



Warehouse Receipt System Policy for Aceh's Gayo Coffee Farmers during COVID-19: An Overview of *Maqāṣid Sharia*

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ARTICLE INFO

Article History

Submitted 30 October 2020

Revised 27 October 2021

Accepted 25 December 2021

Keywords:

Social Policy,
Warehouse Receipt
System, Aceh's Gayo
Coffee, COVID-19,
Maqāṣid Sharia

ABSTRACT

This study aims to describe three discussion topics about the importance of the coffee commodity for the Gayo community, the impact of COVID-19 on Gayo coffee farmers, and to analyse the policies implemented by the government in minimizing the losses of farmers affected by COVID-19 in the framework of *maqāṣid sharia*. This type of research is qualitative, with data methods through in-depth literature reviews of primary and secondary sources of previous scientific research, government agency reports and online media. The results showed that Gayo coffee has made a major contribution to food security, but since Covid-19 it has implications for coffee price fluctuations which have an impact on decreasing people's income. Therefore, the government issued a Warehouse Receipt System policy, with the aim that Gayo coffee farmers could use warehouse receipts to obtain financing facilities from banks in financing food security and coffee production needs. The policy taken by the government in minimizing the risk of loss for Gayo coffee farmers is a manifestation of the value of the *maqāṣid sharia* values in maintaining self-preservation (*hifz nafs*) and preserving property (*hifz Mal*) so that they can continue to survive in order to maintain welfare even during the pandemic. This effort can also be used to strengthen the Gayo coffee production chain because in addition to obtaining financing to meet production needs, it can also be used to meet food during a crisis.



Introduction

The rising spread of COVID-19 worldwide has implicated the decline in global economic synergy, especially in Indonesia. The agricultural sector is one of the impacted sectors in Indonesia. According to the Bulletin of Agricultural Development Planning (Bappebti, 2020), a decline in prices in this sector caused by this global pandemic is predicted to occur. It also impacts coffee commodities in Aceh, making coffee exports' value unstable. Surprisingly, according to the report from local exporters in Centra Aceh, buyers of various countries have temporarily stopped ordering gayo coffee until this pandemic circumstance ends (Murdaningsih, 2020). This situation dramatically determines the Gayo community's income, welfare, and primary job as coffee farmers. The Aceh government, which applies regional based-sharia regulations, follows Islamic principles commonly referred to as *maqāṣid sharia* necessarily, to guide the Muslim majority in deciding legal cases. Concerning the issue of Gayo farmers, the Aceh government since 2012 has issued a Warehouse Receipt System/*Sistem Gudang Resi* (WRS) policy. This system provides guarantees to farmers so that selling prices are relatively stable. SRG is expected to save Gayo coffee farmers from a critical situation during the pandemic.

Several previous researchers have reported studies on policies for handling Covid-19 in the *sharia maqāṣid* review. First, research from Zainul (2020) examines social distancing policies from the perspective of *maqāṣid sharia*, and he explains that social distancing is an obligation that must be carried out when it becomes a *dharury* need. In addition, Olaniyi's research (2020) on sectors was affected by the pandemic are health and trade, agricultural industry, retail markets, and education. There are several policies that Olayini offers including, a proactive management approach, policies within a good framework in the health sector with the full support of all stakeholders. The

impact of the coronavirus on the agricultural industry can be seen from the supply and demand effects of a product offered, as research by Jambor et al. (2020) summarizes some evidence that the pandemic had an impact on supply and demand, reduced labour, unstable food security, and other impacts.

WRS is considered to potentially save agricultural commodities, especially during the leading harvest (Rahmat, 2019). However, Rahmat (2019) conducted a study regarding rice farmers in Sumbawa and Atmaja, while Saputro (2020) about pepper farmers in Bangka Belitung stated that WRS had not been running optimally. Several issues, such as the lack of legal certainty and environmental support, are inaccessible for farmers. Meanwhile, in Aceh, the WRS system has also not been utilized by most Gayo coffee farmers in the pre-pandemic period (Fadhiela & Apriyani, 2020). Therefore, this research novelty is helpful to test several previous research findings, between two issues about whether the WRS policy is right on the target and also in line with *maqāṣid sharia*, or even it did not directly focus on the target group. Following *ushul fiqh* scholars who agree that understanding *maqāṣid sharia* is the primary requirement in answering various life problems continues, which is also needed in making a policy to support all community needs.

