

The Multi-Social Relation of the Cattle Industry in the Plaosan Subdistrict Animal Market of Magetan Regency

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ABSTRACT

As a legacy of the colonial era, the people of East Java have established cattle raising and development with four fundamental objectives in mind. To begin with, the cow signifies social standing. Social status in the local community is established not only by the financial resources of individual families, but also by the number of cows housed in a given pasture. Furthermore, the bovine serves as a support animal during the process of mating. The bovine is a sacred animal in East Java, representing matrimony to the local populace. Third, cows as economically beneficial animals. Furthermore, cattle are a commodity in which local economic authorities with vast business networks engage in commerce. Regarding cattle businessmen, this descriptive qualitative study seeks to investigate the socioeconomic networks of lower-class cattle producers who also practise subsistence agriculture. As qualitative research, this study collected field data through three primary methodologies. Initially, a comprehensive interview was undertaken with purchasers, the Magetan regency administration, and the local strong man business network. The second is the observation that was conducted in Plaosan subdistrict animal market and Dele villages in Magetan regency. Furthermore, an extensive focus group discussion (FGD) was conducted with stakeholders from the selling cycle, including local governments, businesses, cattle merchants, and the general community. This study's findings will be disseminated via scientific journals and local media.

Keywords: LASISMA Financing, Customer Business, BMT

INTRODUCTION

Over the past three decades, the province of East Java as a whole and Magetan in particular have experienced a growing strain on the economic sector. The cattle trade, which

includes the sale of cattle in logs outside of East Java as well as the cutting of raw flesh consumed locally, is one of the developed commercial sectors.

East Java is regarded as an ideal location for the establishment and operation of livestock enterprises. Due to four socio-geographic factors, the province of East Java has been identified as one of the regions deserving of livestock development. To begin with, the majority of East Java consists of paddocks where a considerable number of livestock graze in accordance with the local people's way of life. Furthermore, within the local culture, the bovine serves as an emblem of social standing. Some locals hold a higher regard for the social standing of an individual or tribe in proportion to the quantity of cattle they own and rear. Furthermore, oxen are both material and symbolic representations of dowry or *belis* for the inhabitants of East Java. Fourthly, livestock serves as the foundation for the community's economic development.

This contributes to the substantial cattle population in East Java, which ranks second in the world. According to studies compiled by katadata.com, swine represented the largest population in 2020, with a cumulative count exceeding 2.5 million. Additionally, calves occupy the second position, with a one million-unit increase in 2020 (<https://databoks.katadata.co.id/>). Cattle are classified as livestock that originates from two maintenance systems, as stated by Penu (2018): the Shepherd system (24.79%) and the Paron system (75.21%). Generally, foraging cows are more substantial in weight than Paron cows. The primary reason is that grazing increases the likelihood that cattle will locate their sustenance. Nevertheless, each cow penetrated the Paron system prior to its sale at the Plaosan subdistrict animal market, from which it was subsequently transported to other islands.

Despite this, the potential of cattle in Magetan and East Java as a whole is insufficient to devalue the standard of living of farmers. In recent years, East Java province has been ranked the third poorest in the nation, according to data on a broad scale. This demonstrates that while not the only factor, the livestock industry (cattle) has not been sufficient to alleviate destitution in East Java.

This study incorporates as one of its perspectives the monopoly of socioeconomic networks held by regional companies in collaboration with national networks. Local farmers are ensnared in a network of merchants who are exceedingly predatory, exploitative, and competitive due to this monopoly (Hidayat et al., 2023). The cattle industry, according to the

data, is concurrently controlled by a national network of oligarchs. Nonetheless, the bovine development project is halted due to the monopoly of this business network, which is not only detrimental to the economic and political interests of businesspeople but also to the enormous losses incurred by local farmers. This study conducts a critical examination of the operational mechanisms of these networks, spanning from the local to the national level, and assesses the ways in which they affect the livelihoods of farmers in Magetan.

METHODS

This research is descriptive qualitative in nature. Within the realm of socio-humanities, qualitative research has an extensive historical lineage in the social science tradition (Denzin and Lincoln, 2009). The objective of qualitative research is to investigate the underlying factors that influence superficial phenomena. Furthermore, it is perceived as an endeavour to resolve the challenges that humanity encounters (CF. Denzin and Lincoln, 2009). Qualitative research aims to probe the underlying aspects of an event beyond its superficial appearance.

