

## Eviction of Street Vendors in Binjai City

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### **Abstract :**

*his research was conducted to understand street vendors around Tanah Lapang Merdeka Binjai. The Binjai City Government's efforts to regulate the existence of street vendors always invite reactions from street vendors who want to be disciplined. For street vendors, controlling operations is not something new at all. In dealing with Street Vendors, the Government applies various methods, the government tries to control Street Vendors and this policy is contained in a Regional Regulation and gives authority to Satpol PP officers to control this policy. The resistance against street vendors in the Binjai field is open and takes place every day and every time there will be raids and evictions. In facing various pressures imposed by the government which are felt to greatly limit their space for movement, Street Vendors (PKL) have several techniques or strategies that they have deliberately developed to deal with these pressures.*

**Keyword :** *Keywords: Eviction, Street Vendors, Binjai City*

### **Introduction**

Urban population growth continues to increase. This encourages more and more rural people to migrate to urban areas. Urban areas provide facilities to fulfill more complete living needs and provide more job opportunities. However, modernization has changed various jobs from using human resources to machine power. The expected job opportunities in urban areas are increasingly narrow, in addition, the decline of the Indonesian economy has resulted in many companies in the industrial, trade and financial sectors being unable to survive. The impact of this economic crisis has resulted in companies laying off employees to reduce fixed costs or even closing their businesses because they are no longer able to survive in these conditions. One of the jobs that is now widely done by these unemployed people is trading on sidewalks or on shop verandas which are often referred to as Street Vendors (PKL). The existence of Street Vendors is also very easy to find and recognize on the side of the road, on sidewalks, city squares, shop edges, in front of shopping centers and near busy city centers which should not be used for trading. So far, these Street Vendors (PKL) have been less desired by the City Government. The presence of street vendors (PKL) is considered to be contrary to the spirit of the city which requires order, comfort, security and beauty of the city. Street

Vendors (PKL) who occupy business locations carelessly throw garbage anywhere. In the eyes of the government, this behavior is very disruptive to the cleanliness and order of the city. Based on these considerations, the government takes firm action against every informal sector actor, namely by evicting or removing their business under the pretext of city development. For this reason, each regional government has a special unit whose job is to operate or raid the informal sector which is known as a public order operation.. Public order operations never deter informal sector actors from returning to their stalls. Every time after a raid, as soon as the officers leave, the street vendors (PKL) come and resume their activities as usual. Such is the persistence of informal sector actors to maintain their livelihoods.

This has resulted in more and more street vendors (PKL) emerging in cities, one of which is in Binjai City

### **Research methods**

The research method used in this article is library research with a descriptive approach. In this study, the author attempts to analyze the Street Vendors who get Pros and Cons in a Region. The data collected comes from books, articles, the internet, and the like that can help the author to analyze the topic discussed

## **Results and Discussion**

### **1. Definition Of Street Vendors**

Street vendors, or often called PKL, are a community of traders, most of whom sell by utilizing the area on the side of the highway. They display their merchandise, or carts, on the side of the highway, public places such as office centers, business centers and entertainment venues and they are informal traders because they do not have a permit to sell. According to Winardi, street vendors are people who with relatively little capital work in the field of production and sale of goods (services) to meet the needs of certain groups in society, these businesses are carried out in places that are considered strategic in an informal environment Winardi. This place is generally located on the sidewalk, shop fronts and roadside. Furthermore, according to Lupiyadi & Jerowacik (in an educational research report, explains that street vendors are small traders and they do business that does not depend on the owner and management and does not control or dominate the market where they are located. From the several definitions above, it can be concluded that street vendors are actually one of the economic activities in the form of the informal sector. Street vendors are people who open their businesses in the production and service sectors using relatively small capital and occupying public spaces.

