

Implementation of Islamic Business Ethics and Customer Loyalty: Practices in Nongkojajar Pasuruan Traditional Market

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Abstract: This study investigates the implementation of Islamic business ethics and its influence on customer loyalty in the Nongkojajar Traditional Market, Pasuruan. Employing a qualitative method, the research explores traders' understanding and daily practices related to ethical business conduct, including honesty, fairness, and responsibility. Data were collected through in-depth interviews and participatory observation with selected traders and customers. The findings reveal that most traders consistently apply Islamic business ethics, particularly in their pricing strategies, customer service, and product quality assurance. These ethical practices foster customer trust, satisfaction, and loyalty, which in turn contribute to business sustainability. However, the study also notes a need for greater awareness and formal education among traders to enhance their ethical practices. The research contributes to the literature by highlighting how traditional market settings can serve as a foundation for ethical commerce, rooted in Islamic values, and demonstrates the positive impact of ethics on long-term customer relationships.

Keywords: Islamic Business Ethics, Nongkojajar Pasuruan, Traditional Market, Customer Loyalty.

Introduction

For various ways by doing negative actions, Islam forbids someone to do as they please to achieve the desired goal. In Islam, there are limits or lines that distinguish what is permitted and prohibited, what is good and what is false, and what is halal and haram. These lines are called ethics. In addition, business values or ethics have a great effect on business and on trade.

With the increasing awareness of ethics in business, people realize how important it is to incorporate ethical elements in business. Indeed, all aspects of life are regulated by Islamic teachings. All aspects of human life are involved in the implementation of economics and business. According to this, every individual who is Muslim is required to make the best effort by implementing sharia activities. Islam accompanies aspects of life, including business and trade rules, which are a way to find life. Basically, the purpose of implementing the rules of one of the goals of Islamic law in the field of *mu'amalah*, especially business behavior, is to generate income that is useful for implementing development in a fair and stable manner and to ensure the fulfillment of human needs, sufficient employment opportunities, and fair distribution of results without causing a sustainable social.

The world's population continues to increase every year, which is the impact of increasing community life globally. As a result, the efforts made by society to meet the needs of life are becoming increasingly difficult. Every aspect of the economy including production, consumption, and distribution, must be able to apply Islamic business ethics, and small businesses have done so by implementing it.

The paradigm of Islamic economics will be based on a set of values adopted by all those who believe in Islamic economics against the Sunnah and the Qur'an. Furthermore, Islamic economics is in great need of mandatory policies as Rabhani economics is a term used by Ismail Al Faruqi as an outline and applicable standards. To achieve business goals safely, Islamic business ethics establish rules and principles that must be carried out by business people when interacting, transacting, and interconnecting between groups (Badroen and Suhendra, 2006). Because the brightest content is expected to have a moral dimension based on Islam (M Fajar Hidayanto, 2007).

The business world is growing and one of the causes of rapid economic growth is the rapid development of existing technology. With the progress of the economic and business sectors, what needs to be considered in Islamic business ethics refers to problems. One of them is that people are not aware of the current development of technology and information, which causes some people to be left behind.

Morals and ethics come from Latin, *ethos*, which means habit, and *mores*, which means habits. In Arabic, "*akhlak*" (Idri, 2015). Ethics or a person's manners are a concept of assessing the nature of goodness of behavior

based on certain goals owned by a person or group. Because ethics, philosophically based on the logic of religion and science. Business ethics function as a controller or regulator of economic activity. Every aspect of the economy, including the production, consumption, and distribution processes must be able to apply this Islamic business ethics (Sampurno and Wahyu Muharom, 2016).

The implementation of business ethics will raise the image of business actors so that it attracts the interest of consumers and other business partners to cooperate. The source of business ethics that is carried out can come from positive law, customary law, and other norms and values agreed upon in the midst of society.

One source of business ethics that can be used is Islam. Islam is a religion that is a way of life for its adherents in living their lives. Islam not only regulates the relationship between humans and their creator, but also regulates the relationship between humans and other living creatures, including regulating life for humans which is called morality (Ananto Triwibowo et al., 2022).