Indeed, this research will examine government policies during the pandemic to ensure Gayo coffee farmers' lives, is explicitly the policy under the *maqāṣid sharia* principles? This study aims to analyse several key issues: *first*, how important is the coffee commodity for Gayo coffee farmers; *second*, what is the impact of the occurrence of Covid-19 on the Gayo coffee farming community and; *third*, how does the government implement the handling, in this case, is the Warehouse Receipt System (WRS) in minimizing the losses of farmers affected by COVID-19 as well as *maqāṣid sharia* on policies review by the government.

Warehouse Receipt System and Maqāṣid Sharia

Warehouse Receipt System/*Sistem Resi Gudang* (WRS) is related to the issuance, transfer, guarantee, and settlement of warehouse receipt transactions (Rahmat, 2019). This policy was implemented in Indonesia with the issuance of Law No. 9 of 2006. It was later amended by Law No. 9 of 2011. However, the new policy's embryo has existed since 2002 through the Warehouse Receipt Financing pattern at PT. Sucofindo Company of Indonesia (*Persero*), as collateral manager, Indonesian exporters obtain credit from foreign banks with commodity collateral stored in warehouses. This policy was followed up with operational regulations by issuing Government Regulation Number 36 of 2007 and replaced by Government Regulation number 37 of 2013. In practice, this Law has only been effective since 2008 because it requires supporting facilities in the form of public warehouses established by the government (Zulaekhah et al., 2021).

Warehouse Receipt consists of two types, Negotiable and Non-Negotiable Warehouse Receipt. Negotiable Warehouse Receipt can be traded, containing orders for delivery of goods to anyone who holds the warehouse receipt or on the orders of certain parties. Otherwise, the Non-Negotiable Warehouse Receipt cannot be traded, contains a provision that the goods in question can only be handed over to the determined party. The requirements for WRS commodities are to have a long time shelf-life, fluctuating prices, quality standards, transparent markets and information, and the potential to support the regional and national economy (Rahmat, 2019). Practically speaking, a farmer can entrust commodities that comply with WRS standards to minimize the risk of falling prices that cause losses during the main harvest. During the Covid-19 era, this system could be an alternative to save farmers. Economic principles are oriented to saving lives, the embodiment of *maqāṣid sharia*.

The concept of *maqāṣid sharia* is a theory of legal formulation by making the purpose of establishing sharia law as a reference (Nasuka, 2017). The importance of applying this principle is to establish a law in a case whose legal provisions are not explicitly stated in the Qur'an and Sunnah. Al-Syatibi mentions five benefits by providing protection, (1) religion (*hifz al-dīn*), (2) self/soul (*hifz an-nafs*), (3) mind (*hifz al-aql*), (4) descendants (*hifz an-nasl*), and (5) property (*hifz al-mal*). Implementing these concepts, the researcher will discuss how the Aceh regional government implements WRS for Gayo coffee farmers in the *maqāṣid sharia* perspective.

Method

This descriptive qualitative research discusses how WRS policies are implemented for Gayo farmers in Aceh province, and the review follows *maqāṣid sharia*. Gayo Regency was chosen because most Gayo people are coffee farmers. The exports cessation certainly affects economic life on people. The data was obtained from previous scientific studies, government agency reports, and online news media related to current COVID-19 pandemic issues and its impacts on the Gayo coffee agricultural sector in Aceh. This research was conducted in 2020, the initial period of the pandemic entering Indonesia. During the research process, at the same time, many economic problems occurred due to the Covid-19 pandemic, one of which was the decline in the selling of coffee price. These problems have a direct impact on coffee farmers. Therefore the government issued a policy to overcome this pandemic in the agricultural coffee sector by implementing the Warehouse Receipt System (RSG) for Gayo coffee farmers. This study uses the method of content analysis on the data obtained and then analysed in-depth regarding issues related to the theory of *maqāṣid sharia*.

