

The Revenue of Local Breed Chicken Traders at Traditional Markets in Ngabang District, Landak Regency, From The Perspective of Maqasid Syariah

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Abstract

In the running of the lokal breed chicken business, there are other factors that have an impact on traders' The revenue. The Revenue earned by these traders is managed by the traders especially for their household needs. This is what makes traders need to pay more attention to the factors that impact on their Revenueso that the continuity of their business remains stable. The purpose of this study was to determine the impact of capital, working hours and length of business on the Revenueof lokal breed chicken traders in the Traditional Market, Ngabang District, Landak Regency and Analysis of traders' Revenuelokal breed chicken at Traditional Market, Ngabang District, Landak Regency according to Maqasid Syariah. The method used is a descriptive method with a qualitative approach. The results of this study, 1) Capital has an impact on Revenueif the more chicken supplies sent by distributors, the greater the capital issued by traders. length of business makes traders understand consumer tastes and length of time selling has an impact on Revenue2) Based on the perspective of Maqasid Syariah, traders are able to fulfill their dharuriyat (basic) needs which include five things, namely a) Maintenance of Religion (Hifz Ad-Din); b) Self-preservation (Hifz An-Nafs); c) Mind Maintenance (Hifz Al-Aql); d) Maintenance of Offspring (Hifz An-Nasb); e) Property Maintenance (Hifdz Al-Maal).

Keywords : *The revenue, Maqasid Syariah, Lokal Breed Chicken*

PENDAHULUAN

Revenue greatly affects everyone's life. Revenuein the form of money earned after someone has done work in both the formal and informal sectors. Revenuecomes from the main employment sector as well as the secondary employment sector. Revenue is the main source of meeting current and future needs. The trade sector in Ngabang District, Landak Regency occupies the second position as a job that is mostly cultivated by the community, the largest (5.36%) after the agricultural sector. Ngabang District is the city center which is also the center of trade in Landak District, especially for small and medium traders. Many people from outside the sub-district bring their products to be sold in this market, both agricultural and livestock products. One of the



livestock products marketed by traders is lokal breed chicken. The Revenue of native chicken traders is the main source of family revenue.

The lokal breed chicken business in the Ngabang District Traditional Market has a lot of enthusiasts or consumers. Because, now people have paid attention to the food they consume, native chickens have lower cholesterol levels than broiler chickens. This also causes distributors to supply native chickens in this traditional market. There are 4 lokal breed chicken traders in the Ngabang traditional market. Therefore, lokal breed chicken traders have quite good opportunities in the market and this certainly affects the Revenue of traders.

The Revenue that has been generated from the business is channeled towards the needs of traders, especially household consumption and other needs. The brighter the prospects for the lokal breed chicken business in the traditional Ngabang market, the lower the level of Revenue and welfare of traders can be seen. Traders hope that the Revenue they earn can increase from time to time. The economic position of native chicken traders is quite good in society (Iskandar, 2017: 128).

In an Islamic perspective, consumer behavior is more concerned with needs which have benefits (maslahah) compared to consumption for desires or fulfillment of satisfaction (utility). This consumer behavior leads to sharia objectives (maqasid sharia). Scholars divide the levels of maqasid sharia into three, namely dharuriyyat needs, hajiyyat needs, and tahsiniyyat needs (Hendrie Anto, 2003: 123-133).

For a Muslim, whatever his livelihood or profession has a goal solely to achieve ridho **الله** (Mardhotillah). Apart from that, the native chicken traders in the Ngabang market also pay attention to the usefulness of the Revenue they receive, especially Muslim traders. Merchants allocate their Revenue for their afterlife needs and hope to be ridho from **الله**

The Revenue range of native chicken traders is as follows:

| No. | Merchant Name | Monthly The revenue |
|-----|---------------|------------------------------|
| 1. | Jamari | Rp. ±7.000.000 |
| 2. | Ampera Yudi | Rp. 3.000.000- Rp. 6.000.000 |
| 3. | Jamher | Rp. 6.000.000 |
| 4. | Rosadi Suro | Rp. ±7.500.000 |

Judging from the data above, the Revenue earned by lokal breed chicken traders has an average that is not much different every month.

So far, lokal breed chicken traders in the traditional Ngabang market transact directly, which means that buyers come directly to the market to shop. However, there are also traders who use a ball pick-up or delivery system, which means that buyers can order via telephone, SMS, or WhatsApp to the merchant, then the trader delivers the buyer's order according to the address provided by the buyer. Until now, the demand

for native chicken meat continues to show an increase. Almost all people in Ngabang District and even Landak Regency are very fond of consuming lokal breed chicken.

