

The Role of Traditional Markets in Enhancing Community Economic Development from an Islamic Economics Perspective: Evidence from Sanggar Market, Bima Regency

Farid¹, Yusuf²

^{1,2}Sekolah Tinggi Ekonomi Syariah Harapan Bima, Bima, Indonesia
Email: faridstespanma@gmail.com,¹yusufstespanma@gmail.com²

Traditional markets play an important role in supporting local economies, particularly within the framework of Islamic economics. This study aims to examine the potential of traditional markets to improve community economic welfare from an Islamic economic perspective. A descriptive qualitative approach was employed in this study. Traditional markets function not only as venues for buying and selling activities but also as social spaces that strengthen relationships among community members. From the perspective of Islamic economics, principles such as justice, transparency, and mutual benefit are highly emphasized in commercial activities, thereby contributing to the equitable distribution of welfare within society. In addition, traditional markets can serve as an important mechanism for sustaining local economies amid the growing dominance of modern retail markets. The findings indicate that traditional markets have the potential to enhance community economic conditions through job creation, increased circulation of money within the local economy, and improved purchasing power among surrounding communities. Therefore, the empowerment and development of traditional markets in accordance with Islamic economic principles constitute a strategic approach to improving community welfare.

Keywords: Traditional Markets, Islamic Economics, Economic Empowerment

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Corresponding Author:

Farid
Sekolah Tinggi Ekonomi Syariah Harapan Bima, Bima, Indonesia
faridstespanma@gmail.com

1. Introduction

National development undertaken by the Indonesian government constitutes one of the principal efforts to achieve national development goals, particularly the realization of public welfare as mandated by the 1945 Constitution of the Republic of Indonesia and the fifth principle of Pancasila. Regional development is an integral component of national development. It involves the utilization of available regional resources to generate tangible improvements in community welfare, including higher income, expanded employment and business opportunities, broader access to policymaking processes, increased competitiveness, and improvements in the Human Development Index.

Business and employment opportunities are also generated through market activities. Markets have long been an inseparable part of community life, and a considerable number of people depend on them for their livelihoods. Therefore, markets play a vital role both socially and economically. In everyday usage, a market is commonly understood as a place where buyers and sellers meet. From an economic perspective, however, a market is not merely defined by a physical location, but primarily by the exchange activities conducted between economic actors. Markets also contribute to regional revenue generation. Accordingly,

the existence of both traditional and modern markets remains important for local communities and regional economies [1], [2].

A traditional market is a place where sellers and buyers interact directly and where transactions are commonly accompanied by bargaining. Its physical infrastructure generally consists of kiosks, stalls, open booths, and other selling spaces managed either individually by traders or institutionally by market authorities [3]. Traditional markets generally offer a wide range of daily necessities, including fish, fruit, vegetables, eggs, meat, textiles, clothing, electronic goods, services, cakes, and various other commodities. The continued existence of traditional markets needs to be maintained because they represent a form of people-centered economy, particularly for lower-income groups and small- and medium-scale traders. Traditional markets also provide an important economic outlet for farmers, livestock breeders, and other local producers who serve as suppliers [4].

One such traditional market is Sanggar Market, located in Kore Village, Sanggar District, Bima Regency, Indonesia. Initially, Sanggar Market was occupied by only a limited number of sellers and buyers. Over time, however, it developed into a traditional market frequently visited by the surrounding community. Its development reflects changes in patterns of interaction and economic behavior among local sellers and buyers.

Historically, Sanggar was once a kingdom on Sumbawa Island and possessed both tangible and intangible cultural heritage, some of which had nearly been forgotten. Today, Sanggar is an administrative district within Bima Regency, West Nusa Tenggara Province. The present identity of Sanggar cannot be separated from the historical existence of the former Sanggar Kingdom. Historical records indicate that prior to the eruption of Mount Tambora, three kingdoms existed in the surrounding area: Tambora, Pekat, and Sanggar. During the Majapahit period under King Hayam Wuruk, several kingdoms in this region were already recognized and recorded in the *Negarakertagama* among the kingdoms of Sumbawa. This historical record suggests the possibility of Majapahit influence over these kingdoms, although historical accounts more explicitly mention Dompu as a kingdom that had been conquered by Majapahit. In recent years, the people of Sanggar have increasingly recognized the importance of local identity. At the same time, the physical condition of Sanggar Market has undergone considerable change. Whereas traders initially operated without permanent kiosks, a number of kiosks have now been constructed, although many sellers continue to trade under conditions similar to those of the earlier market.