The findings of this study are similar to several previous studies that examined business ethics in Traditional Markets. According to Haryanti and Wijaya (2019), they conducted research related to business ethics on traders in Tasikmalaya Market, which showed that traders had not fully implemented the principles or values of Islamic business ethics. This happened because they found several behaviors of traders who deviated from their buying and selling activities, namely dishonesty in measuring, marketing goods below market prices, traders were dishonest in paying debts to middlemen, and not sorting goods that were about to expire (Nine Haryanti and Trisna Wijaya, 2019).

It is very important to discuss economic issues because they relate to humans and most of them discuss morals and economics. Human behavior every day has an impact on the quality of ethics and morals, and failure to follow them will have an impact on the failure to fulfill economic obligations which in turn causes economic collapse and consequently poverty.

Traditional markets in Indonesia are not only the heart of the local economy, but also have a crucial role in supporting the national economy. MSMEs, which are the backbone of traditional markets, contribute significantly to Indonesia's GDP. The latest data from the Central Statistics Agency (BPS) in 2021 shows that MSMEs contributed 61.97% to national GDP. A study by the World Bank (2018) in a report entitled "The State of Small Enterprises: A Global Analysis" shows that traditional markets in developing countries, including Indonesia, often act as incubators for business innovation and economic growth (The World Bank, 2018).

Nongkojajar Traditional Market located in Tukur District, Pasuruan Regency is one of the interesting areas to discuss. The author has chosen the

place as the subject of research because how is the application of Islamic business ethics principles in daily practice for traders in Nongkojajar Traditional Market? Is there a significant relationship between the application of Islamic business ethics and the level of customer loyalty? While the question will be answered in the following.

Research Method

The method used for this study is qualitative research, namely an in-depth approach to the behavior, understanding, and practices of traders. The research approach functions to understand the subjective experiences of traders related to the application of Islamic business ethics that focus on a particular market, namely Nongkojajar Market as a specific context.

The sampling technique is purposive sampling with the criteria of traders who have been doing it for at least 5 years, traders who have a type of commodity, and are considered to have an influence on customers there. Then for some customers, snowball sampling is carried out by starting interviews with those who often shop at the market. The number of samples is estimated to interview around 1-5, both traders and customers.

The process of collecting data through in-depth interviews such as traders' understanding of the principles of Islamic business ethics which include honesty, justice, prohibition of usury, and so on. Then conducting participatory observations to explore how they apply it in daily practice and observe the behavior of traders directly such as interactions with buyers, pricing or handling customer complaints.

Data analysis was done manually using a thematic model. The stages of data analysis include transcription of the results of interviews and observation notes as well as thematic analysis that analyzes the relationship between categories and builds a narrative that explains the phenomenon being studied.

Literature Review

1. The Concept of Islamic Business Ethics

Basic Principles of Business Ethics in Islam

Grouped into the following, namely:

- a. Scriptural Morality is morality shown in the expression of the contents of the Qur'an and Sunnah, which were analyzed by philosophers and theologians using several results and categories in 800 to 900 AD. This includes issues of goodness and evil, fairness and the authority of the Almighty, as well as freedom and moral obligations (Madjid Fakhri 1996).
- b. Theological ethics has several approaches that serve as a basis for Almighty justice, human responsibility, and wisdom.

- c. Ibn Maskawai's ethical model is derived from the works of Plato and Aristotle. The purpose of this model is to explore a decent life through logical arguments from a belief.
- d. The concept of Monotheism that can only relate to God in an absolute sense, always reflects religious ethics that encompass human life on Earth. Different people are a certainty that shows the greatness of God in matters of life components because humans are theomorphic and have a sense of Divinity.

Business Ethics

In the category according to Islam, ethics is a form of moral rights that provides morals to humans to make the basic concept of the behavior of that thing. Therefore, Islam gives priority to ethics in all aspects of life including business (Muslich, 1998).

