

NEW MOVEMENT LOCAL WISDOMNOMIC: STUDY OF MAWAH AS A MODEL OF COMMUNITY ECONOMIC EMPOWERMENT

GERAKAN BARU KEARIFAN LOKAL: KAJIAN TERHADAP MAWAH SEBAGAI MODEL PEMBERDAYAAN EKONOMI RAKYAT

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Abstract

This research discusses the topic of Acehnese cultural issues, namely mawah which is a concept of local wisdom and an important role in the life of the Acehnese. The two main topics of this research are mawah dialectics in the socio-economy of the Acehnese, and the mawah model as empowering the modern economy of society. The method used in this research is qualitative through a philosophical normative approach. Data collection was carried out through interviews, observation, documentation, and FGD (Focus Group Discussion). The results of this study indicate that the Mawah dialect in the socio-economy of the people of Aceh occurs in several stages. Mawah first stage concentrated on breeding. is termed as “Mawah Aneuk Nang” In mawah which is divided between owners and breeders is about 50:50 distribution or depending on how the mawah was originally carried out. There are several mawah principles in empowering the Acehnese economy, namely the principles of al’adalah, at-t’awun and musawwamah. Mawah can be a model of massive modern agrarian economic empowerment if it is managed properly and involves professional parties. Some of the things that must be done are to establish Mawah Boards (BW) which are backed up by the district and village governments, then create networks and relationships as a gateway for mawah online. At this final stage, mawah becomes a start-up business.

Keywords: *local wisdom; mawah; economic empowerment.*

Abstrak

Penelitian ini mengangkat topik tentang isu budaya Aceh yaitu mawah yang merupakan konsep dari local wisdom serta berperan sangat penting dalam kehidupan masyarakat Aceh. Dua topik utama penelitian ini yaitu, dealektika mawah dalam sosio ekonomi masyarakat Aceh, dan model mawah dalam memberdayakan ekonomi modern

masyarakat. Metode yang digunakan dalam penelitian ini jenis kualitatif melalui pendekatan normative filosofis. pengumpulan data dilakukan melalui wawancara, observasi, dokumentasi dan FGD (Focus Group Discussion). Hasil penelitian ini menunjukkan bahwa Dealektika mawah dalam sosio ekonomi masyarakat Aceh terjadi dalam berapa tahap. Mawah tahap pertama terkonsentrasi pada pembiakan. pembiakan ini diistilahkan dengan “mawah Meu Aneuk Nang. Dalam mawah ini yang dibagi antara pemilik ternak dengan peternak adalah anak baik dalam pembagian 50:50 atau sebagainya tergantung bagaimana awal mawah itu dilakukan. Terdapat beberapa azas mawah dalam pemberdayaan ekonomi masyarakat Aceh yaitu azas al’adalah, at-t’awun dan musawwamah. Mawah bisa menjadi model pemberdayaan ekonomi agraris modern secara massif biasa dikola dengan baik dan melibatkan pihak-pihak yang profesional. Beberapa hal yang harus dilakukan adalah mendirikan Badan Mawah (BW) yang di back up oleh pemerintah kabupaten dan desa, lalu membuat jejaring kerja dan hubungan sebagai gerbang untuk men-daring-kan mawah. Pada tahap akhir ini mawah menjadi bisnis Star up.

Kata Kunci: kearifan lokal; mawah; pemberdayaan ekonomi

A. INTRODUCTION

Indonesia, with its diverse ethnic groups and the demographic bonus that is expected to occur in 2030, is a great opportunity to grow more prosperous (Umar, 2018). Indonesia's problems still occur, ranging from the most complex to rampant crises ranging from food crises, poverty, rampant corruption, limited job opportunities, education system, natural disasters, high food prices to fuel management, leadership crisis, and uneven distribution of income. as well as other economic problems. Indonesia, with its various advantages of natural resources, still records a poverty rate of more than 10% of the total population. In March 2017, the number of poor people, namely residents with per capita spending per month below the poverty line in Indonesia, reached 27.77 million people, equivalent to 10.64%, an increase of 6.90 thousand people compared to conditions in September 2016 which amounted to 27.76 million people or equivalent to 10.70%

In the context of Aceh, with abundant natural resources but a poverty rate according to BPS data in March 2019, poverty in Aceh reached 15.32%. The percentage of this figure shows that the poverty rate in Aceh is still higher when compared to the national poverty percentage.

