

Islamic-Based Farmers' Group Management in Tobacco Production and Marketing for Members' Welfare in Senyuir and Pematung Villages

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Abstract

This study addresses the limited exploration of Islamic-based management practices in the agricultural sector, despite their importance for community welfare and sustainable livelihoods. The research aims to analyze how Islamic principles are applied in farmer group management, particularly in production, marketing strategies, leadership, and conflict resolution, and to examine their contribution to the economic and social welfare of members. This study used a qualitative descriptive approach with a multiple case study design in Senyuir and Pematung villages. Thirty purposively selected participants, including management, active, and ordinary members, were involved. Data were collected through interviews, observations, and document analysis, with triangulation to ensure credibility. Thematic analysis was applied to identify patterns of Islamic values in farmer group management. The findings reveal that Islamic-based farmer group management in Senyuir and Pematung improved members' welfare through stable income, fair profit-sharing, collective risk management, and stronger spiritual-social bonds. Senyuir prioritized structured coordination, while Pematung emphasized solidarity and ethical distribution. Leadership rooted in moral accountability and participatory decision-making enhanced governance and marketing effectiveness. The integration of Islamic principles—amanah, 'adl, shura, and ta'awun—not only improved group cohesion and reduced conflicts but also fostered barakah, motivating sustained participation and reinforcing community ties. The study concludes that Islamic-based management plays a crucial role in strengthening farmer organizations by linking ethical values with practical outcomes. Theoretically, it contributes to Islamic economics and group management studies. Practically, it offers insights for

policymakers and farmer groups to develop Sharia-compliant models that enhance welfare, sustainability, and resilience.

Keywords: Islamic-Based Management; Farmer Groups; Community Welfare; Sharia-Compliant Practices; Sustainable Agriculture

INTRODUCTION

Tobacco farming in Indonesia has faced considerable challenges in recent years, including fluctuating prices, market pressures, and alternative economic opportunities, leading farmers to frequently move in and out of the sector. This situation underscores the need for stronger farmer group management to ensure economic sustainability (Sahadewo et al., 2020). Similar international studies indicate that in major tobacco-producing countries, the complexity of the supply chain—from input suppliers to processing and manufacturing—often obscures public policy and hinders livelihood diversification efforts. Consequently, farmer empowerment through institutional support and policy protection is essential for effective production and marketing strategies (Lencucha et al., 2024).

Moreover, literature highlights that Islamic legal principles (*maqāṣid al-sharī‘ah*) and Islamic financial instruments can support sustainable development goals, suggesting opportunities to design Islamic-based farmer group management that promotes both economic welfare and sustainability (Harahap et al., 2023). Research in the halal industry further demonstrates that Islamic ethical choices—such as honesty, fairness, and *halal-tayyib* principles—encourage transparency and sustainability along the supply chain (Rahman et al., 2024). Conceptual analyses on Islamic perspectives of sustainability emphasize the values of *khalifah* (responsible stewardship) and *amanah/‘adl* (justice), which can enhance ethical agricultural practices and positively impact member welfare when integrated into farmer group management (Bsoul et al., 2022).

At the national level, several studies underscore similar issues. In Boyolali, marketing channel analyses revealed that farmer groups with better-managed marketing systems achieved higher profits compared to those relying on intermediaries (Novindra & Widyaningsih, 2022). In Sumenep, marketing conflicts between farmers and middlemen highlighted the need for farmer groups to implement fair and transparent marketing strategies (Shadiqin et al., 2023). Islamic financial instruments, including *zakat*, *waqf*, and

profit-sharing mechanisms, play a strategic role in maintaining economic stability and social resilience, demonstrating their relevance for farmer groups in collective or direct production and marketing (Ihwanudin et al., 2025). Furthermore, social capital—comprising trust, norms, and networks—guided by Islamic economic principles like tauhid, justice, and khalifah, can enhance the socio-economic welfare of farmer communities (Zailani, M et al., (2024).

Studies in Takalar also suggest that economic empowerment through deliberation-based farmer groups (*syura*) and formal training improves farmers' capacity to manage collective enterprises despite challenges such as low awareness and unstable markets (Irnawati, 2024). In Gapoktan Sari Mulyo, syariah-based collaboration, including *shirka al-inan* and *ta'awun*, was shown to increase member welfare through better pricing and cooperative distribution aligned with Islamic values of justice and mutual support (Yatmoko & Sopriyanto, 2023). Similarly, principles of halal logistics, product quality, and ethical distribution are relevant for applying Islamic values in tobacco marketing strategies (Idris et al., 2025). In Kalibening, Salatiga, farmer groups enhanced welfare by combining education and income-increasing initiatives, supporting Ibn Khaldun's social theory on individual contributions to group prosperity (Maulana & Rofiuddin, 2023). Sustainable agricultural innovations by the Serikat Tani Islam Indonesia (STII), particularly in soil restoration and community-based food security, exemplify the concrete contributions of Islamic farmer groups to resilience and welfare (Salamun, 2025).

Preliminary observations conducted in Senyuir and Pematung villages highlighted the integration of Islamic values in daily farming operations. Farmers practiced prayers before fieldwork, mutual assistance (*ta'awun*), and ethical business conduct, while the organizational structures included chairpersons, secretaries, treasurers, active members, ordinary members, and a field coordinator in Pematung. Leaders coordinated production schedules, quality control, and collective marketing, applying Islamic business ethics such as honesty (*shiddiq*) and fair pricing in negotiations (Observation, Aug 20–22, 2025). However, several issues were observed: market access remained limited to local buyers, member participation was uneven, resource constraints affected efficiency, and coordination challenges occasionally caused delays. These findings indicated gaps in management effectiveness, marketing strategies, and resource utilization, motivating this study to explore how Islamic-based management can systematically enhance production, marketing, and member welfare.

In response to these issues, the researcher emphasizes strengthening collective marketing mechanisms, such as cooperatives, group contracts, and aggregated sales, to reduce transaction costs and increase farmer income. Empirical evidence and policy reviews indicate that interventions focused on production aggregation and distribution transparency significantly enhance smallholder earnings. Experts recommend value-added approaches—grading, packaging, access to larger buyers, and minimum price agreements—to mitigate exploitative practices (Villar et al., 2023). To address limitations in conventional financing and harmful debt burdens, the researcher proposes Sharia-compliant financing mechanisms (e.g., *musyarakah/muzara'ah* contracts or micro-*takaful* schemes) to provide working capital without interest and with fair profit-sharing (Yusuf et al., 2025; Husman & Sakti, 2021). Islamic economic principles—justice, cooperation, and societal welfare—support integrating fairness and solidarity into production and marketing governance (Sukmana & Jatmiko, 2023). Additionally, formal organizational norms infused with Islamic ethics—*amanah* policies, fair profit distribution, *musyawarah* mechanisms, and sanctions against misconduct—enhance legitimacy and trust (Afandi et al., 2024). To address external pressures from industry and policy, collective advocacy linking farmer groups with government, NGOs, and international networks is recommended to strengthen bargaining positions and support protective policies for smallholders (Lencucha et al., 2024).

Previous research provides a strong justification for this study. National surveys of tobacco farming households indicate economic vulnerability, low incomes, and poverty risks, highlighting the need for institutional interventions, including strengthened farmer organizations and market access, to optimize group management (Sahadewo et al., 2020). Kahfi et al., (2024) demonstrated how Islamic-based women farmer groups enhance social capital, governance, and economic outcomes, offering insights for male tobacco farmer groups regarding Islamic value integration. Zailani et al., (2024) showed that applying Islamic values (*amanah*, *'adl*, *syura*) strengthens group cohesion and collective marketing, supporting the argument that Islamic-based management improves internal governance and member welfare. Brandariz et al., (2023) documented industry interference affecting public policy and market structures, reinforcing the need for robust, value-based management and inclusive advocacy.

Despite these contributions, gaps remain regarding the combined influence of Islamic-based management on production, marketing, leadership, and welfare in rural tobacco farmer groups. Existing studies often focus on general economic empowerment,

social capital, or women's empowerment, but few investigate integrated approaches that link ethical Islamic management principles with practical outcomes. This study addresses this gap by examining how Islamic values in farmer group governance influence operational effectiveness and socio-economic welfare.

