

The Impact of Rubber Sap Price Fluctuations on The Welfare of Rubber Farmers From Islamic Economics Perspective

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ABSTRACT

This study aims to find out how the impact of rubber latex price fluctuations on the economic welfare of rubber farmers and to find out how the Islamic economic view is about the impact of rubber latex price fluctuations on the economic welfare of rubber farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency. In this study a qualitative approach and the type of research approach used is descriptive, data collection method by conducting observations, interviews, and documentation. The sample technique used was non-random sampling and purposive sampling was used to determine the sample. Respondents in this study were rubber farmers. The results of this study indicate that, when there are fluctuations in the price of rubber sap, the income and economy of the community are unstable, difficulties in meeting basic needs for clothing, shelter and food, difficulties in meeting primary, secondary and tertiary needs, such as the need for children's education are hampered, difficulties to provide proper place facilities, as well as poor health because at an old age they are still working so that the level of welfare of the rubber farming community decreases. The rubber farming community earns income in accordance with the sharia economic review, which is obtained by a lawful business and this is done solely for the welfare of their lives. If viewed from Islamic principles, the rubber farming community can be said to be prosperous because they can still eat and not starve, and have a place to live. Therefore, if they are based on gratitude then they will feel well-being.

Keywords: *Fluctuations, Rubber, Price and Welfare.*

INTRODUCTION

Welfare is something that everyone really wants in their life because welfare is the goal of the whole family. In the concept of the modern world, welfare is defined as a state in which a person is able to fulfill his basic needs. These basic needs are food, clothing, shelter, clean drinking water, as well as access to education and decent work that can support their quality of life, so they have the same social status as fellow citizens (Lusya Vivi Gorahe dkk, 2021).

Prosperity according to islam is not always achieved by maximizing wealth and consumption, but requires balanced satisfaction from the material and spiritual aspects of society. Material needs include clothing, food, shelter, education, transportation, life security,

and adequate possessions, and all goods and services that provide true comfort and well-being, while spiritual needs include piety to Allah SWT, peace of mind (peace of mind), physically and mentally prosperous, harmonious family and society, and the absence of a crime.

The results of initial observations in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency have an area of 5,500 hectares, and it was found that around 50% of the population in Sampean Village made a living as rubber farmers out of 976 heads of households in Sampean Village with the total population of Sampean Village, namely as many as 4,209 people. The majority of the population in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency, are Muslims from various ethnic groups. Judging from the type of work in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency, there are various types of work, including the following:

Table 1.1 Type of work in Sampean Village, South Labuhanbatu Regency.

No	Type of Work	Amount (KK)	Percentage (%)
1	Farmer	780	80%
2	Trader	40	4%
3	Civil Servant	30	3%
4	Teacher	20	2%
5	Midwife/ Nurse	20	2%
6	Police	10	1%
7	Self-employed	20	2%
8	Private sector employee	56	6%
Amount		976	100 %

Data source: Sampean Village Office, South Labuhanbatu Regency, 2022.

Tabel 1.2 Types of work of farmers in Sampean Village, South Labuhanbatu Regency.

No	Type of Work	Amount (KK)	Percentage (%)
1	Rubber Farmers	488	50%
2	Palm Farmers	244	25%
3	Rice Farmers	48	5%
Amount		780	80%

Data source: Sampean Village Office, South Labuhanbatu Regency, 2022.

Based on the results of the pre-survey and the data obtained, most of the livelihoods in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency are mostly rubber farmers, namely 488 family heads. Fluctuations in the price of latex in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency itself have occurred since the last few years and this has caused the economy in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency to become increasingly unstable. As the main livelihood of the people in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency, of course, the price of raw rubber latex in the market is getting worse and can have a negative impact on the economy and welfare of its people, including people's purchasing power for the basic needs of the community itself. The following is a list of latex prices in South Labuhanbatu Regency.

In 2022 the price of latex in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency will fluctuate monthly. In January the price of latex is around Rp. 10,800-, February Rp. 9,800-, March Rp. 9,750-, April Rp. 8,250-, May Rp. 9,333-, June Rp. 9,167-, July Rp. 9,250-, August Rp. 8,667-, September Rp. 7,250-, October Rp. 6,833-, November Rp. 6,625-, and December Rp. 6,333-. From the list of latex prices, we can see that the price of latex fluctuated. The fluctuations in the rubber latex price are thought to have had an impact on the economic conditions and welfare of the rubber farming community, especially in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency, because at these prices the income of the Sampean Village community was unstable and made it difficult for people who worked as rubber farmers to meet family needs.

