

## PANCA JIWA AS SOCIAL CAPITAL APPROACH: AN ALTERNATIVE STRATEGY FOR ISLAMIC ECONOMIC DEVELOPMENT

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**ABSTRACT** – The economic issue is considered as a universal issue; one of the major problems in economy is the backwardness of economic development in rural areas. This study aims at seeking solutions using *panca jiwa* concepts of Pondok Gontor (sincerity, simplicity, self-sufficiency, Islamic brotherhood and freedom) as a social capital of the economic development in underdeveloped areas. This research employed a qualitative method as it is relevant in revealing details on the phenomenon. Data was gathered through interview, observation, and documentation. The collected data was then analyzed inductively, and presented descriptively. The finding shows that the study area has a potent of *panca jiwa*, a potential to become an economic development strategy in solving poverty and underdevelopment which remained unsolved for decades.

**Keywords:** Strategy of economic development, *panca jiwa*, welfare

**ABSTRAK – Pendekatan Panca Jiwa sebagai Modal Sosial: Suatu Strategi Alternatif dalam Pembangunan Ekonomi Islam.** Masalah ekonomi dianggap sebagai masalah universal; salah satunya adalah keterbelakangan pembangunan ekonomi di daerah pedesaan. Penelitian ini bertujuan untuk mencari solusi terhadap permasalahan tersebut dengan menggunakan pendekatan *panca jiwa* dari Pondok Modern Gontor (keikhlasan, kesederhanaan, berdikari, ukhuwah Islamiyyah dan jiwa bebas) sebagai modal sosial dalam pembangunan ekonomi di daerah tertinggal. Metode kualitatif dipilih dalam penelitian ini karena relevansinya dalam mengungkapkan rincian tentang fenomena di lapangan. Data-data penelitian dikumpulkan melalui wawancara, observasi, dan dokumentasi. Data tersebut kemudian dianalisis secara induktif, dan disajikan secara deskriptif. Hasil penelitian menunjukkan bahwa wilayah studi memiliki potensi *panca jiwa* yang sangat kuat untuk menjadi strategi dalam pembangunan ekonomi untuk memecahkan kemiskinan dan keterbelakangan yang selama ini menjadi masalah yang belum terselesaikan.

**Kata Kunci:** Strategi pembangunan ekonomi, *panca jiwa*, kesejahteraan.

## **INTRODUCTION**

One of the major concerns in the economic field is the disparity of economic development between rural and urban areas (Yunus, 2014) despite the fact that the economic potential of the countryside is extremely wonderful. The problem is inadequate development and empowerment of human and natural resources. Consequently, it drives poverty and other inequalities of life (Ali, 2011). It is an undeniable fact is that many Muslims are still living below the poverty line. Some of them are facing difficulties to fulfill a very basic of life standard, such as sanitation, water, clothing, housing and so on. These low life standards will directly provide a great influence on health, morality and their sense of self-worth (Khoirul, 2008). In addition, the lack of economic empowerment is a serious threat to the stability of peace, prosperity and public security, even to one's faith. Such conditions are not in line with the teachings of Islam that requiring its followers to be strong in economy and thus have power to help others (Hasan, 2011).

The problem in underdeveloped regions is poverty as an impact of unequal development that may harm national unity (Mukhtar, 2011). Development of rural areas should be emphasized on poverty alleviation which is increasingly higher. It should be focused not only on the infrastructure sector, but also on human resource development (Tjokrowinoto, 2004). One of the rural areas that are facing with the unequal development is Karangpatihan village. It is located in Balong sub-district, Ponorogo District, East Java Province. The poverty problem in that area had accidentally created a Kampung (village) idiot (Munawaroh, 2011). In 1960, the Kampung faced a serious food crisis that led to nutrient deficiencies while at the same time there were many expectant mothers. This crisis caused the barrier in the development of fetus brain which was not growing properly. Consequently, the expectant mothers were giving birth to down-syndrome babies (Eko, 2017).

The underdeveloped region has six fundamental problems: 1) poverty, 2) limited human resources, 3) lack of infrastructure, 4) limited capacity/infrastructure/financial access, 5) limited access to achieve the basic service centers, and 6) the characteristics of the prone areas to conflict and natural disasters. According to Penny and Singarimba (in Munawaroh, 2008), poverty in rural areas are categorized into two kinds, coverage and not coverage. The coverage is the people who are able to fulfill their basic needs, such as foods, clothes, and have permanent house. Meanwhile the “not



coverage” is the people who are not able to fulfill their basic needs and have a very simple house.

