Journal of Finance, Economics and Business
Vol. 4 No. 1, May 2025
https://risetekonomi.com/jurnal/index.php/feb

BUSINESS ETHICS OF MUSLIM TRADERS FROM AN ISLAMIC PERSPECTIVE AND ITS IMPACT ON THE WELFARE OF MUSLIM TRADERS IN THE TRADITIONAL MARKET OF MOTONG, UTAN SUB-DISTRICT, SUMBAWA DISTRICT.

Riza Anggraini Safitri[1], Moh. Huzaini[2], Akhmad Jufri[3]

[1,2,3] University of Mataram, MATARAM, NTB, INDONESIA

ABSTRACT

This study aims to determine the types of goods traded by traders and analyze the business ethics of traders and analyze the level of welfare of Muslim traders in Motong Market, Utan District, Sumbawa Regency. This research uses a descriptive qualitative approach. The type of research used is field research. Data collection techniques used are interviews, observation, and documentation. Determination of informants using purposive and snow ball. The conclusions of this study are: There are five groups of goods traded, namely agricultural products, home industry, fishery products, basic necessities and various types of snacks; Most traders have applied Islamic business ethics, such as being tauhid, honest, and transparent, not using false oaths, being lenient and generous, building good relationships and setting prices transparently. Two did not apply Islamic business ethics, such as being dishonest in selling, selling goods that are not of good quality; Most traders have obtained good welfare (hayaatan tayyibah) and have been qana'ah. Despite living in simplicity, they are already included in a prosperous family, because they have been able to fulfill their dharuriyat and hajiyat needs. Only one person has not because he has not been able to fulfill the needs of Hifdzu Diin, namely neglecting to perform the five daily prayers.

Keywords: Islamic Business Ethics, Traders, Islamic Welfare

ARTICLE HISTORY:
Published Online: 31-05-2024

CORRESPONDING:
Name : Riza Anggraini Safitri
E-mail: ichaanggraini129@gmail.com

E-ISSN: 2988-1234
DOI : 10.59827/jfeb.v4i1.257
PUBLISHER:
Laboratorium Riset Ekonomi

INTRODUCTION

In modern times like today, humans will do various ways to fulfill their needs, one of which is by doing business or trading. Through business and trade (buying and selling) everyone can improve the independent economy and participate in helping the state to reduce the unemployment line in Indonesia. Trading is one of the economic activities that can be carried out by everyone without any restrictions on age, gender and so on.

In the Hadith of the Prophet Muhammad SAW the importance of trade or commerce, one of them is narrated from Mu'az Bin Jabal, the Prophet Muhammad SAW said

“Indeed, the best business is a trade that when they speak does not lie, if they promise does not violate, if it is trusted does not betray, if buying does not denounce the product, if selling does not praise the merchandise, if in debt does not slow down payment if it has receivables does not complicate” (H.R. Baihahaqqi).

Doing business is not only for profit, but also for blessing. Doing business is not allowed to violate Sharia, either in strategy, process or practice. Islam has a device, namely religious norms that have regulated in all aspects of life including in business and business. Along with the current times characterized by rapid economic development, business competition is getting higher. Many business people do not pay attention to business ethics both socially and Islamically. As a result, fellow business actors often clash of interests. For example, A conflict of interest occurs when an individual, whether deliberately or inadvertently, leverages their position and power to pursue personal, familial, or group advantages, which hinders the effective execution of their assigned responsibilities. They will put each other down to get a big profit. In terms of buying and selling or commerce, Allah has also regulated the ethics that must be considered in trading so that they always rely on God's provisions (tawhid).

A trader in the view of Islam is not just looking for profit, but also blessings, namely the stability of the business by obtaining reasonable profits from Allah SWT. This means that what must be achieved by a trader in doing business is not limited to material benefits but more importantly immaterial (spiritual) benefits. From the explanation above, the author is interested in examining the business ethics of

Muslim traders from an Islamic perspective in the Motong traditional market and the welfare conditions of Muslim traders from an Islamic perspective.

