Journal of Econ-Islamic Law and Society Research
E-ISSN: XXXX-XXXX
Vol.2, No.1, 2026, pp. 245-258
DOI: https://doi.org/10.61455/jeisr.v2i01.573

Chile Farming Costs and Harvest Outcomes: An Islamic Economic Law Perspective

Isna Fariha

Sekolah Tinggi Ilmu Da'wah (STID) Mohammad Natsir, Solo Raya, Indonesia.

naaafrha@gmail.com

Received November 22, 2025; Revised January 20, 2026 ; Accepted February 25, 2026

Abstract

Objective: This study aims to analyze the relationship between production costs and chili harvest outcomes among small-scale Muslim farmers in Magelang Village, Indonesia, from the perspective of Islamic economic law. The issue of cost efficiency and income sustainability has become increasingly important due to the fluctuating prices of horticultural commodities, particularly chili. The **Theoretical framework**: the theoretical framework of this study combines microeconomic production theory, especially cost and marginal return analysis, with Islamic economic principles emphasizing justice (adl), balance (mizan), cooperation (ta'awun), and sustainable welfare (maslahah). **Literature review**: Previous studies have demonstrated that smallholder farmers frequently encounter limited capital access, unstable market prices, weak bargaining positions, and dependence on traditional distribution systems. **Methods**: This research employed a qualitative case-study approach involving 15 Muslim chili farmers in Magelang Village. Data were collected through in-depth interviews, direct observation, and documentation, then analyzed descriptively and comparatively to evaluate the balance between production inputs, including seeds, fertilizers, labor, irrigation, and harvesting costs, and the resulting harvest income. **Results**: The findings reveal that most farmers experienced financial imbalance during periods of declining chili prices, leading to unstable household income. Nevertheless, farmers who implemented collective farming practices, resource-sharing mechanisms, and Islamic economic values within farmer associations demonstrated better economic resilience and production efficiency. The study further indicates that Islamic principles such as fairness, transparency, and social solidarity contribute positively to sustainable agricultural management. **Implications**: The implications of this study highlight the importance of community-based empowerment, Islamic agricultural ethics, and cooperative economic models in strengthening the sustainability of small-scale farming. **Novelty**: The novelty of this research lies in integrating production-cost analysis with Islamic economic law and local Muslim community practices, offering a socio-religious perspective rarely explored in agricultural economic studies.

Keywords: chili farming, production costs, harvest outcomes, islamic economic law, muslim farmers.

INTRODUCTION

The agricultural sector has a vital role in supporting food security and community welfare, especially in agrarian countries such as Indonesia. One of the horticultural commodities that has high economic value and stable market demand is chili. This commodity is not only a basic household need, but also plays a major role in supporting the local economy, especially for small-scale farmers in rural areas [1].

However, despite its large market potential, chili farmers are often faced with various challenges, such as price fluctuations, high production costs, and the risk of crop failure due to climate change or pest attacks [2]. This condition makes farmers' income unstable and often not worth the effort and costs they incur [3].

In Magelang Village, many chili farmers from Muslim communities manage agricultural land on a small scale. They depend entirely on agricultural produce for their livelihoods, so efficiency in managing production costs is very important [4]. However, there have not been many studies that specifically analyze in depth the comparison between the cost of production and the chili harvest they obtain, especially in the context of Islamic economic values embraced by the local community [5]. In fact, Islamic values-based approaches such as honesty, efficiency, help-help, and sustainability (istidam) can be important elements in supporting the economic resilience of smallholder farmers [6].

The importance of this research lies in the need to provide a real picture of the efficiency of chili farming at the smallholder level and how the values of the Muslim community can be integrated into economic decision-making. This research also aims to fill the gap in the literature that has so far emphasized more on the technical aspects of agriculture without considering the socio-religious approach typical of rural Indonesia. In addition, by linking crop yields to production costs, this research can be a practical reference in helping farmers take strategic steps to increase their income [7].

This research is also relevant in the context of sustainable development and poverty alleviation in rural areas. By knowing the extent to which cost efficiency can be achieved and how Islamic values can strengthen social solidarity between farmers, an independent and religious community-based agricultural model can be formulated. This approach is expected not only to improve the welfare of farmers but also to strengthen the social and spiritual bonds of the village community [8].

Furthermore, this research has practical and academic significance. Practically, the results of this research can be the basis for local governments, non-governmental organizations, and Islamic organizations to design more targeted Muslim farmer empowerment programs [9]. Academically, this research offers a new framework for analyzing agricultural economics by combining microeconomic approaches and Islamic ethics, which are still rarely used as the main focus in agribusiness research in Indonesia.

Thus, this study not only discusses economic issues quantitatively, but also touches on the value and social aspects that have been the main forces in the lives of rural Muslims [10]. This makes this research important to be carried out as a real contribution in creating a sustainable agricultural model based on values and social justice.

Agriculture is an important sector in the Indonesian economy, especially in rural areas such as Magelang Village, which has great potential in the development of horticulture, including chili commodities [11]. As a crop with high economic value and fluctuating market demand, chili peppers are a major source of income for many small-scale farmers.

However, these commodities are also highly susceptible to weather changes, pest attacks, and price instability in the market, which ultimately affects the balance between production costs and farmers' income [12].

