

POTENTIAL FISHERY SECTOR TO THE WELFARE OF THE COMMUNITY IN THE PERSPECTIVE OF MAQASID SYARI'AH (Case Study Of People Around Jobokuto Fish Auction Site In Ujung Batu Village, Jepara City, Central Java)

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Abstract-Jepara Regency is located at the northern end of Java Island, astronomically Jepara Regency is located between 50 43 ' 20.67 " to 60 47 ' 25.83 " South Latitude and 1100 9 ' 48.02 " to 1100 58 ' 37.40 " East Longitude. The area of fishing area that can be reached by jepara fishermen on the type of pelagic fish covering an area of 1,555.2 Km², and demersal fish species covering an area of 1,360.8 Km². Fishery sector is one of the sectors that the government used as one of the potentials to increase economic growth in local, regional or state scale, in the development of fishery sector includes the development of human resources such as fishermen, infrastructure development of fisheries facilities and infrastructure such as fishing ports , Fish Auction Place (TPI) and so on. There are 12 Fish Auction Places in Jepara Regency, one of the largest TPI in Jepara District is TPI Jobokuto. Welfare is measured not only in terms of economy, but from the perspective of sharia maqashid, namely, hifzh al-din, hifzh al-nafs, hifzh al-aql, hifzh al-nasl, and hifzh al-mal. The purpose of this research is 1) To know the role and function of fish auction place to the welfare of the surrounding community who depend on the place of auction of fish Jobokuto: 2) To know the potential of the fishery sector to the welfare of the community around the Fish Auction Place Jobokuto Village Ujung Batu Jepara District Jepara Regency Central Java prespektif maqashid syari'ah. This research method uses qualitative research method approach, using qualitative descriptive method, with case study model. data collection techniques through observation, interviews, and dokumetasi. Data analysis techniques use data reduction, data presentation, and inference. The results of this study that: 1) researchers found that the role and function of TPI for the surrounding community, has not been fully implemented properly and still lacks efficiency in its implementation; 2) The concept of Maqashid Syari'ah has not been fully accepted by the individual community around TPI Jobokuto in Ujung Batu.

Keywords: Potential Fishery Sector, Fish Auction, Community Welfare, Maqashid Syari'ah.

Abstrak-Kabupaten Jepara terletak di ujung utara Pulau Jawa, secara astronomis Kabupaten Jepara terletak antara 50 43' 20,67" sampai 60 47' 25,83" Lintang Selatan dan 1100 9' 48,02" sampai 1100 58' 37,40" Bujur Timur. Luas daerah penangkapan yang dapat dijangkau oleh nelayan Jepara pada jenis ikan pelagis seluas 1.555,2 Km², dan jenis ikan demersal seluas 1.360,8 Km². Sektor perikanan adalah salah satu sektor yang dijadikan pemerintah sebagai salah satu potensi meningkatkan pertumbuhan ekonomi baik dalam skala lokal, regional atau negara, pada pengembangan sektor perikanan mencakup pembangunan sumber daya manusia seperti nelayan, pembangunan infrastruktur sarana dan prasarana perikanan seperti pelabuhan perikanan, Tempat Pelelangan Ikan (TPI) dan lain sebagainya. Terdapat 12 Tempat Pelelangan Ikan di Kabupaten Jepara, salah satu TPI terbesar di Kabupaten Jepara adalah TPI Jobokuto. Kesejahteraan tidak hanya diukur dari segi ekonomi, akan tetapi dari perspektif maqashid syariah, yakni berupa, hifzh al-din, hifzh al-nafs, hifzh al-aql, hifzh al-nasl, dan hifzh al-mal. Tujuan penelitian ini adalah 1) Untuk mengetahui peran dan fungsi Tempat Pelelangan Ikan terhadap kesejahteraan masyarakat sekitar yang mengantungkan kehidupannya kepada Tempat Pelelangan Ikan Jobokuto: 2) Untuk mengetahui potensi sektor perikanan terhadap kesejahteraan masyarakat sekitar Tempat Pelelangan Ikan Jobokuto Kelurahan Ujung Batu Kecamatan Jepara Kabupaten Jepara Jawa Tengah prespektif maqashid syari'ah. Metode penelitian ini menggunakan pendekatan metode penelitian kualitatif, dengan menggunakan metode deskriptif kualitatif, dengan model studi kasus. teknik pengumpulan data melalui observasi, wawancara, dan dokumetasi. Teknik analisis data menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini bahwa: 1) peneliti menemukan bahwa peran dan fungsi TPI bagi masyarakat sekitar, belum sepenuhnya terlaksana dengan baik