The Motong traditional market is the only market in Kecamatan Utan. Therefore, many buyers or consumers come to shop from other villages. The traditional market in Motong village is usually open every day and starts at 6:30 am until 11:00 am. Thus, trading activities will be very centralized in the Motong market alone with very busy traffic of traders and sellers. Due to the activities and trade transactions in the busy Motong Market, it is feared that there will be behavioral friction between traders that can lead to unhealthy competition such as selling goods that are not sold / defective, or dishonest in providing information about the goods they sell. As happened to fruit, fish and other traders who might also do the same thing. This intense competition in seeking income in achieving welfare must be balanced with an understanding of trading ethics in accordance with Islamic teachings because most of those who trade there are Muslim traders. They must apply principles that are in line with the faith that is in accordance with what Islam teaches, namely monotheism, honesty and transparency, selling goods that are of good quality, not using oaths, being lenient and generous, building good relationships, and setting prices transparent. The purpose of this study is to determine the types of goods traded by traders, analyze the business ethics of traders, and analyze the level of welfare of Muslim traders in the Motong Market, Utan District, Sumbawa Regency.

LITERATURE REVIEW

1. *Islamic Business Ethics*

Islamic business ethics involves understanding what is ethically correct or incorrect concerning products and services, as well as interactions with stakeholders and meeting company obligations. It requires a thorough examination of moral conduct, company policies, overarching principles, and standards of ethical behavior, all while emphasizing accountability. Essentially, Islamic business ethics represents a set of moral practices or cultural norms guiding a company's business activities (Aziz, 2013: 35).

2. *Merchant*

According to the Decree of the Minister of Industry and Trade No. 23/MPP/Kep/1998, traders are defined as individuals or business entities that carry out commerce or trade activities continuously with the aim of making a profit.

According to the Big Indonesian Dictionary, a trader is defined as one who sells and sometimes also as a buyer. In the context of fiqh, the terms for buying and selling are referred to as al-ba'I, denoting the act of selling, altering, and trading items with mutual agreement between parties

3. *Traditional Market*

According to Presidential Regulation No. 112 of 2007 issued by the Republic of Indonesia, traditional markets are defined as those that are constructed and overseen by the government, local authorities, private state-owned entities, and regional-owned enterprises. This includes collaborations with the private sector, featuring various setups such as shops, kiosks, open stalls, and tents, which are operated or owned by small and medium-sized entrepreneurs or cooperatives. These markets cater to small-scale businesses with limited capital and facilitate the buying and selling of goods primarily through negotiation (Law no 112 of 2007).

4. *Islamic Welfare*

Welfare according to the Big Indonesian Dictionary comes from the word prosperous which has the meaning of safe, sentosa, prosperous and safe (regardless of all disturbances, difficulties and so on). The term welfare is derived from the Sanskrit word "cetera," which refers to an individual who is prosperous—someone whose life is devoid of poverty, ignorance, fear, or anxiety, thereby ensuring both physical and mental safety and tranquility. According to Islam, welfare is a person who is fortunate with the adequacy of the halal sustenance he receives, the fulfillment of spiritual needs for all members of his family, feeling qana'ah with what he receives. According to experts or travelers, the indicators of Islamic welfare are the fulfillment of the physical needs of halal sustenance, a healthy life both physically and spiritually, the blessing of the sustenance received, a family that is sakinah mawadah wa rahmah, a sense of love for others, usury and qana'ah with what Allah SWT gives him and feeling happy.

RESEARCH METHOD

This research uses a descriptive qualitative method. . The type of research used is field research, namely research whose object is about symptoms or events that occur in community groups. Research activities were carried out at the Motong Traditional Market, Utan District. Data collection techniques were carried out by means of interviews, observation and documentation in the form of photographs.

The informants in this study were traders in the Motong Traditional Market, Utan District. The data analysis used is qualitative analysis which includes data reduction, data presentation, and conclusion drawing.

