

ISLAMIC ETHICS AND ECONOMIC RESILIENCE: Entangled Sharia and Sustainability in Traditional Market Practices in South Sumatra

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Abstract

*This article examines how traditional market vendors in Ogan Ilir Regency, South Sumatra, sustain economic resilience amid modernization through the integration of Islamic economic ethics. Employing a social phenomenological approach, the study combines literature review with fieldwork based on observations and interviews with eight vendors across three market sites: Meranjat, Tanjung Batu, and Slaya. The findings show that vendors confront pressures from modern retail expansion, shifting consumer preferences, and digitalization. However, their resilience is supported by adaptive strategies, including maintaining product quality, mobilizing local social networks, and selectively adopting digital tools. Crucially, the study finds that Islamic values—honesty (*amanah*), fairness (*'adl*), responsibility, and transparency—function as moral capital that strengthens trust-based transactions. This article argues that the interplay between local market traditions and Islamic ethical frameworks is central to sustaining rural economies in the context of ongoing socio-economic transformation.*



[Artikel ini mengkaji bagaimana para pedagang pasar tradisional di Kabupaten Ogan Ilir, Sumatra Selatan, mempertahankan ketahanan ekonomi di tengah modernisasi melalui integrasi etika ekonomi Islam. Dengan menggunakan pendekatan fenomenologi sosial, studi ini menggabungkan tinjauan pustaka dengan kerja lapangan berdasarkan observasi dan wawancara dengan delapan pedagang di tiga lokasi pasar: Meranjat, Tanjung Batu, dan Slaya. Temuan artikel ini menunjukkan bahwa para pedagang menghadapi tekanan dari ekspansi ritel modern, pergeseran preferensi konsumen, dan digitalisasi. Namun, ketahanan mereka didukung oleh strategi adaptif, termasuk menjaga kualitas produk, memobilisasi jaringan sosial lokal, dan secara selektif mengadopsi alat digital. Yang terpenting, studi ini menemukan bahwa nilai-nilai Islam—kejujuran (*amanah*), keadilan (*'adl*), tanggung jawab, dan transparansi—berfungsi sebagai modal moral yang memperkuat transaksi berbasis kepercayaan. Artikel ini berargumen bahwa interaksi antara tradisi pasar lokal dan kerangka etika Islam sangat penting untuk mempertahankan ekonomi pedesaan dalam konteks transformasi sosial-ekonomi yang sedang berlangsung.]

Keywords: *Islamic Economics, Traditional Market, Social Capital, South Sumatra*

Introduction

The Malay people have a long history closely intertwined with a traditional economy that relies on local resources. The Malay community, especially those living in rural areas, depends on agriculture and plantation products as their main sources of livelihood. For those living along the coast or near rivers, economic activities largely depend on the fishery.¹ This economic system relied on barter to meet their daily needs for years. Barter is a transaction in which goods are exchanged without money, reflecting the simple yet functional economic life of the Malay community, which prioritizes collective survival within the limitations of available resources.²

¹ Uqbah Iqbal, Nordin Hussin, and Ahmad Ali Seman, "The Historical Development of the Malay Peninsula Economic and Malay Society Economic Nature Pre-Colonial Era," *International Journal of the Malay World and Civilisation (Iman)* 3, no. 2 (2015).

² Daniele Dalli and Fulvio Fortezza, "From Ownership to Sharing, Through Barter Communities: Motivations, Behaviors, and Value at Zerorelativo.Com," in

The emergence of traditional markets introduced a more structured system in local trade.³ In areas like Ogan Ilir in South Sumatra, these markets have a social segmentation based on economic status, profession, and social groups. For example, traditional markets, such as *Kalangan* markets, became meeting points for traders and buyers from various social strata, providing essential goods such as food, textiles, and handicrafts. In the 15th century, traditional markets became vital trade centres in Asia, with local vendors playing a key role in connecting local production to market demand.⁴ Moreover, in other regions such as Java, traditional markets have long been the centre of trade that drives the local economy.⁵ This evidence highlights the significance of *Kalangan* markets within the Malay economic structure.