dan masih kurangnya efisiensi dalam pelaksanaannya; 2) Konsep Maqashid Syari'ah ternyata belum sepenuhnya diterima secara individu masyarakat sekitar TPI Jobokuto di Kelurahan Ujung Batu.

Kata Kunci: Potensi Sektor Perikanan, Tempat Pelelangan Ikan, Kesejahteraan Masyarakat, Maqashid Syari'ah.

INTRODUCTION

Jejara regency has a coastline along 72 km, and the area of sea catching reaches 1500 km² of potential marine fisheries in the form of pelagic fish, demersal fish, and shrimp.¹ There are 12 Fish Auction Places in Jejara Regency, it's Kedung Malang Fish Auction Place, Panggung Fish Auction Place, Demaan Fish Auction Place, Fur Fish Auction Place, Jobokuto Fish Auction Place, Mlonggo Fish Auction Place, Bondo Fish Auction Place, Tuban Fish Auction Place, Bandungharjo Fish Auction Place, Ujungwatu I Fish Auction Place, Ujungwatu II Fish Auction Place, and Karimunjawa Fish Auction Place.² One of the largest fish auction sites in Jejara Regency is the jobokuto fish auction place with a total production and raman of 533,624 kg in 2019.³ Based on the Law of the Republic of Indonesia Number. 31 Year 2004 on fisheries, mentioning that the Government organizes and fosters fishery pelahan, the Minister stipulates: 1) the master plan of national fishery pelahan; 2) classification of fishery ports and a place that is part of certain waters and lands that become the working and operating area of the fishery port; 3) requirements or technical standards and accreditation of competencies in the planning, development, operation, construction, and supervision of fishery ports; 4) the working area and operation of the fishing port; 5) fishing ports that are not built by the Government.⁴

Jobokuto fish auction place is located in the coastal area in Jejara Regency namely Ujung Batu Village, where fish auctions in Ujung Batu Village can support the economy of the surrounding community, and economically, the management of fish auction venues is intended to facilitate the implementation of auctions, try and maintain the stability of fish prices, data collection of fish resource management, improve the welfare of fishermen, and increase regional income.⁵ The majority of the residents of Ujung Batu Village are professions as fishermen for generations. In fact many of them want another job, but they can't do much, because the average fisherman inherits the job from their parents. In addition, the average fisherman in Ujung Batu Village is lowly educated so he has no skills to work other than as a fisherman. Seen in the table list that explains below:

¹ Pujiyanto, Analisis Kelayakan Usaha Aspek Finansial Penangkapan Mini Purse Seine Dengan Ukuran Jaring Yang Berbeda Di PPI Ujung Batu Kabupaten Jejara, *Journal of Fisheries Resources Management And Technology*, Volume , Nomor 2, Tahun 2013, p. 125.

² Sandi Hertanto, Kushandayani, Puji Astuti, Dan Reni Windiani, Peran Pemerintah Daerah Dalam Pengelolaan Tempat Pelelangan Ikan Di Kabupaten Jejara, *Jurnal Ilmu Pemerintah*, Tahun 2013, p. 3.

³ Unit Pelaksana Teknis Kabupaten Jejara, Pada Data Produksi Dan Raman Ikan Tempat Pelelangan Ikan Dalam Jumlah Kilogram Kabupaten Jejara 2019.

⁴ Undang-Undang Republik Indonesia Nomor 31 Tahun 2004 Tentang Perikanan, BAB V, Pasal 41, Ayat 1-2.