### **2. Urban Planning Science**

In optimal management of street vendors, it is seen how strategic management is carried out in the government of the Industry and Trade Service in the arrangement of street vendors in Tanah Lapang Merdeka, Binjai City in accordance with the Binjai City Regional Regulation, namely the Mayor's Regulation on Implementation Guidelines for the Binjai City Regional Regulation Number 6 of 2015 concerning the Implementation of Public Order and Security. So the researcher uses the theory of Strategic Management Hunger & Wheelen, (Strategic Management, Addison-Wesley, 2013):

1. Environmental Scanning
2. Strategy Formulation
3. Strategy Implementation
4. Evaluation and Control.

From the four indicators, it can be seen to what extent the government is implementing street vendor management programs and activities to achieve the planned goals and targets. So the researcher conducted a field study and the results of the study will be explained in detail below.

#### **a. Environmental Scanning Strategy**

Environmental scanning is monitoring, evaluating, and seeking information from the external and internal environment with the aim of identifying strategic factors.. external and internal elements that will determine the

future. The formulation of strategies, especially strategic planning or long-term planning, is related to the vision, mission and policies of the Binjai City Industry and Trade Service. The formulation of strategies begins with conducting a situation analysis to obtain a match between external opportunities and internal strengths with external threats and internal weaknesses.

**b. Strategy Formulation Strategy Formulation**

Strategy is the development of a long-term plan for effective management of environmental opportunities and threats, seen from its strengths and weaknesses. After knowing what the threats, opportunities or opportunities are, as well as the strengths and weaknesses that exist, then the Department of Industry and Trade determines or formulates a strategy in organizing street vendors, the government considers this problem quite difficult considering the limitations of the Department of Industry and Trade in making decisions. Therefore, the Department of Industry and Trade created a socialization activity as guidance for street vendors in occupying locations to trade such as those in Binjai City, namely Pujasera. This socialization aims to prevent street vendors from selling in places they shouldn't. Then the researcher concluded that the Department of Trade and Industry of Binjai City as the manager of traders in Binjai City could not immediately make it good.

**c. Implementation of Strategy Implementation**

Strategy is the process by which management implements its strategies and policies into action through the development of programs, budgets, and procedures. The process may include a complete change in culture, structure and/or management system of the organization as a whole. In implementing the development activities of Street Vendors around Tanah Lapang Merdeka Binjai to street vendors by the Department of Industry and Trade, it is carried out through socialization.

**d. Evaluation and Control**

Evaluation and control measure what can be produced or achieved. This means comparing the performance of the Binjai City Industry and Trade Service with the expected results or goals that have been made. The activity of arranging street vendors through this socialization did not produce the expected results. Street vendors themselves cannot cooperate with the Binjai City Industry and Trade Service and there are still some who still sell on the edge of Merdeka Square, Binjai City. Because there has not been a place provided that is suitable for these street vendors.

**e. Urban Planning Science in Islam**

From the study of these cities, the results are very interesting, namely that there is an agreement on the concept of an "Islamic city", namely that the emphasis is on social space (not always open space), a space where humans can interact with each other. When the study is drawn back into a narrower scale, such as in the city centers above, or Isfahan and Kufa in Iran, it turns out that the process of forming social spaces is repeated, even to the smallest scale, namely settlements. Islamic cities are neatly arranged, with underground sanitation channels for defecation and clean, wide streets that are lit at night. There are special characteristics of the use of outdoor space used by Islamic urban communities. Open space for social is an obligation, based on the concept of "Hablul minallah and Hablul minannas" and "Rabbanaa atinaa fiddunya hasannah, wafil akhirati hasanah waqina 'adzabannar", This shows that the movement and use of public space between men and women are different in terms of their own place and time of use. In terms of place, there is even a market that is specifically for women only, there are pedestrian paths that are more often / specifically passed by women and have restrictions for men

to access and vice versa which is an implementation of the concept of "hijab". But what needs to be added in Islam, the problem of spatial planning is divided into two areas, namely public areas and special areas. Open space for social is an obligation, based on the concept of "Hablul minallah and Hablul minannas" and "Rabbanaa atinaa fiddunya hasannah, wafil akhirati hasanah waqina 'adzabannar", as the basis for the concept of balance both in terms of worship that is vertical to Allah but also implemented in social worship in relating to fellow human beings as well as the balance of worldly life and the hereafter.