The theoretical foundation combines three perspectives. Group Management Theory emphasizes structured roles, coordination, and leadership to achieve shared objectives (Singh et al., 2024). Economic Empowerment Theory highlights farmers' control over production assets, market access, and active participation in economic decisions as crucial for income improvement and independence (Wahyudi et al., 2023; Zakaria & Ghifari, 2024). Islamic Economics Theory provides a normative framework based on Sharia principles to achieve justice, balance, and barakah, discouraging exploitative practices and guiding ethical production, distribution, and consumption (Adlan et al., 2025). These theories collectively provide a comprehensive lens for analyzing managerial and ethical dimensions in farmer group operations.

Accordingly, this study focuses on examining the implementation of Islamic-based farmer group management in tobacco production and marketing to enhance members' welfare in Senyur and Pematung villages. It investigates management practices in production, marketing strategies aligned with Islamic business ethics, leadership and deliberation processes, and the contribution of these practices to economic well-being, providing empirical evidence and theoretical insights for optimizing farmer group management in alignment with Islamic values.

METHODS

1. Research Type

This study employed a qualitative descriptive approach because it focuses on understanding the meaning of Islamic-based farmer group management practices in tobacco production and marketing. According to Ayton (2023), qualitative descriptive research is suitable for exploring complex social phenomena as it provides rich and detailed data, allowing researchers to represent participants' experiences authentically. This methodological choice ensures that the research captures the local and religious values embedded in farming practices.

2. Research Design

The research adopted a multiple case study design, focusing on two locations: Senyur and Pematung villages. This design was chosen to compare similarities and differences across contexts and to enhance the validity of findings through comparative analysis. As emphasized by Adams (2022), multiple case studies provide contrasting yet representative insights, thereby strengthening the depth and rigor of qualitative research. This design enables a nuanced understanding of how farmer groups operate within different socio-religious contexts.

3. Population and Sample

The population consisted of all tobacco farmer group members in Senyur and Pematung villages. From this population, a total of 30 respondents were selected, with 15 participants from each village. In Senyur, there were 3 management members (chairperson, secretary, and treasurer), 7 active members who regularly participated in meetings and marketing activities, and 5 ordinary members who were mainly involved in production activities. Similarly, in Pematung, the respondents included 4 management members (chairperson, secretary, treasurer, and field coordinator), 6 active members, and 5 ordinary members. The sampling technique applied was purposive sampling, as the respondents were chosen based on their active involvement in farmer group activities (Sitorus, 2021) argues that purposive sampling is particularly relevant in qualitative studies, since it ensures that the selected participants possess sufficient knowledge and experiences that directly relate to the research focus.

4. Research Setting And Time

The research was conducted in Senyur and Pematung Villages, West Nusa Tenggara, Indonesia. The duration of this research was conducted between August 5 and September 8, 2025. This period included the preparation of instruments, data collection, transcription of interviews, field observations, and initial data analysis. Conducting the study within this timeframe allowed the researcher to capture seasonal dynamics in tobacco farming and marketing activities.

5. Data Collection Instruments and Techniques

Data were collected using a combination of methods:

- a. **Semi-structured interviews** with farmer group leaders and members to gather perspectives on decision-making, Islamic business ethics, and marketing strategies.
- b. **Participant observation** during meetings, production processes, and marketing activities.
- c. **Document analysis**, including administrative records, financial reports, and group archives.

As Doyle (2019) highlights, the integration of interviews, observations, and document analysis enhances the credibility of qualitative descriptive research through methodological triangulation. This approach ensures a more comprehensive and reliable dataset.

6. Data Analysis

The collected data were analyzed using thematic analysis within an interactive framework. The process involved data reduction, thematic presentation, and conclusion drawing. According to Sullivan-Bolyai et al. (2021), qualitative descriptive analysis requires breaking down interview data into meaningful units and systematically reconstructing them into coherent narratives. This step-by-step thematic process allows the researcher to identify key patterns that reflect the Islamic principles embedded in farmer group management.

7. Trustworthiness

The trustworthiness of the data was established through several strategies. First, triangulation of sources and techniques was used by cross-checking interviews, observations, and documentation. Second, member checking was conducted by confirming findings with participants to ensure interpretative accuracy. Finally, an audit trail was maintained by documenting the entire research process in detail. These strategies are considered essential to ensure credibility, dependability, and confirmability in qualitative research.

RESULTS

1. Implementation of Islamic-Based Farmer Group Management in Tobacco Production

a. Task Distribution and Responsibility

The findings revealed that both Senyuir and Pematung villages practiced structured task distribution among farmer group members, although with some contextual differences. In Senyuir, responsibilities were divided primarily among the three administrators (chairperson, secretary, and treasurer), who coordinated with seven active members during production and marketing. Meanwhile, in Pematung, the presence of a field coordinator provided more direct supervision, allowing smoother organization of farming activities, particularly during planting and harvesting.

Interviews highlighted that respondents perceived fairness and accountability as essential to maintaining trust. For instance, a chairperson from Senyuir explained that labor tasks were distributed based on members' physical abilities and availability, ensuring that no member felt overburdened (P2, male, 47, Senyuir, personal communication, Sept 02, 2025). Similarly, in Pematung, the field coordinator emphasized that "division of tasks is agreed upon collectively during musyawarah, so everyone understands their role before starting" (P18, male, 38, Pematung, personal communication, Sept 04, 2025).

Observations further supported these claims: in Senyuir, members were seen working in rotating shifts for irrigation duties, while in Pematung, the system emphasized team-based work where groups of four to five farmers handled specific plots (Observation, Sept 05, 2025). Quantitatively, 11 out of 15 respondents in Senyuir and 12 out of 15 in Pematung explicitly mentioned that collective task distribution reduced individual burdens and enhanced productivity.

When viewed through the lens of Islamic ethics, the emphasis on fairness and musyawarah (consultation) in task allocation reflects the value of 'adl (justice) and collective responsibility (mas'uliyah jama'iyah).

In comparing both villages, Senyuir demonstrated a more administrator-centered distribution process, while Pematung reflected a slightly more decentralized model due to the field coordinator's role. Despite these differences, both cases revealed that structured

task distribution not only improved efficiency but also reinforced trust and solidarity, key elements in strengthening farmer group sustainability.

b. Spiritual Integration in Farming Practices

The integration of Islamic values into farming practices was consistently evident in both Senyur and Pematung, though the expression varied between the two villages. In Senyur, collective prayers (*doa bersama*) were organized before major farming activities such as planting and harvesting, often led by the group chairperson or a respected elder. In contrast, Pematung placed a stronger emphasis on *yasinan* (collective Qur'an recitation) on Thursday evenings, which served not only as a spiritual practice but also as an informal forum for discussing farming challenges.

Respondents in Senyur highlighted that prayer rituals were seen as a way to seek divine blessing for productivity and protection from crop failure. As one farmer noted:

"We start with prayers so that our work is guided and the results are blessed. Farming is not only about earning money but also about worship." (P6, male, 34, Senyur, personal communication, Sept 03, 2025).

Meanwhile, in Pematung, respondents emphasized the communal aspect of spirituality. A female member explained:

"During our yasinan, we also talk about our farming issues. It strengthens both our faith and our brotherhood." (P21, female, 40, Pematung, personal communication, Sept 05, 2025).

Observations confirmed these practices: in Senyur, prayers were held collectively before fieldwork began, with members raising their hands in supplication (Observation, Sept 05, 2025). In Pematung, the researcher noted that religious gatherings often included informal discussions about fertilizer prices and marketing strategies (Observation, Sept 06, 2025).

Quantitatively, 12 out of 15 respondents in Senyur and 13 out of 15 in Pematung stated that spiritual practices strengthened solidarity and gave them motivation to face uncertainties in farming.

Furthermore, the Islamic concept of *barakah* (divine blessing) was central to farmers' worldview, reinforcing the perception that economic activities are inseparable from spiritual obligations.

Comparatively, while Senyuir integrated spirituality directly into farming rituals, Pematung expanded it into communal gatherings that combined religious and socio-economic discussions. Both approaches reinforced the notion that Islamic values are not peripheral but deeply embedded in agricultural life, strengthening the moral and social foundations of farmer groups.

c. Mutual Assistance (Gotong Royong)

Mutual assistance (gotong royong) emerged as a cornerstone of farmer group management in both Senyuir and Pematung, though with slightly different emphases. In Senyuir, gotong royong was highly structured, often coordinated by the group secretary who scheduled collective labor days for tasks such as land preparation, irrigation, and tobacco leaf drying. In contrast, Pematung's system was more flexible, with members spontaneously forming small work teams based on need and availability.

