

The Impact of Rubber Price Fluctuations on Community Welfare and Consumption Patterns in Rengas 1 Village, Payaraman District, Ogan Ilir Regency from an Islamic Economic Perspective

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Abstract

This research aims to determine the impact of rubber price fluctuations on welfare and consumption patterns in Rengas 1 village, Payaraman subdistrict, Ogan Ilir district from an Islamic economic perspective. This includes prices, welfare and consumption according to an Islamic economic perspective. This type of research is field research with a qualitative descriptive approach. Types of research data: primary data and secondary data. Data collection techniques through observation, interviews, documentation. Data analysis techniques for data reduction, data presentation, and drawing conclusions. Rubber farmer research respondents. The results of this research are that as a result of fluctuations in the price of rubber, people's income is unstable, so their interest in buying is reduced, they have difficulty continuing their children's education, they are in debt at the bank, as a result, the welfare of the people of Rengas 1 village cannot be met, so they cannot be said to be prosperous but are included in the pre-prosperous community group. The welfare and consumption patterns of the people of Rengas 1 village are in accordance with Islamic law. The income obtained is used in accordance with Islamic law and is obtained through halal business and used in a halal way.

Keywords: Consumption Patterns, Price Fluctuations, Welfare

INTRODUCTION

Rubber plantations are one of the most important non-oil and gas export commodities because they are really needed by the community as a plantation commodity. Rubber is an annual plant that is widely cultivated by plantation farmers. Rubber produces latex (rubber latex) which is used as a material for making everything from industrial products to household items.

Of the many regions in Indonesia, South Sumatra Province is the largest rubber producing province in Indonesia. Based on 2019 BPS data, South Sumatra Province has a total area of rubber plantations cultivated of 861,600 ha and total rubber production of 945,000 tons. One of the districts in South Sumatra which has quite extensive and increasingly developing rubber land is Ogan Ilir district. Based on BPS data, Ogan Ilir Regency has a total area of 30,211 Ha of rubber plantations with a production of 22,590 tons in a total of 16 sub-districts, one of which is Payaraman Sub-district.

Table 1.1

Area and Number of Rubber Plant Production in Payarataman District, Ogan Ilir Regency, 2014					
District/Subdistrict	Area/Total Area(Ha)			Production/	
	Not Yet Produced	Earning, right?Old/Damaged	Total	Production Tons	
Payaraman	1,794 Ha	7,172 Ha	44 Ha	9,010 Ha	6,741 Tons

Source: Department of Agriculture and Plantation, Ogan Ilir Regency

From the table above, Payaraman District itself has an area of Immature: 1,794 Ha, Mature: 7,172 Ha, Unproductive: 44 Ha, with a Total Area of 9,010 Ha and Total Production of 6,741 tons. One of the problems with rubber is the unstable selling price of rubber products. The Indonesian



government continues to make efforts to increase the price of natural rubber. One of them is carried out by the Ministry of Trade by setting a minimum price or cost of production (HPP). Fluctuations in domestic rubber prices are strongly influenced by international rubber prices. If international rubber prices increase, this will be followed by an increase in domestic rubber prices, and conversely, if international rubber prices decrease, domestic rubber prices will decrease. Meanwhile, international rubber prices depend on foreign exchange rates. Fluctuating natural rubber prices not only affect Indonesia's export performance but also affect the prices received by farmers.

Welfare is a measuring point for society which means that it is in a prosperous condition. The definition of prosperity itself is a human condition where people are in a state of prosperity, health and peace, so that to achieve this condition the person requires an effort according to their abilities. Economists see welfare as an indication of individual income (flow of income) and purchasing power (purchasing power) of society. Based on this understanding, the concept of welfare has a narrow meaning because by only looking at income as an indicator of economic prosperity, it means that welfare is seen as the opposite of conditions of poverty."

Consumption patterns reflect consumer consumption classifications. Consumption patterns are influenced by several factors. Factors that influence consumption patterns include: People's income level, consumer tastes where each person has different desires and this will influence consumption patterns. Consumers will choose one type of goods to consume compared to other types of goods. If the price of a good increases, then consumption of that good will decrease. On the other hand, if the price of a good decreases, then consumption of that good will increase.