The poverty happening in the Karangpatihan village is obvious. It can be seen from the economic condition of their minimal rice consumption owing to the majority of them having no land. Most of them are peasants which the income is uncertain; and they are struggling day by day to fulfill their daily very basic needs, i.e rice and other needs (Farida, 2014). In addition, the Karangpatihan village is located in a limestone mountain region which makes it very difficult to cultivate rice. Therefore, their daily consumption depends on rice gapek/tiwul. Besides, the condition of their houses is very simple, consist of semi-permanent and a land base. The size of the house is only 3x5 m<sup>2</sup> with lacks of infrastructure and facilities to meet their needs (Eko, 2017).

Based on the aforementioned facts, it is obvious that a strategy in the form of program and development system is needed to overcome the issues. Therefore, in this study the researchers intend to further analyses the way of government development program can be implemented for all components of human resources and natural resources in the Karangpatihan village, especially by using approach the concept of *panca jiwa* (Tri Murti, 2005) that was initiated by Islamic Boarding School of Darussalam Gontor (IBSDG). The *panca jiwa* concept has brought a big impact in the human resources and infrastructure development in the IBSDG. Generating human resource and infrastructure development is very unusual in all aspects of life such as human resources, economics, morals, education and others (Suyoto, 2017).

Moreover, the Karangpatihan village was chosen due to its historical note in the efforts of society’s development in economics, human resources, religion and optimization of human resources. Nowadays, Karangpatihan village has evolved and begun to be a pioneer in the human resources and natural resources development, and has becomes one of the references in starting a step to the development. Besides, the Karangpatihan village has a vision and mission that can be a foundation for the researchers to get more understanding in the development program and target. The vision of Karangpatihan village is “the realization of a society’s prosperous village and dynamic in shades of religion and environment as education and tourist village” (Karangpatihan, 2017).



Based on the stated problem, the purpose of this study is to understand the economic development within the concept of *panca jiwa* in the Karangpatihan village. It also intends to analyze the role of *panca jiwa* concept on the economic development in the Karangpatihan village.

## RESEARCH METHODOLOGY

This study employs a qualitative method which intends to analyze the existing problems in the Karangpatihan village. It also to measure the extent of Karangpatihan societies in response to or feel as participating in planning, running and maintaining a development strategy that has been implemented in the village using *panca jiwa* concept and to know more about the rule of *panca jiwa* concept on the economic development in village. In qualitative research, the data was gathered through interviews, observation and documentation studies (triangulation). In the determining the sample, the researchers used random sampling techniques, as for qualitative data analysis used the analysis of qualitative descriptive.

## ECONOMICS DEVELOPMENT IN ISLAMIC PERSPECTIVE

In the context of a shift in thinking about the foundation of conventional economic development, it is very materialistic and ignorant justice. The things are very different with the goals of economic development in Islamic perspective. According to Yusuf Al-Qaradawi (Yusuf, 2001), the goal of Islamic economic is to provide the good life / welfare life's (*al-hayat at-taiyibah*). In the view of Islamic economics, economic empowerment program is extremely suitable within the economic development as its goal is creating secure and welfare human life (Anwar, 2008). A human being mentioned here means all human beings, whether healthy or ill, strong or weak, hard or excited, and humans as individuals or society (Qardhawi, 1995).

Islamic economics goal is to perfect the happiness for spirit (*ruh*) and bodies (*jasad*), welfare bringing born and inner serenity. Moreover, according to Asmuni, who exposed Khursyid opinion, economic development is not only limited to the terms of economics, but must include development in the aspect of moral, social, material and spiritual. Meanwhile, Ibrahim Yusuf argued that the purpose of economic development is to embody the good life (*al-hayat al-thayibah*). Moreover, according to Khursyid, the goal of economic development is to realize decentralization, while according to Siddiqi is to achieve the balance and improvement of civilization.



Moreover, there are some basic concepts in the base of economic development in Islam, which are: a) The concept of *tauhid*, *khalifah* and *tazkiyah* in economic development, b) Aspects of development: physic, moral, spirit, material, c) Primary focus: human (subject and object development) and social welfare (Ibrahim, 2018). From some opinions above, it is concluded that the nature in Islamic economics development is a development which should conclude all basic human needs as stated in the *maqashid syari'ah*. Whereas, the goal of economic development in Islamic perspective is to perfect the happiness of spirit (*ruh*) and bodies (*jasad*); welfare bringing a born or inner, providing a good life (*al-hayat al-thayibah*), and proving a balance and repairing the civilization (Kamri, et al., 2014).

### **ECONOMICS DEVELOPMENT INDICATORS IN ISLAMIC PERSPECTIVE**

Economic development in Islamic perspective is defined as a balanced and sustained improvement in the material and non-material well-being of human kind (Ismail, 2004). The indicators of economic development differ from an Islamic economics perspective. Gross Domestic Product (GDP), for instance, could not be the sole indicator of development to measure well-being as it only calculates the economic activities quantitatively (Indra and Herianingrum, 2014). Economic development indicators in Islamic economics perspective, however, are based on *maqashid shari'ah* (Syamsuri, 2017) which is a composite index of several indicators derived from five basic needs (Jasser, 2018).