Results

This study presents three important findings: first, the coffee Gayo has impacted to community life; second, the COVID-19 affected to Gayo coffee farmers; third, the solutions of government policy has tackled to their problems (Gayo coffee farmers and the people).

Coffee as a Valuable Commodity in Gayo Community Life

The agricultural sector is a fundamental sector with encouraging results to improve people's welfare. There are several essential indicators in the agricultural sector's contribution: the amount of existing natural potential, employment absorption, poverty reduction, and its impact on rural economic growth. However, the Aceh Central Statistics Agency report below shows that the most prominent employment absorption in Aceh in 2019 and 2020 was dominated by the agricultural sector with a figure of 36.71% and increased to 37.22%.

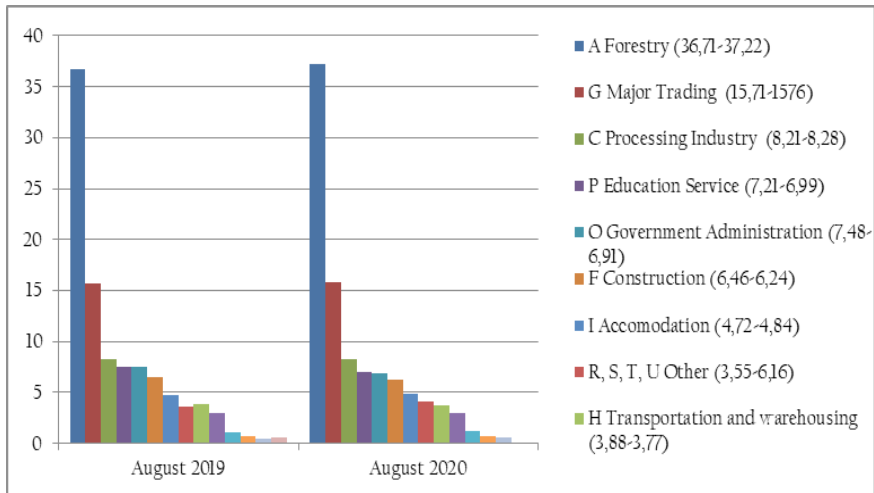


FIGURE I: Percentage of Labour Absorption in Aceh 2019-2020.

Source: Central Bureau of Statistics, 2020.

Following the data above, it is clear that the potential and economic prospects for the community in agriculture are potentially enormous, so this sector dominates employment in Aceh. Coffee farming is being one of the vital agricultural sectors in Aceh. Aceh Province is one of the provinces located at the northern tip of Sumatra Island. This province has a variety of uniqueness, customs, culinary specialties, and beautiful landscapes. Also, the status of Aceh as the leading coffee producer in Indonesia is the world's attention, Aceh coffee or called as Gayo coffee, is one of the centers of Arabica coffee production with unique character and a strong taste are recognized worldwide. The word "Gayo" is the designation or a tribe name in Aceh Province that inhabits three districts: Central Aceh, Bener Meriah, and Gayo Lues. Plantations in Gayo, on average, are at an altitude around 1,000 to 1,200 meters above sea level. The location is around the city of Takengon and close to Lake Tawar. Individuals manage the plantations in this place, and the plants' cultivation must be carried out in a shade-grown coffee area. The coffee beans produced are Arabica beans suitable for planting. Gayo coffee is recognized for its distinctive aroma and taste characteristics and even exceeds the taste of *Blue Mountain* coffee originating from Jamaica (Ahmad, 2020).

Central Aceh and Bener Meriah have obtained certificates and ratified through the Decree of the Minister of Agriculture Number 3998 and 3999/KPTS/SR.120/12/2010. The certificate was given because of its superior coffee production, Arabica Gayo 1 and Arabica Gayo 2. Not only Arabica coffee, but both districts are also Robusta coffee producers. Coffee is considered attractive and has high selling value makes almost 75% of the Gayo community work as coffee farmers. Coffee agricultural products have made a significant contribution to the national economy, as recorded in the export achievement of processed coffee products which reached USD 579.98 million in 2018 and increased by 19.1% from 2017 (Kemenperin, 2020).