Apart from being consumed, lokal breed chicken is also used for various activities or events, especially cultural events such as riding dango, camping, village medical treatment, and so on. Of course, when there is an increase in demand, the Revenue of traders also increases. However, problems that sometimes occur with traders are caused by increased demand so that supply and distribution are hampered. Not infrequently many native chicken traders temporarily close their stalls due to running out of stock. This causes Revenue to sometimes be erratic, besides that there are times when the market is empty of buyers. This is the problem in the lokal breed chicken business, the stock is often empty.

In the running of lokal breed chicken business, apart from obstacles and encouragement from consumers, of course there are other factors that have an impact on traders' The revenue. Revenue earned by these traders is managed for their household needs. This is what makes traders need to pay attention again to the factors that impact on their revenue so that the continuity of their business remains stable and household needs can be met both the needs of the world and the hereafter. In this thesis, researchers want to know the impact of these factors on the Revenue of village traders and the management of the Revenue of native chicken traders for the five protections in the aspect of maqasid sharia.

There are several previous studies that examine the factors that affect traders' The revenue. the research was conducted by (Ratih Dewanti and Ginda Sihombing, 2012), (Sutriyono and J. Setianto, 2019), and (Arkadius S. Keray, et al, 2019) that many factors affect the Revenue of chicken traders or breeders such as purchasing chickens , electricity costs, chicken selling price, and business scale.

As for previous research conducted by (M. Agam Alpharesy, et al, 2012) and (Fafan Adi Sumboro, et al, 2014) regarding regulation of household expenditure on Revenue earned, in which Revenue must be sufficient for all household needs.

The novelty of the research is using lokal breed (non-race) chicken traders in the Ngabang District Traditional Market as the main topic and managing the Revenue earned by the traders associated with maqasid sharia. Because there is still minimal research on merchant Revenue associated with maqasid sharia.

TINJAUAN PUSTAKA

Revenue Theory. According to Raharja and Manurung, Revenue is the total receipt in the form of money or non-money by a person or household during a certain period. Forms of non-money received for example goods, rice allowances, and so on. This revenue comes from the sale of goods and services produced in business activities (Iskandar, 2017: 128). Types of The revenue, Rahardja and Manurung (2001) divide Revenue into three forms, namely economic The revenue, cash The revenue, personal



The revenue. The sources of Revenue obtained are: Salaries and wages, Revenue from productive assets, Revenue from other sources (Iskandar, 2017: 129). Revenue indicator is a tool to measure the effect of something on earning The revenue. According to Bramastuti (2009: 48), Revenue indicators include: 1) Revenue received per month; 2) Occupation; 3) Budget for school fees; 4) The burden on the family is borne.

Factors that affect The revenue, According to Wahyono (2017), there are several factors that have an influence on the Revenue a person will receive, including:

1. Capital, is the most necessary thing to build a business so that all goods or services that will be traded can be provided. The greater the capital, the more goods or services will be offered. Capital is divided into two forms, namely money capital and goods capital. Money capital is capital that comes from the traders themselves who directly buy goods and services to other people for resale. Goods capital is capital originating from suppliers or agents who use a system of entrusted goods or services to be resold by traders, thus requiring traders to pay for the capital after the goods or services are sold;
2. Length of business, is the period of time between the start of the establishment of a person's business until it is still standing today. Usually, the longer a person's business lasts, the more consumers know the merchant, so they choose to subscribe to that place, moreover, the goods and services offered have good use value and are really needed by consumers. In addition, traders who have been open for business the longest can recognize and understand consumer demand, therefore traders are able to meet consumer demand. Traders also understand consumer tastes better, causing sales to increase (Wike Anggraini, 2019: 23-24). There are several indicators of length of business that can be used as a reference for research, namely: The length of time the business has been established, the business actor has been in business for a long time, understands consumer desires, fulfills consumer requests or orders, understands competitor criteria, explores the nature and character of other sellers (Kalvin Vianus, 2019: 17-18);
3. Hours of Work, is the amount of time needed by a person in carrying out activities of offering goods and services in the hope of obtaining maximum The revenue. Working hours are measured by the following indicators: Length of time to offer goods and services for one day, Holidays, length of time used on holidays, Busy hours visited by consumers such as dawn or morning hours (Kalvin Vianus, 2019: 17). The longer a person's working hours, the higher the level of wages or Revenue received, and vice versa, the shorter the number of hours a person works, the less the level of wages or Revenue that will be received. Working time in Law no. 25 of 1997 concerning employment is the time to do work, can be carried out during the day and/or night, during the day is between 06.00 and 18.00 and at night is between 18.00 and 06.00, a week is the time for 7 day (article 1 verse 22) (Nurlaila Hanum, 2017: 75-76).