It is started from *hifdzu ad-din* (religious), *hifdzu an-nafs* (life), *hifdzu al-aql* (intellect), *hifdzu al-nashl* (procreation), to *hifdzu al-mal* (property)) (Ibrahim, 2014). In this research, the researchers used *maqashid shari'ah* as the economic development indicators as it is, according to some theoretical framework, a better indicator of measuring the economic development. The calculation of *maqashid* index creates the indicators and the weight of each variable in every dimension, the value of indicators and weights are determined based on the *maslahah* levels formulated by earlier scholars, which are *Dharuriyat*, *Hajiyat*, and *Tahsiniyat*. *Dharuriyat* (means necessities) is the primary level of need in which if it is not fulfilled will endanger the salvation of humankind for both in this world and the hereafter. *Hajiyat* (means needed) is the secondary level of need that when it is not



fulfilled will is not threaten human life, but will bring some troubles. *Tahsiniyyat* (means luxuries) is the tertiary level of need that if it is not fulfilled will not threaten the existence of one element of a principal element in the primary needs and will not pose any difficulty (Jamaa, 2011).

Table 1. Level of Maslahah

Maslahah	Indicator	Weight
Dharuriyat	Absolute	3
Hajiyat	Important	2
Tahsiniyat	Necessary	1

Out of five components of *Maqosid Shariah*, this research only focuses on two components, which are *hifdzu diin* and *hifdzu maal*. It is believed that they can influence other components. The following section discusses the indicators within the two components.

### Hifdzu Diin

Within this component, the indicators in measuring the economic development are: the number of mosque, *shaum* (fasting), zakah, hajj, and number of ulama, and Arabic literacy. The number of mosque is measured by the comparison between number of mosques / 1000 Moslem population. Basic assessment is the minimum number of Friday prayers in one mosque, namely 70 men. Good if in every 1000 men Moslem population, there are available 14 mosques as minimum number (Jamaa, 2011).

Indicator of *Shaum* (fasting) is obtained by the comparison between numbers of fasting people / 1000 Moslem populations who obliged to fasting (Good if the percentage is 100 %). Zakah is measured by comparison between numbers of fasting people / 1000 Moslem populations who obliged to fasting (Good if the percentage is 100 %). Meanwhile Hajj is counted by Hajj per total Moslem population which is the comparison between numbers of hajj people /1000 Moslem population who obliged to hajj (Good if the percentage is 100%).

The number of ulama is counted by comparison between the Numbers of ulama' / 1000 Moslem population. Good if a minimum ratio of ulama' is 10 in 1000 Moslem population. For the Arabic literacy is indicated by Arabic literacy rate on Moslem population aged 15 years and over. This variable is



the ratio between the number of Arabic literacy/Moslem population age 15 years and older (Good if the percentage is 100%).

Table 2. Islamic Economic Development Indicators Based on *Hifdzu Diin*

Variable	Indicator	Weight
Number of Mosque	Absolute	3
Fasting	Absolute	3
Zakah	Absolute	3
Hajj	Absolute	3
Number of Ulama	Absolute	3
Arabic Literacy	Necessary	2

### 1) Hifdzu Maal

Another component of economic development according to *maqashid shari'ah* is *hifdzu maal*. The indicators within this component consist of property ownership, property growth, and property distribution.

Table 2. Islamic Economic Development Indicators Based on *Hifdzu Maal*

Variable	Indicator	Weight
Property <sup>1</sup> Ownership <sup>2</sup>	Absolute	3
Property Growth <sup>3</sup>	Absolute	3
Property Distribution	Absolute	3

## SOCIAL CAPITAL RESOURCES

Social capital is a mover (engine) changes. The values that creating the social capital can establish a vision of a society's development. The national context (Indonesia) is the concept of collective society action called togetherness and independence. The attitude of togetherness is organized to achieve justice through self-reliance can be recommended as a revitalization vision of good social capital at national, region, society and communal society or custom levels. The social capital contains values creating corporation form of

<sup>1</sup> The mean of property is treasure in the form of lands and buildings as well as infrastructures and facilities which are are not separable, <https://kbbi.web.id>. Accessed on Monday, November 27, 2017. At 08.30 WIB.

<sup>2</sup> Comparison between GDP / capita. Good if the ratio of GDP / capita above the standard per capita income of country made by the World Bank, which is USD 3.500/year.

<sup>3</sup> In Property Growth, use two indicators which are: a) Economic Growth, calculated by formulation  $\{(GDP_n - GDP_{n-1}) / GDP_{n-1}\} \times 100\%$  and b) GDP per capita growth, calculated by formulation  $\{(GDP/capita - GDP/capita_{n-1}) / (GDP/capita_{n-1})\} \times 100\%$ .



(collection action) a group or society to achieve a common goal (Pranadji, 2009).

