

Management of Honest Canteen: Study of Cultural Capital in Economic Activities

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Abstract

An economic activity has a system that is structured quickly and systematically, but what is in the canteen is honesty. An activity that only requires goods to be sold provides a place for payment, writes down the price of the goods to be sold, then the buyer comes to that place. A simple economic activity with no salesperson, no supervision and no cashier. This research is analyzed based on the facts that occur in several places that have honesty canteens, for example in the campus environment and schools where the seller of the honesty canteen is still in the research stage of who and what the seller is like. This research method uses qualitative research which prioritizes data collection by means of in-depth interviews. Direct observation with in-depth observation on what kind of place, the symbols of existing values, and the values adopted in the honesty canteen. The results of this study found that honesty is an economic activity based on belief in the form of slogans, teachings contained in religious values. Because of these religious values, the canteen of honesty has become a belief-based economic activity. This model of formation of economic activity is based on mutual trust between sellers and buyers. The results of this study consider economic activities that run and go well in a social environment that has strict adherence to religious teachings.

Keywords

religious values, creative economy,
economic cultural competition,
millennial.



I. Introduction

The canteen is generally a place where there are several consumer goods needed by the buyer, the sale and purchase transaction is clear, there is a seller and a buyer. But in a different honesty, the buyer buys the desired item without knowing who is selling it. The buyer only needs to take the desired item, then pay it according to the price stated then put the money that has been provided in the box. This buying and selling activity is an effort to facilitate, simplify and bring buyers closer to the desired item on the basis of honesty. It becomes interesting to examine how this process can take place, while other economic activities still prioritize the safety of their products so they are not stolen and lost.

Since both inflation and economic growth are not a new concept rather their relationships are waited still now as a debatable issue among macro-economists, policy makers, policy analysts, politicians and even the population itself by giving their own analysis by conduct a research and assumption based on the trend as before (Wollie G, 2018).

Referring to the development of the creative economy 2009-2015, the creative economy is an activity to produce goods and services by prioritizing expertise, talents and creativity as intellectual property. This creative economy effort is in order to be able to compete globally and compete excellently. With half the confidence of what it is possible for these small business actors to be exactly the same as that of startup producers like startups who have just started their business by burning money as a step aimed at promotion. Or is it

part of the category of the creative economy that has been created by young people in an attempt to penetrate a consumer market that has been in turmoil in search of creative endeavors that can be of interest to everyone.

Microeconomic developments are the foundation for economic growth in Indonesia. This shows that small and medium industries have good prospects to be developed and have competitiveness and competitive advantage well and contribute to employment safety. One form of microeconomics that can combine large amounts of labor with small capital is small and medium micro enterprises (Ulfha, 2019).

In the data on the growth of the creative economy, nationally, the potential opportunities are quite large. This growth is supported by data which illustrates that the number of workers involved in 2016 was 16.91 million workers then increased to 17.43 million workers. Meanwhile, at the end of 2018, the creative economy in the national GDP data is projected to be IDR 1.105 trillion and will increase to IDR 1.211 trillion in 2019.

The initial description of the Honesty Canteen is a canteen that provides a variety of food consumption, which is provided to anyone who buys without any sellers around it. The interesting thing in this study later is that the concept of buying and selling is relevant to the concept of buying and selling which we believe in economic theories. Then what can explain the seller's actions in making this unusual and inappropriate buying and selling concept, that's why the sociological theory approach underlies this research as a research study that collaborates economic activities, socio-cultural actions and values that build buying and selling behavior, and study of creative economic opportunities in the era of globalization.

This study intends to provide an overview of the current situation on how the growth of a micro economy based on strong social and religious values. By providing this description, it is certainly able to contribute to consumption patterns, new patterns of buying and selling transactions that are of interest to the public. The transaction pattern which forms the basis for the creation of an economic activity by observing the socio-cultural conditions becomes a new initiative in building socio-economic activities in society.