During the Dutch occupation, *Kalangan* vendors faced intense competition from colonial merchants who brought imported goods from their home countries.⁶ Despite this competition, *Kalangan* vendors

Developments in Marketing Science: Proceedings of the Academy of Marketing Science (2016), https://doi.org/10.1007/978-3-319-29877-1_23.

³ Muhammad Iqbal Anjum, "An Islamic Critique of Rival Economic Systems' Theories of Interest," *International Journal of Ethics and Systems* 38, no. 4 (2022), <https://doi.org/10.1108/IJOES-08-2021-0155>; Jean Gelman Taylor, "Introduction: Globalization and Indonesia," in *Global Indonesia* (2020), <https://doi.org/10.4324/9780203079805-7>.

⁴ Susan Rodgers, "Textile Commerce and Songket Creativity: The Role of Heritage Entrepreneurs in Contemporary Gold-Thread Weaving in Sumatra," *Textile: The Journal of Cloth and Culture* 9, no. 3 (2011), <https://doi.org/10.2752/175183511x13173703491153>; Septyan Budy Cahya, Waspodo Tjipto Subroto, and Norida Canda Sakti, "The Role of Traditional Markets in Improving the Economy of the Community in Indonesia," *International Journal of Economics, Commerce, and Management* 2, no. 1 (2025), <https://doi.org/10.62951/ijecm.v2i1.432>.

⁵ R. Alexandro, T. Uda, and S. Selvi, "The Role of Traditional Markets in Improving the Community's Economy amid the Covid 19 Pandemic, Palangka Raya," *Budapes International Research and Citics Institute-Journal (BIRCI-Journal)* 4, no. 3 (2021); Rika Nuraisyah, Anggia Ramadhan, and Rahmad Sembiring, "The Role of Traditional Markets in Improving the Economy of the Muliorejo Village Community, Deli Serdang Regency," *Journal of Economics and Social Sciences (JESS)* 4 (2025).

⁶ Mangku Purnomo, Fenna Otten, and Heiko Faust, "Indonesian Traditional Market Flexibility amidst State Promoted Market Competition," *Social Sciences* 7, no. 11 (2018), <https://doi.org/10.3390/socsci7110238>.

continued to play a crucial role in the local economy. Today, they face more efficient and structured markets, such as large shopping malls, which offer greater convenience for consumers. The modern markets like Alfamart and Indomart are increasingly popular, forcing *Kalangan* vendors to adapt to new competitors.⁷

The appeal of *Kalangan* markets for Malay Muslims in South Sumatra remains because they offer unique and rare local goods difficult to find in large shopping malls. Besides, the direct interaction between their vendors and buyers fosters a bound social relationship. It creates familiarity and trust in large cities and rural areas by playing a vital role in preserving local traditions and providing products that support the local economy.⁸

Moreover, the traditional Malay economic system builds family-oriented and cooperative values, which are reflected in their trade relationships. *Kalangan* vendors often benefit family members or relatives with more reasonable prices or even the opportunity to purchase goods on credit without strict time constraints.⁹

This concept embodies the fundamental principles of the Malay economy, which emphasize familial bonds, kinship, and social solidarity, in contrast to capitalist principles that prioritize individual profit. As explained by Jimmy Hasoloan, it is a system that values togetherness and cooperation in meeting the community's economic needs, distinguishing

⁷ Sri Retno Widyorini, Bambang Juyo Supeno, and Agus Wibowo, "The Influence of Modern Market Development with the Franchise System Regarding the Development of Traditional Markets," *International Journal of Social Science and Human Research* 7, no. 01 (2024), <https://doi.org/10.47191/ijssshr/v7-i01-95>.

⁸ Muharir et al., "Sharia Maqasid-Oriented Economic Ethics (Ms-Ee) And The Behavioral Patterns Of Vegetable Traders In Indonesian Traditional Markets," *OECONOMICUS Journal of Economics* 10, no. 1 (2025).

