

## CONSUMER BEHAVIOR TRADERSIN BASANOHI SANANA MARKET

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### Abstract

This study to reveal the activities of traders in the Basanohi Sanana traditional market. The study focuses on the behavior of traders in their trading activities in terms of buying and selling, pricing, customer service and others. Descriptive research method. With the results of the research, namely the Basanohi Sanan traditional market is not a market that implements buying and selling with the sharia system, but carries out conventional buying and selling activities. However, in carrying out trading activities at the Basanohi Sanana traditional market, it was found that some of the traders' behavior in the market applied trading behavior that was coherent with the values of Islamic teachings as the religion practiced by local traders.

Keywords: consumer behavior, tradersin

### A. INTRODUCTION

In economics, the market is more focused on the activity of buying and selling between sellers and buyers. In general, markets can be formed anywhere and anytime. The market can be classified into two forms, namely 1). modern market, namely a market with services carried out independently and served by a salesperson and; 2). Traditional markets, namely buyers are served directly by sellers, so it is possible to still bargain prices.(H. Ismail Nawawi, 2012). Meanwhile, in the Islamic economic concept, the position of the market cannot be separated from its function as a forum for buying and selling activities. Selling and buying in Islam has an important function because it is an economic activity discussed in Islam. Al-Qur'an surah Al-Baqarah verse 257 confirms that *Allah justifies buying and selling and prohibits usury*. From this aspect, Islam does not see the market as merely a function of buying and selling activities, but emphasizes the need for rules, norms and other regulations related to market problems. (Rahmat Syafe'i, 2001).

Islamic economics views that the market, the state and the individual are in balance (*iqtishad*), there can be no subordinates, so that one of them becomes dominant over the other. Freedom of the market is guaranteed in Islam. The market is free to determine the methods of production and prices, there should be no disturbances that cause market damage. The affirmation of the existence of a market freedom mechanism in the Islamic economy, for example, can be seen from QS An-Nisa verse 29 which emphasizes the prohibition of eating property in an immoral way but through junking on a voluntary basis (*interadim minkum / mutual goodwill*) and the policy of Prophet Muhammad SAW which does not stipulate price standard against soaring prices of goods in Medina by saying that *Allah is Al-Musya'ir (who is the one who sets the price)*. (Sukarno Wibowo and Dedi Supriadi, 2013)

Trading in the market is a buying and selling activity carried out by traders and sellers in the market, both modern and traditional. While the activities of traders are those who buy and sell goods and own them, they are engaged in trading wholesalers and retailers. Traders in the market can be classified into large traders and small traders. Wholesaler is a business unit that buys and resells goods to retailers and other traders and / or to industrial users, institutional users and commercial users who do not sell in the same volume to end consumers. Meanwhile , *small trading* includes all activities that are directly related to the sale of goods and services to end consumers for personal purposes (not for business purposes). (H. Ismail Nawawi, 2012)

The existence of traders in the activity of buying and selling goods is not only found in large traders in the form of *wholesalers and agents*, but also in small traders in the form of retail traders who in their activities conduct trade in a fixed or non-permanent place. This type of trader includes: 1) Small retail traders who have a fixed place are traders who open kiosks, depots, stalls, small shops, or markets. 2). Small retail traders who do not have a fixed place are traders who carry out their trading activities by moving, including: mobile traders, street vendors, timed markets, etc. Markets as the center of activity for small traders generally occur in traditional markets because they are considered It facilitates the access of sellers and buyers and takes place in a simple manner. The buying and selling activity of small-scale traders and traditional markets is something that cannot be separated. Even though they are classified as small traders, their existence has contributed positively to the economic sustainability of the community. Thus until now the traditional market has become one of the economic hearts of the community. The position of traditional markets is still important and integrated in people's lives. Many people still need traditional markets in looking for income and also for buying and selling transactions.