The location of the research is Plaosan subdistrict, Magetan regency. The investigation is scheduled to commence in early February and conclude in December 2023. As qualitative research, this approach collects field data through three distinct methodologies. An in-depth interview comes first. The research group intends to conduct interviews with several individuals who have a direct stake in the cattle sales industry. Cattle producers, buyers, and actors from Magetan regency who transform the Plaosan market into a marketplace for commerce, as well as local businessmen with ties to the National Livestock Market Network, are among them. Focus group discussions come in second.

The field data required for this study must be obtained from focus group discussions (FGDs) that include representatives of local government, district government, village government, and the Department of Animal Husbandry Magetan. Also participating in FGD are purchasers and cattle producers, as well as socioeconomic networks that regulate the marketing of cattle in Magetan. Further, observation is the third step. Observations at the research site, specifically at the Plaosan subdistrict animal market, the main market in Magetan, or at the location of livestock farmers who are also proletarian farmers, will be carried out by the research team. The analysis of the primary field data involved the application of theoretical

perspectives derived from journals and books that align with the research objectives of this investigation.

RESULTS AND DISCUSSION

RESULTS

Overview of Research Location

Administratively situated in the Wong kene District of the Magetan regency in the province of East Java, Dele Village is one of the hilly villages with dispersed plains. A slope of 40 percent results in an area of 55%, while a slope of 60 percent yields a flat surface area of 45%. Due to these geomorphological conditions, agriculture is restricted to arid land and is not feasible in the plains. The majority of dryland agricultural land is situated on steep elevations, resulting in low productivity. The village of Dele's jurisdiction is situated within the Magetan suburban area on the Jawa island. Due to the village of Dele's geological conditions, minerals C and sufficient natural resources exist that require management and protection.

In general, the climate in Dele Village resembles that of the province of East Java, which is distinguished by its arid and wet seasons. Due to the arid air originating from Australia during the months of June through September, a dry season ensues. The monsoon season, on the other hand, commences between December and March due to the abundance of water vapour from Asia and the Pacific Ocean in the wind currents.

After undergoing a transition period from April to May and October to November, this circumstance changes every six months. However, due to East Java's proximity to Australia, wind currents transport a great deal of water vapour from Asia and the Pacific Ocean to the region. As a consequence, the water vapour content in the East Java region has decreased, leading to precipitation in this area. This is the reason why this village is classified as a relatively arid region, with only four months (January to March and December being comparatively moist), with the remaining eight months (November to December) being relatively dry.

Table I. Types of livestock population in the village of Dele

Cow	112 people	300
Chicken village	197 people	1.182

Goat	17 people	51
Cats	26 people	52
Broiler chickens		
Baby	2 people	11
Horse	3 people	7

Source: Processed Data of Dele Village Profile in 2023

Table 2. Availability of forage fodder in Dele Village

Area of fodder crops (elephant grass, etc.)	131,7 ha
Production of forage fodder	5 Tons/ha

Source: Processed Data of Dele Village Profile in 2019

Table 3. Marketing of livestock products in Dele Village

Sold directly to the consumer	No
Sold to the animal market	Yes
It is sold through the village union	No
It's sold by the brokers	Yes
Sold through resellers	Yes

Source: Processed Data of Dele Village Profile in 2023

Characteristics of Informants

There were 5 people who became informants in this study

Table 4. Characteristics of informants

No	Name	Age	Occupations	Status
1	LAL	36 years old	Trader / Cattleman	Local boss
2	MY	43 years old	Farmers / Ranchers	Farmers / Ranchers
3	TM	41 years old	Breeder / Farmer	Breeder / Farmer
4	TH	47 years old	Breeder / Farmer	Breeder / Farmer
5	TR	28 years old	Cowman	Cowman

Research Results

Plaosan subdistrict animal market has emerged as a prominent hub for cattle commerce across the entirety of East Java. The Plaosan subdistrict people previously controlled or monopolised the Plaosan subdistrict animal market; however, the Ponorogo people have since

assumed that role. The calves, particularly in “A” Village, are frequently transported from “B” Village and “A” Village itself, although this is the case more frequently. In the past, the weekly collection of cows was the norm; however, due to the current decline in the bovine population, this frequency has ceased. When cows were extremely abundant in the past, even small-cap investors struggled to obtain sufficient funds to purchase them. The circumstance, however, has changed. At this time, the local leaders possess a greater amount of cash than the available livestock. This occurs due to the purchase and transport of productive cows, particularly female cows, to slaughterhouses in Magetan in order to satisfy the province's livestock demands. In the interim, sizable bulls were expelled from the vicinity. The government purchases heifers and is responsible for their slaughter in animal slaughterhouses.