### **3. Socio Economics**

Socio-economic conditions are a situation or condition of individuals in the community environment (Rosyid and Rudiarto, 2014) revealed that there are signs regarding socio-economic conditions, namely, a situation that is managed socially and positions a person in a certain place in the social environment to society. In society, socio-economic conditions are indicated by mutual acquaintance between individuals, associations, empathy for each other and family.

Rizqyana Budi (2018) explained that socio-economic conditions are related to social predicates with daily life behavior that becomes a culture in individuals or groups, then becomes a habit of life and finally becomes a culture or culture activity. In ordinary or complex communities, the model of relationships or social life between one person and another indicates that there are differences and degrees, meaning that their status can be distinguished. In small communities, it can be seen to appear modest, because the quantity of the community is not large, and people who are considered to have high status are not so many in number or variety.

Basrowi and Juariyah (2010) explained that there are five indicators of social conditions in society, namely: gender, age, occupation, prestige, family or household community, and membership in a community association. Gender and age indicators are not a measure of the education process, therefore only four indicators must be studied for their level of improvement, to determine the extent of social utility for society. Utilities in socio-economic conditions for society from an education program are in the form of income recovery, productivity, health, nutrition, family welfare, culture, tours, and participation in society.

Efforts that can be made in the recovery of income or productivity of business actors, is to use technology. Non-formal business actors such as street vendors, business actors (groceries, food), are able to use the sophistication of information technology. Communication tools such as mobile phones (HP) can use the WhatsApp application (WA) to receive orders online, and can also be used to send orders via online motorcycle taxis. The rapid growth of information technology with the internet (IT) as its icon everywhere, non-formal zones will also become more advanced.

Sulistyo Rini said that the non-formal zone is able to expand employment opportunities and increase social welfare, especially for city residents. Then, he revealed that if he was able to find the characteristics of personal components, ownership, community and the city government's response to non-formal zone business actors, Buyers who make transactions with traders because of the cheap prices, easy to get in every main area of the urban area.

There is an invisible potential in the informal zone in urban areas to refute the economic and social system and framework that cannot be avoided anymore. In reality, despite its great contribution, the fate of business actors in the informal zone is not as expected. The path of these business actors is disconnected from the formal economic

system. The funding factor is a classic problem due to the absence of a legal basis for ownership of wealth in the form of assets. Legitimacy in the form of legalization requires support from the governmentthe underlying space is able to motivate production, encourage efficiency, and create high competitiveness. In time, it can produce high profits in comprehensively prospering city residents.

The informal zone of the city environment is those business actors in the informal zone within the scope of the city. Not a few come from the village to the city, aiming to try their luck, usually they come because they are invited by their village friends who have a better fate, they come because there are no jobs in the village. agricultural land is getting narrower so it cannot be worked, seeing the development in the city so rapidly with the growth of industry has given birth to massive urbanization. There are many businesses that cover non-formal zones, but the easiest to do is street vendors. Various products are sold on carts hoping that their products will be bought by people in need. In fact, the motivation of traders is to get income that can meet their needs and be able to make ends meet by working without knowing the time. Street vendors sell their wares in order to make ends meet, but in some places street vendors are problematic because they interfere with traffic or the beauty of a place. including street vendors in Tanah Lapangan Merdeka, Binjai City, they are also uncomfortable selling because they are often moved by Satpol PP even though people need street vendors because the goods they sell are cheaper than shop prices. A new problem has come, namely Covid 19 during this pandemic, in fact street vendor trading activities are limited by the rules implemented during PPKM. But if they don't trade, they don't get income so it can disrupt their economic life. This is their new problem now.

#### **4. Legal Protection**

Legal protection for street vendors according to John Rawls' theory of justice is developed from two fundamental ideas, namely society as a system of social cooperation that continues from one generation to the next and humans as moral beings. According to Rawls, a conception of social justice must be seen as the first instance, the standard from which the distributive aspects of the basic structure of society are assessed. Such a conception must determine how to place rights and obligations in the basic institutions of society, as well as how to determine the appropriate distribution of the various benefits and burdens of social cooperation. This view is expressed by Rawls in the following general intuitive conception of justice:

“All the primary blessings of liberty and opportunity, income and wealth, and the basic elements of self-respect should be shared equally (*equally*), unequal distribution of some or all of these benefits only if it benefits all parties”.

