

The Meaning of Profit with a Cultural Perspective on the Traditional Market with Pancawara Cycle Traders

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The purpose of this research with ethnographic studies is to describe how the phenomenon of profit for traditional traders is used from the perspective of the culture of the Pancawara cycle in traditional markets. The research design is a qualitative paradigm. This study aimed to discuss the concept of earnings proposed through cultural valuations, cultural norms, and requests for belief. Culture is understood by maximizing participant observation, in-depth interviews, and behavioral interpretations carried out by snowballs. The validity test of the data used member checks. Based on the differences in results from previous earnings theories, earnings can be an imbalance, have a reasonable profit, and put more emphasis on service quality in accordance with the quality of goods and bargaining representation, and shy culture. The results differentiate modern markets from traditional markets. Traditional markets speak with Boso, the transactions require Qighul consent, there is a return of goods, and there is empathy in the price difference between orphans and the poor. The results of the mayor's proposition suggest that profit is the ability to behave tepo seliro, honest and generous in economic statistics on service quality. The results of minor propositions, tepo seliro habits to obtain optimal profits through tolerance, acceptance, and friendship. Honest behavior to get a "good" profit involves asking for goods, and giving a fair price. Generous behavior to get profits "multiplied" by alms, giving thanks, and help. A form of "barakah" with sufficient needs, survivors, and trading continues.

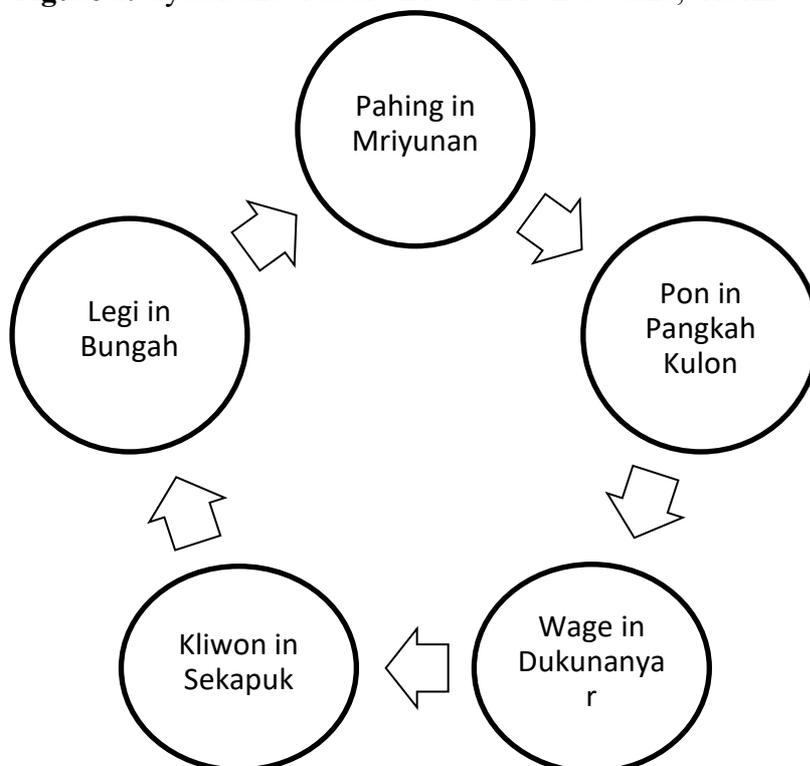
Key words: *Tepo Seliro, Honest, Generous, and Barakah.*

Introduction

The Javanese government in the past can manage a market as the main place of economic activity. The centre of economic activity at that time was moved based on time cycles, which is Pancawara. Pancawara is a weekly cycle in five days. The names of the Pancawara cycle days, such as pahing, pon, wage, kliwon, and legi, have special characteristics (Zoetmulder, 1995: 751). Pancawara philosophy has ancestral values which suggest, for humans to get profit, that they must be productive, produce (pahing) something that starts to move (legi), master (pon), increase (wage) that are collected, and destroy-smash (kliwon) (Agus, 2011: 111). Buyers and sellers are concentrated in designated places on market days.