Active participants in the Plaosan subdistrict animal market include a significant number of cattle owners. Nevertheless, in terms of market share monopoly and dominance, the Magetan people hold the upper hand. They possess the ability to exert dominion over cows of every species, vast and small. The Magentan residents purchased every cow that was for sale at the Plaosan subdistrict animal market. Cows that remain unclaimed are subsequently traded at the Baun market. On occasion, they procure small calves and supply supplementary feed for their fattening process. The inhabitants of Magetan are regarded as more knowledgeable than the cattle producers of Magetan regency regarding fattening cows. The effects of this dominance can be multifaceted. While the Magetan people may derive advantages from this practice, it can also result in market disparities and the establishment of monopolies, which are detrimental to neighbouring cattle agricultural communities.

The local leaders of the Magetan people control the pricing of cattle at the Plaosan subdistrict animal market, an arrangement that has repercussions for the Wong kene community. The Wong kene people are subjugated to the Magetan people due to the latter's substantial capital. TOY once attempted to convince the Wong kene children to enter the market, but to no avail, as the Magetan people possessed greater financial resources. They achieve market dominance by assuming the role of traders at all levels, including their offspring and the older generation. Therefore, they acquire every cow from the ranchers and small leaders in each village and district in order to collectively control the market. Due to this, when they resold the calves to us, they established an exceptionally high selling price. Their purchasing system entails the extensive acquisition of cattle, encompassing both tiny and large animals.

The calves currently being exported from the city originate from the Ponorogo people. They typically transport these calves to Surabaya and Kalimantan due to their connections with the influential individuals in those regions.

This circumstance demonstrates the Magetan people's overwhelming control over the Plaosan subdistrict cattle market. Their formidable business networks and financial prowess afford them a substantial competitive edge. The Wong kene and other local small-scale cattle ranchers experience a sense of exclusion and struggle to contend with the Magetan people's capital and sway.

In contemporary society, the sale of a bovine is facilitated exclusively through merchants due to the profoundly unjust pricing structure that is in place. Particularly for novices who wish to sell cows, buyers, merchants, and superiors manipulate the price and can easily reduce our cows' selling price. This discourages individuals from visiting the market. For instance, when cattle are traded second-hand for first-hand goods, their prices are already distinct; merchants who are acquainted with one another then collaborate to set the desired price. Consequently, an individual lacking expertise in cattle sales was rendered incapable of generating a profit and unable to negotiate a more favourable price.

As a result of the increased profitability, many individuals sold their livestock to the local leader in each village when the Magetan people seized control of the market. This is as a result of the merchants' pre-existing relationship within the market. For instance, in the event that a market trader observes the emergence of new entrants seeking to sell cattle, the capital that has been provided by the boss's men will be utilised to submit an offer at a price below the seller's forecast. As an illustration, in the event that the vendor estimates the price at 8 million, the merchant will submit a quotation of 7 million. The merchant will depart if the seller maintains the price of 8 million, at which point the men from a different employer will negotiate for 5 million, and so forth. Despite the challenges posed, the vendors were ultimately compelled to sell their cattle as a result of the dictates of necessity. Sadly, the price at which they will sell the calves falls short of expectations. Individuals are consequently disinclined to sell livestock on the market floor. Transport costs are avoided, which makes it more advantageous for them to sell cows to local employers in their hometown. Transportation expenses have now accumulated to 100,000 IDR. Consequently, in the event that a minor boss or merchant extends an offer to the community, the cow will be sold, much to the dismay of the community. When

we attempt to maintain the price, the supervisor will drastically reduce it. The boss purchases livestock from the community before reselling them for a substantially increased price. This circumstance illustrates the inequity of the market's cattle trading system. Small farmers and cattle traders feel imprisoned in this circle, where it is challenging to obtain a reasonable price for their livestock.

It is different if the local boss sells, as he already has customers and therefore cannot manipulate prices on the market, where large leaders almost always collaborate. Despite the presence of Plaosan subdistrict natives at the market, they are also susceptible to being duped. Although they are indigenous to Plaosan subdistrict, their infrequency of market attendance renders them susceptible to manipulation. For instance, Plaosan subdistrict Indigenous people travel to purchase calves with the intention of fattening them. Despite being presented with a cow for a nominal price of 4 million IDR, they were offered 7 million IDR in exchange for the assurance that the cow would remain in their possession. They had negotiated a price of 6 million rupiah for the bovine, but it was ultimately purchased for only 4 million IDR.

