

Implementation of Creative Economy in Improving Economic Welfare *Maqāṣid Al-Sharī'ah* Perspective (Case Study: Rattan Craftsmen of Jentera Stabat Village)

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Abstract

Creative economy development can increase people's income in Jentera Stabat Village, which is one of the Creative Economy Areas, where almost every family becomes a rattan woven craftsman. UD. The Ambane area is one of the places where creative economic industry activities develop, especially rattan woven craftsmen. UD. Medan Ambane seeks to provide proper wages to rattan-woven craftsmen so that their lives can be more prosperous. The wages of the rattan woven craftsmen are 250,000 - 400,000 set with a processing time of around 5 - 7 days depending on the complexity of the pattern and the shape of the woven. This study aims to determine the increase in the economic welfare of rattan craftsmen from the perspective of *maḥāshir sharia* and the creative economy. This research is qualitative research using a descriptive approach, resulting in an in-depth description of the welfare of the rattan craftsmen in Jentera Stabat Village. To obtain data, researchers used an instrument in the form of in-depth interviews. So the results of the study indicate that the wicker rattan chair business is carried out by UD. Ambane event from the perspective of *sharia maqhasid* has brought positive changes because the existence of a wicker chair business plays a role in increasing people's income and can create jobs for the surrounding community. Based on *maqhasid sharia* according to Ibnu Asyur who applies 8 elements related to employment, it is concluded that UD. The Ambane event in Muamalah Intensification provides direct training to craftsmen, and for *Gharar* which is difficult to avoid by UD's business. The Ambane event does not burden every small mistake made by the craftsmen because the business owner will provide the right solution. Owner of UD. The Ambane event also provides working hours from morning to night according to the needs of the craftsmen provides decent wages, and avoids elements of slavery.

Keywords: *Creative Economy, Economic Prosperity, Maqāṣid Al-Sharī'ah*

Abstrak

Pengembangan ekonomi kreatif dapat meningkatkan pendapatan masyarakat di Desa Jentera Stabat yang merupakan salah satu Kawasan Ekonomi Kreatif, dimana hampir setiap keluarga bekerja menjadi pengrajin anyaman kursi rotan. Usaha UD. Ajang Ambane merupakan salah satu tempat berkembangnya kegiatan industri ekonomi kreatif khususnya para pengrajin anyaman rotan. Adanya usaha kursi rotan ini para pekerja dapat memenuhi kebutuhan hidup mereka dan juga dapat meningkatkan kesejahteraan ekonomi mereka dengan terpenuhinya prinsip - prinsip *Maqhasid syariah* tentang kesejahteraan ketenagakerjaan. Dengan memberikan upah yang layak kepada para pengrajin anyaman rotan sebesar 250.000 - 400.000/set dengan waktu pengerjaan sekitar 5 -7 hari tergantung rumitnya pola serta bentuk anyamannya. Penelitian ini bertujuan untuk mengetahui peningkatan kesejahteraan ekonomi para pengrajin rotan dilihat dari perspektif *maqhasid syariah* dan ekonomi kreatif. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan deskriptif, sehingga menghasilkan uraian secara mendalam tentang kesejahteraan para pengrajin rotan di desa jentera stabat. Untuk memperoleh data, peneliti menggunakan instrumen berupa wawancara mendalam (indepth interview). Sehingga hasil penelitian menunjukkan bahwa usaha anyaman kursi rotan yang dilakukan oleh UD. Ajang Ambane dilihat dari sisi *maqhasid syariah* dengan prinsip kesetaraan ketenagakerjaan sudah membawa perubahan yang baik, karena dengan adanya usaha anyaman kursi rotan berperan dalam meningkatkan pendapatan masyarakat dan bisa menciptakan lapangan kerja bagi masyarakat sekitar. Berdasarkan *maqhasid syariah* menurut Ibnu asyur

yang menerapkan ada 8 prinsip kesejahteraan tenagakerja diperoleh kesimpulan bahwa UD. Ajang Ambane dalam Intensifikasi Muamalah memberikan pelatihan secara langsung kepada para pengrajin, dan untuk Gharar yang sulit dihindari usaha UD. Ajang Ambane tidak membebani setiap kesalahan kecil yang dilakukan oleh pengrajin karena akan diberikan solusi yang tepat oleh pemilik usaha. Pemilik UD. Ajang Ambane juga memberikan jam kerja mulai dari pagi hingga malam sesuai dengan kebutuhan para pengrajin, serta Memberika upah yang layak dan menghindari unsur perbudakan.