4. Business location, serves as a place of activity to serve consumers, to control business activities. An entrepreneur must be able to find a strategic location to make it easier for his consumers. With an organized and strategic business location, consumers will easily choose goods or services, besides that a good location also makes it easier for shopping transactions. In the lokal breedchicken business at the traditional market in Ngabang District, the factors mentioned above cannot be separated from the experiences of native chicken traders in obtaining their The revenue, especially capital, working hours, and length of business. As for the factor of business location, it is clear that traders sell in locations that have been provided by the local government, namely traditional markets which are divided and must occupy according to blocks arranged by local managers.

Maqasid Sharia theory, Maqasid is the plural form of the word maqasad, which means intent, target, principle, intent, goal, ultimate goal. Maqasid Islamic law is the target or goal of these laws. Maqasid is a statement and leads to problems or benefits (Jasser Auda, 2008: 32-33). Meanwhile, according to Ika Yuni Fauzia, 2018: 43, Maqasid sharia is God's intention as the maker of sharia to provide benefit to humans, namely by fulfilling these three levels of needs so that humans can live in goodness and can become good servants. Based on the two definitions above, it can be concluded that maqasid sharia is the ultimate goal of a law that has been established to achieve or provide benefits for mankind. So it can be stated that the purpose of maqasid sharia is benefit.

Levels of Islamic maqasid. Traditional clarification divides Maqasid into three levels, namely:

1. Necessity or daruriat (daruriyyat), is a basic or basic need in life. When daruriyyat is not fulfilled, then the benefits of the world and the hereafter can disappear. Daruriyyat is something that is most important between hajjiyyat and tahsiniyyat. Daruriyyat is divided into maintenance of religion or hifzuddin (hifz al-din), maintenance of body and soul or hifzun nafsi (hifz an-nafs), maintenance of property or hifzulmali (hifz al-mal), maintenance of the mind or hifzul-aqli (hifz al-aql) , and maintenance of offspring or hifzun-nasli (hifz al-nasl). Some ushul fiqh experts add maintenance of honor or hifzul-irdi (hifz al-'ird) (Jasser Auda, 2008: 34). The five maintenance are:

- a) Maintenance of Religion or Hifzuddin (hifz al-din)

Maintaining religion ranks first in the five main elements of dharuriyyat. In the Shari'a directs people to act in accordance with the will of Allah Subhanahu Wa Ta'ala, both in matters of worship and muamalah. The nature of human being created is to worship, worship is a form of obedience and a form of gratitude to Allah. The term worship specifically in fiqh, is a way of giving thanks to Allah in the form of rituals and procedures



that have been determined by the Shari'a, for example prayer, zakat, alms, and so on. In matters of worship, the Shari'a gives strict and serious orders because worship is beyond human taste. Then in terms of muamalah that are of interest to humans, so the Shari'a orders only give encouragement and direct it.

b) Maintenance of the Soul/Self or Hifzun Nafsi (hifz an-nafs)

Taking care of the soul is the second essential thing, people who have a soul can carry out the Shari'a well, meaning that a person must have a healthy mind and body in order to be able to carry out the Shari'a. Therefore, the soul is very important for the implementation of Shari'a. Because of the importance of preserving the soul, the Shari'a forbids the killing of anyone, including suicide. Allah Subhanahu Wa Ta'ala strongly condemns this act as an act of persecution. As with religious instincts, protecting life is a basic human right and obligation. Human dignity lies in mutually protecting souls. Murder is against human dignity and is hated by people with common sense. Therefore, every human being must take good care of his soul and self.

c) Maintenance of Intellect or Hifzul-Aqli (hifz al-aql)

Maintaining reason so that it can bring someone to be a face-to-face. Shari'a educates humans to maintain their minds so that they are always healthy and think clearly. A person who has common sense can fulfill the requirements of the Shari'a to understand the verses of Allah. As Allah gives orders with the sentences *afala tatafakkarun*, *afala ta'qilun*, *afala ta' daydream*, and so on. Therefore, the Shari'a forbids alcohol and anything that can kill the creativity of the mind and the passion for human work. With common sense, humans can dialogue, exchange information, and deliberation. Only with human reason can knowledge and socialize perfectly. Shari'a wants worldly and ukhrawi benefits oblige a person to protect the health of his mind.

