

SOCIAL CAPITAL OF TRADITIONAL MARKET TRADERS BEHIND MODERN RETAIL EXPANSION AND ITS RELEVANCE TO ISLAMIC CULTURE

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Abstrak: Penelitian ini bertujuan untuk menganalisis bentuk modal sosial dan peranan modal sosial pada pedagang di Pasar tradisional. Penelitian ini dikaji berdasarkan teori Modal Sosial oleh Robert David Putnam dengan menggunakan metode kualitatif deskriptif. Hasil temuan menunjukkan bahwa modal sosial telah dimiliki oleh para pedagang di Pasar tradisional terbentuk pada level mikro dan meso. Pada level mikro, modal sosial bonding nampak pada hubungan pedagang yang saling berinteraksi dengan sesama pedagang dan pelanggan. Pada level meso, modal sosial bridging nampak secara horizontal para pedagang yang memiliki hubungan interaksi dengan pedagang di pasar lainnya atau distributor, sedangkan secara vertikal hubungan interaksi pedagang terjadi dengan pengelola pasar atau pemerintah. Peran modal sosial sangat penting. Adanya nilai dan norma menumbuhkan trust sehingga terbentuklah sikap rasa percaya, sikap saling menghargai, saling membantu, serta saling memberi dukungan meski keadaan fisik dan ekonomi sedang melemah. Modal sosial memberikan dampak terkait kuatnya kebersamaan dan sikap saling tolong menolong pada komunitas pedagang di pasar tradisional yang relevan dengan kultur budaya islami. Hubungan interaksi yang menyatu dengan nilai budaya serta adanya sikap saling percaya yang tercermin pada pemberian hutang, menjadi salah satu faktor yang memperkuat eksistensi pasar tradisional di tengah gempuran ritel modern. Hal tersebut menjadi fenomena khas dari pasar tradisional yang tidak dimiliki oleh ritel modern.

Kata kunci: Modal Sosial, Pasar Tradisional, Ritel Modern, Budaya Islam

Abstract: This study was studied using descriptive qualitative methods based on the Social Capital theory by Robert David Putnam. The findings indicate that the social capital already owned by traders in traditional markets is formed at the micro and mezzo levels. At the micro level, bonding social capital appears in the relationship of traders who interact with fellow traders and customers. At the meso level, bridging social capital appears horizontally by traders who have interaction relationships

with traders in other markets or distributors. In contrast, vertically, traders interact with market managers or the government. The role of social capital is vital. The existence of values and norms fosters trust so that an attitude of trust, mutual respect, mutual assistance, and mutual support is formed even though physical and economic conditions are weakening. Social capital impacts the strength of togetherness and mutual aid in the trading community in traditional markets relevant to Islamic culture. The interaction relationship that is integrated with cultural values as well as the attitude of mutual trust which is reflected in the provision of debt, is one of the factors that strengthen the existence of the traditional market in the onslaught of modern retail. This is a typical phenomenon of traditional markets not owned by modern retailers.

Keywords: *Social Capital, Traditional Market, Modern Market, Islamic Culture*

Introduction

Entering the era of the modern retail trade model, the sustainability of traditional has begun to erode.¹ Coupled with the presence of technology that makes traditional markets even further behind with online buying and selling systems and cash on delivery.² The current is that traditional markets are faced with the COVID-19 pandemic.³ This problem is much more complex than the problems faced by traditional markets before. Some activities or mobilization of community members have been reduced due to the government's restrictive policy.⁴ The streets are deserted, and visitors are becoming more and more limited, but all traders must stay afloat because that is their daily livelihood. The situation may indeed be difficult, but the fact that traditional markets are needed by the community is evident, so they still exist today.⁵

The real difference is seen in traders who have the confidence to give debt to customers. The interaction relationship is an achievement of the existence of trust between the two-part parties. The trust that is formed starts from values and norms that are both believed to form a social network between merchants and customers.⁶ Through this plot, social capital between merchants and customers is finally formed. Social capital is capital that is very calculated from

¹ Kartika Susilowati, "The Impacts Of Modern Market To Traditional Traders (A Case In Malang City -Indonesia)," *International Journal of Technical Research and Applications* 2 (October 14, 2019): 38.

² Istijabatul Aliyah, *Pasar Tradisional: Kebertahanan Pasar Dalam Konstelasi Kota* (Kota Medan: Yayasan Kita Menulis, 2020).

³ Rizky Andika et al., "Dampak Covid-19 Terhadap Pendapatan Pedagang Mikro Pada Pasar Tradisional." 1.1.', *Al-Sharf: Jurnal Ekonomi Islam*, no. 1 (2020): 16.

⁴ 'Gonta Ganti Nama Pembatasan Corona', *DetikNews*, 2021, <https://news.detik.com/berita/d-5650873/gonta-ganti-nama-pembatasan-corona-psbb-ppkm-ppkm-darurat-ppkm-level-3-4>.

⁵ Ahmad Dakhoir, 'Eksistensi Usaha Kecil Menengah dan Pasar Tradisional dalam Kebijakan Pengembangan Pasar Modern', *Jurnal Studi Agama Dan Masyarakat* 14, no. 1 (2018): 31.

⁶ Bob Edwards and Michael W. Foley, "Civil Society and Social Capital Beyond Putnam," *American Behavioral Scientist* 42, no. 1 (September 1, 1998): 124, <https://doi.org/10.1177/0002764298042001010>; Robert David Putnam, *Bowling Alone: The Collapse and Revival of American Community*. Simon and Schuster, 2000, 46.

the perspective of economic sociology.⁷ The presence of this capital can influence progress in economic activities, development, and empowerment of each community group.⁸ Based on the empirical phenomenon, the existence of social capital in traditional markets is believed to have a positive impact on strengthening the market economy.⁹

In contrast to modern retail, where the phenomenon of debt giving may be difficult to find. Modern retail has a sales model with a fixed price system and without a bargaining process.¹⁰ Modern retailers tend to employ employees so that the process of exchanging information, values, norms, and trust is less formed between the original owner and the buyer. From this description, the relationship between the seller and the buyer is just a buying and selling process between the buyer and modern retail employees who are working to maintain the store.¹¹ The problem is, modern retail is currently growing very fast.¹² At every point of the crowd there will always be modern retail, even in every corner adjacent to the Traditional Market, there are always modern retailers operating side by side.¹³ In terms of market segmentation, it is different, but it is undeniable that there is also a change in the lifestyle of the community.¹⁴

This article tries to respond to the clashes that occur between traditional markets and modern retail in Indonesia. Based on the point of view of economic sociology, this article is interested in discussing social capital that is formed in the merchant environment in traditional markets. This article tries to describe the norms, trusts, and networks of traditional market traders

⁷ Francis Fukuyama, 'Social Capital and Civil Society, The Institute of Public Policy, George Mason University' October 1 (1999), 3.

