

BEHAVIOR OF TRADITIONAL MARKET TRADERS IN PERSPECTIVE ISLAMIC BUSINESS ETHICS IN SALOJAMPU MARKET

*PERILAKU PEDAGANG PASAR TRADISIONAL DALAM PERSPEKTIF
ETIKA BISNIS ISLAM DI PASAR SALOJAMPU*

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ABSTRACT

In terms of trader behavior in Salojampu Traditional Market, Sabbangparu District, where deviant behavior is often found in the market. Therefore, Islamic business ethics are instrumental in regulating the behavior of traders. This study aims to determine the behavior of traders in the perspective of Islamic business ethics. This type of research is a sociological approach method with data collection techniques carried out by observation, interviews, and documentation. Data analysis techniques used in inductive and deductive ways. The results of this study stated that traders in the Salojampu traditional market in carrying out their buying and selling transactions use rules in accordance with Islamic business ethics, seen from not forgetting the obligatory prayers, praying and almsgiving, fair or balanced in weighing or measuring.

Keywords: traditional market traders, Islamic business ethics

ABSTRAK

Dalam hal perilaku pedagang di Pasar Tradisional Salojampu Kecamatan Sabbangparu dimana perilaku menyimpang sering kali ditemukan di pasar tersebut. Oleh karena itu, etika bisnis Islam sangat berperan dalam mengatur perilaku para pedagang. Penelitian ini bertujuan untuk mengetahui perilaku pedagang dalam perspektif etika bisnis Islam. Jenis penelitian ini adalah metode pendekatan sosiologis dengan teknik pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Teknik analisis data yang digunakan dengan cara induktif dan deduktif. Hasil penelitian ini menyatakan bahwa para pedagang di pasar tradisional Salojampu dalam melaksanakan transaksi jual beli mereka

menggunakan aturan sesuai dengan etika bisnis Islam, dilihat dari tidak melupakan ibadah shalat wajib, berdo'a dan bersedekah, adil atau seimbang dalam menimbang atau menakar

Kata-kata kunci: *pedagang pasar tradisional, etika bisnis Islam*

A. INTRODUCTION

Human interaction in economic activities takes place in the market. Islam prescribes moral values for market participants, which include fair play, honesty, transparency and justice. Markets are generally divided into two categories: traditional and modern. Traditional markets are markets where buying and selling activities are still simple. There is bargaining and payment is made using cash. Traditional markets are usually more unique because there are bargaining activities in transactions so that the behavior of traders from the perspective of Islamic business ethics can be observed.

The existence of a deviation in weighing, measuring, and measuring goods is an example of fraud in business. These frauds make prospective buyers feel uncomfortable to come to traditional markets. In the Law of the Republic of Indonesia Number 8 of 1999 concerning Consumer Protection which contains consumer rights, in addition to the obligations that must be carried out. Business ethics in Islam also functions as a controlling (regulator) of economic activity, because philosophically ethics is based on the reasoning of science and religion to assess (Arsyad et al., 2023).

Activities in traditional markets that are crowded and tired and the different characters of sellers and buyers can trigger the birth of irritation and disagreement in terms of the price of goods. Sometimes there are disputes and arguments due to each party maintaining an opinion which is contrary to the provisions of Islamic business ethics. Where Islamic business ethics aims to teach humans to cooperate, help, and keep away from attitudes of spite and resentment as well as things that are not in accordance with Shari'ah. The mixing of good quality goods with bad ones, deceiving buyers and possibly other deviations. This kind of thing is prone to happen in traditional markets because of the lack of public understanding of Islamic business ethics.

B. METHOD

This type of research is qualitative research, which is research based on the philosophy of postpositivism which is used to research on natural object conditions (Sugiyono, 2017). This research uses field research data collection methods of observation, interviews and documentation. Muhsyanur (2020) emphasized that in essence, field research is ethnographically oriented. The data analysis methods used in this research are; 1) inductive method, namely observation first and then drawing conclusions; 2) deductive method, namely a theoretical approach to obtain confirmation based on hypotheses and observations that have been carried out previously.

C. RESULT AND DISCUSSION

One of the definitions of Islamic business ethics is proposed by Muhammad Djakfar that Islamic business ethics are ethical norms based on the Qur'an and hadith that must be used as a reference by anyone in business activities. (Muhammad Djakfar, 2008). Islamic business ethics positions business as a human endeavor to seek the pleasure of Allah swt. Therefore, business is not aimed at short-term, individual and solely profit based on mathematical calculations, but short-term and long-term goals, namely personal and social responsibility before society, the state and Allah swt.

