

Analysis of Pagu Market Trader Behaviour in View of Islamic Business Ethics

Analisis Perilaku Pedagang Pasar Pagu Ditinjau dari Etika Bisnis Islam

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ABSTRACT

Trading behaviour in *muamalah* plays an important role in people's lives in transactions between each other to fulfil daily living needs. This research includes research that uses a qualitative approach, namely in the form of a research procedure that produces descriptive data or in the form of written speech and behaviour that can be observed from the subject himself. The results of this research show that the behaviour of Pagu Market traders in Kediri Regency is partly in accordance with procedures that are in accordance with Islamic teachings, namely prioritizing honesty, showing good behaviour and being careful in carrying out their trading routines. However, there are also things that are not in accordance with Islamic teachings, namely the behaviour of traders who praise the quality of goods unreasonably, the unfriendliness of traders, the dishonesty of traders, and the injustice of traders towards buyers. The trading behaviour of traders in the market is relatively balanced between that which is in accordance with Islamic teachings and trading behaviour that is not yet appropriate.

Keywords: trader behaviour, Islamic business ethics

ABSTRAK

Perilaku berdagang dalam *muamalah* memegang peranan penting dalam kehidupan masyarakat dalam bertransaksi antara satu dengan yang lain untuk memenuhi kebutuhan hidup sehari-hari. Penelitian ini termasuk penelitian yang menggunakan pendekatan kualitatif yaitu berupa prosedur penelitian yang menghasilkan data deskriptif atau berupa tuturan tertulis dan perilaku yang dapat diamati dari diri subjek. Hasil penelitian ini menunjukkan bahwa perilaku pedagang Pasar Pagu Kabupaten Kediri sebagian sudah sesuai dengan tata cara yang sesuai dengan ajaran Islam yaitu mengutamakan kejujuran, memperlihatkan perilaku yang baik dan berhati-hati dalam menjalankan rutinitas berdagangnya. Namun ada pula yang belum sesuai dengan ajaran Islam yaitu perilaku pedagang yang memuji kualitas barang secara tidak wajar, sikap pedagang yang tidak ramah, ketidakjujuran pedagang, dan ketidakadilan pedagang terhadap pembeli. Perilaku berdagang pedagang di pasar tersebut relatif seimbang antara yang sesuai dengan ajaran Islam dengan perilaku berdagang yang belum sesuai.

Kata Kunci: perilaku pedagang, etika bisnis Islam



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1. Introduction

In the daily life of a human being, it is never free from what is called a transaction between one human being and another. That is why humans are called social beings. Because in humans there is a need that must be met. Humans will also never be able to live alone without other people who also live in their midst. Humans interact with each other in life to produce social interaction in social groups. Therefore it can be said that social interaction is a social process, which refers to dynamic social relationships (M.Si & et al., 2017).

In addition to its respect for business, the Qur'an also often discusses the meaning of honesty and justice in trade. The Qur'an strictly forbids dishonest behaviour. Because, there is no doubt that dishonesty is the worst form of cheating. Dishonest people will always try to cheat others, whenever and wherever the opportunity is open to them. While justice here is that doing business must be fair.

The market is a place for buying and selling that plays an important role in society because from the market, the price of a market can be determined and the market is a place where all the needs of society can be met. According to the Big Indonesian Dictionary (KBBI), the market is a place where people buy and sell (Malano, 2011). In ancient times because there was no money, people transacted by exchanging goods which was called the barter system (Malano, 2011). Namely exchanging something desired with something equivalent through certain methods permitted in Islamic law. Whereas in today's era, the market is more directed at the meeting of the owners of goods needed by humans with consumers by exchanging them for a certain amount of money, of course at a predetermined price. Traditional markets have existed since the Kutai Kertanegara kingdom, namely in the 5th century AD. During the Dutch colonial era, traditional markets began to be given a proper place with the construction of fairly large buildings at that time, such as Beringharjo Market in Yogyakarta, Johar Market in Semarang, and Gede Market in Solo.

In some places in Java there are traditional markets that follow the Javanese market (calendar day) such as Legi, Kliwon, Wage, and Pahing markets. Traders and buyers follow the market calendar. For example, on Legi market day, the Legi market in a place will be crowded with traders and buyers. While on other days the Legi market is not crowded, maybe there are only a few traders.

Meanwhile, Pagu market is included in Kliwon market, which is only open to sell several types of merchandise, for example for buying and selling goats, cows, or buffaloes. Meanwhile, for daily needs, it does not consider the market. For daily activities, Pagu Market also provides various types of vegetables, fruits, clothing, and other household furniture. Pagu Market is also a traditional market where the majority of the people are Muslim. The traders in Pagu market, who are mostly Muslim, should be able to implement buying and selling in accordance with Islamic law. However, we often find traders' behaviour in trading and offering their merchandise which is suspected of not being in accordance with the rules and regulations set by Islam. For example, many traders do not provide clear information regarding the products being traded. For example, in packaged food traders, they never pay attention or even explain whether the food has expired or whether the food has a short expiration date, and there are also many cases of traders who try to get maximum profit, they lie, such as perjury, such as providing an explanation of the quality of the goods sold in an unreasonable way, namely exaggerating the quality of the goods. This action can also be called an action that can inflate prices. Although

they are Muslim traders and also appear like Muslims such as wearing a headscarf for female traders, it is suspected that they have not been able to implement trade in accordance with Islamic teachings, which are in accordance with the teachings of the Prophet Muhammad Saw. In fact, there are many examples of business ethics taught by the Prophet Saw. Namely, among others, prioritizing honesty, not perjuring, being loose and friendly, and not badmouthing other people's businesses.