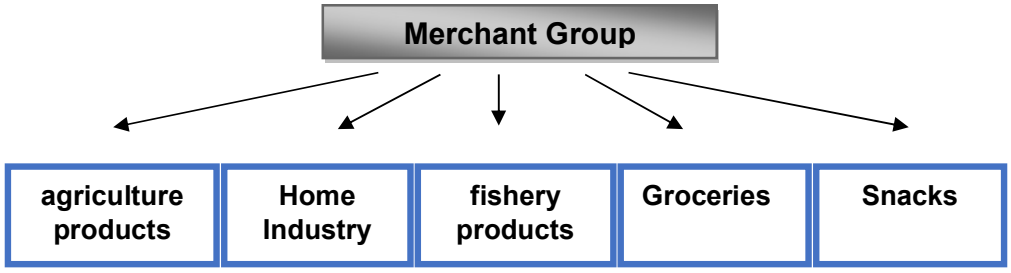
RESULTS AND DISCUSSION

1. *Type of Goods Traded*

The types of goods traded when viewed from the law (meaning haram / halal), all types of commodities traded in the Motong Traditional Market are halal in the sense that they do not contain dangerous goods, do not contain meat or pork oil, and do not contain drugs. It is also halal in the way it is obtained in the sense that traders buy directly from traders/collectors/agents who come both from Sumbawa Regency and outside Sumbawa Regency, then sell it back to the market. For imported fruits (apples, pears, grapes, etc.), traders usually buy/order from collectors/agents in Bali and Java. As for processed goods or basic necessities, agents usually come directly to traders in the market.

To facilitate the researchers in analyzing, the researchers grouped the types of goods traded into five groups as shown in the figure below.

Figure 4.1 Groups of Graders in the Motong Traditional Mart



Of the 200 traders and the types of goods traded, the researcher determined the number of informants as many as 10 people who were determined based on the information needed. This means that if the interview data/information is saturated, the interview will be stopped. The distribution of informants can be explained in the table below.

Table 4.1 Characteristics of Research Informants

No	Name (Code)	Gender	Age	Education	Length of Time Selling	Type of Merchandise	Income	Status (I)
1	A1	L	47	S1	-	-	-	Key
2	B1	L	60	SD	20	Groceries	15.000.000	Main
3	B2	L	59	SGO	33	Clothing	3.000.000	Main
4	B3	P	54	SLTA	1	Chicken	10.000.000	Main
5	B4	P	47	MAHAD	25	Spice	12.000.000	Main
6	B5	P	46	SMP	15	Chili,Tomato	3.000.000	Main
7	B6	P	48	SMA	6	Fish and Shrimp	9.000.000	Main
8	B7	P	46	SD	6	Fruit	5.000.000	Main
9	B8	P	42	SD	1	Vegetables	3.000.000	Main
10	B9	P	49	SD	30	Tofu and Tempe	6.000.000	Main
11	B10	P	73	SMP	4	Snacks/Dry Cakes	1.500.000	Main
12	C1	P	73	Not Educated	-	-	-	Additional
13	C2	P	44	SD	-	-	-	Additional

Source: Primary Data (results of researcher interviews at the Motong Village market, 2025)

2. *Business Ethics of Muslim Traders in Motong Market*

Trading or selling activities are the main livelihood for informants and traders as a whole in the Motong traditional market. Trading activities or selling experience pursued by informants on average 10 years with the lowest range of 1 year and the longest 35 years. Trading activities in the Motong traditional market take place every day starting from 06.00 am to 11.00 pm.

Some principles of Islamic business ethics that are used to be the foundation of Muslim traders in the traditional market of Motong are: 1. relying on the provisions of Allah (tawhid); 2. being honest and transparent; 3. selling goods that are of good quality; 4. prohibiting the use of oaths; 5. Being lenient and generous; 6. Building a good relationship; 7. Setting prices with transparency.

Of the 10 traders who were used as informants, there were 2 traders who had not fully implemented the principle of honesty, namely informant B5 and informant B7. While other traders, such as informants B1, B2, B3, B4, B6, B8, B9, and B10 have applied the principles of Islamic business ethics. In carrying out trading activities, informant B5 has not fully implemented the principle of honesty. This can be seen when researchers conducted in-depth interviews with informants, namely informants did not explain the condition of their goods honestly and did not sort them properly. As a result, goods that are rotten / damaged will be mixed with goods that are still good. So, when the buyer is shopping, it will be mixed with goods that are still good and damaged.

