

Integration of the Philosophy of Ingsun Titip Tajug lan Fakir Miskin in Improving Community Welfare

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Abstract: *Community welfare is an essential indicator in assessing the success of a region's development. The term "Madani" can be interpreted as "tamadhana", which refers to becoming civilized or building a society characterized by civility, civilization, and cultural development. This research proposes a civil society development theory to understand how local philosophical values can be integrated into the development process in Cirebon. Phenomenology is used to find out how the philosophy of "Ingsun Titip Tajug lan Fakir Miskin" put forward by Sunan Gunung Jati is understood and implemented. Data from in-depth interviews, observations, and literature studies were analyzed using NVivo 14 to categorize information related to civil values and integration to improve welfare in society. The research results show that integration can be carried out by holding joint deliberations between all relevant stakeholders, namely the government, the palace, religious leaders, cultural figures, and the community. This deliberation aims to formulate regional regulations related to Sunan Gunung Jati's philosophy of caring for people experiencing poverty so that they can be ratified in formal legal form so that they can support the implementation of strategies and empowerment programs to improve the welfare of the people of Cirebon.*

Keywords: Development, Madani Society, Philosophy, Prosperity

1. Introduction

According to Al-Ghazali, prosperity is the achievement of benefit. The benefit itself is the maintenance of sharia goals (Maqasid al-Shari'ah). Humans cannot experience happiness and inner peace unless they achieve true prosperity for all humanity by fulfilling spiritual and material needs. To achieve Sharia's goal of realizing benefits, he describes the sources of prosperity as the preservation of religion, soul, mind, lineage, and property (Rohman, 2010). In the development process of civil society, civil society's behavior in resolving these problems, regardless of their magnitude or complexity, is characterized by politeness. The concept promoted in civil society is that solving problems is done through deliberation with fellow individuals and based on the laws of Allah SWT.

Nationally, there is an increasing poverty trend from 2019 to 2021; poverty is increasing in urban areas, while in rural areas, the situation tends to fluctuate. Based on data on the

development of poverty levels in West Java province (BPS, 2021) to check the comparison of poverty levels that occur in a region as a basis and form of policy evaluation in poverty reduction, the problem of poverty in Cirebon is still relatively high, this can be seen from the percentage poor population (percent) 2019-2021 in West Java Province (BPS, 2021). Cirebon occupies fifth position in 2021 with a percentage of poor people of 12.30 percent, which is an increase compared to 2019, namely 9.94 percent, and 2020, 11.24 percent.

Cirebon is a district rich in historical and cultural values; however, there needs to be more clarity between cultural heritage and current socio-economic conditions. Sunan Gunung Jati's philosophy, "Ingsun Titip Tajug and the Poor" emphasizes social responsibility and concern for marginalized people. Hopefully, this philosophy can be integrated into programs to improve community welfare. However, the reality shows that Cirebon is still listed as one of the areas with a reasonably high poverty rate. There is a phenomenon of begging around the Sunan Gunung Jati cemetery, which is quite widespread.

Based on this background, this research aims to understand to what extent the values taught by Sunan Gunung Jati are integrated into the lives of the people of Cirebon and how these values can be implemented to overcome existing socio-economic problems. This research uses the perspective of civil society development, maqashid sharia, and the concept of welfare in analyzing the philosophy of "Ingsun Titip Tajug lan Fakir Miskin" to increase active community participation in development and welfare improvement programs.

2. Literature Review

Civil Society Development

Based on the story of Aisyah r.a.."ummul mukminin", who made observations regarding the influence of war and conflict (Aus and Khazraj groups in addition to Jewish groups), which influenced the acceptance of Islam. He stated, "Allah ordained the Battle of Bu'ats before the arrival of the Messenger of Allah. When the Prophet arrived in Medina, they (Aus and Khazraj) became rivals who then fought, and influential people among them were killed or injured. Allah destined all this to happen before the coming of the Prophet so that they were willing to accept and embrace Islam" (Umari, 1999).

When the Muhajirin people who emigrated from Mecca arrived, there was interaction between the Ansar, namely the Yathrib (Medina) community, and the immigrants who were very devoted to Allah SWT and His Messenger. They left behind their possessions and believed in the truth of God's promise that they would replace them with abundant sustenance. The order of Madinah society at that time was only built on the foundation of Aqidah and Sharia, which was above the ethnic structure (Ashabiyah). At that time, the concept of 'Ummah' was introduced, which built new 'sub-society circles' such as the Mu'minun, Munafikun, and Jewish groups. Social interaction also emerged in the field of trade business and social relations with the words 'brotherhood' or 'Rabithahal-Muakhah' which Rasulullah saw gave meaning to this relationship with loyalty to the truth and helping each other between brothers known as "Ukhuwah Islamiyah" (Dariah, 2000).