Small-scale farmers, especially among rural Muslim communities, often face structural challenges such as limited access to capital, a lack of efficient production technology, and

E-ISSN: xxxx-xxxx

a lack of knowledge about good farm management [13]. The imbalance between production costs and crop yields is one of the crucial problems that can hinder the welfare of farmers and the continuity of agricultural businesses [14]. Therefore, an in-depth analysis is needed on how efficient chili production is carried out by small-scale farmers, especially in typical social and religious contexts.

This study aims to analyze and compare the production costs and chili harvest yields in small-scale farmers in Magelang Village with a focus on the Muslim community. This study raises Islamic values as an integral part of the economic approach, where the principles of justice, efficiency, business blessings, and help-help become the moral foundation in agricultural activities [15]. By integrating conventional economic perspectives and Islamic principles, it is hoped that a more contextual and applicable analytical model for Muslim farmers will be created [16].

From a theoretical perspective, this study refers to microeconomic theory about producer behavior and analysis of production costs and marginal yields. Within the framework of Islam, this study also reviews the principles of *Maqāṣid al-Sharī'ah* and *Al-Maslahah* as a basis for assessing the sustainability of farming from a moral and social perspective. Previous literature reviews have shown that there are research gaps that integrate economic approaches and religious values in the analysis of Muslim farming [17].

The impact of this research is expected to make a direct contribution to decision-making by smallholders in terms of production cost efficiency, as well as serve as a reference for Islamic microfinance institutions, agricultural extension workers, and policymakers in designing community-based productivity improvement programs [18]. In addition, the results of this research can also be used as a basis for strengthening Muslim farmer groups in building economic independence and local food security [19].

The novelty of this research lies in an integrative approach that combines agricultural economic analysis with the perspective of Islamic values in an applicative manner at the smallholder level [20]. Most previous research has tended to separate the economic and spiritual dimensions in agricultural studies. This research displays originality with a focus on the Muslim community in Magelang Village as a case study that has not been explored much in an academic context. Thus, this research is expected to be a significant scientific contribution to the development of an agriculture-based Islamic economy and to strengthen the capacity of rural Muslim communities [21].

LITERATURE REVIEW

The study of the relationship between production costs and crop yields in the agricultural sector is an important concern in microeconomic analysis, especially for small-scale farmers [22]. Smallholders generally face various obstacles, such as limited capital, low access to agricultural technology, and market uncertainty. Production costs include various components, including seeds, fertilizers, pesticides, labor, and land maintenance. Economic efficiency is reflected in how farmers are able to balance the costs incurred with the harvest obtained.

Figure 1. Photo of the Author's Creativity

E-ISSN: xxxx-xxxx

Chili commodities are a type of horticultural crop that has high economic value but is very susceptible to price fluctuations and pest disturbances [23]. In conditions of unstable market prices, farmers often experience an imbalance between production costs and the income received. When the price of chili drops drastically, abundant harvests do not provide maximum profits. On the other hand, when prices are high, production is often not optimal due to technical and climatic constraints [24].

Various approaches have been developed to improve the efficiency of farming, such as optimizing production inputs, diversifying businesses, and strengthening farmer institutions. Farmer groups play an important role in facilitating cooperation, sharing information, and increasing farmers' bargaining power in the distribution chain. Through organized cooperation, farmers can reduce production costs and improve the quality and quantity of crops [25].

In Muslim communities, Islamic values also play an important role in agricultural practices. The concepts of adequacy, justice, and blessings are guidelines in carrying out economic activities. These values encourage farmers to strive honestly, avoid overexploitation of resources, and maintain environmental balance. In addition, the spirit of deliberation, cooperation, and help-help that grows in the Muslim community can strengthen synergy between farmers and support the efficiency of production activities [26].

Agriculture based on Islamic values is not only oriented towards material gains, but also towards spiritual values and social sustainability. In this context, agriculture is seen as part of worship and responsibility towards the environment and society. This has an impact on farmers' perspectives in making decisions, both related to the use of inputs, planting time management, and how to distribute crops.

However, there are still limited studies that specifically explore the relationship between production cost efficiency and crop yields in rural Muslim communities. Generally, research focuses more on purely technical or economic aspects, without linking them to the socio-religious values embraced by farmers. In fact, this religious and social dimension has the potential to make a significant contribution to forming a more sustainable and equitable farming pattern.

Therefore, it is important to examine in depth how the Islamic values that live in the peasant community can be integrated with the production economy approach. In the context of Magelang Village, where the majority of farmers are Muslims, this approach has become very relevant. The study aims to fill this gap by raising real practices on the ground, while providing a new perspective on the development of agriculture that is based on community and values.

Table 1. Literature Review

Theme	Contents/Description	Relevance to Research
Production Costs and Yields	Small-scale farmers face capital constraints, limited access to technology, and market uncertainty. Production costs include seeds, fertilizers, pesticides, labor, and land maintenance.	It is the basis for the analysis of the relationship between production costs and crop yields in chili smallholders in Magelang Village.
Characteristics of Chili Commodities	Chili peppers have high economic value but are susceptible to price fluctuations and pests. Market prices are unstable, causing an imbalance in income and production costs.	Explain the main challenges of chili farmers related to price uncertainty and production risks.

