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Socio-Economic Interaction Patterns Among Muslim Traders In Traditional Markets In Sukorejo From The Perspective Of Islamic Business Ethics

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Abstract

This study aims to analyze the patterns of socio-economic interaction among Muslim traders in the Sukorejo Traditional Market from the perspective of Islamic business ethics. The study employed a descriptive qualitative approach with the unit of analysis consisting of Muslim traders and the socio-economic activities taking place within the market environment. Data were obtained from primary and secondary sources, while the data collection techniques included observation, interviews, and documentation. The informants in this study were 10 Muslim traders. The data were analyzed using a descriptive-interpretative technique through the stages of data reduction, data display, and conclusion drawing. The findings show that the patterns of socio-economic interaction among Muslim traders in the Sukorejo Traditional Market are characterized by practical cooperation, trust-based relationships, relatively strong social solidarity, and a low level of conflict. These interaction patterns are reflected in practices such as consignment selling, stock sharing, mutual assistance when other traders face difficulties, and deliberation in maintaining fair prices. The study also found that the values of Islamic business ethics, such as honesty, justice, mutual help, and the tendency to avoid usury, have been reflected in the horizontal relationships among traders. However, the traders' understanding of Islamic financial institutions, such as Islamic cooperatives and Islamic banks, remains relatively limited. Therefore, this study confirms that the socio-economic interactions among Muslim traders in the Sukorejo Traditional Market are not solely built on economic interests, but are also supported by moral, social, and religious values embedded in their daily trading practices.

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INTRODUCTION

Traditional market own position strategic in life social Indonesian society (Hidayati, 2022) .More of 13,000 traditional markets spread throughout archipelago , become center interactions that go beyond function economy (Rahman , 2024) . In Sukorejo, traditional markets are the main hub of daily community activity, a place where social bonds are built through direct interactions between traders. Traditions of harmonious cohesion, strong solidarity, and family values are still well-preserved within the local Muslim trading community. An interesting phenomenon to study is how these Muslim traders—who are mostly from lower-middle socioeconomic backgrounds—are able to build interaction patterns that are not only transactional but also transformational. They help each other in difficult situations, share trade information, and maintain good relationships despite economic competition. Social interactions such as debt receivables, consignment of goods, and trade cooperation are daily practices that strengthen the social cohesion of the trading community in Sukorejo.

Amid the onslaught of modern retail and online shopping platforms, traditional markets are facing existential pressure (Feby, 2025) . The year 2024 recorded an average decline in turnover of 20-50% in traditional markets across various regions (Rifai, 2026) . However, the market in Sukorejo demonstrated relatively good resilience. This is inseparable from the collective strategies developed among traders: price stability through informal agreements, a stock-sharing system, and cross-subsidy mechanisms between stalls. Another interesting fact is the practice of fairer wealth distribution among traditional market traders. Research shows that Muslim traders tend to avoid price competition that harms small traders and maintains a balanced distribution of goods. This principle reflects a justice-based economic mechanism that differs from the logic of capitalist markets that tend to be accumulative. In Sukorejo, this phenomenon requires further research to understand how socio-economic interaction patterns contribute to community economic resilience.

This research is based on QS. An-Nisa' verse 29 which emphasizes that economic activities must be carried out through legitimate trade, based on mutual consent, and avoiding false means, which has *Meaning: "O you who believe! Do not consume each other's wealth in a false way, except in trade that takes place on the basis of mutual consent between you. And do not kill yourselves. Indeed, Allah is Most Merciful to you." (QS. An-Nisa';29)*

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Based on this verse, Islam emphasizes that a Muslim must avoid all forms of reprehensible behavior in economic activities, especially actions that harm other parties in buying and selling practices. In this context, Muslim traders in traditional markets do not simply carry out economic activities to gain profit, but also view trade as part of worship and devotion to Allah (Shepia et al., 2024) .The belief that Allah is the provider of sustenance, while humans are only obliged to strive, forms a spiritual foundation that influences their economic behavior, so that the orientation of trading is not solely material, but also moral and religious. According to Yuliani (2025) in her research, it shows that Muslim traders in traditional markets actualize Islamic teachings in daily business practices, including through honesty in weighing, fairness in pricing, and a willingness to give alms and help each other. However, in the Sukorejo Traditional Market, it is still not widely known how these Islamic values are integrated into the patterns of socio-economic interactions between traders, especially in the practice of debt and credit, trade cooperation, and mutual assistance relationships amidst business competition. Therefore, it is important to examine further whether these practices are truly based on ethical-religious awareness, such as the principle of ta'awun and the spirit of providing leniency to those experiencing difficulties, or whether they are more driven by pragmatic considerations in maintaining business continuity.