Rengas 1 Village is a village located in Payaraman District, Ogan Ilir Regency which has an area of 1,191 Ha with a total population of 1,757 people consisting of 898 men and 859 women with a total of 459 family heads, the majority of whom adhere to Islam and run businesses. rubber plantation.

Table 1.3

Interview Results of Rubber Farmers in Rengas Village 1

No	Rubber Farmers	Land area/ha	Weight (kg)	Price/ November 2023	Weekly Income
1.	Suti	1	50 kg	Rp. 8,300	Rp.415,000
2.	Ima	1	40 kg	Rp. 8,300	Rp.332,000
3.	Yuba	2	70 kg	Rp. 8,300	Rp.581,000
4.	Lina	1	45 kg	Rp. 8,300	IDR 373,500
5.	Rida	2	75 kg	Rp. 8,300	Rp.622,500
6.	Gin	1	40 kg	Rp. 8,300	Rp.332,000
7.	Atik	2	70 kg	Rp. 8,300	Rp.581,000
8.	Musadi	1	60 kg	Rp. 8,300	Rp.498,000
9.	Suharman	2	75 kg	Rp. 8,300	Rp.622,500
10.	Andy	2	80 kg	Rp. 8,300	Rp.664,000
11.	Junai	1	50 kg	Rp. 8,300	Rp.415,000
12.	Ita	1	50 kg	Rp. 8,300	Rp.415,000
13.	Nur	1	50 kg	Rp. 8,300	Rp.415,000

14.	Emi	2	80 kg	Rp. 8,300	Rp.664,000
15.	Juda	1	50 kg	Rp. 8,300	Rp.415,000

Source: Interview Data

From the results of interviews I conducted with rubber farmers in Rengas 1 village, they usually tap rubber and collect latex for one week starting from Thursday and will sell it on Tuesday. The income earned by rubber farmers depends on the amount of rubber and the weight of the rubber obtained and also the price of the rubber. When rubber prices rise, farmers' income also rises and when prices fall, income also falls. When rubber prices were falling, rubber farmers in Rengas 1 Village began to reduce their household consumption habits, forcing them to reduce basic necessities such as vegetables, fish and side dishes which were usually supplied to the community for a week, but now they had to reduce it to three days. And when rubber prices rise, the consumption patterns of rubber farmers are sufficient, such as rubber farmers being able to buy vehicles, and also being able to pay for school children. With an increase in rubber prices, people believe that their daily needs can be met and family welfare will increase.

Table 1.4

Rubber Selling Price in Rengas Village 1

Number of Pieces	Number of kg	Price	Amount Rp
1	40 kg	8,300	Rp.332,000

Source: Observation Data

The table above can be explained that each piece of rubber usually weighs approximately 40 kg and if the price of rubber is IDR 8,300 then the amount you will get is IDR 332,000 for 1 piece of rubber, depending on the amount of rubber obtained and the price of the rubber. . If the weather is good then a lot of sap will be produced and of course if the price of sap rises then the amount of money you will earn will also rise and if the price of sap falls then the amount of money you will earn will also fall.

The following is a table of rubber prices in Rengas 1 Village, Payaraman District, Ogan Ilir Regency, South Sumatra:

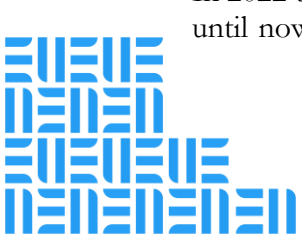
Table 1.5

Annual Rubber Prices from 2019-2023 in Rengas 1 Village

No	Year	Unit	Average Price	Change (Rp)
1.	2019	1 kg	Rp. 7,500	500
2.	2020	1 kg	Rp. 7,000	200-500
3.	2021	1 kg	Rp. 6,000	1,000-1,500
4.	2022	1 kg	Rp. 7,000	200-500
5.	2023	1 kg	Rp. 8,300	200-1,000

Source: Observation Data

The table above shows the price of rubber from 2019, the price of rubber was IDR 7,500/kg with price fluctuations of IDR 500 every month and there was a price change in 2020, the price of rubber was IDR 7,000/kg with price fluctuations of IDR 200-Rp. 500 , in 2021 the price of rubber will experience another price change of IDR 6,000/kg with price fluctuations of IDR 1,000- IDR 1,500. Of course this change will have a big impact on the economic conditions of farming families. In 2022 the price of rubber will reach IDR 7,000/kg with fluctuations IDR 200-IDR 500 and in 2023 until now the price of rubber will reach 8,300/kg, of course this price is not a fixed price because



almost every month there is a price fluctuation of IDR 200 – IDR 1000.