Kata-kunci: *Ekonomi Kreatif, Kesejahteraan Ekonomi, Maqāṣid Al-Sharī'ah*

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INTRODUCTION

Income is the amount received by workers or craftsmen from rattan chair weaving activities. Income is one indicator to measure the level of prosperity and welfare of the craftsmen so that the size of economic income reflects economic progress. (Habib, 2021). If there is economic growth, the economy is said to be healthy, and a healthy economy will support the welfare of the local population. the presence of creative economy can make a major contribution to economic development in an area (Marlina, 2017). So, people are becoming more familiar with home businesses selling original ideas to make money, or what economists call the creative economy to increase their daily income.

A creative economy is a new skill that transforms society through innovative concepts or ideas to create products to become a community economy that can increase with additional economic value and the potential to live a more prosperous life. The existence of a home industry can provide value that influences the existence of an increase in the economy in an area (Sari et al., 2023). So that it can provide job opportunities and can provide opportunities for the community as a workforce to minimize

poverty and unemployment in an area (Sept 2021).

The solution to increase people's income and reduce unemployment in an area can be achieved through the creative economy. In addition, it can be used to overcome problems with the current economic system while addressing global economic problems. Indonesia, which has a large population and rich cultural heritage, offers advantages in expanding the creative economy and increasing visibility (Skasono, 2012). The emergence of the creative economy has become a phenomenon as a response to the influences and difficulties of globalization. Factors related to information technology accelerate the growth of the creative economy so that it becomes a solution for social welfare problems. Apart from that, the creative economy system can meet the demands of many current situations and add value to the manufacturing process as well as human resources (Yahya et.al., 2022).

The development of the creative economy is currently able to absorb a high workforce which is expected to improve the economic welfare of the community. Because the level of welfare and quality of life of workers

is low, it will hurt economic growth. Low human resources can also lead to low productivity so it cannot encourage economic growth (Daulay, 2012). Therefore, everyone who works including those who work in the informal economy or trade struggles to increase their income from their business to improve their family's standard of living. This shows that well-being includes both spiritual and material attainment. As a result, the notion of well-being in the world and the hereafter is the main goal of Islamic economics. *Maqāsid Sharia al-Islamiyah* by Ibn Asyur which discusses the economy is part of *Maqāsid Al-Shari'ah* which focuses employment. (Melinda, 2020).

Ibnu Asyur proposes that there are 8 principles of employee welfare in *maqasid shariah*, including *tak'irul mu'malat al-mun'aqodah* namely improving work relations, alleviating at-take in the light garage that is challenging to avoid, reducing work, applying to bind after the activity begins, enabling submission of additional terms, expedited remuneration, flexible dispute resolution methods, and avoiding slavery-related components (Auda, 2018). So that if the 8 principles of labor welfare are applied by the UD business. Ambane's event in hiring his employees means that the life of the craftsmen can be said to be prosperous. And besides capital, it also needs the community as a workforce, where later this community will do work inside and outside the work location to produce goods and services to meet their daily needs. For more workers and higher production levels, employment growth has long been

considered one of the positive drivers of economic growth. (Assyria, 2014).

In an operational review, working hours and wage rates both have an impact on employee take-home pay. where wages are determined by the number of competencies, the number of hours worked, and the number of workers in the informal sector and where everyone works there frequently. like the UD rattan chair industry. Workers will complete their task of creating the commodities needed to meet market demands at the Ambane event. To increase the amount of money they earn, artisans must be able to manage their time more effectively and pay attention to the quality of the raw materials they use (Hasanah, 2015).

In Stabat Jentera Village, the rattan chair industry is a hub for creative economic industry activities, especially for the people who are diligent in rattan weaving, and rattan woven craftsmen. This is shown by the many rattan craftsmen who work to encourage economic progress. Because traders and craftsmen make up most of the population of Stabat Jentera Village. Rattan woven products will be sold in Langkat Regency, North Sumatra Province, as well as other Regencies or Cities, to traditional markets and modern markets. The abundance of rattan weavers in Stabat Jentera Village has the potential to increase household income and drive the local economy.

