

Implementation of Sharia Economic Principles on Duck Farming Business Performance in Pondokwaluh Hamlet

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Abstract: This study analyzes the implementation of sharia economic principles on the performance of duck farming businesses in Pondokwaluh Hamlet. The purpose of this study is to examine the effect of the application of sharia economic principles on various aspects of duck farming business performance. The research method used is quantitative with a case study approach in Pondokwaluh Hamlet. Quantitative research method with case study research type, sampling with Non-probability sampling, research using certain techniques to select samples, this study uses Saturation Sampling, a sampling technique that uses all members of the population as samples. Data were analyzed using Statistical methods with SPSS (Statistical Product and Service Solutions) analysis software. The application of principles such as justice, honesty, prudence, and profit sharing systems have been shown to contribute to the sustainability and profitability of the business. However, obstacles to access to information, understanding, and limitations of sharia financial institutions need to be considered to optimize the positive impact of the application of these sharia economic principles. The results of the study are expected to contribute to the development of sustainable duck farming businesses and in accordance with sharia economic principles in Pondokwaluh Hamlet, as well as provide recommendations for policies that support improving the performance of sharia-based duck farming businesses.

Keywords principles of Islamic economics, Business performance

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1. INTRODUCTION

In recent years, duck farming has been increasingly in demand as an alternative to profitable poultry farming. More and more people are choosing to raise ducks as an investment and source of income, either as a side business or as a main income. The large opportunities for raising poultry are certainly the main reason, both raising laying ducks, meat ducks, breeding (hatching), to downstream businesses, namely making salted eggs. All of these business segments have increasingly wide open prospects with the increasing demand for each commodity. Initially, raising ducks was only done by rural communities as a source of additional income. However, currently many people in urban areas are also starting to look at the duck business as a source of income. It can be said that since the 2000s, the number of people interested in raising ducks has increased. Including retirees or victims of layoffs who want to achieve success from raising animals that like to play in the water (Wakhid 2013). Success in duck farming can be determined by several factors such as seed quality, maintenance procedures, quality and method of feeding, and experience in raising them. The seeds used are the result of selection, which are raised superiorly with a minimum production level of 70% in the first cycle (6 months) and a minimum of 60% in the second cycle (5 months) with a rest period (feather loss) of 2 months (Tim Mitra Agro Sejati, 2017). As for the 2 feedings, ducks require high protein content and the nutritional content of the feed given must be in accordance with needs. Ducks that are raised must of course be healthy, so that their growth and production are maximized both in producing eggs and meat. Duck maintenance can be done by preventing disease and taking treatment when ducks get sick. Preventive

measures are taken with cage and environmental sanitation. Good cage conditions such as cages that are not muddy, good air circulation and lighting will provide a healthy living environment for the growth and development of ducks. Based on this explanation, farmers must have knowledge of management in duck farming in order to obtain optimal profit levels (Dewi 2020).

Product diversification has occurred in duck farming businesses in the last 10-15 years. Indonesian people who originally only knew eggs as a product of duck farming, now use duck meat as a popular food source. This has led to an increasing demand for DOD (Day-Old-Duckling) to be used as meat ducks. Various efforts have been made to increase duck meat production in larger quantities, because in Indonesia there is no special type of meat duck (Mahfudz 2022).