It is known that the behaviour and knowledge of traders in Pagu Market, Pagu District, Kediri Regency regarding the procedures for trading and offering merchandise are still not in accordance with Islamic teachings. This is when viewed from the reasons and opinions that have been conveyed by traders in the market and the trading methods they do every day. Therefore, the researcher is interested in examining in depth the activities or behaviours carried out by traders in trading and offering merchandise in Pagu Market based on a review of Islamic business ethics. The background of this research in Pagu Market is because in this market traders are often found who carry out business practices as exemplified above compared to other traditional markets, and Pagu Market is a market that has been established longer than other traditional markets. With a variety of commodities sold, it is possible that many behaviours will be found that are not in accordance with Islamic teachings in terms of trader behaviour in trading and offering merchandise. Problems that often occur such as not providing clear information about merchandise, both in terms of quality and expiration date on packaged food products, doing things that can increase prices such as praising the quality of goods unreasonably and excessively, and unhealthy competition between traders. Because of this, even though they are Muslim traders who are always actively involved in world trade activities, it is their obligation to implement trade practices that are in accordance with Islamic teachings. Because every action they take also concerns their afterlife and every action will definitely be held accountable.

2. Literature Review

2.1 Trader Behaviour

According to language, behaviour means behaviour, deeds, attitudes, behaviour, and a trader is someone who sells, replaces and exchanges something for something else. Trading or buying and selling linguistically (*lughatan*) comes from the Arabic *al-bai'*, *al-tijarah*, *al-mub*, which means taking, giving something or bartering. In terms of terms (sharia) fiqh scholars and experts define them differently depending on their respective points of view (Classical and Contemporary *Muamalah* Jurisprudence: Contract Law, Economics, Business, and Social / H. Ismail Nawawi; editor: Zaenudin A. Naufal | Library of Sultan Syarif Kasim State Islamic University, Riau, tt).

According to the Big Indonesian Dictionary (KBBI), trade is a job related to selling and buying goods to make a profit.

In today's era of globalization and free trade, as an impact of technological and information advances, empowering consumers is increasingly important. For this reason, the Republic of Indonesia Law Number: 8 of 1999 concerning consumer protection was created. In terms of consumer protection, there are several consumer rights contained in article 4, namely those that are the obligations of a trader, namely (Djakfar, 2007):

1. The right to comfort, security and safety in consuming goods or services.
2. The right to choose goods and services and to obtain these goods and services in accordance with the exchange value, conditions and guarantees promised.
3. The right to correct, clear and honest information regarding the conditions of guarantees for goods and services.
4. The right to have opinions and complaints heard regarding the goods and services used.
5. The right to receive advocacy, protection and appropriate efforts to resolve protection disputes.
6. The right to receive consumer guidance and education.
7. The right to be treated or served properly and honestly and without discrimination.
8. The right to receive compensation, damages and replacement if the goods and services received do not comply with the agreement or are not as they should be.
9. Rights regulated in other statutory provisions.

With the issuance of the law, it is expected that traders will behave well and improve services so that buyers or consumers do not feel disadvantaged. What is stated in the law is actually the same as the call for Islamic ethics. The right to comfort, security and safety in consuming goods or services, for example, is intended so that consumers in eating and using each product are truly safe for their health.

The most important thing in this case is how the trader behaves in order to give the consumer or buyer the rights that they deserve (Nurrokhim, 2018). In addition, so that consumers or buyers are also aware of their obligations. Here it is intended that both parties pay attention to each other's rights and obligations. What is the right of the consumer or buyer is the obligation of a trader. Conversely, what is the obligation of the consumer or buyer is the right of the trader. By respecting each other's rights and obligations, there will be a balance as taught by Islam. With this, it will make every business actor aware that all their activities are not only concerned with themselves, but must also pay attention to the interests of others as well.

2.2 Trader Behaviour According to Islamic Business Ethics

2.2.1 Understanding Islamic Business Ethics

The word ethics can be defined as a set of moral principles that distinguish good from bad. Ethics is a normative field of science because it plays a role in determining what an individual should do. The terminological definition of the word ethics comes from the Greek "ethos". It means: "custom" or habits related to human actions or behaviour. Basically, ethics greatly influences business actors, especially in terms of personality, actions and behaviour (MH, 2024).