⁵ Peraturan Daerah Kabupaten Jejara Nomor 1 Tahun 2010, Tentang Pengelolaan Tempata Pelelangan Ikan, BAB II, Pasal 3.

Tabel 1. Population By Livelihood⁶

No	Livelihood	Population
1	Civil Servants	37 People
2	Craftsmen	2 People
3	Breeder	2 People
4	Fishing	523 People
5	Carpenter	48 People
6	Private Company Employees	140 People
7	Freelance Day Labor	93 People
8	Contractor	8 People
9	Home Industry Craftsmen	10 People
10	Honoror Employees	71 People

Data source: Data from researchers data on the potential of Ujung Batu's Village on basic livelihoods, December 2019.

Welfare is defined as the ability of the family to fulfill all the godliness to be able to live a decent, healthy and productive life.⁷ Similarly, the fishermen and the community in the coastal area of Ujung Batu Village, they also need to be considered in the family welfare sector, because the majority of the community is a fisherman and fish basket, while their profession is the spearhead of the family economy.

Welfare in Islam concerns not only the life of this world, but the world and the Hereafter between which the two are bound.⁸ The Al-Qur'an explains that the basic godliness of human is the godliness of clothing, food, and boards that must be achieved entirely by effort and hard work which is the obligation of the husband as the head of the household.⁹ Islam explains about welfare when the fulfillment of two criteria, first, the fulfillment of the basic godliness of each individual both on clothing, food, boards, education, and health. Second, the preservation and protection of religion, soul, reason, descendants, and wealth, Islam explains that welfare is not only measured in terms of economics, but from the perspective of sharia maqashid, it's Hifzh Al-Din, Hifzh Al-Nafs, Hifzh Al-Aql, Hifzh Al-Nasl, Dan Hifzh Al-Mal.¹⁰ Allah SWT has made Islam as a Dinul Kamil, or a perfect religion, Islam has also governed all aspects of life, thus it can be said that the content in the shari'ah maqashid is a benefit for mankind. In general, many of the

⁶ Data potensi Kelurahan Ujung Batu pada mata pencaharian pokok, Desember tahun 2019.

⁷ Hartoyo Dan Noorma nga Aniri, Analisis Tingkat Kesejahteraan Keluarga Pemdidaya Ikan Dan Non Pemdida Ikan Di Kabupaten Bogor, *Jurnal Ilm Kel Dan Kons*, No.1, Vol. 3, Januari 2010, ISSN: 1907-6037, p. 64.

⁸ Rohma Dan Vihara Enggardini, Kesejahteraan Karyawan Perspektif Maqashid Syari'ah Pada Pusat Penelitian Kopi Dan Kakao, *Jurnal Ekonomi Syariah Ekonomi Dan Terapan*, Vol. 4, No. 8, Agustus 2017, p. 602.

⁹ Ika Rinawati, *Analisis Kesejahteraan Pedagang Sekitar Wisata Jatipark 2 Kota Batu Dalam Maqashid Syari'ah*, TESIS, Universitas Islam Negeri Maulana Malik Ibrahim, 2018, TESIS TIDAK DIPUBLIKASIKAN, p. 8.

¹⁰ Khea Miyagi Dan Muhammad Nafik H.R, Perbandingan Kesejahteraan Antara Pengusaha Dan Pegawai Perspektif Maqashid Syariah Dikeluarahan Kejawan Putih Tambak Surabaya, *Jurnal JESIT*, No. 1, Januari 2014, p. 70.