Informant B7 in carrying out trading activities has not fully implemented the principle of honesty. This can be seen when researchers conducted in-depth interviews with informants. The fruit sold is not sorted properly, as a result buyers who are not observant or not smart to choose will get fruit that is damaged / rotten and not sweet. Informants also sell fruit at a price that is much more expensive than other traders, this can cause damage to market prices.

Furthermore, informants B1, B2, B3, B4, B6, B8, B9, and B10 have applied the principles of Islamic business ethics. This can be seen when researchers conducted in-depth interviews with these informants. In selling they are lenient and generous, always building good relationships with buyers of their merchandise in the sense of providing opportunities for buyers to bargain for their goods, explaining the condition of their goods honestly and others.

3. *The Welfare Condition of Muslim Merchants in Motong Market*

The study of the welfare of Muslim traders in the Motong Market in Kecamatan Utan refers to the concept of Islamic welfare using material and spiritual indicators. Material indicators are the fulfillment of the needs for clothing, food, shelter, security and others. While spiritual needs are hifdzu diin, hidfzu aql, hifdzu nasl, hifdzu maal, hifdzu nafs.

From the results of interviews conducted by researchers, most traders have received welfare and a good life, because they have fulfilled their dharuriyat and hajiyat needs and spiritual needs (hifdzu diin, hidfzu aql, hifdzu nasl, hifdzu maal, hifdzu nafs). Only one person has not, namely Informant B7, he has not been able to fulfill the needs of Hifdzu Diin, namely neglecting to perform the five daily prayers.

CONCLUSION AND SUGGESTION

A. Conclusion

1. The types of goods traded by Muslim traders at Motong Market in Utan Sub-district are grouped into five categories, namely: agricultural products, home industry, fishery products, basic necessities, and various types of snacks.
2. From the study of Islamic business ethics, most of the traders have applied Islamic business ethics, such as being God-fearing, honest, and transparent, not using false oaths, being lenient and generous, building good relationships and setting prices with transparency. Only two people do not apply Islamic business ethics, namely Mrs. B5, for example, she is not honest in selling and sells goods that are not of good quality. Mrs. B7, for example, is dishonest in selling, sells goods that are not of good quality, exaggerates in offering her merchandise and sets prices non-transparently.
3. From the study of the impact of business ethics on the welfare of traders, most traders have obtained good welfare (hayaatan tayyibah) and have been qana'ah. Although they live in simplicity, they are already included in a prosperous family, because they have been able to fulfill their dharuriyat and

hajiyat needs. Only one person, Mrs. B7, has not been able to fulfill the needs of Hifdzu Diin, namely neglecting to perform the five daily prayers.

B. Suggestion

1. It is suggested to traders that if they carry out buying and selling in accordance with Islamic business ethics, God willing, they will get material and spiritual benefits, namely a successful business that is sustainable to achieve prosperity and full of blessings.
2. It is suggested to the relevant agencies to cooperate with religious leaders or related institutions such as MUI to provide a deeper understanding of Islamic business ethics so that traders really understand in theory and practice in the market. For guidance on Islamic business ethics to traders can be done periodically.

REFERENCE

Abdullah, M. Yatimin. 2006. *Pengantar Studi Etika.* PT RajaGrafindo Persada. Edisi 1

Agoes, Sukrisno., I Cenik Ardana. 2009. *Etika Bisnis Dan Profesi: Tantangan Membangun Manusia Seutuhnya*. Jakarta: Salemba Empat.

Arifin, Johan. 2009. *Etika Bisnis Islami*. Semarang: Walisongo Press.Cetakan I

Aziz, Abdul. 2013. *Etika Bisnis Perspektif Islam: Implementasi Etika Islami untuk Dunia Usaha*. Bandung: Alfabeta. Cetakan I

Badroen, Faisal. 2006. *Etika Bisnis dalam Islam*. Jogyakarta : Kencana. Edisi I, Cetakan I

Djafkar, Muhammad. 2008. *Etika Bisnis Islami : Tataran Teoritis dan Praktis*. Malang: UIN-Malang Press.