Generally, buying and selling activities in traditional markets are included in the structure of perfectly competitive markets (not monopoly and oligopoly). In a perfectly

competitive market, the power of demand and power of supply can move freely. The prices formed really reflect the desires of producers and consumers. Demand reflects consumer wants, while supply reflects what producers or sellers want. Pure competitive market forms exist mainly in the production and trade of agricultural products such as rice, flour, copra, coconut oil and other basic necessities. This market form includes small trade and the provision of services that do not require special skills (carpentry, crafts). (Rahardja Prathama and Mandala, 2003).

Thus, traditional market activities are a mechanism for market freedom. Ibn Taymiyyah in this case places freedom in a high place for individuals in economic activities, although some limitations are also given. The limitations in question are not against the principles of shari'i and do not cause. Therefore, an important problem that must be considered in the behavior of every intermediary trader in traditional markets is that Islam provides freedom in all trading activities, however it limits certain aspects, including prohibiting all forms of fraud both in buying and selling and in muamalah. other. According to Nawawi, a Muslim is required to be honest in all his affairs, because sincerity in other values is higher than all worldly affairs. But if they lie and hide (the characteristics of their merchandise), then the baraka of their merchandise will be removed. One of them is such as accumulation in buying and selling such as reducing the measurement and weighing. Islam emphasizes the importance of honesty in the behavior of a seller and buyer in measuring and weighing his merchandise. In the Koran, surah Al-Isra ': 35, Allah SWT emphasizes that the scales and measurements are perfected with the correct balance, because this is better and more important. (H. Ismail Nawawi, 2012).

The trading activity of intermediary traders in the Basanohi traditional market, Sanana District, Sula Islands Regency, at a glance shows a model of economic activity with a perfect competition system or following the mechanism of market freedom, where producers offer and determine the price of goods in the market according to the level of consumer demand. Concretely, the buying and selling process is carried out through price bargaining, producers provide goods according to consumer demand (generally kitchen and household goods) as well as relatively cheap prices. This study to reveal the activities of traders in the Basanohi Sanana traditional market. The focus of this study is on the behavior of traders in their trading activities in terms of buying and selling, pricing, customer service and others.

## **B. METHOD**

Location of this research is in Basanoho Sanana Traditional Market, Sula Islands Regency. Type of research is a qualitative descriptive study, namely research on data collected and expressed in the form of words and images, words arranged in sentences,

for example sentences from interviews between researchers and informants. Data obtained by using interviews and documentation. Descriptive research is research that is intended to collect information about the status of an existing symptom, namely the state of the symptoms according to what they were at the time of the study (Suharsimi Arikunto: 2005). So the purpose of descriptive research is to make a systematic, factual, and accurate explanation of the facts and characteristics of a particular population or area. In its development, in addition to explaining situations or events that have taken place, a descriptive study is also designed to make comparisons and to determine the relationship between one variable and another.

Therefore, comparative and correlation studies are also included in the descriptive research group (Arikunto: 2005). Collection methods collection methods, which include interview methods, observation and documentation. In carrying out this interview job, the interviewer uses tools. At a minimum, these tools are in the form of signposts for questions to be asked and are usually called interview guides. Qualitative research generally uses unstructured or semi-structured interviews (Holloway & Wheeler, 1996). In this study using semi-structured interviews. This interview starts from the issues covered in the interview guide. An interview guide is not a timetable as in quantitative research. The question sequence is not the same for each participant depending on the interview process and the answers of each individual. However, the interview guide ensures that researchers collect the same type of data from the participants. Researchers can save time this way.

*The dross rate* (the amount of material or information that is not useful in the study) is lower than that of an unstructured interview. After the data is collected from the data collection, it is necessary to immediately process the data. First of all, the data were selected on the basis of their reliability and validity. Data with low reliability and validity and incomplete data are aborted or completed according to the rules. Furthermore, the data that passes the selection is presented in the form of tables, diagrams, etc. to facilitate further processing and analysis. Processed data must then be analyzed, for quantitative data (data in the form of numbers) analyzed statistically, for data that is qualitative (descriptive qualitative) non-statistical analysis is carried out. Qualitative descriptive data are often only analyzed according to their content and therefore such analysis is also called content analysis.