In terms of policy, the government has shown serious attention to the revitalization of traditional markets. The National Movement to Clean Up the Archipelago Markets (Gernas Mapan), launched by the Ministry of Trade, aims to transform traditional markets to make them cleaner, healthier, and more modern (Serginia, 2025) . Meanwhile, digitalization of payment systems through QRIS and non-cash payments is also being pushed extensively (Natsir et al., 2023) .However, these policies face implementation challenges. Low digital literacy among some traders, limited infrastructure, and resistance to change are real obstacles (Andini et al., 2026) . More crucially, policies oriented toward physical and technological aspects often neglect the social and cultural dimensions that are the main strengths of traditional markets (Sucahyo et al., 2025) .Sukorejo is an interesting research location because of its location, which is neither too urban nor remote, providing insight into how national policies are implemented at the local level, as well as how traders respond by leveraging their social capital.

Nuraini's (2023) study on the application of Islamic business ethics among traders in the Sidoharjo Traditional Market provides an important contribution in explaining the relationship between Islamic business ethics and trader business development. Similarities with this study lie in the use of an Islamic business ethics perspective to interpret the economic practices of traditional market traders. However, that study focused on business development, particularly

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improving product quality and profitability, while this study focuses on analyzing socio-economic interaction patterns among Muslim traders. Putri et al.'s (2024) study on traders' adherence to Islamic business ethics concepts in the Kesamben Traditional Market contributes to explaining how traders understand and implement Islamic business ethics principles within traditional market mechanisms. Similarities with this study lie in the study's object, which is both within a traditional market environment and the use of an Islamic business ethics perspective in interpreting traders' economic behavior. However, that study focused more on individual traders' adherence to Islamic business ethics concepts and the integration of monotheistic values into business practices, while this study focuses on socio-economic interaction patterns among Muslim traders as a form of implementing Islamic business ethics values in everyday horizontal relationships.Based on these two studies, it is clear that the study of Islamic business ethics in traditional markets still leaves several *research gaps* . First, the focus of previous research has been predominantly on individual transactional aspects, while socio-economic interactions between traders have not been widely studied. Second, the social and economic dimensions are often separated, even though they are integrated in traditional market practices. Third, there is little research directly linking interactions between Muslim traders with the implementation of Islamic business ethics principles such as *ta'awun (concern)* , *'adalah (fairness*), and *maslahah (benefit*). Fourth, the local context of Sukorejo as a religious and distinctive socio-economic space has also been untouched in the literature. Therefore, this research is important to fill this gap in a more integrative and contextual manner.

This research offers a novelty that clearly distinguishes it from previous studies on Islamic business ethics in traditional markets. So far, studies on Islamic business ethics in traditional markets have been dominated by a focus on vertical relations between traders and buyers—such as honesty in measurements, product halalness, or buying and selling practices free from usury and gharar (uncertainty)—while horizontal interaction patterns among traders have largely escaped serious attention. This creates a significant knowledge gap, given that the reality of traditional markets shows that traders' economic activities do not occur in a social vacuum; in fact, relationships with fellow traders—through debts, trade cooperation, stock sharing, and the exchange of price information—are the main pillars of their business continuity.

The second gap this research aims to address is the dichotomous separation between social and economic dimensions in existing studies. Most research tends to examine social aspects separately from economic ones, or vice versa, without recognizing that in the daily practices of Muslim traders, these two dimensions are organically integrated. Debt and receivables, for

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example, are not simply economic transactions but are imbued with social values such as trust and solidarity. On the other hand, Islamic business ethics values such as mutual assistance (ta'awun), justice ('adalah), and maslahah (public benefit) have so far been studied more in the context of formal and structured business relationships—such as companies, Islamic banking, or large-scale trade contracts—while their application to informal interactions between small traders in traditional markets has not been systematically mapped.

Furthermore, geographically, no research has specifically examined the socio-economic interaction patterns of Muslim traders in Sukorejo. This location has unique characteristics: it lies in a transitional area between semi-urban and semi-rural areas, with a high level of community religiosity and well-preserved local values . This situation provides a specific context that cannot be generalized from research findings in traditional markets in large cities like Yogyakarta, Surabaya, or Medan, or in more isolated rural markets. Therefore, a study in Sukorejo will provide a contextual contribution not yet available in the existing literature.