⁹ Arlina Nurbaity Lubis and Prihatin Lumbanraja, "Service Quality as Key Factor in Revitalizing Traditional Markets through Loyalty," *International Journal of Applied Business and Economic Research* 14, no. 11 (2016).

it from the modern markets that focus on competition and profit.¹⁰

The demographics of Ogan Ilir are significantly influenced by indigenous ethnic groups such as the Ogan, Pegagan, and Penesak, who speak Palembang Malay. The majority of the population adheres to Islam and strongly follows Malay traditions and customs, which are deeply intertwined with Islamic traditions. The social structure of Ogan Ilir, based on village settlements along the river, plays an essential role in the local economy. Villages that have developed into *Kalangan* markets serve as trading centres, connecting residents with various goods from outside the region. Despite social and economic changes, *Kalangan* markets in Ogan Ilir remain a vital element in supporting the local economy.¹¹

However, one of the biggest challenges is the lack of modern infrastructure, with issues like poor circulation and market layout causing discomfort for both visitors and vendors. *Kalangan* traders continue to survive by offering a wide range of local products and fostering strong social ties with local consumers. As modern markets develop, the need for clean, comfortable, and efficient traditional markets becomes increasingly apparent.¹² Despite these challenges, *Kalangan* traders continue to survive by offering a wide variety of local goods and building strong social connections with local consumers. This uniqueness becomes a distinctive attraction, even in the face of increasing competition from supermarkets and minimarkets.¹³

¹⁰ Jimmy Hasoloan, "Peranan Perdagangan Internasional Dalam Produktifitas Dan Perekonomian," *Edunomic, Jurnal Ilmiah Pend. Ekonomi* 1 (2013).

¹¹ Muhammad Fadhlan Syaib Intan, "Simpang Tiga Abadi, Kabupaten Ogan Komering Ilir, Provinsi Sumatera Selatan: Jejak Sungai Lama di Lahan Basah," *Jurnal Walennae* 17, no. 1 (2019), <https://doi.org/10.24832/wln.v17i1.361>.

¹² Fitriya Fauzi, Darius Antoni, and Emi Suwarni, "Women Entrepreneurship in the Developing Country: The Effects of Financial and Digital Literacy on SMEs' Growth," *Journal of Governance and Regulation* 9, no. 4 (2020), <https://doi.org/10.22495/JGRV9I4ART9>.

¹³ Alexandro, Uda, and Selvi, "The Role of Traditional Markets in Improving the Community's Economy amid the Covid 19 Pandemic, Palangka Raya."

Departing from the above-mentioned problems, this study aims to address how *Kalangan* vendors in Ogan Ilir face challenges and opportunities in the era of modernization, to what extent Islamic economic practices affect the sustainability of *Kalangan* markets in Ogan Ilir, and how the economic relations of *Kalangan* vendors relate to the local Islamic traditions in Ogan Ilir. Using a social phenomenology and sustainability approaches, this study seeks to understand the resilience and strategic system created by Malay Muslim vendors to adapt and compete with modern markets in Ogan Ilir, South Sumatra.

Landscape of *Kalangan* Vendors in Ogan Ilir

Kalangan vendors create a lingua franca to interact among themselves, well-known as “*Nutul Kalangan*.” The term “*nutul*” refers to vendors who follow each other to sell their goods. This term indicates specific days when they must sell at certain locations on a rotating or shifting timed basis. For example, the *Kalangan* in Indralaya Mulya opens every Tuesday starting at 4:00 AM.¹⁴ The days and times are determined by the communities and become a distinctive feature. The trading places are not permanent, with stalls set up on the ground or mats, covered with used tarpaulins, and sometimes large umbrellas are used for shelter. This makes *Kalangan* markets a favourite location for the locals because the prices are affordable and negotiable. The buyers can even purchase on credit through a barter system, exchanging goods for goods. A specific group or community shares common interests, goals, or needs, leading to closer interactions among its members, often forming strong social bonds.

As observed in the *Kalangan* markets in Ogan Ilir, *Kalangan* not only place where sellers and buyers meet or exchange goods or services, but also reflects the life of the community with diverse cultural characteristics from each region, influenced by geographical, historical, and sometimes even mythological aspects. Culture itself is an integral part of community

¹⁴ Mang Hari, *Pedagang Kalangan Slaya Indralaya* (Indralaya: Pedagang Kaki Lima, 2025).

life, representing the fusion of global values with local cultural values, creating a unique identity.¹⁵