There are several basic concepts related to ethics. Each of these concepts has a different meaning, namely (Nurrokhim, 2018):

1. Ethics are norms that humans must follow and behave according to existing values or norms.
2. Morals are human rules and values such as attitudes, behaviour and values.
3. Etiquette is the manners or politeness adopted by a society in its life.
4. Value is the determination of the price of something so that it has a measurable value.

In language terminology, business is an activity in the form of services, trade and industry to maximize profit value (Management of Islamic banks / Muhamad | DIY Regional Library and Archives Service, tt). Meanwhile, according to Skinner, business is the exchange of goods, services, or money that is mutually beneficial or provides benefits (Initiating Islamic business / Muhammad Ismail Yusanto; Muhammad Karebet Widjajakusuma | Library of Sultan Syarif Kasim State Islamic University, Riau, tt).

Business ethics is the application of general ethics that regulate business behaviour. Moral norms are the foundation that becomes a reference for businesses in their behaviour. The basis of behaviour is not only economic laws and market mechanisms that drive business behaviour but moral and ethical values are also important references that must be used as the basis for policies (Muslim, 2020).

2.2.2 Principles of Islamic Business Ethics

1. The concept of ownership and wealth

Etymologically, someone's ownership of material means control over something (an object), while terminologically it means someone's specialization (in legal terms) over an object that allows him to take legal action on the object according to his wishes, as long as there are no sharia obstacles or as long as others are not prevented from taking legal action on the object. The application of ethics and the concept of ownership and personal wealth in Islam leads to the understanding that the true and absolute owner is only Allah Swt. The Lord of the universe.

The clarity of the concept of ownership greatly influences the concept of utilization of property, namely who actually has the right to manage and utilize the property. Utilization of property is divided into two, namely (Mahmud et al., 2024):

a. Property development

Asset development is an effort related to the ways and means that can increase assets.

b. Property donation

Almsgiving is the use of property with or without compensation or return. Islam encourages its followers to donate their property for the benefit of other people, especially those in need.

2. The concept of wealth distribution

In Islam, needs are indeed the reason to achieve the minimum, however, sufficiency in a good standard of living (*nisab*) is the most fundamental thing in the distribution of wealth, after that it is associated with work and personal ownership. Every person must be able to achieve the minimum first, even trying to achieve a standard of living that can be said to be good. This standard of sufficiency is assumed by scholars as a point of difference with deficiency (limit of pittance). And Islam recognizes that this limit is the right of people that must be provided by the social authority of their country. This means that the obligation to set aside assets for those who are sufficient for those who are lacking is a compensation for their wealth. And for this, the state authority has the authority to manage it.

Islam has established a system of wealth distribution among people by means of transfers and subsidies. To ensure economic balance for the poor, Islam ensures their needs in various ways as follows:

- a. It is obligatory for the *muzakki* to pay the zakat given to the *mustahik*.
- b. Every citizen has the right to utilize public ownership. The state may process and distribute it for free or at a low price.
- c. Distribution of assets such as land, goods and money as capital to those in need.
- d. Giving inheritance property to heirs.
- e. Prohibition of hoarding gold and silver, even if zakat is paid.

3. Concept of work and business

The paradigm developed in the concept of Islamic work and business leads to the understanding of goodness (*thoyib*) which includes the material itself, how to obtain it and how to utilize it. Or in other words, working to obtain what is halal is the second religious obligation after the main obligations of religion, such as prayer, zakat, fasting, and hajj. In addition, according to Khalid Baig, there are three important messages, namely:

First, the problem of the dichotomy between the material and spiritual worlds. Because in most cases it is often seen that the two lead to opposite goals. Love for material sometimes leads people away from their spiritual life. The depth of understanding of religion seems to give a tendency to move away from materialistic pleasure and happiness.

Islam explains that humans are both material and spiritual beings. Islam does not reject materialistic life and needs, but making material everything is unacceptable. Even the effort to obtain material life does not conflict with spirituality. In fact, it is a religious obligation, only the way to obtain it must be in a good and halal way.

Second, the obligation is not only to seek material but also how to obtain it in a halal way. From here lies the clarity that working is part of a religious duty, where at the individual level, a person is obliged to seek halal work and business, while at the community level, the obligation lies in the existence of a system that facilitates the individual's obligation to seek halal income and avoid haram income.

Third, no less important is the effort to achieve halal income certainly does not reduce the effort to fulfil the more important obligations in religion. The pleasure of running a company engaged in the halal sector certainly should not make us forget to pray. This is by remembering that both in economics and in religion, prioritizing what is a priority is part of correct behaviour.

4. The concept of halal-haram

Basically, the principle of Muslims is free to do all forms of transactions and business. It's just that there are a number of verses and hadiths of the Prophet that provide limitations on which mechanisms are specifically and clearly prohibited, so that *muamalah* transactions carried out by humans can be beneficial for their lives, not a disaster. Because everything that is prohibited means it is haram and if it is still done it

is sinful. In addition, in general every prohibition means that the act is dangerous or the material is impure or unclean.