A meeting with buyers and sellers in the market was created by socio-cultural interactions, and community economic development (Argyle, 2017: 12). A social interaction of the Pancawara cycle in the traditional markets of Gresik Regency, East Java, still exists. The success of social interaction with the distinctiveness of the Pancawara cycle produces a market that looks unique. In Gresik, East Java Province is adjacent to traditional markets. The traditional market has the distinctiveness of its peak crowd with the identical markets or the cultural cycle on Pancawara. The peak of the traditional market crowd is based on the Pancawara culture cycle in Gresik.

Figure 1. Cycles and Culture Location Pancawarna, Gresik



Market safety with the Pancawara cycle culture tends to be considered as a cause of traffic jams and landfills. This landfill created the impression of a dirty market with the Pancawara cycle

culture. The condition existed for facilities but was not heeded or treated by the management. Poorly maintained infrastructure is one of the weaknesses for Pancawara market traders compared to modern market traders. Modern markets have clean environmental conditions, clean goods, hygiene, comfort, safety, and better service than markets with a Pancawara cycle culture. Traders with a Pancawara cycle culture will logically have difficulty facing the modern market to optimize profits with smaller capital and limited management. The modern market has been established in the traditional market area of Gresik, which is at the heart of Pancawara cycle culture. A market with the Pancawara cycle culture has one positive characteristic that requires interaction with the form of bargaining between buyers and sellers.

The culture of bargaining price can adjust the consumer's budget in purchasing needed goods. According to Carter and Usry (2005), Bose, (2010), Van Horne and Wachowicz (2013), Gathogo and Ragui (2014), Longenecker, et al. (2014), Tulsian (2014), and Banerjee (2015), the main objective of the business unit is to generate profits. The development of modern markets has not been able to shift the cultural values or social wisdom that exist in traditional markets with the culture of Pancawara cycle in Gresik. The survival of a market with Pancawara cycle culture suggest that the traders still have a chance to make a profit. This is contrary to the results of Kartika's study (2014), which stated that the modern market with the power of capital can reduce the existence for traditional markets and the profit of traditional traders. This research is carried out in natural and exploratory conditions that emphasize the meaning of earnings with a cultural perspective in understanding social interaction, in order to develop a theory or concept. The theoretical framework is inductive, starting from the uniqueness of a phenomenon about survival on the socio-cultural interaction for the Pancawara cycle in the traditional market of Gresik.

Sustenance through the profits obtained by honest trade to meet consumption, in the philosophy of Java, is *nerimo ing pandum*. This sincerity is realised by being grateful (*just*) and being patient to be saved from loss, but still being optimistic (*tan jiguh*). Traders believe honesty and sincerity when trading (*in Pandhang*) will get results.

Honesty in trading will get a "blessing" profit. The phenomenon of norms in the traditional market of Gresik Regency involves the Pancawara culture cycle. If there is a buyer feeling deceived by a trader, then the buyer will not shop with the trader. There is a unique phenomenon in traditional markets with the Pancawara culture cycle. A trader returns a change of one hundred rupiahs up to one thousand rupiahs. If there is no change, usually the trader offers other merchandise of equivalent value. This quality is not found in modern markets where donations are usually returned. Traditional market habits are an effort to equalise prices between traders with one another. Traders also routinely re-weigh, so it is always accurate and does not harm the buyer and trader. Traders with open booths occupy their usual shanties. Traders can also occupy the habits of other traders, if the other traders do not trade.

There is an interesting phenomenon when buyers make transactions through bargaining and the price is agreed. In payment, the money brought is less. Traders offer tolerance and payments can be made in the next market according to an agreement. There is another unique phenomenon in bargaining price for the buyer that asks for a price to be reduced to pay for parking. These behavioral norms are not found in the modern market, such as the value of social-cultural interaction related to generosity. Traditional traders believe that bargaining (social interaction) by not being stingy (tan kumed) can be multiplied by sustaining profits without reducing hard work. Profits can increase consumption for traditional traders (Sadiq, 2017). Profit can be one source to increase the amount of working capital (Burrow, Kleindl, and Everard, 2008: 421). So, working capital can increase to profits. Working capital increases the level of production and the level of sales increases.