Business is an activity that aims to increase added value in activities through a system of delivery services, sales, and the process of making goods. In business, one thing that needs to be prioritized is ethics. Ethics in business have principles that must exist in order to be able to carry out buying and selling transactions correctly and have honesty by explaining the condition of the goods, whether good or bad in selling and a mandate that can be trusted by others.

As with having freedom of will that work together, it is different from bad competition and having its own responsibilities that are balanced in all aspects of the scope, both between individuals and society. In addition, business ethics itself can be defined as knowledge about ideal business management that takes into account ethics and standards and supports certain intentions and goals.

Ethics in Islam are often referred to as morals, which are the main principles of human action. A very important position for humans is that Islam places ethics as the most important element in life, including in the business world, where good ethics and morals are needed to create harmonious relationships, mutual consent, and blessings (Nawatmi, S., 2010). Business is an effort carried out by someone with the aim of seeking profit, gaining prosperity, and economic progress (Aprianto et al., 2020). However, Islamic economics is a field of science that studies human activities and goals. Fulfilling their needs will result in security and goodness everywhere (Dahruji and Permata, 2017). The point is ethics in someone who manages a business in the interests of morality that benefits someone's finances in accordance with the provisions of sharia.

In the book by Dahruji and Arif Rahman Eka Permata (2017), "Business Ethics in the Perspective of Islamic Economics: A Theoretical and Empirical Review in Indonesia" it is stated that entrepreneurs must understand and study

business ethics so that they can make a good contribution in implementing the concept of sharia in their business. They are also asked to be a good example for the environment while maintaining ethical principles.

The main functions of Islamic economic business ethics are as follows, namely to resolve conflicts in the business world, play an important role in improving the economy and informing others about Islamic economic problems based on beliefs and good advice to resolve problems that conflict with Islamic ethics and concepts. Annisa, Rizki, Husnul Khotimah Sylvia, and Nurafifah Zahra talked about how it is applied in the sharia economy in Indonesia (2018). They said that if they can apply business ethics that are in accordance with sharia values and are consistent in implementing them, it will produce good results with a positive view of the environment and trust. Previous studies have focused more on how concepts can be adapted to Islamic business ethics, but this study is different because the author needs to study and research economic data in facing future challenges.

Changes that occur in the fields of technology, politics, economics, and society as well as changes that occur among the parties responsible for and affecting the business. Business is not viewed narrowly with the aim of maximizing economic value for its owners. However, businesses must consider all factors. By paying attention to people, treating people well, and taking actions that are appropriate to all shareholders, all participants, and the environment in which the business operates. Businesses can achieve their goals of increasing profits for the company's owners.

Business Concept in Islamic Perspective

In the Qur'an, the business term *al-tijārah* and in Arabic *tijārah* comes from the basic word "*tajara*" which means trade or commerce. According to the al-Munawwir dictionary, *al-tijārah wa al-muṭjar* means trade or business. According to ar-Raghib al-Asfahani in *al-Mufradat fī gharīb Al-Qur'ān*, "*al-tijārah*" is a procedure for creating property to gain profit. As stated by Ibn Farabi, created with ar-Raghib, "*fulān tājirun bi kadhā*" means someone who is intelligent and skilled and understands guidance as the goal of his efforts.

Islamic business is basically the same as other businesses, but must submit to and obey the teachings of the *Qur'ān*, *al-Sunnah*, *al-Ijmā'*, and *Qiyās* and pay attention to the limitations contained in these teachings (Fauzia, I.Y, 2013).

Some principles that must be adhered to when transacting according to sharia are as follows: *Ridha*, free from manipulation, safe, non-monopolizing, and *halāl*. Business people are also known as business actors who are individuals or groups who are not afraid to take detrimental consequences to start their own businesses in various situations. A trader always seeks and takes advantage of profitable business opportunities.

2. Business Practices in Traditional Markets

Characteristics of Traditional Markets

The market is a place where sellers and buyers meet to sell and buy goods on a certain day. While the definition of a traditional market itself is a market established by the government to be carried out by non-governmental organizations, companies, or cooperatives. The market has such shops, kiosks, tents, and others owned and carried out by small and medium-scale traders and the buying and selling process is carried out by bargaining.