⁸ Rusydi Syahra, 'Modal Sosial: Konsep Dan Aplikasi', *Jurnal Masyarakat Dan Budaya* 5.1 (2003): 2; Yujiro Hayami, 'Social Capital, Human Capital and the Community Mechanism: Toward a Conceptual Framework for Economists', *The Journal of Development Studies* 45, no. 1 (1 January 2009): 96, <https://doi.org/10.1080/00220380802468595>; Hans Westlund and Frane Adam, 'Social Capital and Economic Performance: A Meta-Analysis of 65 Studies', *European Planning Studies* 18, no. 6 (1 June 2010): 893, <https://doi.org/10.1080/09654311003701431>.

⁹ Made Ayunia Kesuma and Nyoman Djinar Setiawina, 'Analysis of Resistance of Traditional Storage Traders in Encounter Mini-Market Competitors in Denpasar City', *International Research Journal of Management, IT and Social Sciences* 6, no. 4 (7 June 2019): 1, <https://doi.org/10.21744/irjmis.v6n4.631>.

¹⁰ Dian Ferricha and H Fauzan, 'How The Policy And Empowerment Of Traditional Markets In Indonesia?' 9, no. 04 (2020): 4.

¹¹ Andreas Wijaya and Anthony Japutra, 'Kualitas Layanan Dalam Industri Retail Modern', *Journal Community Development and Society* 2, no. 2 (2020): 98.

¹² Sugito Sugito et al., 'Influence of Reference Group Indicators to the Image of Modern Retail (Case in Indonesia)', MPRA Paper, September 2018, <https://mpra.ub.uni-muenchen.de/92356/>.

¹³ Moh Farid Najib and Adila Sosianika, "Retail Service Quality in Indonesia: Traditional Market Vs. Modern Market," *Academy of Marketing Studies Journal* 21, no. 2 (2017): 9.

¹⁴ R. Masrurroh, 'The Impact of Modern Retail Minimarket towards the Continuity of Traditional Retail Businesses', *IOP Conference Series: Materials Science and Engineering* 180 (March 2017): 012005, <https://doi.org/10.1088/1757-899X/180/1/012005>; Prasetya Nugeraha, 'Gaya Hidup Remaja Di Masa Pandemi Dan Dampaknya Terhadap Keputusan Berkunjung Ke Ritel Modern', *SOSIOLOGI: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya* 23, no. 1 (2021): 73.

and describes how the strong role of social capital in traditional market traders is believed to provide the sustainability of traditional markets amid the rapid development of modern retail.

Literature Review

Francis Fukuyama defines social capital as immediate informal norms that lead to cooperation in groups and are associated with traditional virtues such as honesty, keeping commitments, performing tasks responsibly, reciprocity, and so on. The state of society's well-being is determined by the level of trust among citizens.¹⁵ Social capital can be measured through three approaches that include censuses on community groups, the use of survey data on the level of citizen participation trust, and the measurement of social capital on a small scale in firms.¹⁶

Putnam defines social capital as the nature of the social organization that includes trust, norms, and networks that can provide efficiency to society by facilitating coordinated action. The description of the elements of social capital is the existence of the trust, member efforts, mutual affection, the creation of social networks, and social interdependence.¹⁷ Countries with high social capital have a good chance of getting solutions to all problems as compared to countries with low social capital. Some of the criteria that can be built in society's relations with the government such as trust, accountability, partnership, participation, and responsiveness, while the relations between members of the society include solidarity, tolerance, trust, and cooperation.¹⁸

Method

This type of research is library research with data collection techniques through review studies of books, literature, and reports that have to do with the topic of social capital of traders, traditional markets, and modern retail. Library sources are obtained through books, journals, research results, and other appropriate sources, both online and offline. Observations were made based on the author's experience in observing the behavior of traditional market traders in general. The focus of this article will be to discuss what levels and types of social capital are formed, as

¹⁵ Hidayat, M. S., Yasin, A., Sulistiowati, R., Regina, D., & Nugrahanti, T. P. Green Economy Initiatives in Enhancing Social Solidarity in the Tourism Sector in Coastal Areas. *International Journal of Science and Society*, 5(1), 2023, 232-243.

¹⁶ Francis Fukuyama, 'Social Capital and Civil Society, The Institute of Public Policy, George Mason University' October 1 (1999), 3.

¹⁷ Robert David Putnam, *Bowling Alone: The Collapse and Revival of American Community*. Simon and Schuster, 2000, 46.

¹⁸ Bob Edwards and Michael W. Foley, "Civil Society and Social Capital Beyond Putnam," *American Behavioral Scientist* 42, no. 1 (September 1, 1998): 124, <https://doi.org/10.1177/0002764298042001010>.

well as the role of social capital for traditional market traders in Indonesia. This article was studied based on the theory of Social Capital by Robert David Putnam using descriptive qualitative methods.