Table: 1. 1
Aceh Poverty Rate

2015		2016		2017		2019	
March		March		March		March	
Total Poor Population (Thousand People)	Percentage of Poor Population	Total Poor Population (Thousand People)	Percentage of Poor Population	Total Poor Population (Thousand People)	Percentage of Poor Population	Total Poor Population (Thousand People)	Percentage of Poor Population
851.59	17.08	848.44	16.73	872.61	16.89	819	15,32

Source: Central Bureau of Statistics

The importance of contributions from the community in solving poverty problems and equitable distribution of wealth, all of these activities can occur through efforts to manage capital and hard work with all its development efforts. (Rosalinda, 2013) Several policies can be taken in this empowerment, such as exploring local potential or *local wisdom* in empowering the community. Empowerment values with local wisdom potential are more familiar and inclusive in empowerment. For the people of Aceh, economic empowerment can be carried out in various ways that have been going on for a long time. The people of Aceh are familiar with *Galaa*, *Gadee* and *Mawah* as investment models for economic empowerment in society. *Gala* is an economic transaction in which one party hands over productive assets and on the other hand hands over a sum of money to the owner of the asset, while *Gadee* (pledge) occurs in a debt relationship by handing over assets as collateral to the owner of the money. Goods pawned can be in the form of goods that are not productive. In contrast to *Galaa*, where the assets handed over must be productive goods. Next is *Mawah*, which is a form of cooperation between two parties where one party provides productive assets to be managed with profit sharing between the parties. Traditionally, this *Mawah practice* is usually carried out on living assets such as livestock and fixed productive assets such as agricultural land, rice fields and ponds. *Mawah* activities in Acehese society have been going on for a long time. Some sources call it since the 16th century and still exists in society today in its traditional form. The practice of mawah in Aceh is very popular and has become a hereditary tradition. (Abdurrahman, 2014).

That is why this research is concentrated on empowering the community's economy with *Mawah* as an empowerment instrument. By discusses three main issues, namely

the mawah dialectics in the socio-economy of the Acehnese people, the *mawah* principle in empowering the Acehnese people's economy, and the *mawah* model in empowering the modern economy of society. Hopefully, these findings will contribute to community economic empowerment as part of efforts to minimize poverty as one of the problems of the people in Aceh and the Indonesian nation. Because of this, *Mawah* wants to be exploited as a model for the modern economic empowerment movement for the people of Aceh and Indonesia.

B. THEORETICAL FRAMEWORK

a. Community Economic Empowerment

According to Suharto in his book building society, empowering the people, empowerment or *empowerment* comes from the word " *power* " (power or empowerment). Therefore empowerment is always related to the concept of power. Furthermore, two things can enable empowerment to occur, *first*, that power can change, meaning that if power cannot change then empowerment will not occur in any way. *Second*, that power can be expanded. This concept emphasizes the notion of power that is not static, but dynamic (Suharto, 2014. Pg. 58)

According to Sumaryadi, quoted by Zaili Rusli, stated that empowerment is an effort to contribute by using the power obtained to improve organizational planning and work capacity. (Rusli, 2012) besides that, in another opinion, it was also stated that community development is a step to improve economic, social, and cultural conditions in a better direction. (Ali Aziz, 2009)

The welfare of a community is obtained from equal empowerment efforts, this is the ideal of every community in this country. the living conditions of a prosperous society and state are idealized. (Soetomoe, 2014) according to Sumodiningrat, the ability or skill possessed by each community is one of the means to empower each community by looking at their potential. This means that people are empowered to choose a skill that is beneficial to them. It can be interpreted that empowered people are people who can choose and have the opportunity to make choices by relying on their potential skills. (Zubaedi, 2007)

According to Samuel Paul, there needs to be activeness and creativity in efforts to empower the community's economy. Active and creative participation is expressed as participation which refers to an active process that can enable the target group to

influence the direction and implementation of development projects rather than just receiving the distribution of project benefits. (Bashith, 2012)

Thus, according to the author's opinion, in terms of community empowerment, it is necessary to have encouragement and motivation in exploring the potential that each community has so that it is hoped that this will change from being helpless to be empowered with the embodiment of concrete actions to improve the standard of living of a more prosperous society. as well as increasing the dignity and prestige from an economic standpoint so that we can escape from the miserable backwardness and poverty.

b. Local *Wisdom* Empowerment Instrument

1. *Mawah*

Mawah is a cooperation contract in business in Aceh, this contract uses a cooperation system with the distribution of results determined by agreement between the parties. *Mawah* activities are well known in the traditions of the people of Aceh, almost every region in Aceh has carried out this practice. Each Aceh region has implementation and distribution of results with different provisions from one region to another. The practice of *mawah* in Aceh is a collaboration between groups or individuals in the framework of managing valuable assets or goods that aim to gain benefits for the manager and the capital provider.