By integrating three aspects that have been fragmented—(1) horizontal interactions between traders, (2) unification of social and economic dimensions, and (3) implementation of Islamic business ethics in informal practices in locations that have not been explored by research—the research entitled "Socio-Economic Interaction Patterns Among Muslim Traders in Traditional Markets in Sukorejo from the Perspective of Islamic Business Ethics" has a strong novelty and urgency to be carried out. This research does not simply replicate previous studies in different locations, but offers a paradigm shift from a transactional-individual focus to a relational-collective focus in the study of Islamic business ethics in traditional markets. Based on this gap, this research is important and urgent to be carried out to fill the empty space with an integrative and contextual approach.

RESEARCH METHODOLOGY

This study uses a descriptive qualitative design to examine the socio-economic interaction patterns among Muslim traders at Sukorejo Traditional Market. A descriptive qualitative approach was used because it can depict social phenomena in detail and naturally, reflecting field conditions, while also helping to understand the meaning of interactions, experiences, and values shared among the research subjects. The unit of analysis in this study is the individual Muslim traders and the socio-economic activities they engage in during their daily trading activities.

The research data sources consist of primary and secondary data. Primary data were obtained from 10 Muslim traders as the main respondents through direct interviews. Secondary

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data were obtained from field notes, documentation, and various literature relevant to social interactions, traditional markets, and Islamic business ethics. In qualitative research, data can come from interviews, observations, documentation, and other written materials that support the analysis of the phenomenon.

Data collection techniques included observation, interviews, and documentation. Observations were used to directly observe market conditions and patterns of relationships between traders. Interviews were conducted in a focused manner using pre-designed questions to ensure the data obtained aligned with the research focus. Documentation was used to complement and strengthen the results of the observations and interviews. These techniques are common procedures in qualitative research for obtaining in-depth and contextual data.

Data analysis was conducted qualitatively using descriptive-interpretive methods, including data reduction, data presentation, and conclusion drawing. Data reduction was achieved by selecting and grouping data based on the main research themes. The data were then presented in narrative and tabular form to facilitate readability of the findings. Conclusions were then drawn to interpret the meaning of the socio-economic interactions of Muslim traders from the perspective of Islamic business ethics.

FINDINGS AND DISCUSSION

Interviews with 10 Muslim traders at Sukorejo Traditional Market revealed that socio-economic interactions between traders are relatively harmonious, informal, and based on trust. Relationships between traders are shaped not only by economic interests but also by social values such as harmony, mutual assistance, and maintaining communication. These findings suggest that trading activities in the market are not solely profit-oriented but also contain ethical dimensions closely aligned with Islamic business principles.

Table 1. Socio-economic interaction patterns between Muslim traders at Sukorejo Traditional Market

No	Aspects studied	Findings main
1	Work The same trade	Most traders have collaborated in the form of consignment sales, sharing stock, and exchanging price information, although some still choose to trade independently.

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2	Borrowing and lending	Borrowing and lending is relatively rare; when it does occur, it is usually informal, short-term, and trust-based.
3	Help moment difficulty	Traders tend to help others who are sick, have few buyers, or lack capital, such as selling goods, lending money, or buying their colleagues' goods.
4	Conflict between trader	Open conflict is almost non-existent; harmony is maintained through communication, mutual understanding, mutual cooperation, and the existence of market associations.
5	The value of honesty	Honesty is seen as a primary value in profit sharing, safekeeping of goods, and day-to-day business relations.
6	Justice price	Price differences between traders exist, but are relatively small; in some cases, prices are agreed upon through deliberation to avoid harming other traders.
7	Motive to help	The majority of traders interpret helping others as an act of worship, although some also see it as a strategy to maintain their business.
8	Debts and additional money	The majority of traders avoid additional money in debt and reject practices that lead to usury.
9	Length of business and independence	Most have been in business for between 2 and 20 years and run their businesses independently; only a few continue their family businesses.
10	Intensity interaction	The most frequent interactions occur in the afternoon to evening, in keeping with the character of the afternoon market, with fellow traders and buyers being the parties who interact most frequently.
11	Business capital and sharia literacy	Most traders are unfamiliar with Islamic cooperatives or Islamic banks; most of their business capital comes from their own funds, family funds, or conventional banks.
12	Advice ethical	The main message that emerges is to maintain honesty, not cheat on the scales, maintain prayer, give alms, and maintain friendship and tolerance.