d) Maintenance of Offspring or Hifzun-Nasli (hifz al-nasl)

Worldly and hereafter benefits aim to ensure the survival of humans from generation to generation. Sharia sees the importance of the human instinct to procreate. Therefore, the Shari'a regulates the maintenance of offspring, whether it is the obligation to procreate or a good heredity system in building a family and society. As has been stipulated in the Qur'an regarding orders to build a family on the basis of legal marriage and regulate limits on the number of wives and provide for a wife and offspring.

e) Maintenance of Property or Hifzulmali (hifz al-mal)

Maintenance of assets is one of the objectives of the Shari'a, which means encouraging people to acquire them and regulate the utilization of these assets. Sharia requires a decent and prosperous life. Shari'a wants people in life not to experience suffering and extinction due to lack of wealth. The necessity of obtaining wealth as a means of life is related to human ability to

utilize natural resources. Therefore, Islamic law obliges humans not to be wrong in managing nature and not to act extravagantly (Hamka Haq, 2007: 96-101).

If these five things are fulfilled, then a peaceful life can be achieved both in this world and in the hereafter, if one's needs are fulfilled, one's life will have benefits (maslahah).

2. Need or hajiya (hajjiyyat), Hajjiyyat is defined as a secondary or supporting need after the daruriyyat needs are fulfilled. According to Jasser Auda, hajjiyyat is considered less essential for human life.

3. Completeness or tahsiniyyat (tahsiniyyat), Tahsiniyyat is defined as a tertiary need or which, if it has reached the tahsiniyyat need, it can be said that a person's life is luxurious. However, tahsiniyyat may be fulfilled if the daruriyyat and hajjiyyat are sufficient and fulfilled. According to Jasser Auda, tahsiniyyat functions to beautify maqasid.

Maqasid includes the lessons behind the law, for example increasing social welfare as one of the lessons behind zakat; increase awareness of Allah's presence as one of the wisdom behind fasting. Maqasid is a good goal to be achieved by Islamic law by opening the means of good or closing the means of evil (Jasser auda, 2008: 31).

If *maqasid sharia* is connected with traders, then what is seen is the way they manage the Revenue received and the allocation of Revenue in fulfilling the three levels of maqasid sharia, especially at the daruriyyat level. Merchants can share their Revenue by giving something that has wisdom or purpose behind it, such as giving alms, and so on. Especially for a Muslim trader, where his life apart from meeting the needs of the world, his afterlife must not be forgotten, which means that these two things must be balanced. A Muslim must be able to manage the Revenue he receives well in order to have benefits or maslahah for his life. Merchants can fulfill their households and will be seen and linked to three levels in maqasid sharia. If these three levels can be fulfilled, it can be said that the trader's Revenue has reached the goal of maslahah.

Merchant Theory, Traders are people who trade, trade goods that are not produced by themselves, to gain a profit. The purpose of this profit is the final result that a trader wants to achieve (Alwi Musa M., 2018: 73). Traders are those who carry out commercial activities as a daily job. Commercial acts in general are acts of purchasing goods to be resold (Wahyu Rizki R., 2021: 29). In Islam, trading is the most noble profession. In the past, the Prophet and his Companions to make a living was to make trading their main job. The types of traders are categorized into distributor traders and retail traders. If it is associated with lokal breed chicken traders who sell at traditional markets in Ngabang District, then the lokal breed chicken traders can be categorized as retail traders. This is because traders sell their merchandise directly to consumers for consumption. In addition, traders are grouped based on the use and management of Revenue derived from trading, namely, professional traders, semi-



professional traders, subsistence traders, and pseudo traders. Based on the use and management of the Revenue above, the lokal breedchicken traders in the Ngabang sub-district traditional market make trading their main livelihood and make the Revenue from trading a source of fulfilling their household needs, which means that these traders are included in the group of professional traders.