Mudharabah is a cooperation agreement in which the owner of capital (assets) entrusts his property to be managed by another person with profits shared between the two based on agreed terms, while the loss will be borne by the owner of the capital. *Mudharabah* words are taken from the word *dharb* (effort) on earth. It's called *Mudharabah* because other capital users (*mudharib*) are entitled to the same benefits for the toil of their business. (Joseph, 2004)

2. *Gadee*

The concept used in *gadee* practice is mutual help, in which *gadee* is a loan agreement between the giver of *gadee* and the recipient of *gadee* to meet financial needs in an urgent situation. (Sukirno, 2017) *Gadee* or Pawn in Arabic is called *Rahn*. *Rahn* according to the language is a debt guarantee, or

mortgage, as it is also named *Al-Habsu*, which means detention. (Sudarsono, 2002)

According to syara' means a contract whose object is to retain the price of a right that may be fully paid for. In its definition, *rahn* is the object that is mortgaged, *rahin* is the person pawning it, and *murtahin* is the person who gives the loan. Imam Abu Zakaria Al-Anshary, in his book *Fathul Wahab*, defines *rahn* as making an object a trust from something that can be paid from that property if the debt is not paid. According to Ahmad Azhar Basyir *Rahn* is holding something back as dependents of debt (Sholikul, 2003)

3. *Gala*

Caulking practices often occur in agriculture, especially in paddy fields. In practice, the people of Aceh *Gala* used consideration of customary economic law where this form of the pledge is different from national agrarian law which states that a mortgage for land may only last for a certain time, such as a maximum of 7 years. In the *gala* system, the *gala* (property owner) gives the right to the *gala* holder (the person who gives the loan) to use the *gala* assets which are used as collateral as long as the owner has not redeemed the assets. The results obtained by the *gala* holder from the use of these *gala* items are considered remuneration for the money lent. In terms of language it is called *Ar-rahn gala* which in Islam is called *rihanah* is to make an object in the form of property or have a price, as collateral for a debt and will be used as payment for the debt if the debt cannot be paid. All items that may be traded may also be pawned in the debt dependents if the debt remains the responsibility of the person in debt. The person who pawns the goods may withdraw the goods as long as the goods have not been received by the pawn recipient. That is in the form of an agreement in which it is generally known that a person owes another person in the form of an amount of money by handing over an object in the form of agricultural land or plantation land which can produce as a *gala* object. (Marsyuddin, 2013) The practice of *calamity* in Acehnese society is now decreasing along with the development of the modern banking system including Islamic banking. The community prefers to deal directly with financial institutions such as banks, whose networks have reached almost all corners of

society if they need cash for their daily needs as well as for investment and working capital.

C. RESEARCH METHOD

This research was carried out in detail and intensively with the research method used in this study is field *research*. The object of study in this research is the Aceh community's *Mawah activities in empowering the community's economy*. This research includes case *studies* covering Mawah and the *Economic Empowerment Model* in Acehese society with a qualitative design, with a normative-philosophical approach. Primary and secondary data are two forms of data in this study. Primary data in this case is data obtained directly from informants in the field. (Kuncoro, 2003) Data collection techniques in this study were through observation, in-depth interviews (*in-depth interviews*), documentation (Sugiono, 2008), and FGD (*Focus Group Discussion*). after all the steps above have been carried out, then the data is analyzed using 3 (three) data analysis methods, namely *descriptive*, *dialectical*, and *interpretive*. After all the data has been analyzed, conclusions are drawn as a result of the findings of this study. Concluding it is done through the inductive method.

D. RESEARCH RESULTS AND DISCUSSION

a. Mawah Dialectic

iMawah Tradition in Society

The people of Aceh have undergone Sharia economic system practices long before the Sharia economic practice system was designed in the current order. The practice of the Sharia economic system has become part of the culture and adat of the social life of the people of Aceh. As is the case with the system of practicing economic transactions with mawah contracts.