Result and Discussion

Traditional Markets in The Modern Era

Traditional Markets in the modern era are not something that needs to be debated whether what comes to mind looks old and dirty.¹⁹ Many traditional markets in Indonesia are currently undergoing several changes according to the times and the needs of the community.²⁰ The position of the traditional market in the modern era does experience a lot of competition, but its presence is still needed by the community.²¹ There is a movement back to traditional markets to revive the people's market in Madiun City, East Java.²² Traditional Markets always have interesting things, such as at Pasar Senen Jakarta, the voices of traders who say "*sepuluh ribu tiga, sepuluh ribu tiga*" offer their wares to get three units of goods for ten thousand. Bargaining acts to shape social dynamics, becoming increasingly fierce between traders who maintain their selling price and buyers who want to get low.²³ Besides being the heart of Jakarta's economy, Pasar Senen is also a base for goods as well as a port for the exchange of ideas and ideas.²⁴ It's amazing if Pasar Senen has a nickname as a market with a myriad of big ideas. This is because many figures who grew up were born and inspired by this market, such as cultural artists, politicians, government officials, and others.²⁵

In contrast to Pasar Baru Jakarta is a market for all people. All needs from the segmentation of society from the young to the old, from all genders, and even from the simple class to "*the have*", in short, all levels of society will be met here.²⁶ Since the first, the privileges and advantages of Pasar Baru Jakarta traders are being able to fulfill consumer orders with faster

¹⁹ Dewi Restu Mangeswuri and Niken Paraminta Purwanto, "Revitalisasi Pasar Tradisional di Indonesia," *Jurnal Ekonomi & Kebijakan Publik* 1, no. 2 (2010): 313, <https://doi.org/10.22212/jekp.v1i2.96>.

²⁰ Raden Aswin Rahadi, Fajar S A Prabowo, and Alia Widyarini Hapsariniaty, 'Synthesis of Traditional Marketplace Studies in Indonesia', 2015, 8.

²¹ Wiwik Handayani, Safeyah Muchlisiniyati, and Susi Hardjati, 'Improving Traditional Market Sustainability in The Industrial 4.0 Era through Impulsive Buying Strategy: A Case in East Java, Indonesia' 8 (1 June 2019): 10145.

²² Mohamad Nur Efendi and Luhur Prasetyo, "Komunikasi Pemasaran Terpadu Dalam Peningkatan Potensi Pasar Rakyat di Kota Madiun," *Muslim Heritage* 7, no. 1 (June 24, 2022): 53, <https://doi.org/10.21154/muslimheritage.v7i1.3926>.

²³ Saefudin, Triasih Yustinia Wibawa, and Vicky Rachman, *Menguak Pasar Tradisional Indonesia* (Jakarta: Mardi Mulyo, 2013), 21.

²⁴ *Ibid.*, 24.

²⁵ *Ibid.*, 27.

²⁶ *Ibid.*, 31.

time management.²⁷ The DKI Jakarta government has designated Pasar Baru and its surroundings as an international standard shopping area (Governor's Decree No. 3048 of 2000). The area has been renovated with a touch of modern style without losing its authenticity value as a heritage from history.²⁸ This also happened to Pasar Baru Bandung, which witnessed history from time to time. Pasar Baru Bandung is a trading center that provides various kinds of needs, which are famous for their clothes.

Many of the traditional markets in Indonesia are undergoing revitalization. This is one of the government's efforts in the strategy to face competition in the modern retail market.²⁹ For example, the revitalization of the Pasar Johar Semarang was carried out by uniting the interest of traders and cultural heritage while maintaining and caring for buildings that have historical value and meaning.³⁰ The market is a legacy of colonial architecture. It is different from Pasar Klewer Surakarta, which is one of the largest clothing wholesale centers in Indonesia and has also undergone several renovations.³¹ Various kinds of batik traders from several ethnicities gather here, so Pasar Klewer Surakarta has the nickname Bhineka Tunggal Ika Batik Merchants.³²

No less interesting with other Traditional Markets, namely Pasar Beringharjo. This traditional market located in Yogyakarta has earned the nickname "*Ender Mooiste Passer Op Java*" which means the most beautiful market in Java. Pasar Beringharjo trades a high diversity of food supplied by a local-farmers from Yogyakarta and Central.³³ However, the fact that modern retail is developing in Yogyakarta is currently also very fast.³⁴ The difference around 1990 is that the economic center of the traditional market is still busy. Currently, some traders

²⁷ Ibid., 32.

²⁸ Ibid., 38.

²⁹ Rudi Siswanto, 'Traditional Market Development Study Based Local Wisdom in Indonesia', *Sumatra Journal of Disaster, Geography and Geography Education* 1, no. 2 (12 December 2017): 211, <https://doi.org/10.24036/sjdgge.v1i2.72>.

³⁰ Saefudin, Triasih Yustinia Wibawa, and Vicky Rachman, *Menguak Pasar Tradisional Indonesia*, 63.

³¹ Sudarmo Sudarmo, 'The Implications of Traditional Market Development for Governance of Conflicts: An Experience from Klewer Market of Surakarta, Indonesia', *Jurnal Studi Pemerintahan* 7, no. 4 (30 November 2016): 619, <https://doi.org/10.18196/jgp.2016.045.619-639>.

³² Saefudin, Triasih Yustinia Wibawa, and Vicky Rachman, *Menguak Pasar Tradisional Indonesia*, 26.

³³ Budiawati Supangkat Iskandar et al., 'Traditional Market, Social Relations, and Diversity of Edible Plants Traded in Beringharjo Market, Yogyakarta, Indonesia', *Biodiversitas Journal of Biological Diversity* 22, no. 4 (2 April 2021), <https://doi.org/10.13057/biodiv/d220453>.