The general concept above shows the basic elements of social justice, namely: (1) the basic principle of social justice is equality or similarity; namely: (2) equality in distribution; (3)primary goods; however (4) inequalities can be tolerated as long as they benefit all parties. In this general conception, it appears that Rawls' theory of justice covers two sides of the problem of justice: equality and inequality. On the one hand, social justice is the application of the principle of equality in the problem of the distribution of primary goods. While on the other hand, it is acknowledged that inequality can be tolerated as long as it benefits all, especially the disadvantaged groups. At this point, the general conception of Rawls' theory of justice seems quite clear. However, if examined more deeply, there are still several issues that are still unclear. For example, this conception does not explain to what extent the limits of permissible inequality are. If faced with a choice between freedom and economic

prosperity, which should be prioritized. If a city provides legal protection for all traders, then this decision certainly benefits all (principle of equality). However, wouldn't this decision result in an increase in the number of street vendors. Recognizing these potential problems, Rawls makes a more detailed formulation to explain his theory of justice through what he calls a special conception of justice.

According to this particular conception, Rawls packs all primary benefits into the scope of two basic principles. First, the problem related to the equality of basic liberties of citizens (*equal basic liberties*), namely political freedom (such as the right to vote and the right to enter public office) and freedom and rights that are commonly known as human rights (freedom of work, thought, opinion and association, freedom of conscience, freedom from arbitrary detention and arrest in accordance with the concept (the rule of law). In essence, this principle emphasizes that citizens in a socially just society have the same basic rights. Second, problems related to economic inequality and social opportunities. The second principle seeks to emphasize that while the distribution of welfare and income does not have to be equal, it must benefit all, while positions of power and determining positions must be open to all. According to the special conception of his theory of justice, Rawls ties these two aspects into one formulation of "two principles of justice" where the first principle precedes the second principle in lexical order. This means that the order of the principle of equal liberty as the first principle precedes the principle of regulating economic equality and social inequality. This is arranged like the order of words in a dictionary and cannot be reversed. In other words, political principles must come before economic and social principles. The principle of liberty cannot be negotiated or compromised for the sake of greater economic and social advantages. The specific concept is as follows:

1. First Principle: Everyone has equal rights so far as the whole system of fundamental liberties equal to the freedom of all other citizens can cover.
2. The second principle of social and economic inequality is arranged in such a way that firstly it is most beneficial for the most disadvantaged and secondly positions and offices are open to all under conditions of fair equality of opportunity. Equality in the distribution of primary economic and social benefits, with exceptions only when it benefits all parties, especially the most disadvantaged groups. Regarding legal protection for street vendors in Binjai City, one of the references is to the Regulation of the Mayor of Binjai Number 511 of 2009 concerning Dispensation of Location Permits for Street Vendors in Binjai City. From the description of the mayor's regulation, the definition of a street vendor is obtained as a seller of goods/services, either individually or together with movable or immovable equipment, who in carrying out their activities use areas belonging to roads or public facilities that are not designated for business premises or economic activities. Details regarding the placement of street vendors in Binjai City are contained in the Regulation of the Mayor of Binjai Number 511 of 2009 concerning Dispensation of Location Permits for Street Vendors in Binjai City in Article 2 which reads:
  - a. In order to consider social, religious, economic, order, beauty and cleanliness interests in the surrounding environment, the Regional Government places street vendors in predetermined locations or places.
  - b. The placement of street vendors as referred to in paragraph (1) is determined as follows:
    1. Jalan Zainal Jaksa, Jalan MHTamrin starting at 00.00 WIB to 06.30 WIB;
    2. Jalan Kapten Tendean from 00.00 WIB to 07.00 WIB.
    3. Edge of Tanah Lapang Merdeka, Jalan Veteran starting from the side of the PLN substation to the grandstand door;