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Interviews indicate that cooperation between traders does exist, but it is limited and practical. The most common forms of cooperation include consignment, stock sharing when items run out, and the exchange of pricing information. However, some traders stated they prefer to run their own businesses without relying on other traders. This demonstrates that economic relationships in the market are built on situational needs, rather than formal, binding partnerships.

Regarding borrowing and lending, the majority of traders admitted to rarely engaging in it. When such practices occur, they are usually due to urgent circumstances, are short-term, and are based on mutual trust. This finding aligns with the characteristics of traders, who tend to be independent and cautious in their financial dealings. However, when a trader experiences difficulties, such as illness, a slowdown in business, or a sudden need for assistance, other traders generally demonstrate social solidarity by helping sell goods, buying merchandise, offering encouragement, or lending money within their means.

Further findings indicate that conflict between vendors is relatively low. Most respondents stated they had never experienced serious conflict, whether related to space disputes, debt, or price competition. Harmony between vendors is maintained through good communication, mutual understanding, mutual cooperation, and a willingness to set aside personal egos. Furthermore, the tendency for stalls to remain permanent, minimal debt, and a shared understanding of prices contribute to minimizing the potential for disputes. In this context, the market appears to function not only as a transactional space but also as a social space that fosters interpersonal relationships.

In the ethical dimension of Islamic business, honesty emerged as the most dominant principle. Traders emphasized the importance of honesty in profit sharing, storing goods, and fulfilling trade promises. Regarding pricing, respondents generally assessed that price differences between traders were not significant, and for some types of goods, negotiations were held to ensure prices remained fair and did not disadvantage other parties. This attitude demonstrates a commitment to maintaining fairness and avoiding competitive practices that damage social relations between traders.

Furthermore, the majority of respondents viewed helping fellow traders as having religious value. For them, helping other traders in difficulty is an act of charity, an act of almsgiving, and a form of goodness in social life. However, some respondents also acknowledged that such assistance is sometimes related to trade strategies, such as maintaining business relationships or achieving sales targets. These findings suggest that religious and economic dimensions can coexist

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in everyday trade practices. Thus, a religious orientation does not eliminate the rationality of business but rather provides a moral basis for economic behavior.

In the practice of borrowing and lending, most traders stated they avoided additional money when repaying loans. They tended to view such additional funds as undesirable and sought to keep transactions simple and clear. While there were a few more relaxed opinions, the general pattern was a tendency to avoid practices that could lead to usury. This suggests that religious ethical understandings have influenced economic behavior among traders, particularly in financial relationships involving fellow traders.

In terms of business experience, the majority of respondents have been trading for a considerable period of time, between two and twenty years. Most run their businesses independently, while a few continue their parents' businesses. Their social interactions are also quite intense, as the market operates primarily in the afternoon and evening, enabling traders to meet and communicate regularly. This repeated interaction appears to contribute to social closeness, a sense of familiarity, and the habit of maintaining good relationships in daily trading activities.

On the other hand, interview results indicate that traders' literacy regarding Islamic financial institutions remains relatively low. Most respondents admitted to not adequately understanding Islamic cooperatives or Islamic banks, and instead relied more on their own capital, family assistance, other business proceeds, or financing from conventional banks. This finding highlights a gap between Islamic-influenced ethical trade practices and the formal use of Islamic financial instruments. In other words, Islamic values are embedded in the socio-economic relationships of traders, but are not yet fully supported by access to and understanding of the Islamic economic institutional system.

Overall, the results of this study indicate that the socio-economic interaction patterns among Muslim traders in the Sukorejo Traditional Market are characterized by practical cooperation, social solidarity, low conflict, respect for honesty, and a tendency to avoid usury. This pattern demonstrates that Islamic business ethics are not only present in the form of normative concepts but are also reflected in the traders' daily practices, such as helping each other, maintaining fair prices, maintaining relationships, and avoiding actions that harm other traders. These findings confirm that traditional market life can be a space for the actualization of Islamic values in social and economic relations simultaneously.

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DISCUSSION

The research findings indicate that socio-economic interaction patterns among Muslim traders in the Sukorejo Traditional Market are built through practical cooperation, strong social solidarity, low conflict, and a commitment to honesty, fair prices, and mutual assistance. These findings confirm that traditional markets function not only as spaces for economic exchange but also as social spaces that support relationships of trust and shared norms, as also seen in studies on social capital and interaction in traditional markets (M. Putri et al., 2024) . Thus, relations between traders in Sukorejo cannot be interpreted solely as trade competition, but rather as socio-economic relationships maintained through habit, closeness, and a sense of mutual need.