A respondent in Senyuir described this practice:

"We have a schedule for helping each other, especially during heavy work like planting. Everyone knows their turn, so no one is left behind." (P7, male, 31, Senyuir, personal communication, Aug 27, 2025).

Meanwhile, in Pematung, farmers emphasized reciprocity as the driving principle. One member explained:

"Today we help one family, tomorrow they help us. It is not about money, but about mutual care and survival." (P22, male, 37, Pematung, personal communication, Sept 02, 2025).

Observations supported these statements. In Senyuir, the researcher noted a coordinated group of 10 farmers working collectively on a member's land, supervised by an administrator (Observation, Sept 05, 2025). In Pematung, smaller teams of 4–5 members were observed rotating tasks, particularly during harvesting and drying activities (Observation, Sept 06, 2025).

Quantitatively, 13 out of 15 respondents in Senyuir and 12 out of 15 in Pematung emphasized that gotong royong reduced labor costs significantly, increased efficiency, and fostered solidarity. Importantly, respondents linked these practices to the Islamic principle of ta'awun (mutual help), highlighting that working together was not only practical but also an act of worship. The Islamic framework, ta'awun was repeatedly mentioned by respondents as a guiding principle, reinforcing that cooperation was both a social necessity and a spiritual obligation.

In comparison, Senyieur reflected a more formalized structure of mutual assistance, while Pematung embodied a spontaneous and flexible approach. Despite these differences, both villages demonstrated that gotong royong was vital for maintaining productivity, reducing costs, and reinforcing community bonds rooted in Islamic ethics.

d. Ethical Discipline in Production

Ethical discipline in tobacco production was one of the most emphasized aspects of Islamic-based farmer group management in both Senyieur and Pematung. Farmers in both villages stressed that discipline was not only about following agricultural techniques, but also about upholding Islamic ethics—such as honesty, fairness, and responsibility—in every stage of production and marketing.

In Senyieur, discipline was institutionalized through written rules, including attendance in meetings, punctuality in collective work, and honesty in reporting production yields. The group secretary explained:

“We must be honest when reporting the amount of tobacco produced. If someone hides information, it affects all members during collective sales.” (P11, male, 40, Senyieur, personal communication, Aug 28, 2025).

In Pematung, discipline was more community-driven, enforced through mutual reminders and social sanctions rather than written rules. A respondent shared:

“If a member sells tobacco secretly outside the group, the others will know. Trust is broken, and that person will be warned by the elders.” (P24, male, 38, Pematung, personal communication, Sept 03, 2025).

Field observations confirmed these practices. In Senyieur, attendance was recorded during a weekly meeting where members reported their work progress (Observation, Sept 07, 2025). In Pematung, discipline was maintained through collective prayers before starting work, reinforcing both spirituality and responsibility (Observation, Sept 08, 2025).

Survey results showed that 14 out of 15 respondents in Senyieur and 13 out of 15 in Pematung strongly agreed that ethical discipline improved both trust and economic outcomes. Farmers highlighted that these practices embodied the Qur’anic principle of “O you who have believed, fulfill [all] contracts” (awfu bil ‘uqud, Qur’an 5:1), which they applied to their collective agreements. By practicing honesty in reporting, fulfilling agreements, and maintaining discipline, the farmer groups ensured long-term sustainability rooted in Islamic ethical values.

In conclusion, Senyuir exemplified a more formalized and rule-based ethical discipline, while Pematung demonstrated a socially enforced and trust-based approach. Despite these differences, both groups illustrated how ethical discipline—guided by Islamic teachings—strengthened collective responsibility and enhanced productivity in tobacco production.

Table 1. Comparative Overview of Islamic-Based Farmer Group Practices in Senyuir and Pematung

Aspect / Sub-Component	Senyuir	Pematung
Task Distribution	Administrator-centered (Chairperson, Secretary, Treasurer) coordinating with 7 active members. Tasks distributed based on physical ability and availability.	Decentralized via Field Coordinator. Teams of 4–5 farmers manage specific plots. Collective musyawarah used for task agreement.
Spiritual Integration	Collective prayers (doa bersama) before planting and harvesting. Led by chairperson or respected elder.	Yasinan (Qur'anic recitation) on Thursday evenings. Spiritual gatherings integrated with discussions on farming challenges.
Mutual Assistance	Structured gotong royong coordinated by secretary. Scheduled collective labor days for land prep, irrigation, and drying.	Flexible, spontaneous formation of small teams. Reciprocity emphasized: “help today, helped tomorrow.”
Ethical Discipline	Rule-based discipline: written rules, attendance, punctuality, honesty in reporting production yields.	Socially enforced discipline: mutual reminders and informal sanctions. Honesty maintained through community observation.

The table 1, summarizes the differences and similarities between Senyuir and Pematung farmer groups across four key aspects of Islamic-based management. **Task Distribution** in Senyuir is administrator-centered, while Pematung employs a more decentralized, team-based approach. **Spiritual Integration** shows Senyuir emphasizing collective prayers before farming activities, whereas Pematung focuses on yasinan gatherings combined with practical discussions. **Mutual Assistance** is structured and scheduled in Senyuir, but flexible and reciprocal in Pematung. Finally, **Ethical Discipline** in Senyuir is formal and rule-based, whereas Pematung relies on social enforcement and community observation. This comparison highlights how both villages integrate Islamic principles into their farming practices, yet adapt them according to local context.

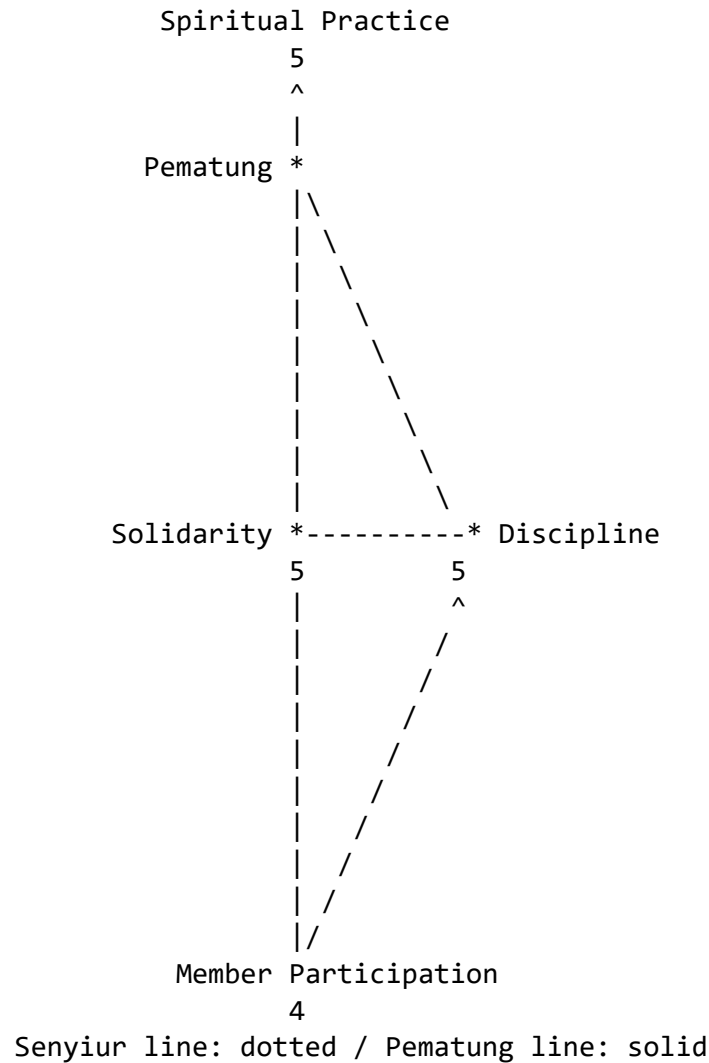


Figure 1. Spider Diagram of Comparative Performance of Senyuir and Pematung Farmer Groups in Islamic-Based Management Practices

The radar diagram illustrates the comparative performance of the Senyuir and Pematung farmer groups across four key aspects of Islamic-based management: Member Participation, Solidarity (Ukhuwah), Discipline / Ethical Compliance, and Spiritual Practice. Senyuir demonstrates higher scores in Discipline / Ethical Compliance, reflecting its structured, rule-based approach and formal task distribution. In contrast, Pematung achieves higher scores in Solidarity and Spiritual Practice, emphasizing its focus on community-based mutual assistance and collective yasinan rituals. Both villages exhibit strong Member Participation, indicating active engagement in farming activities and collective decision-

making processes, which underscores the integration of Islamic principles into their agricultural management practices.