Different modern markets that prioritize efficiency and standardization, traditional markets offer a more personal and authentic shopping experience. A more relaxed buying and selling process, a more intimate atmosphere, and more diverse products make traditional markets have their own appeal for most people.

Despite having many advantages, traditional markets also face various challenges such as competition with modern markets, changes in consumer behavior, and inadequate infrastructure. Therefore, efforts need to be made to preserve and develop these markets so that they remain relevant and competitive.

Analysis of the Role Social Capital in Traditional Market Dynamics

The traditional market economy has shown its capacity to face the crisis. This shows that society can use the conventional market economy to find the power of social capital in a crisis situation. Social capital, the main strength of the traditional market that allows the traditional market to survive, but social capital also needs to be monitored.

When everyone learns to trust each other and develop trust in each other, they are better prepared to make responsible commitments to build mutually beneficial relationships known as social capital.

Customer Loyalty in Islamic Perspective

Loyalty occurs when someone pays attention to what they have to do to get customers to want to do it and keep doing it. By increasing customer loyalty, profitability will increase, employee retention will increase, and the financial base will be stronger (Jill Griffin, 2003).

Discussion

1. History of Nongkojajar Traditional Market

Nongkojajar Traditional Market located in Tukur District, Pasuruan Regency has a history related to the economic and cultural development of the local community. Nongkojajar itself is a fertile mountainous area, with the agricultural sector being the mainstay of the community's economy.

The village market was established in 1914 and has been around for quite a long time. The market was established because of a waqf from Mr. Ramjani to pay the village government and provide employment opportunities for local residents in Wonosari village.

In 1953, Nongkojajar Market began to develop and began to build one by one *bedak* with stall layout. However, due to low cost, the *bedak* was not finished and was still under construction.

Nongkojajar Market was still relatively cheap in 1989. However, the market administrators continued to try to improve it to be more useful for the community. Finally, they collaborated with PT. Anggun Bhakti Perkasa Sidoarjo to build a market worth 1 billion and the collaboration continues.

Nongkojajar Market continues to grow every year. The cooperation between the market management and PT. Anggun Bhakti Perkasa is complete and all physical buildings are completely finished. In 2011, the village market that was previously not officially opened became the village's official property.

2. Business Is a Permissible Transaction Activity

Because it involves many things, business is an organized activity. Business can mean the process of making a profit for a person or group or a person or group that is busy and making money. A person or group starts their operations by organizing inputs, such as keeping stock, and then completing outputs, namely making or fulfilling orders. The word *tadāyantum*, written in Arabic, refers to buying and selling, renting, paying debts, and other financial transactions. The Quran often uses this term to refer to various types of businesses. Verse 111 of Surah al-Tawbah contains a message. Muslims are told in this holy book that giving away all worldly possessions gives Allah the right to own everything.

Human wisdom and happiness are the foundation of Sharia for life in this world and the hereafter. In the language of Sharia, "sharia" means a straight path to the spring that one wants to drink. Sharia is defined by al-Qardawiy as a very broad interpretation of law that includes worship, economy, family, and water management. According to Hermawan Kartajaya and Syakir Sula, sharia business is a cohesive universal business that emphasizes the rights of buyers and sellers. Sharia business maintains many aspects of conventional trade but remains comprehensive. Universal means that sharia can be applied by everyone anytime and anywhere. The Qur'an was created by Allah as a solution to problems that are considered universal in social and economic life. In terms of economic or social interaction, no distinction is made between Muslims and non-Muslims.

According to this idea, Islamic law is the basis of sharia business. Every aspect of their operations is required to be conducted in an Islamic manner, *halāl*, or illegal. All business operations must be given to Allah, which

encourages employees to view their work as worship. This is a way for the Muslim community to demonstrate their religious devotion through their business success. This is shown by the following table:

Table 1.