The results of the author's interview with one of the rubber farmers who have rubber trees that are almost 20 years old and every week can harvest around 80 kg of rubber latex with clean rubber quality, at a price of Rp. 10,000 per kilo in January 2022, which is about Rp. ,- per week, then a month is around Rp.3,200,000,- and in December 2022 the price of rubber latex is around Rp.6,333,- per kilo, then the income earned is around Rp.506,640,- per week, a month he can earn around Rp.2,026,560, -. It is clear that with fluctuations in the price of rubber sap in 2022 in January and December, it will not be sufficient for the daily life of the people, especially amidst the prices of basic necessities which are increasing so high that the community cannot regulate the economy so that it is stable (Nurholida Siregar, 2022).

This economic instability will have an impact on the welfare of the rubber farming community in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency because determining the level of welfare can create security, well-being, freedom, and personal identity. Meeting needs can be measured by welfare indicators, namely: balanced income and expenditure, family welfare, namely the balance between household expenditure and income, fulfillment of daily household needs for clothing, food, and shelter, family education level, family health level, and housing conditions owned by the household (Sumarwan, 2022). Here we can see that the lack of welfare for rubber farmers is due to fluctuations in the price of rubber sap which are unstable and increasingly have a negative impact on the people's economy.

LITERATURE REVIEW

Price Fluctuation Theory

According to the Big Indonesian Dictionary (2022), fluctuations are symptoms that indicate price fluctuations or price volatility. Where price fluctuations occur due to the influence of supply and demand. Fluctuation is a change in the ups and downs of a variable caused by market mechanisms. This fluctuation theory is formed from the law of demand and supply that occurs in the market. The higher the income, the more consumers consume according to the law of demand. Conversely, if income decreases, expenses will also decrease. Price fluctuations are fluctuations in the price of an item or object, if a lot of goods are needed by consumers it will have an impact on rising prices and if the object is less desirable the price will decrease (Ismail Nawawi, 2012).

Demand and supply are indicators that affect rubber prices, in a demand system when the price level rises, the demand for rubber latex decreases and conversely the lower the rubber price level, the higher the supply for rubber latex. The condition of fluctuations in the price of

rubber latex is the principle why demand and supply are the factors that affect the price level of rubber.

From this explanation it can be concluded that if the income of rubber farmers is higher, then they can use their money to meet the desired needs, conversely if the income of farmers decreases, then they will find it difficult to meet their needs. This price fluctuation will affect consumption and income because when income increases, welfare and consumption will also increase and vice versa if income decreases, welfare and consumption will also decrease.

Welfare Theory

In the Big Indonesian Dictionary KKBI (2023), it is stated that prosperous means safe, secure and prosperous, safe apart from all kinds of disturbances. In addition, welfare can also be interpreted as a condition in which a human being feels that his life is prosperous. The word welfare includes the Sanskrit word "catara" which means umbrella. In the context of welfare, "catara" is a prosperous person, namely a person who is free from poverty, ignorance, fear, and worries in his life, lives a life that is safe and peaceful physically and mentally (Adi Fahrudin, 2012).

In the concept of the modern world, welfare is defined as a state in which a person is able to fulfill his basic needs. Food, clothing, shelter, clean drinking water, as well as access to education and decent work that can support their quality of life, means that they have social status. As a result, they have an equal social status with other citizens. Welfare is a very important aspect to maintain and improve social and economic stability, and this condition is also needed to minimize the occurrence of social jealousy in society. So, to create a harmonious atmosphere in society, every individual needs material and non-material well-being (Ikhwan Abidin Basri, 2005).

Welfare is a very important aspect to maintain and improve social and economic stability, and this condition is also needed to minimize the occurrence of social jealousy in society. So, to create a harmonious atmosphere in society, every individual needs material and non-material well-being. The Islamic economic view of welfare is based on Islamic teachings in general about life. Therefore, the concept of Islamic welfare is very different from the concept of welfare in conventional economics due to differences in outlook on life.

The welfare theory was popularized by Abu Ishaq AsySyathibi in his famous and largest work *al-Muwafaqat fi Ushul asy-Syari'ah*. Al-Syathibi is a fiqh scholar from Andalusia, Spain, who became a mujjadid in the 8th century Hijri or 14th AD. Al-Syathibi stated in his writings that Islamic law exists for the absolute benefit of mankind. Benefit is the same as prosperity. Therefore, the benefit or welfare of humans is the main goal of Islamic law by fulfilling material and spiritual needs. Welfare theory can be derived in the context of *maqasid sharia* which is the basis of human life, as a form of worship in seeking the pleasure of Allah SWT (Firman Muhammad Arif, 2018).