The results of this research on Honesty Canteen are able to become the latest reference in building transaction patterns that are of interest to many people, able to answer the rigidity that has occurred in the turmoil of economic activity, able to provide new ways of delivery based on the strength of trust in consumers. Although the portrait of sociological studies in economic activity is still on a small scale, it is possible that this pattern can be broadly described in the spectrum of economic activity that is most favored by consumers. Being able to cut the chain of how an item can be near consumers without strict supervision from an inspection machine in the form of a monitoring monitor connected to the internet. The purpose of this research activity are:

1. Mapping opportunities for the development of trust values will be the basis for trading trading activities.
2. Developing an honesty canteen strategy is an alternative part of creative economy activities.

II. Review of Literatures

2.1 Bourdieu Theory (Sociology of Economics)

Bourdieu's thinking has the background of some of his predecessor philosophers. Bourdieu takes Durkheim's thinking and the results of his studies on social facts, Levi-Strauss' Saussure structuralism, and Marxist structuralism into objectivism views. Bourdieu was so interested in the structuralist Levi-Strauss that his early work was oriented towards it, but later research led him to the conclusion of limiting structuralism (Ritzer and Goodman,

2004: 521). Bourdieu objected that a field focuses solely on structural coercion. He also disagrees with structuralists having the privilege of being observers over people who are controlled by structures they are not aware of. Bourdieu's thinking was also influenced by Marxian and Marxist theory. Although he can not be considered a Marxian but the ideas that almost all of his work come from Marxian theory. His emphasis on practice and his desire to combine theory and practical research in his sociology are like doing praxeology instead of existentialism or structuralism (Ritzer, 2012: 903). Bourdieu said that his work was created to overcome the contradiction between objectivism and subjectivism as well as the absurd contradiction between individuals and society (Ritzer, 2012: 897). In order to avoid this dilemma, Bourdieu focuses on practice, which he sees as a result of the relationship between structure and agency. According to him, practices are not determined objectively, but are not free products either. Bourdieu's interest lies in the dialectic between the structure and the way people organize social reality.

Although Bourdieu tries to bridge the link between structuralism and constructivism, his works are more inclined towards structuralism. Therefore, Bourdieu is considered a poststructuralist. In Bourdieu's work there is a repetition of structuralism that is more than constructivist (Ritzer, 2012: 899). Bourdieu's constructivism ignores the existence of subjectivism and intentionality. Bourdieu considers that in his sociology it is important to have the existence of two people based on their position in the social space. However, the existing perceptions in social space are limited by structures.

Bourdieu's attempts to bridge subjectivism and objectivism in his work lie in his concepts of the relationship between habitus and terrain (Ritzer, 2012: 902). Bourdieu's works are a form of implementation of his thoughts contained in a written work. Among these works are *Language and Symbolic Power*. At the beginning of this book, Bourdieu interpreted the differences between Ferdinand de Saussure's and Noam Chomsky's structuralism theory. Bourdieu gave a critique of the work of Saussure, Chomsky, Austin and he then introduced the concept of habitus (Ningtyas, 2015). Bourdieu's work is very important in identifying the meaning of embodiment and practice in understanding hexis and habitus. Both have influenced the studies of habitus ranging from boxing to classical ballet, to studies on the obedience of women in their religions. Bourdieu's work is considered influential for the development of sociology in the 1990s and afterwards (Turner, 2012: 869).

2.2 Honesty as a Social Capital

In a study conducted by Purwaningrum on creative industry players. There are elements of trust, underlying norms, networking among creative industry actors and reciprocity that enable the social exchange process. In the commodities swap scheme, actors are based on regular and measurable profits with family capital. There is a mature calculation, so that there is no such thing as a business of suicide, unsupportive values will not be ignored as the basis for building economic activity. A creative industry based on social values will become a platform that is in demand by many people, this opportunity is an attractive offer for platforms that are just starting out in order to survive and sustain.

In social action theory, both Weber and Schutz talk about motives, intentions, and meanings in the social action theory they construct. A social action is influenced by the behavior of other people, this concept is also discussed in Bourdieu's theory of practice which combines subjectivity and objectivity in behavior.

In Weber: "It is true that in our sciences, personal-value judgments have tended to influence scientific arguments without being explicitly admitted. They have brought about continual confusion and have caused various interpretations to be placed on scientific arguments even in the sphere of the determination of simple causal interconnections among

facts according to whether the result increased or decreased the chances of realizing one's personal ideals, ie, the possibility of desiring a certain thing". In the concept of sociology as a very empirical science, it is very clear that it can be used in reviewing where a behavior is formed. Regarding several aspects behind a social action, Weber explains the relationship between motivation, intention and meaning of behavior. For more details, we will discuss the use of this theory together with the study results obtained in this research.