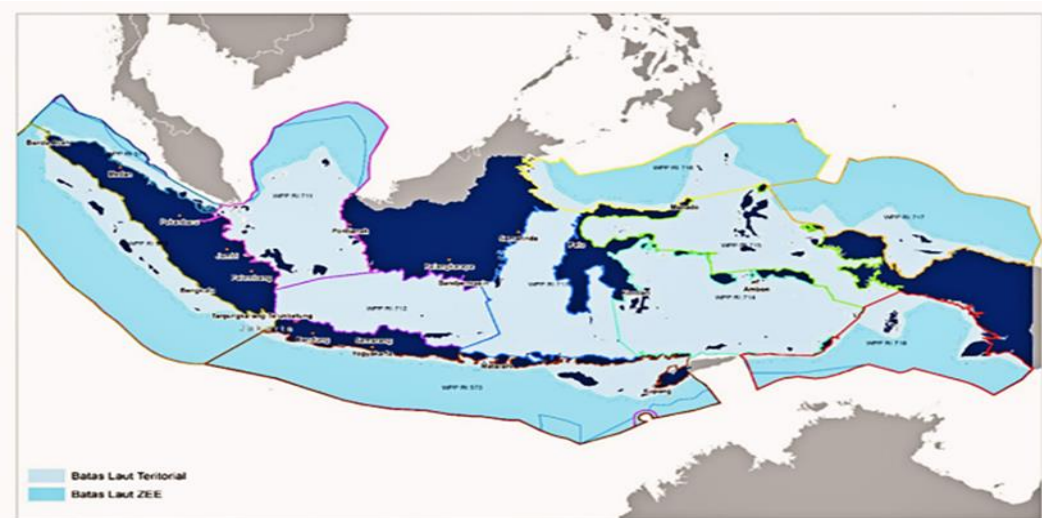
individuals of Ujung Batu village still put forward tertiary needs rather than primary needs.

RESULTS OF RESEARCH AND DISCUSSION

Fishery Sector

According to the Law of the Republic of Indonesia number 45 of 2009 concerning amendments to law No. 31 of 2004 on fisheries, explaining fisheries are all activities related to the management and utilization of fish resources and their environment ranging from pre-production, production, management to marketing implemented in a fishery business system, fish resources are the potential of all types of fish, the environment of fish resources is the waters where fish resources live, including marine biota and surrounding natural factors, fish are all kinds of organisms that are all or part of their life cycle in the environment.¹¹

The sea area of 5.8 million km² consists of a territorial sea area of 0.3 million km², an island water area of 2.95 million km², and an area of Zone Exclusive Economic Indonesia's (ZEEI) of 2.55 million km². The sustainable potential of Indonesia's marine fish resources is estimated at 12.54 million tons per year spread across Indonesian territorial waters and ZEEI waters.¹²



Pictures 1. Indonesian Territorial Waters

According to jepara district regulation number 1 year 2010 on the management of fish auctions, explaining that fish auction is the process of selling fish in public by means of free bidding and increasing, fish auction place (TPI) is a place specifically reserved for the implementation of fish auctions.¹³

The management of the fish auction site is carried out based on benefits, fairness, partnership, equalization of cohesion, availability, efficiency, and

¹¹ Undang-Undang Nomor 45 Tahun 2009 Tentang Perubahan Atas Undang-Undang Nomor 31 Tahun 2004 Tentang Perikanan, pasal 1 ayat 1-4.

¹² Kepmen KP No. 50/KEPMEN-KP/2017 tentang Estimasi Potensi, Jumlah Tangkapan yang Diperbolehkan, dan Tingkat Pemanfaatan Sumber Daya Ikan di WPP NRI.

¹³ Peraturan Daerah Kabupaten Jepara Nomor 1 Tahun 2010, Tentang Pengelolaan Tempat Pelelangan Ikan, BAB I, Pasal 1, Ayat 7-8.

sustainable sustainability.¹⁴ In the management of the fish auction site is conducted with the following objectives:¹⁵ facilitate the implementation of auctions, try and maintain the quality of fish prices, fish resource management revenues, improve the welfare of fishermen, increase regional income.

The functions of the fish auction place are as follows:¹⁶ fish marketing resulting from fishing, fish auction, coaching, counseling, cooperation, and partnership of fishery business, coaching and quality control of fishery products, management and fishery catch and fish price information.

