

EXPLORING DISTRIBUTION DYNAMICS IN JIMPITAN CULTURE

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Abstract: Jimpitan is a traditional practice in Java where a pinch of rice is collected from a crowd and distributed to those in need. It is a form of social capital that can be used as an economic distribution system in society. This study tries to analyze the Jimpitan culture as a social capital that can be used as a system of economic distribution in society. It also aims to examine whether the Jimpitan system can be applied as an instrument for the distribution of Islamic economics. This analysis suggests that the distribution system does not have to depend solely on the government, but can be initiated by the community themselves. The Jimpitan culture reinforces the culture of gotong-royong, which is a social activity characteristic of Indonesians, especially in Java. It fosters a sense of togetherness and can be a valuable source in the distribution of economic resources. It can also be applied as an instrument for the distribution of Islamic economics, such as Zakat, Infaq, Waqf, and Sadaqah. These instruments are based on the Islamic principle of social justice and aim to alleviate socio-economic problems. The Jimpitan culture promoting the values of togetherness and mutual cooperation, which are inherent in both Javanese philosophy and Islamic teachings

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1. Introduction

One of the main reasons for economic development failure in developing countries is the neglect of development instruments that align with local religion and culture (Beik & Asyianti, 2016). This creates social and economic inequality. Inequality is not a natural occurrence, but rather created by humans through policies, institutions, greed in capital accumulation, rent-seeking, and other factors. Inequality is not only about income differences but also about one's opportunity to realize their full potential. (Sastra, 2017)

Income inequality and poverty occur due to a scarcity of resources, which Beik, (2016) explains is caused by two factors: limited human knowledge and abilities, and an economic system built on unjust principles that prevent some people from accessing available economic resources. This results in hunger, income inequality, and systemic poverty. To address these issues, a new dimension is needed in economic policies, one that upholds local values. Todaro and Smith (2011) Todaro & Smith (2011) identify three objectives for economic development: 1) increasing the availability and equity of basic needs fulfillment, 2) improving living standards while considering culture and human values, and 3) developing economic alternatives and social services that enhance people's ability to choose what best suits their needs.

The concept of jimpitan is a manifestation of these objectives at the micro level. It represents social sensitivity and a culture of caring for one another, while also serving as an alternative source of economic resources. Jimpitan is a form of social capital that aligns with the Indonesian economy which according to Asshiddiqie (2016) based on the Article 33 of the 1945 Constitution, which emphasizes the principles of kinship, togetherness, mutual cooperation, and collaboration. According to the KBBI, jimpitan refers to a donation of rice collected in a crowd, while the Javanese Literary Dictionary (2006) describes njimpit as "*wilonganing barang lembut nganggo pucuking driji*" (picking up soft or small things with the tip of one's finger). This ancient Javanese practice dates back to the 18th century and highlights the importance of community and cooperation.

In conventional economics, humans are considered economically rational if they always maximize their own interests. In contrast, in Islamic economics, the emphasis is on prioritizing masalah and common interests. Economic distribution is a fundamental concept in the Islamic economic system, based on the principles of justice and togetherness in the distribution of wealth and economic resources among all members of society.

IzzatiIzzati et al., (2021), Rosyady et al., (2021) suggested that to deal with the COVID-19 pandemic, Jimpitan can adopt digital technology using e-money, and to maintain accountability and transparency, the fund results can be announced on the WhatsApp Group. Srirahayu & Suryani (2023), Sejati & Handaga (2021) also urges digitalization of jimpitan. The COVID-19 pandemic has caused significant changes in social structures. These changes have had a profound impact on the shift of values and norms that serve as the foundation of communal living. Community-driven activities, such as jimpitan as mutual support and collective awareness, have been the initial steps in addressing various impacts caused by the COVID-19 outbreak (Hidayat et al., 2021) (Subakir, 2021). Harsono (2014) revealed that jimpitan, a communal system of collecting and pooling rice, can be a solution to community problems such as maintaining and repairing village roads, procuring street lights, and repairing drainage channels, given the weak role of the government in providing public facilities. This is supported by Ariati & Hidayat (2013) findings that jimpitan, apart from self-help physical development, can also help the poor. Infrastructure development is closely related to social capital (Kusumastuti, 2015). Meanwhile Sari et al., (2020) revealed that jimpitan can create a safe and comfortable environment through the establishment of friendship and mutual cooperation. However, there has been no research linking the relevance of jimpitan with the concept of Islamic economic distribution. Therefore, this research aims to add to the scientific literature framework that links jimpitan with the concept of Islamic economic distribution.