2.3 Opportunities as a Creative Economy

Meanwhile, higher education has no positive impact on the growth of the creative economy. Those who are able to make a large contribution in supporting the increase in the number and quality of creative people are influenced by two main aspects, namely creative education and increasing the capacity of the creative workforce. In this concept, the creativity that appears in the honesty canteen can be identified based on the origin of the problems faced by entrepreneurs who are new to this field. If we examine more deeply in marketing a product, it is determined that the conditions for buyers and sellers to meet in a certain field of place. This also applies to on-line media marketing, although conversations and transactions do not meet in person, each party can monitor the conversation. Buyers can see firsthand whether the goods they have bought have been processed, wrapped, shipped, all of which can be tracked online. Likewise for the seller, in executing the purchase, you can see whether the buyer has made a payment or not. While in this honesty canteen, everything is done offline,

According to the Ministry of Trade of the Republic of Indonesia (2007), in order to be able to become a creative industry, it must have a level of technology and capital productivity that tends to be stable. Then is it possible, if the technology-based industry becomes the basis of a creative economy, while the honesty canteen is only based on honesty with a very low capital. The importance of technology is the main basis for the development of a creative industry, if it is estimated to be able to develop far into the future. With digital technology, it is able to be a driver in advancing a production process, fast and precise service, so that it is able to distribute consumer goods quickly.

Honesty cafeteria is indeed still very limited in terms of business platform, the target market is only limited to certain categories of people who have high trust. This buying and selling concept has not been accommodated by large capital owners as a new business model. Meanwhile, in terms of GDP, Indonesia's creative economy in 2011 - 2018 is still in a negative position. Two main aspects are considered as obstacles, namely the capacity of workers who have creative education and formal education is not yet able to provide productivity of human resources who have the capacity of creative workforce.

2.4 Global Economy or Just Locally

The idea of the emergence of globalization is generalization or in terms of homogenization, how to create a taste that is in demand by all people in this world. In the concept of culture, globalization breaks down well maintained boundaries. Previously, we had to come to that country if we needed regional specialties, but with the concept of globalization we can enjoy food from other regions and countries even without being present in the area. Responding to these developments, what happens in the honesty canteen can use the concept of mediation as a way of responding to a current of globalization. But can honesty canteen be made like a mega industry that occurs in globalized products such as McDonald's, KFC or does it just stop being a local product, as a form of strategy born of an idea to cut breakthroughs that cannot be done if the economic capital is limited.

The concept of globalization brings both opportunities and threats, for a platform that is not supported by sufficient capital will simply roll over in the global market. Then how can

this opportunity be used for platforms that are still low and even trust is still low in the market. An overview of the sustainability of the global or local industrial market will later be presented in the results of this study. It's possible or not with this fairly simple platform concept to compete and be able to survive in the future. Various forms of strategies underlie young players and entrants in this all-digital business world, cultural values are the basis of economic activity.

Innovative business models are more likely to provide higher opportunities for beginners, according to Faisal Basri about how the skills that must be possessed in the map of the Indonesian economy enter the digital era, First Complex Problem Solving, using technology can predict complex environments by conducting research and studies and expert judgment from certain "domains" of knowledge. Second, Critical Thinking, using a critical mindset can improve skills in conceptualizing, applying, analyzing, synthesizing a social condition and becoming a guide for belief in an action. Third, Creativity, with this ability to reduce stagnation and reduce social tension. Fourth, People Management, able to direct others to work for them thus enables the creation of a bottom-line system. Fifth, Coordinating with Other, coordination skills are needed which includes the capacity to organize to connect with all work tools in dealing with a crisis. Sixth, Emotional Intelligence, which is the ability to spur any information obtained to be responded to quickly, but using emotional intelligence in managing and identifying emotional actions. The seventh one is Judgment and Decision Making, which in every decision requires clear, measurable, specific, mutually agreed, realistic goals and time limits. Coordination skills are needed which includes the capacity to organize to link all work tools in dealing with a crisis. Sixth, Emotional Intelligence, which is the ability to spur any information obtained to be responded to quickly, but using emotional intelligence in managing and identifying emotional actions. The seventh one is Judgment and Decision Making that in every decision requires clear, measurable, specific, mutually agreed, realistic goals and time limits. Coordination skills are needed which includes the capacity to organize to link all work tools in dealing with a crisis. Sixth, Emotional Intelligence, which is the ability to spur any information obtained to be responded to quickly, but using emotional intelligence in managing and identifying emotional actions. The seventh is Judgment and Decision Making that in every decision requires clear, measurable, specific, mutually agreed, realistic goals and time limits. Namely the ability to spur any information obtained to be responded to quickly, but using emotional intelligence in managing and identifying emotional actions. The seventh one is Judgment and Decision Making that in every decision requires clear, measurable, specific, mutually agreed, realistic goals and time limits. Namely the ability to spur any information obtained to be responded to quickly, but using emotional intelligence in managing and identifying emotional actions. The seventh one is Judgment and Decision Making that in every decision requires clear, measurable, specific, mutually agreed, realistic goals and time limits.