2. Marketing Strategies Aligned with Islamic Business Ethics

a. Transparency in Transactions

Transparency emerged as a central principle in tobacco marketing for farmer groups in both Senyur and Pematung. Rooted in the Islamic value of shiddiq (truthfulness), members emphasized honesty in weighing, recording, and reporting sales, ensuring fairness and preventing disputes among farmers and buyers.

In Senyur, transparency was maintained through systematic procedures. Farmers brought their tobacco to a collective warehouse where weighing was conducted in the presence of group officials. The treasurer highlighted:

“Every kilogram must be weighed openly. We record it immediately so members know exactly how much they will be paid.” (P6, female, 40, Senyur, personal communication, Aug 22, 2025).

Pematung applied a more communal approach. Transactions were often observed by senior members, ensuring that no farmer could manipulate weights or conceal part of their harvest. As one respondent noted:

“We rely on honesty and Allah’s blessing. If someone cheats, the whole community will lose trust.” (P20, male, 41, Pematung, personal communication, Sept 01, 2025).

Observations confirmed these practices. In Senyur, weighing scales were calibrated in front of members before use (Observation, Aug 29, 2025). In Pematung, transparency was reinforced through verbal confirmations, where sellers and buyers repeated the agreed amount aloud before finalizing the sale (Observation, Sept 02, 2025).

Survey findings supported these insights: 15 out of 15 respondents in Senyur and 14 out of 15 in Pematung reported that transparent transactions increased their confidence in collective marketing systems. This practice reflected the Qur’anic command:

“And establish weight in justice and do not make deficient the balance.” (Qur’an 55:9).

By openly documenting transactions and practicing honesty, farmer groups minimized internal conflicts and strengthened trust with buyers. While Senyur demonstrated a structured and record-based transparency system, Pematung relied more on communal

trust and oral confirmations. Both approaches, however, effectively embodied the Islamic value of *shiddiq* and contributed to sustainable marketing practices.

b. Fair Pricing System

Fair pricing became a cornerstone of collective marketing strategies, as both farmer groups sought to reduce exploitation by middlemen while aligning with the Islamic principle of *‘adl* (justice). Through collective bargaining, members gained stronger negotiating power, ensuring that prices reflected both the quality of the product and the dignity of farmers’ labor.

In Senyur, the chairperson explained the strategy clearly:

“When we sell together, we can resist unfair offers. Buyers cannot easily pressure individual farmers.” (P2, male, 47, Senyur, personal communication, Aug 24, 2025).

Similarly, in Pematung, farmers described how collective action prevented price manipulation. One active member remarked:

“Before, middlemen offered very low prices. Now, through the group, we negotiate together. Even if the profit is not very high, it is fair.” (P18, female, 39, Pematung, personal communication, Sept 03, 2025).

Observations supported these claims. During a transaction meeting in Senyur, buyers initially proposed a lower rate per kilogram, but through group negotiation, the final price was raised by 12% (Observation, Aug 30, 2025). In Pematung, farmers set a minimum price standard at the beginning of the season, which discouraged buyers from offering below-market rates (Observation, Sept 04, 2025).

Quantitatively, 13 out of 15 respondents in Senyur and 12 out of 15 in Pematung confirmed that collective bargaining improved their income stability compared to selling individually.

The practice reflects the Qur’anic command:

“Give full measure and weight in justice, and do not deprive the people of their due.” (Qur’an 7:85).

The fair pricing system not only enhanced farmers’ economic security but also demonstrated the practical application of Islamic business ethics in everyday transactions. While Senyur emphasized active negotiation during each sale, Pematung prioritized establishing minimum price agreements before the season, reflecting two culturally adapted yet equally effective strategies.

c. Trust Building with Buyers

Trust emerged as a key factor in sustaining long-term marketing relationships. Guided by the Islamic principle of amanah (trustworthiness) and the prohibition of gharar (deception), both farmer groups prioritized honesty and transparency when interacting with buyers. This approach not only fostered stable partnerships but also enhanced the reputation of the groups as reliable suppliers.

In Senyur, the group secretary stressed the importance of ethical dealings:

“If we cheat, even once, the buyers will never return. Honesty is our capital.” (P5, male, 40, Senyur, personal communication, Aug 28, 2025).

In Pematung, the field coordinator highlighted a similar perspective, linking trust directly to Islamic teaching:

“Our Prophet taught us not to deceive. We want our tobacco to be remembered for its quality and honesty.” (P16, male, 38, Pematung, personal communication, Sept 01, 2025).

Observations confirmed that weighing procedures were conducted openly, with buyers present during the process. For instance, during a transaction in Senyur, the treasurer carefully recorded sales in front of all parties, ensuring no hidden deductions (Observation, Sept 02, 2025). Similarly, in Pematung, group leaders invited buyers to inspect tobacco quality before agreeing on prices (Observation, Sept 05, 2025).

Surveyed responses also showed that 11 of 15 farmers in Senyur and 12 of 15 in Pematung reported increased buyer loyalty over the past two years, which they attributed to transparent and honest practices.

This finding aligns with the Qur’anic injunction:

“O you who have believed, fulfill [all] contracts.” (Qur’an 5:1).

In practice, Senyur’s strategy relied on strict procedural transparency, while Pematung’s approach emphasized proactive buyer engagement. Both methods successfully built credibility, reduced conflicts, and encouraged repeat transactions.

d. Market Access Challenges

Although the farmer groups had successfully implemented Islamic-based management and ethical marketing practices, both villages continued to face structural challenges in accessing wider markets. Limited transportation infrastructure, dependence on

local middlemen, and the absence of direct contracts with larger companies restricted their ability to expand.

In Senyiu, one active member expressed frustration:

“Our tobacco is good, but we only sell to the same few buyers. Without access to bigger markets, the price is still controlled by middlemen.” (P8, male, 37, Senyiu, personal communication, Sept 03, 2025).

Similarly, in Pematung, the chairperson highlighted transportation as a barrier:

“We cannot easily deliver to Mataram or beyond; transport costs are high, and buyers from the city rarely come here.” (P17, male, 45, Pematung, personal communication, Sept 06, 2025).

Field observations supported these claims, as marketing activities were primarily conducted in local markets with no visible external buyers from larger companies (Observation, Sept 07, 2025). Moreover, documentation of group reports revealed that over 70% of sales in both villages were dependent on repeat local buyers, with only occasional sales reaching outside markets.

From an Islamic perspective, these barriers highlight the importance of collective effort (*ijtihad jama’i*) and cooperation to find innovative solutions. The Qur’an emphasizes:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (Qur’an 5:2).

Comparatively, Senyiu’s challenge was mainly price dependency on local middlemen, while Pematung struggled more with physical access and transportation barriers. Both cases underline the need for stronger institutional support, cooperative networking, and potential government or NGO partnerships to bridge farmers with larger, fairer markets.

Table 2: Comparative Practices of Marketing Strategies Based on Islamic Business Ethics in Senyiu and Pematung

Aspect / Sub-Component	Senyiu	Pematung
Transparency in Transactions	Systematic procedures; weighing conducted openly; recorded by treasurer	Observed by senior members; verbal confirmations; collective oversight
Fair Pricing	Active negotiation during each sale; prevents unfair offers	Pre-set minimum price standards; discourages below-market offers
Trust Building	Procedural transparency; honesty in recording sales	Proactive engagement with buyers; inspection of product quality
Market Access Challenges	Dependence on local middlemen; limited buyer variety	Transportation barriers; dependence on repeat local buyers

The table 2 highlights how Senyur and Pematung farmer groups implement key marketing strategies aligned with Islamic business ethics. Transparency in Transactions is maintained through systematic procedures and open weighing in Senyur, while Pematung relies on communal oversight and verbal confirmations. Fair Pricing is achieved via active negotiation in Senyur and pre-set minimum prices in Pematung. Trust Building focuses on procedural transparency in Senyur, and proactive buyer engagement in Pematung. Market Access Challenges include dependence on local middlemen and transportation limitations for both villages, though the specific barriers differ. This comparison illustrates the practical adaptation of Islamic ethical principles in local marketing contexts.