Farming Efficiency Approach	Optimizing inputs, diversifying businesses, and strengthening farmer institutions. Farmer groups facilitate cooperation, share information, reduce production costs, and increase crop yields.	Motivate the need for institutional roles in improving the efficiency and welfare of chili farmers.
Islamic Values in Agriculture	The concept of sufficiency, justice, and blessings is an economic guideline. The value of honesty, avoiding exploitation, and protecting the environment. The spirit of deliberation, cooperation, and help.	Providing a socio-cultural framework that is the basis of farming practices in the Muslim community of Magelang Village.
Spiritual and Social Dimension	Agriculture as worship and social-environmental responsibility. Spiritual values influence decision-making regarding inputs, planting times, and crop distribution.	Showing how the integration of religious values affects the sustainable management of agricultural production and products.
Limitations of Previous Studies	Previous research has focused on purely technical and economic aspects without attributing the socio-religious values that farmers embrace. The religious and social dimensions are rarely explored.	Opening up this research opportunity as a study that fills the void by integrating religious and economic values.
Relevance of Studies in Magelang Village	The majority of farmers are Muslim, so it is important to examine the Islamic values that live in the farming community and their integration with the production economics approach.	It provides a solid foundation for field studies that link religious values and economic efficiency in chili farming.

METHODOLOGY

This study uses a descriptive qualitative approach with a field research method to understand in depth the comparison between the production cost and the yield of chili peppers in small-scale farmers in Magelang Village, especially in the Muslim community. The qualitative approach was chosen because it is considered to be able to explore complex social and economic phenomena more comprehensively, as well as understand the meaning built by farmers in carrying out their agricultural activities.

The research location was conducted in Magelang Village, which is an area with quite dominant horticultural agricultural activities, especially chili commodities, and has a strong and active Muslim community. The selection of this location was carried out purposively based on the characteristics of the community in accordance with the focus of the study.

The subjects of the study were small-scale chili farmers who belonged to active Muslim communities. The determination of informants was carried out by a purposive sampling technique, with the main criteria being farmers who have planted chili peppers consistently for at least the last three years, have a limited land area, and are involved in socio-religious activities in their environment. The number of main informants in this study is 15 farmers, who are considered able to provide relevant data according to the needs of the research.

Data collection techniques include in-depth interviews, direct observation of the production and harvesting process, and documentation. The interviews were conducted in a semi-structured manner to explore information about the components of production costs, the amount of crops, management strategies, and Islamic values applied in farming practices. Observations are carried out to ensure the validity of the data through direct observation on agricultural land. Documentation is carried out on production records, selling prices, and activities of farmer groups.

E-ISSN: xxxx-xxxx

Figure 2. Photo Interview Author's Creativity

The data obtained was analyzed using descriptive-comparative analysis techniques, namely by comparing input costs and output results received by farmers, and relating them to socio-religious values that underlie farmers' economic behavior [27],[28]. The results of this analysis are expected to be able to provide a complete picture of the efficiency of chili farming in the Muslim community in Magelang Village and find distinctive and contextual patterns.

Table 2. Research methods

Aspects	Description
Approach	Descriptive qualitative
Method	Field research
Location	Magelang Village, a chili farming area with an active Muslim community
Research Subject	Small-scale chili farmers in the Muslim community, with at least 3 years of planting, limited land, and socially religious activity
Number of Informants	15 people
Data Collection Techniques	- In-depth semi-structured interviews- Direct observation of the production and harvesting process- Documentation of production records and selling prices
Data Analysis	Descriptive-comparative: comparing production costs and yields, and linking socio-religious values
Purpose of Analysis	Providing an overview of the efficiency of the chili farming business of the Muslim community and finding contextual patterns

E-ISSN: xxxx-xxxx

Results

This study revealed important findings related to the cost of chili production and harvest among small-scale farmers in Magelang Village. Production efficiency varies, influenced by technical, managerial, and socio-religious aspects.

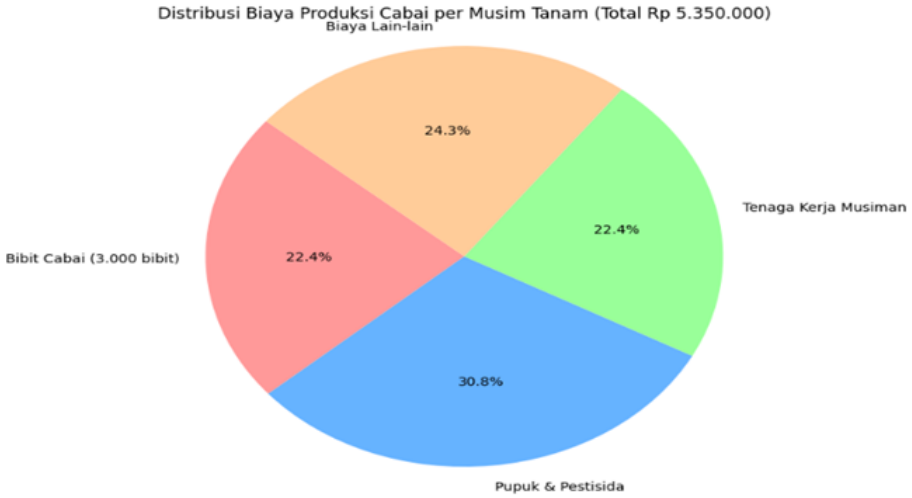

Figure 3. Circle Diagram

First, in terms of production costs, the average expenditure of farmers per planting cycle (3-4 months) for an area of 0.25 hectares is Rp 5,350,000. The details are as follows: 3,000 chili seeds for IDR 1,200,000, fertilizers and pesticides IDR 1,650,000, seasonal labor IDR 1,200,000, and other costs (water, transportation, etc) IDR 1,300,000. Some farmers have started using organic fertilizers as an alternative, but their application is still limited, and the impact on yields is not economically significant [29].