Sanggar Market operates daily from dawn until approximately 9:00 a.m. Various household necessities can be found in this market, generally at prices that remain relatively lower than those in more modern markets. These lower prices are partly possible because many traders obtain commodities directly from suppliers and subsequently sell them to consumers in the market. This economic characteristic has contributed to Sanggar Market's attractiveness to local residents. Its growing popularity has even influenced patterns of consumer visits that were previously concentrated in the central market.

Trading activities in Sanggar Market constitute an important source of income for the local population. Economic activities include the sale of daily necessities, fish, fruit, vegetables, eggs, meat, clothing, footwear, prepared food, cakes, and other goods, as well as small-scale services such as coconut grating. These activities are expected to enable local residents to improve their economic conditions, particularly in meeting their daily needs. To maximize these economic benefits, the existing potential of the market needs to be identified and further developed. Nevertheless, commercial activities may also generate ethical concerns when the pursuit of profit becomes the sole objective of economic activity. Under such circumstances, traders may engage in unfair or unethical practices in order to maximize profits. Such practices are inconsistent with the principles of Islamic economics [5]–[11].

Islamic economics is essentially derived from Islamic values that provide normative guidance for economic activities in human life. The term “Islamic” in Islamic economics signifies that economic activities are conducted in accordance with Islamic principles. In Arabic, economics is commonly associated with the term *al-iqtisad*, which connotes moderation and prudence. The term has subsequently developed into *‘ilm al-iqtisad*, referring to the body of knowledge concerned with economic issues and activities [12]–[18].

The Islamic economic system is oriented toward the principle of *rahmatan lil ‘alamin*, or universal benefit and mercy. Within Islamic economics, business objectives are not limited to the pursuit of material profit (*qimah maddiyah*). Economic activities are also expected to generate non-material benefits for business actors and the wider community, including social solidarity, mutual care, and social responsibility. Islam therefore encourages productive work and lawful economic activity. This principle is reflected in a hadith narrated by al-Bazzar and al-Hakim [19]–[29]:

“O Messenger of Allah, which form of earning (*kasb*) is best?” He replied, “A man’s work with his own hands and every lawful and blessed sale.” [30]

The term *kasb* in the hadith refers to efforts or occupations undertaken to obtain a livelihood. According to al-Shaybani, *kasb* refers to acquiring wealth through lawful means. Meanwhile, *kasb tayyib* denotes lawful and blessed economic activity. Accordingly, the question in the hadith is not concerned primarily with which occupation generates the highest income, but rather with which form of work is most lawful and blessed. This distinction indicates that, from an Islamic economic perspective, the purpose of earning a livelihood is not merely to maximize material income, but to obtain income through lawful, ethical, and beneficial economic activities. High income, therefore, does not necessarily signify economic blessing or social benefit. Based on the preceding discussion, this study is undertaken to examine “The Potential of Traditional Markets to Enhance Community Economic Development from an Islamic Economic Perspective: A Study of Sanggar Market, Bima Regency.”

2. Method

This study employed a descriptive qualitative approach. A qualitative approach was selected to obtain an in-depth understanding of the role of traditional markets in improving community economic conditions from the perspective of Islamic economics. The descriptive approach was used to systematically and comprehensively portray the phenomena observed in the field [31].

Two types of data were used in this study: primary and secondary data. Primary data were obtained through in-depth interviews with traditional market traders, consumers, market managers, and community leaders who possessed knowledge of Islamic economics. These data provided direct perspectives from actors involved in traditional market activities. Secondary data were obtained from relevant literature, books, journal articles, reports, and other scholarly sources related to the research topic. The literature reviewed included works on Islamic economics that discuss the principles of Sharia-compliant markets, as well as government policies and economic regulations related to traditional markets [32], [33].

Data were collected through interviews, observation, and documentation. Interviews were conducted with traders, market managers, consumers, and individuals with expertise in Islamic economics. The interviews were intended to obtain direct information regarding market management and the contribution of traditional markets to improving community economic conditions. Direct observations were also conducted to examine how economic activities took place within the traditional market and how interactions between sellers and buyers were established. Documentation was used to collect written and visual data, including photographs, market brochures, sales records, and official reports issued by relevant institutions [33].