Mawah is a traditional economic activity in an agrarian society in Aceh. Regarding the mention of the term "mawah" and its practice, it has been passed down from generation to generation in Aceh's agrarian society. There is no scientific explanation related to the term "mawah" and its practice. However, all economic activities and other relations in Acehese society can certainly be sourced from Islamic values. Islam has deeply influenced all aspects of people's lives, including " mawah ". However, until this research was conducted, there was no concrete

explanation from data sources and also practitioners of "mawah" who were able to explain concretely and scientifically regarding the origins of the naming and mention of "mawah" .

Even though the term " *mawah* " is very popular in the context of agri-business for the people of Aceh, the origins of the mention and naming of "mawah" have not found a concrete explanation (interview: Ghani, 2019). *mawah* can be understood that " *mawah* " is a form of economic cooperation of agrarian communities in the field of agri-business. This collaboration is based on profit sharing of the partnership business results agreed upon by the parties. In a Muslim agrarian society, all basic contractual agreements can be traced in fiqh. " *mawah* " as one of the business relations of an agrarian society can be associated with a business relationship with the *mabi hasi* system. The profit-sharing system in Islamic fiqh *mua'amalah* is included in *syirkah* terminology.

Profit sharing in the context of *syirkah* is *syirkah mudharabah*. "Mawah" is profit sharing for livestock production which is divided based on an agreement, can be in the form of 50:50 or 30:70 where the initial capital is entirely in the form of an animal that belongs to the owner of the animal, while the *mudharib* is only a shepherd (manager). Profit sharing like this in terms of fiqh is known as *mudharabah*. Allegedly the words "mawah" are a play on the mention of " *Mudharabah* " to " *murawah* ". In expressing language, it is difficult for the Acehnese to mention more than three forms of word expressions. The majority of words in Acehnese are in the form of abbreviations or some kind of code or code such as "Ie U" (coconut water), jak (go), top (stab), "bu" (rice), "woe" (go home). For the mention of the name also experienced abbreviations such as Ismail became "Ma Ee", Ibrahim became "Him" and so on. These abbreviations and codes were presumed to be codes or language codes in war and were finally used as languages. Because of that, the play on the words *mudharabah* changed to " *Mu-Ra-Wah* ". While the words "Murawah" have no equivalent in mentioning them in Acehnese society. So "Mu-Ra_Wah" changed its name to "Ma-Wah".

a. Changes in how to mawah

Several factors became the beginning of the occurrence of *mawah* cooperation in the people of Aceh, especially in Blang Awe village, Beureleung village, Syamtalira

Bayu, and Pidie sub-districts, among these factors, starting from the kinship factor that wants to help each other in the family economy, to factors that aim to make this mawah activity a business fields to make a profit. In general, this factor is an economic factor, among the parties who wish to carry out this practice, who have different abilities and skills. Among them, people whose economic level is middle to lower, often have skills and expertise in animal husbandry so they are very suitable for carrying out mawah activities. Conversely, those who have more capital, but do not have skills in this activity or are busy with other activities, can hand over their livestock to those who are experts in the field so here comes the role of mutual assistance among others by practicing Islamic law in In this area of cooperation, the owner of the capital surrenders his capital to be managed by the farmer, who then shares the results according to the agreement. Of course, this is a very noble job.

The explanation above is clear that there is an attachment between people with the aim of easing the burden on those who are less fortunate in the hope of providing benefits and providing productive work. In addition, the capital provider also benefits from the results of the livestock management business, namely in the form of profits.

From the results of interviews obtained in the field, it can be concluded that the factors underlying the existence of mawah in the villages mentioned above are the principle of mutual assistance between people who have excess capital and people who lack capital. This is also a factor in seeking profit (interview: Adi, 2019). The profession of being a farmer and raising cattle or goats is the livelihood of the people of North Aceh and Pidie. Therefore, residents who don't think they have the capital to buy cows or goats to keep, usually go to relatives or other residents who are believed to have some money and are interested in cooperating with the mawah system.

Various forms of mawah activities were carried out in North Aceh, to be precise in Simpang Keramat, Nisam, and Syamtalira Bayu Districts, and also in Pidie Regency to be precise in Grong-Grong and Delima Districts. In this case, researchers found various forms of mawah activities carried out with the aim of empowering the economy to make it more prosperous. This agro-economic activity is in the context of alleviating the people's efforts so that they can meet their needs. Gampong Blang Awe, Syamtalira Bayu District, is an area suitable for animal husbandry; cows, goats,

and sheep. This livestock is the main source of livelihood for the Gampong community.