Figure 2, coffee exports development in Indonesia from 2012 to 2019, the value of coffee exports which experienced an increase, was in 2012, 2015, 2017, and 2019. Meanwhile, the highest growth in terms of value occurred in 2012.

Year	Net weight (1000 tons)	Value (1 million US\$)	% Changing value
(1)	(2)	(3)	(4)
2012	447,0	1 243,8	20,21
2013	532,1	1 166,2	-6,24
2014	382,8	1 030,7	-11,62
2015	499,6	1 189,6	15,41
2016	412,4	1 000,6	-15,88
2017	464,2	1 175,4	17,47
2018	277,4	806,9	-31,35
2019	355,8	872,4	8,11

FIGURE 2: Coffee Export Development in 2012-2019. Source: Central Bureau of Statistics, 2020.

Based on the potential for coffee exports in each province in Indonesia, as reported by the Central Bureau of Statistics, Aceh occupies the fourth position with a total of US\$113.0 million of the total national coffee exports, as shown in the following figure.

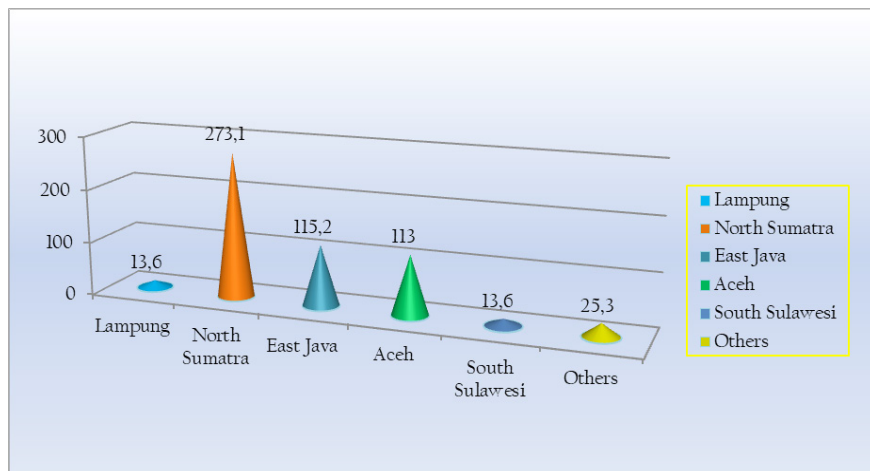


FIGURE 3: Coffee Export Value by Province of Origin (2019). *Source: Central Bureau of Statistics, 2020.*

According to the Gayo community's tradition of growing coffee, all family members will play a role in the coffee production process. This tradition has become part of the socio-economic life of the people in Gayo Land, including the districts of Central Aceh and Bener Meriah. For the Gayo people, coffee is the primary source of sustaining their lives. In addition, it is also supported by the geographical conditions of the Gayo land. Therefore the cultivation of coffee plants in the region continues to grow. Arabica coffee is one of the commodities from coffee plantations that plays an important role in international trade. The increase in demand and interest in coffee has made Arabica coffee one of the most popular types of coffee (Diyarma et al., 2019). Gayo Arabica coffee has succeeded in attracting the attention of the world market, as its export figure reaches 85% of the total Gayo Arabica coffee (green bean), which is sold in the international market through export schema (Wijaya, 2020), with the selling value of Gayo Arabica coffee in Aceh around IDR 3.3 Trillion (Jasril, 2020).

The COVID-19 Pandemic Impacts on Gayo Coffee Farmers

The development of the coffee industry in the Gayo highlands does not always run smoothly because there are also obstacles and a decrease in people's income due to the weakening of the coffee market conditions. As research findings by Utami et al. (2014) discuss the business development strategy of Gayo arabica coffee farmers, several factors become obstacles for farmers in managing arabica coffee commodities, specifically limited access to capital, lack of farmer knowledge about the selection of quality seeds, and coffee processing, and the marketing system as well as the management of the coffee industry. In addition to these constraints, the coffee price is also very influential on coffee management and the farmer's welfare.