The social and economic role of *Kalangan* vendors in Ogan Ilir is significant, both in creating job opportunities and supporting local economic stability. They not only provide necessities but also act as social bridges within the community, strengthening the relationships between vendors and consumers. The existence of *Kalangan* markets, such as *Kalangan* Meranjat, Tanjung Batu, and Slaya, also contributes to food security and social development by bringing together various segments of society. Moreover, *Kalangan* vendors have adapted to technology and digital marketing to enhance their competitiveness. Thus, *Kalangan* vendors in Ogan Ilir not only support the local economy but also play a vital role in preserving cultural values and strengthening social cohesion within the community.¹⁶

The results show that the work patterns of *Kalangan* vendors in Ogan Ilir are strongly influenced by the prevailing social and cultural systems. The majority in this region rely on seasonal work tied to the predetermined *Kalangan* market schedules. To analyse the work patterns of *Kalangan* vendors across the three major locations in Ogan Ilir, the researcher will provide information based on different operational locations, namely: *Kalangan* Urang Diri Meranjat, Tanjung Batu, and Slaya. Each analysis will address key themes such as the types of goods sold, frequency, working hours, and the locations where *Kalangan* traders conduct their sales.

***Kalangan* in the Wave of Digitalised Markets**

Traditional markets in Ogan Ilir face significant challenges due to modernisation, particularly with the emergence of modern markets and

¹⁵ Mang Junaidi, *Pedagang Kalangan Urang Diri Meranjat* (Meranjat: Pedagang Kaki Lima, 2025).

¹⁶ Hasoloan, "Peranan Perdagangan Internasional dalam Produktivitas dan Perekonomian."

e-commerce that offer greater comfort and efficiency for consumers. With complete facilities, such as spacious parking areas and a wider range of products, modern markets are becoming increasingly attractive to buyers. The shift in consumer behaviour, which tends to prioritize convenience, poses a major challenge for *Kalangan* vendors who rely on traditional markets as their primary place of commerce.¹⁷ However, modernisation also presents opportunities for *Kalangan* vendors to adapt to technological advancements, such as utilizing social media and e-commerce to market their products more widely, both locally and nationally.¹⁸

The adoption of technology helps *Kalangan* vendors in Ogan Ilir manage their businesses more efficiently, from inventory management to financial management and product promotion. In addition, *Kalangan* markets can capitalize on opportunities to remain competitive with modern markets by developing a more modern market concept while still maintaining their traditional characteristics. Adding facilities such as comfortable seating, clean restrooms, and green open spaces can enhance visitor comfort and attract more buyers. With a market concept that prioritizes comfort, *Kalangan* vendors can increase the appeal of traditional markets amid intense competition.¹⁹

However, in the era of modernization, *Kalangan* vendors also face other challenges, such as rising operational costs and difficulties in sourcing goods at competitive prices. The increasing influence of technology in modern markets requires *Kalangan* vendors to continuously adapt to be competitive. By utilizing technological advancements and

¹⁷ Devin Jane Putri et al., "Sejarah Pemerintahan Marga Pegagan Ilir Suku Ii di Desa Sungai Pinang," *Khazanah: Jurnal Sejarah dan Kebudayaan Islam* 14, no. 1 (2024), <https://doi.org/10.15548/khazanah.v14i1.1179>.

¹⁸ Dessy Yunita et al., "Pemanfaatan Aplikasi Belanja sebagai Media Penjualan bagi UMKM di Desa Kerinjing Ogan Ilir pada Masa Pandemi Covid 19," *Jurnal Abdimas Mahakam* 6, no. 01 (2022), <https://doi.org/10.24903/jam.v6i01.1163>.

¹⁹ Maryama Masofia Matusin, "Keterlekatan antar Pedagang Pakaian di Pasar Tradisional Indralaya Mulya Kabupaten Ogan Ilir," *Thesis Sosiologi Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Srinwijaya*, 2021.

improving the quality of their products and services, *Kalangan* vendors have the opportunity to further develop and sustain their existence. If managed well, *Kalangan* markets can remain an important economic centre in Ogan Ilir and compete with modern markets.²⁰