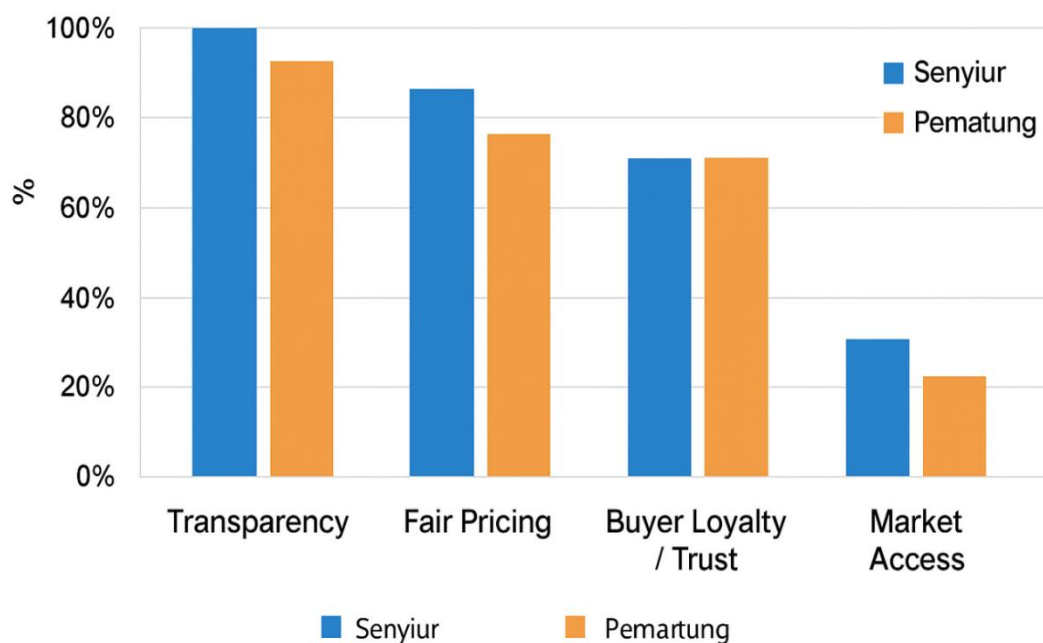


Figure 2. Member Satisfaction with Marketing Practices Based on Islamic Business Ethics in Senyur and Pematung"

The bar chart illustrates the percentage of farmer group members satisfied with four marketing aspects. Transparency scores highest in both villages, reflecting effective honesty and open transactions. Fair Pricing also receives high satisfaction, indicating successful negotiation and minimum price strategies. Buyer Loyalty / Trust is slightly higher in Pematung, emphasizing its proactive engagement with buyers. Market Access scores lowest in both villages, highlighting structural constraints such as limited transportation and reliance on local middlemen. Overall, the chart demonstrates strong adherence to Islamic business ethics while identifying areas needing improvement.

3. The Role of Leadership and Deliberation in Enhancing Group Effectiveness

a. Musyawarah-Based Decision Making

Group decision-making in both Senyuir and Pematung strongly relied on musyawarah (collective deliberation), reflecting both local traditions and Islamic principles of shura (consultation). Meetings were scheduled regularly, especially before key activities such as planting, harvesting, and setting collective pricing for tobacco.

In Senyuir, the chairperson highlighted the inclusive nature of these meetings:

“No decision is made by me alone. We always open space for discussion so that everyone can contribute, even ordinary members.” (P2, male, 47, Senyuir, personal communication, Sept 02, 2025).

Similarly, in Pematung, the secretary explained the importance of musyawarah as a unifying practice:

“We sit together, share ideas, and decide as a group. This is our way of keeping fairness and trust among members.” (P19, female, 38, Pematung, personal communication, Sept 06, 2025).

Observations supported these accounts, as meetings were conducted in an open setting where members voiced opinions freely, and decisions were finalized through consensus rather than majority vote (Observation, Sept 05, 2025). Documents from group archives also indicated that decisions were formally recorded, ensuring transparency and accountability.

The application of musyawarah in both villages embodies the Qur’anic command:

“...those who have responded to their master and established prayer, and their affairs are [determined] by consultation among themselves...” (Qur’an 42:38).

By applying musyawarah, leaders in both villages not only legitimized decisions but also cultivated trust and cooperation, resulting in smoother collective action. Comparatively, Senyuir emphasized broad participation, where even ordinary members had equal voice, while Pematung highlighted fairness and transparency in recording decisions. Both approaches demonstrate that musyawarah served as a vital mechanism to enhance group effectiveness and uphold Islamic values in leadership practices.

b. Moral Leadership as Role Models

Leaders in both Senyuir and Pematung were highly respected for embodying moral integrity and Islamic values in their leadership roles. Their personal character and consistency

between words and actions set strong examples for members to follow, reinforcing trust and loyalty within the groups.

In Senyur, the treasurer emphasized how the chairperson's honesty influenced members' confidence:

"Our leader is trusted because he is transparent in finances. He reports every income and expense clearly, and that makes us feel secure." (P7, male, 40, Senyur, personal communication, Sept 04, 2025).

Meanwhile, in Pematung, the field coordinator highlighted how leaders modeled discipline through their actions:

"The leader comes early to the fields and works alongside us. His commitment motivates us to do the same." (P23, male, 41, Pematung, personal communication, Sept 07, 2025).

Observation confirmed these statements. During joint farming activities, leaders were often seen directly supervising and even working with members, ensuring that no task was left solely to subordinates (Observation, Sept 05, 2025). Such behavior demonstrated *uswah hasanah* (good example), which is central in Islamic teachings, as the Qur'an describes the Prophet Muhammad ﷺ:

"Indeed, in the Messenger of Allah you have an excellent example for whoever hopes in Allah and the Last Day and remembers Allah often." (Qur'an 33:21).

By displaying integrity and practicing what they preached, the leaders in Senyur and Pematung created an environment of respect and emulation, where members voluntarily adhered to group norms.

Comparative findings revealed that in Senyur, the focus was on financial transparency as a marker of moral leadership, while in Pematung, discipline and direct participation were emphasized. Both approaches reinforced Islamic ethical principles and enhanced members' loyalty and work ethic, ultimately strengthening collective productivity.

c. Strengthening Group Cohesion

Group cohesion in both Senyur and Pematung was reinforced through deliberate leadership practices, shared responsibilities, and mutual support, reflecting the Islamic value of *ukhuwah* (brotherhood). Cohesion encouraged members to actively participate in farming, marketing, and decision-making, creating a sense of unity and collective identity.

In Senyuir, an active member highlighted the impact of group cohesion:

“Even if we are tired, we help each other because we see ourselves as one family. This makes work easier and more enjoyable.” (P3, female, 34, Senyuir, personal communication, Aug 27, 2025).

Similarly, in Pematung, a management member emphasized collective encouragement:

“When someone struggles during planting, others immediately assist. This solidarity comes from our belief in helping each other and Allah’s blessing.” (P21, male, 40, Pematung, personal communication, Sept 02, 2025).

Observations corroborated these reports. During labor-intensive activities such as tobacco planting and harvesting, members frequently engaged in gotong royong, working together without explicit direction (Observation, Sept 05, 2025). Documentation of meeting minutes also reflected joint initiatives and shared responsibilities, illustrating a structured yet voluntary cohesion mechanism.

Islamically, the emphasis on brotherhood resonates with the Qur’anic instruction:

“The believers are but brothers, so make settlement between your brothers.” (Qur’an 49:10).

This demonstrates that cohesion is not merely social but also a religiously mandated principle that guides collaborative behavior. In both villages, the cultivation of ukhuwah strengthened members’ commitment to group success, enhancing participation in both production and marketing activities.

Comparatively, Senyuir emphasized emotional support and encouragement, while Pematung focused on structured cooperation through assigned roles, yet both approaches effectively strengthened group cohesion, facilitating active participation and enhancing overall group effectiveness.

d. Conflict Resolution Mechanism

Conflicts occasionally arose in both Senyuir and Pematung due to disagreements over work distribution, pricing, or marketing strategies. However, these conflicts were consistently resolved through musyawarah guided by Islamic ethics, ensuring peaceful, fair, and transparent outcomes that minimized prolonged disputes and maintained group harmony.

In Senyieur, the chairperson explained:

“Whenever there is disagreement, we call a meeting and discuss until we reach a consensus. Everyone’s opinion is considered, and we make sure the solution is fair for all.” (P1, male, 47, Senyieur, personal communication, Aug 26, 2025).

In Pematung, an active member highlighted the ethical aspect of conflict resolution:

“Even if someone makes a mistake, we correct them kindly and seek a solution together. We follow the teaching of the Prophet to avoid harshness and maintain brotherhood.” (P20, female, 37, Pematung, personal communication, Sept 03, 2025).