The development of modern markets has not been able to shift the cultural value of the Pancawara cycle that has existed since the time of founding in the Javanese Government. Survival of the market with the Pancawara culture creates a unique phenomenon, by which traders still have the opportunity to make a profit. Profits obtained to meet daily needs are expected to be a "blessing". The problem of traditional trader profit with the Pancawara culture cycle needs social wisdom by studying philosophy to achieve perfection. Understanding the meaning for profits by traders comes from the phenomenon of traditional markets with the Pancawara culture cycle. Studying Javanese philosophy through the culture can shape wise people, who uphold ethics and norms (Sri, 2017: 8). Traders who pursue profits without regard to ethics and norms will suffer losses.

Hill (2011: 148) stated that culture is a system of values and norms. Values are assumptions of shared habits that should occur. Following the Pancawara culture cycle, it can make a profit a habit. Profit will serve to meet the needs of family life and are shared by assumption. Norms are divided into two categories, folkways, and customs. Folkways determine the way people behave, and violations are usually not a serious problem, such as behaving generously. Customs are norms that are central to the functioning of society and social life. Breaking customs can have a serious impact on retribution. Certain customs have been enacted into law, in this case behaving honesty for profit.

Kirkeby (2000:3) stated that management has a unique role in social relations before human existence as a phenomenon studied by business economics. Value based management, business ethics, accounting ethics, responsibility, and trust are codes of behavior, can which be analysed from a strategic perspective. Philosophy suggests a strategic relationship with management reality. Cole (2004: 10) understood groups in the management process in terms of planning, organizing, motivation, and control. Ubud (2011: 7) stated that business decision making are abstracted from reality. The reality is that traders must hold many customs in carrying out trading habits in accordance with the culture of Pancawara, and the art of bargaining. Traders

have an expression for the sense of "blessing" and get a more decent life, thus there is the habit of receiving profits with sincerity and generous behavior.

This study looks at the uniqueness of the traditional market traders in Gresik as an economic cultural community, which has cultural richness in the presence of Pancawara culture cycle market, which is colored by religious ideology. This research was conducted with a qualitative design that describes and interprets the same patterns of values, behavior, and religion, from the same cultural group, such as traditional market traders, so this research uses ethnographic studies (Harris, 1968 in Creswell, 2013: 90). This research, involving an ethnographic approach, can examine the traditional market merchant community as a cultural community of Pancawara in Gresik, which, while emerging hundreds of years ago, still maintains its unique traditions.

This study examined the meaning of profit from a cultural perspective to explore phenomena through values, norms, and religion. The results of cultural exploration examines the meaning of profit. This study examined the unique behavior, and interactions among traditional market traders with the Pancawara cycle culture. This research focuses on interpreting profits for traditional market traders from a cultural perspective. This research is qualitative. It is necessary to understand the paradigm that accompanies it. A paradigm is a pattern or model about a part and its relationship or behaviour (Bhattacharjee, 2012: 17). Profit as an economic goal (Balaguer and Castellano, 2012) is influenced by the chosen perspective. The phenomenon occurs with regard to expressions (beliefs) based on religious ideology. Profit is a "blessing" of sustenance with a sense on sincerity on the basis of the intention to support his family.

Sri (2017: 8-13) stated that in Javanese philosophy traders must have an attitude of sincerity (wish for blessings), to be noble (generosity), and also seek God's guidance (honesty). This will facilitate their sustenance. Javanese philosophy has a significant relationship with Javanese culture. Traders must conduct past behavior chess (four behaviors), which is to carry out God's commands and stay away from their prohibitions (hamemayu hayuning pribadhi). Traders are tasked with finding sustenance for the welfare of his family (hamemayu hayuning kaluwarga). Traders are related to traditional traders (hamemayu hayuning sama). Traders also establish a brotherhood with buyers to get peace (hamemayu hayuning bawana).