Prosperity according to Islam is not always achieved by maximizing wealth and consumption, but requires balanced satisfaction from the material and spiritual aspects of society. Material needs include clothing, food, shelter, education, transportation, life security and adequate property, and all goods and services that provide true comfort and well-being, while spiritual needs include piety to Allah SWT, peace of mind, prosperity. physically and spiritually, the harmony of family and society, as well as the absence of a crime and so on, this

understanding is in accordance with the goal of welfare in Islam which means safe, secure, secure and peaceful welfare (Chapra, 2001).

From the above understanding it can be concluded that the problem of human welfare is in line with Islamic goals, this goal is in accordance with the apostolic mission of the prophet Muhammad SAW. As explained in the Al-Qur'an surah Al-Anbiya verse 107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you (Muhammad) but to (become) a mercy to the whole world."

Sharia economic welfare is aimed at achieving complete human welfare, which includes material well-being, spiritual well-being and moral well-being. The concept of sharia welfare economics is not only based on the manifestation of economic values, but on spiritual and moral values (Antonio, 2003).

Welfare Indicator

This indicator is used to determine which level of well-being can create security, well-being, freedom and personal identity to meet needs. The welfare indicators according to Sumarwan (2022) are as follows:

- 1) Balanced income and expenses. Family welfare, namely the balance between expenditure and household income.
- 2) Fulfillment of daily household needs for clothing, food, and shelter.
- 3) Level of family education.
- 4) Level of family health.
- 5) Housing conditions owned by the household.

The welfare indicators implied in the Qur'an Surah Quraish verses 3-4 are as follows:

فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ
الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ ۖ وَآمَنَهُم مِّنْ خَوْفٍ

"So let them worship the god (owner) of this house (Kaaba), who has given food to them to relieve hunger and secure them from fear." (Q.S Quraysh [106]: 3-4).

Based on the explanation of the verse above, we can see that there are three indicators in the Qur'an, namely as follows: (Amirus Sodiq, 2015). Full human dependence on God, the owner of the Kaaba. Loss of hunger (fulfillment of consumption needs). The loss of fear, which is a representation of the creation of a sense of security, comfort and peace.

PREVIOUS RESEARCH

There are many studies related to the above research problems, because in principle the unstable fluctuating price of rubber sap has a huge impact on the economy and welfare of the rubber farming community. The first research explains that the price of latex rubber has a very large influence on the income of farm laborers in Bungo Regency and the income of farm

laborers in Bungo Regency has a very large influence on farmer household consumption (Ariyanto, Dedi Epriadi, and Nanang Al Hidayat, 2019).

In other studies, fluctuations in the price of rubber and the amount of rubber production have a positive effect on the income of rubber farmers. If the price of rubber increases, the income of rubber farmers will also increase and if the amount of rubber production increases, the income of rubber farmers will also increase. The amount of rubber latex produced in Panca Tunggal Village depends on weather conditions. During the rainy season, only a small amount of latex is produced because the latex mixes with rainwater so that the latex becomes liquid and will be washed away by the rainwater. Likewise during the dry season, the rubber latex produced is also small due to the dry rubber tree. Factors causing the price of rubber in Panca Tunggal Village to experience price fluctuations, namely the amount of rubber stock in supplier companies and the quality of rubber. If the stock of goods is small, the supplier will set a high price to get the amount of goods needed to meet the supplier's production needs, and vice versa (Ajeng Rahmatika Putri, Maryadi and Bidarti, 2021).

Subsequent research said that rubber farming, which was originally the main livelihood of the community, was replaced with cassava farming, this is because the price of rubber, which was originally soaring, is now decreasing, as a result, people who work as rubber tappers must be able to manage their economy. Unstable rubber prices in Lampung have an impact on farmers' monthly income levels resulting in them having to work part-time to make ends meet and shifting land from rubber plantations to other, more productive plantations in order to improve stable economic growth. At a time when rubber prices were low, the income from rubber farming was not able to meet the needs of the farmer's household (Enny Puji Lestari and Siti Zulaika, 2019).

Previous research also revealed that fluctuations in the price of sap on the income of rubber farmers in Tetehosi Village, Mandrehe District, West Nias Regency, when sap price fluctuations increase, income levels also tend to increase, and a decrease in sap price fluctuations causes a decrease in income. This illustrates that fluctuations in the price of sap have an influence on the income of rubber farmers (Emeresian a E Zai, dkk, 2022).