Table 3. Production cost data

Production Cost Components	Amount (Rp)	Percentage (%)
Chili seedlings (3,000 seedlings)	IDR 1,200,000	22,43%
Fertilizers & Pesticides	IDR 1,650,000	30,84%
Seasonal Workforce	IDR 1,200,000	22,43%
Miscellaneous Costs (water, transportation, etc.)	IDR 1,300,000	24,30%
Total Production Cost	**IDR 5,350,000**	**100%**

Second, in terms of crop yield, the average production of red chili reaches 600 kg per planting season. With a market price of IDR 25,000 per kilogram, the gross income obtained is IDR 15,000,000 per season. However, crop yields are greatly affected by weather conditions, pest infestations, and seed varieties [30]. In the best conditions, the harvest can reach 700 kg, while in poor conditions it can drop to 300 kg.

Figure 4. Chili Peppers Attacked by Pests

Sources:
https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.antarafoto.com%2Fid%2Fview%2F318887%2Ftanaman-cabe-terserang-hama&psig=AOvVaw0l-fEc2c6Tu2ozP7hy0K1g&ust=1749383442773000&source=images&cd=vfe&opi=89978449&ved=0CBQQjRxqFwoTCMiWy6ef340DFQAAAAAdAAAAABAE

Third, the majority of farmers have not recorded costs and income systematically, making it difficult to evaluate business efficiency and make long-term planning.

Fourth, when comparing costs and income, farmers face financial imbalances due to fluctuations in market prices [31]. In normal market prices (IDR 25,000/kg), net profit is estimated at IDR 9,650,000 (revenue of IDR 15,000,000 minus costs of IDR 5,350,000). However, when the price drops to Rp 10,000/kg, the gross income is only Rp 6,000,000, which means that farmers suffer losses when compared to production costs.

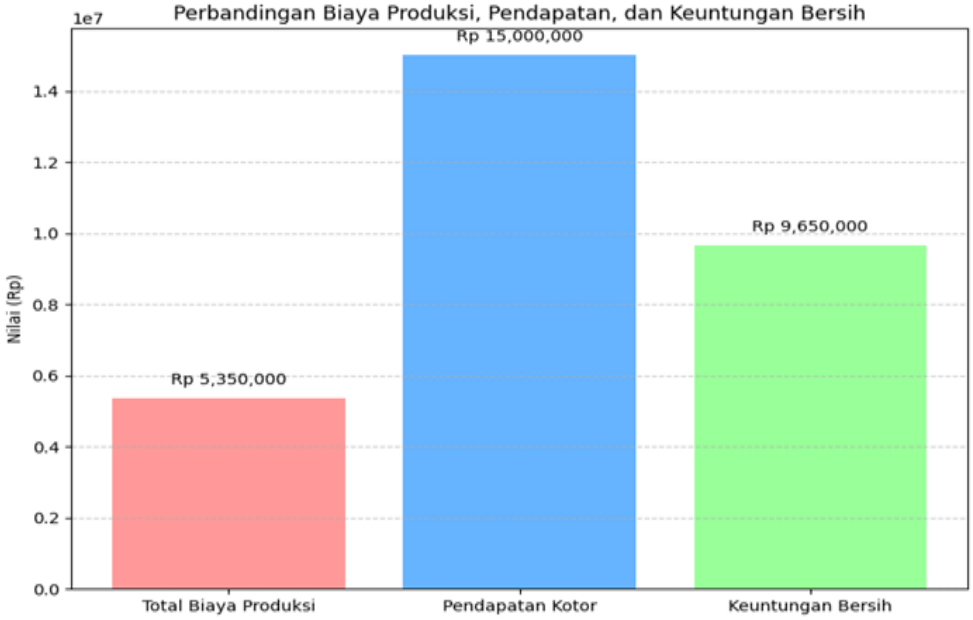

Figure 5. Bar Diagram

Fifth, from the social and religious side, the farmers of the Muslim community in Magelang Village internalize values such as honesty, patience, cooperation, and blessings.

Farming is not only an economic activity, but also worship and social responsibility. They often sell their crops at a lower price to neighbors when the harvest is plentiful.

Figure 6. Photos of red chili peppers are ready to be harvested by the author's creativity

Farmer groups based on the Muslim community became a forum for solidarity and deliberation. However, the role of this institution is still not optimal in strengthening market bargaining power and access to financing [32].

Sixth, the efficiency strategy that has begun to be implemented includes intercropping, crop rotation, and the use of manure from livestock itself [33]. However, this effort is still carried out individually and has not been systematically organized.