There is a development process where there is a set of `agreements and rules,` which historians interpret as the beginning of the emergence of `city-states.` This started the birth of a living and developing society in Madinah Al Munawarah. The Prophet changed the name of Yathrib to Medina as an intention, statement, and proclamation that he, together with the Muhajirin and Ansar, wanted to build a civilized, noble, open, just, egalitarian, and democratic society. There

is an opportunity for the growth of different religions, interacting with each other within the framework of 'certain agreements and rules', known as 'Civil Society' (Sukidi, 1998).

The term "Madani" can be interpreted as "tamadhana" namely the process of becoming civilized or building a civil society characterized by politeness, civilization, and cultural development. This society is characterized by politeness; resolving various problems is carried out through deliberation based on the laws of Allah SWT and His sunatullah. Leaders in civil society need to be role models in society. Leaders have the following functions: 1) can influence people's behavior for the better because of their position or authority, 2) can be a role model for society and a place to ask questions, their position is more scientific, and they have a polite and responsible personality based on their personality and abilities (Zadjuli, 2016).

Civil society is a civilized society that upholds human values. It is advanced in mastering science and technology (Ibrahim, 2012). Hence, civil society is a place for the growth and development of social systems by moral principles to balance individual freedom and societal stability. Civil society is synonymous with a society that has a noble civilization, a spirit of pluralism, high tolerance, and democracy (Madjid, 2000).

The strategy for strengthening civil society in Indonesia can be developed through several stages (Masroer & Darmawan, 2016). First, identify fundamental issues regarding the development of civil society and strategic groups so that the potential in society can further develop civil society. Second, mobilize potential in society according to their field, such as Islamic boarding school communities, to increase economic potential in their region. The development model is not only top-down but also bottom-up while increasing community participation (Najiyah & Millatina, 2019).

Welfare Concept

Islamic Welfare, according to Al-Ghazali, is the achievement of benefit. The benefit is the maintenance of Sharia' (Maqasid al-Shari'ah). Humans cannot feel happiness and inner peace until they achieve prosperity for all humans by fulfilling their spiritual and material needs. To achieve Sharia's goal of realizing benefits, he describes the sources of prosperity: the preservation of religion, soul, reason, lineage, and property (Rohman, 2010). According to Poerwadarminta (1999), the Indonesian Dictionary, the meaning of Welfare comes from the word prosperous, which means safe, secure, prosperous, and safe, or can be interpreted as a word or expression that refers to a good condition or a condition in which the people involved in inside it is in a state of health, peace, and prosperity (Poerwadarminta, 1999).

Well-being experiences an expansion of meaning, namely a condition where a person is accessible from the bondage of poverty, ignorance, and fear so that a person obtains a sense of security both externally and internally. UU no. 11 of 2009 explains the meaning of Social Welfare, namely that it explains that social Welfare is a condition of fulfilling the material, spiritual, and social needs of citizens so that they can live a decent life and be able to develop themselves so that they can carry out their social functions as citizens. The state, as protector of its citizens, must carry out a program that leads to the implementation of Social Welfare, which is meant by directed, integrated, and sustainable efforts carried out by the government, regional governments, and the community in the form of social services to meet the basic needs of every citizen, which includes social rehabilitation, social security, social empowerment and social protection (*Law Number 11, 2009*).

The social welfare program, in its implementation, has six objectives, namely first, increasing the level of Welfare, quality, and continuity of life. Second, restore social functions in order to achieve independence. Third, increasing community social resilience in preventing and dealing with social welfare problems. Fourth, increase the business world's capabilities, awareness, and social responsibility in implementing social Welfare institutionally and sustainably. Fifth, increase the community's ability and awareness to implement social Welfare in an institutional and sustainable manner. Sixth, improve the quality of management of social welfare implementation.

The Philosophy of “Ingsun Titip Tajug lan Fakir Miskin”

Sunan Gunung Jati, apart from being known as a figure who spread Islam from Cirebon in the history of the spread of Islam in the archipelago, is also known as an influential figure, especially in Central and West Java. He is the grandson of Prabu Siliwangi, who came from Padjadjaran, son of Syarifah Mudaim (daughter of Prabu Siliwangi) and the Sultan of Egypt. When he reached early adulthood, around 20, Syekh Syarif chose to return to his hometown. Mother's birthplace in West Java to help propagate Islam. From his relative, namely Pangeran Cakrabuwana (Adeng et al., 1998). During its development, in 1471 AD, Sunan Gunung Jati was appointed Tumenggung Cirebon (regional leader at the provincial level in a kingdom), replacing Mbah Kuwu Sangkan Cakrabuwana because Mbah Kuwu was already old and intended to get closer to God Almighty in his old age.