Local managers assist numerous communities in selling their calves due to the market monopoly chain; however, the community remains disadvantaged due to the greater value extracted from each sales team. Typically, supervisors purchase cows in advance and are remunerated with proceeds from the sale subsequent to the cows' commercialization. Nevertheless, should he fail to make it in the marketplace, he is obligated to transmit the cow to a different party, as the Magetan people are organised into cattle-buying groups due to their strong sense of solidarity. As an illustration, the responsibility of coordinating the purchase of small calves ranging in age from six months to a year falls on a single individual who serves as the chairman. Their responsibility is to purchase all calves in accordance with the current allocation of duties. Similarly, the management of the large calves in Plaosan subdistrict entails an approximate workforce of 6-7 individuals. As the intermediary supervisor with the initials MRS explained, sufficient experience is required for market participation. When they encounter a new customer, they immediately apply price pressure.

In essence, individuals are extremely dissatisfied with the profit margins and price fluctuations of market leaders, both local and international. Bosses are regarded as having a societal advantage with regard to the price and profit they obtain. Traders possess a sense of solidarity and the capacity to manipulate prices, whereas herdsmen experience a sense of

confinement as they are compelled to laboriously compete for a meagre income. This implies that individuals who are exerting significant effort to sustain themselves lack the authority to control the price of their livestock. Rather, it is their financially privileged superiors who control the price.

As per the explanation provided by the informant, specific portions of the cow's ear should not be severed in order to serve as an identification mark when raising cattle; however, a stamp can be employed as a substitute. This is done in order to avert a decline in the selling price of cattle. On occasion, it is also possible to feed cows at home while placing a specific imprint on them rather than employing a stamp. Conversely, farmers who abandon their livestock in the garden are required to make an identification mark by trimming a tiny area from the cow's ear. While this may have an economic impact due to a decrease in the selling price, additional risks must also be taken into account. As an illustration, in the context of independently vending and transporting cows to the market, there exists a potential hazard wherein a limb fracture during transportation could occur, thereby precipitously diminishing the cow's market value. Utilising an identification mark, such as a tattoo or an incision on the ear, is a risk management strategy decision.

Any programme implemented by the government serves to enrich the traders. For instance, individuals who hold employment at both the departmental and district offices of animal husbandry. When the community requires seedlings or funds, it will purchase cattle at a price that is not directly related to the farm and then negotiate a price at the market. Indeed, in the presence of government funding, a standardised price should be applicable. Nevertheless, the existence of this initiative remains a mystery to community cattle breeders; its existence is known solely to traders.

For instance, within the budget plan (RAB) of Rp7,500,000, the selection criteria will be limited to livestock priced at Rp5,000,000. Their pockets will contain the remainder. Subsequently, the authorised staff member will approach the market leader and inquire about the cost of a high-end cow, say 110 million IDR. The supervisor will then consider the price and respond that the cow is available for Rp7,500,000 or Rp8,000,000. Moreover, they purchased calves from the community for Rp5,000,000. Consequently, they attribute the existence of exorbitant prices to the office manager. This suggests that they are connected in some way. Additionally, service members receive such assignments through collaboration with

the Livestock Service. For instance, they purchased with a profit of Rp200,000,000. However, the service members received only Rp25,000,000. They are already aware of the year RAB was established, so they are in an ideal position to comprehend their objectives. The public is adversely affected in this situation, as the government that ought to be their agent loses and appears indifferent. Although the government has jointly reached decisions with them, it cannot act independently. This state is therefore comparable to being confined between a rock and a harsh place.

Those who control the market in Magetan also gain, as the city has a modest-scale market. Even if the Plaosan subdistrict animal market fails to produce profitable cattle, they may continue to sell them at their own market. Regarding local merchants, they are extremely susceptible to heading out of business if they miscalculate, mismanage funds, or incorrectly interpret the situation. Some are compelled to sell properties and land in order to obtain capital in order to remain competitive in the market.

Employing a pragmatic political strategy is equally as crucial as possessing a substantial capital investment in the cattle delivery industry within the Plaosan subdistrict animal market. The possession of substantial capital is associated with the exertion of political influence. Therefore, market cattle prices are subject to the regulation of those in positions of authority. Their absence will result in a lack of consumers for the cattle vendors at the market, thereby impeding their ability to sell their animals. With regard to price determination, they possess the prerogative to alter the price in either an upward or downward direction. Additionally, entrepreneurs must consider political factors. Put simply, the circumstance is approaching its election, and as businesspeople, we must be aligned with the victorious political party. Thus, it will be possible to secure initiatives by means of collaborating with elected governments. The government possesses constrained financial resources, whereas merchants own the money. The government is confined to issuing regulations due to a lack of adequate funding sources. Consequently, the facilitation of cattle delivery permit processing will be enhanced in the presence of political backing. On the contrary, without political support, such legalisation will be exceedingly difficult to attain.