Islam is a universal religion that can also be understood a way of life, rituals and sharia, religion and state. Sharia contains legal principles or rules about rituals of worship and *muamalah* to guide humans to live decently, obey Allah Swt. and live happily with the pleasure of Allah on the day when wealth and children are no longer useful.

2.2.3 Trader Behaviour According to Islamic Business Ethics

There are a number of general guidelines guiding the Islamic code of ethics in relation to daily life as well as in business. Muslims are required to act in an Islamic manner in their business because Allah Swt. will be a witness in every transaction they make.

Below are a number of principles of business behaviour that Muslims must follow:

1. Be honest and tell the truth

Honesty and the habit of telling the truth are qualities that Muslim entrepreneurs must develop and practice. Truth, for example, has a self-strengthening effect.

Honesty and truthfulness are especially important for a Muslim entrepreneur because of the need to make profits and the temptation to increase the capabilities of their products or services during peak sales.

Among the morals that must adorn sharia business in every movement is honesty. Sometimes honesty is considered easy to implement for ordinary people when they are not faced with difficult tests or are not faced with worldly temptations. This is where Islam explains that true honesty lies in their *muamalah*.

In running any business and enterprise, it is necessary for us to pay attention to things related to honesty. Honesty is the main key that someone is considered trustworthy by others. (Selling the Book of Business Success Through the Management of Rasulullah Saw. by Dr. Yucki Prihadi, Ssi, Mm., M.Kom, tt).

2. Have a spiritual personality (Pious)

A Muslim is commanded to always remember Allah, even when they are busy with their activities. He should be fully aware and responsive to the priorities that have been determined by the Creator. This awareness of Allah should be a driving force in all actions. For example, a trader must stop his business activities when the call to prayer comes, as well as other obligations.

The Prophet Muhammad Saw. was a human being with above average spiritual intelligence. Imitating a little of the spiritual intelligence possessed by the Prophet is truly a very possible thing. Let's see why Muhammad Saw. was so complete, so calm, and sincerely surrendered all the results of his efforts to the provisions of Allah Swt. This is where the function of monotheism, trust only in Allah Swt. Everything we do as a businessman is only an effort, is only an external effort. Of course, our internal efforts must be surrendered and pray to Allah Swt. so that everything we aim for is made easy.

3. Behave well and be sympathetic

The Qur'an teaches us to always have a sweet face, behave well, and be sympathetic. The word of Allah Swt. in Q.S. Al-Hijr: 88. Which means "Do not ever show your gaze to the pleasures of life that We have given to some groups among them (the unbelievers), and do not grieve over them and be humble toward the believers". (QS. Al-Hijr: 88). The Qur'an also teaches us to always be humble and speak sweetly. Behaving well, being polite in socializing is the basic foundation and core of good behaviour. This trait is highly valued with high value, and covers all aspects of human beings. This trait is what Muslims must have.

4. Be fair in business (*Al-'Adl*)

Do business fairly. This is one form of morality that a sharia marketer must have. Doing business fairly is obligatory, not just an appeal from Allah Saw. The attitude of *asil (al-'adl)* is among the values that have been established by Islam in all aspects of Islamic economics. The Qur'an has made the goal of all heavenly messages to implement justice.

The opposite of justice is injustice (*al-zulm*), which is something that Allah has forbidden for Himself to His servants. Justice means that we must carry out every transaction in accordance with the rules and provisions of the sharia. Because only the provisions of the universal sharia that are guided by the provisions of Allah that are independent of all that exists (*ash-shamad*) can give birth to justice where something is placed in its place and used according to its true function.

5. Be serving and humble (*Khidmah*)

The attitude of service is the main attitude of a marketer. Without the main attitude of a marketer, which is inherent in his personality, he is not a marketer. Inherent in this attitude of service is an attitude of politeness and humility. A believer is commanded to be generous, polite, and friendly when relating to his business partners.

Loose and generous in transactions is a contact between the seller and the buyer. In this case, a seller is expected to be friendly and generous to every buyer. With this attitude, a seller will get blessings in sales and will be in demand by buyers. The key to success is service to others.

A smile from a seller to a buyer is a reflection of a friendly attitude that soothes the heart so that buyers will feel happy. And it is not impossible that in the end they will become loyal customers who will benefit business development in the future (Ba'diah & Nurrokhim, 2023).

6. Keep promises and don't cheat

Amanah means the desire to fulfil something according to the provisions. In life, a Muslim must carry out all of Allah's commands and leave all of His prohibitions. Obedience to Allah is absolute obedience because Allah created humans to serve Him.

A sharia businessman must always maintain the trust entrusted to him. Likewise, a sharia marketer must be able to maintain the trust given to him as a representative of the company in marketing and promoting products to customers, for example in a company

7. Don't like to suspect the worst (*Su'uzh-zhann*)

Respecting each other is the teaching of the Prophet Muhammad Saw. which must be implemented in modern business behaviour. No entrepreneur should badmouth another entrepreneur, only motivated by business competition. It is very naive if this kind of behaviour is found in business practitioners, especially practitioners who have dared to attach sharia attributes as their business positioning. Therefore, it is fitting that the morals of practitioners, academics, and sharia economic experts should be able to be role models for the people.