During Sunan Gunung Jati's leadership, the Cirebon region experienced rapid progress in various aspects, including government, development, economics, and society. This progress was partly because Sunan Gunung Jati, in his government, used an approach that prioritized local wisdom while maintaining the cultural values that had developed previously. Sunan Gunung Jati packages it in humanist Islamic preaching values so that when there is something new in society, he uses a persuasive approach through advice or lectures. At that time, the culture of pitutur or tembang was commonly implemented by the community as a storytelling culture and a means of transferring knowledge to family members before bed (Sunnyoto, 2014).

This approach through cultural advice in simple regional language makes it easier for people to understand Sunan Gunung Jati's thoughts during his reign. This makes the community follow all the policies implemented by Sunan Gunung Jati for the benefit of the people of Cirebon. These wise sentences conveyed by Sunan Gunung Jati during his reign at that time are what is now known as good advice and, according to the Cirebonese language, are called philosophy "Ingsun Titip Tajug lan Fakir Miskin." This wise sentence is commonly known when discussing the Cirebon area.

3. Methodology

The qualitative research method is used to find out the core of the problem and research perspective, carry out the research design, collect, analyze, interpret, and inform others (Neuman, 2006). This research applies phenomenology to understand reality from the actors' perspective to express their experiences, interpretations, and meanings of phenomena (Creswell, 2009). The Constructivist paradigm in this research applies Goodness criteria based on trustworthiness and authenticity (Denzin & Lincoln, 2009).

The phenomenon observed is the integration of the philosophy of the sun, entrusting the jug and people with low incomes to improve the welfare of society. The research location is in Cirebon Regency, Gunung Jati District, taking three villages around the Sunan Gunung Jati

cemetery. The research subjects included local government, related agencies, the palace, religious figures, cultural figures, and the local community. The data collection uses in-depth interviews, observation, history, and documentation.

The data collected was coded using NVivo 14 software (Zulfiningrum et al., 2019), identifying themes that emerged from the data (Braun & Clarke, 2006). The analysis focuses on understanding the experiences of the actors to see whether the philosophy of “Ingsung titip Tajug lan Fakir Miskin” with low incomes has been integrated into various programs to improve community welfare. The second stage of the coding process is to carry out an analysis using theories and concepts. The results from this stage guide the following steps: analyzing the civil values found in Cirebon society, developing programs to improve community welfare, and integrating philosophy to create a better Cirebon society.

4. Results and Discussion

Madaniah Values in Cirebon Society

Civil society has a concept of society without military influence and domination in social and political life. This concept also aims to empower and increase the community's role in forming government policies that lead to the people. Civil society is rooted in democracy, social justice, and community participation. Emphasizes the importance of active community involvement in the development process to achieve inclusive and sustainable goals.

Madaniah Values To realize the heterogeneity mentioned above, civil society can be transformed into a new society, namely a homogeneous society with universal values as follows: 1). Creating values that can maintain the existence of religion or teachings in society (hifzuddin). 2). Developing values that maintain security and order and guarantee human safety, rights, and obligations (hifzun nafs). 3). Upholding values that guarantee/uphold clear human thinking (hifzul aqli). 4). Fostering values that can create a calm and peaceful family existence with full friendship (hifsun-nabal). 5). Building values that guarantee the mutually beneficial development of the community's economy, Islam: limited needs - unlimited natural resources. Capitalism needs to be limited – it limits natural resources, thereby giving rise to unhealthy competition. 6). Values that do not burden national and state obligations, society, and society (alhajjiyat). ALhajjiyat must raf'ul masyaqqah adamul haraj deregulation or regulations that are detrimental. 7). The values of society are to be accessible, choose the most profitable alternative, be polite and civilized, and have high morals (al taksiniyyat).