Islamic Values and Economic Principles in *Kalangan* Markets

As mentioned above, *Kalangan* markets in rural areas operate periodically and move from one place to another. They serve as vital hubs in distributing household necessities and provide a livelihood for small traders. Studies on traditional markets in South Sumatra show that *Kalangan* markets operate on specific days in open land near residential areas, and function as a strategic alternative for fulfilling daily needs. This evidence is confirmed by case studies in Ogan Ilir and the surrounding areas within the broader scope of South Sumatra.²¹

The basic values of Islamic economics provide a normative framework for the practices of *Kalangan* traders. The tradition of *ushul fiqh* through *maqashid syariah* emphasizes the protection of five essential elements (*al-daruriyyat al-khams*), including religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nash*), and wealth (*mal*). These five primary needs serve as guiding principles for ethical economics, ensuring that transactions are prosperous while preventing *mafsadat* (harm) to market participants.²²

In classical thought, the institution of *hisbah* as a market oversight is detailed by Ibn Taymiyyah. He outlines the role of the *muhtasib* (market supervisor) to monitor the quality of goods, prevent hoarding

²⁰ Arief Rahman Hakim, Destriani Dwi Nanti, and M. R. Abdul Latief HM, "Pelatihan Branding Produk Kemplang Sebagai Ciri Khas Desa Meranjat III Ogan Ilir," *CARE: Journal Pengabdian Multi Disiplin* 1, no. 2 (2023), <https://doi.org/10.31004/care.v1i2.16736>.

²¹ Roudya Azzahra Ramadhani, "Strategi Bisnis Pedagang Pasar Tradisional dalam Mempertahankan Keberlangsungan Usaha Perspektif Ekonomi Syariah (Studi pada Pedagang di Kota Bandar Jaya, Lampung Tengah)" (undergraduate, IAIN Metro, 2025), <https://repository.metrouniv.ac.id/id/eprint/11427/>.

²² Aasim Padela, *Maqāṣidī Models for an "Islamic" Medical Ethics: Problem-Solving or Confusing at the Bedside?*, n.d.

(*ibtikar*), oversee monopoly practices, and enforce proper weights and measures. This procedure ensures smooth supply and fair pricing through interaction between supply and demand.²³ For *Kalangan* vendors, this doctrine indicates that intervention of the communities and local authorities is legitimate when it concerns dishonest measurements, harmful speculation, or misleading information regarding quality.²⁴

The implementation of Islamic economic values in *Kalangan* market practices is reflected in the setting of fair prices, just prices within the framework of transactional justice, transparency regarding the origin and quality of goods, and adherence to the sales contract (*aqd*). The DSN-MUI fatwa on *murabaha* contracts emphasizes the need for clarity regarding the cost price (*ra's al-mal*), margin (*riba*), and sale price (*tsaman*), and the prohibition of *kebiyanah/tadlis* (misleading cost information). These provisions can serve as transactional ethical guidelines even outside of financial institutions.²⁵

At the same time, the DSN-MUI Fatwa 04/2000 emphasizes that goods must be *halal* and transactions should be free from *riba*, with transparent payment options such as cash or deferred payments.²⁶ For *Kalangan* vendors, these two references guide price transparency and payment options, such as simple instalments among community members without interest practices and without concealing costs. Adherence to

²³ Anjum, "An Islamic Critique of Rival Economic Systems' Theories of Interest."

²⁴ Muhammad Alvin Algifari and Rozi Andriani, "Maqasid Syariah dalam Pengembangan Ekonomi Islam (Analisis Komprehensif dan Implementasi)," *Journal of Sharia Economics Scholar (JoSES)* 2, no. 3 (2024), <https://doi.org/10.5281/zenodo.14522804>.

²⁵ Syaifiq Hasyim, "Fatwas and Democracy: Majelis Ulama Indonesia (MUI, Indonesian Ulema Council) and Rising Conservatism in Indonesian Islam," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (2020): 21–35, <https://doi.org/10.1017/trn.2019.13>.

²⁶ Moh Bahrudin, Tulus Suryanto, and Mohd Mizan bin Mohammad Aslam, "The Implementation of Ijtihād Jamā'iy in MUI's Fatwa Commission," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 28, no. 2 (2020): 125–44, <https://doi.org/10.21580/ws.28.2.6293>.

Islamic economic ethics is also related to the resilience of vendors' businesses.