³⁴ Dessy Febrianty, 'Model of Role Strengthening of Traditional Market Based on Social Capital in Indonesia: Study Case Beringharjo Market, Jogjakarta', *Journal of Economics and Sustainable Development* 4, no. 5 (2013): 115.

complain that their turnover has fallen by up to 40 percent.³⁵ In some cases, traditional markets in Indonesia have also emerged as Pasar Kaget.³⁶

Traders' Norms in Indonesian Traditional Markets

Norms are one of the active manifestations of values.³⁷ A norm is a definite rule, obeyed and carried out jointly by every individual in a group or society that functions as a comparison regarding the good and bad of an action.³⁸ There are two types of division of norms, including ethical and legal norms. Ethical norms include religious norms, moral norms, and norms of decency.³⁹ The various types of unified norms form social norms by having a more characteristic approach to social values. Social norms do not rule out the possibility of originating from religious or cultural-oriented norms that develop in the surrounding environment.⁴⁰ Therefore, the norms that apply to one area can sometimes be different due to the influence of religion and culture. The rules that exist in the traders' association in Traditional Markets are social norms, sometimes unwritten, but binding among all traders and have sanctions if they do not comply:

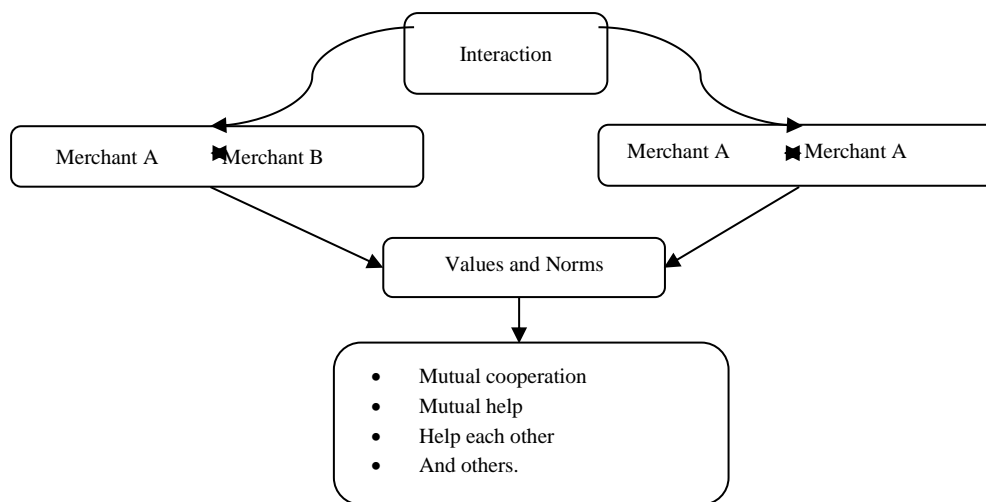


Figure 1
Chart of Values and Norms in Traditional Markets

³⁵ Saefudin, Triasih Yustinia Wibawa, and Vicky Rachman, *Menguak Pasar Tradisional Indonesia*, 75.

³⁶ Ferro Yulistira, 'Creative Strategy for Creating Public Space for Creative Tourism (Case: Pasar Kaget at Sunda Kelapa Mosque)', in *Proceedings of the 6th International Conference of Arte-Polis*, ed. Christopher Silver et al. (Singapore: Springer, 2017), 41, https://doi.org/10.1007/978-981-10-5481-5_5.

³⁷ C.A. van Peursen, *Strategi Kebudayaan* (Yogyakarta: Kanisius, 1988), 47.

³⁸ W. Poespoprodjo, *Filsafat Moral: Kesusilaan Dalam Teori Dan Praktek* (Bandung: Remadja Karya, 1986), 116.

³⁹ Jimmly Asshiddiqie, *Perihal Undang-Undang* (Jakarta: Rajawali Pres, 2011), 1.

⁴⁰ Mark Gradstein and Moshe Justman, 'Human Capital, Social Capital, and Public Schooling', *European Economic Review* 44, no. 4 (1 May 2000): 879, [https://doi.org/10.1016/S0014-2921\(99\)00044-6](https://doi.org/10.1016/S0014-2921(99)00044-6).

Figure 1 explains that there is an interactive relationship that occurs between Merchant A and Merchant B and Merchant A and Merchant B where they interact with each other. The existence of intense relationship interactions causes the emergence of several actions that reflect the values and norms of the ecosystem of merchants and buyers in traditional markets. These values and norms are reflected in community actions such as the nature of cooperation, mutual assistance, and helping each other. Not only buying and selling, the relationship that exists is also a flow of information between Merchant A and Merchant B as well as traders and buyers, which has a positive impact on both parties and describes the characteristics of the traditional market itself.

Trust in the Indonesian Traditional Market Environment

Trust is defined as a person's attitude and tendency to give confidence to others.⁴¹ Moorman explained trust as a person's behavior in relying on others in the process of meeting expectations in the future.⁴² Govier argues that predictable people, who speak carefully, keep promises, and never cheat are people who can be trusted.⁴³ Tschannen Moran and Hoy concluded that trust is the acceptance of a person or group towards another party based on belief from several indicators including good intentions, trustworthiness, the spirit of competence, honesty, and openness.⁴⁴ In a social interaction relationship, mutual trust is needed and very important to be created. Building mutual trust in one another certainly requires a process that is not instant. Interaction relationships occur between traders and fellow traders in Traditional Markets, for example, such as respecting each other, and not band ringing each other down. This of course fosters mutual trust in one another. Meanwhile, the relationship that occurs between traders and consumers, where traders always try to have an honest attitude, don't lie, don't manipulate, don't reduce the scales, of course, things like that are attitudes and processes in building trust in Traditional Markets.

The interaction relationship that exists will lead to two types of trust, *First, positive* trust

⁴¹ D. Harrison McKnight, Vivek Choudhury, and Charles Kacmar, 'Developing and Validating Trust Measures for E-Commerce: An Integrative Typology', *Information Systems Research* 13.3 (2002): 336.

⁴² Christine Moorman, Gerald Zaltman, and Rohit Deshpande, 'Relationships between Providers and Users of Market Research: The Dynamics of Trust within and between Organizations', *Journal of Marketing Research* 29, no. 3 (1992): 316.

⁴³ Roger D. Goddard, Megan Tschannen-Moran, and Wayne K. Hoy, 'A Multilevel Examination of the Distribution and Effects of Teacher Trust in Students and Parents in Urban Elementary Schools', *The Elementary School Journal* 102, no. 1 (2001): 314.