The data were analyzed using content analysis and thematic analysis. The analytical process involved data classification, data reduction, data presentation, and conclusion drawing [34], [35]. Data obtained from interviews, observations, and documentation were categorized according to several major themes, including the role of traditional markets in the local economy, the application of Islamic economic principles, and the challenges and opportunities associated with traditional market development. Data considered irrelevant or redundant were reduced to facilitate interpretation. The findings were then presented narratively to explain how traditional markets may contribute to community economic improvement from the perspective of Islamic economics. Conclusions were subsequently drawn regarding the role and potential of traditional markets in supporting community economic development.

To ensure data credibility and consistency, this study employed source triangulation and methodological triangulation. Data were collected from multiple sources, including traders, market managers, and consumers, in order to capture diverse perspectives. In addition, interviews, observations, and documentation were used comparatively to confirm and strengthen the consistency of the findings.

This methodological framework was designed to provide an in-depth understanding of the potential of traditional markets to improve community economic conditions in accordance with Islamic economic values. It also provides an analytical basis for formulating policies aimed at strengthening and developing traditional markets.

3. Results and Discussion

The Potential of Sanggar Traditional Market in Sanggar District, Bima Regency

Sanggar Market is managed by the Bima regional government through the Department of Trade and the Regional Financial and Revenue Management Agency. The market is classified as a traditional market in accordance with the Regulation of the Minister of Home Affairs No. 20 of 2012, Chapter II, Article 4. Based on observations and interviews, Sanggar Traditional Market has considerable potential to improve the economic conditions of the local community, particularly the traders operating within the market. The main forms of potential identified are presented below.

1. Lower Product Prices

Sanggar Market attracts a relatively large number of consumers, particularly on weekends. One of its main characteristics is that the prices of goods tend to be lower than those in other markets. Several factors contribute to this condition, including the absence of direct price intervention except in cases of market disruption, relatively low production costs, and low market retribution fees. Price constitutes an important consideration in consumers' purchasing decisions. One regular customer stated:

"Before going to work, I usually shop here because the prices are cheaper, and the fruit and vegetables are also fresher."

For consumers, particularly homemakers purchasing daily necessities, price is one of the most important considerations. Lower prices reduce household expenditure on basic needs, thereby allowing available income to be allocated to other necessities. In Sanggar Market, local government intervention in market prices is undertaken only when abnormal price fluctuations occur. The Department of Trade routinely monitors market prices. When prices remain within normal conditions, there is no basis for direct government intervention because unnecessary intervention may disrupt the market mechanism. Conversely, when abnormal increases or decreases occur, the Department of Trade examines the causes and subsequently formulates appropriate responses [1], [2], [4], [7]. A representative of the Department of Trade explained:

The Role of Traditional Markets in Enhancing Community Economic Development from an Islamic Economics Perspective: Evidence from Sanggar Market, Bima Regency. Farid et.al

“The responsibility of the Department of Trade is to monitor goods circulating in the markets, not only in this market. We monitor expiration dates, prices, and measuring instruments such as scales. Monitoring is conducted once a week. Since this market is located nearby, it is monitored more frequently. Expiration dates are checked once a month. Prices are monitored every day and reported online. If the price of staple goods rises, we identify the cause. For example, if the increase is seasonal, we identify where the distributors come from and determine which regions have sufficient supplies. Most traders here obtain goods from outside the region, such as Bantaeng and Malino, because there are no local vegetable farmers.”

Such attention from the local government through the Department of Trade supports the continuity and stability of market transactions. If consumers' comfort and confidence are disrupted, traders' income may also be adversely affected [3], [9], [11].

From an Islamic economic perspective, markets occupy an important position because they function not only as centers of exchange but also as fundamental institutions supporting the economic welfare of society. Islamic market principles emphasize that prices should, under normal conditions, be determined by genuine supply and demand rather than manipulation, monopoly, or fraudulent practices [15], [18], [19], [23].

Within an Islamic market mechanism, price formation is influenced by market supply and demand, while transactions between sellers and buyers are expected to be based on mutual consent. In a fair market, price intervention should not occur without sufficient justification. In Sanggar Market, traders generally determine prices based on prevailing market conditions. Mardi, who had sold clothing in the market for approximately ten years, explained [15], [16], [23]:

“For clothing, we determine the price ourselves according to the purchase price. Prices normally fluctuate. When prices increase, we raise our selling price, and when they decrease, we lower it.” Similarly, Abdul Aziz, a fish trader, stated:

“It depends on the availability of fish. When supply is abundant, the price is lower. When supply is limited, the price becomes higher.”