Rubber farmers in Rengas 1 Village complain about the frequent changes in rubber prices because it is difficult for farmers to meet their daily needs so that people's consumption becomes uncertain, sometimes they can fulfill them and sometimes they can't. The problem of rubber price fluctuations is important because it affects the income and welfare of rubber farmers. Income is one indicator to measure the level of farmer welfare. Apart from rubber prices, income is also influenced by the amount of rubber produced. The condition of rubber price fluctuations that occurred in Rengas 1 attracted the attention of researchers to conduct research on the impact of rubber price fluctuations on welfare and consumption patterns from an Islamic economic perspective.

According to the Big Indonesian Dictionary (KBBI), fluctuation is something symptoms that indicate ups and downs price or so on, and changes price the caused by influence supply and demand. Fluctuation is uncertainty and shock price. According to Philip Kotler, price is a number mark or money charged on something product or service For amount from exchanged value consumer on benefit Because own or using product or service the. Error in determination price can give rise to various consequences and impacts, determination the price is not ethical can cause perpetrator business No liked buyers, Even buyers can do something possible reactions damage reputation Good seller.

Indicator price include: Affordable prices according to consumers' purchasing power, Match between price and quality, Prices are competitive with other similar products.

The market mechanism during the time of Rasulullah SAW, the king did not set prices for goods in the market because the market was a natural act of Sunatullah. Pricing is unreasonable (Zulm). His Majesty explained that those who sell at the prevailing market price are like fighting jihad in the spirit of Allah SWT, while those who determine their own prices are like people who disobey Allah SWT. In another hadith "People said: "O Messenger of Allah, prices are starting to get expensive. Set a price for us!" Rasulullah SAW said, "Indeed, it is Allah who determines prices, who narrows down and expands sustenance, and I really hope to meet Allah in a situation where none of you charges me with injustice in blood and treasure." His Majesty refused to set prices because price determination (falling and rising prices) was the will of Allah SWT.

Rasulullah SAW's attitude of not wanting to set market prices even though prices rose was based on the recognition that prices are determined by bargaining power (supply and demand), which is a mutually agreeable (antaraa din) and natural agreement. Unless price changes are caused by fair supply and demand factors and not by monopolistic and monopsonic tendencies, then there is no reason for the government to fix prices in the market. Therefore, moral values must be maintained so that the market returns to pure Islamic values. The moral values that must exist in the sharia market are healthy competition, honesty, openness and justice. These moral values must become a strong foundation in the Islamic market.

According to Abu Yusuf, the first Islamic economic scholar who touched on market mechanisms, he examined the increase and decrease in production in relation to price changes. This general phenomenon was later criticized by Abu Yusuf. His understanding of the relationship between price and quantity only pays attention to the demand curve. He denied this phenomenon because it does not always happen that if the supply of goods is small the price will be expensive and if the supply is abundant the price will be cheap.

Abu Yusuf stated:

"Sometimes food is plentiful but still expensive and sometimes food is very little but cheap.

According to Al-Ghazali, markets are part of "natural order." In detail, he also explains how



the evolution of markets was created. Al-Ghazali does not deny the fact that profit is the motive for trade. And at another time he explained the importance of the government's role in ensuring the security of trade routes for the smooth running of trade and economic growth. Al-Ghazali did not explain demand and supply in modern terminology, several paragraphs in his writings clearly show the shape of the supply and demand curve. For the supply curve to rise from bottom left to top right, it is expressed by him as "if the farmer does not find buyers for his goods, he will sell them at a cheaper price."