Theoretical Framework

Islamic economics is based on five universal values, including monotheism, 'adl, nubuwwah, khilafah, and results, all of which are underpinned by morals (Karim, 2010). Ahlak, or human morality, is the top priority in Islamic economics as it aims to achieve prosperity and happiness in both the world and the hereafter (falah) (P3EIUII, 2008). Fair distribution is a fundamental concept in Islamic economics, based on the principles of justice and togetherness in the distribution of wealth and economic resources among all members of society. This is aimed at reducing socio-economic disparities and ensuring that all individuals have equal access to basic necessities, such as food, clothing, and shelter.

In Islamic economics, wealth and economic resources should be distributed fairly among all members of society to ensure that they are not concentrated among a few individuals or

groups. Islamic economic distribution instruments, such as zakat, alms, and waqf, aim to achieve this goal. Zakat is considered a mechanism for distributing wealth from those who can afford it to those in need, while alms are a form of kindness that can take many forms, such as time, effort, or expertise. Waqf is a principle that calls for a portion of wealth and economic resources to be retained for the benefit of society, and it can take the form of land, buildings, or other assets used for public purposes. (Nasution et al., 2018)

In the Islamic view, wealth and economic resources should not belong to a handful of individuals or groups, but must be distributed fairly among all members of society. This is done to reduce socio-economic disparities and ensure that all people have equal access to basic needs such as food, clothing, and shelter. Typical Islamic economic distribution instruments include Zakat, Alms, and Waqf. Zakat is an obligation for every Muslim who can afford to give some of their wealth to those in need. It is considered a mechanism for distributing wealth from those who can afford it to those who need. Alms, on the other hand, are encouraged as a form of kindness in Islam and can be in the form of money, time, effort, and expertise. They are considered a form of wealth distribution from those who have enough to those who need it. Waqf is a principle in Islam that calls for retaining a portion of wealth and economic resources for the benefit of society. It can be in the form of land, buildings, or other assets used for public purposes

Jimpitan as Social Capital

The Javanese have a philosophy of life that resembles the behavior of ants and bees, reflecting their religiosity. They prioritize social values that emphasize togetherness, as seen in the phrase "*semi ing selfless rame ing gawe*," which means actions that are not only for personal interests, but also for the benefit of the community. Gotong royong or mutual cooperation is essential in achieving harmony in society, which can be manifested in forms of mutual help and community service. This tradition has been passed down through generations, reflecting the Javanese's social attitudes (Endraswara, 2015b). Furthermore, Koentjaraningrat (2015) explained that in Indonesian farmer culture, the concept of equality holds great value. It recognizes that humans do not exist alone and often rely on others for help, particularly their relatives during difficult times. This belief creates a strong sense of security but also imposes certain obligations, such as maintaining good relations with others and sharing benefits equally.

The gotong royong tradition fosters a sense of togetherness among village people and is a characteristic social activity among Indonesians, particularly in Java. This selfless social attitude encourages individuals to lighten the burden of others. Gotong royong is unique to Indonesia, as it reflects mutual cooperation that is absent in other countries due to the prevailing sense of indifference toward the surrounding environment. (Endraswara, 2015a). As Bung Karno once said, if Pancasila is compressed, it becomes Trisila, and if it is further compressed, it becomes Gotong Royong. This statement is supported by physics, specifically quantum physics, which has discovered that human nature is inherently connected (Suryohadioprojo, 2015). Therefore, developing togetherness is crucial to the strength of a nation.

The jimpitan tradition originally involved community members placing a pinch of rice in a small container in front of their house or fence, which was collected at night by residents on duty. However, for efficiency and practical reasons, rice has been replaced with coins, ranging from IDR 200 to IDR 1,000. The collected funds are used for public purposes, such as building village roads, streetlights, renovating places of worship, and helping the poor.

This broad use of jimpitan has turned it into a social capital entity that aligns with Islamic economic principles.