These statements indicate that prices are predominantly determined by supply conditions and acquisition costs. In Islamic economic thought, intervention may nevertheless be justified under exceptional circumstances, such as hoarding, monopoly, market manipulation, or other practices that distort fair market mechanisms [15], [16], [19].

In addition to market supply and demand, prices are also affected by the level of production and distribution costs borne by traders. Most fruit, vegetable, and spice traders at Sanggar Market purchase their products directly from suppliers who bring goods to the market. Firman, one of the traders, explained:

“I obtain the goods here. Every early morning, suppliers from Bantaeng, Malino, Loka, and other places bring their goods here, so it is easier for us.”

A similar account was provided by Murni:

“At around three in the morning, many traders come here to obtain goods. I also purchase my stock here.”

Purchasing commodities directly from suppliers allows traders to obtain goods at relatively low prices while minimizing transportation expenses. Consequently, retail prices in the market tend to remain comparatively low. Bargaining between sellers and buyers also remains an important characteristic of Sanggar Traditional Market [2], [5], [7].

The Role of Traditional Markets in Enhancing Community Economic Development from an Islamic Economics Perspective: Evidence from Sanggar Market, Bima Regency. Farid et.al

The local government, through the Regional Financial and Revenue Management Agency, imposes a relatively low monthly market retribution fee of IDR 10,000. Daily sanitation charges vary according to the scale of the trader's business, generally ranging between IDR 2,000 and IDR 3,000. Traders with larger quantities of merchandise pay higher fees, whereas smaller traders pay lower fees.

Mardi explained:

"I pay IDR 10,000 per month for the stall, and IDR 3,000 per day. I do not consider it burdensome because the payment is used for market development and daily cleaning."

Some itinerant vendors are exempt from sanitation fees. Rahman explained:

"The daily payments differ. Some pay two thousand rupiah, and others pay three thousand. I do not have to pay because I do not have a stall. I sell while moving around."

Rida, a cake seller who had traded in the market for approximately twenty years, similarly stated:

"People pay different amounts. Those with larger businesses and more goods pay three thousand rupiah per day. I only pay two thousand because I sell only a small quantity of cakes. In fact, I only started paying a few months ago. Previously, officials told me not to pay because I sold only a few cakes. Since the market renovation began and traders were assigned new numbers, I have also been required to pay."

The relatively low operational costs affect the prices charged to consumers. The lower the costs borne by traders, the greater their capacity to offer products at lower prices. In Islamic economic thought, particularly in the perspective associated with Ibn Taymiyyah, additional costs such as rent and other operating expenses may influence supply conditions and, consequently, market prices. Traders facing greater operating expenses are more likely to charge higher prices than those with lower cost burdens [15], [16].

2. Greater Variety of Products

Sanggar Market offers a wide variety of products needed for everyday life. Commodities sold include rice, cooking oil, white sugar, palm sugar, eggs, peanuts, tempeh, tofu, shallots, spices, mixed groceries, snacks, packaged beverages, instant noodles, detergent, soy sauce, sauces, instant seasonings, men's and women's clothing, trousers, headscarves, skirts, underwear, sarongs, footwear, second-hand clothing, cosmetics, women's accessories, vegetables, fruits, coconut-grating services, marine fish, freshwater fish, smoked fish, dried fish, chicken, beef, shrimp, squid, crab, cakes, knives, tableware, plastic household utensils, children's toys, pillows, medicines, chicken noodles, coffee, *gado-gado*, yellow rice, fried snacks, and various other goods.

The variety of products available contributes to higher consumer demand. From an Islamic economic perspective, consumption should be directed toward goods that are halal and tayyib and should avoid excessive consumption and wastefulness. This principle is generally consistent with consumption patterns observed in Sanggar Market, where most purchases are directed toward daily necessities. Traders primarily sell goods intended to meet the basic needs of the community. Fresh vegetables and fruits, as well as fresh fish, shrimp, and meat, constitute some of the principal reasons consumers choose to shop at Sanggar Market. Halima, one of the customers, stated [17]–[19], [21], [24]:

"There are many things to buy here because there are many sellers, so we have more choices. I usually buy bananas or papayas here because they are still fresh. The fish is also fresh."