Previous research also explained that people on the East Coast of North Sumatra, farmers who rely on the oil palm plantation sector as their main livelihood system are faced with economic problems, namely the decline in commodity prices in the oil palm plantation sector. The decline in palm oil prices has had a very bad impact on life. socio-economic community and cause income and the level of welfare of farmers reduced. They admit that the current income they get is not sufficient to meet the daily needs of their family (Mukmin Pohan, 2015).

RESEARCH METHOD

In this study using a qualitative approach and the type of research approach used is descriptive. Methods of data collection by observing, interviewing, and documentation. The sample technique used was non-random sampling and purposive sampling was used to determine the sample. Respondents in this study were rubber farmers. This study aims to find out how the impact of rubber latex price fluctuations on the economic welfare of rubber farmers and to find out how the Islamic economic view is about the impact of rubber latex price

fluctuations on the economic welfare of rubber farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency.

RESULT AND DISCUSSION

The Impact of Rubber Sap Price Fluctuations on the Welfare of Farmers

From the research results obtained from informant data in the field by conducting open interviews with rubber farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency, the researchers will discuss the Impact of Rubber Sap Price Fluctuations on the Economic Welfare of Rubber Farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency.

Based on the results of interviews with several farmers who live in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency, they stated that the impact of fluctuations in rubber latex prices greatly affected their economy and welfare because based on observations according to existing data in Sampean Village, Sungai Kanan District, South Labuhanbatu figures show that 50% of the people's work in Sampean Village is as a rubber farmer. From these figures we can see that the people of Sampean Village depend for their lives on rubber sap to make ends meet and to improve their welfare. Especially now with the fluctuating price of latex and currently the price of latex has decreased drastically from the previous year. According to personal interviews with rubber farmers, previously the price of rubber sap was valued at Rp. 20,000 -, per kilo and very much different from now, which is Rp. 6,000-, per kilo. The decline in the price of rubber sap will certainly affect the income and welfare of rubber farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency.

In addition, with the existence of erratic price changes, it will certainly have an impact on the economic sector, especially on rubber farming communities. As the results of interviews with researchers of 10 rubber farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency. From the results of research in the field by interviewing 10 rubber farmers who were the main subject of this research, with conditions where the price of rubber sap was uncertain and even decreased, there were 6 informants who worked on it, but the land belonged to other people saying that they were unable to meet economic needs. household because of their low income or income. This was expressed by them because they were unable to meet their needs with the price of goods, staples or groceries and their children's school fees were not comparable to the price of latex which dropped drastically to become cheaper, besides that some of them did not have a side job or side business. to meet their living needs.

However, there were 4 subjects who worked on rubber latex with their own land which said that they also felt difficulties with the uncertain price of rubber latex, moreover the price of rubber latex decreased, even though they worked on their own land their income was still insufficient because of their current basic needs. which is expensive, not to mention the needs of school children, so that sometimes it makes families often argue because of insufficient income. But they are also very grateful because they are still working on their own land, at least their income is not divided in half for them. Not only that, there is 1 subject where he previously worked as a rubber farmer starting in 2014, but replacing rubber land into oil palm land in 2021 on the grounds that the income from the rubber sap is not sufficient for daily needs and the price of rubber is cheap. Besides that, the rubber latex is no longer there even though he is still

10 years old, and even doing it is difficult, he has to work on rubber every day, but his income is not much. He also felt that if the rubber land was replaced with oil palm land, they felt it would help their income more and help the family's economy because the price of palm oil was also expensive, although it fluctuated, it was not as cheap as the price of rubber. If the oil palm is cared for and fertilized, it will produce large and large fruit, even though the price of palm oil decreases, if there are lots of fruit from the oil palm, they will also have a large income and think that working as a rubber farmer is harder than as an oil palm farmer.

Fluctuation is a change in the ups and downs of a variable caused by market mechanisms. This fluctuation theory is formed from the law of demand and supply that occurs in the market. The higher the income, the more consumers consume according to the law of demand. Conversely, if income decreases, expenses will also decrease.