According to the Association of Indonesian Coffee Exporters and Industry (AEIKI), the price of processed coffee for small and medium industries (IKM) during the COVID-19 (2020) pandemic in Indonesia has decreased by 10% to 20%. Meanwhile, the large-scale processed coffee industry can only maintain its utility in the range of 30% to 35% (Arief, 2020). The price, which is an important component in the sustainability of coffee farming, has experienced a sharp decline, and it has become a threat to the welfare of farmers.

The decline in coffee prices during this pandemic also affected Aceh coffee industry, in the range of up to 50%. However, before this outbreak, the selling price of wet coffee was Rp. 10,000 per bamboo (the traditional measure commonly used by Gayo coffee farmers). Otherwise, the selling price of wet coffee decreased by up to IDR 5,800 per bamboo during this pandemic. In addition, the decline in coffee prices occurred during the harvest period, causing several coffee farmers in Aceh to slump (Rachmawati, 2020). The decline in prices occurred due to the inhibition of coffee exports to buyer both in Europe and America, so coffee purchases from farmers were also hampered. Therefore, it becomes a big obstacle for entrepreneurs

to continue to buy coffee from farmers that are stuck caused by unexported coffee commodities as usual. This directly impacts the decline in the purchase price of coffee from farmers.

Not all farmers and entrepreneurs in the Gayo coffee industry are affected by the obstruction of exports. There is a Gayo coffee industry management cooperative in Aceh whose export flows remain smooth until August 2020, namely the Ketiara Coffee Traders Cooperative/*Koperasi Pedagang Kopi* (Kopepi) located in Takengon, Central Aceh Regency. The head of Kopepi Ketiara explained that they had exported around 20 containers from June to July 2020 to destination countries in America and Europe (amount 18 to 19.2 tons per container) with an estimated export value of around IDR 1.5 billion to IDR 1.6 billion per container (Malik, 2020). The smooth export of gayo coffee from Kopepi Ketiara is due to the fact that there was a previous contract with the buyer. In addition to this contract, coffee purchases from farmers under the Ketiara cooperative are still at regular prices and unaffected by stagnation in exports. This condition does not occur in most Gayo coffee farmers who are not under the cooperative. As mentioned by Armia as the Chair of the Indonesian Coffee Exporters Association (AEKI) Aceh, the demand for the coffee market has decreased so that the coffee export process is still much delayed with an estimated only 30% of coffee production in Aceh that can be exported (Mahyadi, 2020).

WRS Policy for Gayo Coffee Farmers in Aceh

The Gayo coffee WRS in Central Aceh District was built with the Special Allocation Fund/*Dana Alokasi Khusus* (DAK), initiated by Bappeti in 2012. The WRS implementation has been actively carried out since 2014. However, the Gayo Arabica coffee farmers have not optimally utilized the WRS in Central Aceh District. (Fadhiela and Apriyani, 2020). It is because the socialization and its implementation

of WRS in a practical way have not been fully expected as well as the relationship between actors and related institutions also supporting facilities. Furthermore, the interest of Gayo Arabica coffee farmers is still low to utilize WRS. There are only 15% to 20% of Arabica coffee farmers in Central Aceh Regency.

Gayo coffee WRS users in Central Aceh Regency since 2015 have been dominated by farmer groups. In 2017, 40 people consisted of five farmer groups who participated in the WRS program, with a total 48 ha land area with an average land around 1.27 ha. Based on the production total, the average harvest obtained and stored in the WRS warehouse is 1.3 kg (Fadhiela et al., 2018). Compared to the number of coffee farmers in Central Aceh Regency, the WRS warehouse storage amount is very small. Not all farmers use WRS as an alternative suggestion to obtain financing or marketing Gayo Arabica coffee (Fadhiela and Apriyani, 2020).

At the beginning of the pandemic, the demand for Gayo coffee dropped dramatically and made coffee exports stop. This condition makes many parties assess the warehouse receipt system as a solution. However, this is also considered unable to solve the problem because the warehouse receipt capacity cannot accommodate all the coffee from the farmers (Murdaningsih, 2020). In addition, not all farmers have the capital to guarantee coffee yields to the warehouse. This problem is then dealt with by providing relief for farmers. Meanwhile, from the warehouse side, on July 16, 2020 Bappeti, together with the Bener Meriah Regency Government inaugurated an SRG warehouse for the Gayo coffee commodity. This opening is intended to increase capacity due to a large amount of coffee in the warehouse. The export tap has not been opened yet, and the warehouses are full. Moreover, in September-October 2020, the harvest season will be held in the Gayo coffee-producing area.