The presence social capital is owned by rural society that will turn to encourage or influence the success of the village development itself. The existence of this social capital will create a pattern of good society relation and the social bonds will be very close-knit village society who tends to be social and traditional. It also proves that more of activities are undertaken jointly by the public such as devotional works, investigations, harvest parties, togetherness, which provided the foundation of strengthen a high sense of solidarity (Nasrullah, 2009).

From some of the above theories, it can be concluded that social capital is one of the supported factors in economic development. According to Fukuyama, a capital is owned by every society. Social capital is a key factor that provides a contribution towards the success of the society's institutional development, including management skills, the ability to make planning, and technical capabilities in managing projects, as well as the ability in establishing good relations with others, and create some programs to support economic development.

## **PANCA JIWA CONCEPT**

### ***Panca jiwa as Social Capital***

*The panca jiwa* concept is one of social capitals to be amplifier in the support of development. Moreover, societies have *panca jiwa* potential which support village development in order to bring welfare. The societies, however, do not aware to have this concept within themselves (Suyoto, 2017). Capital in production process is the wealth that has functions to increase the economic growth (Nawawi, 2002).

Moreover, social capital is the foundation of human life in society that includes family spirit, togetherness, and religious, but not in material form (Kumadi, 2016). Thus, this foundation makes the society (villagers) have a pattern of life which are farming group, closely with the values of kinship ties. Therefore, the relationship among the society is very cooperative. The definition of social capital according to Coleman and Prusak is: "*Social capital is vertical and horizontal relationships in a group, community or*





*society that built with the confidence to achieve common goals in various aspects”* (Aprillia, 2015).

In this research, the researcher employs *panca jiwa* concept developed by Islamic Boarding School of Gontor as they have been implemented successfully within the school. The potential of *panca jiwa* conclude: (a) The sincerity, (b) The simplicity, (c) The self-sufficiency, (d) The Islamic Brotherhood (Togetherness), (e) The freedom.

### **Definition of *Panca Jiwa* Concept**

In the *panca jiwa* concept, as does the concept of *panca jiwa* in the boarding schools is a combination of the journey and the guidance in education system, such as a philosophy in boarding school of Darussalam Gontor Ponorogo which says that in fact boarding schools lies on the contents or his soul, not on his skin, that is found in the content of services of boarding schools for the people (Zarkasyi, 2005). Later in, the boarding schools is imbued by the atmosphere that can be formulated within "*panca jiwa*": (a) The sincerity (b) The simplicity (c) The self-sufficiency (d) The Islamic Brotherhood, and (e) The freedom. The following sections will discuss each component within the concept accordingly.

- a) *First*, the sincere spirit. It is the base of all soul's within the concept. Everything is done with the intention of worship, *lillah*, sincere only to God. The lodge created an atmosphere in which all actions are based on sincerity; sincere in getting along, in advising, and sincere to educate and be educated, disciplined, and so on (Zarkasyi, 1996). The sincere spirit is more selfless attitude emphasizing the *sepi ing pamrih*, *rame ing gawe* and sheer eye which all is practiced in our daily lives to worship the Almighty God. The meaning of selfless *rame ing gawe* is to do things without expecting any rewards as the activities are only intended to get blessing of Allah SWT.
- b) *Second*, the simple spirit. According to the Indonesian Dictionary is being in the middle, not high not low, earthly, not extravagance. According to Zarkasyi, simplicity does not mean being passive (*narimo* in Javanese language) over the circumstances or fate that is not desired (Suharto, 2017). Simplicity is not only appears physically (*lahiriyah*), but also spiritually (*batiniyah*). This is very important in strengthening the soul of *lahiriyah* and *batiniyah* for any societies in order not to be passive, not just



*nerimo* (received) over the shortcomings in any conditions including financial matters. This component teaches people to be always optimistic and try to change the circumstances in accordance to the teachings of Islam.

- c) *Third*, the self-sufficient spirit, meaning be able to stand on their own feet, not depending on others. It intends to optimize the construction of each other's self in order to sharpen the potency of each individual that are able to contribute to the development of their own villages. It is also to utilize the existence of economic empowerment that will support the optimization of natural resources.
- d) *Fourth*, the Ukhuwah Islamiyah spirit (togetherness) is generally defined as Islamic brotherhood. There is no substantial fraternity without being grounded with faith and devotion. Considering human beings is social animals that cannot be separated from others, Islam asserts that every Muslim as brother, regardless of tribe, race, social economy. The *ukhuwah Islamiyah* (togetherness) in economic development will give more power and contribution to the development underdeveloped village. Togetherness can be reflected in attitude of mutual development in the village, to be better than ever.
- e) *Fifth*, the freedom spirit; free means completely off, not bound, not chained, not hindered, independence. Thus, the meaning of the freedom of the soul instill at Gontor, as has been revealed by KH. Zarkasyi "everything is permissible in Gontor, except anything that is prohibited". Similarly, in economic development in the underdeveloped villages, the society is urged to optimize the potential of village resource until it is prohibited. Society and government are free to optimize the development of the village through certain programs within the frame of Islamic economic concept (IBS Secretary, 1992).