There are three models of the mawah system in the Gampong Blang Awe community, Syamtalira Bayu District. namely ordinary mawah, mawah asoe ek and mawah aneuk nang. The forms of cooperation are as follows:

1. *Mawah Aneuk Nang*

Aneuk Nang is an Acehnese language that can be interpreted as having children, so the practice of Mawah Aneuk Nang is that the owner of the capital gives up a certain amount of funds to buy a cow and its calf. where the distribution of profits from the calf is *saboh aki* or $\frac{1}{4}$, for the farmer keeping the cow. and *lhei boh aki* (three feet) or $\frac{3}{4}$ for the owner of the capital while the mother cow is not divided and remains the property of the investor. (Interview: Syakubat, 2019).

For the practice of Mawah Aneuk Nang as explained above, if There is economic growth for the broodstock, so there can also be appreciation for the manager, for example when the first brood (cow) is purchased it is still small but when it matures and gives birth the cow (cow) is already large and the price is more expensive, then the difference between the purchase price and the selling price is divided two with the caretaker with the owner of the ox. However, this rarely happens for cows that have been brave from the start to be kept as pets (mawah). This last case is common in mawah Asoe-Ek (fattening cattle).

2. *Mawah Asoe Ek*

Mawah asoe ek is an effort to fatten livestock. The practice of this type of mawah is more focused on after-sales results after the cattle are fattened. In short, mawah asoe *ek* is fattening livestock. Investors hand over medium-sized livestock at affordable prices to farmers or keepers so that the cattle can be fattened. Fattening usually reaches 2 years, 1 year, or even a minimum of 6 months. After the discovery period and it was seen that the fattening had been maximized, the farmer and the owner of the ox agreed to sell it. Sales proceeds are divided in half, namely 50% for the caretaker and 50% for the owner of the cow or investor, after deducting or deducting the

first purchase. The division into awah asoe ek like this is common in society.

From the results of the research that the researchers found, in other places such as Nisam, Bayu, Grong-Grong, and Delima Pidie it is also a trend to carry out mawah activities with this model. This practice is believed to be very beneficial for both parties and the election does not have to wait a long time to get the results. It is not uncommon for those who are already professional to be able to get big profits in this mawah asoe *ek business* within six months. Usually, six months before Eid, a cow is purchased for Rp. 14 million and then maintained for six months. Six months later, the ox is usually sold for 20 million. From the proceeds of this sale, the capital owner (ox) gets Rp. 14 million plus a profit of 3 million. Meanwhile, farmers get IDR 3 million for six months (*interview*: Samhudi, 2019). Farmers who have several oxen use this method.

As long as the village fund program existed, the practice of mawah asoe *ek* did not only occur among the community personally but also with village institutions as practiced by Anwar's brother, Bereuleung Grong Village and Paya Grong-Grong Village.

Paya Village has funds that are given to residents who are considered trustworthy and have professional skills to be allocated in fattening livestock. The results of fattening cattle are divided into three parts. One section for villages and two sections for farmers (Anwar interview, 2019). From the results of this distribution, the farmers benefit greatly and this pattern is very good for empowering the community.

3. *mawah*

In contrast to Mawah Aneuk Nang, the usual model of mawah is that the cows purchased are cows that do not have children, mawah like this often occurs in Pidie and Syamtalira Bayu sub-districts. The distribution of profits made to this ordinary mawah is when the cows If you have a calf, the calf is sold with the profit divided in half. Mawah usually occurs between the community and the village as told by Syakubat's brother from the village of Bereuleung Grong-Grong Pidie. The village ox is kept by the community and when it gives birth, the calf that is old enough is handed over to the village,

while the mother belongs to the caretaker. (Syakubat, 2019) This is different from ordinary mawah. In mawah, usually the mother is returned to the owner, while mawah in this village belongs to the caretaker while the child belongs to the village. The child is then rotated to be Mawah-kan to other people.

b. Mawah in Modern Economic Empowerment of Society

a. Economic Empowerment with BUMG mawah

Community empowerment is an effort to increase the dignity and standard of living of the people from poor conditions to be able to support their economy. Regarding "mawah" with community economic empowerment can be explained as follows. There are several findings such as in the Beureleung Grong-Grong Village area, Mawah has empowered widowed women who initially did not have livestock. But now they each have more than ten heads per person from the mawah yield. (Syakubat, 2019) The ten cows now belong to the farmer. Meanwhile, the mother is immediately returned after the farmer gets his share in the form of one or 2 heifers.