From a social interaction perspective, this study's findings demonstrate the dominance of associative processes, particularly in the form of cooperation, accommodation, and social adjustment. Studies of the social interactions of market traders indicate that relationships in the market space are typically formed through cooperation, assimilation, daily communication, and adjustment between economic actors, influenced by spatial proximity and shared goals (Muslimin & Gunawan, 2025) . This pattern is evident in Sukorejo, where traders share price information, assist with sales, and choose to resolve potential disputes through communication rather than confrontation. In this context, the routine of daily meetings at the afternoon market is an important factor in strengthening social cohesion, as other studies have also shown that repeated interactions foster mutual familiarity and trust in traditional markets (Desfiani et al., 2025; Hasna & Mayvani, 2023).

The minimal conflict in this study also indicates the existence of effective local social mechanisms. The majority of traders do not view other traders as direct threats, but rather as fellow business actors who must be respected to maintain market stability. This finding aligns with research on trader social interactions, which shows that market relations can remain harmonious when there are shared interests, physical proximity, and the ability to accommodate socially (Karno, 2024; Rochimah & Suharto, 2023) . At Sukorejo Market, the low level of conflict also appears to be related to relatively stable stalls, non-dominant debts, and the belief that wealth does not need to be fought over destructively. Therefore, harmony among traders can be interpreted as the result of a collective awareness to maintain a safe, comfortable, and sustainable shared economic space.

Within the framework of Islamic business ethics, the most prominent finding is the importance of honesty in interactions between traders. This honesty is evident in the safekeeping of goods, the sharing of profits, the delivery of prices, the return of remaining goods, and the

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maintenance of trade agreements between market participants. This pattern aligns with research in traditional markets, which confirms that traders apply the principles of honesty, integrity, fairness, and social responsibility in their economic activities (Dewinta et al., 2024) . These findings also align with studies in Binjai City, which place honesty and the avoidance of fraud at the core of Islamic business ethics (Amelia et al., 2024; Nandavita et al., 2025) . Thus, the findings in Sukorejo reinforce the view that Islamic business ethics in traditional markets operate practically, rather than merely as ideal norms.

The aspect of mutual assistance between traders is also a significant finding, demonstrating the strong social and religious dimensions of market activity. This assistance manifests itself in the form of selling the goods of a sick trader, providing moral support, purchasing merchandise from a colleague whose business is running low, or helping to meet stock requirements under certain circumstances. This pattern can be interpreted as a manifestation of social responsibility within Islamic business ethics, as other research has also shown that social responsibility is a crucial element in the business practices of traditional market traders (Diniyatul Kumala & Abdul Waid, 2023) . Interestingly, in Sukorejo, assistance is not always driven by economic dependence, but rather often arises from moral awareness and established social relationships. This finding demonstrates a tendency toward "independence but still caring," where traders maintain the independence of their respective businesses but still provide opportunities for mutual assistance when the situation demands it.

The findings regarding relatively uniform prices and deliberation among traders in addressing price differences are also highly relevant from an Islamic economic perspective. Literature on market mechanisms in Islam emphasizes that fair prices are based on fairness, a balance between supply and demand, and market morality in the form of honesty, openness, and justice (Saputra, 2025) . Another study on the concept of fair prices according to Ibn Taymiyyah also explains that fair prices are not solely determined by market mechanisms but must consider the values of justice, transparency, and public welfare (Syahiroh & Batubara, 2025) . In the context of Sukorejo, price deliberations demonstrate that traders do not allow competition to develop without social control, but rather frame it within a shared understanding to maintain reasonable price differences. This demonstrates that local market mechanisms in Sukorejo operate not only on the basis of competition but also on the ethics of fairness that exist among traders (Bih, 2022)

In lending practices, the majority of traders avoid additional payments to repay loans, demonstrating a normative awareness of avoiding usury (riba). In Islamic economics, healthy markets must be protected from practices that undermine transaction fairness, including usury,

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speculation, and uncertainty in economic relations (Ramadhon, 2026) . Therefore, the tendency of Sukorejo traders to maintain simple, trust-based loans without additional payments can be interpreted as a form of internalization of Islamic muamalah principles in daily practice. However, this finding also presents a paradox, as ethical awareness at the behavioral level has not yet been fully reflected in the use of Islamic financial institutions. This condition aligns with research findings in other traditional markets, which indicate that the implementation of Islamic business ethics can be realized in practice but still requires education and institutional support for optimal operation (Hidayat et al., 2026) .