The aforementioned discussion shows that the *panca jiwa* concept is believed will give a positive impact on economic development as every individual in the underdeveloped villages have the potency in practicing the concept. Therefore, this study will employ the above foundation in analyzing the *panca jiwa* concept in Karangpatihan village and to prove its role in economic development.



## THE IMPLEMENTATION OF PANCA JIWA IN ECONOMIC DEVELOPMENT

This section discusses the importance of *panca jiwa* being a social capital to be owned/applied by the society, especially the Karangpatihan village, in economic development. The data is obtained through on site observation and interviews with the villagers.

### 1) Sincerity

Based on interviews with Jemino, one of the villagers, it reveals that:

*“Lek kagungan masalah keikhlasan niku, saling membantu sawijining deso niki tasek sanget kenthel sae mas, contohe lek wonten tetanggane wonten hajatan pernikahan nggeh saling mbantu..... sakeng awal sampek akhir acara sampek mantun mas..., lan lek mbantu ngoteniku nggeh mboten wonten seng di gaji mas..., nggeh imbalane mengke lek wonten tanggane seng wonten hajatan nggeh sami ijolan mbantu ngoten mas” (Jemino, 2017).*

The sentences mean that “the sincerity issues and mutual petrified are still very condensed among the societies. For instance, if a wedding party conducted in the neighborhood, we will provide any help needed, such as setting up the tents and guest house, lifting the seat, and all wedding preparations from beginning to the end. While the women plays big role in the kitchen. There is no payment involved. The primary purpose is the party could run smoothly and end well. We are happy to do that. The payback is usually in the form of helping each other when other neighbors have similar agenda”.

On the sincerity point, Eko Mulyadi, the head of village, added that:

*“Potensi jiwa keikhlasan masih sangat kental, karena jiwa ini tertanam dalam setiap diri masyarakat desa. Berdasarkan fakta dan data yang selama ini saya amati dan saya peroleh ya mas, bahwa keikhlasan ini sangat membantu saling membangun satu sama lain. Berbicara keikhlasan maka kita berbicara kebersamaan kalau didesa disebut dengan gotong-royong mas, kebersamaan merupakan jargon desa ini “Bersama Kita Bisa”, menciptakan banyak program untuk saling membantu satu sama lain, dan secara otomatis keikhlasan menjadi dasar dalam kebersamaan (Mulyadi, 2017).*



From the interviews result, it can be concluded that the society of Karangpatihan village still have a strong sincerity which is then utilize each others. *Panca jiwa* is an attitude that is owned by the society and this statement is accordance with the theory above. The sincerity soul has been applied by Gontor can be the foundation in charity and building.

Moreover, the *panca jiwa* concept of Gontor stated that the sincerity soul is more selfless attitude that emphasizes on the *sepi ing pamrih, rame ing gawe* and sheer eye that all be practiced in our daily lives that aim only to worship the Almighty God. The meaning of selfless *rame ing gawe* is doing many things without expecting any reward except *ridho* Allah SWT (IBC Secretary, 1997). When it is associated with the concept of development in the underdeveloped village, it gives the appearance from the shared dimensions. The soul of sincerity is still very strong among the society, as well as mutual participation in the development of villages for the sake of the common good and for the welfare of the village. The soul of sincerity is one way of pursuing development by involving the entire community in all aspects of life.

## 2) Simplicity

The second component within the *panca jiwa* concept is simplicity in soul, as the interview result shows that:

*“Lek tiyang ndeso niku sederhana mas, makane nggeh sakeneke, pakaian sakeneke, nggeh damel nopo mas lek teng ndeso apik-apikan itu nggeh sami mawon, namung saking sederhana wau nggeh tetep saling mbantu tanggane seng kesusahan, seumpami wonten seng mboten gadah beras terus tanggane gadah nggeh maringi mas”* (IBC Secretary, 1992).

The meaning is “the life of society in village is very simple, eat simple food, wear simple dress, nothing more. However, out of this simplicity, we will always help each other, for instance, if our neighbors do not have rice, we will share if we have spares”.