As a result of the development of livestock using the mawah method, for a while in Beureleung Village we no longer find "mawah" because each breeder already has his own ox up to 15 heads from the previous breeding results of mawah. (Anwar, 2019) And the practice of "mawah" of cattle for crossbreeds no longer exists in the village. If we have an ox and we want to "mow" it, we can't find anyone who wants to, because now everyone is an ox. Widow alone have 10 to 15 cows from the results of the previous mawah-mawah. (Syakubat, 2019) That is, the practice of "mawah" is very capable of empowering agrarian communities in empowering livestock-based economies.

Indeed, at first glance, we see as if "mawah" is no longer in demand. But actually "mawah" has contributed to community empowerment so that for those who have been empowered, this instrument is no longer needed. And if breeders continue their business with the "mawah" scheme, they will experience inefficiencies in animal husbandry. This inefficiency occurs because:

1. Farming in the traditional way is impossible to raise livestock in large numbers because of difficulties in guarding and security.
2. Involvement of pastoral and care workers.
3. Limited land for livestock and feed.

Because of this, certain methods are needed so that livestock farming can be carried out in a massive and organized manner. If farming methods can be carried out comprehensively, "mawah" is very promising in empowering the economy of agrarian communities in the field of agri-business.

Mawah with BUMG (Gampong Owned Enterprise) is implemented in two patterns. *First*, the village allocates special funds for the livestock raising business (Asoe Ek). *Second*, is livestock financing. The first model was carried out in Paya Village. The village allocates funds to buy cattle and then hands them over to farmers who are considered professional and trustworthy to fatten the cows. Cattle fattening is done in one or two years. After the fattening of the cattle is considered optimal, then the cattle are sold. The sales proceeds are divided into three as previously described. One part is returned to the village treasury along with the amount of the initial capital to purchase the cows and two parts belong to the farmer who is the fattening of the cattle. This method is considered very pro-community in empowerment. However, this allocation by villages is very selective. Not all people who are interested are given. The village only gives these funds to residents who are considered professional and trustworthy in running the cattle fattening business. It is possible that the people who receive these funds are not from the residents of the village but from residents of neighboring villages, such as Anwar's brother, who incidentally is a resident of Beureuleung Village, received funds for finding oxen from Paya Village, Kec. Grong-Grong Pidie.

Second, livestock financing is also carried out with ADG funds through BUMG. However, livestock assistance for financing is given to the poor, especially those who are widows. This is done by Bereuleung Grong-Grong Village. However, the distribution of the results is not a calf but its mother which is handed over to farmers. This means that if the farmer has kept it for a certain period and the village ox that has been handed over has given birth to a calf when the child is old enough to be handed over to the village to take turns caring for it to other eligible residents. While the parent belongs to the keeper. In this way, the government through the village has actually empowered the community's economy with the local wisdom of an agrarian village community. The two cases of empowerment above actually mawah should become a model for empowering farming

communities in villages by involving other official institutions such as forming the Mawah Agency (BW).

b. Economic Empowerment with Mawah Agency

In this study the authors offer a modern concept through community empowerment through mawah agencies which are basically formed from the aim of improving the level of community welfare which presumably also has a positive impact on improving other sectors such as more equitable community income, institutional improvements, the environment, and other sectors of community life. . Thus it will improve the living conditions of every family and society and a more prosperous society will be realized.

3 main objectives in community empowerment through mawah agencies, namely developing community capabilities, changing community behavior, and protecting the community:

1. Developing community capacity aims to create an atmosphere that allows community potential to continue to develop. The benchmark used is the recognition that every human being, every society, has potential that can be developed. That is, no society is completely powerless. This mawah agency aims to build on that power, by encouraging, motivating, and raising awareness of its potential and trying to develop the mawah tradition that has existed in Aceh since the 16th century.
2. Changing people's behavior and strengthening the potential or opportunities that the community has. In this case, it is necessary to take the right steps to strengthen the potential and opportunities that the community has, which can be started by creating a comfortable and good atmosphere. This strengthening includes concrete steps, as well as opening access to various opportunities that will make the community empowered in the context of this empowerment. Actions that must be carried out which are very important are increasing the power of better education, access to health and exploring sources of community economic progress
3. Protection of society
Empowerment means protecting. Preventing exploitation and unfair competition is a form of protection. In terms of protecting the weak, it

must be prevented because of a lack of power in the face of the strong. Therefore, protection and support for the weak is very basic in the concept of community empowerment.