According to Dr. Sahata, the main function of Islamic business ethics is to build an Islamic code of ethics in doing business. Meanwhile, the goal is for a Muslim businessman to obtain immaterial (ukhrawi), material profit (intranscendent) which is balanced with transcendent spiritual interests (ukhwari). (Faisal Badroen, 2007 and Muhammad Djakfar, 2008)

The basic principles in Islamic business ethics are: 1) The principle of Unity (Tawhid) which means that Allah swt. as God Almighty sets the limits of human behavior as a caliph to provide benefits to individuals without sacrificing other individuals; 2) The principle of Equilibrium (Balance / Justice) which describes the horizontal dimension (between fellow human beings) both in terms of perfecting the measure and the basic relationship between consumption, distribution and production which sometimes must stop at a certain balance in order to avoid the concentration of economic power; 3) The principle of free will (Will / Effort), this principle directs to the good of every interest for the entire Islamic community with the prohibition of monopoly forms of goods, fraud, usury practices so as to create a healthy market and equal opportunities to do business without any privileges on certain parties; 4) The principle of Responsibility, according to Sayyid Qutub, Islam has the principle of balanced responsibility in all forms and scope both between body and soul, between person and family, individual and social between a society and other societies; 5) The Principle of Ihsan (Benevolence), which can be expressed in the form of polite behavior, forgiveness, easing the difficulties of others, giving leeway in paying debts, accepting returns of goods that have been purchased and paying debts before collection time (Hasriadi, 2021).

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This research was conducted at Salojampu Traditional Market which is one of the traditional markets operating in Sabbangparu District, Somepe Village, which was established in 1981 until now. Salojampu Traditional Market has an area of $\pm 11,884$ m², there are 68 kiosks (64 kiosks occupied and 4 empty), 1,062 losd (618 losd occupied and 444 empty) and 260 selling points in the market yard (250 points occupied and 10 empty).

In this study, the author focused on traders of fish, fruits, vegetables, rice, sugar, and spices and took 10 informants randomly from traders in Salojampu Traditional Market.

In this research, the author uses 5 basic principles in Islamic business ethics as a reference in determining the behavior of Salojampu traditional market traders.

1. *Unity Principle (Tauhid)*

The behavior shown by some traders is appropriate in accordance with the principle of Tawhid, namely continuing to pray and has fulfilled the element of obedience to Allah swt., but it becomes less appropriate when it prioritizes serving buyers rather than praying on time.

2. *Equilibrium Principle (Balance/Fairness)*

In the Salojampu Traditional Market there are some traders who are not transparent in saying the condition of the goods sold (defects in merchandise) and in terms of scales there are often errors in weighing while the fair behavior that traders should embody is fair in dosing or scales must be based on honesty.

3. *Free will Principle (viliton/lkhtiar)*

This principle has been realized by almost all traders by giving other traders the freedom to sell nearby and not giving prices below the standard price to attract buyers. In addition, the principle of free will is defined as not forcing buyers by giving buyers the freedom to get goods or services according to their tastes and this has been done by traders.

4. *Responsibility Principle (Responsibility)*

The principle of accountability carried out by traders is in terms of fulfilling promises to buyers. In terms of fulfilling promises, traders ensure to buyers the number of goods ordered and the time of the agreement. In fulfilling this promise, sometimes some traders do not keep their promises because the stock of merchandise promised runs out and this has been handled well by the traders as a form of

responsibility by providing information to buyers before the time of the agreement. In addition, a form of responsible behavior is also manifested in the quality of goods sold.

5. *Ihsan Principle* (Virtue)

The principle of ihsan is implemented with generosity, namely by giving a grace period for payment if the buyer has not been able to pay the shortage, giving bonuses to buyers, friendliness to prospective buyers.

D. CONCLUSSION

Conclusion

1. The results of the research conducted by researchers show that traders in the Salojampu traditional market in carrying out their buying and selling transactions use the rules regulated by Islam even though they have not been maximized in its implementation.
2. There are several principles in carrying out Islamic business ethics, namely; 1) Principle of Unity (Tawhid); 2) Principle of Equilibrium (Balance/Fairness); 3) The principle of free will (free will/effort); 4) Principle of Responsibility; 5) Principle of Ihsan (Virtue). Of the five principles, two of them have been implemented well by traders in the Salojampu traditional market, namely the Ihsan Principle and the Principle of free will, while the remaining three principles have not been implemented well by traders because they still prioritize buyers, do not prepare stock of goods and cheating on doses/weights that still often occur in traditional markets.

Advice

1. For traders in the Salojampu traditional market, it is hoped that in running a business or trading that is carried out every day, they will continue to uphold the values or rules set by Islamic law.
2. We recommend that the behavior of traders in running a business or trading always adhere to Islamic business ethics in any business conditions. This is because a business based on Islamic business ethics can get a blessing for the fortune that has been obtained.

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