This study uses a descriptive approach with qualitative methods that explain in-depth observation data carried out by in-depth interviews with honesty canteen traders and buyers, observations are made intensively to see and observe how the canteen is carried out, what religious symbols are the controlling tools for consumers remain obedient when making payments even though there is no seller. This research study uses a sociological approach that is more flexible in seeing the phenomena that occur, because from a legally positive economic approach there will be no benefit from carrying out economic activities that are not accompanied by economic laws in regulating the principle of buying and selling that is profitable.

In qualitative research, it is based on contextual issues that are at the center of the strategy and there is a hidden agenda brought by the researcher. However, it does not reduce

the values of the code of ethics built into qualitative research as the basis for researchers in approaching social phenomena so that they appear more on the surface themselves. The data that will be explored in this qualitative research will be historical data from the sellers of the canteen of honesty, how the origin of the canteen, what is the story behind this canteen incident. Observations were made to find out where the canteen was established or just existed. In a place, the writings listed in the canteen would be studied in depth by the researcher. To get richer data depth, researchers will meet sellers and buyers in collecting data, understanding the story line and also in order to confirm the data obtained from observations.

This qualitative research approach is used as a stage in this Honesty Canteen research, in order to:

1. Knowing and finding the values of honesty which is the jargon of this canteen, on the basis of that honesty is done.
2. Knowing about the pattern of forming an honesty canteen, its origin, what is behind it and whether it can be part of further economic development.

Subjects that will be the focus of this research will be carried out through in-depth data mining through observations and meetings with several sellers and buyers in the honesty canteen. Through fact data obtained during in-depth observation and interviews by understanding the process of mixing ideas and so that the approach between researchers and informants has no boundaries so that a qualitative research code of ethics can be carried out. The researcher will remove his costume as a lecturer profession and visit the informant in a supportive condition, not forcing just one meeting, but adjusting the atmosphere of comfort so that validation and accuracy of the data can be obtained.

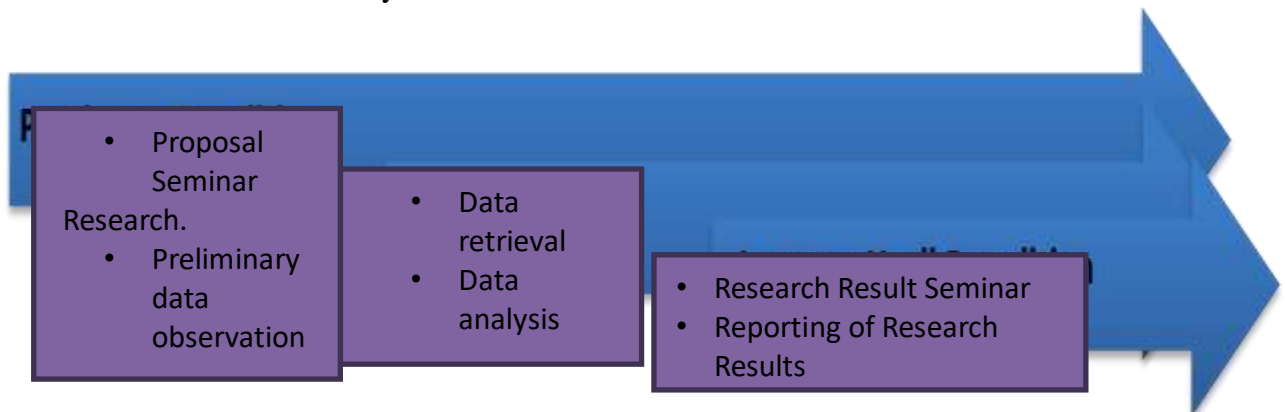


Figure 1. Research Stages "Honesty Canteen"