Traditional Market Theory, According to the Regulation of the Minister of Home Affairs (2007), traditional markets are markets built and managed by the government, private sector, cooperatives or local non-governmental organizations with places of business in the form of shops, kiosks, booths and tents, or other similar names, which are owned by /managed by small and medium traders, with small business scale and small capital, with a buying and selling process through bargaining (Istijagaul Aliyah, 2020: 2). Traditional markets use a sliding price system. In this system, traders do not install and determine the price of goods traded with certainty, unlike the modern market. Prices can be determined by haggling between sellers and prospective buyers. This is in accordance with the principles of Islamic trade, namely the existence of an element of freedom in transactions by upholding pleasure and prohibiting coercion between the seller and the buyer. Therefore, the process of buying and selling in traditional markets occurs through communication with family values (Sri Musdalia B., 2017: 12). Viewed from the social aspect, traditional markets have their own uniqueness due to the character of Indonesian society which is very closely socialized. Usually buyers have subscriptions merchants as well as merchants. The interesting thing is, the buyer can submit a complaint to the merchant if there is damage or something that is not suitable for an item. Kinship in traditional markets is very close and this is the strength of traditional markets. Traditional markets usually operate within certain time limits, such as morning markets, afternoon markets, weekend markets, and so on. At the traditional Ngabang market itself, traders usually open their wares starting at dawn and close their wares until late at night.

METODE PENELITIAN

This type of research is a descriptive method with a qualitative research approach. Descriptive research aims to obtain information about the current situation and look at the related variables. This study does not use a hypothesis test, but describes the existing information regarding the variables studied. The research was conducted at the Traditional Folk Market which is located on Youth Street, Tungkul Village, Ngabang District, which is the city center of Landak Regency itself. The source of the data used is primary data, which is obtained from lokal breedchicken traders at the Traditional Market, Ngabang District, Landak Regency, and secondary data, which is obtained through journals, theses, books, and others. Data collection techniques include observation, interviews, and documentation using notebooks, cell phone cameras, voice recorders. Data analysis used was in the form of data reduction obtained from interviews with lokal breedchicken traders as well as other data from

research locations, data presentation, and drawing conclusions or verification. This study uses data validation techniques in the form of triangulation to the Head of the Office of Cooperatives, small and medium enterprises, industry and trade (Diskumindag) and member checks.

HASIL DAN PEMBAHASAN

1. The Impact of Capital, Working Hours and Length of Business on the Revenue of Lokal breed Chicken Traders in Traditional Markets, Ngabang District, Landak Regency

Lokal breed chicken in Landak Regency itself has quite bright prospects, if it is percentaged, consumer interest in lokal breed chicken is 90% even though the selling price is quite high compared to broiler chicken. This certainly affects the increase in traders' own revenue. Some of the factors that have a direct impact on the revenue of native chicken traders include:

a. The Impact of Capital on the Revenue of Village Chicken Traders

Capital is one of the most important factors for trading native chickens. If you don't have capital, it will be difficult for traders to open what they want to trade. Capital is divided into two, namely goods capital and money capital. The traders take lokal breed chickens through distributors as their suppliers and mostly use a cash capital system. This was expressed by Mr. Jamher "I took it from the distributor and when it was sent I immediately paid in cash. However, I have taken it from breeders directly, most are just home breeders, people here usually sell it." However, it is different with Mr. Ampera Yudi who takes lokal breed chickens through distributors with a capital goods system, which means that these traders are sent lokal breed chickens and then the traders sell the chickens, after they are sold out or the distributors send them back, the traders also pay for the capital. as stated by Mr. Ampera Yudi, he said "I take lokal breed chicken from distributors, from breeders there are only occasional offers. The capital payment system is usually carried out after the native chickens are sold out, so take it first and then pay later. Lokal breed chicken traders have capital that varies from 8 million to 20 million per month. Variations in the capital owned by traders because it depends on the distributors sending native chickens and depending on the market. Traders who take lokal breed chicken from distributors offer almost the same price, which is around 50 thousand/kg to 52 thousand/kg, which is different when taking from home breeders, usually around 43 thousand/kg to 50 thousand/kg with a selling price of around 65 thousand/kg, but with customers especially restaurants are sold at 60 thousand / kg.

When viewed from the capital expenditure, less capital is spent when buying lokal breed chicken from breeders directly compared to distributors. This



is because if the distributor has an expedition fee or shipping fee. Of course, this capital will affect the Revenue of lokal breedchicken traders, if calculated if they take from distributors, traders will get a profit of around 10 thousand / kg - 15 thousand / kg, not to mention there are other obstacles such as lokal breedchicken brought by distributors when they are on a trip suddenly experiencing weakness and caught a virus.

In addition, capital affects traders' Revenue seen through market conditions and the number of native chickens that distributors send. The more distributors send native chickens, the greater the capital. However, if market conditions are quiet at that time, the lokal breedchicken will be sold out long ago, so the trader will bear the loss of the chicken, for example, because the chicken has been sold for a long time, it can lose weight. If you drop 1 ounce, the price can be reduced by 5 thousand to 7 thousand. This can reduce the Revenue that traders will get.