Ethical Principles	Very Agree	Agree	Doubtful	Disagree	Very Disagree	Total
Honesty	60	30	5	4	1	100
Justice	55	35	8	2	0	100
Social Responsibility	48	32	15	4	1	100

The table presents interview data on the application of Islamic business ethics among traders at Nongkojajar Traditional Market. Based on the number of respondents who supported, it can be seen that the majority of traders stated that they strongly agreed or agreed with the principles of honesty and fairness. This indicates the application of Islamic business ethics principles by traders such as honesty in communicating with consumers. This approach is consistent with the principles of Islamic business ethics which emphasize honesty, integrity, and social responsibility (I. Nur, et al., 2019). This ethic also helps build customer trust and create a positive work environment.

Sellers try to win the hearts of buyers in various ways so that they will buy. One of them is by acting with good ethics so that buyers can like it.

1. Implementation of Islamic Business Ethics for Traders

a. Honesty

Since honesty is very important in Islamic business ethics, we must apply it in our business to get rewards that will be accepted by Allah SWT. What should be done to be profitable depends on the principle of honesty.

"Lha iya, masalah kejujuran iku penting banget. Nek ora jujur, wong bakal ora percaya marang kita. Misale, nek kita ngapusi pelanggan, ya ora bakal ana sing arep tuku barang ing nggone kita. Terus, babagan timbangan iku, kuwi penting banget, utamanyane kanggo barang-barang kaya beras, lenga, lan gula. Aku sering ngalamin, nalika nimbang gula, aku sengaja nambah sikil, senajan wedi yen kurang. Padahal, kuwi salah banget."

Mas Fikri explained that it is important to be honest so that others trust us more and get many customers with that honesty. If there is a problem with the scale, it is very important, especially for customers who usually buy oil and rice from the factory. If there is a sugar weighing problem, employees usually weigh more sugar than

they actually weigh. Even if there is a little less, because less in the scale is prohibited by Islamic law. This is proven by customers: *"Saya tidak bisa memastikan soal kejujuran, tapi yang pasti saya selalu mengecek ulang timbangan barang yang saya beli untuk dijual. Ini untuk memastikan tidak ada kerugian di kemudian hari."*

Based on that, the truth of honesty, as shown by the scale case, has been applied in Islamic business practices in the Nongkojajar market. This is because reducing the scale is prohibited by Islamic law. Following Islamic business ethics is also included in this matter, even without us realizing it, because as noble beings, we all have an awareness of what we are doing. However, that is not good because in Islamic law, as explained by Mr. Suliono and Mrs. Nastiti, it is as follows:

"Adat istiadat yang berlaku di daerah ini tampaknya lebih mengutamakan cara-cara yang berbeda dalam melakukan transaksi jual beli mas. Makanya, ketentuan syariat Islam terkait saat bertransaksi mungkin kurang dipahami oleh masyarakat."
"Iya, Mas, memang begitu adanya. Saya juga seringkali tidak melakukan akad secara detail. Soalnya, di sini kan sudah biasa orang-orang tidak terlalu formal soal akad jual beli." Mrs. Nastiti is the owner.

Quoted in the Al-Qur'an, the content of which is "O you who believe, fear God, and be with the righteous." (QS. al-Tawbah: 119).

In the verse above, it is explained that as believers, we are encouraged to be pious and refrain from evil deeds. In terms of scales, it has been explained in Islam that as merchants, we are forbidden to reduce the scales, even if only a little, because it is a sin, and the sin of the person who does it is equivalent to neglecting the prayer. We are considered to be stealing the customer's property by reducing the scale. And at the end of time, they will receive the torment of hell.

Because oil and rice are usually measured from the factory, the author's weighing problem only discusses sugar. But if the buyer weighs retail rice. In addition to weighing, the quality must be proven by the consumer: whether the price corresponds to the quality or vice versa. Because quality is one of the factors judged by customers, like rice, where the brand and price are good, but the quality is bad because people replace it with cheap rice to increase profits. There is nothing else in the Nongkojajar market that has the same brand and content of rice as in the factory. The rice from the factory is not changed or sold, and the price and seal remain the same.

b. Justice

Fairness never differentiates consumers from each other. This is demonstrated by customers.