Based on the data obtained following the context of Cirebon society, the Madani values found in Cirebon society are as follows:

i. Hifzuddin

Maintaining religion: carrying out the sunnah of the prophet, namely jihad in the economic sector “allahuma inni audzubika minal kufri wal faqr” ya Allah, I seek refuge from disbelief and poverty. Maintaining the values of economic enthusiasm by holding lectures on the importance of da'wah in the economic sector by teaching prayers exemplified by Sunan Gunung Jati, which was inherited from the prophet Muhammad on the significance of protecting oneself from poverty and trying to have a strong economy, and religious leaders (who is also an entrepreneur) gives examples and teaches types of businesses in the economic sector, such as companies making typical Cirebon food to be sold in tourism centers (including the Gunung Jati tourist attraction), craft businesses, batik clothes as typical Cirebon souvenirs, so that the local community becomes have the skills and ability to work together to improve the economy of the local community.

ii. Hifzun Nafs

Maintaining the spirit of brotherhood in the Sunan Gunungjati area by forming youth groups in each village, Solawatan Hadroh arts groups, pencak silat groups, and youth groups whose nature, apart from maintaining environmental security and order, can also be directed into positive activities that are environmental empowerment.

iii. Hifzul Aqli

Maintaining reason: *kazal faqru ayaquna kufron, wong ngelih fikirane ngalih* (meaning: people whose stomachs are hungry tend to commit violations). In connection with this effort, the prayer room studied humanity and the spirit of entrepreneurship. The theme of the study is related to the spirit of maintaining common sense, the spirit of working hard, and the spirit of walking on the path of goodness because the best human beings benefit their environment (alhadis).

iv. Hifsun-Nabal

Actively holding Islamic activities, where there are activities in the community every 40 days at the Amparan Jati mosque (adopted Paseban Agung activities during the Sunan Gunung Jati period) on Kliwon Friday evenings or Kliwon Friday mornings, praying together, reading the book of the history of the Prophet together (*barzanji*) and closed with eating together and talking about the latest issues in society, if there are problems in society, community leaders in the mosque try to find solutions for the common good.

Building values that guarantee mutually beneficial development of the community's economy. There are regular social gatherings whose main aim was initially to mutually strengthen the economic level among mosque and prayer room congregations, which later developed into an entrepreneurial community tailored to their respective fields and expertise.

v. Alhajjiyat

Alhajjiyat must be *raf'ul masyaqqah adamul haraj* deregulation or regulations that are detrimental to the people. In the community concept around Sunan Gunung Jati, in the monthly period, residents must pay several contributions to the leader of the prayer room or local area, for example, for cleanliness and safety. In this concept, contributions are adjusted to the economic capabilities of the community. People with sufficient financial capacity can pay according to the provisions (often making donations), and those with a lower-middle-class economy still pay but are not obliged to pay in full.

vi. Al Taksiniyyat

The values of society are to be accessible, to choose the most profitable alternative, to be polite and civilized, and to have high morals (*al taksiniyyat*). If there is a policy from a community leader, for example, a new rule from the village head, before the rule is set (for example, humanitarian aid for residents affected by a disaster) or when there is a special event held in the village, such as a village alms celebration, then the community has a deliberation and chooses something. What should be done regarding the agenda, through the deliberation process, the community can discuss to make joint decisions. This is still maintained today in the community around the Sunan Gunung Jati cemetery.

Community Welfare Improvement Program

Islam, in its meaning, is safe, secure, and peaceful. The definition of being safe is being safe mentally at the end of the day and physically in the sense that one's physical life rights are

fulfilled. In Islam, fulfilling physical needs is seen as a concept of well-being. Allah provides a clear line in the Qur'an that if a Muslim is devout, that is, doing everything commanded (as much as possible) and avoiding everything prohibited, then a Muslim will achieve a condition called a prosperous condition. A government based on the concept of Islamic values must make every effort to ensure the welfare of its people by providing facilities that can encourage its people to become a prosperous society from an economic perspective.

And We did not send you, but to (be) mercy to all the worlds. (QS. Al-Anbiyâ' [21]: 107) (*Department of Religion of the Republic of Indonesia*, 2008). In this verse, it is clear that the task of the Prophet Muhammad was as *Rahmatan lil Alamin*, which in the context of Islamic economics is interpreted as a task to spread justice for all humans who have an impact on our shared duties as fellow Muslims, namely realizing prosperity. Basri (2005) believes Islamic teachings are always connected to social welfare. In worship, the relationship with Allah SWT must be accompanied by relationships between fellow humans (*habl min Allâh wa habl min an-nâs*) (Basri, 2005).

Likewise, the recommendation to believe is always accompanied by the suggestion to do good deeds, which includes realizing social welfare. The pillars of Islam as the core of Islamic teachings, which contain five rules, such as saying the two sentences of the creed, prayer, fasting, zakat, and hajj, will be able to be implemented well if Muslims are in a condition of social welfare. Societal welfare theory measures welfare in terms of economics and quality of life, including education, health, and social harmony.