4. Surprise Market on Jalan Jend. Ahmad Yani from 17.00 WIB to 06.00 WIB is intended for food and beverage traders;

5. Jalan Kapten Muslim from 17.00 WIB to 24.00 is designated for durian traders. Regarding the location permit dispensation, it is contained in Article 3 of the Binjai Mayor Regulation Number 511 of 2009 concerning the Dispensation of Location Permits for Street Vendors in Binjai City which reads:

a. Every street vendor who carries out business activities in places as referred to in Article 2 paragraph (2) is given a location permit dispensation.

b. The location permit dispensation as referred to in paragraph (1) is valid for 1 (one) year and can be extended.

c. The Regional Government may revoke the location permit dispensation if the places as referred to in Article 2 paragraph (2) are used for development or other public interests. The Mayor's Regulation above clearly contains elements of legal protection for street vendors in terms of location permits and selling times for street vendors. Then based on the results of interviews with the Head of the Market Division under the Regional Revenue Service as the implementer in the field regarding the market, the following input was obtained:

1. Legal Protection in Cases of Eviction.

a. The Market Sector and Satpol PP (executor) notify street vendors both verbally and in writing when an eviction will be carried out in places that are considered to be in violation of regulations.

b. If the occupants are not moved by the 3rd notification, the eviction will be carried out by Satpol PP.

c. The belongings of street vendors who were also secured during the first eviction can still be taken by their owners by reporting to the Market Division, but if they are caught again during the second eviction, then the belongings cannot be taken again and become the property of the city government.

2. Legal Protection for the Comfort and Security of Merchandise

a. The Market Sector collaborates with IPPB (Binjai Market Traders Association) as the night guard manager in terms of securing and guarding the goods belonging to street vendors located at the sales location.

b. Security costs are usually agreed upon between street vendors and IPPB at a reasonable amount.

3. Legal Protection in Disputes Between Traders

a. The Market Sector consistently collaborates with BPSK (Consumer Dispute Resolution Agency) of Binjai City

b. The field of cooperation is the resolution of disputes between traders and traders and between traders and consumers (buyers). The resolution of the dispute in question, if it can be resolved amicably, is resolved on the spot fairly for both parties. However, if there is a meeting point, it is resolved according to applicable law by reporting to the police.

Talking about licensing in the scope of street vendors, it is necessary to first review the definition of licensing itself. According to Adrian Sutedi, licensing is one form of implementing the regulatory and control functions owned by the government over activities carried out by the community. Licensing can be in the form of registration, recommendations, certification, quota determination and permission to carry out a business which is usually must be owned or obtained by a company organization or person before the person concerned can carry out an activity.

Most street vendors use the sidewalk as a place to sell. In fact, they also use public facilities as part of their business. For example, using gutters to dispose of waste, part of the road as a parking lot for consumers who buy, and so on. This can be a material for introspection for traders who trade on the street, so that they also maintain

the rights of other road users. Do not let merchandise or other things hinder other road users. The initial designation of roads and parts of the road, in fact, was for the public interest, for example for pedestrians and motorized vehicle traffic. The use of part of the road as a trading location is actually based on economics. The road is the area closest to potential consumers. It may be that trading on the side of the road is a marketing concept for street vendors. The closer to the road, the hope is, the more consumers will buy the merchandise of street vendors. It is intended that the business interests of traders do not conflict with the public interests of road users, so a permit issued by the government is required. The Binjai City Government already has data on areas that can be used for street vendors. The criteria for areas allocated by the city government for trading usually have the following criteria, including security, spatial planning, cleanliness, beauty, order or public interest, health, and socio-economics. In addition, it is also regulated regarding the area size, area usage limits, activity time, and activity location..

Businesses that have permits actually have many advantages. Business permits have been regulated by law, so everyone must obey them. As a legal product, business permits are intended to protect common interests and not harm other communities. In fact, it will maintain the sustainability of the business or trading process. By having a business permit, traders have the right to be protected by the government, if (traders) experience unwanted things that harm traders, such as: receiving unofficial levies. Another advantage for traders who have permits is the increase in public trust in traders. High public trust will make it easier for traders to get capital. Many government programs are in the form of assistance, both financial and business training for traders.