This study uses ethnographic studies to describe the phenomenon of earnings in traditional traders with regard to Pancawara cycle culture in the traditional market, Gresik. First, it explores how the business habits of traditional market traders in Gresik result in optimal profits with the Pancawara cycle culture. Secondly, it examines the honesty behavior of traditional market traders in Gresik with the Pancawara cycle to get "barakah" profits. Third, it examined the generous behavior of traditional market traders in Gresik with the Pancawara cycle to get a "multiplied" profit. Fourth, it examined traditional market traders in Gresik in realising a

sense of sincerity, as well as profit, or "barakah," as grounded by the intention to support the family.

Research Methods

This study used by a qualitative paradigm that is naturally rooted in the phenomenological view (Yin, 2011: 14). This qualitative research also used an ethnographic approach that seeks to understand behavior and link cultural themes or elements, so that new theory can be found (Fatchan, 2015: 14). This research is directed to understand the concept of earnings through the approach of values, norms, and beliefs (Cooper and Schindler, 2014: 144). The research setting was determined on market day (pancawara), and as a place of business activity. Traditional traders of the Pancawara cycle culture in Gresik are the actors in this study (Jonassen, 2004: 152).

Data collection uses full participant observation and in-depth interviews (Creswell, 2013: 148-149). Denzin and Lincoln (2009: 282) prescribed the method of data collection as using an ethnographic approach and unstructured interviews, participant observation, and field notes. Interviews on research subjects as a unit of analysis were conducted by snowball. Testing the validity of data uses member check (Conrad and Serlin, 2006: 414). The study follows the Spradley research model and process (1979). There are five data analysis stages: domain analysis, taxonomic analysis, component analysis, theme analysis, and constant comparative analysis (Roulston, 2010: 158).

Data Analysis Results

This research has explored the experience and subjective knowledge of the participants to understand earnings. The experience of the participants was heterogeneous in experiencing the same phenomenon. Questions regarding what participants have experienced and how participants have experienced are addressed in order to understand earnings subjectively by analyzing cultural phenomena in natural and exploratory situations. Cultural phenomena that are exploratory in nature involve behaviors, and expressions. The cultural values obtained are business habits with tepo seliro. Cultural norms of customs are obtained by honesty behavior. Cultural norms of folkways found generous behavior.

Domain Analysis

Based on some results, the validity of the data domain analysis is clear. By conducting a single semantic relationship, a theme comes from many informants to find the domain. Analysis of semantic relationship is the meaning of earnings with cause and effect. To facilitate the domain analysis, data was collected from observations, and interviews using the domain analysis

worksheet. In the domain analysis worksheet, all included terms are included in the type of semantic relationship, and in a specific domain.

Table 1: Domain Analysis Sheet Profit Meaning

No.	Included Term	Semantic Relations	Domain
1	Tenggang Rasa (Tolerance)	is the cause of	Tepo seliro
2	Tolerance		
3	Silaturrohim		
4	Information for goods condition	is the cause of	Honest
5	Fair Price		
6	Alms	is the cause of	Generous
7	Be grateful		
8	Assist		
9	Fulfilled Needs	is the cause of	Profit as a Barakah
10	Happiness		
11	Trade Survive		

Based on Table 1, domains related to the meaning of earnings have been found, such as tepo seliro, honesty, generosity, and profit as a barakah. Domain analysis of tepo seliro found many indicators or sub themes of tolerance, tolerance, and silaturrahim. The findings of tepo seliro indicators or sub themes have a synergistic relationship. Grace is a behavior in speech and a behavior that reflects respect from the buyer. Because traditional traders in the Pancawara cycle feel what buyers feel, tolerance behavior is a way for traders to maintain the feelings of buyers through behavior.

Component Analysis

Table 2: Component Analysis Results of Profit Meaning

Domain Analysis	Taksonomi Analysis	Component Analysis	
		Attitude	Expression
Tepo Seliro	Tolerance (tenggang rasa)	Keep the buyer feeling	Respect to the buyer
	Tolerance	Care to buyer	Be Patient
	Silaturrohim	Get along well with the buyer	Brotherhood
Honesty	Information about goods condition	Price is decrease	Becik ketitik ala ketara
	Fair Price	Reasonable profit	Ono rego ono rupo
Generous	Alms	Welas asih	Life is good
	Be grateful	Enjoy profit conditions	Nrimo ing pandum
	Assist	Sincere	Sopo nandur bakal ngunduh
Profit as a Barakah	Fulfilled Needs	Hard Work	Prosperous family
	Happiness	Creating a harmonious family	Ati adem pikiran ayem
	Trade Survive	Kulakan	Able to make a profit