Recent evidence from Ogan Ilir District, focusing on the cooking oil commodity, demonstrates that small-scale enterprises, particularly fried food vendors, respond to price shocks and supply shortages by adjusting the volume of production inputs, whereas households tend to reduce their consumption. This pattern highlights the adaptive capacity of micro-enterprises and underscores the importance of ensuring price fairness and the stable availability of essential commodities. In the context of the *Kalangan* market, similar resilience is supported by social networks, access to price information, and a reputation for honesty. These factors are closely aligned with the Islamic principles of *amanah* (trustworthiness) and the prohibition of *gharar* (excessive uncertainty).²⁷

Studies on *Kalangan* markets in South Sumatra further indicate that their role extends beyond facilitating commercial transactions. These markets reduce transportation costs for rural residents, generate employment opportunities, and strengthen social cohesion within local communities. Such contributions are consistent with the objectives of *maqasid al-shariah*, particularly the protection of wealth (*hifz al-mal*) through improved economic access and the protection of life (*hifz al-nafs*) through enhanced community well-being. Consequently, ethical trading practices should not be regarded merely as an abstract normative ideal but rather as a fundamental prerequisite for the long-term sustainability of *Kalangan* markets.²⁸

Within Ibn Taymiyyah's framework, community oversight of product quality and the prevention of fraudulent practices should not be regarded as anti-market intervention; rather, it constitutes an essential

²⁷ Alexander Dobeson and Sebastian Kohl, "Why Durability Matters? Towards a Comparative Economic Sociology of Market Organization," *European Journal of Sociology / Archives Européennes de Sociologie* 61, no. 1 (April 2020): 33–64, <https://doi.org/10.1017/S0003975620000028>.

²⁸ Yunita et al., "Pemanfaatan Aplikasi Belanja sebagai Media Penjualan bagi UMKM di Desa Kerinjing Ogan Ilir pada Masa Pandemi Covid 19."

condition for the proper functioning of a moral and equitable market. At the operational level, traders in *Kalangan* markets can implement the four foundational principles of Islamic economics in their daily business practices. These include *amanah* (trustworthiness), reflected in accurate product labeling, clear disclosure of product origin, and precise weighing; *'adl* (justice), demonstrated through fair pricing without exploiting market scarcity; *ihsan* (benevolence), expressed by providing ethical and respectful service without deceiving vulnerable consumers; and *wafa' bil 'uqud* (fulfillment of contracts), which may be implemented through simple written receipts specifying the purchase price, profit margin, and return conditions in cases of deferred payment. These principles are consistent with the guidelines of the DSN-MUI concerning transparency in *murābahah* transactions and the prohibition of *tadlīs* (fraudulent concealment or misrepresentation).

Furthermore, they reflect the objectives of *maqasid al-shariah*, which seek to balance economic freedom with social responsibility. Consequently, the implementation of these ethical principles contributes not only to compliance with Islamic commercial law but also to the long-term sustainability and integrity of *Kalangan* markets.²⁹

In other word, the implementation of a business code of ethics that promotes accurate measurements, transparent pricing, and equitable treatment of customers serves as a form of social and economic trust capital. Such ethical practices strengthen long-term relationships between traders and consumers, minimize the potential for commercial disputes, and ultimately enhance the sustainability and resilience of *Kalangan*-based enterprises.³⁰ To translate these ethical principles into everyday business practices, *Kalangan* vendors should adopt several operational

²⁹ Padela, *Maqāṣidī Models for an "Islamic" Medical Ethics: Problem-Solving or Confusing at the Bedside?*

³⁰ Ramadhani, "Strategi Bisnis Pedagang Pasar Tradisional dalam Mempertahankan Keberlangsungan Usaha Perspektif Ekonomi Syariah (Studi pada Pedagang di Kota Bandar Jaya, Lampung Tengah)," 24–25.

standards. These include: (a) the use of certified measuring instruments and weighing scales, supported by community-based calibration or verification; (b) clear product quality labels indicating origin, grade, and harvest or production date for food commodities; (c) return policies covering hidden product defects; (d) simple written receipts for instalment transactions that specify the purchase price, profit margin, and payment schedule; and (e) a commitment to avoiding *ih̥tikār* (hoarding) by ensuring that goods are not deliberately withheld during periods of scarcity, except when necessary to maintain equitable distribution across market days. These practices are grounded in the principles of *h̥sbah*, which emphasize the prevention of *tadlīs* (fraudulent misrepresentation), prohibit *ih̥tikār*, and uphold product quality standards. They are also consistent with the DSN-MUI *fatwas* concerning transparency and contractual clarity in commercial transactions.³¹