Welfare According to Maqashid Syari'ah

Welfare is the release of a person from the trappings of poverty, ignorance and fear so that society can obtain a safe and peaceful life in a born and mental manner.¹⁷ In Law No. 11 year 2009 on social welfare. Social welfare is a condition of fulfilling the material, spiritual, and social divinity of citizens in order to live a decent life and be able to develop them selves, so as to carry out their social functions.¹⁸ Social welfare in its broad sense includes a variety of actions taken by humans to achieve a better standard of living, so that the better standard of life is not only measured from an economic and physical point of view, but seen from a social, mental, and spiritual life.¹⁹

Maqashid syari'ah in etymological view consists of two words, namely maqashid and syari'ah. Maqashid is a plural form of maqashid that has the meaning of gap or purpose, and syari'ah has the meaning of the path to the source of life.²⁰ According to Abdul Wahab Khallaf, the general purpose when Allah sets the laws is to realize the benefit of mankind with the fulfillment of the godliness of the dharuriyah, hajjyyah, and tahsiniyyah.²¹ According to Imam Ash-Syatibi, al-maqashid is divided into two: the first, relating to the intention of Allah as the maker of syari'ah, and the second relates to the meaning of mukallaf.²²

Basically the theory of maqashid syari'ah has existed since the time of Imam Haramain, is the teacher of Imam Al-Ghazali and Director Ma'had Nizamiyah who later died in 478 H, after that continued by Imam Al-Ghazali, and then developed by a cleric bermazhab maliki in Cordova Andalusia named Ash-Syatibi, famous for

¹⁴ Peraturan Daerah Kabupaten Jepara Nomor 1 Tahun 2010, Tentang Pengelolaan Tempat Pelelangan Ikan, BAB II, Pasal 2.

¹⁵ Peraturan Daerah Kabupaten Jepara Nomor 1 Tahun 2010, Tentang Pengelolaan Tempat Pelelangan Ikan, BAB II, Pasal 3.

¹⁶ Peraturan Daerah Kota Semarang Nomor 9 Tahun 2010, Tentang Tempat Pelelangan Ikan, Pasal 6.

¹⁷ Amirus Shodiq, Konsep Kesejahteraan Dalam Islam, *Jurnal EQUILIBRIUM*, Vol. 3, No. 2, Desember 2015, p. 384.

¹⁸ Undang-Undang No. 11 Tahun 2009 Tentang Kesejahteraan Sosial.

¹⁹ Isbandi Rukmino Adi, *Kesejahteraan Sosial Pekerjaan Sosial, Pembangunan Sosial, Dan Kajian Pembangunan*, (Depok: PT. Rajagrafindo, 2014), p. 4.

²⁰ Ika Yunia Fauzia, Dan Abdul Kadir Riyadi, *Prinsip Ekonomi Islam Prespektif Maqashid Al-Syari'ah*, (Jakarta: PT. Adhitya Andrebina Agung, 2018), p. 41.

²¹ عبد الوهاب خلافة، علم أصول الفقه، (القاهر: مكتبة الدعوة الإسلامية، 1376هـ)، ص. 197.

²² المحقو أبي إسحاق إبراهيم بن موسى بن محمد اللخمي الشاطبي، الموافقات، المجلد الثاني، (القاهرة: المكتبة العربية السعودية،

his book namely *Al-Muwafaqat Fi Ushul As-Syari'ah*.²³ In his book explains the theory of maqashid shari'ah in the form of well designed, so it is considered comprehensive in explaining maqashid syari'ah.²⁴

According to Imam Ash-Shathibi, Allah has sent down syariat (the rule of law) for nothing but benefit and avoid harm (jall mashalih wa dar'ul maqashid). In easier language, the rule of law that Allah has appointed is only for the benefit of man himself. Imam Syathibi then divided this maslahat into three important parts, it's dharuriyyat (primer), hajiyyat (sekunder), dan tahsiniyat (tersier).²⁵

Maqashid or Maslahat Dharuriyyat is something that must exist in order to realize the benefits of religion and the world. If this does not exist, it will lead to damage and even loss of life such as eating, drinking, praying, fasting (shaum), and other worships.²⁶ Maqashid dharuriyah is the welfare of man if welfare cannot be achieved then there will be damage to the hereafter, the extent of damage that is estimated as far as maqashid daruriyat is lost, in maqashid dharuriyat there are five main elements, including the maintenance of religion (hifz al-din), the maintenance of the soul (hifz al-nafs), the maintenance of reason (hifz al-aql), the maintenance of offspring (hifz al-nasl) and the maintenance of property (hifz al-mal). These five main elements are often set with al-mabadi' al-khamsah or al-usul al-khamsah which means five main points for mankind.²⁷