Al-Ghazali mentioned welfare with the term (*al-Mashlahah*), which means something humans really hope for, namely wealth because wealth is one of the main elements in meeting basic needs, namely clothing, food, and shelter (Karim, 2008). Wealth has a function as an intermediary in meeting needs. It is not the primary target but only a means for a Muslim to carry out his role as caliph on earth who is obliged to utilize his wealth to develop all potential in all fields, both moral and material development. Chapra (2001) clearly describes how closely Islamic law, economics, and welfare are related. The main goal of Islamic economics, which is a definition of prosperity, is to realize human goals to achieve happiness in this world and the hereafter (*falah*) and a good and honorable life (*al-hayah al-thayyibah*) (Chapra, 2001).

Conventional economics provides an example of aspects often used as indicators of welfare, such as income level (amount of wealth), population density (number of children), housing, and so on. From an Islamic economic perspective, these indicators must be accompanied by mental development through increasing understanding of divine values. This prevents humans from being trapped in the hedonistic and materialistic competition for worldly luxuries; thus, cultivating monotheism (moral and mental formation) is the leading indicator of prosperity. The research results show several primary characteristics of Islamic social capital in Cirebon society as follows:

- i. The Cirebon District Social Service has programs to improve community welfare, including the Family Hope Program (PKH) and Joint Business Groups (KUBE), which aim to reduce poverty.
- ii. The recipients of the PKH program are pregnant women, breastfeeding mothers, toddlers, and school-age children up to high school age. These funds include education assistance. PKH assistance is aimed at individuals, and social services monitor the process through PKH officers.
- iii. The KUBE program is aimed at poor communities, where people receive capital and business training. This program is intended for groups; they must appear at the prayer room

for evening prayers and accompany children to recite the Qur'an at the prayer room from sunset to evening prayer. The KUBE program is often successful because the family also receives PKH assistance.

- iv. The poverty alleviation strategies implemented are: 1) providing basic needs, 2) developing a social security system, and 3) developing business culture. Through this program, the welfare of the poor increases, and they can meet their basic needs.
- v. Synergy is needed between the village government and the Social Service to overcome the problems of People with Social Welfare Problems (PMKS), where data is used for residents who receive PKH assistance. This PMKS program provides compensation for orphans, social care funds from the government through poverty alleviation programs, improving community welfare, repairing houses for residents whose conditions are less than adequate, and entrepreneurship training. The Community Welfare Improvement Program can be seen in Figure 1 below:

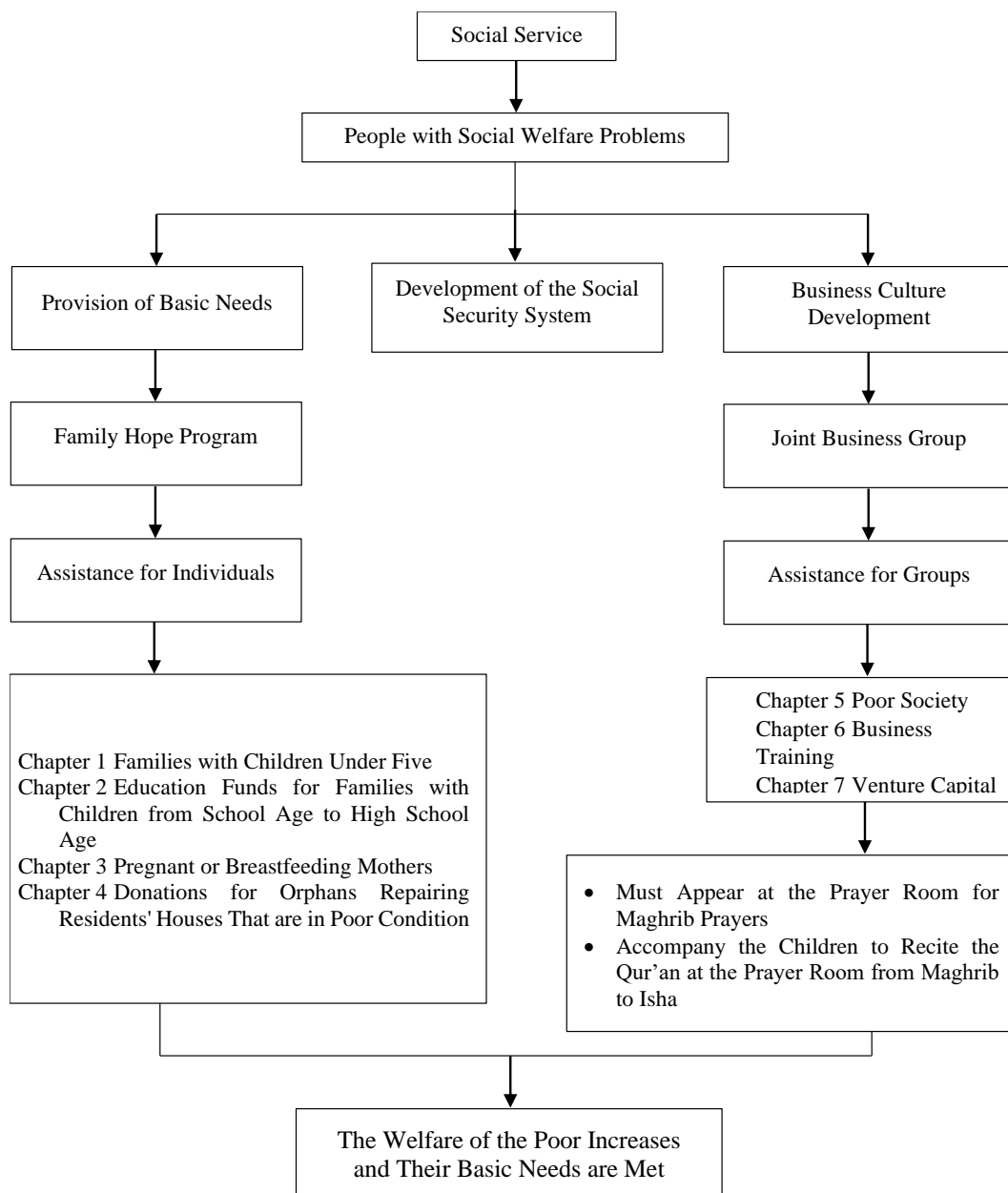


Figure 1: Community Welfare Improvement Program

Integration of the Philosophy of "Ingsun Titip Tajug lan Fakir Miskin" in Improving Community Welfare

Integrating religious and cultural values into development programs can strengthen program implementation and acceptance in society. This is because religion and culture often shape people's worldviews and motivations. The philosophy of Sunan Gunung Jati in the context of the Islamic religious view is part of cultural customs, and this is something that is permitted by adhering to a sentence from the prophet Muhammad, which Imam Ahmad bin Hanbal narrated from Ibnu Mas'ud RA "famaa ro'al muslimuna hasanan... fa huwa indallahu hasanun, wamaa ro'aw sayyi'an... fahuwa indallahu sayyi'un" something good according to Muslims is good according to Allah. Something wrong, according to Muslims, is terrible according to Allah (Zainuddin, 2023).

The Sunan Gunung Jati philosophy is a positive custom inherited by Sunan Gunung Jati; by the rules in Islam, when using the rules - Al adat muhakkamah - the custom becomes law (Khamim, 2019). This philosophy is always mentioned in various activities in the Cirebon community and explained in multiple ways so that it is closely related to Islamic economics and community welfare. During Sunan Gunung Jati's leadership, the Cirebon region experienced rapid progress in various aspects, including government, development, economics, and social aspects. This progress is partly because Sunan Gunung Jati, in his government, used an approach that prioritized local wisdom while maintaining the values of the previously developed culture.

Sunan Gunung Jati packages this in humanist Islamic preaching values so that when there is something new in society, he uses a persuasive approach through advice or speech. At that time, pitutur or tembang culture was commonly implemented as a storytelling culture by the community and a means of knowledge transfer conveyed before bed to family members (Sunyoto, 2014). The position and role of the "Ingsun Titip Tajug lan Fakir Miskin" philosophy for poverty alleviation and community empowerment programs in Cirebon needs to be improved. This is in line with the philosophical sentence, which, when dissected, has two main elements: monotheism and humanity through efforts to increase welfare. Integration of the Philosophy of "Ingsun Titip Tajug lan Fakir Miskin" in Improving Community Welfare as follows:

- i. All parties can sit together in a joint deliberation forum, consisting of the Government, Palace, religious leaders, cultural figures, and the community to realize the mandate of "Ingsun Titip Tajug lan Fakir Miskin." Development of a just society and making mosques the center of community economic empowerment.
- ii. Directing social empowerment activities, entrepreneurship training, empowering mosques as terasi rebon training centers.
- iii. The problem of beggars at the Sunang Gunung Jati cemetery will be corrected with the cooperation of all parties. The synergy between all parties to support government programs in improving community welfare. Providing beggars with skills and good education, the children of beggars can be sent to free schools, funding them with CSR funds from the people, as our foundation has done, namely the Ki Gedeng Tapa Jumajan Jati Foundation, which carries out a free education process from elementary school, middle school, up to Vocational school for poor people, who hope that after graduating they can become economically independent and religiously sound people in terms of morals to realize Sheikh Syarif's will "Ingsun Titip Tajug lan Fakir Miskin", and people experiencing poverty (including poor orphans in it) can continue to survive and prosper in Cirebon.