8. Do not commit fraud

Islam strictly prohibits all forms of fraud, for this reason Islam strictly demands that trade be carried out honestly and trustfully. Included in this category are:

- a. *Ghisyyah*, namely hiding defects in goods being sold.
- b. *Tathfif*, which is the act of a trader reducing the weight and measurement of an item being sold. The practice of cheating by reducing the weight and measurement of this kind is essentially an act that has robbed the rights of others in the form of fraud due to the inaccuracy of the weight and measurement. Therefore, this kind of trade practice is strictly prohibited in Islam.

9. Do not do *najasy*

This is a trade practice where someone pretends to be a buyer who bids high prices for goods while praising the quality of the goods in an unreasonable manner, with the aim of raising the price.

Najasy is also defined as engineering sales by creating false demand. The seller colludes with other parties to make an offer, in the hope that buyers will buy at a high price. *Bai' najasy* is engineering to increase prices by creating false demand. Sometimes it begins with praising the quality of the goods and with false oaths to attract the attention of prospective buyers.

3. Research Methods

3.1 Methods and Types of Research

This research is research that uses a qualitative approach, namely a research procedure that produces descriptive data or in the form of written statements and behaviour that can be observed from the subject itself. This qualitative research is descriptive in nature and tends to use analysis with an inductive approach, namely starting from specific facts, concrete events and then drawing general conclusions (Usman & Akbar, 2022).

In accordance with the definition above, it can be seen that the reason researchers use this model is intended to find out the opinions and behaviour of traders in trading and offering their merchandise when viewed from the perspective of Islamic business ethics.

In this study, the researcher will use the "Field Research" method, which uses field research that is in accordance with the object chosen by the researcher. The type of approach used is the

“Qualitative Naturalistic” approach, which is an approach carried out in a natural situation and the data collected is generally qualitative (Usman & Akbar, 2022).

3.2 Researcher Presence

In accordance with the approach used by researchers in conducting this research, namely using a qualitative approach, the presence of researchers in the field is very important and optimally needed. Researchers are key instruments in capturing meaning, understanding the reality of events in the field.

In this study, the researcher as a participant observer, namely the presence of the researcher in the research setting is to find and explore data related to the focus of the research, which is done by observation. So that the researcher is a full observer. In collecting data, the role of the researcher as a participant observer is the activities carried out by the subjects being studied or observed (Usman & Akbar, 2022).

3.3 Research Location

The location of this research was conducted at Pasar Pagu. Located in Pagu Village, Pagu District, Kediri Regency. The complete address of Pasar Pagu is at Jl. Joyoboyo No. 276, Pagu District, Kediri Regency. Regarding the location of Pasar Pagu, take the direction of Pamenang from Simpang Lima Gumul. North of Pasar Pagu is Kapurejo Hamlet, south is Sitimerto Village, west is Kandangan Hamlet, and east of Pasar Pagu is the rice fields of Kapurejo Hamlet.

3.4 Method of Collecting Data

In order to obtain field data in order to describe and answer the problems being researched, the research uses the method of collecting data.

1. Interview method

Interviews are the most sociological of all social research techniques. This is because of its form which comes from verbal interaction between researchers and respondents. Therefore, researchers meet face to face directly with research subjects or traders in the Pagu market and several buyers in the Pagu market. This method is used to obtain data on the knowledge of traders regarding trading procedures in accordance with Islamic teachings and to find out how traders in the Pagu market carry out their trading activities. Meanwhile, interviews with buyers are used to assess whether the traders carry out their trading activities in accordance with the ethics taught by Islam or procedures in accordance with Islamic teachings or not.

Interviews can mean many things or interviews have many definitions depending on the context. According to Moleong, an interview is a conversation with a specific purpose. The conversation is conducted by two parties, namely the interviewer who asks questions and the interviewee who provides answers to the questions. Interviews can be conducted in a structured or unstructured manner, and can be conducted face to face or by telephone. Or in other words, the definition of an interview is a method of data collection in the form of a meeting of two or more people directly to exchange information and ideas with questions and answers verbally so that meaning can be built on a particular topic.

2. Observation or observation method

Observation method is a method used to collect data by systematically observing and recording the symptoms being studied. Observation is also a method of collecting data through human senses.

Observation as a data collection technique has specific characteristics when compared to other techniques, namely interviews and questionnaires. If interviews and questionnaires always communicate with people, then observation is not limited to people, but also other natural objects. Data collection techniques with observation are used when research is related to human behaviour, work processes, natural phenomena and when the respondents observed are not too large.

This method is used to obtain data on how the practices or transactions carried out by traders in the Pagu market in running their business. Also, this observation method is used to observe how the activities of traders in the market in running their trading process.