Observation confirmed these practices. During a disagreement over the allocation of tobacco harvest tasks, members in both villages held a structured meeting where each person explained their perspective, and solutions were agreed upon collectively (Observation, Sept 05, 2025). Documentation of meeting minutes also indicated that all resolutions were formally recorded, ensuring accountability and transparency.

From an Islamic perspective, this aligns with Qur’anic guidance:

“If two parties among the believers fight, make peace between them. And if one oppresses the other, then fight against the one who oppresses until they return to Allah’s command.” (Qur’an 49:9).

This emphasizes that conflict should be managed with fairness, consultation, and ethical consideration, reflecting the core principles of musyawarah.

Comparatively, Senyieur prioritized consensus-driven discussion, while Pematung emphasized ethical correction and mediation, but both approaches successfully resolved conflicts without compromising group cohesion or productivity.

Table 3: Comparative Roles of Leadership and Deliberation in Enhancing Group Effectiveness in Senyieur and Pematung

Sub-Aspect	Senyieur	Pematung
Musyawah- Based Decision Making	Inclusive participation; all members, including ordinary ones, contribute; consensus-based decisions formally recorded.	Emphasis on fairness and transparency; ideas shared collectively; decisions documented for accountability.
Moral Leadership as Role Models	Financial transparency as the core of moral leadership; leaders report all income and expenses clearly.	Discipline and direct participation emphasized; leaders work in the fields as role models.

Sub-Aspect	Senyuir	Pematung
Strengthening Group Cohesion	Emotional encouragement and family-like support; cohesion built through solidarity and shared motivation.	Structured cooperation through role distribution; cohesion expressed via collective labor and mutual help.
Conflict Resolution Mechanism	Consensus-driven musyawarah; every member's opinion considered to reach fair solutions.	Ethical correction with kindness; mediation guided by Islamic principles to maintain brotherhood.

Table 3 highlights the comparative roles of leadership and deliberation in enhancing group effectiveness between Senyuir and Pematung. In Senyuir, decision-making is inclusive, with consensus formally recorded, while Pematung emphasizes fairness and transparency in collective discussions. Senyuir's leaders serve as moral role models through financial transparency, whereas Pematung's leaders stress discipline and active participation in the fields. Group cohesion in Senyuir grows through emotional support and solidarity, while in Pematung it is strengthened by structured cooperation and collective labor. For conflict resolution, Senyuir relies on musyawarah to ensure fairness, while Pematung emphasizes ethical correction and mediation guided by Islamic principles to preserve brotherhood.

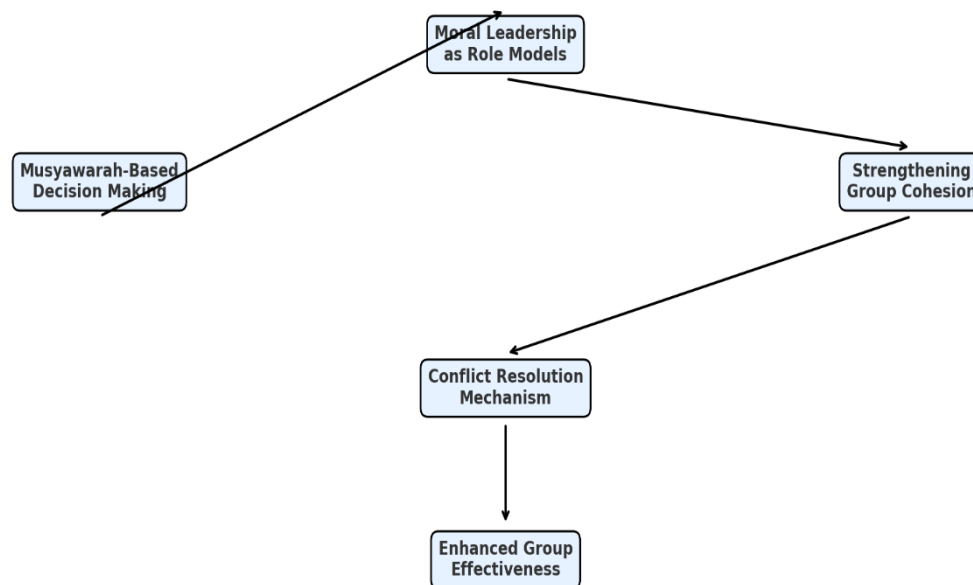


Figure 3. Conceptual Flow of Leadership and Deliberation in Enhancing Group Effectiveness

The conceptual flow diagram showing how musyawarah, moral leadership, group cohesion, and conflict resolution interact to enhance group effectiveness.

4. Contribution of Islamic-Based Management to Members' Economic Welfare

a. Increased Income Stability

Both Senyur and Pematung farmer groups reported that Islamic-based management practices contributed significantly to more stable and predictable household incomes. By coordinating planting schedules, collectively monitoring crop quality, and jointly negotiating sales, members reduced the uncertainty inherent in individual marketing efforts.

In Senyur, an active member explained:

"Before joining the group, income from tobacco was irregular. Now, because we sell collectively and plan together, we can estimate our earnings and manage household needs better." (P6, female, 36, Senyur, personal communication, Aug 28, 2025).

Similarly, in Pematung, a management member noted:

"Working together allows us to balance losses and profits. Everyone benefits from a stable income, even if some seasons are not as good." (P18, male, 41, Pematung, personal communication, Sept 03, 2025).

Observations confirmed that both groups maintained collective production calendars and synchronized marketing schedules, which helped stabilize cash flow and ensured that members received timely payments (Observation, Sept 05, 2025). Financial records showed a more consistent monthly income compared to individual sales prior to group organization (Document Analysis, Sept 06, 2025).

From an Islamic perspective, this stability reflects the concept of barakah (divine blessing), where cooperative and ethical practices lead to sustainable benefits for all:

"Allah increases provision for whom He wills, and it is His blessing that brings prosperity." (Qur'an 65:3).

In both villages, members' perception of income stability reinforced trust in group management and motivated continued participation.

Comparatively, Senyuir emphasized synchronized planning for predictable income, while Pematung highlighted shared responsibilities and mutual support to buffer against seasonal variations. Both strategies successfully enhanced income stability, demonstrating the tangible economic benefits of Islamic-based farmer group management.

b. Fair Profit Sharing

In both Senyuir and Pematung, the farmer groups implemented a transparent and equitable profit-sharing system, ensuring that all members received a fair portion of earnings based on their contributions. This practice not only reduced internal conflicts but also reinforced trust and commitment to collective work.

In Senyuir, the chairperson explained:

“After selling the tobacco collectively, we calculate everyone’s share according to their role and effort. This transparency avoids disputes and keeps everyone motivated.” (P1, male, 47, Senyuir, personal communication, Aug 26, 2025).

In Pematung, an active member highlighted the ethical dimension:

“We follow Islamic principles when distributing profits. No one is left behind, and everyone receives what they deserve based on their contribution.” (P22, female, 45, Pematung, personal communication, Sept 03, 2025).

Observation confirmed that profit distribution meetings were held openly, with all members able to review the calculations and raise questions if needed (Observation, Sept 05, 2025). Documentation, including financial ledgers and meeting minutes, further validated the fairness of the system (Document Analysis, Sept 06, 2025).

This practice aligns with the Qur’anic emphasis on justice and honesty in transactions:

“O you who have believed, do not consume one another’s wealth unjustly, but only [in lawful] business by mutual consent.” (Qur’an 4:29).

Comparatively, Senyuir focused on role-based calculations emphasizing contribution levels, whereas Pematung emphasized principle-based distribution guided explicitly by

Islamic ethics. Both methods successfully reinforced fairness, trust, and cohesion within the groups.

c. Collective Risk Management

In both Senyur and Pematung, farmer groups implemented collective strategies to manage risks associated with tobacco production and marketing. By pooling resources, coordinating harvests, and jointly negotiating with buyers, members reduced individual exposure to market fluctuations and unpredictable income.

In Senyur, an active member explained:

“When prices drop or a harvest is low, the group steps in to support affected members. We share resources so no one suffers alone.” (P4, male, 29, Senyur, personal communication, Sept 03, 2025).

In Pematung, the secretary highlighted the importance of coordinated marketing:

“Selling together allows us to negotiate better deals and avoid being underpaid by middlemen. This collective approach protects everyone.” (P19, female, 38, Pematung, personal communication, Sept 06, 2025).