It would be more accurate to say that merchants encounter challenges during the election season for legislative candidates due to the substantial financial investment they are required to make in campaigns. The government consequently relies on and anticipates

business proprietors. In Ponorogo, for instance, some individuals are employed by the district-level livestock service. Generally, these individuals acquire and resell any cattle genetics or funds that are used to empower the community. Market price setters estimate that the average cost budget (RAB) for cattle is 7.5 million IDR per head; however, they seek to acquire it for 5 million IDR. Regardless, it is they who establish the price, necessitating societal adaptation. Conversely, individuals will incur losses and achieve unfavourable outcomes. As a result, the Lily market is subject to constant price fluctuations, most notably on the eve of Easter festivities several years ago.

Discussion

To facilitate comprehension of market monopolies, scholars conducted analyses employing Karl Marx's political economy and the theory of asset control. Karl Marx, a nineteenth-century economist and philosopher, proposed the theory of class conflict regarding the control of assets. Marx argued that the capitalist class, which also controls the means of production, exercises centralised control over assets. The ownership of capital, in his view, enslaves the labour group or proletariat, resulting in social and economic inequality in society. Marx posited that within a capitalist society, there exist two primary social classes: the proletariat, or capital owners, and the Bumi Reog, or capital owners. Those who possess the means of production, including factories, land, and machinery, are the owners of capital. In order to support themselves, labourers sell their labour to the owners of capital. Concerning the Plaosan subdistrict animal market, which is under the control of the Magetan people, there is a class division in market relations between the Bumi Reog (Ponorogo people) who possess substantial capital, including Supriyanto, M. Halil, Suyanto, Husain, Hadi, and Ubed. These individuals possess substantial financial resources that grant them control over the market, set cattle prices, and dictate the plight of cattle producers, who are considered members of the working class and, unlike the affluent Bumi Reog of Ponorogo, lack such access. When a single entity or individual has absolute control over the supply and price of a product or service on the market to the extent that there are no significant competitors, this is referred to as a monopoly. In this particular instance, the cattle market was under the control of the Magetan people; as such, he was the sole main seller of cattle in the region and had the ability to affect both the price and the quantity of cattle available.

Cattle farmers are compelled by this class disparity to sell their animals to capital owners for wages that do not reflect the labour, time, and resources required to rear the animals. While the Bumi Reog produces profits that multiply in exchange for capital, does not invest effort, time, or money in raising cattle, or, as Marx put it, is not engaged in production labour. This is a form of injustice that further compounds inequality while the working class experiences no economic advancement.

Marx posited that social and economic injustice are inherent in the capitalist economic system due to the fact that capital owners exploit labourers by retaining greater profits and remunerating at comparatively low rates. According to an informant, the cattle carried by farmers will not be purchased or sold if the Bumi Reog, who control the market, do not attend. Consequently, these Bumi Reog members are able to manipulate prices to their liking by increasing or decreasing them.

The condition of the farmers is subjugated to the domination of money and power, which results in their exploitation; their labour is compressed while they produce surplus value, which is profited from by the capital owners. It was termed "surplus value" by Marx and it reflects capitalist exploitation. In addition, Marx criticised the presence of alienation within capitalist societies. According to his assertion, workers are employed by capital owners to manufacture products that are the property of the capitalist. Workers feel estranged from the outcomes of their labour and lose control over the products of their labour during the production process. Farmers consequently lost the ability to dictate livestock pricing.

Opposition and conflict ensue between the capitalist class and the proletariat as a result of the social and economic inequality produced by the control of assets in the Plaosan subdistrict animal market. This opposition extends to the relationship between the petty Bumi Reog and the big Bumi Reog, which in this case consists of parabolic local bosses who are subordinate to the Big Boss.

The government disregards the plight of farmers who remain ensnared in the capitalist system's shackles and societal servitude by intervening in the Plaosan subdistrict animal market to reassure farmers that price standards are not established by the Bumi Reog. This is consistent with Marx's conception of the state, which holds that the capitalist governing class uses the state as a tool to maintain power and a social structure that is advantageous to them.