On this point, Bank Aceh Syariah provides financing relief through two mechanisms: the subsidized interest rate for warehouse receipts and the warehouse receipt subsidy scheme. The program is in the form of People's Business Credit/*Kredit Usaha Rakyat* (KUR) with 6% margin. The limiting bank that may take financing is only for farmers, farmer groups, associations, and cooperatives (Bakri, 2020).

Discussion

Maqāsid Sharia Review Concerning WRS Policy as a Solution to Overcome the Impact of Covid-19

The success of a country in developing the agricultural commodity sector is primarily determined by its ability to provide adequate access to financing for farmers. In line with the problem of decreasing coffee prices before, the government has issued several policies, including the use of special autonomy funds to provide funding for every Gayo coffee farmer affected by Covid-19. Article 183 concerning the management of the special autonomy fund states that economic empowerment and poverty alleviation are the primary problems; it must be overcome when a crisis occurs. Seeing that the demand for coffee from buyer countries is currently experiencing a very significant decline, the Aceh Head of Industry and Trade offers a solution to overcome this by optimizing local potential, which also requires Acehnese coffee. The trick is not to sell green beans (raw seeds) but in the strategy for a home industry concept is processed and marketed domestically. Given that the domestic market needs for coffee are quite large, the government hopes there will be a regulation on the assistance of coffee roasting equipment because many home industries really need it. It is hoped that the procurement of roasting coffee will be realized directly by the central government because this is one way to overcome the low price of coffee during the pandemic.

The aroma of gayo coffee that the world has recognized is in fact not as fragrant as the fate of coffee farmers during the pandemic. This condition makes the economy of coffee farmers weaken. This situation demands an integrated government policy intervention in improving the coffee management process from upstream to downstream. One way to do this is by conducting cooperative-based lending. Cooperatives can be strengthened in terms of financing to become buyers of guarantors (off-takers) of farmers' coffee. So far, the absorption of farmers through cooperatives is still very minimal. Farmers are trapped in a market mechanism with middlemen's price control, so coffee farmers have no price guarantee. Thus, cooperatives are very suitable to be applied to coffee farming communities.

One of the efforts used by the government so that Gayo coffee can still be sold and the impact of price declines can be controlled through the concept of delayed selling with a warehouse receipt system. The warehouse receipt system (WRS) is a deferred selling system as well as financing distribution that can be utilized by farmers, farmer groups, or a combination of farmer groups, farmer cooperatives, and agricultural business actors. In WRS, farmers can store their production in the warehouse when the price drops and sell it for a reasonable price and profitable for the farmer. While waiting for prices, farmers can use warehouse receipts to obtain financing facilities from banks to finance their production activities to continue to carry out the production process again. During the Covid-19 pandemic, the price of commodity goods may decline, including coffee, so the government uses WRS and increases the role of warehouses in contributing to regional economic development. The problem of falling coffee commodity prices can also be overcome.

Referring to the strategy developed by the government in economic development during this pandemic, in an Islamic perspective, this effort is a way of realizing *maslahah* for humans

in facing difficult times. Islam as a religion of *rahmatan li al-'alamin* requires the realization of benefit for humans not only oriented to the hereafter, but also the world. This is summarized in the principles of realizing *sharia* objectives as *maqāṣid sharia*. The effort to save the people's economy within the framework of *maqāṣid shari'ah* is a manifestation of protecting the soul (*ḥifẓ al-nafs*) and safeguarding property (*ḥifẓ al-mal*).