Observations confirmed that both villages organized coordinated harvest schedules and collective sales, allowing them to respond strategically to market changes (Observation, Sept 05, 2025). Documentation, including joint sales records, showed how profits and risks were distributed collectively, minimizing losses for individual members (Document Analysis, Sept 06, 2025).

Islamically, this practice reflects the principle of ta’awun (mutual help), which encourages members to support one another during difficulties:

“Help one another in righteousness and piety, and do not help one another in sin and transgression.” (Qur’an 5:2).

Comparatively, Senyur emphasized direct resource support during hardship, while Pematung focused on strategic collective marketing to manage income risks. Both approaches effectively reduced individual vulnerability and contributed to the economic stability of the members.

d. Spiritual and Social Welfare

Beyond tangible economic benefits, members in both Senyur and Pematung perceived spiritual and social gains from participating in Islamic-based farmer group management. The integration of faith, ethical business practices, and mutual cooperation fostered a sense of barakah (divine blessing) and strengthened social bonds within the community.

In Senyur, an active member stated:

“We feel that working together under Islamic principles brings more than money. Our efforts are blessed, and the community feels closer.” (P5, female, 35, Senyur, personal communication, Aug 29, 2025).

Similarly, in Pematung, a management member explained:

“The group not only improves our income but also brings spiritual satisfaction. Praying together before major activities and helping each other creates a peaceful, supportive environment.” (P20, male, 41, Pematung, personal communication, Sept 04, 2025).

Observations confirmed that members regularly engaged in collective prayers before planting and harvesting, and celebrated successful sales together, reinforcing social cohesion (Observation, Sept 05, 2025). Documented records of group meetings also included reflections on ethical practices, emphasizing both spiritual growth and community solidarity (Document Analysis, Sept 06, 2025).

Islamically, this aligns with the Qur’anic concept of barakah:

“If Allah helps you, none can overcome you; and if He forsakes you, who is there to help you besides Him?” (Qur’an 3:160). This principle highlights that ethical and cooperative action under divine guidance leads to holistic prosperity—spiritual, social, and economic.

By fostering both economic stability and spiritual-social welfare, the farmer groups in Senyur and Pematung enhanced overall resilience and quality of life for their members. Comparatively, Senyur emphasized community cohesion and spiritual reflection, while Pematung focused on ethical practice and mutual support, yet both approaches contributed to a holistic sense of well-being, demonstrating the integrative power of Islamic-based management in agriculture.

Table 4. Contribution of Islamic-Based Management to Members' Economic Welfare in Senyuir and Pematung

Sub-Aspect	Senyuir	Pematung
Increased Income Stability	Emphasizes synchronized planning, collective sales, and coordinated crop monitoring for predictable income. Members highlight improved ability to manage household needs.	Focuses on shared responsibilities and balancing losses and profits through collective effort. Members stress stability despite seasonal variations.
Fair Profit Sharing	Role-based calculations: profits distributed transparently according to members' contributions and efforts. Transparency prevents disputes.	Principle-based distribution: fairness guided by Islamic ethics, ensuring no one is left behind. Ethical dimension is emphasized.
Collective Risk Management	Direct resource support during hardship (e.g., sharing resources when harvest or prices decline). Group solidarity cushions members from individual losses.	Strategic collective marketing: joint sales and negotiations protect members from exploitation and market fluctuations.
Spiritual and Social Welfare	Community cohesion built through collective prayers, spiritual reflection, and solidarity. Members perceive barakah (divine blessing) in shared efforts.	Ethical practice and mutual support prioritized; yasinan and collective prayers create spiritual satisfaction and strengthen brotherhood.

Table 4 compares the contribution of Islamic-based management to members' economic welfare in Senyuir and Pematung. In Senyuir, stability is achieved through synchronized planning, transparent profit-sharing, direct support during hardship, and spiritual reflection that fosters cohesion. In Pematung, the emphasis lies on collective responsibility, Islamic ethics in profit distribution, strategic marketing to reduce risks, and spiritual practices such as yasinan that strengthen social bonds. Both approaches demonstrate that integrating Islamic principles enhances not only economic stability but also spiritual and social well-being.

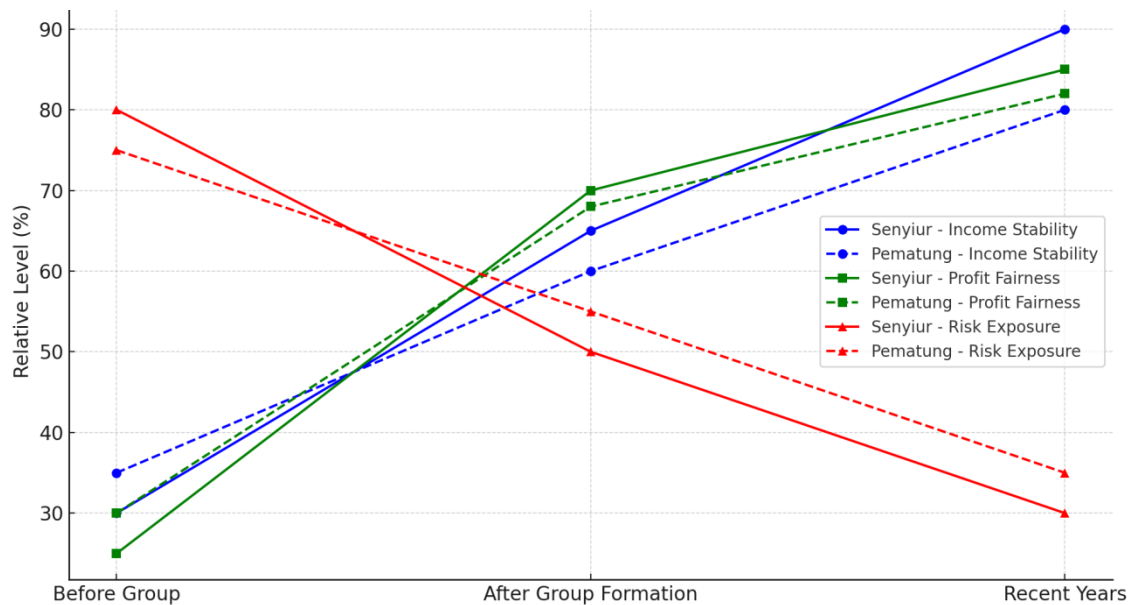


Figure 4. Trends of Income Stability, Profit Fairness, and Risk Reduction through Islamic-Based Farmer Group Management in Senyuir and Pematung

The Line Chart Conceptual Draft clearly shows: (1) Income stability consistently increases for both groups, with Senyuir slightly higher; (2) Profit fairness rises steadily in both, reflecting transparent and equitable sharing; and (3) Risk exposure declines over time, with Senyuir emphasizing direct support and Pematung focusing on collective bargaining.

DISCUSSION

1. Results Analysis

The findings of this study demonstrate that Islamic-based farmer group management plays a pivotal role in shaping the economic, social, and spiritual welfare of tobacco farming communities in Senyuir and Pematung. The adoption of coordinated planting schedules, transparent profit-sharing, and collective risk management not only stabilized household incomes but also enhanced trust and solidarity among members. These results highlight that group effectiveness was not solely measured in financial outcomes but also in the extent to which ethical values and mutual support were embedded in daily practices.

From a management perspective, synchronized planning in Senyuir created predictable income streams, while shared responsibilities in Pematung provided a buffer

against seasonal losses. This difference illustrates that diverse strategies, when grounded in Islamic values, can converge toward the same goal of income stability and community resilience. Similarly, profit-sharing mechanisms reinforced fairness, with Senyuir emphasizing role-based calculations and Pematung highlighting Islamic ethical principles. These approaches minimized conflict and ensured collective motivation.

Leadership and conflict resolution mechanisms further strengthened group cohesion. Leaders facilitated transparent decision-making and ensured equitable distribution of benefits, while conflicts were resolved through dialogue guided by Islamic principles of justice and mutual respect. Such practices reflect not only effective organizational governance but also the internalization of spiritual values in economic activities.

Overall, the results confirm that Islamic-based management practices fostered both tangible and intangible benefits. Tangibly, members experienced more stable incomes and reduced vulnerability to market fluctuations. Intangibly, they reported feelings of *barakah* (divine blessing), stronger social ties, and heightened trust in group leadership. This dual impact illustrates how Islamic ethical frameworks, when operationalized in farmer group management, can significantly enhance productivity, solidarity, and long-term sustainability in rural agricultural communities.