## **C. RESULTS**

### **1. Basanohi Sanana**

Market The Basaohi traditional market in Sanana District is a clearing of traditional markets formed by the Government during the New Order era through a Presidential Instruction (Inpres) located in Fogi Village, Sanana District, North

Maluku Regency in 1992 or hereinafter referred to as the name Fogi Inpres Market. In its development after the division of Sanana Subdistrict into Sula Islands Regency in 2003, the Inpres Fogi market was renamed to Basanohi Sanana Market, as one of the centers of community buying and selling activities in Sula Islands Regency. In addition to the name change, the Sula Islands Regency government has also built various buying and selling facilities as well as goods and passenger transportation services (transportation terminals), as well as the expansion of the location of the Basanohi Sanana traditional market in line with the increasing number of visitors.

The name "Basanohi" itself is pinned as the name of this market which is taken from the local language of the Sula Islands community (Sula people) which literally means "brotherhood", which also means a derivative as togetherness, affection and mutual help for fellow Sula people in a bond of brotherhood, which knotted in four sub-ethnic communities living in the Sula archipelago, namely: Falahu, Fagudu, Fatcey and Mangon. The number of Basanohi Sanana Traditional Market Traders is 94 Traders, consisting of traders with different types of trading and divided into several parts, namely:

- a. The traders in the sale  
Were built by the Sula Islands regency government in the form of shop houses (shophouses) and kiosks measuring 4 x 4 meters for rent to traders. The average types of traders selling in shophouses and kiosks are the types of merchandise in the form of nine basic consumer needs (staple foods), cigarettes, household utensils, fruits and vegetables, clothes and crafts.
- b. Bedak Dalam Los, in addition to shophouses and kiosks, the government also built a building-shaped shop with an open space in the market, then made a divider between the traders and each other. The traders who sell in this place are types of vegetables, fish, meat and food and beverage processed ingredients.
- c. Lesehan, this place is used for emergency places and is located outside the market. But this place is not a facility from the Government. Traders at lesehan places do not stay and take turns from one trader to another. Most of the lesehan traders sell vegetables, fruits, household utensils, used / rags and others.

## **D. DISCUSSION**

1. The Behavior of Basanohi Traditional Market Traders According to Islamic Economics

The Basanohi Sanana traditional market is not a market that implements buying and selling with the sharia system, but carries out conventional buying and selling activities. However, in carrying out trading activities in the Basanohi Sanana

traditional market, several traders' behaviors are found. in the market, they adopt trading behavior that is coherent with the values of Islamic teachings as the religion of the local traders. The characteristics of the people of the Sula Islands are a cultured and religious society, which is formed from the values and norms that are binding in people's lives. The growth of this Islamic-patterned culture necessitates the birth of a society's socio-economic behavior that is already believed and becomes a culture in people's lives.

The following are some of the behavior of traders in carrying out trading activities in the Basanohi Sanana traditional market in the perspective of Islamic economics.

a. Sincerity and Gratitude

Sincerity and gratitude for the blessings of fortune as a gift from Allah SWT, the creator, are an important part of Muslim human behavior in social interactions including economic activities. This is also shown by the traders at the Basanohi Sanana traditional market in carrying out their business activities. The sincerity of the traders is shown in determining the price of goods and receiving no matter how much profit they get. According to Mrs. Radia Duwila (vegetable trader), that: I never targeted how much profit to get, so I have to pursue this target at all costs. I am worried that if I don't reach the profit target it will make me cheat in trading and harm the buyer. Regardless of the benefits, I am still grateful and try to avoid cheating. The important thing is for me not to suffer losses, but about the profit I am grateful for no matter what. (Radia Duwila, *interview*, 2020).

b. Honesty and Openness

Although it cannot be ascertained that all traders have honest and open behavior, however, some of them who were interviewed stated that in terms of trading they tried to be open and honest in saying the quality and price in buying and selling goods to buyers so that there is agreement between traders and buyers . The following is the narrative of Mr. Sujarwo (adult and child clothing trader): The clothes I sell are mostly bought from Surabaya and Makassar at a certain price then I sell them again to buyers by adding the price above (*mark-up*) after I calculate the capital as well as the shipping costs that I incur. For this reason, in selling it, I convey the purchase price of the item and the additional profit that I have set. I also explain the quality of the item honestly to avoid buyer disappointment in buying goods (Sujarwo, *interview*, 2020).