From this explanation it can be concluded that if the income of rubber farmers is higher, then they can use their money to meet the desired needs, conversely if the income of farmers decreases, then they will find it difficult to meet their needs. However, fluctuations in the price of rubber latex have an impact on the economy and welfare of rubber farmers because when the price of rubber latex decreases, the income of rubber farmers will also decrease, making the economic income of the rubber farming community unstable, making it difficult to meet basic needs, hampering children's education, difficulty obtaining well-being or happiness, as well as difficulties to provide a proper place. On the other hand, if the price of sap rises and is stable, their income will automatically increase so that people's purchasing power also increases, such as buying basic needs, children's school needs, housing facilities and so on. Unfortunately, many rubber farming communities complain that from year to year the price of rubber latex is more dominantly decreasing so that this need is difficult to fulfill.

In economics, welfare is often equated with the term utility or satisfaction. Thus, utility can be interpreted as an individual's self-evaluation of the amount of goods and services that can be purchased (Bent Greve, 2008). According to microeconomic utility theory, namely the level of satisfaction a person receives after consuming various combinations of goods and services, the following applies: the more combinations of goods and services one consumes, the higher the satisfaction level of utility achieved (Karen L Higgins, 2015).

Welfare can be measured from several aspects of life namely (Subhenchanis Saptanto et al, 2017):

- 1) By looking at the quality of life from a material perspective, such as the quality of housing, food, and so on.
- 2) By looking at the quality of life from a physical perspective, such as body health, natural environment and so on.
- 3) By looking at the quality of life from a mental perspective, such as educational facilities, cultural environment and so on.
- 4) By looking at the quality of life from a spiritual perspective, such as morals, ethics, harmony of adjustments, and so on.

From the explanation above, we can see that the level of welfare of the rubber farming community in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency cannot be said to be prosperous because the rubber farming community has difficulty meeting basic needs, difficulty meeting children's educational needs, difficulty providing a proper place and fulfilling their lives. healthy. However, the rubber farming community in Sampean Village,

Sungai Kanan District, Labuhanbatu Selatan Regency is included in the pre-prosperous family group. Pre-prosperous here can be interpreted as a family which has not been able to meet their basic needs at a minimum, such as clothing, shelter, health and spiritual needs.

Review of Islamic Economics

Prosperity according to Islam is the last religion that comes with the aim of bringing its people to absolute happiness in life, human happiness is very concerned about the religion of Islam, namely the happiness of the world and the hereafter in accordance with the norms and rules in Islam which really expect its people to get material and spiritual welfare (Amirus Sodik, 2015). In Surah Quraish verses 3-4 and An-Nahl verse 97 it has been explained that indicators of well-being are full human dependence on God who owns the Kaaba (worshiping God), fulfilling consumption (eliminating hunger) and eliminating fear while in Surah An -Nahl has explained that welfare can be felt by anyone who wants to do good deeds, regardless of whether it's male or female and regardless of the physicality of a human being (Amirus Sodik, 2015).

From the explanation above, we can conclude that prices fluctuate, encouragement to work, and welfare are in accordance with sharia principles because in terms of price no one is harmed, in terms of encouragement to work, the income earned by the rubber farming community is in accordance with Islamic teachings, namely earned by lawful business and this is done solely for the purpose of welfare of life. If viewed from Islamic principles, the rubber farming community can be said to be prosperous, because they can still eat and not starve, and have a place to live. Therefore, if they are based on gratitude, they will feel well-being.

CONCLUSION

Based on the results of research that has been conducted in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency, namely regarding the impact of fluctuations in rubber latex prices on the economic welfare of rubber farmers in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency in terms of Islamic economics, it can be concluded that the impact of fluctuations in rubber prices rubber on the economic welfare of rubber farmers in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency, makes the rubber farming community's income uncertain so that the rubber farming community's economy is unstable and makes it difficult for them to meet their basic needs for clothing, shelter, and food. Not only that, rubber farming communities also have difficulty meeting their primary, secondary and tertiary needs, such as the need for children's education is hampered due to lack of income, difficulties in providing proper facilities, and poor health because at an old age they are still working so that the level of welfare increases. The rubber farming community in Sampean Village, Sungai Kanan District, South Labuhanbatu Regency cannot be said to be prosperous but belongs to the pre-prosperous family group.

The sharia economic review of fluctuations in rubber latex prices on the economic welfare of rubber farmers in Sampean Village, Sungai Kanan District, Labuhanbatu Selatan Regency is that fluctuating prices, suggestions for work, and welfare are in accordance with sharia principles. work advice, the income earned by the rubber farming community is in accordance with Islamic teachings which are obtained by lawful business and this is done solely

for the purpose of welfare. If viewed from Islamic principles, the rubber farming community can be said to be prosperous because they can still eat and not starve, and have a place to live. Therefore, if they are based on gratitude, they will feel well-being.

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