The large number of traders and the diversity of commodities offered contribute to the attractiveness of Sanggar Market. Product variety therefore constitutes one of the market's principal economic strengths.

3. Strategic Operating Hours and Location

Sanggar Market operates from early morning until approximately 9:00 a.m. Its early opening hours provide an advantage because many customers, particularly homemakers and workers, visit the market before beginning their daily activities. Ratna, one of the customers, stated:

“I like shopping here because it opens earlier, so I can prepare breakfast or prepare food to store in the refrigerator before leaving for work.”

The early operating schedule provides the market with an opportunity to attract consumers before other markets begin operating. This temporal advantage contributes to its competitiveness and accessibility for local consumers.

4. Supporting Factors

Another important factor contributing to the development of Sanggar Market is support from the local government. Government involvement in market management indirectly performs functions comparable to the Islamic institution of *hisbah*, particularly through supervision of market prices, prevention of fraud in weights and measurements, monitoring the sale of damaged or expired goods, and controlling practices considered harmful to market ethics [18], [19], [28].

The Head of the Department of Trade explained:

“The responsibility of the Department of Trade is to monitor goods circulating in the markets, not only in this market. We monitor expiration dates, prices, and measuring instruments such as scales. Monitoring is conducted once a week. Since this market is located nearby, it is monitored more frequently. Expiration dates are checked once a month. Prices are monitored every day and reported online. If staple-food prices increase, we investigate the cause. For example, if the increase is seasonal, we identify the source of distribution and determine which areas have sufficient supplies. Most traders here obtain goods from outside the region, such as Bantaeng and Malino, because there are no local vegetable farmers.”

Government supervision contributes to smoother market transactions because consumer confidence and convenience are closely related to traders' economic performance. In addition to supervision, the government has also provided infrastructure support. One fish trader whose business had developed relatively well explained [3], [9], [11]:

“There has never been direct financial assistance, but the government once provided us with boxes for storing fish.”

The Department of Trade also proposed the redevelopment of Sanggar Traditional Market because its physical condition and spatial arrangement were considered inadequate. The market renovation was allocated a budget of IDR 4,364,089,000 and was scheduled to be completed within 120 days. The redevelopment was intended to provide more appropriate trading spaces, improve cleanliness, and reorganize the arrangement and dimensions of kiosks.

The market development program also included improvements in supporting infrastructure, such as a security post and adequate parking facilities. Better trader registration was expected to facilitate future government assistance and market administration. The development plan received positive responses from traders, including small-scale vendors. Traders unable to purchase or occupy kiosks were expected to be accommodated in designated open trading areas.

A market manager explained:

“There will still be spaces for small traders beside the kiosks because the number of traders is large and the available kiosks are insufficient to accommodate all of them. Designated trading areas with regulated dimensions and locations will be provided alongside the kiosks.”

A small spice trader similarly stated:

“I will probably use the designated open trading area because purchasing a kiosk would be relatively difficult for me.”

The provision of affordable trading spaces facilitates the participation of small-scale traders and reflects an effort to strengthen the people's economy. However, the modernization of Sanggar Market should not eliminate the traditional characteristics that constitute its social and economic identity, including affordability, friendliness, product diversity, bargaining practices, and its function as a space for social interaction [3], [9], [11].

5. Recommendations for Market Development

Based on observations and interviews, several strategies may be considered for the further development of Sanggar Traditional Market. First, an assistance program may be established to provide revolving capital to small traders. Such a program could reduce traders' dependence on informal moneylenders by offering accessible financing mechanisms with reasonable terms. The source proposes small-scale loans of up to IDR 1 million with a repayment period of approximately 100 days and installment collection directly at traders' stalls [20], [25].

Second, improvements in the market management system are required. These may include establishing a dedicated market management office, providing adequate waste collection and waste-management facilities, and constructing public toilets. A clearer institutional structure for market operations may also improve administrative effectiveness.

Third, Sanggar Market may potentially extend its operating hours beyond the early morning period. The source proposes differentiated market functions according to time: traditional market activities in the morning, culinary activities from midday to evening, and café, artistic performance, or other event-based activities at night. Such diversification could potentially increase the economic use of the market space.