Not only profit but also running a business based on sharia or not. In regulating life, Islam always pays attention to various benefits and eliminates all forms of harm. Included in something that is prescribed by Allah SWT is entrepreneurship. History has proven that the life of the Prophet Muhammad SAW was inseparable from business activities, this is not surprising because in life in the world, economic-business activities are pillars of progress and self-esteem of the people. In the Qur'an there is an acknowledgement of economic problems with the intention of providing direction for every human being in meeting their life needs. The Qur'an also suggests that humans are given the opportunity to carry out economic activities. In addition to being a demand in life, economic activities are also a means of worship. Economic business activities in Islam are justified as long as they do not harm other people or society, the efforts made by a Muslim must be based on the belief that everything done is worth worship, namely activities carried out with the foundation and guidance of the rules of Allah SWT, the Qur'an and the Sunnah of the Prophet SAW. It is hoped that the business that is managed will bring positive benefits and welfare to humans as provisions for life in life, both for life and life in the world and for life and life in the hereafter. However, the strength of faith alone is not enough, but must be supported by physical strength, intellectual, strategy and reliable management. Running a business based on sharia will bring Muslim business actors to the welfare of the world and the hereafter by always meeting the ethical standards of business behavior, namely: piety, kindness, friendliness and trustworthiness. The piety of a Muslim in running a business must continue to remember Allah in his business activities, so that in carrying out business activities a business actor will avoid bad traits such as cheating, lying, and deceiving. A person who is devout will always run a business with the belief that Allah SWT is always there to help his business if he does good and in accordance with the teachings of Islamic economics. His piety is measured by the level of faith and the quality of his good deeds. If in working and spending wealth obtained in a halal way and based on faith and solely seeking the pleasure of Allah, then the business he is engaged in can bring blessings in the world and even in the hereafter. In the concept of Islamic economics, business actors are required to have a mandate by displaying an attitude of openness, honesty, discipline, and doing good in all things. The Prophet Muhammad SAW is an example of an honest businessman because of his mandate. If trustworthy behavior is carried out well, a Muslim entrepreneur will be able to maintain his relationship with fellow human beings by maintaining the trust of others. Awareness of ethics and morals is a requirement for entrepreneurs, because both are needs that must be had. Careless business actors who do not maintain ethics will not do business well so that they will threaten social relations and harm others and even themselves. Seeking as much profit as possible is one of the main goals in running a business, but the process of achieving a profit should remain in the Islamic economic career. Islam highly values a person's hard work, the hard work that is done will get a reward from Allah SWT. One of the things that plays a role in running a business is behaving honestly. As the word of Allah SWT., QS. At-Taubah/9:119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Translation: "O you who believe, fear Allah, and be with those who are right."

From this verse, Allah SWT commands us to always be honest in running a business, because honesty in all aspects of life is highly respected by Islam, including in a business, one of which is a duck farming business whose maintenance is still very simple. Where ducks are herded in rice fields or places with lots of water. This maintenance system is usually called a nomadic livestock system, which is a maintenance system carried out by farmers where farmers take their livestock from place to place to get food for their livestock. The duck farming business, which is one of the poultry kept by farmers as a source of income, opens up employment opportunities and sources of animal protein from both meat and eggs. Basically, duck maintenance has been carried out for a long time by rural communities. For them, ducks are a daily livelihood. Usually they keep them with a shepherd system. Every morning and evening, farmers herd ducks in the rice fields to get scattered grain as a source of feed. The maintenance system that is managed is still very simple. However, the eggs and meat produced are able to meet the needs of their families (Suarni 2017).

This study aims to analyze the effect of the implementation of sharia economic principles on the performance of duck farming businesses in Pondokwaluh Hamlet. The analysis will cover key aspects such as sharia-based management, business ethics, and social responsibility in the context of duck farming. In addition, this study is also expected to be able to identify the inhibiting and driving factors for the successful implementation of sharia economic principles, as well as opportunities that can be utilized to improve business performance. With a quantitative survey-based approach, the results of this study are expected to provide a real contribution to improving the performance of duck farming businesses in Pondokwaluh Hamlet and provide practical recommendations for other duck farmers who want to apply sharia economic principles. In a broader context, the results of this study can also contribute to the development of academic literature that discusses the application of sharia economics in the agricultural sector, especially livestock. This study will provide a more comprehensive understanding of how sharia economic principles can be implemented effectively in livestock businesses, as well as their impacts on economic, social, and environmental aspects. As a vital sector for the Indonesian economy, livestock requires a sustainable and ethical approach. Thus, this research is not only relevant for duck farmers in Pondokwaluh Hamlet, but also for other stakeholders in the livestock sector and the development of the sharia economy in Indonesia.