c. Trading as Worship

In carrying out business activities in the Basanohi Sanana traditional market, traders use trading as a means of worship. It is called worship because

according to traders there are two benefits that will be obtained from trading activities, namely: the benefit for traders is that the profits from their merchandise can be used to worship Allah SWT, through zakat, infaq and shodakah. Meanwhile, the benefits for buyers are fulfilling the needs of human life to get closer to Allah and save their lives from trouble and hunger. The following is the explanation of Mrs. Hj. Khadijah Umakamea (groceries trader): I have been trading nine basic ingredients in the Basanohi market for about 15 years. Alhamdulillah, with the results of this trade, I have been able to carry out the hajj pilgrimage with my husband. I am also active in giving mall zakat from my merchandise and giving shadakah as I can I am to the poor who are in need. Besides that, I am grateful for this groceries trade, I help the people of the Sula Islands to make ends meet. Even though they get my goods by buying, at least I and other traders here help provide their needs in this market, so that they can have it. (Hj. Khadijah Umakamea, *interview*, 2020).

d. Trading as building Ukhuwah

Trading can be used as a means of silaturahmi and building ukhuwah among Muslims. Ukhuwah can be established between fellow traders and between traders and buyers. This can be seen from the interaction between traders and buyers who are full of kinship and brotherhood. The merchants seem friendly in serving buyers, as well as buyers who actively ask and greet the traders with greetings polite and friendly. Communication between traders and buyers is not only about the types and prices of goods, but more than that, they also share information about the condition of their respective families, pray for each other and advise each other in kindness. This is as said by Hasim Gay, one of the following fruit traders: We among the traders here are already part of the family, because we have been trading for an average of more than five years to ten years or even more than that. Meanwhile, with the sellers, we intertwine the ukhuwah well because they have become our regular customers in shopping.

We welcome every buyer who comes with great pleasure and hospitality. We also consider buyers as our brothers too, so that their presence is not only as buyers, but as brothers who need each other. (Hasim Gay, *interview*, 2020). The friendly and familial attitude carried out by traders at the Basanohi Sanana traditional market shows a commendable behavior. With this behavior, the sellers place a good customer service for their buyers and become a special attraction for buyers to always shop. In addition, the behavior of hospitality between traders and buyers in the traditional Basanohi market is part of the implementation of Islamic economic values which also emphasizes business activities as a means of silaturahmi and mutual help (*anturaddin minkum*).

## E. CONCLUSION

The Basanohi Sanan traditional market is not a market that implements buying and selling with the sharia system, but carries out conventional buying and selling activities. However, in carrying out trading activities in the Basanohi Sanana traditional market, it was found that some of the behavior of traders in the market applied trading behavior coherent with the values of Islamic teachings as a religion adhered to by local traders. This is influenced by the characteristics of the people of the Sula Islands as a cultured and religious society, which is formed from the values and norms that bind their lives. The growth of this Islamic-patterned culture necessitates the birth of a society's socio-economic behavior that is already believed and becomes the culture of community life.

The behavior of traders in carrying out trading activities in the Basanohi Sanan traditional market in the perspective of Islamic economics can be examined from several aspects, namely: *first*, the sincerity of the traders shown in determining the price of goods and receiving no matter how much profit they receive as fortune from Allah SWT. *Second*, in trading activities, traders try to be open and honest in saying the quality and price of buying and selling goods to the buyer so that there is a decision between the trader and the buyer. *Third*, in carrying out business activities in the Basanohi Sanana traditional market, traders use trading as a means of worship. *Fourth*, traders use trading activities as a means of silaturahmi and build ukhuwah between fellow Muslims. Ukhuwah can be established between fellow traders and between traders and buyers.

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