Fourth, the market may be integrated with tourism development. The source suggests that its proximity to the coast could be utilized to combine commercial and tourism functions, including the sale of souvenirs and the provision of tourism information. Under such a model, Sanggar Market could function not only as an economic center but also as an information point for tourist destinations in Bima Regency.

Fifth, tourism-related services could be developed, including transportation or vehicle rental services to nearby tourist destinations, as well as information about accommodation facilities around Bima Regency.

These development strategies are expected to strengthen Sanggar Market and contribute to improved community welfare, not only for traders but also for the wider population of Bima. The existence of Sanggar Traditional Market has contributed to traders' income generation and has supported greater economic self-reliance among the local community. From the perspective of Islamic economics, individual and collective economic independence may be strengthened through productive activities that enable communities to meet their needs without excessive dependence on others. Therefore, the development of traditional markets can contribute to broader community welfare and economic empowerment [11], [18]–[20].

At the same time, the development of Sanggar Market should preserve its sociological and cultural significance. A traditional market should not be understood merely as a physical arena for the exchange of

goods and services. It also constitutes a social space where community members meet, interact, exchange information, and informally discuss matters affecting their shared social environment [3], [9].

An Islamic Economic Review of the Economic Behavior of Traders at Sanggar Traditional Market

1. Halal Status of Products

Commodities constitute an important instrument in trading activities because the goods available in the market are used to fulfill the needs of the community. The products traded at Sanggar Traditional Market can be categorized as follows:

- a. Basic necessities: rice, cooking oil, white sugar, palm sugar, eggs, peanuts, tempeh, tofu, shallots, spices, mixed groceries, snacks, packaged beverages in sachets, bottles, and cans, instant noodles, detergent, soy sauce, sauces, instant seasonings, and other daily necessities.
- b. Clothing, cosmetics, and accessories: men's clothing, women's clothing, trousers, headscarves, skirts, underwear, sarongs, shoes and sandals, second-hand clothing, face powder, and various women's accessories.
- c. Fruits and vegetables: various types of fresh vegetables and fruits.
- d. Services: grinding services for coconut, coffee, and flour.
- e. Meat and fish: marine fish, freshwater fish, smoked fish, dried fish, chicken, beef, shrimp, squid, and crab.
- f. Cakes and traditional snacks: various types of cakes and snacks.
- g. Household equipment: knives, tableware, plastic household utensils, children's toys, and pillows.
- h. Medicinal products: various types of medicines.
- i. Food stalls and carts: chicken noodles, coffee, *gado-gado*, yellow rice, fried snacks, and other prepared foods.

Based on observations of the products traded at Sanggar Traditional Market, the goods sold by traders are generally permissible under Islamic law. However, Islamic economic principles do not assess permissibility solely on the intrinsic nature of the product. The manner in which goods are obtained and produced must also comply with Islamic principles. Goods that are lawful in themselves may become unlawful when acquired or produced through prohibited means, such as theft or improper slaughtering practices [26], [27], [29].

2. Cleanliness

The cleanliness of commodities traded at Sanggar Traditional Market has not been fully maintained, partly because of the limited availability of proper kiosks and selling facilities. Some traders, particularly vegetable sellers, place their merchandise directly on the ground using tarpaulins, sacks, or wooden platforms as a base. Such conditions increase the risk of commodities being exposed to dirt and other contaminants.

Cleanliness is an important aspect of market management because it directly affects consumer comfort. Islamic teachings emphasize the importance of maintaining personal and environmental cleanliness. In Sanggar Market, awareness of environmental cleanliness has begun to develop among traders, who collectively participate in maintaining the market area. Market managers also clean the market after traders finish their activities and arrange their merchandise [29].

3. Weighing Instruments

Weighing instruments constitute an important supporting element in market transactions because they are used to determine the quantity, weight, and measurement of goods being traded. Traders are therefore

expected to use such instruments carefully and accurately in order to prevent losses to either sellers or buyers [26], [29].

Traders at Sanggar Market generally apply the principle of honesty in weighing, measuring, and calculating transactions. These processes are carried out transparently and can be directly observed by buyers, thereby strengthening consumer trust. Some traders even prefer to provide slightly more than the exact weight as a means of maintaining good relationships and trust with customers.