It needs to be a concern, community empowerment should not make people become more dependent on various social funding programs. The main approach in the concept of economic empowerment through mawah agencies is that the community can become the subject of development, not the object of various existing projects.

Community empowerment through mawah agencies also aims to facilitate and provide support to the community to improve themselves, their communities, and their environment in achieving their goals. According to Law no. 20 of 2008 concerning Micro, Small and Medium Enterprises article 5 the objectives of empowerment are: (a) creating a balanced, developing and just national economic structure, (b) growing and developing the capabilities of micro, small and medium enterprises to become strong and independent businesses, and (c) increasing the role of micro, small and medium enterprises in regional development, job creation, equal distribution of income, economic growth and alleviation of people from poverty.

In this study, the mawah agency focused on increasing the cost of livestock, which caused (breeders) to limit the number of livestock, in fact it was very detrimental to the breeders themselves on a micro and regional basis on a macro basis. This is the reason why beef on mameugang day in Aceh is always expensive. This is because Aceh has not been able to meet the demand for meat, as a result of the management of beef cattle in the traditional way. Livestock management in this traditional way cannot be carried out intensively in large numbers. Because of this, assistance and up-to-date methods are needed for massive cattle husbandry and financing from the relevant agencies.

The most likely way to do this is to establish Mawah Boards (BW) in certain villages. The mawah agency referred to here is not in the form of a government office or agency headed by an agency head or agency head, but this mawah agency is closer to the Waqf Agency which is based in villages or sub-districts and is also coordinated by related agencies. This agency only exists in potential livestock areas which are characterized by large areas of land and

adequate availability of raw materials for animal feed. This potential area needs mapping from the related agencies. The task of the Mawah Agency is to advocate for breeders and livestock owners in a "mawah" way. The advocacy takes the form of:

1. Providing cattle training and education
 2. Create a network of livestock information and work across the archipelago to facilitate cross-marketing and information.
 3. Creating a conducive environment for farmers and livestock.
- c. Economic Empowerment with Mawah Online (*Star Up*)

"Mawah" with a network coordinated by the Mawah Agency allows the birth of an integrated system. The integrated system allows "mawah" to occur on a large scale and the real practice can be concentrated in certain areas with intensive livestock systems. In an integrated, *Star Up* -style system, it is possible for many people to participate in applying for capital in the form of livestock or investment in the form of funds and can be equivalent to livestock.

Even though mawah is in the form of a *Star Up*, the practice of mawah is done in real terms. However, livestock practice is more intensive because it is handled by skilled workers and by institutions that have good management. "mawah" is no longer managed traditionally and separately but has been carried out by an management and supervised by Badan Mawah and OJK (Financial Services Authority). In this way many people can participate in the practice of "mawah".

"Mawah" in the form of this *Star Up* or "Mawah Online" will not only increase family economic growth but will also increase cattle production which has positive implications for suppressing inflation and controlling meat prices and domestic beef adequacy. Mawah online will also involve young people who are productive both as skilled workers but also as investors. The next implication is the development of the culinary industry and the halal industry.

Networks and networks advocated for by Badan Mawah (BW) in online terms can be in the form of programs that are provided on the Play Store and *downloaded* for those who wish to participate in this "mawah" investment. Of course, this method will give birth to an "online mawah" community such as a stock exchange community or stock corner. If the cattle business is done well, of course, many people will want to be involved in it.

E. CONCLUSION

1. The mawah *dialectics* in the socio-economy of the Acehnese people occurred in several stages. Mawah's first stage concentrated on breeding. This breeding is termed “mawah Meu Aneuk Nang. In mawah in which is divided between livestock owners and breeders is the good child in a 50:50 distribution or so depending on how the mawah was originally carried out.
2. There are several *mawah principles* in empowering the Acehnese people's economy, namely the principles of *al'Jadi*, *at-t'awun* and *musawwamah* .
3. M *awah* can be a massive model of modern agrarian economic empowerment if managed properly and involving professional parties. Some of the things that must be done are to establish Mawah Boards (BW) which are backed up by the district and village governments, then create networks and relationships as a gateway for mawah online. At this final stage, mawah becomes a start-up *business*.

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