## **5. Street Vendors In The Perspective Of Islamic Economics**

The development of street vendors across the history of the human economy has experienced progress and modernity. According to Karafir, the characteristics of the development of street vendors include the goods and services traded being very limited to certain types, based on the characteristics stated above, Karafir as quoted by Nurul Azizah, classifies street vendors into 10 groups, namely:

1. Vegetable and spice traders.
2. Grocery trader.
3. Food and beverage traders.
4. Textile traders.
5. Meat and fish traders.
6. Junk dealer.
7. Rice trader
8. Fruit trader

There is a slight difference with the opinion of Kartini Kartono who expressed her opinion about street vendors, namely that they are a weak economic group who sell daily necessities with relatively small capital, their own capital or other people's, and sell in places that are prohibited or not prohibited, then the characteristics of street vendors are stated as follows:

1. Is a group of traders which sometimes also means producers.
2. Selling their merchandise on strategic roadside mats or sitting in front of shops.
3. Selling food ingredients, drinks and other necessities at retail.
4. Small capital.
5. They are marginal groups, some are even sub-marginal groups.



6. The quality of the goods is relatively low.
7. Volume brothe set is not that big.
8. Buyers generally have low purchasing power.
9. Economically, climbing the ladder in the successful trading hierarchy is rather rare. 10. It is a family business.
11. Bargaining between sellers and buyers is a typical characteristic of the relationship.
12. Is it a main or side job?
13. Are in an uneasy atmosphere, afraid that at any time their efforts will be stopped by public order field.
14. Working hours and time are not fixed patterns.
15. Some do it seasonally and the type of merchandise changes.
16. The goods offered are usually not standard.
17. Society generally assumes that they are a group that occupies a low social status on the social ladder.

Of the eight characteristics above and the 17 characteristics of street vendors, it shows the following: its suitability with the concept of Islamic economics. Working as a surprise market player and street vendor is a pleasant job according to the characteristics above. Working as a street vendor is one of the jobs that is relatively unaffected by the economic crisis because the impact of the economic crisis is not really felt by street vendors, both the impact of the national and international economy. As proof, street vendors are very capable of surviving in various economic crisis conditions, even though the monetary economic crisis conditions.

Meanwhile, in Binjai City, there is already a place provided for street vendors to sell, which was previously unorganized and is now starting to be organized, namely the Pujasera.

If the development of street vendors is reviewed from the perspective of Islamic economics, then the assessment is only at the level of business ethics, apart from the goods being traded. So the ethics of Islamic economic trade include:

a) Shidiq.

A trader must be honest in conducting business. Honest in the broad sense. Not lying, not cheating. Not making up facts, not betraying, and never breaking promises and so on. Dishonest actions, apart from being clearly sinful, if they are usually done in trading will also color and have a negative effect on the personal and family life of the trader himself. Even further, such attitudes and actions will color and affect community life. In the Qur'an, the obligation to be honest in trading, commerce and buying and selling has been explained very clearly and firmly, among other things, honesty in several verses is connected with the implementation of scales, as the word of Allah SWT in QS. al-An'am (6) verse 152 as follows:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَآهَلِكُوا كَمَا يَكْفُرُ الْإِنْسَانُ بِآيَاتِنَا إِنَّ الْإِنْسَانَ لِرَبِّهِمْ لَكَنُفٍ ﴿١٨٢﴾  
فَأَهْلَكْنَاهُمْ بَدْنِهِمْ وَأَتْنَانَا مِنْ بَعْدِهِمْ قَرْنَا آخَرِينَ ﴿١٨٣﴾

Meaning : And do not approach the property of an orphan, except in a more beneficial way, until he reaches adulthood. and perfect the measure and weigh fairly. We do not impose burdens on anyone but only their capabilities. and when you say, So be fair, even though he is (your) relative, and fulfill Allah's promise. Allah has commanded you this so that you remember.