UD. Medan Ambane is an industrial building that was built in 2007 and is a trading company operated by a husband and wife, namely Mr. H. Fadlan Perangin-angin and Mrs. Hj. Nuriah. It is in Stabat Jentera Village,

Wampu District, Langkat Regency. Together with some of their employees, they have been involved in rattan crafts for a long time. The items they make include mats, wallets, chairs, prayer rugs, caps, and even containers for storing flowers. UD. Ajang Ambane is ready to act as a teacher for the community and organizations that hold rattan craft education so that later the creative economy in terms of rattan crafts can progress in Stabat Jentera village. And have the capacity to enter foreign markets.

For our company to develop and compete in domestic and global markets, we need a creative economy. Moreover, UD. The Ambane event needs to be able to boost sales and income from these handicrafts to be able to improve employee welfare, among others by paying workers a living wage. And now it is known that craftsmen who weave rattan are paid between 250 and 300,000 per set, with a processing time of between 5 and 7 days, depending on the complexity of the pattern. Employees believe their salary cannot increase their welfare because they depend on the volume of woven goods produced. Therefore, further research is needed on the role of the creative economy in improving employee welfare (Hasibuan et al., 2023).

In Islamic economics, welfare or welfare can be achieved by carrying out the goals set by the Shari'a. In general, anything that is beneficial to mankind can be viewed as an object, which has a meaning other than evil and can be translated as attracting or producing good or repelling evil. Maslahah is described by Al-Ghazali as upholding the goals of Sharia. Al-

Khwarizmi added that instead, it is upholding Sharia objectives by avoiding human interference. Ibn Asyur based his definition of the purpose of sharia or maqhashid sharia on two factors. The first factor is the general aspect, which forms the rationale for all or most of the Sharia judgments. This description is closer to the general purpose of Sharia and the broad principles that govern all Islamic law. The second component of the objectives of the *Shari'ah* is the more detailed or precise aspect and focuses on objectives that are created to bring certain benefits to people in their daily lives that are anticipated to bring individual benefits as well as benefits to the Ummah. (Indra, 2016).

Maqāṣid Al-Sharī'ah specifically for employment, including *Maqāṣid Al-Sharī'ah* by Ibn Asyur which discusses the economy. Ibnu Asyur proposed eight maqasid sharia for increasing manpower, including at-take assistance in light garar which is unavoidable, tak'irul mu'malat al-mun'aqodah improving work relations, reducing workload, setting rules once activity begins, enabling workers to apply for additional, speed up getting rewards, and use flexible settlement mechanisms, and abolish slavery (Assyria, 2001). To generate wealth and employment through the development and use of individual creativity, the term "creative economy" refers to the industry that derives from a person's creativity, skills, and talents to be able to make something of economic value. It is also possible to define the creative sector as one that offers commercial creative services

such as sales, public relations, and advertising. So, the ability to develop concepts in the realm of arts and crafts is the essence of the creative industry. The aesthetic component is highly emphasized because creative businesses depend on work, while other industries are supported more by labor and capital (Ardila et.al., 2021)

This is in line with the nature of the creative industry which originates from the use of personal creativity, skills, and talents to foster prosperity and employment through the development of the utilization of individual creative potential and creativity. Welfare is a state of society that is in a state of prosperity. A higher standard of living than was previously considered welfare. Happiness, contentment, and a sense of not having to lose anything within one's reach, apart from poverty and threats to one's safety, are qualities of a prosperous existence (Rahmi, 2018).

Well-being is more than a monetary or hedonistic idea; it also involves humanitarian and spiritual goals. Welfare must also consider the satisfaction of spiritual needs in addition to satisfying material needs (Fuadi, 2016). According to Todaro and Smith, (2006), efforts to advance social welfare both in terms of material, worldly, and spiritual can be done by paying attention to three essential aspects, namely: The level of basic needs, including individual capacity building and equal distribution of needs such as clothing, food, shelter, health, and protection. A higher standard of living, income level, and better and wider education. Increase the economic scale of society and the country. In particular, the

availability of better job options due to a better society to improve economic welfare.

