

Moslem Merchants in Traditional Market

Ahmad Ajib Ridlwan, Moch. Khoirul Anwar and A'rasy Fahrullah
Program Studi Ekonomi Islam, Universitas Negeri Surabaya, Surabaya, Indonesia
arasyfahrullah@unesa.ac.id

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Abstract: Phenomena occurs in the community about moral degradation of trade, the study aims to determine how the application of sharia values of Muslim merchants in the market Wonokromo Surabaya Indonesia in real business practices. The results of this study will be used as the development of Islamic economics as a science which begins with understanding the level of knowledge of the merchant market traders to compete fairly according to Islamic principles and also Islamic consumer protection. The results of this study shows that Sharia Values were not applied completely although the merchants actually understood it.

1 BACKGROUND

Islam teaches its followers to apply religiosity in kaffah (perfect, totality, and thorough). As to God words in the Al-Baqarah verse 208 which means: "O ye who believe! Enter into Islam kaffah, and do not follow the steps of Satan. Indeed, he is a clear enemy". These verses explain that Islam is already set ways of thinking, behaving and acting a Muslim, as well as in economic activity, social, political or other activities in order to worship Allah (Ancok and Suroso, 2001).

The perfection of Islam is not only related to worship or connection between someone and his God (*hablu minallah*) but also to the *muamalah* or the connection between someone and the other person (*hablu minannaas*). One of the *muamalah* domain is the trade or business. Islam has set any business person to run the moral values which include honesty, fairness and openness. These values are indispensable and be liable for any market participants and is a reflection of the faith of a Muslim to Allah. Muslims are always encouraged to become a merchant. In Islam the business is not only beneficial for the earthly worship but also as a field so that they become successful entrepreneurs afterlife (Zulkifli et al., 2015).

Implementation of sharia values in the life of a trader on the market must be recognized personally by individual traders, meaning that every trader should only trade with the purpose of seeking profit as much as possible, although in Islam trading is not only about profit maximization but also seek for

blessing (*barokah*). Islam does not allow just anyone to work at will to achieve his wish by any means such as deception, fraud, perjury, usury, bribery and other acts of vanity. But in Islam is given a boundary or dividing line between what should and what should not, right and wrong as well as the lawful and the unlawful.

Some empirical evidence indicates there has been a shift in ethics in business and trade in traditional markets. For example, the rise of merchants reduce the scales, sells *ayam tiren* (un slaved-dead chicken), *glonggong* cow's meat (before slaved forced to drink large amount of water so the weight of it maximum which often hurt the cow), food mixed with borax and so on. While access to finance is still a problem that made traders has to borrow money at illegal moneylenders. This suggests a decline in social responsibility and honesty as well as the unfair competition and various other business problems.

Wirawan (2012) research results show that there is a deviation values of sharia performed by vendors as the market Wonokromo trade practices. Such as high pricing that is too high from the initial price, as well as fraud in setting the dose / scales as practiced by fruit traders. Unlike the Wirawan, research Amalia (2014) showed that Kampoeng Creative, Bazar Medina and Small Business in the Environment Universitas Islam Negeri Jakarta has implemented a business ethics of Islam, both by employers and employees. In running the business and activity, businesses have to understand and implement the principles or values of Islam based on the Quran and Hadith. Implementation of Islamic business ethics

includes four aspects: principles, management, marketing / advertising and product / price. Research conducted by Syaifullah (2014) suggest that the buying and selling in Islam cannot be separated from the ethics that must be held by all parties in order to maintain *maslahah* (well-being) for all people, which ultimately formed a market system that is safe, peaceful and honest and will certainly avoid system mayhem that would be detrimental to all parties. Prasetyo research (2016) shows that the "X" Tour and Travel has implemented Siddiq (honest), Istiqamah (persistence), fathanah (smart), trustful, and Tabligh (preaching) in marketing communications. In connection with the market, one of the traditional markets are interesting to study because it has an intensity purchase every day are wonokromo market consisting of many sellers and wider range of goods as well as a very tight competition.

Thus, if it is associated with the Muslim traders to trade practices, there is the possibility of market traders Wonokromo offense in Islamic law for the sake of more profit due to competition. Wonokromo market and some markets in Surabaya had become a target circulation of wild boar meat (which is forbidden for moslem to consume pork) from the East Java regional police raid on a warehouse in Wonokromo (<http://surabaya.wartakesehatan.com/>).

2 METHODS

This research is a field research with descriptive qualitative method. Descriptive research is research to explore or photograph the social situation to be studied thoroughly, broad depth (Sugiono, 2008). Whereas qualitative research is the kind of research that findings are not obtained through statistical procedures or counting forms (Strauss and Corbin, 2009). This research was conducted in the traditional market in Surabaya precisely wonokromo market and carried out from May to September 2016. The data source of this research are human and not human. Determination of informants through sampling techniques but not to represent the population but by the relevance and depth of information and based on the theme of research and field conditions. Techniques are performed continuously from one informant for another informant to the next so as to obtain more complete data and depth and a sample search is terminated if the data obtained is felt already saturated. The data source is comprised of traders, the source data is not human form of documents relevant to the focus of research.