Al-Ghazali also understood the concept of elasticity of demand:

"Reducing profit margins by selling at lower prices will increase sales volume and this in turn will increase profits".

The price determination mechanism in Islam is in accordance with Maqashid al-Syariah, namely realizing benefits and avoiding damage among humans. If the Prophet had directly set prices at that time, it would have been contradictory to market mechanisms. However, in certain situations, under the pretext of Maqashid al-Syariah, price determination becomes a necessity for the reason of upholding human benefit by fighting market distortions (combating mafsadah or damage that occurs in the field).

In Islamic concepts, the most principle is that prices are determined by the balance of supply and demand. This balance occurs when the seller and buyer are willing to accept each other. This willingness is determined by the seller and buyer and the buyer in maintaining the goods. So, the price is determined by the seller's ability to provide the goods offered to the buyer, and the buyer's ability to obtain the price of the goods from the seller.

According to Bentham, in matter This push idea that government have obligation For ensure maximum happiness (well-being). for as much Possible inhabitant his country . Bentham used the term " utility " for explain draft happiness or well-being . Based on principle the utilitarianism he developed , Bentham argued that something that can give rise to happiness excessive is something good thing . On the contrary , p it is bad that causes pain . Whereas according to the 1945 Constitution, welfare interpreted as circumstances Where somebody or a group of people, men and women , can realize rights basically For maintain and develop decent life . Well-being is circumstances someone who is responsible answer to his needs Alone through ethos nice work . With that's it , everything need they 're nice material nor immaterial , can fulfilled , realized in form income received , services increasing health quality and comprehensive as well as easy education reachable .

Indicator Well-being according to BKKBN (Coordinating Body Family Planned Nasiona): Total income , education is increasing quality , increasingly quality health Good .

According to al-Ghazali, prosperity is the achievement of benefit. Benefit itself is the maintenance of sharia goals (Maqasid al-Shari'ah). Humans cannot experience happiness and inner peace, but only after achieving true prosperity for all humanity in the world through fulfilling spiritual and material needs. To achieve the goal of sharia so that benefits can be realized, he explained the sources of prosperity, namely: the preservation of religion, soul, mind, lineage and property.

The concept of welfare in the Islamic economic view still includes only the material dimension. Islamic economics requires that prosperity also includes all material and non-material (psychic) elements. This is because human satisfaction lies in non-material elements. Optimal prosperity can be achieved if material intelligence is controlled by spiritual intelligence from how to obtain it to how to spend it.

Some of the verses in the Qur'an that provide explanations about welfare are directly (expressed) and some are indirectly (implied) related to economic problems. However, the explanation



using these two methods becomes one view of the welfare of Allah SWT. says in surah Al-Nahl verse 97 which reads:

Meaning: "Whoever does righteous deeds, whether male or female, in a state of faith, then surely We will give him a good life and indeed We will reward them with a better reward than what they have done." (QS. al-Nahl: 97)

Sharia economic prosperity aims to achieve overall human welfare, namely material welfare, spiritual and moral welfare. The sharia economic concept of prosperity is not only based on the manifestation of economic values, but also spiritual and moral values. The concept of prosperity and happiness (falah) refers to the goal of Islamic law by maintaining the 5 principles in maqashid sharia, namely the survival of religion (ad-din), the resilience of the soul (an-nafs), the resilience of reason (al-aql), the resilience of descendants (an-nasl) and the loss of wealth (al-mal).

Keynes explained in his book entitled *The General Of Employment, Interest and Money*, a theory which found that there was a relationship between earned income (disposable income) and consumption activities carried out. This means that there is an influence from the activities carried out with the income that consumption has, which will increase and vary if accompanied by increasing income. Keynes's theory explains three assumptions, namely: Marginal propensity to consume (marginal consumption tendency), which explains that the higher the income obtained, the higher the level of consumption. Average propensity to consume, (average consumption tendency) means that the level of consumption tends to increase. When income rises, income is determinant important consumption and level flower No role crucial.

Indicator Consumption : Balanced between amount income and expenses , fulfillment need House stairs , necessity education

According to Al Ghazali in *Ihya Ulumuddin's* book, consumption must always be oriented towards Allah SWT, not only oriented towards satisfaction. Because consumption based on desire alone will continue to encourage humans to try to fulfill unlimited desires. Meanwhile, consuming goods/services must be in accordance with needs.