RESEARCH METHOD

This study uses a qualitative descriptive method using a descriptive approach. The use of this method is expected to be able to produce in-depth descriptions of speech, and writing, which can be observed from individuals, groups, and communities capable of certain organizations (Anshori and Iswati, 2019). To obtain the data, the researcher used instruments in the form of in-depth interviews and field observations and analyzed them in a non-statistical way according to the nature of the descriptive research method where the researcher will make systematic, factual, and accurate descriptions of the facts from the research locations in Jentera Stabat Village. Wampu District, Langkat Regency, precisely in the rattan chair business UD. The Ambane event is to know the level of welfare of rattan is woven craftsmen with the role of the Creative Economy and to find out the welfare of rattan craftsmen by using the 8 principles of labor welfare according to Ibnu Asyur in *Maqasid Sharia*.

RESULTS AND DISCUSSION

Creative Economy Implementation in Improving the Economic Welfare of Rattan Craftsmen

The creative industry drives the creative economy, namely economic activities that require intellectual innovation which will eventually be integrated with business platforms to make products more marketable. Rattan

woven craftsmen have skills in managing rattan to be made into several forms of goods that have a high selling value. existence of rattan chair business UD. The Ambane event, which is estimated to have existed since 2007, means that the rattan weaving skill has been owned by the people in Jentera Stabat village, which was taught by the owner of this rattan chair business long ago. As for the economic situation in the livelihood structure in the Jentera Stabat village where some of the people work as farm laborers whose income is not sufficient for life's needs (Srijani & Kadeni, 2020).

To make ends meet, they work at UD. Ambane event with rattan weaving to be able to have additional results to be able to meet their daily needs. Which on average the rattan craftsmen at UD. The Ambane event is for housewives who want additional income, and rattan weaving is a reliable livelihood. Because rattan craftsmen are paid 100-350 thousand per set of chairs with a processing time of 3-5 days depending on the complexity of the pattern and shape. For those rattan craftsmen at UD. The Ambane event and the wages they receive have been able to help improve their economic welfare. because the wages they receive depend on the large amount of woven produced. Because the more woven they make in a short time, the more wages they will get. Wicker rattan craftsmen can also get additional income from repairing rattan chairs that are damaged or weathered.

Income from rattan plaiting is very promising for a rattan craftsman because at certain times the craftsmen can be flooded with

orders for rattan chairs or rattan ornaments, such as on holidays, namely Eid al-Fitr and Christmas. Because it is undeniable that during the holidays, many buyers are looking for household furniture to decorate their homes to welcome guests or their extended family on the holidays. So that the more orders for these rattan chairs, the more opportunities there will be for rattan woven craftsmen to be able to increase working hours or overtime so that the craftsmen can earn more income (Samrih *et. al.*, 2020).

Welfare is a condition that reflects the condition of people's lives as seen by the norm. According to Suryanto and Susilowati, people's economic welfare is a condition where basic needs are met, as evidenced by adequate housing, clothing, and food needs, as well as costs related to education and access to affordable and quality health. It is also a condition in which everyone can maximize his utility within certain levels and limits. where needs are met both physically and spiritually. (Purwaningsih, 2010).

Community welfare can be measured from various indicators, the welfare indicator is a measure of the achievement of society where the community can be said to be prosperous or not (Fauziah *et. al.*, 2020). Welfare can be measured from several aspects of life.

1. Examine real aspects of life, such as housing standards, food, and other needs.
2. Assess the physical aspects of life, such as physical health and the environment.
3. Examine the quality of life from a mental perspective, such as educational resources, surrounding culture, and so on.

4. Consider aspects of quality of life from a spiritual perspective, such as morals, ethics, the harmony of change, and so on. The BKKBN lists five indicators that determine whether a family is considered prosperous, including family members participating in each other's religious services, Each member of the family usually eating two or more meals per day, and each person dresses differently for home, school, work, and travel. The biggest part of the floor of the house is not made of soil. If a PUS (Couple of Reproductive Age) or a sick child wants to take part in family planning, they must go to a facility or health worker and ask about the applicable family planning technique (Satriani, 2019).