⁴⁴ Wayne K. Hoy and Megan Tschannen-Moran, 'Five Faces of Trust: An Empirical Confirmation in Urban Elementary Schools', *Journal of School Leadership* 9.3 (1999): 189.

is shown through the relationship that exists between the seller and the buyer. The buyer who decides to shop at the seller's shop, the buyer is sure and believes in the quality of the goods and the right price, while the seller who releases the goods believes that the buyer will make a profit. *The second* is negative trust is distrust of relationships between individuals, such as the seller not trusting the buyer or vice versa. Negative trust includes traders' distrust of the system at social gathering events. This has caused some traders to deliberately not participate in social gatherings. Another negative trust is also depicted in traders who deliberately do not want to give debts to buyers. Several factors cause it, such as the occurrence of traders who have been harmed, payment of debts is not on time or even some who go do not want to pay off debts.⁴⁵

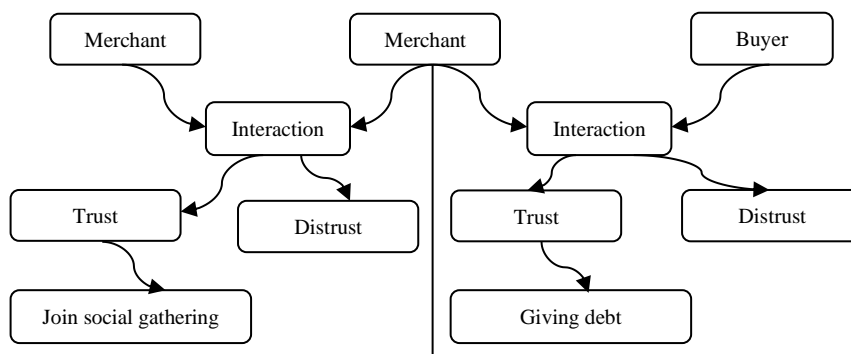


Figure 2
Confidence Chart in Traditional Market

Figure 2 could conclude that there is an interaction between merchants and merchants as well as traders and buyers. Interactions between traders that form trust, will usually be seen in the presence of social gathering events or savings for recreation. Furthermore, the interaction between merchants and buyers is intensely intertwined, causing closeness or attachment between the two parties. The proximity indicator includes the communication that is formed, so the trader has the right to decide whether to believe it or not and vice versa, If they believe, traders will give debts to buyers who cannot pay in cash. On the order hand, traders who do not believe will not give debts to buyers. Usually, the buyer gives a sense of trust to the merchant by making repeated purchases or becoming a customer at the Merchant's shop. Some of the trust factors that are formed can be through buyer experience, satisfaction with goods, satisfaction with services, and so on.

⁴⁵ Rinda Rofiatul Maziyah, 'Peran Modal Sosial Terhadap Eksistensi Pasar Tradisional (Studi Kasus Di Pasar Besar Malang)' (Malang, Universitas Brawijaya, 2014).

Network on Traditional Traders in Indonesia

The network is identical to connected⁴⁶, which has functioned as smoothing, bridging, and embedding. A social network is a bond that connects one individual to another relation.⁴⁷ The network that is formed at this time is not only based on social media but also in the form of public relations both directly and indirectly.⁴⁸ Elements of a network can be formed from several elements, namely the existence of a group of people or objects, then a bond that connects one object to another to form a current that will flow from one point to another.⁴⁹ Networks can facilitate economic activities, can bridge individuals with one another, and can have an impact on attachment between individuals.

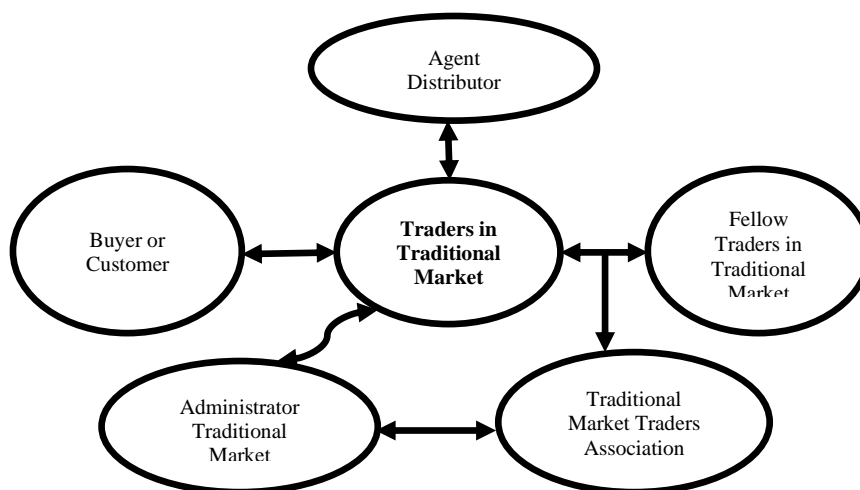


Figure 3
Network Chart in Traditional Market

The form of the social network owned by the actors in the Traditional Market as shown in the chart above shows how the bond between one actor and another is formed. There are five patterns of network forms that occur in actors in traditional markets. *First*, the network formed between Traders in Traditional Markets and Buyers or Customers. *Second*, a network is formed between traders and distributor agents. *Third*, a network is formed between traders and fellow traders in the traditional market itself. *Fourth*, the network formed between traders in traditional markets and traditional market administrators. *Fifth*, the solidarity of associations between traders

⁴⁶ "Jaringan," *Kamus Besar Bahasa Indonesia Online*, 2021, <https://kbbi.web.id/jaringan>.

⁴⁷ Ruddy Agusyanto, *Jaringan Sosial Dalam Organisasi* (Jakarta: Rajawali Pres, 2014), 11.

⁴⁸ Kusnadi, *Nelayan Strategi Adaptasi Dan Jaringan Sosial* (Bandung: Humaniora Utama Press, 2000), 12.

⁴⁹ Agusyanto, *Jaringan Sosial Dalam Organisasi*, 6–9.

spurred the formation of a community of traders' associations that interacted with the Traditional Market Administrator.