Discussion

This study succeeded in revealing the complex dynamics between the production cost and the yield of chili peppers in small-scale farmers in Magelang Village, which is partly in the Muslim community. The main findings show that there is an imbalance between the costs incurred and the income earned, mainly influenced by various internal and external factors that affect the sustainability of chili farming businesses [34]. This discussion will discuss the findings by relating the economic aspects of production, socio-community conditions, and Islamic values that serve as the moral and social foundation in agricultural practices in this region.

First, from a production economics perspective, field data show that the cost of chili production includes various significant components, such as the purchase of superior seeds, fertilizers, pesticides, labor, and land maintenance costs [35]. For most farmers, these costs are quite high and tend to increase each season, mainly due to unpredictable fluctuations in input prices and limited access for farmers to subsidies or adequate technical assistance. This creates a considerable financial burden and has the potential to reduce profit margins. On the other hand, crop yields are often less stable, both in terms of quantity and quality, which causes the value of income to be suboptimal [36].

This phenomenon of cost and income imbalance is also influenced by the very volatile condition of the chili market. The selling price of chili peppers can change drastically in a short period of time due to fluctuations in demand, the same growing season in many areas, and external factors such as weather and pests. Therefore, even though farmers have made maximum efforts to increase production, the income obtained is sometimes not worth the costs incurred. This situation has the potential to create economic uncertainty for small-scale farmers [37].

E-ISSN: xxxx-xxxx

Figure 7. Photo of Chili Tree Wilted Due to Weather Factors Author's Creativity

Second, social and community aspects are important factors that affect production efficiency and crop yields. The Muslim community in Magelang Village, who actively practice religious values, shows that there is a strong form of solidarity and cooperation between farmers. Through Muslim community-based farmer groups, farmers can exchange information about farming techniques, share tools, and collectively purchase production materials so that they can reduce costs. This collaboration model not only improves production efficiency but also builds social networks that strengthen farmers' economic resilience to market shocks [38].

The Islamic values embraced by this community are the moral foundation and ethical guidelines for running an agricultural business. Principles such as honesty, justice, cooperation, and social responsibility are filters in economic decision-making [39]. Farmers tend to reject practices that harm others or overexploit resources.

This indicates that, in addition to the material aspect, the success of farming is also measured by the blessings and social balance that are maintained. This approach provides an additional dimension that is rarely found in conventional economic studies, namely the integration of religious values with the management of economic resources.

The novelty of this research also lies in the understanding that religious values can function as an effective social control mechanism to optimize the use of resources and reduce the risk of internal conflicts within the community. In practice, faith-based farmer groups can be a vehicle for education and mentoring that strengthens farmers' capacity, including in production cost management and crop marketing strategies.

However, this study also identifies several challenges that small-scale farmers in Magelang Village are still facing. One of them is limited access to modern agricultural technology that can increase productivity and reduce production costs [40]. In addition, there is still a need to strengthen the market network so that farmers can obtain a more stable and profitable selling price. Efforts by governments and non-governmental organizations to provide training and capital assistance need to be continuously enhanced with an approach that is sensitive to local cultural and religious values.

Implicitly, the results of this study show that agricultural development interventions in Muslim communities should not only focus on technical and economic aspects, but should also pay attention to the social and religious values that the community adheres to. This holistic approach can encourage the sustainability of chili farming on the basis of community solidarity and ecological and spiritual balance.

This study confirms that the success of small-scale chili farming in Magelang Village is highly dependent on the efficiency of production cost management and crop stability.

Strengthening farmer groups based on Islamic values and financial recording training interventions can be key strategies to increase farmers' economic resilience [41]. The integration of economic, social, and spiritual values is a distinctive force that deserves to be developed to support sustainable agriculture.

CONCLUSION

This study concludes that there is a striking imbalance between the production cost and chili harvest experienced by small-scale farmers in Magelang Village. Production costs that tend to be high, especially for the purchase of fertilizers, seeds, and labor, are not always proportional to the results obtained. This condition is further exacerbated by fluctuations in chili prices in the volatile market, which leads to uncertainty in farmers' incomes. This situation is the main challenge that hinders the sustainability of farming businesses, especially for farmers who have limited capital. However, in the midst of these challenges, the study found that the presence of a strong Muslim community in the village was instrumental in shaping patterns of social interaction that supported agricultural ventures. The Islamic values embraced by the community, such as help-help (ta'awun), honesty, justice, and simplicity, became the moral foundation that strengthened solidarity between farmers. These values give rise to forms of cooperation in various aspects, ranging from sharing agricultural information, using common tools, to cooperation in the planting and harvesting process. More than that, the integration of religious values also functions as a social control mechanism that maintains ethics in farming practices, as well as encourages efficiency and sustainability. Farming business management is not only seen as an economic activity, but also as part of worship and social responsibility. Thus, it can be concluded that the success of chili farming in Magelang Village does not only depend on technical and economic factors, but is greatly influenced by the social and spiritual strength possessed by the community. Religious values play an important role in creating harmony, social resilience, and a more humane approach to agricultural management. Suggestions. First, Strengthening Farmer Institutions: It is recommended to continue to strengthen Muslim community-based farmer groups as a forum for information sharing, capacity building, and coordination of joint purchasing and marketing to reduce production costs and increase farmers' bargaining power. Second, Improving Access to Technology and Capital: The government and relevant agencies should provide training in modern agricultural technology and facilitate access to capital with schemes in line with religious values so that farmers can increase productivity without unduly burdening production costs. Third, Market Stability and Price Information: It is necessary to develop a market information system that is transparent and easily accessible to farmers so that they can make more strategic planting, buying, and selling decisions to reduce the risk of losses due to price fluctuations. Fourth, Integrating Religious Values in Development Programs: Agricultural empowerment programs must pay attention to social and religious values as the foundation for building farming businesses that are not only economically profitable, but also socially and spiritually sustainable. Fifth, Advanced Research: It is recommended that follow-up research examine the role of other religious institutions as well as cross-sectoral approaches to optimize the management of small-scale farming more comprehensively.