Therefore, it can be concluded that capital can affect the Revenue of traders in terms of the greater the capital spent, for example one trader who takes from two automatic distributors, the stock of lokal breedchicken also increases so that his Revenue can be higher than that of other traders, especially when the stock is Lokal breedchickens are hard to find, it's possible that this trader is the only trader who has lokal breedchicken stock.

b. Impact of Business Length on Village Chicken Traders' The revenue

The length of the business is the period of time the native chicken traders have established their business to date. This will also affect the Revenue of lokal breedchicken traders, the length of time this business will be seen through the length of time traders have established their business, how well traders understand consumer desires, the number of customers, the way traders offer lokal breedchicken to consumers and the stability of lokal breedchicken sales during trading.

The average native chicken traders have been selling for dozens of years and the average traders have regular customers who come from restaurants in the Ngabang area. As for consumer tastes, during the lokal breedchicken trade, the traders thought that consumer demand for lokal breedchicken had different tastes and special requests. Based on an interview with Mr. Rosadi Suro regarding consumer demand, he said "Consumer tastes differ, some ask for hens that have not laid eggs or are commonly called kelon chickens. Usually, roosters are very interested, and sometimes there are those who like mother hens because hens have smaller bones and a lot of meat."

Based on the results of research that has been done by researchers, it can be concluded that the length of business has an impact on the Revenue of lokal breedchicken traders at the Ngabang Traditional Market. It can be seen that the

longer the lokal breedchicken traders trade, the better they understand consumer tastes. When consumers have a special taste for the lokal breedchicken that they will buy, the traders will also ask distributors to supply lokal breedchicken according to consumer interest so that lokal breedchicken sales can be smooth and can increase the sales of lokal breedchicken traders so that their Revenue will increase. In addition, the longer the lokal breedchicken traders sell, the more they will be known by consumers and will generate consumer confidence in these traders.

c. The Impact of Working Hours on the Revenue of Lokal breedChicken Traders

Working hours are one of the factors that affect the Revenue of lokal breedchicken traders. This is seen based on the length of time traders offer lokal breedchicken in a day, the use of time by traders including trading activities on holidays, and when consumers are busy visiting.

Based on the results of research conducted by lokal breedchicken traders, they start their working hours at dawn and close their trade in the late afternoon. The traders also on average open their wares every day even though it is a holiday or red date, except for holidays such as Eid al-Adha and Eid al-Fitr because most of the traders are Muslims, so traders usually sell until the eve of the holiday because there are still consumers who sometimes buy lokal breedchicken and market conditions will be empty in the morning. In addition, when viewed based on when consumers are busy visiting, it usually starts in the morning, then has a grace period of several hours when consumers return to visit until the afternoon.

Meanwhile, when the demand for lokal breedchicken is greatly increased, it occurs on certain days, such as before holidays and traditional events, even though when the holidays arrive, the price of lokal breedchicken is high in the market. traders are in the range of 20 tails which of course affects the Revenue of lokal breedchicken traders. This is based on Mr. Ampera Yudi's statement that "The demand for lokal breedchicken increases when there are big holidays such as Eid al-Fitr, Eid al-Adha, Christmas events, traditional events (riding dango, beremah, etc), to the traditions of the Chinese tribe. . If the chickens sold in a day on normal days are usually around 20-30 tails.

Around 100 chickens a day to two days before the holiday, lokal breedchickens can be sold. The Revenue of traders at that time can increase higher than usual days. If a comparison is made with numbers, it can be predicted that Revenue will increase 1: 2. As for the length of working hours, traders can be said to be very effective because the average trader trades from



dawn to in the afternoon if you count the length of time trading is approximately 12 hours / day.

2. Revenue Management of Village Chicken Traders Received Based on *Maqasid Syariah* Perspective

The Revenue earned must be used for good things so that it has benefits or *maslahah* in it. *Maslahah* realized by traders is for their own good so that traders may not follow their desires but must be based on the Shari'a of Allah Subhanahu Wa Ta'ala. Therefore the Shari'a refers to three aspects, namely *dharuriyyat*, *hajiyyat* and *tahsiniyyat* in order to get benefits if these three aspects can be fulfilled. *Maslahah* will be realized especially in the needs of *dharuriyyat* which includes five things, namely: maintenance of religion, self, mind, lineage and property.

a. Village Chicken Traders Revenue to Hifdz Ad-Din (Maintenance of Religion)

The maintenance of religion is the main aspect of the Shari'a that directs people to do good and according to what Allah Subhanahu Wa Ta'ala wants both in matters of worship and *muamalah*. Some lokal breed chicken traders set aside their Revenue to meet the needs of worship, namely making sacrifices. There are those who have performed *Qurban* more than once and even often and many times with the *qurban* system, some are borne entirely for the family and there are those who participate in the *Qurban* group in the area where they live. As with an interview with Mr. Jamari regarding the allowance for Revenue for *Qurban*, he said "Yes, there is. Often and I forget how many times. I was an individual once, because I often sacrifice, so now there are *Qurban* groups formed by residents around my house and the number per group is 7 people according to the provisions.