Based on Figure 4, it can be seen that there are two patterns of social capital for traders formed through a micro-level network. *First*, namely the interaction relationship between traders and consumers. At this level, the type of bonding social capital appears in the attachment relationship between traders and consumers such as consumer confidence in buying goods and vice versa, namely the trust of traders in providing debt to consumers. Merchants employ trust-building techniques to gain customers. There are many ways to attract customers, of course, by serving buyers well, quality goods and reasonable prices, and mutual respect. Customers will shop every day, even customers who are satisfied with the goods they buy, of course, they will also participate in promotions for their colleagues or relatives. Vice versa, customers cultivate trust by showing their loyalty in shopping and immediately paying debts or paying in installments so that the relationship between merchants and customers continues.

Second, the pattern of interaction relationships occurs between one trader and another. Bonding social capital that is formed between traders with one can be seen in mutual respect and respect, a sense of kinship, and affection, the formation of a merchant community and the existence of social gathering events, mutual savings, and other information exchange through social interaction. Harmony between traders is a great strength that will further strengthen solidarity of togetherness. This role illustrates a sense of reciprocity, namely mutual respect, mutual respect, and mutual care for one another so that an atmosphere of altruism (love) emerges among others. If there is a merchant who is sick, then all the merchants flock to immediately visit. Likewise, when there is sad news, celebrations, and all kinds of events involving fellow traders.⁵⁰ Traders in traditional markets are very careful about these attitudes, in fact, often this attitude has become a culture among them so it becomes a norm that if not carried out will be gossiped about, ostracized, and so on.

⁵⁰ Dwisara Ajeng Rahmawati and Drajat Tri Kartono, "Modal Sosial Dan Pasar Tradisional (Studi Kasus Di Pasar Legi Kotagede Yogyakarta)," *DILEMA* 31.2 (2017): 16.

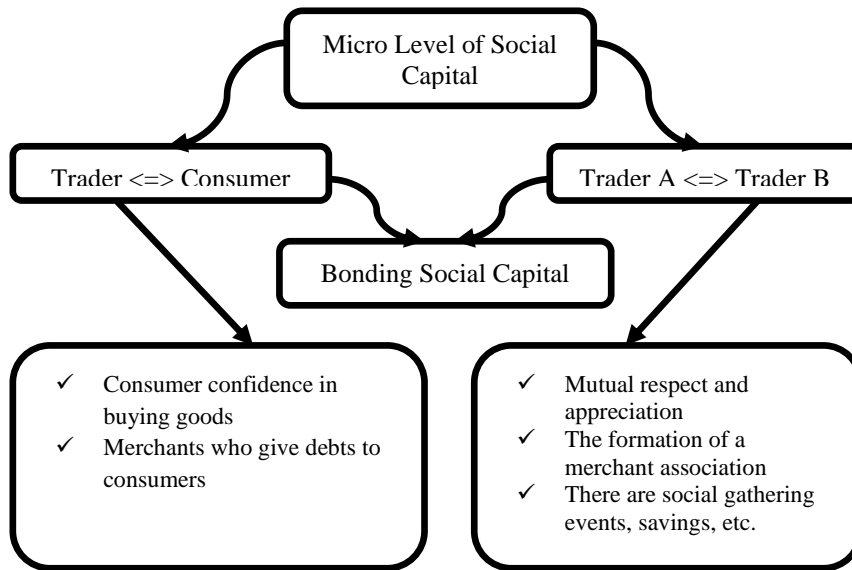


Figure 4
Micro Level Social Capital Chart

The next interesting thing is the attitude of mutual trust that occurs between fellow traders through the social gathering event. One of the reasons the social gathering event can be formed is because of trust. Without mutual trust, the social gathering cannot be carried out, in the sense that no members want to join the event. In addition to this, traders also carry out trust by providing savings for vacations or recreation. The money collected in the savings will be used for vacation in the future, where the traders plan to refresh together at the appointed time.

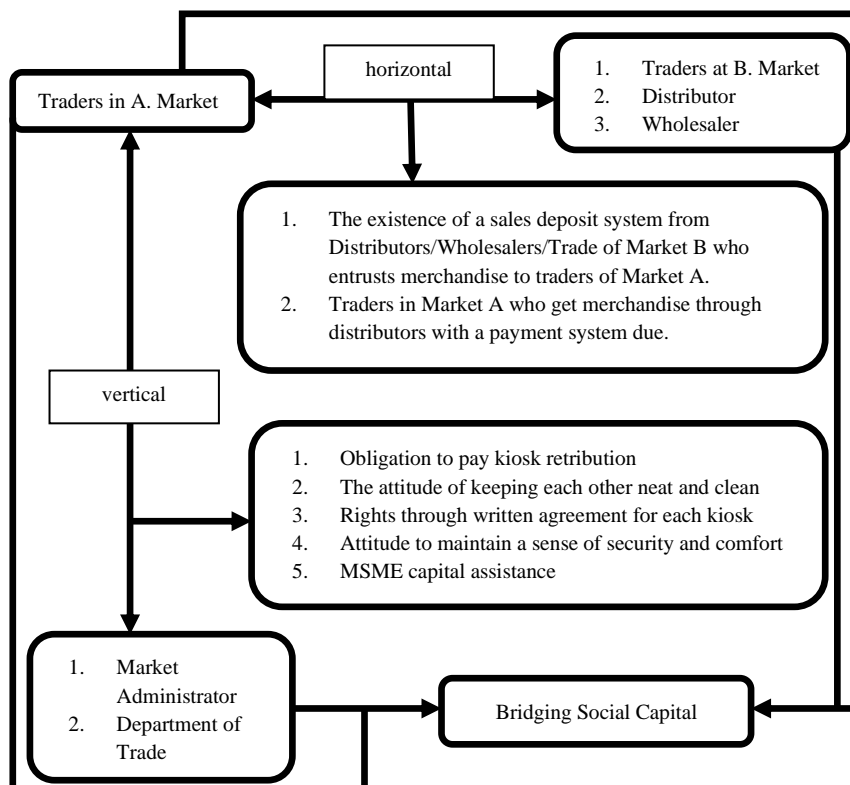


Figure 5
Mezzo Level Social Capital Chart

Based on Figure 5, social capital at the mezzo level is formed through two patterns. *First*, the interaction relationship between Traders in Market A and Traders in Market B or Distributors or Collectors. The relationship occurs horizontally. Bridging social capital can be seen in the efforts of traders to expand their network through interaction with other traders so that they can get information about ups and downs and even the availability of goods prices. Traders who sell vegetables may have a different network from traders who sell necessities. The fruit of this trust relationship can be seen in the phenomenon of a point-of-sale system from distributors who entrust goods to traders for sale. In addition, there is also a sense of trust from distributors to traders who want to be middlemen of goods by using the payment system due.