When compared with previous research, the results of this study show a relatively consistent pattern. Studies at Surabaya's Pabean Market and other traditional markets have both shown that honesty, fairness, and social responsibility are important elements in the behavior of Muslim traders (Arifin, 2023; Harmain & Fikriyah, 2023) . Furthermore, quantitative research in traditional markets has also shown that the application of Islamic business ethics has a strong influence on the level of buying and selling transactions, indicating that ethics not only has moral value but also has economic impact (Syahfitri et al., 2025) . The difference in this study lies in its emphasis on the harmony and solidarity in Sukorejo formed by a combination of trader independence, a culture of price deliberation, and religious beliefs about sustenance. This uniqueness makes Sukorejo Market an example that Islamic business ethics can grow organically from daily social experiences, not solely from formal institutional intervention.

More broadly, this research demonstrates that traditional markets still hold significant capacity as spaces for the formation of community-based economic ethics. While many modern economic systems emphasize efficiency and individual competition, traditional markets demonstrate the importance of trust, social networks, and shared norms as pillars of business sustainability (Mazum, 2025) . The implications of these findings are the need to strengthen Islamic business ethics literacy, develop community codes of ethics, promote simple record-keeping for consignment sales and loans, and expand access to easily accessible Islamic financing for small traders. These steps align with recommendations from previous research that emphasize the importance of training, institutional support, and strengthening understanding to ensure Islamic business ethics are not only maintained but also improved in their implementation (Sugianto, 2025; Ahmad et al., 2026) .

CONCLUSION

This study shows that the socio-economic interaction patterns among Muslim traders in

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Sukorejo Traditional Market occur in the form of relatively harmonious relationships, based on trust, and strongly influenced by the values of Islamic business ethics. The study's objective of describing the socio-economic interaction patterns among traders from the perspective of Islamic business ethics is answered through the finding that cooperation between traders does occur, although it is practical and situational, such as consignment sales, sharing stock, exchanging price information, and helping each other in times of difficulty. In addition, economic interactions in this market are also characterized by minimal conflict, the existence of deliberations to maintain fair prices, strong values of honesty, and a tendency to avoid additional debts. Thus, this study confirms that economic activity among traders in Sukorejo Market is not solely driven by the logic of profit, but also by religious norms, social solidarity, and moral awareness to maintain fair and harmonious trade relations.

Theoretically, the results of this study strengthen the study of social interaction and Islamic business ethics by demonstrating that cooperation, accommodation, trust, honesty, and fair pricing are interrelated elements in shaping economic relations in traditional markets. These findings support the view that Islamic business ethics not only serves as a normative framework but also exists as a concrete social practice in the daily economic lives of traders. Practically, this study recommends strengthening literacy in Islamic business ethics and transactions among market traders, establishing or strengthening a code of ethics for market associations, promoting simple recording of consignment and borrowing transactions, and expanding access to accessible Islamic financial institutions. These recommendations are crucial to ensure that the values of honesty, mutual assistance, and fair pricing, already embedded in daily practices, can develop into more orderly, professional, and sustainable market governance.

The limitations of this study lie in the limited sample size of respondents, which was limited to 10 Muslim traders in a single market location. Therefore, the findings cannot be generalized to all traditional markets with their diverse social characteristics. Furthermore, this study employed a descriptive qualitative approach based on interviews, observation, and documentation, so the results are highly dependent on the depth of information provided by the respondents and the situational context observed. Future research is recommended to expand the number of informants, compare several traditional markets with different characteristics, and employ a mixed methods approach to obtain a more comprehensive picture of the relationship between Islamic business ethics, social capital, and the economic sustainability of traders. Further research could also focus on the effectiveness of market associations, the role of Islamic financial institutions in financing small traders, and the transformation of Islamic business ethics values

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into stronger traditional market economic institutions.

RECOMMENDATIONS

Based on the findings of this study, it is recommended that local governments, market management, and relevant stakeholders strengthen Islamic business ethics literacy through regular training and mentoring programs for traders. Efforts should also be directed toward improving traders' understanding and access to Islamic financial institutions, developing simple transaction recording systems, and reinforcing market associations as forums for cooperation and ethical governance. Future studies are encouraged to involve larger samples, compare different traditional markets, and employ mixed-methods approaches to obtain more comprehensive insights into the relationship between Islamic business ethics, social capital, and sustainable economic development.

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