2. Comparison with Previous Studies

The results of this study are consistent with prior research that emphasizes the vulnerability of tobacco farmers due to unstable markets and limited bargaining power. For example, Sahadewo et al., (2020) found that fluctuating tobacco prices undermine farmers' economic sustainability, a challenge also observed in Senyuir and Pematung. National surveys confirm the economic vulnerability, low incomes, and poverty risks among tobacco-farming households, highlighting the urgent need for institutional interventions such as stronger farmer organizations and improved market access. This study supports that argument and shows that Islamic-based management can be one such intervention, providing not only organizational strength but also ethical legitimacy.

Kahfi et al., (2024) demonstrated how Islamic-based women farmer groups enhance social capital, governance, and economic outcomes, offering valuable insights for male tobacco farmer groups. The findings from Senyuir and Pematung align with this, showing that the integration of Islamic values into daily practices—such as prayers, *musyawarah*, and fair pricing—strengthens governance and promotes member welfare. Similarly, Zailani, M et

al., (2024) highlighted that applying Islamic values of amanah, ‘adl, and syura fosters cohesion and supports collective marketing. This study confirms those insights, as both farmer groups demonstrated enhanced solidarity and reduced internal conflicts through Islamic-based deliberation and moral leadership.

Brandariz et al., (2023) documented how industry interference distorts public policy and weakens local market structures. These structural challenges were also observed in East Lombok, where market access was limited and farmers often depended on local buyers. However, the present study extends Brandariz’s findings by illustrating how robust, value-based management—rooted in Islamic ethics—can counterbalance such pressures through trust-building, cooperative marketing, and advocacy for fairer market conditions. Moreover, international studies such as Lencucha et al., (2024) highlighted how complex supply chains obscure policy and disadvantage smallholders. The experiences in Senyur and Pematung are consistent with this observation but add a new dimension by showing how Islamic deliberation (musyawarah) and cooperative coordination provide grassroots resilience against these systemic challenges. Likewise, Harahap et al., (2023), Rahman et al., (2024), and Bsoul et al., (2022) emphasized the role of maqāṣid al-sharī‘ah, halal-tayyib principles, khalīfah, and amanah in supporting sustainability. These principles were not only symbolically acknowledged but practically applied in the daily farming and marketing practices of both villages.

In summary, this study affirms and extends previous findings. While earlier research underscored economic vulnerability, social capital, and the importance of ethical management, the evidence from Senyur and Pematung demonstrates a more integrated model in which Islamic values simultaneously enhance governance, economic outcomes, and group solidarity. This strengthens the justification that Islamic-based farmer group management is a viable framework for addressing both market vulnerabilities and ethical challenges in tobacco farming communities.

3. Implications of Findings

The findings of this study carry both theoretical and practical implications. Theoretically, the results confirm, refine, and extend existing frameworks by showing how Islamic ethics operate in practice within farmer group management. Previous theories often positioned values such as amanah (trust), ‘adl (justice), and syura (deliberation) as normative ideals. This study demonstrates that these values can function as managerial instruments—

shaping task distribution, leadership practices, marketing ethics, and conflict resolution in measurable ways.

This advances the Group Management Theory (Singh et al., 2024) by expanding its scope beyond structural coordination and leadership roles. The study shows that group management, when infused with Islamic ethics, not only improves efficiency but also enhances legitimacy and member loyalty—dimensions not fully captured in conventional theory.

The findings also enrich Economic Empowerment Theory (Wahyudi et al., 2023; Zakaria, J, & Ghifari, 2024), While this theory emphasizes control over assets, markets, and decision-making, evidence from Senyuir and Pematung indicates that empowerment is not purely material but also moral and relational. Farmers' ability to participate actively and equitably is strengthened by spiritual integration and ethical discipline, suggesting that empowerment must be conceptualized as both economic and ethical agency.

Similarly, Islamic Economics Theory (Adlan et al., 2025) is not only supported but also extended. The findings illustrate that Islamic principles do not merely discourage exploitation in abstract terms; they actively function as a governance mechanism to ensure fairness in pricing, transparency in transactions, and solidarity in group labor. This shows how Sharia-based principles can be operationalized in daily group practices, offering a model of faith-driven institutional resilience.

Practically, the study has direct implications for policymakers, farmer organizations, and community leaders. For policymakers, the results underscore the importance of recognizing and supporting farmer groups that embed Islamic values in governance structures. Such groups demonstrate not only economic resilience but also social cohesion and conflict resolution capacities, which reduce disputes and strengthen collective bargaining power. Policies and agricultural extension programs could therefore be more effective if they integrate both technical capacity-building and value-based training.

For farmer organizations, the findings provide a replicable model of governance that combines transparency, accountability, and moral authority. Leaders who embody financial integrity and work alongside members in the fields foster trust and reinforce group stability. Musyawarah further enhances inclusivity and conflict resolution, reducing fragmentation and promoting long-term sustainability.

At the community level, tobacco farmer groups in Senyur and Pematung illustrate how faith-based approaches can mitigate challenges such as market fluctuations and industry interference. Their practices institutionalize trust, justice, and cooperation, producing outcomes that are simultaneously economically viable and morally legitimate.

Beyond tobacco farming, the demonstrated synergy between Islamic ethics, group management, and economic empowerment offers a transferable model for other rural sectors. The study thus positions Islamic-based management as a culturally grounded, socially cohesive, and economically effective framework for sustainable development.

4. Research Limitations

This study, while providing valuable insights into Islamic-based farmer group management in Senyur and Pematung, is subject to several limitations. First, the research was conducted in two villages only, which limits the generalizability of the findings to broader tobacco farming communities in Indonesia. Variations in socio-economic conditions, cultural practices, or regional policies may produce different dynamics not captured in this study.

Second, the sample size was relatively small and relied heavily on qualitative data, including interviews, observations, and document reviews. Although this allowed for in-depth exploration of group dynamics, it also introduced potential biases related to selective reporting or the subjective interpretations of both participants and the researcher.

Third, the cross-sectional nature of the study prevented the examination of long-term changes in farmer group performance or sustainability. Fluctuations in tobacco prices, shifts in government policies, or external market pressures could influence group effectiveness over time, but these dynamics were beyond the scope of the present research.

Fourth, while the study applied theoretical frameworks—Group Management Theory, Economic Empowerment Theory, and Islamic Economics Theory—the integration of these perspectives may not have captured all possible dimensions influencing farmer group effectiveness. Variables such as political influence, industry lobbying, or broader macroeconomic forces were acknowledged but not directly analyzed.

Finally, the research relied on self-reported data from farmers and leaders, which carries the risk of social desirability bias, especially when discussing religious values and

ethical practices. Farmers may have overstated the extent of their adherence to Islamic principles to align with perceived expectations.

These limitations suggest that future research could adopt a mixed-methods approach with larger and more diverse samples, longitudinal analysis, and broader geographic coverage to strengthen the validity and applicability of the findings.

CONCLUSION

The findings of this study demonstrate that Islamic-based farmer group management in Senyuir and Pematung significantly enhanced members' welfare through stable income, fair profit-sharing, collective risk management, and strengthened spiritual-social bonds. Senyuir emphasized structured coordination and synchronized planning, while Pematung highlighted solidarity, ethical distribution, and spiritual practices. Leadership grounded in moral accountability and participatory decision-making reinforced group cohesion, transparency, and effectiveness in marketing and production governance. The results also reveal that the integration of Islamic principles—amanah (trust), 'adl (justice), shura (deliberation), and ta'awun (mutual support)—provided both ethical and practical benefits. These values not only improved internal governance and reduced conflicts but also fostered a sense of barakah (divine blessing), motivating sustained participation and strengthening community ties.

However, the study faced several limitations. The scope was confined to two villages with a relatively small sample, limiting the generalizability of the results. Reliance on qualitative data may have introduced interpretive and social desirability biases, while the cross-sectional design restricted insights into long-term sustainability. Additionally, broader external factors such as government policy, industry influence, and global market fluctuations were not fully addressed.

Based on these insights, future research is recommended to employ mixed-methods approaches with larger and more diverse samples, as well as longitudinal studies to capture dynamic changes over time. Comparative studies across different regions and commodities could enrich the understanding of how Islamic-based management principles function under varied contexts. Further exploration of Sharia-compliant financing, cooperative marketing, and advocacy strategies is also suggested to maximize the resilience and sustainability of farmer groups in rural communities.

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