Cohen and Prusak (in Ancok, 2003) define social capital as a collection of active relationships, trust, mutual understanding, and shared values that bind members in a network and community, enabling cooperation. Meanwhile, David L. Debertin (in Sunartiningsih, 2004: 73) defines social capital as a set of beliefs, norms, and networks that can be used by a community to address common problems. Social capital comprises trust, norms that are reciprocated, and social networks that develop among individuals in society, including formal and informal social organizations

Tjokrowinoto (2007) stated that community independence is an effort to improve oneself based on one's own strength, meeting the needs of community members based on collective decisions without being influenced or controlled by other parties. Social capital can strengthen community empowerment, providing flexibility in efforts to increase independence and meet community needs. This can be achieved when social capital benefits its citizens. Huda et al. (2015) argued that investment in human resources is more important for development compared to the accumulation of physical capital, which may result in diminishing returns. Investment in human resources can lead to long-term sustainability and increased technological progress, which can enhance population productivity.

2. Research Method

This study uses a descriptive approach to explain and analyze the concept of Islamic economic distribution and its relevancy with the culture of jimpitan. Qualitative data analysis is used to obtain facts and correct interpretations, with a focus on both deductive and inductive inference processes. (Creswell, 2009) The data analysis technique in this study uses descriptive analysis, namely to provide an explanation that makes it easier for researchers to explain the results of data analysis and discussion. This procedure will be used to organize, summarize, present the data in a better format to be used as a basis for decision making and literature study, according to Sugiyono, (2017), literature study is research that uses types and sources of secondary data that obtained mainly from relevant books, literacy, and references related to Islamic distribution, social capital and jimpitan to develop a theoretical framework.

3. Results and Discussion

The fundamental principle of Islamic economic distribution is based on QS Al Hasyr (59):7, which emphasizes that property should not solely belong to a group of people, but must circulate within the community for the benefit of all members. Islam discourages the accumulation of wealth, particularly if it involves basic necessities such as rice. Creating a fair distribution system is a means of realizing a system of economic justice. Creating justice can be done by providing equal opportunities for every individual to obtain wealth, obliging those who have excess assets to issue zakat as compensation for purifying assets for the rights of others, and also advocating to endow their wealth, donate and give alms as social charity for the benefit of the wider community. (Ghofur, 2013)

While Boediono (2009) revealed that in the Indonesian context, there are two main characteristics of the basis of the economic system, namely, first, the application of economic and moral stimuli to move the wheels of the economy. This stems from the view that humans are not merely economic men, but also social and religious men and this last human nature can be developed on a par with the first nature as a source of worldly (economic) activity.

The motive for optimizing the fulfillment of personal interests and 'opportunism' is no longer the only motive or the most powerful motive for turning the wheel of economic activity. Motives such as solidarity, love for fellow human beings and for justice and truth, belief in non-worldly, religious and other social factors can also be equally powerful sources of impetus for economic activity. Higher motives of this kind, in secular theories, are often seen as too weak as the driving force behind the big wheels of the economy, so that the main role is given to lower human motives. It is in this more harmonious balance between higher and lower motives that is the economic ideal of Pancasila.

Second, there is a strong social tendency and will towards egalitarianism or social equality. In this case, Pancasila's economic ideals show similarities with the basic doctrines of almost all existing major religions as well as with the dreams embodied in a secular socialist economic system.

Ancok (2003) shows evidence that economic growth is closely related to the presence of social capital, and that growth has the following three characteristics: a. There is a close relationship between community members. There is an honest and egalitarian leader who treats himself as part of society, not as a ruler. There is mutual trust and cooperation among elements of society. The presence of jimpitan in the midst of society is a manifestation of these three characteristics. Jimpitan is here to grow and strengthen solidarity relationships among people, led by local level leaders such as RT, RW or Village leader and trust each other and work together for the common good.

Sobaya et al., (2023) resume the rapport between tradition and Islam, tradition encompasses customs, rituals, and symbols that consistently and naturally instill values and behavioral norms. In the context of Islam, 'urf is linked to tradition or customary practices. It can be defined as something widely known and practiced by many individuals through words or actions. Notably, there are no significant distinctions between al-'urf and al-'adah (Andriyaldi, 2021). Islamic law incorporates traditions and societal behavioral rules into decision-making processes. While Islam and tradition are separate aspects, according to Syara, they intertwine, mutually influence, complement each other, and shape people's behavior. Islam offers ideal and easily applicable social norms, while tradition represents the reality of human life and the environment, rooted in ancestral teachings, local customs, and personal beliefs. While Islam conveys ideal teachings, tradition embodies the practical aspects of human life and the surrounding context (Ebrahimi & Yusoff, 2017)

In the Islamic economy, every transaction is accompanied by a contract that involves the surrender (ijab) and acceptance (qabul) of the parties involved. This contract is justified by sharia and has legal consequences for the object in question (Mas'adi, 2002). Contracts in the Islamic economy can be categorized into two types based on the presence or absence of compensation: tijarah or mu'awadah contracts that are profit-oriented, and tabarru' contracts that are based on mutual assistance and do not require any reward. Tabarru' contracts can take different forms, including lending money, lending services, and giving goods or resources (Nurhati & Wasilah, 2014). In the case of jimpitan, a tabarru' contract is used, where participants provide assistance without expecting any reward in return.