3. Documentation methods

This method is a way of collecting data that produces important notes related to the problem being studied, so that this study will obtain valid and complete data. This documentation data is in the form of photos, archives, and other documents. Documentation is a method used to collect data from non-human sources, namely written objects, books, magazines, diaries, and company documents related to the required data.

This method is used to collect data in the form of photos of traders in the market, photos of traders' activities, and photos when researchers interview traders in the market. And also, market documents as an additional general description of the market being studied.

Document review is a method of collecting information obtained from documents, namely written relics, archives, diploma certificates, report cards, laws and regulations, diaries, personal letters, biographical notes, and others that are related to the problem being studied. Documents are records of past events. Specifically, for qualitative and historical research, documentary studies are the main data collection technique.

3.4.1 Secondary Data Collection

Secondary data or second-hand data is data obtained through other parties, not directly by researchers from their research subjects. Secondary data sources are data obtained in a finished form collected and processed by other parties, usually in the form of publications. This secondary data is in the form of documents obtained from the Pagu Market service which are used to describe the general condition of the market. This data is data related to the research.

3.5 Data Analysis Methods

Data analysis in qualitative research methods is carried out continuously from the beginning to the end of the study, inductively, and looking for patterns, models, themes, and theories. The data analysis process begins by reviewing all available data from various sources, both data from

interviews, observations that have been written in field notes at the research location, personal documents, official documents, images and photos.

Data analysis in qualitative research is done through logical and systematic data arrangement, and data analysis is done from the beginning of the researcher entering the research location until the end of the research (data collection). This analysis method is used to analyse data that has been obtained by researchers to find out the trading process carried out by several traders in the market and how the activities and behaviours they practice are carried out.

4. Results and Discussion

In this chapter, which contains a discussion of the previous chapter, the researcher will compare and explain the results of research conducted by researchers at Pagu Market, Pagu District, Kediri Regency through interview and observation results.

Pagu Market is the only traditional market in the area. This market has been established for hundreds of years since the Dutch colonial era. This market is located at Jl. Joyoboyo No. 276, Pagu District, Kediri Regency. Regarding the location of Pagu Market, take the direction of Pamenang from Simpang Lima Gumul.

This market stands on an area of approximately 1 hectare. Now this market is under construction which aims to increase income, services, and market arrangement. Pagu Market provides various kinds of community needs. In addition to vegetables, fruits, and clothing, Pagu Market also provides an animal market. The animal market is only available during the market, namely when Kliwon. The animal market consists of goats and cows.

There are around 400 traders selling in the market. However, of the 400 traders selling in Pagu Market, not every day they always sell. Consisting of around 250 traders who are recorded as daily traders and around 150 traders who are recorded as kliwonan traders. While for animal traders there are around 100 traders. Of all the traders in Pagu Market, of course not all traders have business behaviour and carry out their transactions in accordance with the teachings, procedures, and ethics of doing business as stipulated in Islamic law.

Therefore, the researcher will discuss some of the behaviours of traders in Pagu Market, Pagu District, Kediri Regency, reviewed from the perspective of Islamic business ethics. Here, the researcher will discuss and find the facts of the actual situation in Pagu Market which the researcher will describe according to Islamic business ethics or the behaviour of traders who carry out their business transactions in accordance with Islamic teachings. Both behaviour that is in accordance with Islamic teachings or that is in accordance with Islamic business ethics or behavior that is less in accordance with Islamic business ethics.

A. Pagu Market Traders' Behaviour

Based on the results of interviews and research conducted by researchers at Pagu Market, Pagu District, Kediri Regency, which is precisely located at Jl. Joyoboyo No. 276, Pagu District, Kediri Regency, which is the only traditional market in the area, researchers want to show the actual conditions regarding the business behaviour of traders who sell in the market. Is it in accordance with Islamic teachings or is it still not in accordance with Islamic teachings.

That from several research results, observations, interviews with sellers and buyers, it can be concluded that there are several behaviours of traders who sell at Pagu Market, including the following:

1. From all the traders, they admit that honesty is the main key to an attitude and behaviour that must be possessed by a trader. The nature of honesty is applied by several traders such as Mrs. Sri, Mrs. Tutut and Mr. Darmaji. They explain how the quality of the goods being traded, whether they are of good quality or poor quality. He even classifies the goods being traded according to the quality of the goods. So, buyers can easily choose and know which goods are of good quality and which are of poor quality. Of course, with different prices.

Honesty in speech and also honesty in action. Honesty in action can be honest in measurement or in weight. Honesty in measurement is very important to note because in the word of Allah Q.S. Al-Muthaffiin: 1-3 which means "Woe to those who cheat, (namely) people who when they receive a measure from others, they ask for it to be fulfilled, and when they measure or weigh for others, they reduce".

2. Friendly, polite, and courteous behaviour and an attitude of service must also be embedded in the trader. Some of the traders have implemented such behaviour. For example, by greeting every prospective buyer who passes by their stall. This behaviour is clearly visible in several traders, namely Mrs. Khoir, Mrs. Tin, and Mrs. Khoiriyah. It is clear when several times they always greet everyone who passes in front of their stall, by offering their merchandise. In addition, the polite and friendly behaviour applied by these traders is also visible.