2. LITERATURE REVIEW

Principles of Islamic Economics

According to Yusuf Qardhawi, Islamic economics has three basic principles, namely monotheism, morality, and balance. The first two principles we all know for sure are not in the basic foundation of conventional economics. The principle of balance, in practice, is what makes conventional economics increasingly criticized and abandoned by people. Islamic economics is said to have a basis as a Human economy because this economic system is implemented and aimed at human prosperity.

while according to (Chapra 2001), referred to as the economy of Tauhid. Faith plays an important role in Islamic economics, because it will directly influence the way of looking at shaping personality, behavior, lifestyle, tastes, and human preferences, attitudes towards humans, resources and the environment. The moral filter aims to keep self-interest within the boundaries of social interests by changing individual preferences according to social priorities and eliminating or minimizing the use of resources for purposes that will thwart the social vision, which will increase the harmony between self-interest and social interests.

Islamic economic principles have many points of view and definitions. Some of these definitions are summarized in Idri and Rohaizan Baru (2017:334). According to Ahmad (2007) in Idri and Rohaizan Baru (2017:334), the basic principles and philosophical foundations in Islamic economics consist of tawhid (the oneness and greatness of God), rububiyah (God's rule over natural resources), caliphate (government system), and tazkiyya (cleanliness, purity and development) (Firdausi and Herianingrum 2020).

The definition of Islamic economics is put forward by Muhammad Abdullah Al-Arabi, namely: "Islamic economics is a collection of general economic principles that we conclude from the Qur'an and the Sunnah, and is an economic structure that we build on the foundation of these principles according to each environment and era." (Jumantoro and Syariah 2020).

The main principles of Islamic economics are based on Islamic teachings, including the Quran and Hadith, which set out a framework for ethical and sustainable economic behavior. The main principles of Islamic economics include: justice, transparency, honesty, prohibition of usury, prohibition of speculation, prohibition of detrimental transactions and so on (Ajustina and Nisa 2024).

Business Performance

Performance is a condition that must be known and confirmed to certain parties to find out the level of achievement of an agency's results in relation to the vision carried by an organization or company and to know the positive and negative impacts of an operational policy (Ariana 2016).

Company performance is something produced by a company in a certain period with reference to the established standards. Company performance should be a measurable result and describe the empirical conditions of a company from various agreed measures. So, it can be concluded that performance is the ability, effort, and opportunity of personnel, teams, or organizational units in carrying out their duties to realize the strategic goals that have been set. The success of strategic achievement which is the basis for performance measurement needs to be determined in terms of size, and strategic initiatives to realize these goals must be determined. Strategic goals and their measures are then used to determine the targets that are used as the basis for performance assessment.

In general, the term performance is used to refer to the achievement or level of success of an individual or group of individuals. Performance is a description of the level of achievement of the implementation of an activity or program or policy in realizing the goals, objectives, missions, and visions of an organization as stated in the strategic planning of an organization. Performance can be known only if the individual or group of individuals has established success criteria. These success criteria are in the form of specific goals or targets to be achieved. Without goals or targets, the performance of an individual or organization cannot be known because there is no benchmark (Rachman et al. 2019).

Business performance is the achievement of work or work results that have a close relationship with the strategic goals of the organization, customer satisfaction, and contribute to the economy. According to Lumpkin & Dess, (1996) who stated that business performance has a multidimensional nature that is useful for interpreting different dimensions by viewing financial performance and growth as different aspects of performance, where each has important and unique information. Business performance can be used as an important standard used by an economic entity to assess business success. In measuring performance, the aim is to find out the results achieved by the company within a certain period of time. Business performance is a strategy based on an entrepreneurial orientation that requires capital resources to develop and test new ideas, seek new market opportunities and position strategies in predetermined markets (Ananda Muhamad Tri Utama 2022)