2.1 The Results Achieved

2.1.1 Designing the instrument of observation and interviews

An instrument which is based on the theory Qardhawi (1997) about business ethics in Islamic perspective. Among others. a ban on trade in goods is forbidden, be true, trustworthy and honest, Upholding justice and forbids interest (riba) / avoid vanity, apply compassion and forbids monopolies, upholding tolerance and brotherhood, adhering to the principle that trade is a provision to the afterlife, Interview this research was carried out in semi-structured interviews. Interview instrument is used only to guide the course of observation and interviews.

3 DISCUSSION

3.1 Overview of Wonokromo

Pasar Wonokromo (Wonokromo market) located on Jl. Jagir village Wonokromo station Wonokromo South Surabaya East Java Province. Wonokromo is the main traffic lanes in Surabaya because it is the main gate lines in the South. So Wonokromo has a huge potential. Good potential for economic and trade, as well as social and cultural potential and human resources. Wonokromo market is legendary market established in the Dutch colonial era and was renovated during the first president, Soekarno, an era after Indonesian freedom from colonialism. Wonokromo market is under the management of the central government by one of the BUMD/*badan usaha milik daerah* (Regional Government Owned Enterprises) which is called PDPS/*perusahaan daerah pasar surya* (Regional Company Surya market).

Wonokromo market has been quite old age. It experienced several fires and the most severe in 1992 and the last in 2002 after moving to the temporary shelter and through a tough process Wonokromo market could finally be built and completed and occupied by the end of 2004. As it grows irregularly, the market after burned down, rebuilt and renovated with the idea of combining 52 64 traditional markets combined with Trade center (shopping center) is now familiarly known as Darmo Trade center. Wonokromo market which now occupies the building Darmo Trade Center (DTC) is one of the markets that have undergone modernization.

Since inaugurated by the East Java Governor Imam Utomo on June 11, 2005, the market Wonokromo now become one of the icons of the city

gate in South Surabaya. A total of 3,890 booths occupying market Wonokromo Lower Ground Floor (LDB) and the Ground Floor Up (LDA) DTC buildings. Wonokromo market is a gathering place for merchants from various ethnic groups. Small traders to large, ranging from retail up to the wholesale level. Various household daily necessities are also available here. There are clothes, shoes, readymade clothing & textiles, cosmetics, gold, as well as vegetables, fruits, cakes / snacks, chicken and beef and also medicines sold here.

Wonokromo Market economically developed, many visited and earn the trust of the other businesses among them many banks that operates in the Market, thus increase the income of traders consist of thousands of family members and workers.

3.2 The Merchants Understanding of Sharia Values

Sharia Values understanding diverse from sellers and buyers in Wonokromo traditional market. The diversity view of understanding associated with the values of sharia known in trade transactions. Differing views by traditional traders to the values of sharia caused by background and environmental factors surrounding. The understanding gained from recitals, lectures from scholars, Friday sermon and other events. Among the eight informants consisting of five sellers and three buyers recognize that the trade should be based on the values of Islamic law as they know.

Merchants knew that transaction in Islam is something allowed, even proposed. But according to those in the trade must observe the rules set by Islam.

Traders understood that values of Shariah is the basis to act or behave in accordance with the values or ethical trade that has been advocated by Islam. For example, the principles of the Islamic religion that encourages traders to be true, trustworthy and honest, not to lie in pricing and honest in the scales became the basis for traders.

3.3 Implementing Sharia Values in Pasar Wonokromo

Merchants understanding of the values of sharia is not directly proportional to be implemented in the field. Some of the behavior of traders deviate from the values of sharia in trade. Just like pricing too high from the initial price, as well as fraud in setting the dose / scales as practiced by fruit traders. This attitude is one form of deviation against Islamic religious rules.

Furthermore, the values of Shariah relating to trade in Islamic ethics displayed by the traders in the daily trade practices. Among the behavior of traders against consumers / buyers include values of honesty, always providing the best service, taking advantage not too big so it does not make as an element of riba 'that are forbidden in the trade.

Behavior towards fellow traders, traders applying Islamic values of which are not involved in rivalries that are not healthy and maintain good relations between neighbors.

Furthermore, the social environment around him, the traders to apply the principles issued shodaqoh (charity) or zakat (obligatory alms for the poor) either directly on institutions holding authorized zakat dealer or indirectly. Overall these behaviors in order to achieve success in the trade. But some traders who do not distribute their zakat due to limited knowledge related zakat measurement.

4 CONCLUSIONS

Based on the results of research and discussion, can be put forward some conclusions: the understanding of sharia among the informants are very diverse. Such understanding is the basis for the informant to behave in accordance with the values of Shariah in or out off the trade. From the research there are several informants who deviate from the values of the Shari'ah trading, including the existence of discrepancies scales seen from the date checked by metrology agencies had expired. Other deviant behavior is dishonest traders in mentioning the price of acquisition of goods. And also unpaid zakat trade.

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