The traders of lokal breed chickens, when the prayer time arrives, the average trader closes his wares and performs the prayer. Which can be interpreted that traders do not neglect their afterlife needs, especially the obligatory prayers which are the main goal in life. Apart from that, the Revenue allowance is not only for the sacrifice but also for the *Hajj* and *Umrah* pilgrimages. However, on average, lokal breed chicken traders have never performed *Hajj* and *Umrah* and have never registered for *Hajj* and *Umrah* savings, because there are still other needs, especially the need for children's education and other needs.

Regarding the Revenue earned for the maintenance of religion or *Hifdz Ad-Din*, traders are seen at three levels of aspects where traders can set aside Revenue for *Qurban* and when prayer time closes their trade meaning traders can meet *dharuriyyat* and *hajiyyat* needs. *Dharuriyyat* needs are met when traders perform prayers and close their wares when prayer time arrives. Then

the needs of the hajjiyat are met, in which some traders can set aside their Revenue to worship Qurban.

b. Village Chicken Traders Revenue Against Hifdz An-Nafz (Self-Maintenance)

Self-Maintenance concerns protecting the lives of native chicken traders so that they can live physically and mentally healthy. In the Shari'a, taking care of oneself is the second obligatory thing after maintaining religion.

Lokal breed chicken traders at the Ngabang Traditional Market have an average consumption cost of around 50,000 to 100,000 per day. With this range of consumption costs, the needs, especially the need for food and drink for the traders' families, are very much fulfilled by consuming four healthy, five perfect nutritious foods, not just enough to eat and as long as you are full. In addition to consuming nutritious foods to create a healthy body. Traders also take time for holidays, take their families out to eat, and so on. Holidays or outings are done to please traders. When you feel spiritually fulfilled, of course it affects your physical health, because sometimes the source of illness is spiritual people whose rights are not fulfilled, for example feeling bored and so on.

Village chicken traders besides maintaining themselves to fulfill food and drink, are also used for shopping such as shopping for clothes and other needs for themselves that need attention. Judging from the profits obtained by lokal breed chicken traders, it is quite enough to fulfill the desire to shop, especially regarding clothes so that they can cover their genitals properly.

Traders are also not spared from paying attention to their health, although not all traders are registered with health insurance which is a government program for one reason or another. However, the traders still pay attention to their health by buying the medicines they need, which means that the traders are able to set aside their Revenue for their own health.

When the traders can afford to go on vacation, inviting the family to eat out can be categorized as that the lokal breed chicken traders can meet their needs up to the tahsiniyyat level. traders are able to fulfill food 2-3 times a day that is dharuriyyat benefit, and when traders are able to fulfill food with food that is guaranteed nutrition in a day, four healthy and five perfectly fulfilled, it means traders are able to achieve hajjiyat benefit. As for traders who can afford to buy medicines and pay medical bills, efforts to keep themselves healthy are included in the level of dharuriyyat needs.



c. Village Chicken Traders Revenue Against Hifdz Al-Aql (Maintenance of Mind)

For lokal breedchicken traders, regarding the Revenue used for the maintenance of reason, traders often take part in science or recitation gatherings. Some traders have an awareness of the importance of maintaining reason with useful sciences. As with an interview with Mr. Ampera Yudi regarding his frequent visits to science assemblies or recitations, he said "Not often because I was tired after coming home from work but never came. However, I often see lectures by an ustadz or scientific studies through social media such as YouTube. Just like what Mr. Jamher said about the science assembly he attended, he said "I often attend, because I have recitations every Friday night and usually there are lectures given by the ustadz".

However, to set aside Revenue to buy scientific books, it is still not done by traders. Traders are more concerned with the need for scientific books for their children to go to school.

There are traders who choose to often listen to scientific studies through social media, which means that traders still want to learn to maintain their minds so they can carry out the Shari'a of Allah Subhanahu Wa Ta'ala so that they can achieve the benefit of the world and the hereafter.

d. Village Chicken Traders Revenue Against Hifdz An-Nasb (Care of Offspring)

In order to develop targeted and quality offspring, lokal breedchicken traders must also pay attention to the rights of a child, especially regarding education in the future, both general education and religious knowledge.