"Dari dulu jadi pelanggan di pasar ini, pelayanannya tuh selalu fair. Datang duluan ya duluan dilayani, gitu aja kok. Nggak ada yang dibeda-bedain. Saya suka banget pelayanan di sini karena nggak neko-neko. Siapa yang datang duluan, ya dia yang duluan dilayani. Simple!" according to Siti Ilmiyah.

The statement above is also similar to what the owner, Mrs. Nastiti, said.

"Semua pelanggan itu sama di mata saya, kok. Gak peduli cerewet atau sabar, saya layani dengan senang hati. Yang penting, yang datang duluan ya duluan dilayani, biar gak ada yang ngambek."

Shown by the interview above is that it has been applied in accordance with the principles and justice that is part of Islamic business ethics has been applied to the service in the Nongkojajar Market.

It says that everyone should be treated equally and there should be no discrimination between customers. because they have something similar, that is to buy things that do not meet their needs.

c. Responsible

In the business world, every step must be responsible. This is true in business because it gives customers confidence.

"Lha masalah tanggung jawab kuwi, kabeh kudu tanggung jawab dhewe. Wong ya ora ono sing luput saka salah. Bosku wae kadang salah nulis nota, barang ilang, utawa ketuker. Aku ya mesti tanggung jawab, kaya nalika nulungi pelanggan ngangkat barang belanjaan. Iku kan kewajibananku dadi karyawan."

According to Mas Fikri's explanation as an employee, everyone is bound to make mistakes. Therefore, the owner sometimes writes the wrong note or gives an expired item that is usually exchanged but may have been slipped. However, the employee's responsibility is to help the buyer transport the goods to their vehicle.

In this case, the customer Mr. Samsul also said that the owner is responsible for the mistake in writing the note. The consumer returns and explains the error within five days, and the owner is immediately responsible and liable for the error.

"Wong sing tanggung jawab kuwi mesti ngaku yen salah. Aku ki nek tuku barang akeh, mesti tak catet. Lah kok pas tak itung, ora cocokan karo nota. Aku tuku sampo telu renteng, tapi kok mung entuk loro. Ya wis, aku ngaku salah terus tak jelasno."

The statements given by workers and consumers in the Nongkojajar market show that they have applied Islamic business ethics, which means they must be responsible for every mistake they make.

Responsibility is a basic concept to understand as a moral being who has high morals. Doing things to make us aware of the necessity is also part of the responsibility. Because responsibility includes obligations.

"Everyone is responsible for what he has done." (QS. al-Mudaththir 74:38). The verse above shows that we are all encouraged to be responsible for our actions, whether it is good or bad. To maintain the smoothness of business, customers and traders must be responsible for each other. As one of the traders in Nongkojajar Market. He made a mistake while writing the note, and after the customer came back, the merchant took responsibility for what he had done and apologized for his actions.

Following Islamic business ethics is also included in this matter, without knowing it, because as a human being as a whole, we are obliged to do it. In business, if we act as responsible individuals, customers will be satisfied with our actions.

In business, the principle of honesty and openness is considered the key to success. An important part of this principle is transparency towards partners and customers. In addition, freedom to do business must be accompanied by accountability that meets Islamic standards, ethics, and laws. Business must maximize profits for all parties involved by paying attention to the principle of justice. Therefore, this accountability will significantly change economic and business calculations, referring to the principle of justice in various aspects, such as calculating profits and minimum wages (Darmawati, 2023).

2. Strategy Against Customer Loyalty

Lowering the price is a strategy to increase the loyalty of Mrs. Elvi's customers. This means that the price of the item is lower than other items.

"Saya ingin pelanggan merasa puas dengan pelayanan dan harga yang saya tawarkan le. Untuk itu, saya selalu berusaha memberikan pelayanan yang ramah, memberikan diskon untuk pelanggan setia, dan menjaga harga jual agar tetap terjangkau. Saya membeli produk dalam jumlah banyak untuk mendapatkan harga yang lebih baik dari supplier, sehingga bisa memberikan harga terbaik kepada pelanggan saya le."