The following stages of this research were carried out in stages with the aim that the results of this research could be scientifically accounted for and able to answer some of the problem formulations that had been determined in this study. The stages are as follows:

1. Research preparation, which consists of;
 - Research Proposal Seminar
 - Research Observation
2. Research implementation, which consists of:
 - Data retrieval
 - Data analysis
3. Research Report, which consists of:
 - Research Result Seminar
 - Reporting of Research Results

In social research, prioritizing research designs that can be adjusted to the social factual conditions to be studied.¹This research is about human behavior in economic activities that uses elements of socio-religious values as a basis for economic action. Researchers will reveal the factors in economic activities based on socio-religious values, so that it is possible to become a transaction pattern that is able to compete in the global era. With a sociological approach able to understand and explain human actions as a seller of an honest canteen and how the buyer is able to pay the appropriate price even though the CCTV monitor does not see him

In the framework of this research, there are 3 (three) stages that are passed, namely the stage of research preparation, implementation of research and finally through the stage of the research report. In this framework, conditions that occur in the field can be adjusted when it is carried out at each of these stages.

III. Discussion

3.1 Data Analysis Techniques

At this stage of the data analysis technique, the researcher used the triangulation technique. What is meant by triangulation data is data information taken at different times, different places, and different people. The data that will be taken in the data retrieval process will be triangulated by the researcher. First, the researcher takes the data at different times. Second, the researcher will compare the information data obtained and then confirmed to repeat the question to the same informant but with different conditions of place and social setting. Third, the researcher will confirm the data obtained by comparing with other informants who are different but still use the same questions.

3.2. Symbol and Social Value of Honesty Canteen

The values are reflected by the implementation of the honesty canteen is a form of awareness and willingness of each individual. Their behavior and actions are a form of self-control. When viewed from the data obtained, all respondents said that they had bought at the Honesty Canteen. Most of the buyers are dominated by women.

In the picture 2, the number of sex ratios who have bought at the Honesty Canteen is 90.9% female and 9.1% male. Interestingly, all respondents stated that they had bought and were always honest in the buying and selling activities.

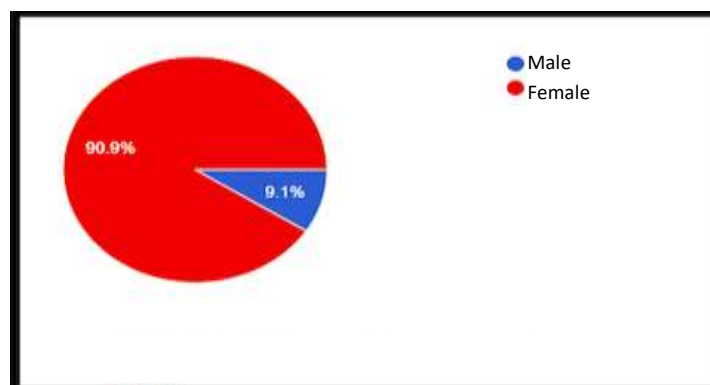


Figure 2. The number of sex ratios

¹ Nicholas Walliman, Social Research Methods (London • Thousand Oaks • New Delhi: SAGE Publications India Pvt Ltd, 2006).