It also added by Eko Mulyadi that:

*“Saya melihat 90% adalah hidupnya sangat sederhana, sedangkan hanya ada 10% hidupnya bergaya modern. Karena hanya ada 10 % yang memiliki rumah bagus, mobil, dan belanjanya di mall. Tetapi dengan adanya kesederhanaan ini masyarakat masih sangat peduli dengan sesama. Sederhana rumah, makanan, tetapi kalau masalah*



*keikhlasan dan kebersamaan dalam membantu masih tetap mas, bahkan keikhlasan dan kebersamaan merupakan gaya hidup setiap hari masyarakat sini, karena sudah kita tanamkan dalam slogan kita “Bersama Kita Bisa”.*

Translation: *"I observe that 90% (the life of people here) is very simple, while only 10% practices a fancy life with fancy houses, cars, and go shopping in malls. However, this plainness does not prevent people here in helping each other. This has been the style of life here as we have implanted it in our slogan "Together We Can".*

From these interviews, it can be drawn a conclusion that the society life's in Karangpatihan village is still very simple in a sense of their needs, foods, clothes, houses. However, this condition does not prevent them in helping each other. With this simplicity soul, they are able to build this village with the capital of sincerity and togetherness soul. Thus, this potency should be used as social capital for development of the village.

This is in accordance with the concept of simplicity that has been applied by Gontor to build human resources and economy of boarding schools. This concept, according to KH. Zarkasyi, emphasizes that the simplicity does not mean being passive (Javanese language is *narimo*). This soul is an important capital to build an attitude of persistency in facing difficulties. Simplicity means a steady and a supporter of power of ability, patience and self-controlling in facing the difficulties of life.

### 3) Self-Sufficiency

Self-sufficiency means stand on one's own feet, not depending on others. It is very interesting if it applies in society empowerment, which will be capable of optimizing the development of each one's self. It aims to sharpen one's potential to contribute to the development of the underdeveloped village. The existence of economic empowerment will support the optimization of natural resources, as it was obtained from the interview:

*“Lek masyarakat deso mriki tasek sanget mandiri mas, mboten nyuwun bantuan justru podho lomba-lomba kangge mbiyantu sesarengan baik niku tenogo lan yotro (dana). Contohe lek wonten kagungan acara tahlilan kliling ngoten, sesarengan mbiyantu urunan kangge acara niku .....” (Sutikno, 2017).*



Translation: “The people in this village are very independent, not depend on other people. We instead compete with each other in good, like fund raising. In a *tahlilan* event, for instance, people are helping each other by bringing some foods, water, snacks, breads, and so on. In addition, there is even a neighbor assist in providing foods as she felt embarrassed if not helping.

The above statement is supported by Mr. Eko Mulyadi, as he says that:

*“Kemandirian masyarakat di desa ini, sangat mandiri dan tidak mengandalkan bantuan dari orang lain....., contohnya ketika ada kerusakan jalan walaupun tidak menunggu perintah dari pemerintah mereka sudah mandiri bersama membenahi jalan tersebut mas....., selain itu, untuk menciptakan kemandirian, masyarakat wajib membeli produk dalam negeri sehingga akan membangun jiwa mandiri dan desa yang mandiri, seperti produk catering, tempe, dll”.*

Thus, it can be concluded that the independence is a biggest source that is owned by Karangpatihan village to build the village to become a better place. This has been reflected in the magnitude levels of society in building their self-reliance, for both self and family. From this simplicity soul, it creates a variety of economic development programs, such as catering, handicrafts (such as: doormat from patchwork, batik, local souvenir), that will be able to build the economy of the society for Karangpatihan development in general.

This concept is not only presented in the theoretical framework, but also has been applied by Islamic Boarding School of Gontor. It has been infused in every soul of its individuals in the school to create an independent institution in term of economic development. It also teaches students to be able in helping themselves, which later contributes to build the institution.

#### **4) Ukhuwah Islamiyah (Togetherness)**

Ukhuwah Islamiyah soul (togetherness), known as *ukhuwah Islamiyah*, can be defined as Islamic brotherhood. There is no substantial fraternity without grounded with faith and devotion. Considering human beings as social animals that can't be separated from the others, Islam asserts that every Muslim is brother, regardless of tribe, race, social economy, and others. The result of interviews about ukhuwah Islamiyah (togetherness) is:



*“Lek gotong royong masyarakat teng deso mriki tasek sangat kuat mas, contohe lek wonten tonggone omahe roboh opo ajenge di bangun ngoten lan mboten gadhah biaya nggeh dibantu sesarengan nggerakan....., lan ikupun mboten dibayar mas (mboten di gaji), lan kita mboten nyuwun dibayar, lek memang gadhah nggeh wonten seng maringi, lek mboten gadhah nggeh mboten nopo-nopo. Seng penting sesarengan seneng lek tanggane gadhah mergi koyok koncone ngoten”* (Darminto, 2017).

Translation: “togetherness in this village is applied very strongly, for example if there is a neighbor whose house is collapsed but does not have enough money to rebuild, we will help rebuilding it by giving hands and even funds without asking for salary. The most important thing is that we are very happy if our neighbor has home like all of us”.