Islamic law scholars interpret *maqāṣid* as an alternative statement to achieve *mashalih* (benefits). The word *maqāṣid* derives from the Arabic *maqāṣid* or the plural form of the word *maqṣid* which means intent, suggestion, principle, intention, purpose, or final goal. Thus, *maqāṣid* from Islamic law contains the meaning of the goal or target behind a rule or decision that exists in Islam, besides the term *maqāṣid* is often used interchangeably with the term *maslahah* and has the same meaning. *Maqāṣid sharia* aims to maintain and preserve the five main benefits of every individual's right. The non-fulfillment of basic rights as an economic need due to poor distribution will lead to a poor economy that is far from prosperous conditions (Rama, 2013). Meanwhile, according to Al Ghazali, the purpose of *maqāṣid sharia* is to benefit living in the world and serve the interests of humans and protect them from threatens (Khotib, 2018). The emergence of Covid-19 in the world has changed all human activities that have a significant impact on human existence, both in terms of economy, religion, to touch the realm of people's social life.

Islam as a universal religion provides solutions to every problem with these principles, including pandemic impacts on people's economic growth, is thought the *maqāṣid sharia*. Therefore, this study investigates government policies according to *maqāṣid sharia* perspectives with two scopes of discussion that will be described: coffee as an important commodity in the Indonesian economy and the handling of the decline in coffee prices.

Economic Rights and Worship during an Epidemic

The spread of COVID-19 occurred around the world has presented a new polemic in the study of Islamic Law. This phenomenon not only affects the economic sector, but also changes how the Muslims in the world deal with worship during pandemic. Huzaiyah (2020) explains that the suspension of congregational prayers in places of worship, certainly raises the pros and cons of the prohibition of congregational prayers and Friday prayers in mosques. The polemic shows that *hifz al-nafs* in *maqāsid sharia* are higher than *hifz al-dīn*, even though according to *maqāsid sharia*, *hifz* din should first maintain the objectives of the sharia. In addition, policies have been issued by the government considering the spreading virus which is rocketing every day. Even on August 28, 2020, the number of cases has reached 7,169 people died, while the positive cases have reached 165,887 (Gugus Tugas Covid-19, 2020).

Maslahah aims to achieve two goals, namely: (1) Bringing benefits to humans, both for life in this world and in the hereafter, both can be felt immediately or later; (2) Avoiding harm, both in life in this world, and for the hereafter. The condition of harm that can be directly felt when doing an action or harm that is felt later, whereas previously, the harm was not felt. Referring to *mashlahah* notion, the decline in coffee prices caused by closing the way of export and import in several countries as the impact of pandemic in avoiding the risk and harm, namely spreading the virus cross nation. It is because the corona virus can spread through various mediums, not only by humans, so the way to stop exports is similar as preventing greater damage. Meanwhile, to save Gayo coffee farmer in economic realm, the Aceh government can initiate a WRS program so that the productivity of coffee farmers is not disrupted due to weak coffee prices in the market.

Muhammad Tahir ibn Asyur who was a *mu'allim tsani* after Ash-Syatibi said that the efforts taken by *Sharia* for the realization of benefits for mankind or the benefit of the public can be carried out with certain actions or strategies (Ibn Assyria, 2001). Reflecting on this idea, it is clear that the purpose of a law is for the benefit of humans, which must be realized through several special efforts or strategies, such as overcoming the issues of falling coffee prices during this pandemic. Amid the new normal period, it provides an opportunity for the community to continue with special provisions, and this is an effort to overcome the economic problems during the pandemic. Meanwhile, the economic policy set by the government in minimizing the disruption to coffee farmers' productivity through the WRS is also an effort to realize benefits.

Handling the price declining of Gayo coffee throughout the WRS strategy is one of the *dharury* coverages in *Maqāṣid sharia* so that with these efforts, problems in the form of weak coffee buying prices have implications for constraining coffee production sustainability and also affect the condition of the community's economy produces a positive contribution. As in the following *fiqhiah* rules "Warding off harm is offered over bringing interests".

Based on the rules above, it can be concluded that if, in reality, it is found that there is a choice of rejecting harm or achieving good, then the priority must be to leave danger. In terms of handling price declines in supporting the Gayo coffee industry community, it is an effort that the government can take to resist the risks of the economic deprivation of coffee farmers. The decline in unhealthy coffee prices will also impact the national economy. Therefore, the new normal concept during the Covid-19 pandemic, when viewed from *ḍaruriyyah al khamsah* framework in *maqāṣid sharia*, then is an effort to realize soul protection (*hifz al-nafs*) while at the same time embracing the fulfillment of the economic needs (*hifz al-mal*) of the

community.