Second, the interaction relationship occurs between Traders in Market A and the Market Manager or the Trade Service, or the Government. The relationship is a relationship that occurs vertically. This relationship forms a value between rights and obligations between the two parties. For example, the existence of an obligation to pay kiosk retribution, the existence of rights through a written agreement to each kiosk, an attitude of maintaining tidiness and cleanliness, as well as giving each other a sense of security and maintaining a sense of comfort from each party. Bridging social capital also appears in the phenomenon of the government's efforts to maintain the existence of traders by distributing capital assistance to traders in traditional markets. In some cases, social capital interactions also often occur between traders and moneylenders.⁵¹ These relationship patterns are in line with the thinking of three simple models of patterns of social capital and economic growth.⁵²

⁵¹ Bunga Hidayati et al., 'Social Capital in Moneylenders Phenomenon in Blimbing Traditional Market Malang Indonesia', *International Journal of Economics and Financial Issues* 7, no. 3 (1 September 2017): 57, <https://dergipark.org.tr/en/pub/ijefi/issue/32021/354195>.

⁵² Yuan K. Chou, 'Three Simple Models of Social Capital and Economic Growth', *The Journal of Socio-Economics* 35, no. 5 (1 October 2006): 889, <https://doi.org/10.1016/j.socec.2005.11.053>.

The Role of Social Capital and Its Relevance to Islamic Culture

The increasingly aggressive onslaught of modern retail development occurs at the center of the city's bustle, and even now it has expanded into villages.⁵³ Although some laws and regulations regulate the distance between traditional markets and modern retail, the fact is that there are still many modern retailers whose locations operate side by side with traditional markets.⁵⁴ Modern retail conditions are currently competing to provide the power of modernity with a touch of new technology and a comfortable place.⁵⁵ Payments can be made digitally, even some modern retailers also provide delivery services.⁵⁶ Even though they have different customer segments, the service with the convenience of technology has quite an influence on changes in people's lifestyles and consumption patterns from traditional markets to modern retail.⁵⁷ The picture shows that it is clear that traditional markets are also increasingly being eroded.⁵⁸ This is reinforced by the decrease in the income of traders that occurred due to the onslaught of modern retail.⁵⁹

It is different from the situation in the Traditional Market. The size of the influence in a community or group is influenced by the strength of the social capital formed in a community group or organization.⁶⁰ The social capital built up among traders influences their sustainability. "*Idep-idep nyekel duit, payu gak payu sing penting bukak* " is one of the slogans of traders in traditional markets. Merchants feel happy and safe even though they only hold modest money, regardless of whether the merchandise that must be sold and most importantly the kiosk must still be open. In the small hearts of traders, they always hope their merchandise will be sold one day. The social capital of traders formed with customers has an impact on the sustainability of

⁵³ Rachmadi Agus Triono, Zuliani Dalimunthe, and Helman Arif, "Can Traditional Retailers Use Strategy To Fight Against Modern Attacks?," *AFEBI Management and Business Review* 3, no. 1 (June 10, 2018): 3, <https://doi.org/10.47312/ambr.v3i1.128>.

⁵⁴ Ayu Pertiwi, 'Kebijakan Jarak Ritel Modern Dengan Pasar Tradisional Berbasis Sistem Informasi Geografis', *Techno. Com* 17, no. 1 (2018): 70.

⁵⁵ Nandang Ihwanudin and Arky Nafisa Beladiena, 'Filosofi Bisnis Ritel Modern Dalam Perekonomian Islam Di Indonesia', *MISYKAT Jurnal Ilmu-Ilmu Al-Quran Hadist Syari Ah Dan Tarbiyah* 5, no. 2 (2020): 35.

⁵⁶ Harmon Chaniago et al., 'Faktor Kunci Keberhasilan Ritel Modern Di Indonesia', *Jurnal Akuntansi, Ekonomi Dan Manajemen Bisnis* 7, no. 2 (2019): 201.

⁵⁷ Ika Devy Pramudiana, 'Perubahan Perilaku Konsumtif Masyarakat Dari Pasar Tradisional Ke Pasar Modern', *Asketik: Jurnal Agama Dan Perubahan Sosial* 1, no. 1 (2017).

⁵⁸ Dianur Hikmawati and Chaikal Nuryakin, "Keberadaan Ritel Modern Dan Dampaknya Terhadap Pasar Tradisional di DKI Jakarta," *Jurnal Ekonomi Dan Pembangunan Indonesia* 17, no. 2 (2017): 195.

⁵⁹ Andi Triyawan, 'Analisis Pengaruh Toko Ritel Modern Terhadap Pendapatan Pedagang Tradisional Dalam Perspektif Ekonomi Islam', *Falah: Jurnal Ekonomi Syariah* 3, no. 1 (2018): 3.

⁶⁰ M. Woolcock, 'Social Capital and Economic Development: Toward Theoretical Synthesis and Policy Framework, Theory and Society, 27 (1), p. 151', 1998, 151.

Traditional Markets. Through continuous interaction, customers who feel a lack of funds can get social capital through trust in debt.