In a transaction there is contact between the seller and the buyer. In this case a seller is expected to be friendly and generous to every buyer. With this attitude a seller will get blessings in sales and will be in demand by buyers. The key to success is one, namely service to others.

The smile of the seller towards the buyer is a reflection of a friendly, heart-warming attitude so that the buyer will feel happy. And it is not even impossible that in the end they will become loyal customers which will benefit business development in the future. On the other hand, if the seller is less than friendly, especially rude in serving buyers, they will actually run away, meaning they won't want to come back again. As in the word of Allah Swt. in Q.S. Ali 'Imran: 3 which means "So it is because of Allah's grace that you act gently towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him."

3. Transaction practices accompanied by praising the quality of goods in an unreasonable manner and not accompanied by proof of the quality of goods that usually take advantage of a buyer's ignorance, this can also lead to *najasy* practices. Namely, a trade practice where someone pretends to be a buyer who bids high on the price of goods accompanied by praising the quality of the goods in an unreasonable manner, the aim is to raise the price.

Through observation, researchers also found that there was one trader who had a behavior that was praising the quality of goods unreasonably, and this can be suspected of causing *najasy* practices which in that case are strictly prohibited by Islam. However, *najasy* practices that are often carried out are when the market is in its market condition, namely when Kliwon.

4. From some traders, it is true that when weighing and measuring, it must be done precisely and fairly. As stated by Mrs. Khoir and Mr. Darmaji. They are very careful in matters of scales and measuring. But in reality, most traders still have behaviours such as manipulating the scales after the scales have been normalized by the government office.

Such actions are clearly prohibited in Islam because they are fraudulent and fall into the category of fraud. Islam strictly forbids all forms of fraud; therefore, Islam highly demands that trade be carried out honestly and honestly. Fraud in the form of reducing weights and measures in Islam is called *Tathfif*, which means the act of a trader reducing the weights and measures of an item being sold.

5. Attitudes such as indifference and lack of responsiveness in serving a buyer are sometimes still present in some traders in the market. In fact, the attitude of serving is the main attitude of a marketer. Without the main attitude of a marketer, which is inherent in his personality, he is not a marketer. Inherent in this attitude of serving is an attitude of politeness and humility. Believers are commanded to be generous, polite, and friendly when relating to their business partners.

Smiling, friendly, polite and courteous attitude towards buyers is a form of politeness and friendliness that can create a sense of pleasure from buyers. So that they will always be happy to subscribe to make purchases from a trader. Here it will clearly benefit traders for the long term for the smooth running of their business. If a trader does not apply generous and friendly behaviour, it is possible that customers and buyers will not make transactions with the trader. And the trader will be the one who will be harmed.

6. Fraudulent acts such as hiding defective goods are also still found in some merchant stalls. Namely, food that is no longer fit for consumption, which is expired, is still mixed with food that is still of good quality. Especially regarding goods that have the same shape and type with different qualities, it is very confusing if they are still mixed between good quality and bad quality goods.

In fact, Islam strictly forbids all forms of fraud, for that reason Islam highly demands a trade that is carried out honestly and trustworthy. In this category, fraud in the form of hiding defects in goods is called *gisyah*, which is hiding defects in goods sold.

7. Unfair behaviour in the business practices of traders here researchers found that there are traders who sell goods at different prices even more than twice between one buyer and another. Of course, for buyers who are given a more expensive price, they feel very unfair to buyers who are given a cheap price.

Unfair behaviour or commonly called *dzalim* that researchers found in Pagu Market, Kediri Regency was a trader named Mrs. Misimi. Where she sold goods at a price that

was twice as much to the same buyer. This was found by researchers when conducting observations at Pagu Market, Kediri Regency. Here it is clear that the behaviour carried out by Mrs. Misimi is clearly contrary to the principles of trader behaviour that are in accordance with Islamic rules. Because one of the principles of doing business that is in accordance with Islamic rules is to be fair in every business.

B. Pagu Market Traders' Behaviour Reviewed from Islamic Business Ethics

From several behaviours of traders at Pagu Market, it can be classified the behaviour of traders that is in accordance with Islamic business ethics and the behaviour of traders that is not in accordance with Islamic business ethics.

1. Trader behaviour that is in accordance with Islamic business ethics

a. Be honest and tell the truth

Honesty and the habit of telling the truth are qualities that must be developed and practiced by Muslim entrepreneurs. Truth, for example, has a self-strengthening effect. In running any business and enterprise, we need to pay attention to things related to honesty. Honesty is the main key that a person is considered trustworthy by others.

b. Friendly, polite and helpful

The Qur'an teaches us to always have a sweet face, behave well, and be sympathetic. The attitude of smiling, being friendly, polite and courteous towards buyers is a manifestation of politeness and friendliness that can create a sense of pleasure from buyers. So that they will always be happy to subscribe to make purchases from a trader.

c. Honest in measures and weights

Honesty in speech and also honesty in action. Honesty in action can be honest in measurement or in scale. Honesty in measurement is very important to note. This honesty must be realized, among others, in the practice of using scales that do not distinguish between personal interests (sellers) and the interests of others (buyers). With this honest attitude, the buyer's trust in the seller will be created by itself.