One challenge in implementing Islamic economic distribution instruments like Zakat, Infaq, and Sadaqah is the lack of institutions that can effectively reach even the most economically vulnerable segments of society, such as those at the RT/RW level. Individuals who wish to pay Zakat, wear Ijkat, and give alms may face difficulties in finding institutions that can receive and distribute their contributions effectively. This can discourage some from practicing these acts of charity altogether. The Jimpitan model can help overcome this

challenge by facilitating the implementation of Islamic economic distribution instruments like Zakat, Infaq, and Sadaqah at the housing level (RT/RW). This model enables property owners to contribute anytime from the convenience of their own homes, without being constrained by time or place. To make it easier to distinguish whether the assistance includes Zakat, Infaq, or Sadaqah, the owner of the property can provide information about the type of assistance they keep. This method can also be used to explain the purpose of assistance for Jimpitan, whether it's for welfare purposes, building facilities and infrastructure, or other purposes to improve the community's economy.

Jimpitan can be a model for economic distribution for various purposes, such as welfare, developing facilities and infrastructure, or as a unifying tool. If the goal of Jimpitan is welfare, then the local community can agree to provide assistance in the form of money, rice, and other basic necessities for those who cannot afford them. In addition to welfare, Jimpitan can also be used as a tool for building facilities and infrastructure. The community can agree to provide assistance in the form of tools or building materials such as soil, cement, gravel, paint, shovels, and so on. The aim is to strengthen the bonds of friendship among residents. Through the Jimpitan process, the community can gather around residents' homes, such as during patrols, and participate in activities around the homes, which foster unity and cohesiveness among residents. The Jimpitan model is an approach that is tailored to local problems that can only be solved by the local people themselves. It aligns with the concept of Islamic economic distribution because it applies the principle of justice. The principle of justice is evident in the practice of Jimpitan where economically affluent people make contributions little by little, in the form of money, rice, and other goods that can be donated to those in need.

The Jimpitan model can also be applied as a model in implementing Islamic economic instruments such as Zakat, Infaq, and Sadaqah. The practice of Jimpitan, which is carried out on the initiative of the community, has the advantage of not being bound by time and place. The timing of Jimpitan can be done at any time, making it easier for people who intend to donate at any time. The implementation of Jimpitan can also be done from home, providing convenience for people who give and collect donations. Thus, Jimpitan is an alternative economic distribution model that is quite effective and efficient.

The Jimpitan culture aligns well with the principles of Islamic economics, as it embodies the values of togetherness, cooperation, and concern for the welfare of others. By utilizing the Jimpitan system, communities can effectively implement Islamic economic practices, ensuring that economic resources are distributed in a fair and just manner. One of the key insights from this analysis is that economic distribution does not need to solely rely on government-led initiatives. Instead, the community can take the initiative and play an active role in managing and distributing resources through cultural practices like Jimpitan. This community-driven approach can complement government efforts and promote a more inclusive and localized distribution of resources.

4. Conclusion

The Jimpitan tradition is a mutual cooperation mechanism for civil society to survive and prosper together. The key is togetherness, openness, and independence. To advance our own society, we do not have to wait for a helping hand from the government and condemn the continuing situation. It is not only a culture but also a real practice of wealth distribution in Javanese society. This practice carries a philosophy of gotong royong, togetherness, and solidarity, which are also contained in the philosophy of Islamic economic distribution.

Therefore, it is appropriate for practitioners and academics working in the field of Islamic economics to not only introduce and develop Zakat, Waqaf, Infaq, and alms as instruments of Islamic distribution, but also echo Jimpitan in the midst of Indonesian society. By applying the concept of Islamic economic distribution, it is hoped that society can achieve socio-economic justice and create equal prosperity among all members of society. For the future research we suggest to compare the Jimpitan tradition with other similar mutual cooperation mechanisms or economic practices in different cultures or societies. This could provide insights into the commonalities and differences among various models of wealth distribution and how they contribute to socio-economic justice.

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