves the dissemination of information about the significance of conserving village arts and culture. The Gosari village government, BUM Desa "Entrepreneur," pokdarwis, local leaders in the arts and culture, and religious authorities participate in this process to develop the best programs to preserve the local way of life.

Aside from water drainage, there are also annual arts performances featuring invited artists who perform hadrah, dance, pencak silat, and other forms of art, of course, with a finance-sharing mechanism. Here, Gosari solely offers sites and facilities for cultural festivals because of the shared funding. It indicates that WAGOS does not directly compensate invited cultural actors. However, tickets for cultural festivals were applied through. Additionally, some locals provide food so that this event can happen and help cut down on tourism-related costs.

Local religious authorities oversee every step of the process of preserving arts and culture through cultural festival events in Gosari village to prevent activities that violate preexisting norms and shield the community from divisive new ideas or cultures. The explanation above leads to the conclusion that the village arts and culture preservation program is implemented by the knowledge of the maqashid sharia objectives, specifically hifz al-bi'ah, hifz an-nasl, hifz al-maal, and hifz ad-diin.

The village's arts and culture preservation initiative has met the following SDG well-being indicators:

1. Village SDGs 17: Partnership for Village Development

The assistance from several groups, starting with the village government, Village BUM, Pokdarwis, community, cultural actors, and religious leaders, allows the village arts and culture preservation initiative to be implemented successfully.

2. Village SDGs 18: Dynamic Village Institutions and Adaptive Village Culture

The village art and culture preservation initiative aims to preserve indigenous knowledge and promote a diverse way of life in a vibrant community. Activities involving mutual assistance and cooperation can also be observed during this activity.

The village development institutions must work more collaboratively to preserve the distinctive arts and culture of this community to achieve the welfare indicators in the Village SDGs 17 and community SDGs 18 targets. The accomplishments made in 2020 are assessed to optimize the work schedule for the following year.

The Gosari village's local values, supporting one another and cooperating, are strengthened due to the evolution process, particularly to energize the upcoming year's activities. In addition, the Gosari Village Cultural Heritage license will be officially launched in 2021.

The author concludes that each element of the sharia maqashid influences the welfare of the Gosari community and that the components are interrelated and cannot be separated from one another through a process of interaction, integration, and evolution through an analysis of seven community creativity and innovation programs in Gosari village. The degree to which the six requirements of maqashid sharia can be met affects the welfare of society.

These initiatives also satisfy the requirements for the fusion of the three key institutions of Islamic development economics—the state, the ulama, and society. The program's design and execution involve these three development organizations. Together with the people, the village government is essential to driving the growth of Gosari village. In the interim, the program's implementation is overseen by the ulama, or religious leaders, of Gosari village to ensure that Islamic law is upheld. Become a community liaison and offer suggestions for local institutional programs.

Five factors are noted in the planning and implementation of community creativity and innovation programs, according to research by Achmad Room Fitrianto (Fitrianto, 2018b). The first of these is the

existence of awareness and initiation by residents, supported by local village government officials. Second, there are popular tourist destinations. There is a driving force or initiator in the third place. Fourth, there is network stability and outside help. The vision of environmental sustainability is the fifth.

Not only that, but the community innovation and creativity program in Desa Gosari has significantly accelerated the achievement of several SDGs goals, including 1) Villages Without Poverty, 2) Villages Without Hunger, 5) Involvement of Village Women, 8) Equitable Village Economic Growth, 9) Village Infrastructure and Innovation according to Needs, 12) Environmentally Conscious Village Consumption and Production, 15) Villages that Care about the Land Environment, 17) Partnership for Village Development, 18) Dynamic Village Institutions and Adaptive Village Culture.

Although it cannot be denied that difficulties and challenges make the process of economic growth in Gosari village through the programs introduced not always function smoothly, as a result of village discussions with parties involved in village development, such as village institutions, the community, community leaders, and village religions, these limitations and impediments serve as a test for the village administration to improve the program.