3. METHODS

This study uses a quantitative approach with survey and observation methods. The study was conducted to identify the influence of Islamic Economic Principles on Business Performance in duck farming in Pondokwaluh Hamlet. The population in this study were duck farmers in Pondokwaluh Hamlet. The research sample was selected using a non-probability sampling technique. In determining the sample, the researcher used the Saturation formula. This formula is used because the population has been determined according to the criteria. The Saturation formula The number of respondents determined is 50 people. The respondent criteria are those who have had a duck farming business for a long time. The research instrument used was a structured questionnaire. The questionnaire was designed

based on a Likert scale of 1-5, with categories: Strongly Agree (1) to Strongly Disagree (5). The variables measured include:

1. Principles of Islamic Economics (X): Includes Usury, Gharar, Maysir, Tawhid, Productivity and Fair Distribution
2. Business Performance (Y): Includes Business process perspective, Learning perspective and Growth perspective.

Data were collected through online and offline questionnaire distribution to farmers who had met the research criteria. Each respondent was asked to provide an assessment of the statements provided in the questionnaire. The data obtained were analyzed using the Statistical method with SPSS analysis software.

4. RESULTS

Data collection

The research data was collected using a data collection instrument in the form of a questionnaire. The data was obtained from several duck farmers who filled out the questionnaire on the scale of Islamic Economic Principles (X) and Business Performance (Y) as many as 50 people. The data are as follows:

Table 1. Questionnaire Data

X	38 40 43 37 37 44 38 39 41 31 45 42 39 40 40 40 41 37 38 38 43 43 40 39 37 40 37 39 39 41 36 43 34 39 41 39 39 42 36 37 37 36 37 41 40 35 36 44 36 36
Y	31 35 35 29 28 35 28 28 32 29 29 31 30 30 31 31 28 32 31 28 35 33 33 32 28 31 32 29 29 31 28 31 28 32 26 31 29 31 31 32 31 28 33 28 29 28 28 31 28 28

Source: Questionnaire results, March 09, 2025

Classical Assumption Test

a. Normality test

Kolmogorov Smirnov normality test is part of the classical assumption test. The normality test aims to determine whether the residual value is normally distributed or not. A good regression model has a normally distributed residual value.

BASIS FOR DECISION MAKING

If the Significance value is more than 0.05, then the residual value is normally distributed. If the Significance value is less than 0.05, then the residual value is not normally distributed.

Table 2. SPSS Output Results, One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		50
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	1.99231911
Most Extreme Differences	Absolute	.102
	Positive	.102
	Negative	-.066
Test Statistic		.102
Asymp. Sig. (2-tailed)		.200 ^{c,d}
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

Source: SPSS Output Results, March 09, 2025

Based on the results of the normality test, the significance value is $0.200 > 0.05$, so it can be concluded that the residual value is normally distributed.

b. Linearity test

Linearity Test is used to see whether two variables have a significant linear relationship or not. A good regression model if the data has a significant linear relationship between variables X and Y.

Decision-making guidelines for linearity tests:

1. If the Sig. deviation from linearity value is more than 0.05, then there is a linear relationship between the independent variable and the dependent variable.
2. If the Sig. deviation from linearity value is less than 0.05, then there is no linear relationship between the independent variable and the dependent variable.

Table 3. Results of Deviation from Linearity values

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Kinerja Usaha Prinsip Ekonomi Syariah *	Between Groups	(Combined)	111.411	12	9.284	2.703	.010
		Linearity	44.003	1	44.003	12.811	.001
		Deviation from Linearity	67.408	11	6.128	1.784	.093
	Within Groups		127.089	37	3.435		
	Total		238.500	49			

Source: SPSS Output Results, March 09, 2025

Based on the table below, the Deviation from Linearity value is $0.093 > 0.05$, so it can be concluded that there is a significant linear relationship between the two variables.

c. Heteroscedasticity Test

Heteroscedasticity Test is a residual variance that is not the same for each variable in the regression model. A good regression model is one where there are no symptoms of heteroscedasticity.

