

Application of the Islamic Market Concept in the Era of the Prophet Zaim Saidi's Perspective

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Article Info:

Keywords:

Muamalah Market;
Islamic Market;
Hisbah Muhtasib;
Price Intervention;

Article History:

Received : August 26, 2021
Revised : January 28, 2022
Accepted : May 16, 2022
Available online : November 18, 2022

Article Doi:

<http://dx.doi.org/10.22441/jiess.2022.v3i2.001>

Abstract:

In the city of Surakarta there is a market that has a different system from the general market. The market is named "Muamalah Market". Established in 2009, this market is slightly different from the market in general because in practice it applies shari'ah elements. Researchers are interested in conducting research related to the mechanism for applying the concept of the Islamic market by using several indicators; Islamic market sunnah, the concept of hisbah, and price regulation. This research is a descriptive qualitative research using the interview method to obtain primary data sources, supported by scientific articles related to the Islamic market. Based on the research results, there are three main points that become the focus of the research, namely: the application of Islamic market indicators or sunnah, the concept of Hisbah or market supervision, and prohibition of price intervention. Based on the results of the analysis above, it can be concluded that the Surakarta Muamalah Market has implemented the three main research points well. Islamic Market indicators, namely: a market similar to a mosque, no private ownership, no tax and rent fees, no claim/booking of a place, no barriers or shops in the market, have been implemented well in Muamalah Market Surakarta. The Surakarta Muamalah Market Coordinator, apart from being the market chairman, also serves as al-muhtasib or market supervisor. In addition, there is no policy of intervention in the price of goods in the Surakarta Muamalah Market. The price of the goods is set based on the agreement between the buyer and seller.

Introduction

The market is one of the supporting facilities in carrying out muamalah activities among humans. The market is a gathering place for the parties involved in buying and selling transactions, namely sellers and buyers (Aliyah, 2017). Judging from the type, the market is divided into two, namely traditional markets and modern markets. The existence of the market is generally the main focus of the economy of a region, because its existence functions as a distribution center for goods and other economic needs (Fahmi, 2015).

Rasulullah is a professional trader and always upholds honesty, so he was given the nickname *al-amin* (the trusted) after becoming the Apostle, Muhammad was no longer an active businessman, because the situation and conditions of the development of Islam in Mecca were not possible. So the da'wah struggle becomes his priority. When he and the emigrants emigrated to Medina, the role of the Prophet shifted to become market supervisor or al-Muhtasib. He oversees the operation of the market mechanism in Medina and its surroundings so that it continues to run Islamically. The market is a natural law (*sunatullah*) that must be upheld. No one

individually can influence the market, because the market is a collective force that has been determined by Allah SWT. Violation of market prices is an injustice (zulm) which will be held accountable before Allah SWT.

In the Islamic market mechanism there are basic principles that provide the running of the market mechanism, including: that all existing transactions must be carried out on the basis of Ar-Ridaa (willingly voluntarily), mutual benefit, fair competition, and must have honest principles in trading, and open for market justice. There are three Islamic teachings in encouraging market competition. The first is to motivate and encourage traders to always compete, the second is to reject price intervention and market mechanisms by the government and the third is to prohibit all unfair transactions (Riyardi & Mardalis, 2013).

With the passage of time, the growth of the economic sector has also resulted in intense competition between human traders in the market. Many traders do muamalah in order to get profit in a way that is not in accordance with Islamic law. So that there are many irregularities in buying and selling transactions in the market. There is a shift in concepts and ethics in declining trade. By justifying all means in buying and selling activities according to their wishes, it is certain that it will have an impact on other traders (*Muthmainah, 2019*).

Literature Reviews

Buying and selling and market

The word "buying and selling" is basically a combination of two words that have opposite meanings, but have an attraction to each other. The word "selling" is the exchange of goods owned with a valid medium of exchange, generally money, while the word "buy" is the exchange of money or an object that is considered valid as a medium of exchange with the desired goods (*Pudjiharjo, 2019*).

According to the term fiqh, the word "buying and selling" is often referred to as al-bay, al-tijarah, or al-mublah. The word al-bay' means selling, replacing, and exchanging something for something else. The use of the word al-bay' in Arabic does not only mean "selling", but sometimes it is also used to describe the meaning of the opposite word, namely ash-syira' which means "buy" so, the term al-bay' can be interpreted at the same time as selling and buy (Amri et al., 2021; Soemitro, 2019).