Welfare according to Imam Ash-Syatibi is the achievement of benefit in a dharuriyah. Asy-syatibi explains the reason as follows, Allah deliberately held shari'a, Allah sent his apostles, Allah wants the loss of difficulties over his servants, Allah does not want to harm his servants, Allah makes human life naturally to live a decent, prosperous, and avoid danger.²⁸ Therefore mashlahah desired by Allah has the nature of dharuriyat, which means it must be realized.

Discussion

Jobokuto fish auction place located in The Edge of stone Jepara city at the beginning of construction in 1995 is a rekolasi of Jobokuto Village, and after that developed and expanded into the Office port of Jepara, the location where Jobokuto fish auction is in the estuary of the River or river Wiso Village Ujung Batu, Jepara city with a position directly facing the open sea.²⁹ Jobokuto Fish Auction Place is the largest fish sales place in Jepara Regency, whose existence is

²³ Amirus Sodiq, Konsep Kesejahteraan Dalam Islam, *Jurnal EQUILIBIUM*, VOL. 3, NO. 2, DESEMBER 2012, p. 395..7. ص. 1417،

²⁴ Aminah, Maqashid Asy-Syari'ah Pengertian Dan Penerapan Dalam Ekonomi Islam, *Jurnal Kajian Ilmu-Ilmu Keislaman*, Vol. 3, No. 1, Juni 2017, E-ISSN: 2460-2345, P-ISSN: 2445-6997, p. 169.

²⁵ Amirus Sodiq, Konsep Kesejahteraan Dalam Islam, *Jurnal Ekonomi Syari'ah EQUILIBRIUM*, Vol. 3, No. 2, Desember 2015, p. 395.

²⁶ Abdurrahman Kasdi, Maqashid Syari'ah Perspektif Pemikiran Imam Syatibi Dalam Kitab Al-Muwafaqat, *Jurnal Pemikiran Hukum Dan Hukum Islam YUDISIA*, Vol. 5, No. 1, Juni 2014, p. 56.

²⁷ المحقو أبي إسحاق إبراهيم بن موسى بن محمد اللخمي الشاطبي، الموافقات، المجلد الثاني، ص. 20.

²⁸ Hamka Haq, *Al-Syatibi Aspek Teologis Konsep Mashlahah Dalam Kitab Al-Muwafaqat*, (Surabaya: Penerbit Erlangga, 2007), p. 90.

²⁹ Interview, Mr. Wito As Treasurer Jobokuto Fish Auction.

very supportive for marine fisheries, especially fishing catches, turnover produced by the perlannya approximately 10 to 15 million generated from the auction levy, from fishermen and fish sellers. Jobokuto Fish Auction Site many fishermen will sell their catch. Many fish traders are produced not from the surrounding fishermen, but from outside the city.³⁰

On every day at Jobokuto fish auction there are 20 ships that usually land or sell their catch. Of the 20 ships, 7 ships diantaranya that are not original from Ujung Batu Village, but from outside the city, it's from Demak and East Java. On a typical day there are 13 original ships from Ujung Batu Village itself, and there are approximately 200 swordfish that work at jobokuto fish auctions a day, from all the fish traders from Ujung Batu Village and outside Ujung Batu Village.³¹

Informants in this study are the people of Ujung Batu Village. the informants taken by the researchers are people who are directly involved in jobokuto fish auctions, namely fishermen, and fish traders. There are 150 fish traders recorded in the group of fishmongers at the Jobokuto fish auction,³² and 523 fishermen consisting of boat crews and crews.³³