Guidelines for making decisions on Heteroscedasticity Tests with the Glejser Test:

1. If the significance value (Sig) > 0.05 then there are no symptoms of heteroscedasticity.
2. If the significance value (Sig) < 0.05 then there are symptoms of heteroscedasticity.

Table 4. Results of Heteroscedasticity Values

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-1.417	2.158		-.657	.515
	Prinsip Ekonomi Syariah	.078	.055	.201	1.422	.161

a. Dependent Variable: ABS_RES

Source: SPSS Output Results, March 09, 2025

Based on the table above, the Sig value > 0.05 is 0.161, so it can be concluded that there are no symptoms of heteroscedasticity.

Simple Linear Regression Test

Table 5. Variables Entered/Removed^a

Variables Entered/Removed ^a			
Model	Variables Entered	Variables Removed	Method
1	Prinsip Ekonomi Syariah ^b	.	Enter
a. Dependent Variable: Kinerja Usaha			
b. All requested variables entered.			

Source: SPSS Output Results, March 09, 2025

First Output Result:

First output (Variables Entered/Removed): The table above explains the variables entered and the method used. In this case, the variables entered are the Sharia Economic Principles variable as the Independent variable, and Business Performance as the dependent variable and the method used is the Enter Method.

Table 6. Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.430 ^a	.184	.168	2.013
a. Predictors: (Constant), Prinsip Ekonomi Syariah				

Source: SPSS Output Results, March 09, 2025

Second Output Result:

Second output (Model Summary): The table above explains the magnitude of the Correlation/Relationship (R) value, which is 0.430. From this output, the determination coefficient (R square) is 0.184. which means that the influence of the independent variable (Sharia Economic Principles) on the dependent variable (Business Performance) is 18.4%.

Table 7. ANOVA^a test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	44.003	1	44.003	10.859	.002 ^b
	Residual	194.497	48	4.052		
	Total	238.500	49			
a. Dependent Variable: Kinerja Usaha						
b. Predictors: (Constant), Prinsip Ekonomi Syariah						

Source: SPSS Output Results, March 09, 2025

Third Output Result:

The third output (Anova): Anova is generally used for multiple linear regression but it is okay if it is also interpreted in simple linear regression. From the output, it is known that the calculated F value is 10.859, with a significance level of $0.002 < 0.05$. then the regression model can be used to predict the Business Performance variable or in other words there is an influence of the Sharia Economic Principles variable (X) on the Business Performance variable (Y).

Table 8. Coefficients^a

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17.200	3.985		4.316	.000
	Prinsip Ekonomi Syariah	.336	.102	.430	3.295	.002
a. Dependent Variable: Kinerja Usaha						

Source: SPSS Output Results, March 09, 2025

Fourth Output Result:

The last output section (Coefficients): the Constant value (a) is known to be 17.200. while the value of the Sharia Economic Principles is 0.336. so that the regression equation can be written:

$$Y = a + bX$$

$$Y = 17.200 + 0.336X$$

The equation can be translated:

1. The constant of 17.200, means that the consistent value of the Business Performance variable is 17.200.
2. The regression coefficient X of 0.336, states that for every 1% increase in the value of the Sharia Economic Principles, the Business Performance value increases

by 0.336. The regression coefficient is positive, so it can be said that the direction of the influence of the X variable on the Y variable is positive.

Hypothesis Testing

Table 9. Coefficients^a

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17.200	3.985		4.316	.000
	Prinsip Ekonomi Syariah	.336	.102	.430	3.295	.002
a. Dependent Variable: Kinerja Usaha						

Source: SPSS Output Results, March 09, 2025

1. Based on the significance value: from the Coefficients table, the Significant value is 0.002 < 0.05, so it can be concluded that variable X has an effect on variable Y
2. Based on the t value: the calculated t value is 3.295. If the sample is taken in full from the population using the saturated formula (meaning that all members of the population are samples), then there is no need to compare the test statistics with the t-table. Hypothesis testing using the t-test assumes that the sample is taken randomly and is smaller than the population. Because in this case the entire population is the sample, there is no more variation or uncertainty that needs to be tested. The conclusion is obtained directly from the population data itself. So, the use of t-tables is irrelevant when saturated samples are used. Data analysis is carried out directly on population data.