As said by Nuraida's mother in an interview conducted on December 9, 2022, follows:

"Yang saya ketahui tentang Kesejahteraan ekonomi ialah seseorang yang memiliki pendapatan lebih yang bisa memenuhi kebutuhan hidupnya sehari-hari, serta terlepas dari segala macam gangguan, kesukaran dari segi ekonomi. Dan menurut saya upah yang didapat dari hasil menganyam kursi rotan tidak cukup untuk memenuhi kebutuhan hidup sehari-hari. Dikarenakan kurang mahir dalam proses menganyam kursi rotan."

What I know about economic prosperity is someone who has more income that can meet their daily needs, and is free from all kinds of disturbances and difficulties from an economic perspective. And in my opinion, the wages you get from weaving rattan chairs are not enough to meet your daily needs. Due to a lack of proficiency in the process of weaving rattan chairs."

As well as a similar explanation was explained by Mrs. Rita Aswani on December 9, 2022, she said the following:

"Kesejahteraan memiliki arti bahwa masyarakat memiliki kehidupan yang aman, sentosa, dan makmur, serta Mempunyai pekerjaan yang layak

dengan penghasilan yang lebih besar untuk bisa memenuhi kebutuhan hidup. Dan menurut ibu Rita penghasilan yang beliau dapat kan selama menganyam sudah cukup untuk memenuhi kebutuhan hidup beliau dan keluarga sehari-hari mulai dari kebutuhan rumah tangga sampai biaya sekolah anak."

According to what was conveyed by Mrs. Nuraida and Mrs. Rita Aswani that economic welfare is for people who have a higher income and can meet their needs. And a slightly different explanation was explained by Mr. Safrudin who was interviewed on December 9, 2022 according to him

"Kesejahteraan ekonomi menurut beliau merupakan tingkat kepuasan yang diperoleh seseorang dari penggunaan uang yang diperolehnya, tetapi tingkat kesejahteraan itu sendiri relatif karena bergantung pada tingkat kepuasan yang diperoleh masyarakat dari penggunaan uang tersebut. Dan menurut beliau upah yang didapatkan selama menganyam sudah cukup untuk memenuhi kebutuhan keluarga. Dan menurut beliau kebutuhan setiap keluarga itu berbeda-beda tergantung dari tanggungan jumlah keluarganya."

"Economic welfare according to him is the level of satisfaction that a person gets from using the money he earns, but the level of welfare itself is relative because it depends on the level of satisfaction that society gets from using that money. And according to him the wages earned while weaving is sufficient to meet the needs of the family according to him the needs of each family are different depending on the number of dependents in his family."

Agree with the statement made by Mr. Safrudin which according to him economic prosperity is a relative thing because it depends on the level of satisfaction of the community itself. Mr. Ali Nafiah also conveyed the same thing in an interview that was conducted on December 9, 2022.

"Jika keluarga seseorang telah mampu memenuhi semua kebutuhannya—termasuk kebutuhan pangan, sandang, perumahan, perawatan kesehatan, dan pendidikan anak—maka orang tersebut bisa disebut sejahtera. Dan ia menegaskan bahwa karena manusia

tidak hanya ada di alam tetapi juga di akhirat, maka kesejahteraan dunia harus diimbangi dengan kesejahteraan akhirat (akhirat). Untuk memastikan kecukupan di akhirat, kecukupan materi di masa kini ditunjukkan. Jika keadaan ideal ini tidak dapat diwujudkan, pertimbangan kesejahteraan akhirat niscaya akan lebih diutamakan karena merupakan kehidupan yang kekal dan lebih berharga daripada kehidupan di dunia ini. Alhamdulillah, ia mengaku uang hasil menenun cukup untuk memenuhi kebutuhan sehari-hari keluarganya. Karena menurutnya, berapapun uang yang kita hasilkan, jika kita tidak pandai mengatur keuangan kita akan selalu terasa kurang."

"If a person's family can meet all their needs—including food, clothing, housing, health care, and children's education—then that person can be said to be prosperous. And he stressed that because humans do not only exist in nature but also the hereafter, prosperity world must be balanced with the welfare of the afterlife (hereafter). To ensure sufficiency in the hereafter, the sufficiency of material things in the present is shown. If this ideal state cannot be realized, consideration of the welfare of the hereafter will undoubtedly take precedence because it is eternal life and more valuable than life in this world Thank God, she admits that the money from weaving is enough to meet the daily needs of her family. Because according to her, no matter how much money we make, if we are not good at managing our finances, we will always feel inadequate."