Consumption patterns consist of three, namely dharuriyyat, hajiyyat, tahsiniyyat. Dharuriyyat is also known as basic/basic needs, which contain the 5 elements of life. Namely soul, beliefs, intellectuals, property and descendants or what is usually called maqasid sharia. Hajiyyat is a need that is fulfilled to eliminate human difficulties which are subjective in nature. This need can be influenced by the environment and also economic conditions. Tahsiniyyat is a luxury need that is fulfilled to obtain comfort and enjoyment, fulfilling this need is needed to protect oneself from insults from other people. Fulfillment is not permitted to exceed the needs of the daruriyat and hajiyyat.

In Islam, the Koran strictly prohibits its followers from excessive consumption (musrif), including the consumption of food. Allah threatens not to give guidance to people who exceed the limits. The attitude of going beyond the limits is one of the factors causing error. Allah does not like people who exceed limits. One of the inhabitants of hell is a person who exceeds limits. Examples of individuals who go beyond the limits can be seen in Pharaoh and Qarun, people who go beyond the limits will be destroyed by God, they are ordered not to obey people who go beyond the limits.

Islam is a religion that is syaamiil (Complete) and mutakamil (Complete). Every element of human life is completely regulated in Islam, including fulfilling life's needs or what can be called consumption activities. Islam itself explains that humans present on this earth have the main goal of worshipping Allah SWT.

So that consumption activities are not only focused on fulfilling needs for survival but also on interpreting consumption as an effort to obey and worship Allah SWT. Consumption is also an effort



to create health and a sense of well-being for both individuals and society.

RESEARCH METHODS

The type of research carried out was field research with a qualitative descriptive approach. The purpose of this qualitative descriptive research is to describe what is being implemented. Includes efforts to describe, record, analyze and interpret current or existing conditions. This research was conducted in Payaraman District, Ogan Ilir Regency, precisely in Rengas 1 Village. Data sources are primary and secondary, The primary data sources in the research these include : Rengas Village Rubber Farmers 1 Total farmer rubber village Rengas 1 will be interviewed as many as 15 people, Rengas Village Government 1 Through device village ie secretary village Rengas 1 , namely Mr. Ahmad Faizal for obtain information data village Rengas 1 later will be needed For study This . Meanwhile Data secondary usually is information obtained in a way No direct during research , like via the internet or journal , book or notes libraries , photos , journals , and other related materials with study . Secondary data is the source data from documentary data. Data collection techniques are interviews, observation, documentation, data analysis techniques: Data reduction stage this , researcher select result data interviews , observations , and also related complex documentation with impact fluctuation price rubber to welfare and consumption public For strengthen and provide clear picture To use data collection , data presentation, presentation information is something approach collection information structured that delivers chance For interesting conclusion and draw action . Presenting qualitative data in text format narrative . In the form of notes field , chart , diagram. Forms This combine compiled information in a consistent and easy format understood , so makes it easier For follow what happened , interesting conclusion , or on the contrary analyze repeat , draw conclusions, For interesting conclusion form interpretation , that is find meaning from information presented . Collected data from observations , interviews and documentation obtained customized For choose the right and suitable one For served . The data selection process focuses on data that leads to a solution problem , meaning , or answer question study .

RESEARCH RESULTS AND DISCUSSION

Rengas I Village is one of them villages in the District Payaraman , Ogan Ilir Regency , South Sumatra Province , Indonesia which is located on Jalan Krio Bijak with distance travel from sub-district ± 3 Km with go through Distance ± 15 minutes . Rengas I Village is area plain low with the condition of the region consists land rice fields , area settlements , fields, valleys bordering swamp with To the north is the border with Seri Kembang III Village, on the south side with PTPN VII (Sweet Love), bordering on the east with Betung Village , on the western side of the border with Rengas II Village . For through Rengas I Village until village hamlet taken with condition road half asphalt and half cast stone . Amount residents of Rengas 1 Village . The total population is 1,757 people of 898 men and 859 women with Amount Head Family 459 families.