The average trader is enough to send his children to school even to university level. When traders are able to send their children to tertiary education, it means that traders are at the level of meeting the needs of tahsiniyyat. And the traders are also able to allocate their Revenue to pay for tutoring for their children to teach their children to enter Islamic boarding schools or the like, one of them is Mr. Jamari whose two children have attended one of the Islamic boarding schools in Ngabang. have a religious basis so that you can fortify yourself from bad things, especially since the world today has many negative influences. In order to know which is good and bad ". With that, traders hope that their offspring will become good offspring so that they can achieve ukhrowi and worldly benefits.

e. Village Chicken Traders Revenue Against Hifdz Al-Maal (Maintenance of Assets)

Maintenance of assets is also a goal in the Shari'a so that it encourages people to acquire them and regulate the use of these assets. By maintaining

wealth so that its usefulness becomes clear, it can bring people with their possessions to achieve akhrowi and worldly benefits.

Merchants pay attention to maintaining the Revenue they earn apart from worldly needs as well as for the needs of worship to Allah Subhanahu Wa Ta'ala. The average trader sets aside his Revenue for giving donations, alms, and tithes so that his assets are well maintained to achieve this benefit.

As with an interview with Mr. Jamari regarding the provision of Revenue for contributions in social-religious activities such as helping the poor, donating or the like, he said "I have two orphans foster children". Likewise Mr. Ampere Yudi, he stated "Infaq at the mosque is usually around 20,000/week or 80,000/month every Friday. For alms, what is usually counted during Eid al-Fitr, the nominal value is around 10,000-50,000."

KESIMPULAN

The impact of capital on Revenue is seen through the aspect that the more distributors send native chickens, the greater the capital that will be issued by traders. Capital impact on Revenue is also influenced by market conditions and the quality of native chickens. Then, the impact of the length of business on the Revenue of lokal breed chicken traders is seen through the longer the traders sell lokal breed chicken, the better they understand consumer tastes so that distributors will also send lokal breed chicken according to consumer demand, when consumer tastes are fulfilled, lokal breed chicken Revenue can increase. The impact of working hours on the Revenue of lokal breed chicken traders is influenced by the number of working hours of traders while selling, including when approaching festive days and holidays, traders still open their wares. The more hours a trader works, the Revenue earned by the trader can increase. Therefore, when traders oversleep opening their trade, it will cut selling time so that it affects revenue of traders. The other factors perceived by traders are the quality of lokal breed chicken, market conditions, distributor trust, and consumer purchasing power. Traders pay attention to these factors so that their revenue remains stable.

Revenue earned by traders is properly allocated so that needs and rights are met, so that benefit is achieved. In addition to fulfilling worldly needs, traders pay attention to the needs of the ukhrawi based on the perspective of maqasid sharia so that the benefits for the lives of traders are realized. Revenue allocation, especially for dharuriyyat needs which includes five aspects, namely a) Maintenance of Religion (Hifz Ad-Din) in the form of traders being able to make qurban, closing trades when it is time to pray; b) Self-maintenance (Hifz An-Nafs) in the form of maintaining health by consuming nutritious food, etc.; c) Maintenance of Intellect (Hifz Al-Aql) in the form of participating in scientific studies, buying reading books, etc.; d) Maintenance of Offspring (Hifz An-Nasb) in the form of sending children to high school, giving



religious education to children, etc.; e) Property Maintenance (Hifdz Al-Maal) in the form of paying zakat fitrah, giving alms, and alms.

Limitations

The limitations of this study are more on external factors, namely the informants who are indeed only 4 people in number. One of the informants was interviewed via cellphone communication because at that time he was out of town.

The limitations of this study are also found in data on the Revenue of traders where the local government also does not record the amount of Revenue earned by traders.

Suggestion

For future researchers, it is hoped that they will look for more sources to look for Revenue data for all traders, especially when researching traditional markets like this research so that the development year from year to year.

The object of this research is expected to be expanded and not limited to chicken traders but other traders so that the research results can be better.

Implications

The implications of this research in the traditional markets of Ngabang District, the local government collects market fees from traders. Retribution fees range from 2 thousand to 8 thousand rupiah per day which are deposited once a month or twice a month. In addition, there is also a collection of fees for cleaning the market. With this policy, the Ngabang sub-district traditional market is more organized with improvements made to provide comfort for traders and buyers who come.

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