Market in a narrow sense is a place where on a certain day sellers and buyers can meet to buy and sell goods. Meanwhile, the definition of market is used in a broader sense, namely where the meeting between sellers and buyers to conduct buying and selling transactions is no longer limited to a certain place or on a certain day. (*Gilarso, 2004*). The market in a broad sense is a market that does not have to be a place, but an institution that becomes a place for operating forces that oppose prices, in other words, it is in the market that supply and demand operate (*Mainers, 2000*). According to Dahl and Hammond, the market is an environment or space where the forces of demand and supply work to determine or modify prices so that there is an exchange of ownership of goods and services as well as the fact of physical and institutional activities (*Yogi, 2006*).

Indonesia is one of the countries with the largest Muslim population, therefore Indonesia has a large enough opportunity to expand the halal market and become the largest producer of halal products in the world for producers as a means to sell their products to buyers (Hakim et al., 2022). The development of the Islamic economy is relatively rapid in Indonesia, which is currently making many changes in formulating strategies for economic progress (Febriandika et al., 2023). The role of the market in economic development in Indonesia has an important role (*Nawawi, 2009*). Then the role of the market for consumers and the community is very helpful in obtaining the desired goods or services then the role of the market for economic growth and human resources has an important role as a forum for micro and small businesses, including the agricultural, plantation, and fishery sectors and the market also has several advantages. The main function in improving the quality of the Indonesian economy is as a price maker, buyers will try to bargain for the price of the desired goods or services, the market as a means of distribution to offer their products to consumers, the market as a means of promotion and trade information that serves to introduce the benefits and advantages products to consumers.

The history of the Islamic market at the time of the Prophet began after the death of his mother and grandfather, he was under the care of his uncle, namely Abu Talib, who worked as a trader, at the age of 12, the Prophet began his career by participating in trading with his uncle to the land of Sham. Then, at the age of 17, he started his own trading business until he met a business partner who eventually became his wife, namely Khadijah bintKhuwailid. This work as a trader he lived until the time of the prophethood for approximately 25 years. From this, it can be seen that market activities are also closely related to the life journey of the Prophet (*Mustofa, 2013*).

Islamic market mechanism

Markets that are built based on the concept of the Prophet must meet several indicators including having to follow the same rules in mosques. Whoever comes to the market early, can choose the desired position. Then give alms to the Muslims. So the Islamic market must be built on waqf land, so that no party has power over the course of market activity. And with the concept of no tax fees and renting a place with the aim of financing market operations, it can still be done if the market infaq and shadaqah funds are not able to cover all expenses. And the Islamic market concept stands on open land without any buildings standing on it. The concept above is considered quite good because it applies the aspect of simplicity.

The market in general has a main function in improving the quality of the Indonesian economy, namely as a price maker where buyers will try to bargain for the price of the desired goods or services until bargaining arises, as a means of distribution for producers of production products will be offered in the form of goods or services to consumers, while as a means of promotion and trade information serves as a means to introduce the benefits and advantages of its products to consumers.

Muamalah Market

The first Muslim market which was established by the Prophet and his companions after building the Prophet's mosque and is the Sauqul Ansar market which is in Medina near the Prophet's mosque. During the Khalafaurrasydin era, the construction of mosques was always accompanied by the construction of markets, this shows that the market has an important meaning for Islam. A market cannot be called a muamalah market if it does not apply indicators that reflect the market as applied by the Prophet to the Medina market (*Vadillo, 2019*).

The Surakarta muamalah market was established and opened for the first time in August 2020. The establishment of this market is monitored by the Wakala Induk Nusantaar. The Surakarta Muamalah Market is located at the JogloDakwahSakinah Building (JDS) Jln. Semen Romo Cemani, Kec. Grogol, Sukoharjo, Central Java. This market turns out to have a certain operational schedule, which is on Sundays for 35 days and is open from 07:00 to 12:00 (*Handoyo, 2021*).

The purpose of the establishment of the Surakarta Muamalah Market cannot be separated from the objectives to be achieved, namely, firstly to develop and strengthen the community's economy, especially the Muslims, secondly to break the trade chain and the products produced are marketed directly to consumers without going through middlemen, and thirdly to promote the concept of trading. with the aim of being al-ibadahlillah, so that seeking profits and blessings get a balanced portion, the four experiences of fiqhmuamalah are in accordance with the Prophet's guidance on all market activities, the fifth takes part in helping the implementation of government programs in the welfare of the people.

Research Model, Hypotheses, and Methodology

This study uses research that can be categorized as field research, because the subjects studied are all transaction activities that occur in the Surakarta Muamalah Market. This study tries to describe and describe the situation that occurred in the practice of buying and selling transactions in the market, as well as its correlation with the Islamic market at the time of the Prophet.

The data used in this study is information obtained from interviews with Mrs. Isnaini and Mr. Handoyo, as the coordinator of the Surakarta Muamalah Market. The secondary data sources used in this study are data obtained from the Qur'an, Hadith, fiqh books, books, scientific journals, as well as various other sources that discuss the history and concepts of Islamic markets in Indonesia. the time of the Prophet, especially with regard to its application to activities in the Surakarta Muamalah Market.