The statement concerning point of ukhuwah Islamiyah was added by Mr Eko Mulyadi, that:

*“kebersamaan merupakan landasan atau moto desa ini mas “Bersama Kita Bisa”, karena dengan adanya kebersamaan dari kebersamaan ini, masyarakat mampu membangun sekolah, masjid, tempat usaha, dan pariwisata semuanya demi kesejahteraan masyarakat desa Karangpatihan”.*

The above results can be concluded that togetherness is the foundation of development as the existence of togetherness will make it easier to implement. This has been proven by the data from the observation that togetherness soul of the societies was able to build a better economic condition, such as the development of village road, school, mosque, *rumah harapan*, and health center that fulfills the need of society.

The result is in line with the togetherness concept that is applied in Islamic Boarding School of Gontor, which instills the concept to develop the institution. The existence of this soul will grow the willingness to help each other, share in the happiness and unhappiness, and so on (Mulyadi, 2017).

## 5) Freedom

The freedom Karangpatihan societies contributes to determine their future, both individuals and the village as it was found during interview:



*“Lek bebas dalam berpendapat nggeh sangat bebas mas, asalkan kangge kebaikan deso lan masyarakate, biasanipun lek ngajukan pendapat kangge deso niku dimusyawarahaken riyen kalian Kepala Desa lan masyarakat, sahinggo masyarakat saget mbantu nyusun program lan nganalisa masalah teng ndeso niki. Kalian masalah kegiatan agomo niku nggeh sesarengan bebas mas, mboten wonten batasanipun asalkan mboten nglanggar ajaran Islam, ..... Lan ketika yasinan nopo tahlilan ngoten ibu-ibu saling mbantu mas lan mbeto jajanan kangge nyuksesaken acarane”.*

Translation: “the society shares opinion freely, as long as it is used for the betterment of the society and the village. Usually, when head of village proposed the development program, people will analyze and correct the proposed programs until reaching an understanding on which program should be implemented. In term of religious activities, there is no limit and ban if they do not contradict with religious rules. For instance, when a religious activity such as the *yasinan* or *tahlilan*, we invite our neighbors and help each other. We usually also bring snacks to success the event”.

It also added by Mr Eko Mulyadi that the society freedom contributes to economic development:

*“Kalau kebebasan masyarakat dalam pembangunan masyarakat sini sangat bebas mas, kita selalu membuka saran, masukan dan kritik dari masyarakat untuk membangun desa.....masyarakat kami beri wadah khusus, cara khusus dalam menyampaikan asppanca jiwairasi mereka, setelah mereka memberikan masukan, saran dan ide pembangunan maka kita akan rapatkan dan mengambil hasilnya”.*  
(Eko, 2017)

The result of interviews shows that individual freedom in this village contributes to development of the village as it was proven by some models of development. Every development programs always involves the societies, and always open in accepting the constructive new ideas. As it was mentioned by Mr Eko Mulyadi, the head of Karangpatihan village, that *panca jiwa* embedded in the soul of society is very influential in the development and accelerate the pace of village economic development. If they are not sincere and independent in fulfilling their needed, and always depend on government assistances, they will not stand longer.





The above fact is in line with the concept of freedom that has been applied in Islamic Boarding School of Gontor. They interpret the freedom in positive sense, which teaches responsible freedom. In accordance with the rules, this soul make a student become optimistic in facing the difficulties, so that will also be applied to the society of Karangpatihan village.

## **ECONOMIC PROGRAMS BASED ON THE PANCA JIWA CONCEPTS**

Based on observation and interviews, it is revealed that the biggest potential of *panca jiwa* that is owned by the society of Karangpatihan village is the slogan “*Bersama Masyarakat Bisa*”. Within the slogan, government and society created programs and agencies to develop the economy of Kampung *Tunagrahita* to became independent economically for a good (Eko, 2017).

### **1) Lembaga Pemberdayaan Masyarakat Desa**

The Lembaga Pemberdayaan Masyarakat Desa (institution of village empowerment or LPMD/LPMK), is a village institution that aims to create plans of development programs based on people’s participatory, execute, and control the development. The existing of this institution is capable in supporting the development program of Karangpatihan village that involves all components in the village. Moreover, the institution also accommodates the suggestions, critics and ideas to build the village becoming a better place. Thus, the freedom soul is accommodated through this institution in realizing the aspiration of societies for development.

### **2) Buy Local Products**

This program requires all societies to used local products in all events or in the village, such as wedding party, *tahlilan*, and other events. The consumption for such events has to be ordered from the catering business of karangpatihan village. In addition, the use of handicrafts, such as doormat, batik, prayer beads, woven bags and others, have also to be supplied by Karangpatihan societies through *Rumah Harapan*.

In addition to the handicrafts and catering businesses that are owned by the village’s institutions, the Karangpatihan people is also encouraged to personally enter the culinary business in targeting the tourism sector that are increasing from time to time. It supported by all societies of the village ranging from youth to old generation including the management of



the village. The self-reliance of society is increasing in exploring and cultivating the natural resources that exist in the surrounding areas which are then converted into worth-selling products. The main goal of the program is to build a self-reliance society that is able to build their economies through this venture. In the end, the freedom spirit is able to help achieve the goals of economic development.