2. Trader behaviour that is not in accordance with Islamic business ethics

a. Najasy

There are some traders who carry out trade practices that deviate from the ethics of Islamic trading procedures, such as committing *najasy*. This is done by several clothing traders in Pagu Market, Kediri Regency. Even though it is clearly prohibited in Islam to practice trade like this. This deviates from the theoretical basis which states the prohibition of using *najasy* practices in trading activities. Another thing that is common in *najasy* practices is the use of oaths in the transaction process and the behaviour of praising the quality of goods excessively and without real evidence that the goods traded are of good quality. Sometimes buyers do not know about the quality of the goods, because this reason is often used by unscrupulous traders to deceive prospective buyers.

b. Indifferent and unfriendly attitude

Sometimes there are some traders who are less friendly and generous when serving a buyer. In fact, a smiling, friendly, polite and courteous attitude towards buyers is a form of politeness and friendliness that can create a sense of pleasure from buyers. So that they will always be happy to subscribe to make purchases from a trader. Here it will clearly benefit traders for the long term for the smooth running of their business. If a trader does not apply generous and friendly behaviour, it is possible that customers and buyers will not make transactions with the trader. And the trader will be the one who is harmed.

c. Fraud

i. *Gisyah*, namely hiding defects in goods being sold.

Hiding defective goods here can be exemplified by selling expired products. There are some unscrupulous traders who also often commit this fraud by selling goods with poor quality at the price of good quality goods. The practice of *gisyah* that researchers found in Pagu Market, Kediri Regency, was that there were unscrupulous traders who sold expired food mixed with food that was still of good quality. This is clearly contrary to the behaviour of good traders and deviates from Islamic trading methods.

ii. *Tathfif*, which is the act of a trader reducing the weight and measurement of an item being sold.

Reducing the measurement and weight is a trade practice that is not in accordance with Islamic teachings. This is seen when traders manipulate the scales, such as adding weights to the scales used and re-checking the scales which causes inaccuracy in the scales and measurements.

d. Unjust (*Dzalim*)

Unfair behavior or commonly called *dzalim* that researchers found in Pagu Market, Kediri Regency was a trader named Mrs. Misimi. Where she sold goods at twice the price to the same buyer. This was found by researchers when conducting observations at Pagu Market, Kediri Regency. Here it is clear that the behavior of Mrs. Misimi is clearly contrary to the principles of trader behavior in accordance with Islamic rules. Because one of the principles of doing business in accordance with Islamic rules is to be fair in every business.

Doing business fairly is obligatory, not just an appeal from Allah Saw. The attitude of asil (*al-'adl*) is among the values that have been established by Islam in all aspects of Islamic economics.

5. Conclusion and Recommendation

From the discussion in the previous chapter that has been presented by the researcher, it can be concluded that:

1. The behaviour of traders at Pagu Market, Kediri Regency from several traders who actively sell at the market is:

- a. Some traders are very careful in making trade transactions that they realize with an honest attitude. The honest behaviour they apply is honest in terms of speech and action.
 - b. The behaviour of traders who are friendly, polite and courteous as well as the attitude of serving from a trader to buyers.
 - c. There are some traders who have a way of trading by unreasonably praising the quality of goods, which usually ends in *najasy* practices.
 - d. There are traders who cheat in measuring and weighing. Usually, they do it by engineering the weighing equipment or in other words, doing a check on their scales.
 - e. There are traders who are indifferent, unfriendly, and less responsive in serving each buyer.
 - f. There are some traders who commit fraudulent acts such as *gisyah* (hiding defects in merchandise) and *tathfiz* (cheating in measuring and weighing)
 - g. There is a behaviour of traders who are discriminatory or unfair in trading. Namely selling goods at a high price to one buyer and selling them at a low price to another buyer.
2. The behaviour of traders at Pagu Market, Kediri Regency, which is in accordance with Islamic business ethics is:
- a. There is a trader's behaviour that is honest and tells the truth in carrying out his trading activities.
 - b. There are traders who are friendly, polite, and have a service attitude. And always have a sweet face, good behaviour, and are sympathetic.
 - c. Some of the behaviour of traders who are careful when measuring and weighing.

Meanwhile, the behaviour of traders at Pagu Market, Kediri Regency, which is not in accordance with Islamic business ethics is:

- a. There are several traders who have a way of trading by unreasonably praising the quality of goods. Which usually ends with *najasy* practices.
- b. There are traders who are indifferent and less friendly in serving buyers.
- c. There are traders who are dishonest in trading, namely by committing fraud which includes *gisyah* (hiding defects in merchandise) and *tathfiz* (cheating when measuring and weighing).
- d. There are traders who are not fair in serving buyers.

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