Rengas 1 Village also has one structure big economy eye search farming , so eye search public is farmer rubber . Frequent problems happen is price rubber that sometimes rises and sometimes down . When pricing rubber rises then level income resident there will go up. But precisely on the contrary moment price rubber down so level income residents in the village Rengas 1 will too down drastic from previously .

This matter make working community as farmer rubber especially in villages Rengas 1 became difficulty For fulfil need daily . Difficulty fulfillment need farmer rubber village Rengas 1 this caused



Because eye livelihood principal residents in the village Rengas 1 is as farmer rubber , and so will influence level well-being residents in the village Rengas 1.

Based on the results of direct interview research findings, it is depicted in the following table:

Table 4.6

Data Attachment to Research on Rubber Farmers in Rengas Village 1

No	Name	Wide Land/ha	Price Rubber/ January 2024	Weight(kg) and Revenue/Week gu	Just hang on
1.	Suti	1	Rp. 10,100	50 kg/Rp.505,000	4
2.	Sunik	1	Rp. 10,100	40 kg/Rp.404,000	4
3.	Berul	2	Rp. 10,100	70 kg/Rp. 707,000	3
4.	Sodilla	1	Rp. 10,100	45 kg/Rp.454,000	4
5.	Indigo	2	Rp. 10,100	75 kg/Rp.757,500	3
6.	Rusmida	1	Rp. 10,100	40 kg/Rp.404,000	2
7.	Sir	2	Rp. 10,100	70 kg/Rp. 707,000	5
8.	Concerned	1	Rp. 10,100	60 kg/Rp.606,000	5
9.	Silos	2	Rp. 10,100	75 kg/Rp.757,500	3
10.	Ivan	2	Rp. 10,100	80 kg/Rp. 808,000	6
11.	Yeni	1	Rp. 10,100	50 kg/Rp.505,000	5
12.	Yuli	1	Rp. 10,100	50 kg/Rp.505,000	5
13.	Santi	1	Rp. 10,100	50 kg/Rp.505,000	4
14.	Russia	1	Rp. 10,100	50 kg/Rp.505,000	2
15.	Eva	1	Rp. 10,100	50 kg/Rp.505,000	4

Source: Interview Results

The table above shows data on the size of the plantations of 15 respondents, namely 1 ha of land for 10 people and 5 people for 2 ha of land, so the area of rubber for the people of Rengas 1 village is in the range of 1 to 2 hectares for one person. This rubber farmer has his own property and someone else's, meaning he becomes a rubber tapping worker. For the weekly income of rubber farmers in Rengas 1 village, there are 15 respondents with income ranging from IDR 400,000 to IDR 800,000 per week, the price of rubber is IDR 10,100 in January 2024. From the table above we can also observe that the price of rubber experienced fluctuations because in the initial research, namely in November 2023, the price of rubber was at Rp. 8,300, meaning it experienced a change, namely increasing to Rp. 10,100.



From the results of interviews and field observations of 15 informants with the statements above, the author can conclude that:

- a. Fluctuations in rubber prices affect people's income levels, so they also affect people's welfare, especially when rubber prices are falling, many people have to borrow money from the bank daily at a decent interest rate to meet their needs. their dharuriyah needs (basic needs) as well as their hajiyah needs and also their tahsiniyah needs, as a result they are in debt.
- b. The decline in rubber prices also greatly influences people's consumption patterns, where when rubber prices rise, people can buy basic necessities, such as usually buying rice for 2 weeks' stock, fish, fruit and so on, but when rubber prices fall, people can only buy what they have and make people difficulty meeting daily needs.
- c. We can also see the difficulty in financing school children to a higher level and usually for families whose children are studying, they not only work as rubber farmers but have side jobs and their main income is not from rubber. Purchasing power for goods decreases, with fluctuations in rubber prices making income uncertain, thereby hindering children's education, making it difficult to obtain welfare.

According to Al Ghazali, prosperity is the achievement of a benefit, namely the maintenance of a goal, namely syara'. Humans will not feel happiness and inner pleasure before achieving the true welfare of all human beings, namely in the form of fulfilling spiritual and material needs. Maqasid sharia consists of three levels, namely dharuriyah, hajiyah and tahsiniyah.