P In this study, researchers only took a few fishermen and fishmongers who were in the jobokuto fish auction. informants taken by researchers based on several recommendations from the surrounding community and long worked as fishermen and fish sellers, so that from some fishermen and fish sellers in the village of Ujung Batu researchers only took 10 informants consisting of 4 large fishermen, 2 fishermen crew, and 4 fish sellers. The 10 informants are as follows:

Tabel 3.6 Profile of Informants from Several Communities of Ujung Batu Village

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No	Informant Name	Age	Long Working	Last Education	Type of Job
1	Munthalib	35	20 years	Elementary School	Great Fisherman
2	Achmad Isfak	57	40 years	Elementary School	Great Fisherman
3	Slamet Urip	41	24 years	Elementary School	Great Fisherman
4	Nisrian	46	35 years	Elementary School	Great Fisherman
5	Mufit	40	3 years	Elementary School	Fishermen's Crew
6	Chasan	50	30 years	Elementary School	Fishermen's Crew
7	Nur Hayati	39	20 years	Junior High School	Fishmongers
8	Wartini	42	20 years	Elementary School	Fishmongers
9	Sholikhati	39	15 years	Elementary School	Fishmongers
10	Sriatun	49	30 years	Elementary School	Fishmongers

Data Source: Processing Data From Interviews By Researchers With Informants

Discussion From some opinions obtained from the informants above, researchers found 2 aspects, namely the first on the positive aspect, researchers saw that Jobokuto fish auction site can benefit the community village of Ujung

³⁰ Interview, Mr. Lilik As Head of Jobokuto Fish Auction.

³¹ Interview, Mr. Wito As Treasurer Jobokuto Fish Auction.

³² Fishmonger data at Jobokuto Fish Auction Site.

³³ Data Potensi Kelurahan Ujung Batu Pada Mata Pencaharian Pokok, Desember Tahun 2019.

³⁴ Informant Profile Data from Several Communities of Ujung Batu Village.

Batu, because of the high auction price, strategic place, and can create jobs for the community around the fish auction site. Thus the role and function of Jobokuto fish auction place has been well underway. Seen from the many potential jobs that exist in the fish auction, such as trading food, ice blocks, salted fish, and forth. It provides a positive impact for the surrounding community, the high auction price makes Jobokuto fish auction place much in demand by fishermen, and the strategic position of the fish auction place makes the role where the fish auction has been carried out well, both include working, and maintaining the quality of fish prices, increasing regional income and improving the welfare of fishermen has been carried out well at Jobokuto fish auction sites.

Researchers also saw that Jobokuto fish auction place has carried out several functions of the fish auction place well, seen from the marketing of fish caught by fishermen, fish auction, and management and fishery catch and fish price information. From these three things researchers have seen that Jobokuto fish auction place has benefited the community of Ujung Batu Village, even other communities besides Ujung Batu Village.

It appears that the regulation of the Minister of Marine Affairs and Fisheries of the Republic of Indonesia Number 14 of 2011 concerning fishing business, explains that fishery business is an activity carried out with the fishery business system that includes pre-production, production, mining, and marketing.³⁵ So researchers see that the potential of fisheries that are in the fish auction is very much, and abundant. Not only as a place to auction fish and sell fish, but open new opportunities for the community of Ujung Batu village in trying to fish in other forms, and some other service businesses. Secondly on the negative aspect, however, there are some negative aspects at Jobokuto fish auctions, seen in some roles and functions of Jobokuto fish auction venues that are not yet acceptable to fishermen and fishmongers. Regarding the retribution fund taken by the officer of the Jobokuto fish auction site, as described in Jepara city regulation number 8 of 2010 concerning the levy of fish auction places, explaining that each servant of the facility provided by the fish auction site by the local government is charged a levy of 4.25% of the value of the sale and purchase transaction of fish auctioned at the fish auction, the receipt of 2.5% will be charged to fishermen as fish sellers, and 1.75% to the fishmonger as the buyer of fish.³⁶ This creates a burden for fishermen and baskets, because most of the people of Ujung Batu Village only work as small fishermen, and as a result many of the people do not sell their catch for auction, but are sold directly to fishmonger, and many people do not trust the government in the processing of levy funds collected by the government.