In doing an act other than influenced by their own consciousness, actions are also influenced by the structure of the environment. The environment becomes a place for individuals to establish relationships with one another. In dealing with the social world, individuals cannot be separated from interactions and social spaces. The condition for a person to be accepted in an environment is at least he must have capital or capital in fulfilling his interactions and social spaces with other people. The four types of capital are financial capital, social capital, cultural capital and symbolic capital.

a. Cultural Value (cultural capital)

Cultural capital includes all of the qualifications obtained through formal education and family inheritance. For example, the ability of a person to present themselves in public, ownership of cultural objects of high value, as well as certain knowledge and expertise from the results of education or training. Meanwhile, honesty is a form of culture, because culture comes from the results, creations, works, and intentions of the individual. When viewed from the research on the application of the Honesty Canteen in this campus area, the number of respondents who stated that they had committed an act of honesty based on their habits and knowledge was 25% of the percentage of all answers. The statement they give is a result of the knowledge they get so that it becomes a culture. Phrases such as "Yes, I am always honest even though there are no sellers ", the buyer stated that he was accustomed to being honest even when there were no sellers. Another expression given by the respondent also stated that the honest attitude he believed could bear good fruit in the future. Small actions such as being honest in the buying and selling process can be the key to success later. The respondent's statement reads, "Because honesty is the key to the success of all things. Examples start with small things like this honesty canteen".

b. Financial Value (Economic Capital)

The existence of buying and selling transactions is of course closely related to the value of financial capital or economic capital. Economic capital includes the means of production, material and money that are easily used for purposes or which are later passed on from one generation to the next. In the buying and selling process carried out in the Honesty Canteen, the media used as a means of payment is money.

Through data analysis obtained from the results of respondents in this study, it can be seen that only a small proportion, namely 9.3% of respondents, stated that it is the obligation of a buyer to pay for what he buys. This can be seen from several statements from respondents as buyers such as "*Give money according to the amount I bought* "According to the buyer, the money as proof of payment in the buying and selling process must be equal to what he bought. "Because it is an obligation to pay when buying something even though the seller is not there", this expression states that even though the seller does not exist, the goods are sold and the buyer is still there so that the sale and purchase transaction can still be carried out and the obligation to pay is still carried out. The last statement also indicates the existence of an economic principle which states that the obligation of the buyer is to make payments such as "Because I am a buyer, I have to pay".

3.3 Social Value (Social Capital)

The third value obtained from the application of the Honesty Canteen is in the form of Social capital. Social capital consists of valuable social relationships between individuals. Social capital refers to the social networks owned by actors, both individuals and groups, in their relationships with other parties. The social values seen in the responses of the respondents are in the form of humanitarian attitudes such as empathy, mutual help, and pity for the seller. The percentage of respondents' answers that contain social values is 9.3%.

Statements that contain social values such as "Because I have a sense of empathy or sympathy with the sellers who sell, they try to make a living there in a lawful way. And appreciate what is being traded ",this means that these buyers care about the seller who makes a living by placing their wares in the Honesty Canteen. The same is the case with the expression "Because if we don't pay for it then it's a pity for the seller, so we have to be honest somehow, especially since our status is already a student which incidentally can distinguish between good behavior and bad behavior", where buyers also feel sorry if they are not honest in this sale and purchase transaction, because the party who is injured is the seller.

3.4 Symbolic Value (Symbolic Capital)

Last value which is contained in the implementation of the Honesty Canteen are symbolic assets. Symbolic capital as crucial power includes all forms of honor, self-respect, dignity, attention, prestige, status, authority and legitimacy. When someone who is weak meets the owner of power or symbolic capital, the weak agent will try to change or maintain his actions. People will tend to fear and obey those who are more powerful. Although the presence of a more powerful figure was only limited to symbols of power.

Symbolic can also be a symbol of divinity which is a form of religious reflection. Form-bThe word form as a diversity value mentioned by the respondents is the word Allah, haram, and sin. What is said is a reflection of the environment where they come from which then forms the mindset. There is a common habitus pattern, namely that they come from a religious environment. Several statements obtained from the interview results indicate that there is a connection between their background in life and what they are doing now. The phrases they give are evidence that habitus affects the way we act, think and feel. The percentage of respondents who answered based on religious values was 56.4%.

When respondents were asked why they chose to be honest, most said they were afraid. They fear the existence of God as a supervisor, like God who always sees all forms of action they take. This can be seen from several statements such as "Because Allah is all-seeing", "Allah is always watching our every move" "*Because CCTV Allah is more certain. And it is haram and halal that food will have an effect on yourself and your body.*". In this statement, it is as if they fear Allah's existence as a symbolic supervisor. So is the statement "*Even though there is no seller, Allah knows what we have done*", it can be interpreted that God knows everything we do even though the supervisor in the buying and selling process is a seller whose existence is not in the Honesty Canteen

Table 1. Statement data provided by respondents.