- a. The welfare of the people of Rengas 1 village is measured from Maqasid dharuriyah (basic/basic needs). We can see that the rubber farming community of Rengas 1 village is able to fulfill dharuriyah needs (basic needs) but the people's purchasing power depends on their own income when the price of rubber rises. buying also increased, but when the price of rubber fell they were only able to buy basic necessities as they were.
- b. The welfare of the people of Rengas 1 village is measured by Maqasid hajiyah (pleasure or comfort). On average, the people of Rengas 1 village work as rubber farmers, but as a result of the instability of rubber prices, sometimes it rises and sometimes falls, there are also those who work side jobs for additional income other than for necessities. The main thing is also to fulfill their secondary needs, for example buying household furniture such as sofas, cupboards and so on, but there are also those who go into debt just to fulfill their desires even though it is not enough to fulfill their basic needs.
- c. The welfare of the people of Rengas 1 village is measured by Maqasid tahsiniyah (Luxury), usually the rubber farming community of Rengas 1 village who are able to meet these tertiary needs are people whose main income is not from rubber farming, for example someone who owns a basic food agent shop who still works as a rubber farmer but this just to fill free time, for example being able to buy jewelry and so on, but actually people who work as rubber farmers are also able to fulfill these tertiary needs, but this is only if there is still enough money left over and they have to save it first.

Consumption patterns are normatively regulated by religion. Islam has provided a normative contribution to overcome this problem. In Islam, the purpose of consumption is not only to fulfill needs, but must also be beneficial for the world and the hereafter. Consumption has consumption standards and ethics in Islam, consumption restrictions in Islam, and consumption principles in Islam. Meanwhile, in Rengas 1 village itself, the average community uses the money they earn for basic needs because their income is only enough to meet those needs. The community also has to regulate their purchasing power when rubber prices rise or fall because it also affects their income. .



CONCLUSION

Based on results research that has been carried out in Rengas Village 1 District Payaraman Ogan Ilir Regency about impact fluctuation price rubber to well-being and patterns consumption people in the village Rengas 1 District Payaraman Inner Ogan Ilir Regency perspective economy Islam .

1. The Impact of Rubber Price Fluctuations on Community Welfare and Consumption Patterns in Rengas 1 Village, Payaraman District, Ogan Ilir Regency

With exists fluctuation price rubber make public difficulty in fulfil need everyday life and interests buy decrease moment price rubber tall interest buy increase and need life can fulfilled vice versa with exists decline price rubber make public difficulty fulfil need a day day usually moment price rubber tall public capable buy rice more from two cans , bought fish, chicken cut , fruit However moment price down only capable buy half from need family . Consequence from down price rubber this is also a lot from society that doesn't capable For finance child continue school to more level high (college) because limitations costs and revenues only Enough For fulfil need principal daily . There are also some from entangled society debt Good It's in the bank with daily interest reasonable high and must be paid every Sunday this is what causes it Lots society that hasn't prosperous . Farmer rubber to be able to control yourself to be able withhold weather lust so that when price rubber down public farmer rubber Can balancing between income and expenses , and when price rubber rises society Can For save remaining money for shopping and necessities others in order when There is need urge No until owe or borrow money from a blooming bank

2. Impact Rubber Price Fluctuations Against Community Welfare and Consumption Patterns in Rengas 1 Village , District Payaraman Ogan Ilir Regency in Islamic Economics Perspective

Fulfillment need public village Rengas 1 this well-being and patterns consumption Already in accordance with where is Islamic law ? income earned from results farming rubber used in accordance with Sharia Islam Good That For fulfillment need *dharuriyah* , necessity *hajiyah* , necessity *tahsiniah* , just just moment price sell currently down impact on income so that interest buy to goods and fulfillment need other reduce . Earned income with legal business and use with the halal way anyway well-being public village Rengas 1 yet Can fulfilled all Because Still Lots society must forced borrow money from the bank daily For fulfil a need that is not Can fulfilled so No can said prosperous But enter in group public pre prosperous .

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