From the statement of the rattan chair craftsmen at UD. At the Ambane event, I can conclude that economic welfare does not only discuss the value of income to meet life's needs but also discusses a prosperous life in the world and in the hereafter, which can be realized if the needs of human life are met in a balanced manner. And from the results of interviews with rattan craftsmen, the rattan weaving wages they get by working at UD. The Ambane event is enough to meet their daily needs.

Maqāṣid Al-Sharī'ah and Creative Economy

Unlike the economic system in general, the Islamic economic system emphasizes the

welfare of the whole community. This is because Islamic economics is based on three main pillars: monotheism, sharia, and morality. These pillars give the Islamic economy a sense of justice and community. Maqāṣid Al-Sharī'ah from the perspective of Muhammad At-Thahir Bin Asyur or often known as Ibn Asyur, an Islamic economist. Maqāṣid Al-Sharī'ah refers to the basic ideals and concepts that guide the sharia law that regulates the interaction between every human being as well as the benefits that can be realized and the characteristics that distinguish them as superior, and the legal requirements to achieve those benefits (Hudiawan, 2020).

To achieve the welfare and benefit of human life and to prevent various dangers, both in this world and in the hereafter, *Maqāṣid Al-Sharī'ah* was established as one of God's goals. Ibnu Asyur proposes eight maqasid rules in employment matters: Assistance at-take in light garar that is challenging to avoid, Takirul Mumalat Al-Mun'aqodah, improves work relations and reduces burdens, concludes a contract after the activity begins, allowing workers to ask for additional conditions, accelerate prizes, use flexible settlement procedures, and avoid slavery (Desriandy, 2021).

Ibnu Asyur emphasized that the intensification of Ramallah is equated with maqasid to ensure that various types of muamalah contracts are carried out accurately and intensely. According to Ibnu Asyur, this can be seen from the tolerance of sharia for the elements of salt contained in each type of muamalah in this category is greater than its

tolerance for other types of muamalah. He claims that this is closely related to the category's strong dependence on different types of muamalah. (Maharani et al., 2022).

This kind of Muamalah intensification accustoms the craftsmen to do their daily work because mistakes will appear from the craftsmen which can harm the UD rattan chair business. Ambane event. Therefore the efforts made by the rattan chair business owner are to provide direct training to the craftsmen before the first day of work so that the craftsmen can weave rattan chairs in the future. to minimize losses and ensure the UD Rattan Chair Business. The Ambane event went well.

Rukhsah For Unavoidable Gharar

Since the time of the prophets, muamalah contracts have existed in various forms, and the element of garar cannot be separated from the contract between the capital owner and the employee or manager. Because it is not certain that the anticipated profits or results will materialize, that is, if the business fails, neither the owners of capital nor workers or administrators can get anything from what they have spent in the form of capital by property owners or labor by workers. Rukhsah is given only for light, impossible, or challenging garars.

In this case the Rattan Chair Business UD. The Ambane event does not burden any employees with responsibility because of mistakes made by employees, such as when weaving or making rattan chair frames. Then the

right solution for this problem will be given by the UD business owner. Ambane event.

1. Minimizing Workload

The *muamalah* contract for profit sharing must follow the agreement and not burden employees outside normal working hours or the interests that are the intended target. By accepting conditions that only benefit him, the owner of property or capital is not justified in taking advantage of the cultivator's position as someone more in need. Each craftsman is employed by the UD Rattan Chair Company. The Ambane area adheres to predetermined working hours, namely from 08.00 to 22.00 with the method of dividing working hours according to daily needs. Furthermore, the craftsmen are assisted in their work with existing facilities such as WiFi, a prayer room, and a comfortable workspace.