Correlation Between Economic Development Goals Tawhidi String Relation and Village Sustainable Development Goals

The sustainable development goals (SDGs) of the village are connected to the economic objectives of TSR development, in this instance, Islamic Development Economics. The six aspects of maqashid sharia are often met by the eighteen targets of the Village SDGs. The six aspects of maqashid sharia—hifdzu diin (safeguarding religion), hifdzu nafs (safeguarding the soul), hifdzu aql (guarding reason), hifdzu mal (protecting wealth), hifdzu nasl (protecting progeny), and hifdzu bi'ah (protecting the environment)—have been explicitly met by the Village SDGs. The hifdzu diin element has not been well handled, despite implementation. However, one of the purposes of Village SDGs objectives 16, 17, and 18—to promote nondiscriminatory laws and policies as well as the participation of religious leaders in sustainable development initiatives—implicitly addresses this.

Suppose we approach it from the orientation perspective. In that case, we can see that the Village SDGs identify human development as the subject and primary goal of development. Of course, this is consistent with Islamic development's economic philosophy, which is people-oriented. The Village SDGs then emphasize issues of inequality and inclusive development, which is consistent with the economic orientation of Islamic development, namely *maslahah* orientated. Last but not least, the Village SDGs are focused on benefits for long-term sustainability that are consistent with the *falah*-oriented economic growth that takes into account benefits for both this world and the hereafter.

V. CONCLUSION

The process of interaction and integration of various economic development institutions, such as government, institutions, communities, and village religious leaders, in planning, managing, and implementing the program cannot be separated from the success of a program in achieving sustainable economic goals. Meeting the demands of present and future generations while preserving the natural resource base is a crucial sustainable development goal. The Gosari village community's creativity and innovation program is a technique to assist in addressing socioeconomic challenges in the community and as a suitable and effective environmental conservation tool. It also serves as a vehicle for community empowerment and management of natural potential. According to Tawhidi String Relations analysis, the six elements of maqashid sharia—hifdz ad-diin, hifdz al-aql, hifdz an-nafs, hifdz an-nasl, hifdz al-maal, and hifdz al-bi'ah—have been fulfilled in the process of economic development in Gosari village. Circular causation states that each element is interconnected and that none can exist independently. It is exemplified by advantages like providing for the community's basic needs, utilizing the workforce in new, creative economies, enhancing the standard of living and dignity of the Gosari community, preserving the wisdom of the locals and village culture, and making investments in sustainable development.

Analyzing Tawhidi String Relationships can be used to gauge how well an economy is developing sustainably. This analysis can assist in identifying various aspects of the economic growth process that have been satisfied, as well as understanding the connections between these aspects. These consequences allow for the formulation of the following policy recommendations: The government must increase community involvement in the formulation, administration, and execution of economic development

policies. It can be accomplished through a variety of methods, including program outreach, instruction, and community support. The government must promote the management of natural potential and community empowerment. It can be accomplished through a variety of initiatives, including company capital support, infrastructure provision, and skill development. The creation of a Tawhidi String Relations methodology by the government is required to assess the achievement of sustainable economic development. The government may be able to create more specialized and effective policies as a result.

In addition, this study has theoretical ramifications; namely, This study offers empirical proof that community involvement and the management of natural resources can support sustainable economic development. This study demonstrates how Tawhidi String Relationship analysis can be used to evaluate the success of sustainable economic growth. As a result, this research has the potential to significantly influence Indonesia's philosophy and practice of sustainable economic development.

AUTHOR CONTRIBUTIONS

Conceptualization, R.K and A.F.; methodology, R.K.; software, R.K.; validation, R.K, T.P and A.F.; formal analysis, T.P.; investigation, A.F.; resources, T.P.; data curation, A.F.; writing – original draft preparation, T.P; writing – review and editing, R.K.; visualization, L.H.; supervision, A.H.; project administration, L.H.

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INFORMED CONSENT STATEMENT

Informed consent was obtained from all subjects involved in the study.

DATA AVAILABILITY STATEMENT

The data that support the findings of this study are available on request from the corresponding author, [RFK].

CONFLICTS OF INTEREST

The authors declare no conflicts of interest

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