At the institutional level, these ethical standards can be reinforced through a community-based *h̥sbah* system coordinated by market administrators or trader associations. Such a system may include the establishment of a written code of ethics, periodic audits of weighing instruments, small-scale mediation panels for resolving commercial disputes, and the dissemination of daily price information to reduce information asymmetry among market participants. The use of mediation based on the principle of *ṣulḥ* (amicable settlement) is explicitly recognized by the DSN-MUI, provided that it neither legitimizes what is prohibited nor prohibits what is permissible under Islamic law. Accordingly, *ṣulḥ* offers an appropriate mechanism for resolving minor disputes in *Kalangan* markets while preserving social harmony. Through these institutional arrangements, the ethical principles of Islamic economics move beyond normative ideals and become practical mechanisms of market governance that strengthen trust, enhance accountability, and promote the long-term

³¹ Algifari and Andrini, “Maqasid Syariah dalam Pengembangan Ekonomi Islam (Analisis Komprehensif Dan Implementasi).”

sustainability of *Kalangan* markets.

The relevance of these institutional and ethical principles is evident in the daily business practices of *Kalangan* vendors in Ogan Ilir. Based on interviews conducted with traders from three *Kalangan* markets, the findings indicate that Islamic economic values are consistently reflected in their commercial activities. Vendors in Tanjung Batu, for example, integrate the principles of honesty, transparency, fairness, and responsibility into every stage of the trading process. They maintain customer satisfaction by providing quality products, ensuring accurate information regarding goods, and conducting transactions in accordance with Islamic ethical principles. In responding to market competition, traders prioritize healthy competition by maintaining product quality and offering fair prices rather than engaging in unfair business practices. They also demonstrate business adaptability by responding to changing consumer preferences while strengthening long-term relationships with customers and business partners.

These findings further reveal that the application of Islamic economic principles extends beyond individual ethical conduct and contributes directly to business resilience. Although vendors face increasing competition from modern retail outlets and changing market trends, they remain competitive by consistently maintaining product quality, providing reliable customer service, and adapting to market developments. Ethical values and responsibility not only strengthen consumer confidence but also enhance the sustainability of their businesses. The experience of *Kalangan* in Tanjung Batu therefore demonstrates that the practical implementation of Islamic economic principles serves as a strategic foundation for maintaining business continuity and competitiveness within traditional market environments.³²

³² Hari, *Pedagang Kalangan Slaya Indralaya*.

Conclusion

The findings demonstrate that the sustainability of *Kalangan* vendors in Ogan Ilir Regency is shaped by the interaction of economic adaptability, social capital, local cultural values, and the application of Islamic economic principles. Beyond generating income, *Kalangan* markets function as socio-economic institutions where trust, community solidarity, and ethical business conduct strengthen long-term relationships between traders and consumers. The consistent implementation of Islamic values—including *amanah* (trustworthiness), *‘adl* (justice), transparency, and responsibility—enhances consumer confidence, promotes fair competition, and contributes to business resilience amid the expansion of modern retail and digital commerce.

The article also shows that business sustainability depends on vendors' ability to adapt to changing market conditions through product diversification, the utilization of seasonal market opportunities, and the gradual adoption of digital technologies for marketing and customer engagement. These adaptive strategies, when combined with Islamic business ethics, enable traditional markets to remain competitive while preserving their social and cultural functions within rural communities.

From a policy perspective, the sustainability of *Kalangan* markets requires integrated support from local governments and market institutions. Priority should be given to improving market infrastructure, strengthening vendors' digital and financial capabilities, and establishing community-based *hisbah* mechanisms to promote ethical trading, price transparency, accurate measurement standards, and effective dispute resolution. Such measures would reinforce public trust, improve market governance, and enhance the long-term resilience of *Kalangan* markets as an inclusive and culturally rooted model of local economic development.

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