Then in surah al-Syu'ara (26) verses 181-183 as follows:

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُحْسِرِينَ ﴿١٨٢﴾ وَزِنُوا بِالْقِسْطِاسِ الْمُسْتَقِيمِ ﴿١٨٣﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُسْتَبِدِينَ ﴿١٨٤﴾

Meaning : 181). Perfect the measure and do not be of those who cause harm; 182). And weigh it with a straight scale. 183). And do not harm humans in their rights and do not run rampant on the face of the earth by causing

mischief.

b). Trust (Responsibility).

Every trader must be responsible for the business and work and or position as a trader that he has chosen. Responsibility here means, willing and able to maintain the mandate (trust) thus, the obligations and responsibilities of traders include: providing goods or services needed by the community at a reasonable price, sufficient quantity and adequate use and benefits. And therefore, the action that is strictly prohibited by Islam in connection with the existence of duties, obligations and responsibilities and these traders is hoarding merchandise. The community is indeed automatically burdened on their shoulders.

c) No cheating.

The Messenger of Allah, peace and blessings of Allah be upon him, always warned traders not to make empty promises or promote excessively, just so that their merchandise would sell well, because if a trader dared to make a false oath, the consequences would befall him.

d) Keep promises.

A trader is also required to always keep his promises, both to buyers and among fellow traders. Promises that must be kept by traders to buyers, for example: on-time delivery, delivering goods whose quality, quantity, color, size and/or specifications are in accordance with the original agreement, providing after-sales service, warranty and so on. While promises that must be kept to fellow traders, for example: payment with the right amount and time.

e) Human cruelty to fellow creatures

According to al-Asfihani, the meaning of the word means the exit of something from balance, either a little or a lot. The word is then translated as damaged or sick. The antonym is (opposite word) as-solah, meaning benefit, utility or usefulness. Something that is damaged, at least its utility and usefulness are reduced, so it is not beneficial. Something that is damaged is actually troublesome and troublesome.

The word above is used for various things such as the soul, body, and others that are out of balance or exceed normal limits, for example, people whose morals are corrupt become a burden for their families and the surrounding community. "Injustice is a despicable act that is certainly prohibited by Allah SWT. Doing injustice has many different meanings of despicable actions. There are dozens of synonyms for the word unjust in Indonesian. "Zalim can mean cruel, harsh, cruel, evil, naughty, despicable, cruel, ignorant, and so on," explained the word unjust, which has been mentioned 289 times in the Koran. This means that the matter of injustice is not something trivial and should not be considered trivial. As Muslims, we must be aware of, prevent and stay away from unjust words, behavior and actions. Injustice will bring harm and sin. unjust to fellow humans. This injustice is also hated by Allah. There are many forms of injustice towards fellow human beings, such as criticizing, slandering, torturing, taking property without rights, being cruel, and being unfair. This type of injustice is very detrimental to other humans. We must also be aware of and avoid unjust acts like this. "Hopefully we as humans and as Muslims will always try and be alert and always stay away from all forms of injustice. Being unjust to Allah

SWT, unjust to fellow humans, and unjust to ourselves will only harm us, both in this world and in the afterlife. Let us always remind each other and pray that we will be cleansed from all forms of injustice

## **2. Conclusions and Suggestions**

Street vendors, or often called PKL, are a community of traders, most of whom sell by utilizing the area on the side of the highway. They display their merchandise, or carts, on the side of the highway, public places such as office centers, business centers and entertainment venues and they are informal traders because they do not have a permit to sell. As Muslims, we must be aware of, prevent and stay away from unjust words, behavior and actions. Injustice will bring harm and sin. unjust to fellow humans. This injustice is also hated by Allah. There are many forms of injustice towards fellow human beings, such as criticizing, slandering, torturing, taking property without rights, being cruel, and being unfair. This type of injustice is very detrimental to other humans. We must also be aware of and avoid unjust acts like this. "Hopefully we as humans and as Muslims will always try and be alert and always stay away from all forms of injustice.

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