Acknowledgments

Praise be to the presence of Allah Almighty for all His graces and gifts so that this article can be completed properly. We would like to thank all parties who have helped us in completing this article, especially Ustadz Dr. Muthoifin S.Pd, M.Ag, as a supervisor who has provided guidance, direction, and very meaningful input in the preparation of this journal. And we also thank Family, friends, and all parties that I cannot mention one by one, for their prayers, moral support, and unceasing enthusiasm. Hopefully, this journal can provide benefits for readers and make a small contribution to the development of science.

Author Contribution

Isna Fariha contributed to the conception and design of the study, data collection, analysis and interpretation of the results, and the preparation and revision of the manuscript. The author has read and approved the final version of the manuscript.

Conflicts of Interest

The author declares no conflict of interest.

REFERENCES

[1] Y. D. Ramadhana and S. Subekti, "Pemanfaatan Metode Penyuluhan Pertanian Oleh Petani Cabai Merah," *J. KIRANA*, vol. 2, no. 2, p. 113, 2021, https://doi.org/10.19184/jkrn.v2i2.25410.

[2] M. Asir, A. Wahab, N. F. Yani, R. A. Arum, and R. Ramlah, "Strategi peningkatan penjualan produk pertanian cabai di Kabupaten Sinjai," *JPPI (Jurnal Penelit. Pendidik. Indones.*, vol. 9, no. 2, p. 725, 2023, https://doi.org/10.29210/020231803.

[3] D. S. Maharti, "Analisis Pendapatan Usahatani dan Harga Pokok Produksi Cabai Merah Di Kecamatan Metro Kibang Kabupaten Lampung Timur," *J. Penelit. Agrisamudra*, vol. 6, no. 2, pp. 104–115, 2019, https://doi.org/10.33059/jpas.v6i2.1378.

[4] S. Rahmat *et al.*, "Pengolahan Hasil Pertanian dalam Upaya Peningkatan Perekonomian Petani di Kabupaten Bintan," *JPPM Kepri J. Pengabdi. dan Pemberdaya. Masy. Kepul. Riau*, vol. 1, no. 2, pp. 156–167, 2021, https://doi.org/10.35961/jppmkepri.v1i2.265.

[5] M. N. Asnawi, "Menggagas Bisnis Islam Dalam Perekonomian Modern," *El-Harakah (Terakreditasi)*, vol. 5, no. 1, p. 67, 2008, https://doi.org/10.18860/el.v5i1.5152.

[6] D. R. Sjari, "Pengaruh Subsidi Harga Pupuk terhadap Pendapatan Petani : Analisis Sistem Neraca Sosial Ekonomi," *Jurnal Ekonomi dan Pembangunan Indonesia*, vol. 6, no. 1. pp. 51–77, 2005. https://doi.org/10.21002/jepi.v6i1.139.

[7] Benidzar M Andrie and Ane Novianty, "Optimization of Income of Red Chili Farmers With Farming Diversification," *J. Pemikir. Masy. Ilm. Berwawasan Agribisnis*, vol. 7, no. 1, pp. 254–266, 2021, https://doi.org/10.25157/ma.v7i1.4486.

[8] Selah Nurul Ma'rifah, I. MALA, Sokhifatussaniyah, and Sutantri, "Peningkatan Kesejahteraan Masyarakat Tani Melalui Pelatihan Dan Pendampingan Abon Cabai Di Dusun Tanggung Mulyo Kediri," *Bhakti J. Pengabdi. Dan Pemberdaya. Masy.*, vol. 1, no. 02, pp. 044–051, 2022, https://doi.org/10.33367/bjppm.v1i02.3055.

[9] Z. Basri, "Evaluasi Program Optimasi Lahan Petani Ditinjau Dari Aspek Sosial Ekonomi Petani di Desa Batetangnga Polewali Mandar," *AGROVITAL J. Ilmu Pertan.*, vol. 3, no. 1, p. 28, 2019, https://doi.org/10.35329/agrovital.v3i1.218.

[10] A. V. Tanti and P. Handoyo, "Dinamika Kehidupan Sosial Masyarakat Pedesaan : Analisis dari Perspektif Sosiologi," vol. 07, no. 02, pp. 9733–9740, 2025, https://doi.org/10.31004/joe.v7i2.7960.

[11] E. Antriyandarti and S. W. Ani, "Pengembangan Agribisnis Cabai Merah (Capsicum Annuum L) Di Kabupaten Magelang," *Media Trend*, vol. 10, no. 1, pp. 47–56, 2015.