The state, according to Marx, is a reflection of the opposition between classes in capitalist society. He argued that the Bumi Reog utilised the state as a repressive instrument to subjugate the proletariat and preserve their dominance. Marx argued that the state is a political instrument employed by the ruling class to safeguard their interests and maintain power; it is not a neutral institution that stands apart from society. As previously elucidated, the Bumi Reog operating in the Plaosan subdistrict animal market collaborates with the government to extract greater value from farmers. Moreover, they seize every electoral opportunity to secure power that would facilitate the Bumi Reog's ability to trade beyond the region through the issuance of permits and the acquisition of projects that enable the rapid accumulation of substantial capital.

This condition establishes that within Marx's political economy, the nature of the superstructure including political, legal, religious, and cultural institutions is determined by the structure of the economy or the material foundation of society. The state is regarded as an element of a superstructure that reflects the capitalist class's interests in this instance. It is therefore exceedingly challenging for farmers to influence the government's decision-making process regarding market prices and the dismantling of market monopolies in their best interests. According to the informant, the government lacks financial resources and capital; rather, its owners are businessmen or members of the Bumi Reog. Consequently, these groups dictate the government's policies, as the Bumi Reog has significant interests. In order to prevent class suicide, the government will not implement policies that harm or reduce the profits of the Bumi Reog. Thus, the government's function in the Plaosan subdistrict animal market is to preserve the stability of an unhealthy market characterised by a propensity for exploitation in order to maintain profits on a small number of individuals; thus, the state is created as an instrument of the ruling class.

Cattle farmers are subjected to double oppression, namely exploitation by the petty Bumi Reog and local bosses who procure cows for each village, which are subsequently sold to the Big Boss at a higher price. This cycle of exploitation perpetuates within the community. This chain of reasoning necessitates the existence of a novel social class that capitalises on the constraints of the current society, in this instance the inadequacies of cattle transport vehicles. The small bosses to be able to survive also rely on the Big Boss, it can be concluded that the profit from the sale of cattle is a loss count for the small and big bosses, it is caused there is always a profit taken and there is always a loss count in every price offer and profit on the sale

of one cow, for example, 1 cow is valued at 8 million IDR, then the small boss will buy with IDR 7.5 million, the rest of the IDR 500,000.00 is the calculation of cows that have accidents such as broken legs, reasons for weight, height, and transportation, in fact, there is a profit of more than IDR 500,000.00 - IDR 700,000.00 because of the calculation deduction, not to mention the big bosses who will calculate when shipping out of the province, that there will be depreciation so that cows sold from local bosses at a price of IDR 8 million can be purchased at IDR 7.7 million so that there continues to be a profit from each sale and the accumulation of capital is getting faster with the purchase of large numbers of cows, say hundreds, even the difference in price can be up to millions for the profit of a cow.

The situation remains unchanged and unimproved, as cattle producers persist in a cycle of exploitation that denies them freedom from the ruling class's dominance, exploitation, and deprivation of surplus value. As the petty and big Bumi Reog advance relative to the farmers, their conditions continue to better. However, as they become more developed, they continue to expand at an accelerated rate without undertaking productive labour.

CONCLUSION

On the basis of the aforementioned information and deliberation, it was determined that the Magetan people monopolised the Plaosan subdistrict animal market's trade network. The Magetan people exercise authority over the availability of capital. The Magetan people exert significant influence over price fluctuations and participate actively in all government initiatives. In practice, Ponorogo merchants maintain a monopoly on the cattle trade by maintaining an excellent rapport with the local government. Its objective is to acquire the legitimacy of power. The ranchers were consequently placed in a precarious predicament. The hegemony resulted in the emergence of capital-strapped small-scale proprietors from each village, whose responsibility it was to exploit whenever they sold community cattle at the Plaosan subdistrict animal market. Moreover, the role of the Big Boss is notably challenging to replicate. Does the Big supervisor eliminate or eliminate the small supervisor, or does a new businessman attempt to operate the same company? This circumstance arises due to the government's lack of significant attention towards economic relations within the Plaosan subdistrict animal market. In that location, the government lacks price regulations to challenge the governing class's unrestrained power. Furthermore, the lack of scales provided by the

government hinders producers' ability to ascertain the weight of cattle, which significantly influences the price. Local governments must therefore issue local regulations (Perda) or special rules pertaining to the pricing of cattle for the community, which are determined by the breed, weight, and scales. This is to guarantee the equilibrium of the market. Additionally, the government could prohibit a number of superfluous illicit charges at the Plaosan subdistrict animal market.

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