From the observation of researchers there is also a daily levy imposed by all swords in the fish auction, so that these things that make the public reluctant to pour the receipt funds to the officer of the fish auction. This makes the receipt

³⁵ Peraturan Menteri Kelautan Dan Perikanan Republik Indonesia Nomor 14 Tahun 2011 Tentang Usaha Perikanan Tangkap, BAB I, Pasal 1, Ayat 1.

³⁶ Peraturan Daerah Kabupaten Jepara Nomor 8 Tahun 2010 Tentang Retriksi Tempat Pelelangan Ikan BAB VI, Pasal 8, Ayat 1-2.

income reduced, and makes the regional cash income decrease.

It is not only a problem in the distribution of retribution at the fish auction site, in other cases Jobokuto fish auctions have not been able to carry out coaching, counseling, cooperation, and partnership of fishery businesses, and the construction and supervision of the quality of fishery products where Jobokuto fish auctions have not been carried out carefully and decisively. It is seen the number of people who have not participated in the auction in the fish pelalangan, there are still many people who sell outside the fish auction, and researchers also see that Jobokuto fish auction site lacks efficiency in the arrangement of fish auction sites.

In the indicator of community welfare on the concept of Maqashid Syari'ah was not fully accepted individually the community around the Jobokuto Fish Auction Site in village of Ujung Batu, as in: Firstly in Hifdz Din, researchers found that the community around Jobokuto fish auction site has a very high level of concern, such as sadaqah, tahlilan, tasyakuran, and so forth. However, researchers see, in aspects of worship such as obligatory prayers, and personal sacrifices of the community have not been able to apply it; secondly on Hifdz Nasl, researchers found that the community around Jobokuto fish auction has implemented well, such as clothing, food, and boards, but many of the people of Ujung Batu Village have not participated in the life insurance program on fishermen who have been programmed by the government. This program is done because it sees a very high risk to fishermen when going to sea; third on Hifdz Aql, researchers see that the community around jobokuto fish auction schooled their sons and daughters as high as possible, it is evident from some informants who send their children to undergraduate education, and school their children in the educational school of the Qur'an, madrasah, to wusto, it is done by informants to make their children stick to religious teachings, carry out the command of Allah, and most importantly so that their children are better than their parents; fourth on Hifdz Nasl, researchers found that the private community around Jobokuto fish auction has conducted religious elections on prospective spouses of their children, many of whom hope that the prospective spouse of his child is Muslim, do not give the age limit of marriage to his son, and do not limit the number of offspring on the grounds that the child given to the family is from Allah and it is a deposition from Allah. However, there are some aspects that have not been implemented by the community around Jobokuto fish auctions such as, many of their children who drop out of school and then follow their parents to sea because of the lack of education funds for children, and early marriage that has an impact on miscarriage due to lack of premarital preparation; fifth in Hifdz Mal, researchers found that the community can improve the family economy by doing their best, and almost every head of the family can provide for the family, and fulfill the godliness, but the researchers also see the negative aspects of the implementation of the trade conducted by the community Ujung Batu Village has not entirely carried out an honest attitude when buying and selling transactions, and set aside money to save the private community around the Jobokuto fish auction has not been able to set it aside.

CONCLUSION

Based on the results of research and discussion conducted by researchers, and has been described in previous chapters, researchers found conclusions from case studies, including:

1. There are 2 aspects on the role and function of Fish Auction Place for the surrounding community, namely a. positive aspects, it's fish auction place gives profit to the community Ujung Batu village, because of the high auction price, strategic place, and can open jobs for the community around the fish auction; b. negative aspects, it's the withdrawal of levy funds that are too high to make the community to fund the levy, the lack of socialstati about the levy fund to the community, the lack of government supervision and officers Jobokuto fish auction, and the lack of efficiency in the use and arrangement of the place Jobokuto Fish Auction Site;
2. On the indicators of community welfare on the concept of Maqashid Syari'ah was not fully accepted individually the community around the Jobokuto Fish Auction Site in Ujung Batu Village.

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