5. DISCUSSION

The Influence of Islamic Economic Principles on Business Performance

The results of the hypothesis test show that the Significance Level (p-value) or influence between Islamic economic principles on business performance: The p-value of 0.002 is much smaller than the general alpha level of 0.05. This means that there is strong evidence to reject the null hypothesis—the hypothesis that there is no relationship between X and Y. The probability of observing the results obtained (or more extreme results) if there really is no relationship is only 0.2%. Therefore, it can be concluded that there is a statistically significant relationship. t-statistic: The t-value of 3.295 indicates the magnitude and direction of the effect. The fact that it is positive indicates a positive relationship (when X increases, Y tends to increase). The value itself is substantial; far from zero, further supporting the significance found in the p-value. However, without knowing the degrees of freedom (df), we cannot determine the exact probability from the t-distribution table. The p-value (0.002) already gives us this probability, making a direct t-table search unnecessary.

The discussion section provides an in-depth interpretation and analysis of the findings presented in the results section. It contextualizes the results within the broader literature, examines their implications, and identifies areas for future research. The integration of Islamic economic principles has shown a significant positive impact on livestock growth, emphasizing equity, fairness, and ethical behavior in its activities (Ilhamiwati, Bambang, and Rafik 2024). The significant positive relationship between Islamic economic principles and business performance growth underscores the importance of considering Islamic ethics and values in

shaping economic outcomes. This finding is in line with Islamic economic principles, which emphasize equality, justice, and ethical behavior in economic activities.

The influence of sharia economic principles on the performance of duck farming businesses in Pondokwaluh Hamlet can be studied from several aspects. The application of the principles of fairness and honesty in transactions, for example, can build trust between farmers and buyers or feed suppliers, thereby creating sustainable and mutually beneficial business relationships. The principle of prudence (tawadhu') in financial management can help farmers plan expenses and avoid losses due to fluctuations in feed prices or duck diseases. The profit-sharing system (mudharabah) or usury-free financing (murabahah) can also be a fairer and more affordable financing alternative for farmers, for example when farmers make sales through an intermediary system, there is a wage that must be given to the intermediary in the initial agreement, and the agreement cannot be cheated by deliberately asking for wages more than the initial agreement. However, obstacles such as limited access to information and understanding of sharia economics, as well as the lack of supporting sharia financial institutions, need to be considered in analyzing the actual impact of the application of these principles on the performance of duck farming businesses in Pondokwaluh Hamlet. Not only that, based on the interviews that have been conducted, there are several things this year that have caused problems for farmers, namely the poor development of duck seeds so they really have to take care of them as well as possible so that when selling the price remains high and creates good and honest transactions.

6. CONCLUSION

This study shows a statistically significant relationship between the application of sharia economic principles and the improvement of duck farming business performance in Pondokwaluh Hamlet. The p-value of 0.002 and the t-value of 3.295 support a substantial positive relationship. The application of principles such as justice, honesty, prudence, and profit-sharing systems have been shown to contribute to business sustainability and profitability. However, obstacles in access to information, understanding, and limitations of sharia financial institutions need to be considered to optimize the positive impact of the application of these sharia economic principles. Research on the influence of sharia economic principles on the performance of duck farming businesses in Pondokwaluh Hamlet has shown significant results. However, there are several suggestions for further research: Research can use qualitative methods by conducting case studies on duck farming businesses that apply sharia economic principles. This research can identify challenges and solutions in implementing sharia economic principles in duck farming businesses.

LIMITATION

This study relies solely on quantitative data, ignoring the valuable insights that qualitative research can provide, with only a few interview results included in the article. Qualitative data such as in-depth interviews with duck farm owners can offer a richer understanding of the constraints that occur in the duck farming business and which Islamic economic principles have not been implemented at this time.

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