2. Binding

Work Activities As long as farmers are bound by a contract before starting work, then the production sharing agreement, according to Ibnu Asyur, is not legally obligatory. To avoid loss of the owner or property capital by maintaining the property in a state of flux, the farmhouse chooses to settle or terminate the contract within a certain period. UD Medan Ambane has no legal force or effect on either employees or employers. Considering that the majority of rattan craftsmen are residents where the rattan chair company is located. The owner promises that the employees will remain committed to the UD rattan chair company. Ambane event. However, there is a rule that states that if an employee wants to leave the

position, the employee must find a replacement one month in advance and educate the new craftsmen on how to weave properly and flawlessly.

3. Employees provide additional specifications

Employees are permitted to provide additional benefits to the owners of capital in the form of labor beyond what is required by the contract. Workers can also suggest usufructuary rights over undeveloped land as a kind of remuneration for extra effort. If an employee, not an investor or property owner, makes the request, it is justified. UD Rattan Chair Business in this case. Ambane Events give employees the option to add additional requirements, including increased rewards for attempts outside of assigned tasks. Also, it should allow employees to take days off if critical situations arise that cannot be postponed.

4. Expedite Salary Payment

Cultivators on muamalah for yields usually have greater demand for yields than property owners, payment for work completed must be expedited. Rattan chair business owners always pay their employees on time, especially every week if the craftsmen complete 1 set of wicker rattan chairs with a wage of between 250 and 300 thousand depending on the complexity of the pattern. This is because wicker chair weaving is a very delicate process that can affect the comfort of each worker.

5. The Flexibility of Completed Work

With a *muamalah* profit-sharing system, cultivators are not required to do all the work themselves. If it does not harm the property owner, they can help someone else with the task

or hire a third party. The Maliki school, which is adhered to by Ibnu'syur, thinks that the manager may sell his rights and obligations to a third party if it turns out that he is unable to fulfill his contractual obligations. The owner of the rattan chair company will determine the timeframe and finishing technique based on the level of expertise of each craftsman if one of the craftsmen has work that cannot be completed. The owner of the rattan chair company, UD. The Ambane event will then give the craftsmen additional time to carry out orders if there are large orders and it is not possible to complete them quickly due to several constraints. Craftsmen will receive additional compensation from overtime later.

6. Avoiding the Components of Slavery

The inclusion of terms or conditions in a profit-sharing muamalah contract that traps managers in situations such as slavery is not justified; the manager is bound by the responsibility for life or too long a period without having the opportunity to resign or cancel the contract. Therefore, the clerics restricted the musical to trees that bear fruit all year round, requiring farmers to water them non-stop.

The Ambane arena wicker chair business does not involve any element of slavery because each craftsman is not required to work past his bedtime or beyond the normal range for humans, and is given sufficient time to relax. Unless the order is large enough to require craftsmen to work longer. However, only employees who wish to work overtime are required to do so. If someone wants to retire

from his position in the rattan chair company, UD. Ambane event gave them some wiggle room, but they had to find a replacement a month in advance.

CONCLUSION

The results of the research show that the creative economy can encourage people's creativity so that they can maximize rattan raw materials to create products that have high use value and make maximum use of the resources that can still be used. With the presence of UD's creative economic ventures. The Ambane event at Jentera Stabat Village was able to empower the community and improve their economic welfare. With wages earned Rp. 250,000 - Rp. 400,000/set can meet the needs of the workers.

The results of the study showed that the rattan chair wicker business at UD. Ambane event in the analysis of Maqāṣid Al-Sharī'ah brought a good change because the existence of a wicker chair business played a very important role in increasing people's income and could create jobs for the surrounding community. And that becomes a measure of Maqāṣid Al-Sharī'ah in improving people's welfare. Comparable Intensification of Muamalah, Rukhsah, or Alleviation of Gharar which is difficult to prevent, lightens the burden on workers, and binding applies are among the eight parts according to Ibnu Asyur. When farm activities begin, workers can apply for additional conditions, which expedites the payment of benefits, giving them flexibility in how to complete their work, and preventing elements of

slavery. In addition, Maqāṣid Al-Sharī'ah Ibnu Asyur's analysis can support business continuity to get out of the UD rattan chair industry. Amber event. In addition, the existence of this rattan chair business has a significant impact on the welfare of the people around the Stabat Jentera village because it provides opportunities for entrepreneurship and the development of creative abilities through the production of rattan-based goods. Following the philosophy of Ibn Asyur, it can also help local people earn more money through work and other economic sectors.

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