Theme Analysis

Theme analysis compiles a "construction" of cultural phenomena into parts. The relationships between parts and their relationship to the whole is named. Theme analysis is a set of procedures for holistic understanding. The cultural phenomenon of the meaning of profit breaks down into parts such as tepo seliro, honesty, generosity, and profit as a barakah. Construction of cultural phenomena in interpreting profits is achieved through an agreement with key informants. Minor propositions in this study have valid data. Traditional traders in the Pancawara cycle obtain optimal profits by being considerate (respect buyers) in behavior.

Traditional traders in the Pancawara cycle, to obtain optimal profits, must be tolerant (patiently serving buyers). Pancawara cycle traditional traders, to captivate the hearts of buyers, establish silaturrahim. The phenomenon of tolerance and silaturrahim towards buyers is the relationship between tepo seliro.

Pancawara cycle traditional traders must disclose the condition of many goods, becik ketitik ala ketara. Pancawara cycle traditional traders, in setting fair prices, must consider the quality of goods, ono rego ono rupo. Information such as the condition of goods and fair price profit is necessary in a relationship between honest parts. Traditional traders in the Pancawara cycle, to gain a better life, must have a sense about compassion with alms to the buyer. Traditional traders to increase profits must be grateful. Traditional traders to increase profits must also sincerely help buyers. The phenomenon of alms giving, being grateful, and helping to get profits are "multiplied" by God.

Constant Comparative Analysis

This study also conducts a constant comparative analysis to compare some events that occur when analysing events and are carried out continuously. This research, regarding constant comparative analysis, includes four stages.

a. Tepo Seliro Category

A custom of tepo seliro traditional market traders in Gresik is to obtain optimal profits within the Pancawara cycle through tolerance and silaturrohim. Being tolerant with communication is really boso (manners). Unique events with buyers who are older than traders involve traders using the Java language such Kromo Inggil. Traders also respect buyers (tolerance) who use sighat ijab qobul by answering "kulo sade", when the buyer said to "kulo tumbas nggih" and ends with either the buyer or trader saying, "matursuwun."

Traditional traders in Pancawara cycle behave tolerantly to serve many buyers, even though they do not buy after bargaining. There are also buyers who return goods because it is not appropriate. There are also instances of buyers returning goods because there are defects unknown to the merchant. Traders tolerate this by exchanging other items. Pancawara cycle traditional traders should be visited by buyers and obtain optimal profits by establishing silaturrohim. Making silaturrohim is by greeting prospective buyers when approaching a trading place to captivate buyers. The greeting behaviour involves only small talk by saying yo opo kabare bu ning, monggo pak, monggo pinarak monggo, nopo bu haji, monggo mas, nggolek nope to mas, monggo om, yo opo kabare mbakyu monggo pinarak.

Traders customarily establish silaturrohim with shyness. They feel free with relatives, friends, or neighbours regarding prices. There is a unique event that occurs when the buyer has chosen

and asked the price. The merchant is invited, at that time, for another buyer. This is because in order to avoid jealousy with other buyers. If the buyer is usually free of charge, the attitude of tolerance is a way for traders to maintain the feelings of buyers by unggah-ungguh boso, and responding to sighat ijab qabul with consent.

b. Honest Category

The honest behaviour of traditional market traders in Gresik within Pancawara cycle to get profits as a barakah involves information on the condition of goods and giving a fair price. There is a unique event when the trader informs the buyer about the weakness of some goods. Mr. Solikin hijab trader informed some buyer that the hijab he will buy is an old model. Mr. Hasan Basori, the cap trader, informed the buyer of a scratch. Mr. Solikin and Mr. Hasan Basori disclosed the weaknesses of goods to buyers so that they do not feel disadvantaged. If the buyer feels disadvantaged it is feared that he will no longer believe, so it will reduce potential buyers. If one does not disclose the defections of goods, a buyer will not shop again at the place between Mr. Solikin and Mr. Hasan Basori. Mr. Solikin and Mr. Hasan Basori may also be labelled as dishonest.