Fauzia, Ika Yunia. 2013. *Etika Bisnis Dalam Islam*. Jakarta : Kencana. Edisi I, Cetakan I

Huzaini, M., Akhmad Jufri., Ihsan Ro'is. 2019. Etika Bisnis Pedagang Muslim Dilihat dari Perspektif Islam dan Dampaknya Terhadap Kesejahteraan Pedagang di Pasar Tradisional Kota. *JURNAL LENTERA: Kajian*

Keagamaan, Keilmuan, Dan Teknologi, *Vol 18*, *No* 2, *Hal 225-235*

Indriati, Arif Widiyatmoko. 2008). Pasar Tradisional. Semarang: Alprin.

Jasman, Rini Agustin. 2018. Strategi Pemasaran Sayur Sayuran di dalam Perspektif Ekonomi Islam : Studi kasus di Pasar tradisional Raman Utara. ***Jurnal KHOZANA*, *Vol.1*, *No.1, Januari 2018 E-ISSN: 2614-8625***

Kasmir. 2010. *KEWIRAUSAHAAN*. Jakarta : Raja Grafindo Persada.

Khoiruddin. 2013. Implementasi Etika Bisnis Perspektif Islam. *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah UIN Salatiga*, *Vol 4*, *No*. 2, hal 1-16

Kusnia, Siti Mina. 2015. Perilaku Pedagang di Pasar Tradisional Ngaliyan Semarang dalam Perspektif Etika Bisnis Islam. *Skripsi: Universitas Islam Negeri Walisongo Semarang, 1-54*

Nasution, Ya'ti Ikhwan. 2019. Pengaruh Etika Bisnis Islam terhadap Kesejahteraan Pedagang (Studi Kasus Pedagang Pusat Pasar Medan). *AT-TAWASSUTH*, *Volume IV, No 1, Hal 185-207*

Moleong, J. Lexy. 2007. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

Mustafa, Hasan, 2007, Perspektif Dalam Perilaku Sosial*, Makalah*

Scrabella, Antania. 2021. Perilaku Pedagang Pasar Tradisional Berdasarkan Prinsip Etika Bisnis Islam (Studi Kasus Pedagang Pasar Tradisional Padang Sibusuk Kecamartan Kupitan Kabupaten Sijunjung). *Skripsi: Institut Agama Islam Negeri Batusangkar*.

Sudiana, Nana. 2009. Perdagangan dan Jual Beli dalam Kacamata al-Qur'an, *Makalah.*

Sochimin. (2017). *Kewirausahaan Teori Aplikatif dan Praktik*. Yogyakarta: Cinta Buku.

Sugiyono. 2012. *Metode Penelitian Kuantitaif, Kualitatif dan R&D*. Alfabeta.

Sugiyono. 2017. *Metode Penelitian Kuantitaif, Kualitatif dan R&D*. Alfabeta.

Qardhawi, Yusuf. 1997. *Norma dan Etika Ekonomi Islam*. Jakarta: Gema Insani Press.

Waldelmi, Idel., Afvan Aquino. 2018. Analisis Penerapan Transaksi Jual Beli Syari'ah di Pasar Syari'ah Ulul, Albab Desa Tanah Merah, Kecamatan Siak Hulu, Kampar Riau. ***Jurnal Inovasi Dan Bisnis 6 1-7.***

Wardhi, Sahra., Sandy Firdaus. 2023. Implementasi Etika Bisnis Islam dalam Meningkatkan Kesejahteraan Pedagang. *Jurnal Religion: Jurnal*

Agama, Sosial Dan Budaya, Volume 1, Nomor 4

Undang-undang Republik Indonesia Nomor 112 Tahun 2007 *Penataan dan Pembinaan Pasar Tradisional, Pusat Pembelanjaan dan Toko Modern.* 27 Desember 2007. Peraturan Presiden Tahun2007 Nomor 4444. Jakarta