This research data collection method was carried out by observing the researcher either directly or indirectly on the research subject. In this study, the researcher used the non-participant observation method, which is a form of observation in which the researcher is not directly involved in the activity being researched (*Yusuf, 2017*). With this observation method, the application of the Islamic market concept to the Surakarta Muamalah Market activities can be investigated without having to participate directly. Second, using the interview method conducted by the researcher, it consisted of two stages, namely: telephone interviews and face-to-face interviews with sources. The type of interview used in this research is a semi-structured interview, which is an interview that is not too tight while still guided by a structured list of questions, so it can save time and make it easier to collect existing data (*Setiawan, 2018*). The interviewee is the coordinator of the Surakarta Muamalah Market. The third research method is documentation while the documents used in this study are all

data related to transaction activities in the Surakarta Muamalah Market.

The data analysis method in this study uses descriptive analysis method, which is one of the methods used in research on the status and condition of an object or a group of people. By using the descriptive method, it can facilitate a description, real picture or painting of the situation in the research to be systematic, factual, and accurate based on the existing facts (*Rukajat, 2018*).

Results and Discussion

The existence of the Surakarta Muamalah Market provides many benefits to the community, both directly and indirectly, from an economic perspective, helping to boost the people's economy. The seller feels profitable because he gets a selling price that is higher than the price set by the suppliers, in terms of morals, the rules applied in the market uphold sharia principles and adab values, in terms of ukhuwah or solidarity in the Muamalah Market, Surakarta forms a strong ties of brotherhood among fellow Muslims (*Ahmad, 2021*). The traders vary from the area and outside the area. In the operational process of the Surakarta Muamalah market, of course, it does not escape from obstacles and obstacles, the biggest obstacle is only experienced when in the early market pioneering period, namely when convincing prospective traders and attracting buyers' interest in the Surakarta Muamalah Market. quite difficult because the public is still not familiar with the market by applying Islamic concepts.

The Surakarta Muamalah Market applies two muamalah contracts, namely buying and selling and bartering contracts. The sale and purchase agreement is valid if the transaction uses rupiah in cash. While the barter contract applies if the transaction uses dinar, dirham, and cash coins or bartering goods that have the same value. there is the concept of hisbah or supervision of the market so that market activities run according to applicable regulations, an institution called Al-Hisbah is formed. Inside the Surakarta Muamalah Market, there are other programs, namely infaq, bazaars, the proceeds of which are used to purchase waqf land. In addition, the Surakarta Muamalah Market has another program in the form of humanitarian solidarity, namely the distribution of zakat to the poor.

Barriers to market operations

The biggest obstacle was experienced during the initial market pioneering period in August 2020, namely when convincing prospective traders and attracting buyers' interest in the Surabaya Muamalah market and finding a strategic market location and its licensing was considered quite difficult and due to the general understanding of the surrounding community towards the market with Islamic concepts. then since the case of Zaim Saidi's arrest, the Surakarta Muamalah Market activity in February 2021 was canceled and finally forced to close for an undetermined time limit.

Application of market indicators

The Surakarta muamalah market does not determine the location of each trader, each trader is free to determine the location of their favorite trade, the only condition is that the trader must come early in order to get the location he wants. After selling, traders are not allowed to stay or leave their wares in the market. Every trader must pack their own goods and take them home immediately, they must be in a clean condition as before. The Surakarta muamalah market was established on land as a result of a voluntary loan from one of the benefactors, namely Mr. Tommy. He is willing to lend his place to serve as the location of the Surakarta Muamalah Market

Market without private property

The muamalah market is a waqf market intended for the benefit of the ummah, not for personal gain. The main point that becomes the attraction of the muamalah market concept is that this market is free from any fees. There are no taxes, user fees, space rental fees, security fees and market cleanliness. And so forth. So, traders can sell quietly without being burdened with other costs. Since its inception until now, Pasar Muamalah Surakarta has never collected any fees from traders, even new traders who sell in the market are not asked for administrative fees. It is enough to confirm with the market coordinator for data collection, new traders can already sell in the market. Then for market operational costs by relying on funds from infaq, bazaar, infaq waqf, and funds from donors. Infaqbazaar and donor assistance funds are used to fund market operational costs, while infaq waqf is used as long-term savings which will later be used to purchase waqf land for market operations. The position of the stalls of the traders is determined based on the order of arrival at the market, so each trader does not have his own claim rights to the stalls he uses to sell.