Traditional traders within the Pancawara cycle increase the number of customers through trust from buyers. Trust can be obtained by finding a reasonable profit. Fair profit is adjusted by market prices. The traditional traders set prices relatively similar to other similar traders. Mr. Khusin Raji, a female clothing trader, stated that among "almost all wholesale clothing traders in the Kapasan Surabaya market ... selling price is the same." Mr. Yudi did not dare to take large profits, and was afraid being left behind by customers, so he usually took twenty percent. If you look for unnatural profits, you will feel uncomfortable trading. Fair profit is gained by not lowering market prices and not raising market prices. Fair profit is a basis for setting fair prices. Fair prices can also be achieved by giving a discount if the goods are defective with the buyer's agreement. There was an incident at Mr. Yudi's place, but the buyer was still forced to buy defective goods because he liked the model and picture.

Trust can add to the customer, so it also increases profits. Trust is obtained at a fair price. Fair prices take into account reasonable profits, and quality, so service is preferred. Information related to the condition of goods will reduce a price, so a fair price is created. Quality of goods can create market prices. Buyers who do not feel harmed will foster a sense of trust in traders. Buyers are not disadvantaged as a basis for traders not to cheat buyers. Information on the condition of goods is usually related to defects and the origin of material.

c. Generous Category

The generous behavior of traditional market traders in Gresik within the Pancawara cycle to get increased by profits from God, which involves empathy for buyer, and the intent to provide

his wife and children with a smile. All traders empathize with orphans and poor parents by giving discounts. The nature of empathy promises a good life. Empathy for orphans and poor parents will prevent immorality in trading. A good life can be achieved by supporting his wife and children who are the most important alms. They support their children and wives because of the responsibility to be willing to worship at a command from God. An increase of sustenance will affect gratitude. The participants are patiently faced by the calamity of property losses. Property loss happens when some buyer forgets to pay, or pays in counterfeit money. Patience in facing the tragedy of property loss requires a sense of gratitude, because provision is regulated by God. Grateful for the pleasure of Subhanahu wa Ta'ala, one says hamdalah, while getting a profit. Traders give advice to buyers as a form of good service to win buyers' hearts. Good service will get customers easily. Traders will add to his profit with alms. Merchants must be grateful for the blessings of God. Gratitude is words and acts about thanks to God and the sincere acknowledgment of gifts.

d. Barakah as a Profit Category

Profit is the intention to provide for families, and survive trading. Supporting the family is a blessing from Allah to meet the necessities of life. Needs are fulfilled by food, school fees, and children's pocket money. With happiness as a form on blessing, one feels healthy, has a pious child and has a pious wife. Earnings are able to increase sustenance for the blessings to Allah, it can be in the form of the non-material. Trading is survived by being able to eat and increasing buyers. One will have a prosperous family by working hard. Work hard so that trade survives. Trade survives for me to eat. This study has compared events in each category, by recording events and commenting on the notes from research objectives. Based on the results, the characteristics of the theoretical categories are found.

Guide the category and its characteristics

This study looks for the characteristics of categories, so they can be analyzed more deeply. The characteristics of tepo seliro category are tolerance and silaturrahim. Grace includes is unggah-ungguh boso, and sighat ijab qobul. Tolerances also include the failure to buy and exchange of goods, then silaturrahim also includes greetings. The characteristics of honest categories are information on the condition of goods and fair prices. Information on the condition of goods includes defective goods and the origin of material. Fair prices include reasonable profit and quality. Sadaqah involves empathy, supporting one's wife and children, and smiling. Give thanks include being patient and saying hamdalah. Help includes advice and finding items. The characteristics of the profit category are received with sufficient needs, happiness, and survival in trading. Needs fulfilled include food, school fees, and children's pocket money. Happiness includes a healthy body, a pious child and wife/husband. Trade survival includes wholesale and increasing buyers.