Cultural Values	1. Honesty is one of the foundations of a clean heart
	2. Because everything will be held accountable
	3. Because I'm used to it
	4. Because we are all here together struggling, from that sale they also help their parents' burdens, and also so that the food we eat is also halal
	5. Because I'm used to it
	6. Yes, I'm always honest even though there are no sellers
	7. Honesty is the beginning of success
	8. Because honesty is the key to the success of all things. Examples start with small things like this honesty canteen
Financial Value	9. Give money according to the amount I bought
	10. Because it is an obligation to pay when buying something even though the seller is not there
	11. Because I am a buyer, I have to pay

Social Value	12. Because I have a sense of empathy or sympathy with the sellers who sell, they try to make a living there in a lawful way. And appreciate what is being traded
	13. Yes because lying is sinful, and we intend to help each other
	14. Because if we don't pay for it then it's a pity for the seller, because of that we have to be honest somehow, especially since our status is already a student which incidentally can differentiate between good behavior and bad behavior.
Symbolic Value	15. Because Allah is Seeing
	16. Allah is always watching our every move.
	17. because every action we do will be witnessed by Allah even though it is not witnessed by humans
	18. Yes because later if you are not honest your food will be haram :)
	19. Even though there is no seller, God knows what we have done
	20. Because things that are haram that enter our bodies will cause many things
	21. Allah knows best and I salute the producers or distributors who have full trust in their consumers
	22. Because there are rock angels and atit
	23. Because we realize that stealing is a sin, and God always watches everything we do
	24. Allah is omniscient, therefore our every move every second, every minute, every hour is always watched.
	25. First, Allah is always watching in every situation and is afraid to oppose the seller. Because the prayer of people who are wronged is impossible
	26. so that what we eat is halal and whatever we do is seen by ALLAH.
	27. Because CCTV Allah is more certain. And it is haram and halal that food will have an effect on yourself and your body
	28. Because in my heart there is an alarm. Why am I cheating, which if it is not much, but the impact will be very big on my life.
	29. Even though there are no sellers, there are other employees who are still around us
	30. Fear of sin
	31. Because honesty is important, being honest with yourself is the main thing, because once dishonesty will always lie and not be trusted by other people, besides that in religion it is also forbidden to lie, because lying can harm others and yourself.
	32. Because if we buy and don't pay it means the food we eat is haram

IV. Conclusion

Honesty canteen, a part of economic activities based on social capital. The ability to accommodate forms of religious values, norms and culture in society must be owned by these economic actors. In this study, it can be concluded that honesty is the basis for the sustainability of this economic activity, because without a sense of honesty on the part of the buyer and without the ability to trust the customer, this activity will not take place properly.

Meanwhile, in the study of the creative economy, the honesty can be categorized as following these principles. Where there are elements that can be fulfilled as part of creative economic activities, economic activities that have aspects of novelty, innovation, efficiency and effectiveness can be found in economic activities based on this belief. In the creative economy, the emphasis is on how the process of producing goods and services can compete with the globalized world. So this is still an important note which of course can be continued for the next episode of research, because the dimensions of cultural values and norms which become the foothold in economic activity cannot necessarily be carried out anywhere. There are special areas where the condition of people's behavior is obedient and obedient to the symbols / tagline of religious values. Meanwhile, in areas where the people do not have adherence to the symbols and tagline of religious values, honesty as an economic activity cannot be carried out.

Income is the amount received usually within a certain period of time is usually one year, community income is thus all receipts received in a particular year either from industry, trade and other sectors. The economic condition of the population is a condition that describes human life that has economic score. Economic conditions are assessed through three variables: livelihoods, income, and ownership of valuables. (Shah et al, 2020)

As a basis for economic activity, elements of religious values, norms and culture become Pilates that we cannot ignore. Meanwhile, in an era where technology is increasingly used to control the behavior of economic activities, sometimes elements of religious values, the tagline of trust as a behavior controller so that mutual trust is often ignored.

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