[12] M. Izzdin Idrus, "Efektifitas Pestisida Nabati Dalam Mengendalikan Hama Pada Tanaman Cabai," *J. Agrominansia*, vol. 1, no. 2, pp. 129–136, 2016, https://doi.org/10.34003/271888.

[13] Hailuddin and S. Wardah, "Pemberdayaan Ekonomi Masyarakat Dengan Pola Usaha," vol. 2, 2020, https://doi.org/10.29303/amtpb.v2i1.36.

[14] E. H. Nurak, F. W. Ballo, and C. A. Tungga, "Dampak Perputaran Harga Cabai terhadap Pendapatan Kelompok Tani Fajar Amanas Desa Biau Kecamatan Io Kufeu Kabupaten Malaka," vol. 12, no. 2, 2025, https://doi.org/10.30640/ekonomika45.v12i2.4297.

[15] R. Adolph, "Analisis Etika Produksi Islami: Tinjauan Prinsip-Prinsip Dan Praktik Produksi Berdasarkan Nilai-Nilai Islami," *J. iseco*, vol. 2, no. 2, pp. 1–23, 2016,

https://doi.org/10.62005/iseco.v2i2.90.

[16] Z. Muzakki, "Integrasi Ilmu Ekonomi Islam Dan Pendidikan Agama Islam Era Society 5.0," *I-BEST Islam. Bank. Econ. Law Stud.*, vol. 2, no. 1, pp. 51–74, 2023, https://doi.org/10.36769/ibest.v2i1.327.

[17] N. D. Gianawati, "Etos Kerja dan Menerima Berbagai Jenis Pekerjaan Bagi Perempuan Etnis Madura Sebagai Wujud Penerapan Nilai-Nilai Islam," *Repository.Unej. Ac.Id*, 2017, doi: https://doi.org/10.15642/jsi.2011.1.1.%25p.

[18] Triman Tapi, Mikhael, and Yohanis Yan Makabori, "Transformasi Penyuluhan Pertanian Menuju Society 5.0: Analisis Peran Teknologi Informasi dan Komunikasi," *J. Sustain. Agric. Ext.*, vol. 2, no. 1, pp. 37–47, 2024, https://doi.org/10.47687/josae.v2i1.820.

[19] D. Sadono, "Pemberdayaan Petani: Paradigma Baru Penyuluhan Pertanian di Indonesia," *J. Penyul.*, vol. 4, no. 1, 2008, https://doi.org/10.25015/penyuluhan.v4i1.2170.

[20] R. Darwis, "Sistem Bagi Hasil Pertanian Pada Masyarakat Petani Penggarap di Kabupaten Gorontalo Perspektif Hukum Ekonomi Islam," *Al-Mizan*, vol. 12, no. 1, pp. 1–25, 2016, https://doi.org/10.30603/am.v12i1.122.

[21] S. Suliani, Z. M. Nawawi, and B. Dharma, "Analisis Potensi Ekonomi Pertanian Permakultur dan Pengembangannya di Desa Hutabaru Sil, Kec. Dolok, Kabupaten Padang Lawas Utara Perspektif Ekonomi Islam," *J. Ilm. Ekon. Islam*, vol. 9, no. 2, p. 2036, 2023, https://doi.org/10.29040/jiei.v9i2.9472.

[22] D. Penerapan and M. Fifo, "Analisis Harga Pokok Produksi Dan Pendapatan Usahatani Cabai Merah (Capsicum annuum L.) Di Kabupaten Kerinci Provinsi Jambi," vol. 6, pp. 17–23, 2023, https://doi.org/10.21776/ub.jepa.2022.006.02.5.

[23] W. Setiawati, B. K. Udiarto, and T. Soetiarso, "Pengaruh Varietas Dan Sistem Tanam Cabai Merah Terhadap Penekanan Populasi Hama Kutu Kebul," *J. Hortik.*, vol. 18, no. 1, p. 85349, 2008, https://doi.org/10.21082/jhort.v18n1.2008.p%p.

[24] N. Parining and R. K. Dewi, "Analisis Risiko Pendapatan Cabai Merah Pada Lahan Sawah Dataran Tinggi Di Kabupaten Karangasem, Bali," *SOCA J. Sos. Ekon. Pertan.*, vol. 12, no. 1, p. 109, 2018, https://doi.org/10.24843/soca.2018.v12.i01.p09.

[25] N. Sunarti, "Efektivitas Pemberdayaan Dalam Pengembangan Kelompok Tani Di Pedesaan," *J. Moderat*, vol. 5, 2019, https://doi.org/10.25147/moderat.v5i2.2401.

[26] B. Sudrajat, R. Yasin, L. S. Marlvasha, P. Manajemen, B. Syariah, and J. Tengah, "Peran Tradisi Gotong Royong Dalam Meningkatkan Kesejahteraan Ekonomi Masyarakat Di Desa Karangpucung Dalam Perspektif Ekonomi Islam," vol. 04, no. 02, 2024, https://doi.org/10.57210/trq.v4i02.327.