Discussion

Monopoly Powers as a Sources of Profit by Arthur Lyon Bowley in 1928 in Bilateral Monopoly in the Economic Journal

The results of data analysis have been discussed with existing theories and the findings of previous studies. The results of data analysis found differences with previous findings. The findings are cultural values and norms associated with the Five Dimensions of SERVQUAL from Parasuraman, Zeithaml, and Berry in 1988, that honesty (credibility) is a dimension of assurance. Different research findings where honesty (credibility) is separate from assurance and independent. The results of the differences in the Five Dimensions of SERVQUAL with Cultural Themes can be seen in Table 3.

Table 3: Differences in Five Dimensions of SERVQUAL with Cultural Themes

Five Dimensions of SERVQUAL	Culture Theme
1. Tangibles	
2. Reliability	1. Dimensi assurance
3. Responsiveness	2. Dimensi credibility
4. Assurance	3. Dimensi empathy
5. Empathy	

With generosity, there is a need for indicators of gratitude. There is a trader giving sincere and caring attention to the buyer. The results of the differences in empathy with generous indicators are seen in Table 4.

Table 4: Differences in Empathy and Generous Indicators

Empathy Indicator	Generous Indicator
1. Attention	1. Alms
2. Care	2. Helping
	3. Be Grateful

The findings can be attributed to the perspective of earnings theory. Rent Theory of Profit (1887) is profit influenced by the ability to do business. The findings of profit as a barakah are the ability to behave honestly and generously to increase profits. Residual Theory of Profit (1893) earnings are based on the assumption of risk factors. Barakah is the condition of goods, the quality of goods and the existence of bargaining and shy culture.

Based on the differences in the results of data analysis with previous theories, this study found the development of earnings under the name of barakah. Barakah is the ability to behave tepo seliro, honestly, and generously in economical static on the service quality.

Table 5: Development of Profit Science

Theory of Profit Perspectives	Means
1. Rent Theory of Profit (1887)	Profit is influenced by the level of ability in doing business.
2. Residual Theory of Profit (1893)	Earnings are based on risk factor assumptions.
3. Dynamic Theory of Profit (1899)	Earnings appear in a dynamic economy.
4. Knight's Theory of Profit (1921)	Profit in return for uncertainty.
5. Monopoly Power as Sources of Profit (1928)	Profit is obtained above reasonable profit.
6. Innovation Theory of Profit (1934)	Profits are obtained because of successful innovations.
7. Laba Barakah (2019)	Profit is obtained by the ability to behave tepo seliro, honestly and generously in economic statistics on service quality.

Proposition

Based on the results of the data through the analysis of themes and constant comparative analysis, it is found of the "major propositions" that the profit of traditional traders in the Pancawara cycle is caused by the ability to behave tepo seliro, honestly, and generously in the static economy on service quality. The Difference between the Modern Market and Traditional Market can be seen in Table 6.

Table 6: Differences between Modern and Traditional Markets

Modern Market	Traditional Market
Indonesia language	Unggah-Ungguh Boso
Only Mu'athoh	Sighat Ijab Qobul
There is no return for goods	Return for goods
There is no different between prices for orphans and destitute buyers	There is a different between prices for orphans and destitute buyers

Based on the results of data through theme analysis and constant comparative analysis, "Minor propositions" are found, as follows:

- a. Tepo seliro cultural value is an attitude for the traditional sellers of Pancawara cycle with tolerance and establish silaturrahim with buyers.
- b. The norm of honest culture is the behavior for the traditional traders in Pancawara cycle by disclosing the condition of goods and setting fair prices.
- c. The norm of generous culture is the behavior for the traditional traders in Pancawara cycle to have compassion for charity, gratitude, and sincerity to help.
- d. Barakah is the expression of profit received by traditional traders in Pancawara cycle to make ends meet, feel happy, and trade to survive.

Conclusion

The tepo seliro habit of traditional market Muslim traders in Gresik is to obtain optimal profits within the Pancawara cycle through tolerance and silaturrahim. With honest behavior in the traditional market, one can get a "barakah" by disclosing the condition of goods and giving a fair price. The generous behavior of traditional market Muslim traders in Gresik can get "multiplied" with alms, giving thanks, and helping. It also realizes a sense of sincerity, so the profit or "barakah" as a sustenance involves the intention to provide for families with sufficient needs, feel happy, and trade to survive.