- iv. Leaders and policymakers need to write down and promulgate the Sunan Gunung Jati philosophy formally, clearly written in the regional law with the phrase " Ingsun Titip Tajug lan Fakir Miskin" so that the implementation steps are clearer.
- v. Make a law with a written text that reads, based on the spirit of Syekh Syarif Hidayatullah's will which reads " Ingsun Titip Tajug lan Fakir Miskin kaliyan Yatim Piatu", then hereby produce a regional law so that implementing this will is more legal. This text is currently only written in the Caruban Nagari Manuscript book belonging to Prince Wangsa Kerta. It has yet to be written in regional law, so it has not been able to produce specific derivative regulations. By writing this sentence textually, it is hoped that it will have more legal force for the better and more cultured development of Cirebon in the future.
- vi. Create a mosque empowerment institution in synergy between the government, the Palace, and related departments, and make the mosque a center for empowerment. Any activity is centered at the mosque, including cultural activities. So, the function of the mosque will return to what it used to be in Sunan Gunung Jati's time, namely a center for the dissemination of culture and skills training.
- vii. The cemetery of Sunan Gunung Jati is managed as a comfortable tourist attraction, and Cirebon can become a center for the spread of religion and culture.
- viii. Programs to improve community welfare require the support of all parties to be sustainable. The importance of joint communication, sitting together between interested parties, government, community leaders, and cultural figures, and communicating the future of Cirebon. Integration of the Philosophy of "Ingsun Titip Tajug lan Fakir Miskin" in Improving Community Welfare can be seen in Figure 2 below:

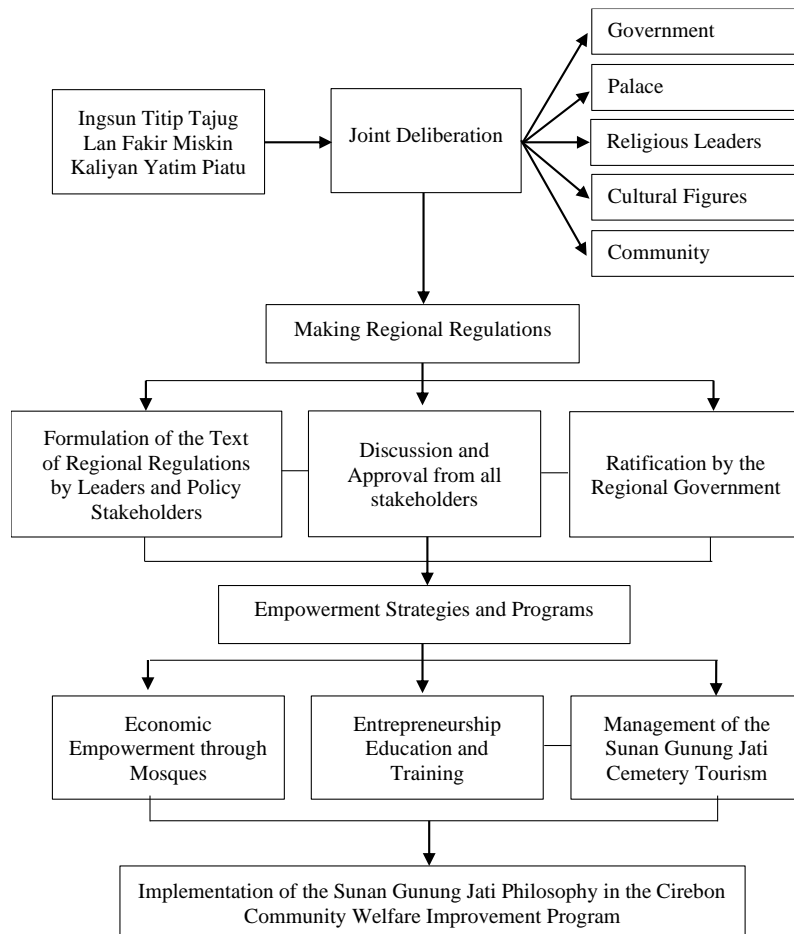


Figure 2: Integration of the Philosophy of "Ingsun Titip Tajug lan Fakir Miskin" in Improving Community Welfare

5. Conclusion and Recommendations

From an Islamic perspective, civil society development refers to the creation of civilization. According to Islam, civil society is a building consisting of democratic, participatory elements, mutual respect, and respect for the public. The existence of human rights, participation, social justice, and upholding ethics and morality realizes this. By studying the meaning of civil society, this concept can be easily understood and implemented to create a civilized and plural society.