The Medina market which was built by the Prophet adheres to the concept of a market with open land without any permanent buildings on it. At the time of Caliph Umar, the Medina market did not only function as a

public market, but also as a place to stop and rest for the caliphs or pilgrims (*Abdalqadir As-Sufi, 2019*). While the Surakarta Muamalah Market is lucky because it stands in a location that has a fairly large yard. There are no buildings in that place, except for a pavilion as a place for seminars or recitations which is located right in the middle of the courtyard. In addition, the Surakarta Muamalah Market regulation stipulates that traders are not allowed to erect a partition, wall, kiosk or shop, or any permanent building that limits the distance between traders. The sale provided for each trader is only one large table to display their wares.

The superiority of the Islamic market concept has proven to be successful in the era of the Prophet in driving the Islamic economy. In fact, the Jewish markets that became the main rivals, one by one began to go bankrupt and eventually had to go out of business. Behind the rapid progress of the Medina Market, it shows that the market concept initiated by the Prophet has many advantages and has proven to be successful in competing with markets established by the Jews (*Suwandi, 2016*). In Muamalah Market Surakarta there is a market supervisor, the coordinator himself has a dual role in market activities, namely as the chairman of the muamalah market and at the same time as an officer of the Hisbah or al-muhtasib institution and has the duties and authorities, namely firstly supervising every transaction activity in the Surakarta Muamalah Market directly, secondly admonish and take action against violators of the rules of the Surakarta Muamalah Market, the third has a role in supervising the dinars and dinars circulating in the Surakarta Muamalah Market, and the fourth is supervising the scales and measurements of acts of fraud or fraud.

The Prophet as the market supervisor highly appreciates the prices that occur as a result of a free market mechanism, so that there is no reason for the public not to obey them. So that price fixing in the market is an act of injustice (*zulm*) which will later be held accountable before Allah (*Khoiruddin, 2010*). Meanwhile, the price of goods sold in the Muamalah market in Surakarta is determined by each individual trader. Market coordinators, donors, governments and other parties who do not have the right to intervene in prices that occur naturally in the market. Then for the problem of determining the price of goods, the Surakarta Muamalah market allows profit taking from each item, the Surakarta Muamalah Market only recommends that the price set can be affordable by the buyer, so that the blessings of buying and selling transactions can be felt by both parties, namely the seller and the seller. buyer.

Conclusion

Islamic market indicators which are market characteristics at the time of the Prophet have been implemented well in the Muamalah Market in Surakarta, based on the results of direct observations and interviews with the market coordinator. The concept of hisbah supervision of the Surakarta Muamalah Market is going very well. This is indicated by the role of the Surakarta muamalah market coordinator who actively supervises and controls transaction activities in the market. There is no price intervention policy for merchandise in the Surakarta Muamalah Market, traders may determine the price of their merchandise themselves, but it is recommended to set an affordable price for buyers, because this is in accordance with the policy of the Prophet who refused to set prices when the prices of goods in the market soared high.

The benefits of the existence of the Surakarta Muamalah Market for the community, both directly and indirectly, from an economic point of view, help in boosting the people's economy. The seller feels profitable because he gets a selling price that is higher than the price set by the suppliers, in terms of morals, the rules applied in the market uphold sharia principles and adab values, in terms of ukhuwah or solidarity in the Muamalah Market, Surakarta forms a strong ties of brotherhood among fellow Muslims. The Surakarta Muamalah Market was established because of the goals to be achieved from the community, namely firstly to develop and strengthen the community's economy, especially the Muslims who secondly broke the trade chain and their products were marketed directly to consumers without going through middlemen, and thirdly, the concept of trading with the goal as al-ibadah lillah, so that seeking profits and blessings get a balanced portion, the four experiences of fiqhmuamalah are in accordance with the Prophet's guidance on all market activities, the fifth takes part in helping the implementation of government programs in the welfare of the people.

The Surakarta Muamalah Market experienced difficulties at the beginning of its pioneering, the difficulty in finding potential players, strategic market locations and the general public against the practice of buying and selling with Islamic concepts. Then at the end of February 2021, since the arrest of Zaim Saidi, the Surakarta Muamalah Market activity was abolished and finally closed. The main reason for the closure of the Surakarta muamalah market is still unclear, but there are allegations of using a medium of exchange other than the rupiah, namely the dinar and dirham, but in fact, the currency prevailing in the Surakarta muamalah market is the rupiah.

Acknowledgment

Of course, in the process of writing this scientific journal, the author does not escape the assistance of several parties. Therefore, the author would like to express his deepest gratitude to Mr. Lukmanul Hakim as a mentor lecturer, who has taken the time to provide direction and input, all the lecturers who organize this ICIEFIL so that the author can develop in improving skills and can be a valuable experience for the author and lastly brother Anif Nur Isnaini who has completed his thesis so that this journal could not be completed without this thesis.

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