General conclusions are comprehensive, based on the results of data analysis and propositions. Service quality in Pancawara culture guarantees physical security for some goods, which is honesty (credibility), and seeks to understand the buyer's wishes (understanding the customer), and offer gratitude according to religious guidelines. Barakah through a cultural perspective is an ability to behave honestly and generously to increase profits. If Barakah is received, the quality of goods can be debated in a shy culture. Barakah is a reasonable profit and places an



emphasis on service quality. Barakah is the ability to behave tepo seliro, honestly, and generously.

Theoretical Implications

The results can contribute to the development of earnings theory. Previously there were perspectives on earnings theory such as Rent Theory of Profit, Clark's Dynamic Theory of Profit, Residual Theory of Profit, Knight's Theory of Profit, Innovation Theory of Profit, and Monopoly Power as Sources of Profit. Barakah is an ability for traders to obtain financial and non-financial profits. Earnings of barakah is the assumption that increasing profits from factors relating to the managerial ability to respect buyers, honest, and generous. Barakah can reveal that profits are derived reasonably. Barakah involves obtaining profit with a successful service quality by respecting, patiently serving, and establishing brotherhood by behaving honestly and generously. Profit is not limited to economic profit but has benefits in meeting the needs of life with a sense of happiness and lasting business. Service quality can obtain a profit in the culture with a polite attitude, and the guarantee of the physical security of goods, being honest, and trying to understand the buyer desires.

Practical Implications

Department of Cooperatives, Micro Business, Industry, and Trade

The Gresik Regency Cooperative, Micro Business, Industry and Trade Agency needs to empower traditional markets. The results can contribute a reference model for the development of small businesses in the implementation of empowering traditional market traders. Technical development such as the procedures for serve consumers to earn profits. Procedures are emphasized in coaching such service quality. First, how to respect, how to tolerate, and establish relationships with customers. Second, how to get customers honestly and generous.

Market Manager

A survival of traders can increase market management retribution. Market managers can guide one through religious studies that are related to profit in terms of patience, honesty, and generosity. As good behavior in trading increases, traders can enjoy profits in traditional markets. Well-behaved traders will increase buyers in traditional markets. Increasingly crowded traders and buyers can increase manager market income.

Pancawara Cycle Traders

Pancawara cycle traders who understand the benefits of profit, honesty, and good behavior with buyers, can offer peace of mind. Pancawara cycle traders understand the elements of cultural values and norms as their personality can increase their profits to support their families.

Research Limitations

The limitations of this study is that it has not revealed the meaning of Pancawara cycle culture. All participants have not been able to express an optimal profit with the meaning of pating, pon, wage, kliwon, and legi. All participants do not believe in a good market day to obtain optimal profits. Participants believe that all market days are good for profit. Research has not been able to reveal the culture deeper. All participants uploaded boso (language) because they were accustomed to the environment. This research also has not been able to examine the meaning of ijab qobul consent, with only limited to references. It was also very difficult to explore information related to honesty. Participants do not want to disclose fair prices, especially those related to fair profit. All participants regarding fair earnings differ in perception. This study also encountered difficulties in studying the elements of Javanese culture, because the dominant mindset from participants is that profits could be obtained religiously through patience, honesty, sincerity, and prayer.

Suggestion

Further research in the development of management science should examine reliability, responsiveness, competence, access, communication, and tangibles. Researchers can re-examine the quantitative approach of this study such as the effect between tepo seliro (indicators: tolerance, tolerance, silaturrahim), honesty (indicators: information on the condition of goods, fair prices), and benefactors (indicators: alms, grateful, helpful) and barakah earnings (indicators: fulfilled, happy needs, lasting trading) with multiple linear regression analysis tools. Gresik Regency Cooperative, Micro Business, Industry and Trade Agency and Market Managers are needed to carry out educational work programs for traders in traditional markets, as well as educational work programs related to tepo seliro, honesty, and generosity through seminars. There is a work program in a healthy market environment.



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