Not only question economic issues, but Traditional Markets also describe the cultural identity of the nation in each region in Indonesia. Starting from the way of thinking, how to behave, and how the attitude of the Indonesian people formed in the Traditional Market. An interesting part that occurs in the market when observing is related to the process of exchanging value through interactions between sellers and buyers. It is not enough to be limited to buying and selling, there is also a phenomenon of exchanging information through the social environment.⁶¹ It is the exchange of information that ultimately forms a social network. This characteristic is what makes traditional markets will always exist with identical strength of social capital formed in them. For example, what happened to the Labor Association carrying Beringharjo Market, where every “selapan” or 35 days held a meeting at the Muttaqin Mosque with a schedule every Sunday Pon. In addition to discussing the problems they are currently facing, they also fill the event with a social gathering and savings and loans.⁶²

Meanwhile, another example related to the role of social capital that strengthens solidarity is shown in the trusting relationship between Javanese traders and wholesalers who have Arab and Chinese ethnicity at Pasar Klewer Surakarta, which is seen by the presence of Oprokan traders. Furthermore, Oprokan traders took goods from Arab and Chinese wholesalers, then offered their wares in the aisles, overhangs, and steps of the market. The problems are almost the same in the era of globalization, namely the rise of modern retail businesses, shopping centers, or malls which are the target of investment from abroad. Not to mention local retail players such as Matahari, Ramayana, and several foreign retailers that have emerged in the form of Solo Grand Mall, Solo Square, and other models.⁶³

An equally interesting phenomenon also occurs in Pasar Klewer Surakarta, where there are many batik traders from several ethnic groups who are united in unity. The diversity of Batik Traders in Klewer Market is a social capital to maintain diversity without losing the cultural identity of each ethnic group that is part of it. This social capital was once about to be destroyed by anti-Chinese provocations during the 1998 reform. Interestingly, the riots did not break the harmony of the traders in Klewer Market. Traders from Chinese, Arab, and local ethnicities still

⁶¹ Saefudin, Triasih Yustinia Wibawa, and Vicky Rachman, *Menguk Pasar Tradisional Indonesia*, 16.

⁶² *Ibid.*, 61.

⁶³ *Ibid.*, 87.

maintain interaction and solidarity, each of which can carry out their traditions and continue their social and cultural networks.⁶⁴

The role of social capital is described in a mutually reinforcing attitude, supporting each other, and is seen during the pandemic season. In a state of declining economic conditions, traders also always try to follow government regulations and policies. When they are required to wear masks, traders also apply the obligation to wear masks. When there is information that traders are obliged to vaccinate, traders also queue up to be vaccinated. This shows trust, that traders trust the government. Some of the MSME assistance distributed by the government is sufficient to maintain the survival of the traders, although some of them feel sad because they have not received the assistance.⁶⁵ But the existence of this social capital. But with the existence of this social capital, cooperation between Traders grew significantly, including providing mutual assistance when someone was sick or exposed to COVID-19.

Islam is the majority belief in Indonesia and has shaped its own culture and culture in the archipelago. The formation of social capital by traditional market traders is proof that the culture of inter-communal attachment in the conventional economic area is going strong. The inter-religious tolerance in the Surakarta Klewer Market is a witness to the solid inter-ethnic and religious solidarity due to social capital.⁶⁶ This is proof that social capital is in line with Islamic culture with the concept of norms, beliefs, and well-formed networks within traditional market traders.⁶⁷ The concept of social capital in Islam has a 3T tendency (*Ta'awun, Takaful, and Tadhomun*) which means an attitude of mutual help, an attitude of mutual responsibility, and an attitude of solidarity.⁶⁸ Islam upholds these attitudes so that it can create a society that upholds the values of civilization or often called civil society.⁶⁹ The social capital of traditional market traders illustrates that social capital is formed in a culture that is highly relevant to Islamic values.

⁶⁴ Ibid., 85.

⁶⁵ Beni Dwi Komara, Cahyo Bagus Setiawan, and Aries Kurniawan, "Jalan Terjal UMKM Dan Pedagang Kecil Bertahan di Tengah Pandemi Covid-19 Dan Ancaman Krisis Ekonomi Global," *Jurnal Manajemen Bisnis* 17.3 (2020): 356.

⁶⁶ Saefudin, Triasih Yustinia Wibawa, and Vicky Rachman, *Menguak Pasar Tradisional Indonesia*, 85.

⁶⁷ Rizaldi Yusfiarto et al., "Does Islamic Social Capital Enhance SMEs Sustainable Performance?," *Journal of Islamic Monetary Economics and Finance* 8, no. 1 (2022): 113.

⁶⁸ Yasuyuki Sawada et al., 'Democratic Institutions and Social Capital: Experimental Evidence on School-Based Management from a Developing Country', *Journal of Economic Behavior & Organization* 198 (2022): 267–79.

⁶⁹ Dilwar Hussain, 'Islamic Social Ethics, Social Work and the Common Good: Learning from Western Contexts', in *Exploring Islamic Social Work* (Springer, 2022), 121–36.

Conclusion

Social capital is one of the capital that can provide a strong bond between individuals with one. Likewise with the interaction of relationships that occur in all activities in Traditional Markets. Market traders not only need financial capital but also other capital that will also influence how the existence of activities in the market can survive, even in difficult situations and conditions. togetherness or cooperation in a group or society. This fact is what happened to the traders in the Traditional Market. Various norms formed, mutual trust in each other, as well as social networks that are built, have a positive impact on traders and the sustainability of Traditional Markets. The picture of a sense of helping and strengthening each other becomes an indicator of the strength of social capital by traders.

The social capital of traditional market traders is formed at the micro and meso levels. The interaction relationship between traders, customers, distributors, and market managers that form an attitude of mutual trust is an important factor in the reason for the existence of the presence of Traditional Markets in the hearts of the people. Not only economic transactions, but these interaction relations describe a solid community cultural identity and spur the formation of social capital that is strong and relevant to Islamic culture. The strength of social capital owned by traditional markets today is an indicator that the presence of traditional markets will still be needed by all levels of society. The crowds of traditional markets will be an indicator of the economic progress of the local area. This empirical fact is a typical phenomenon that is difficult to find in modern retail.

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