Because the price is affordable, if business ethics have a friendly and patient nature, then to get the loyalty of customers those traders and

employees do will be easy in serving so that they are happy by themselves.

The acquisition of wealth is very dependent on trade, which is clearly better than plantation work and others. As we know, history records how trade produces prosperity and greatness for other communities and countries. As Allah said in Surah al-Nisā' verse (4):29: "O you who believe, do not often consume your neighbor's wealth in a false way, except for a business that is valid between you. And do not kill yourselves, indeed Allah is Merciful." as shown by the excerpt above.

Since customers are the determinants of every business activity, the following ways can increase customer loyalty in Nongkojajar Market:

a. Set a Cheap Price

One of the ways to increase customer loyalty in the Nongkojajar Market is to provide low prices and quality that is comparable to the price. This method is done by taking goods from the agent with a price higher than the maximum limit, in the end the person has a lower value than other agents. Then, if the item is taken until it expires, there is an agreement to return the purchased item.

b. Provide Satisfactory Service

Traders in Nongkojajar Market have provided satisfactory service to their customers, setting a good example for them and being calm in dealing with certain situations.

c. Giving Gifts to Consumers

This affects the effectiveness of the goods we sell. This kind of giving at least helps maintain customer loyalty and become an attraction for new customers. Therefore, this will not only increase your business income, but it will also be a way to show gratitude and promote your business. Customers will also be happy with the gift, so they will continue to subscribe to us.

The application of business ethics in Nongkojajar Traditional Market has a very significant impact on customer loyalty. When traders consistently apply ethical principles such as honesty, fairness, and concern for customers, then a strong relationship will be established. Customers will feel more comfortable and valued, so they tend to become loyal customers. In the long term, this will have a positive impact on business continuity. High customer loyalty will guarantee income stability and improve market reputation. In addition, satisfied customers tend to recommend the market to others, thus attracting new customers and expanding the customer base. Thus, the application of business ethics is not only beneficial for customers, but also provides long-term benefits for traders and the market as a whole.

3. The importance of applying Islamic Business Ethics in Negotiation

In the Nongkojajar market, the attitude that must be shown to customers is to do good and accept what they are so that customers are loyal to what they see, Islamic business ethics and most of them are used. In addition, they think that if the seller and his staff are wise, patient, and joking, the customer can finally calm down.

Then honesty is very important to apply. The most difficult obstacle in entrepreneurship is to fortify honesty by our attitude. Therefore, honesty is recommended in Islam because being honest can make anyone who makes someone's business successful.

Then the application of Islamic Business Ethics also allows us to get more customers, as our business will get big and halal benefits.

Conclusion

The Nongkojajar Traditional Market exemplifies how Islamic business ethics can be effectively practiced in a traditional commercial environment. Traders in this market generally uphold core ethical principles such as honesty in transactions, fairness in service delivery, and responsibility in addressing consumer needs. These practices not only fulfill religious obligations but also serve as strategic tools for building customer trust and loyalty, which are essential for long-term business sustainability. Nonetheless, the study reveals several areas requiring improvement. While ethical conduct is widely practiced, it often lacks a structured understanding rooted in formal education. To enhance ethical awareness and consistency, the following steps are recommended:

1. Integrate Islamic Business Ethics Education: Conduct targeted workshops or training for traders to deepen their knowledge and commitment to ethical business practices;
2. Develop Clear Ethical Guidelines: Establish a set of community-agreed ethical standards to unify practices among traders;
3. Encourage Peer Monitoring and Accountability: Foster a cooperative market culture where traders support each other in maintaining ethical standards;
4. Enhance Consumer Protection Mechanisms: Provide accessible platforms for customer feedback and complaint resolution.

By reinforcing these efforts, the Nongkojajar Market can strengthen its reputation as an ethically driven traditional marketplace. The findings of this study underline the relevance of Islamic business ethics not only as a spiritual framework but also as a driver of sustainable commercial relationships. This model may serve as a replicable approach for other traditional markets across Indonesia seeking to balance economic growth with ethical values.

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