Primary needs (*darūriyyah*) are achieved if five main things are realized (*mabādi' al-khamsah, usūl al-khamsah, darūriyyat al-khamsah*), namely religion, soul, mind, property, and offspring (Auda, 2015). Below, the authors inductively derive *maqāshid sharia* classifications in efforts or policies to overcome the decline in coffee prices during the pandemic. Suppose it is classified based on the objectives of the action in a structured manner within the *Maqāshid* classification based on levels of necessities. In that case, it will produce the following priority structure. First, *maqāshid al-Ammah*, the universal goal or purpose of economic development, is not only for material development but also needs to pay attention to aspects of the health of the human body and soul. Therefore, attention to the health sector, especially during this pandemic, such as implementing the new normal so that health protocols can guarantee people's lives along with support for recovery or strengthening the economy of people affected by COVID-19 as urgent matters. Second, *Maqāshid khashah* is categorized as a way to achieve *maqāshid ammah*, namely *hifz al-māl* through WRS policies taken by the government in tackling economic problems during the COVID-19. In connection with the expansion of the meaning of property protection or efforts to strengthen the economy during the pandemic in handling the decline in coffee market price, as the word of Allah, which means: "Allah has bestowed abundant resources on earth while humans are given the task of realizing prosperity and welfare in the earth through the use of existing resources" (Qs. Ali-imran: 14). Allah gives freedom to humans with certain norms in *muamalah*, so that humans are creative in tackling problems related to prosperity and welfare. In line with the verse, under the WRS concept, it is hoped that the community's coffee production can be stored in warehouses; this is the goal of *hifz al-māl* (property protection).

Third, *Al-Maqāṣid Juziyyah*, the partial purpose of a law is a derivative of its special meaning. The partial *maqāṣid* of efforts to handle the decline in coffee prices is to strengthen the community's economy and maintain the stability of Gayo coffee commodities under the establishment of the WRS. Based on the issue of decreasing coffee prices in the market, the existence of WRS as a supporting institution for price stability has implications for healthy and stable market conditions for coffee prices.

Conclusion

Gayo Arabica coffee is one of the major commodities in the agricultural sector that can support people's lives in Gayo Land. The occurrence of the COVID-19 pandemic resulted in a decline in the price of Gayo coffee because of declining market demand and the obstruction of the export market. The decline in the selling price of Gayo coffee can be handled through the development of a Warehouse Receipt System (WRS). Through WRS, farmers can store their produce in warehouses when prices drop and sell after prices are reasonable and profitable for farmers. While waiting for prices to improve, farmers can use warehouse receipts to obtain financing facilities from banks to finance their production activities again.

As *maqāṣid sharia* approaches, the efforts to deal with the decline in Gayo coffee prices through WRS are to strengthen the production chain and the economy of farming communities. Efforts to develop the economy of coffee farmers are also *dharury* or an urgent matter. With these efforts, the hope is to overcome the disadvantages of weakness in buying, coffee production sustainability, and improving the quality and market price. On the other hand, this effort can also strengthen the coffee production chain to obtain bank aids to meet daily needs during the crisis. The

decline in unhealthy coffee prices will also have an impact on the national economy, therefore the concept of a new normal during the COVID-19 pandemic according to *ḍaruriyyah al khamsah* in *maqāṣid sharia*, so that this is an effort to realize mental protection (*hiḍḍ al-nafs*) at the same time embracing the fulfillment of the economic needs (*hiḍḍ al-māl*) for the community.

Finally, this research is only limited to the early days of the pandemic, however, this article does not cover and discuss the WRS optimization in the year after 2020. Therefore, this is an open opportunity for further researchers to complete this research by testing whether WRS policies can really be a solution or become a burden for farmers. In addition, other future research can develop similar studies in different commodity areas such as pepper, cloves, and others.

Acknowledgement

The authors would like to thank reviewers and editors for their review.

Author's Declaration

Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

Funding

No funding information from the authors.

Availability of data and materials

All data are available from the authors.

Competing interests

The authors declare no competing interest.

Additional information

No additional information from the authors.

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