### **3) Tourism Village**

With its natural resources, Karangpatihan village has a big potency to create some creativity especially its youth who wanted to change the image Karangpatihan village from the underdeveloped village to be a worthy village. Their sincerity and togetherness is manifested into creating some places that attracts many tourists. Consequently, it will be of an economic source for local people. With many tourists coming, local people began opening small market and stands, retail booths selling various types of traditional food, souvenirs, and food stalls.

### **4) Karangpatihan Care**

Karangpatihan care is a program that invites society of Karangpatihan to raise funds for social agenda with only IDR1000/person each month. The funds will be used to help cover the medical treatment of its needy people. As the population of the village is quite high (around 6000 people), it collects a significant amount of funds. The program is able to build the sincerity soul among the people that could be used as a social capital in the development of Karangpatihan village. In addition, it also creates the simplicity soul that would create and strengthen the ukhuwah Islamiyah among the villagers which in line with its slogan "Together We Can".

### **5) Karangpatihan Smart**

Karangpatihan Smart is a scholarship program which facilitates all students of the village from elementary schools to university. To be eligible for this scholarship, the students must have a very good academic standing and coming from poor family.

## **IMPACT OF PANCA JIWA ON ECONOMIC DEVELOPMENT**

In addition to the above programs, there are also some direct impacts of *panca jiwa* concept on the people's economy that became key success in the



development of Karangpatihan village (Eko, 2017) which can be observed on daily, weekly, monthly, quarterly, and annually basis.

**a) Daily**

In daily basis, the economic development of Karangpatihan village will ensure the needs the community in one day. The local Government hopes to build houses on the land for the needy, and *Rumah Harapan waqaf* for disable persons. In addition, there are also activities such as in-place training and education for being a small entrepreneur to help them on daily basis. The current daily income of the society more emphasize on income from small shops around a beruk mountain that has becoming a tourism area.

**b) Weekly**

The economic income in the weekly basis include: the income from selling products based on the creativity of *tunagrahita* society, local products such as the form of a doormat made of patchwork, beads, *batik ciprat*, mountain tours, products marketed around Ponorogo, and Madiun. The income is also coming from the selling of products for local government at a price of Rp. 7,000 – Rp. 15,000 per pieces. Besides, the weekly strategy applied in the village of Karangpatihan is a strategy of economic protection which obligates all society to buy local products such as: rice, oil, eggs, catfish, doormat, broom, rice catering and drinks.

**c) Monthly**

While the strategy of economic development on the monthly term in optimizing the cultivation program through cattle program that was able to increase the economic income in the Karangpatihan village. Each month the society is able to send eggs to be marketed around Ponorogo and Madiun, and other areas that also need eggs.

**d) Quarterly**

The quarterly strategy is by way of cultivating catfish by giving each family of *tunagrahita* one fish pond size of 1 X 2 meters, which can hold up to 1000 seeds of catfish. In addition, the *Rumah Harapan* also built fish pond of catfish size 5.5 x 24 meters which can accommodate up to 24,000 tails of catfish. This pool is the one who later became the training place for the persons who mentally retarded to learn to graze, cleaning the pool,



and replacing the pool water. The results of this cultivation produce 250,000 – 450,000 per three month.

**e) Annually**

The annual strategy is the optimization of tourism potential which includes tours of Beruk Mountain, waterfalls and stone broke. There is also empowerment program that is supported by local government in the form of two pairs of goats that were given to mentally disable people so that they are able to develop and empower themselves.

## CONCLUSION

Karangpatihan village have many potencies in building the economy of the village such as natural resources, human resources, and social capital resources. All of them are very important to support the economic development of the village and fulfill the need of its people. The *panca jiwa* concept can be employed as the social capital in the economic development of the village.

Based on qualitative analysis, it can be concluded that the people of the village have a potential of social capital as lies within the *panca jiwa* concept. *First* is sincerity soul, the potential of sincerity is still very condensed among them. Despite their own condition, they are still helping each other in term of assisting the village development village program without any payment involved. *Second* is simplicity soul; the life of society in the village is very simple, eat simple food, and dress simple clothes. *Third* is self-sufficiency soul; the people of the village is very independent in fulfilling the needs of own life, but still helping each other for greater good.

*Fourth* is *ukhuwah Islamiyah* (togetherness); togetherness is a motto of the village “together we can” which is then implemented in many development programs. With this motto, people create development programs such as business, culture, tourism, agriculture, forestry, farm to support the economic development of the village. *Five* is freedom, it means that the society is free to do what best for them, to help each other, to choose who they live with, to defined what their future are, to pray in mosque, and so on. Freedom here means free to do all positive activities, especially which are connected with syari’ah (Islamic guide).



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