Trust is a fundamental element in business relationships. In Islamic business ethics, traders are expected to provide clear and accurate information regarding the products they sell and not conceal product defects. When customer trust is established, business relationships are more likely to develop sustainably. Conversely, the absence of trust between traders, consumers, and business partners may undermine the continuity of commercial activities [26], [30].

4. Avoidance of Riba and Gharar

Elements of gharar may arise in several aspects of commercial transactions, including the following [27]:

- a. Uncertainty regarding product outcomes, such as the sale of crops or fruits whose yields remain uncertain, including transactions conducted through advance purchase systems before the actual harvest is known.
- b. Uncertainty regarding the object of sale, such as the sale of animals that are still in the womb and whose condition remains uncertain.
- c. Uncertainty regarding price, in which the actual price of the commodity is unclear or undetermined.
- d. Uncertainty regarding delivery time, such as when one party sells an item whose existence or availability remains uncertain, and the item is to be delivered only after it has been located. In such cases, neither party can determine with certainty when the goods will be delivered.

In trading practices at Sanggar Market, several measures are undertaken to reduce the possibility of gharar. First, traders provide clear and open information regarding the goods being sold without deliberately concealing defects. Second, traders provide assurances to both regular and general customers. If consumers are dissatisfied with a product or discover a defect, the item may be returned and exchanged for another product. Such practices are intended to prevent consumer losses and represent an effort to provide greater customer satisfaction. Third, traders regularly inspect their merchandise to ensure that the products remain suitable for sale [26]–[28].

Traders at Sanggar Market also attempt to apply transactions free from riba. One practice involves allowing customers additional time to complete payments without increasing the original price of the goods. Thus, consumers remain obligated to pay only the initially agreed price. Traders also seek to establish prices within reasonable limits and avoid excessive profit-taking that may unfairly burden consumers [25], [27].

5. Business Ethics among Traders

a. Honesty

Honesty is one of the most strongly emphasized principles in Islam. In commercial activities, honesty strengthens consumer trust and may ultimately contribute to the sustainability of traders' income. In Islamic tradition, the Prophet Muhammad is described as consistently practicing honesty in both speech and conduct, including in commercial activities, which contributed to his reputation as al-Amin, or the trustworthy [29], [30].

Honesty is also regarded as an important principle among traders at Sanggar Market. Traders generally provide clear information regarding the condition of their goods and do not deliberately conceal defects. Transparency is also maintained in weighing and measuring goods. Products that

are spoiled or damaged are removed from sale, while consumers may exchange defective goods for better-quality products, provided that the replacement involves the same or a similar type of product.

b. Healthy Competition among Traders

Competition among traders at Sanggar Market tends to be conducted in a cooperative manner. Traders maintain healthy competition by establishing forms of collaboration, including consignment arrangements in which the owner of goods entrusts merchandise to another trader for sale under a mutually agreed profit-sharing arrangement.

In addition, traders seek to maintain close social and interpersonal relationships with one another. Such relationships contribute to a more cooperative trading environment and reduce the likelihood of destructive competition. From an Islamic economic perspective, this pattern reflects the importance of fairness, mutual benefit, cooperation, and social solidarity in commercial activities [17]–[19], [26], [30].

4. Conclusion

Based on the preceding analysis and discussion, the following conclusions can be drawn: Sanggar Traditional Market has considerable potential to improve traders' economic conditions. Its main economic strengths include, first, relatively lower prices; second, a greater variety of products; and third, strategic operating hours and location. In addition, several forms of local government support contribute to the development of the market, including price monitoring, prevention of fraudulent practices such as manipulation of weights and measures, and supervision intended to prevent the sale of damaged goods and other unethical trading practices. By optimizing these existing potentials, Sanggar Traditional Market can contribute to increasing traders' income and strengthening the economic self-reliance of the Bima community. Such economic independence may be achieved through productive activities that enable individuals and communities to meet their needs independently and improve their overall welfare. In this sense, community empowerment becomes an important foundation for reducing excessive economic dependence on external parties.

In general, the economic behavior of traders at Sanggar Traditional Market is consistent with the principles of Islamic economics. This can be observed in the types of commodities traded, the use of weighing instruments, efforts to avoid *riba* and *gharar*, pricing practices, and traders' business ethics. However, the aspect of cleanliness still requires greater attention. Improvements in sanitation, product handling, and market facilities are therefore necessary to ensure that market practices are more fully aligned with Islamic economic values.

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