[27] A. Fauzi *et al.*, "Pengaruh Meningkatnya Harga Cabai Terhadap Permintaan Dan Penawaran Di Indonesia," *J. Akunt. Dan Manaj. Bisnis*, vol. 3, no. 1, pp. 73–79, 2023, https://doi.org/10.56127/jaman.v3i1.645.

[28] D. Haidar Putra Daulay, "Tinjauan Antropologi Ekonomi Petani Dan Nilai-Nilai Islam Terhadap Kehidupan Masyarakat Sabapadang," *J. Ilm. Al-Hadi*, vol. 6, no. 1, p. 147, 2020, https://doi.org/10.54248/alhadi.v9i1.4799.

[29] N. O. F. Devita Putri Kunanti, Hermawan, "Faktor-Faktor Penentu Adopsi Teknologi Pemanfaatan Limbah Ternak Sapi Menjadi Pupuk Kandang di Kalurahan Sidorejo, Kapanewon Lendah," vol. 4, no. 2, pp. 1–23, 2016, https://doi.org/10.32639/nchg0n17.

[30] R. H. Misqi and T. Karyani, "Analisis Risiko Usahatani Cabai Merah Besar (Capsicum Annuum L.) Di Desa Sukalaksana Kecamatan Banyuresmi Kabupaten Garut Risk Analysis Of Red Chili (Capsicum Annuum L.) Farming In Sukalaksana Village, Banyuresmi District, Garut Regency," *J. Pemikir. Masy. Ilm. Berwawasan Agribisnis*, vol. 6, no. 1, pp. 65–76, 2020, https://doi.org/10.25157/ma.v6i1.2684.

[31] M. J. Anwarudin, A. L. Sayekti, A. K. Marendra, and Y. Hilman, "Dinamika Produksi dan Volatilitas Harga Cabai: Antisipasi Strategi dan Kebijakan Pengembangan," *Pengemb. Inov. Pertan.*, vol. 6, no. 1, pp. 33–42, 2019, https://doi.org/10.21082/pip.v8n1.2015.33-42.

[32] T. A. Kusumah, "Elastistas Transmisi Harga Komoditas Cabai Merah di Jawa Tengah," *Econ. Dev. Anal. J.*, vol. 7, no. 3, pp. 294–304, 2018, https://doi.org/10.15294/edaj.v7i3.20980.

[33] I. S. Roidah, "Manfaat Penggunaan Pupuk Organik Untuk Kesuburan Tanah," vol. 1, no. 1, 2013, https://doi.org/10.36563/bonorowo.v1i1.5.

[34] Khairudin, Y. Baihaqi, A. Q. Zaelani, L. Hafiz, Enizar, and M. R. Fahlevy, "Cyber Security and Legal Protection for Dropshipping Transactions in Indonesia: between State Law and Islamic Law," *Juris J. Ilm. Syariah*, vol. 23, no. 1, pp. 81–92, 2024, https://doi.org/10.31958/juris.v23i1.11786.

[35] M. Rosmiati, D. Sukmawati, and A. Sudrajat, "Perbedaan Pendapatan Usahatani Tumpangsari Kentang dan Cabe Keriting dengan Kentang dan Tomat Di Kabupaten Garut," *OrchidAgri*, vol. 1, no. 2, pp. 16–24, 2021, https://doi.org/10.35138/orchidagri.v1i2.249.

[36] M. C. K. Putri and W. Anggraeni, "Penerapan Metode Campuran Autoregressive Integrated Moving Average Dan Quantile Regression (ARIMA-QR) untuk Peramalan Harga Cabai sebagai Komoditas Strategis pertanian Indonesia," *J. Tek. ITS*, vol. 7, no. 1, 2018, https://doi.org/10.12962/j23373539.v7i1.28219.

[37] T. Sumarti, "Kemiskinan Petani dan Strategi Nafkah Ganda Rumahtangga Pedesaan," *Sodality J. Sosiol. Pedesaan*, vol. 1, no. 2, pp. 217–232, 2007, https://doi.org/10.22500/sodality.v1i2.5930.

[38] E. Yuliana, "Model Pengembangan Kewirausahaan Agribisnis Berbasis Community-Based Management untuk Meningkatkan Ketahanan Pangan Lokal," *afos J-LAS*, vol. 1, no. 1, pp. 44–53, 2021, https://doi.org/10.58939/afosj-las.v4i4.846.

[39] Maulida, Novita, and Siti Femilivia Aisyah, "Etika Bisnis Islam: Implementasi Prinsip Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah," *El-Iqthisadi J. Huk. Ekon. Syariah Fak. Huk. dan Syariah*, vol. 6, no. 1, pp. 49–61, 2024, https://doi.org/10.24252/el-iqthisady.vi.46740.

[40] P. T. Cahyani, C. Shaleh, F. A. Rasyid, H. R. Materials, and K. P. Ekonomi, "Kontribusi politik ekonomi pertanian dalam penyediaan bahan baku halal di indonesia," vol. 07, no. 01, 2025, https://doi.org/10.55352/ekis.v7i1.1497.

[41] N. S. Tahir, P. M. Nai, N. Kasim, and M. Lasena, "Analisis Multiaspek Keberlanjutan Usahatani Padi Gogo di Provinsi Gorontalo," vol. 5, no. 2, pp. 975–985, 2025, https://doi.org/10.37481/jmeb.v5i2.1385.