Data analysis from existing conditions in Cirebon District shows a process of integrating the philosophy of "Ingsun Titip Tajug lan Fakir Miskin" in developing community welfare. The Family Hope Program (PKH) and Joint Business Groups (KUBE) target improving the quality of life through educational assistance and business capital, which reflects the principle of safeguarding basic needs and strengthening the economy of individuals and groups. Integrating the philosophy of "Ingsun Titip Tajug lan Fakir Miskin" in the PKH and KUBE programs on a sustainable basis can positively impact reducing poverty rates. PKH directly assists individuals who meet specific criteria, supporting the philosophical principles of protecting the soul and offspring through education and health assistance. The KUBE program, on the other hand, helps strengthen the economic aspect by providing capital and business training, and this reflects the principle of protecting property and developing a business culture.

The poverty alleviation strategy implemented includes providing basic needs and developing a social security system, aligning with the philosophical principles of ensuring the community's basic needs and social security. KUBE's thriving practice, which requires participation in religious activities, shows the implementation of intense spiritual and communal values in Cirebon society, emphasizing the importance of maintaining religion and spiritual values in development efforts. The synergy program between the village government and the Social Service in dealing with PMKS and providing compensation for orphans shows the direct application of philosophical principles prioritizing attention to people experiencing poverty and orphans.

Improving the welfare of people with low incomes and empowering them through house repairs and entrepreneurship training reflects concrete efforts in realizing the goal of integrating the philosophy of 'Ingsun Titip Tajug lan Fakir Miskin' into developing the welfare of the people of Cirebon. The current government program has attempted to improve community welfare, where the integration of the Sunan Gunung Jati philosophy and the concept of civil society development still requires strengthening as an effort to apply broader religious and cultural values in the context of social and economic development.

Preparing regulations that support implementing the values of the "Ingsun Titip Tajug lan Fakir Miskin" philosophy requires involving all parties, including the Kanoman and Kasepuhan Palaces, and other stakeholders in the legislative process. Development of empowerment programs that target education and skills improvement, enabling communities to become economically independent. A forum for open discussions between the government, palace, and community can be held regularly to achieve mutual understanding and generate collective action or active participation in the sustainable development of Cirebon society.

Analysis of the problems in Cirebon raises concerns about the misinterpretation and practice of the 'Ingsun Titip Tajug lan Fakir Miskin' philosophy. There is a shift in the function of the Sunan Gunung Jati mosque and cemetery from an empowerment center to a place for begging,

where there is a decline in behavior in the community, such as forced begging by beggars in the area. This philosophical interpretation can be directed back to empowerment programs by analyzing and trying to find solutions by understanding that the phenomenon of 'poor' in society is not only due to economic and educational deficiencies, namely being 'poor' in knowledge. This shows the importance of formal and non-formal education to overcome the tendency to beg, which has become a character of the local community and has been going on for generations.

Mosques that have not been formally integrated with government programs and the lazy view of begging behavior indicate the need for synergy and collaboration between mosques, the government, and the Kasepuhan Palace. It is hoped that discussions and cooperation between the government and the Palace can form a comprehensive and sustainable solution for the future of the people of Cirebon. Suppose this can be realized optimally by all parties involved. In that case, the philosophy of 'Ingsun Titip Tajug lan Fakir Miskin' will be integrated into policies and programs and manifested in the implementation and results achieved in integrating local cultural and spiritual values to improve community welfare.

The position of the philosophy of 'Ingsun Titip Tajug lan Fakir Miskin' is currently still minimal in terms of regulations (*de jure*) and minimal in terms of references; however, the role of this philosophy in reality in the field (*de facto*) is an essential reference and a noble value for the people of Cirebon. This philosophy has been informally institutionalized as a culture and perspective of the people of Cirebon but has not yet been formally institutionalized. The policy position of this philosophy is between existence and nonexistence or is abstract. This philosophy needs to be ratified in formal legal form or written regulations so that it can support the implementation of strategies and empowerment programs to improve the welfare of the people of Cirebon. If this philosophy is not formally institutionalized, it could slowly disappear from the civilization and identity of the Cirebon people as a society with an Islamic culture.

The novelty of the research "Integration of the Philosophy of 'Ingsun Titip Tajug lan Fakir Miskin' in Improving Community Welfare" lies in its approach, combining concepts from Sunan Gunung Jati's philosophy with modern civil society development theory. This brings up a new perspective by focusing on how traditional and spiritual cultural values can be integrated into contemporary socio-economic development programs, where a culture-based approach can provide innovative and sustainable solutions to social problems faced by urban and semi-urban communities in Indonesia.

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