ANALYSIS OF BEHAVIORS OF SIDODADI MARKET TRADERS BASED ON TAFSİR AL-JAMI’ LI AḤKĀM AL-QUR'ĀN IMAM AL-QURṬUBĪ ABOUT CHARACTERISTICS OF MADYAN TRADERS

Andri Nirwana. AN  
Universitas Muhammadiyah Surakarta, Indonesia  
andri.nirwana@ums.ac.id

Riza Tamami  
Universitas Muhammadiyah Surakarta, Indonesia  
g100170043@student.ums.ac.id

Syamsul Hidayat  
Universitas Muhammadiyah Surakarta, Indonesia  
sh282@ums.ac.id

Sayed Akhyar  
Universitas Islam Negeri Sumatera Utara Medan, Indonesia  
sayedakhyar@uinsu.ac.id

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Abstract
The behavior of the Madyan people mentioned in the Qur’an reflects inappropriate behavior in trading. Imam al-Qurṭubī in his tafsir, al-Jāmī’ li Aḥkām al-Qur’ān, mentioned that three things they did were mentioning untrue prices, hiding product defects, and cheating in weighing and measuring. This paper aims to analyze these three behaviors of traders at the Sidodadi market, Kleco. Through the interview method, there are three points that are able to be concluded. First, as many as 66% of Kleco market traders always explain the aspects of goods defects. Second, there are 68% of them consistently provide the same price to buyers. Third, there are 88% of them do not cheat in scales and measures. In general, it can be understood that the majority of Kleco market traders do not have trading behavior like the Madyan people.

Keywords: Trade’s behavior, Kleco’s traders, Madyan, Imam al-Qurṭubī’s tafsir

Abstrak
Perilaku kaum Madyan yang disebutkan dalam al-Qur’an mencerminkan perilaku yang kurang tepat dalam berdagang. Imam al-Qurṭubī dalam karyanya Tafsir al-Jāmī’ li Aḥkām al-Qur’ān, menyebutkan bahwa ada tiga hal yang mereka lakukan, yaitu; 1) Menyebutkan harga yang bukan sebenarnya, 2)
Menyembunyikan cacat produk, dan 3) curang dalam timbangan dan takaran. Tulisan ini akan melihat tiga perilaku tersebut pada pedagang di pasar Sidodadi, Kleco. Melalui metode wawancara, dapat disimpulkan bahwa: 1) Sebanyak 66% dari pedagang pasar Kleco selalu menjelaskan aspek kecacatan barang. 2) Ada 68% dari mereka yang konsisten memberi harga yang sama kepada pembeli. 3) Terdapat 88% dari mereka yang tidak curang dalam timbangan dan takaran. Secara umum dapat dipahami bahwa mayoritas dari pedagang pasar Kleco tidak memiliki perilaku dagang seperti kaum Madyan.

**Kata Kunci:** Perilaku dagang, Pedagang Kleco, Madyan. *Tafsir Imam al-Qur'ubī*

**Introduction**

Since the COVID-19 pandemic hit the world, many traders have been affected by this global outbreak. Coupled with the decline in people's purchasing power due to layoffs everywhere, so that many traders went out of business or went bankrupt, coupled with the government's policy of imposing activity restrictions on the community so that the development of this epidemic subsided. It is a thought for researchers that how is the trader's strategy to survive this epidemic, related to the trade ethics presented as a public service for buyers, is there a change in trade ethics during the pandemic compared to before.

The method of the Qur'an gives guidance to mankind, one of which is the story method. The story in the Qur'an is called Qashahsh. Qashash al-Qur'an or stories in the Qur'an are news about the people who have lived in the past, prophecy, the history of the nation, the condition of a people or country and the legacy or traces of the previous people which are summarized in the Qur'an. These stories are not only artifacts or historical buildings that have been worn out or even just beautiful fairy tales told to children at the TPA or as a conductor in their sleep. The most important part of the story described in the Qur'an is the message and advice contained in each story presented.

To be more specific, the researcher focuses his research on stories in the Qur'an that tell portraits or stories of depicting people who are damaged in muamalah, namely

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the story of the Madyan. The Madyans are one of the largest peoples in Sham. In terms of religion they do not worship Allah, but they worship Aikah, which is a piece of sand with trees growing around it. The majority of their work is trading or trading. From this work, the Madyans became glamorous with their wealth.

The passionate spirit of the Madyans in pursuing the world led them to a life of abundant wealth. For them matter is everything, even the consciousness of the soul and intellect is considered a product of matter. Such thinking makes them slaves of matter. The impact is that they carry out any activity even though it is disgraceful to do so for the sake of pursuing worldly treasures.

Prophet Shuaib as the prophet of the Madyans delivered da'wah, called for not to seize the rights of others and warned of the bad consequences of their actions, both in their social life and in their life in the hereafter. However, they responded harshly to the preaching of the prophet Shuaib. Strands - strands of arrogance not a little out of their mouths. He carried out various kinds of slander and intimidation, even to the level of stoning and extradition.

The attitude of the Madyan people who still maintain tradition and ignore the invitation of the prophet Shuaib makes Allah swt angry and brings destruction to the Madyan people. The city of Madyan which is a metropolis, dense and busy, seemed to have disappeared by a great earthquake, leaving buildings that collapsed.

History does not rule out the possibility of repeating itself. Moving on from that thread, bad behavior in muamalah carried out for centuries may still be practiced, even if it appears in a modified form, appearing more sophisticated and modern than before. Even though the madyans have disappeared, their behavior may still be based on Earth.

Therefore, the author will conduct research in the Sidodadi Market (Kleco). The selection of the market as the research location is because the majority of Madyan people are traders, where the market is a place for human activity in buying and selling transactions. As for the Sidodadi market, this market is located on Jalan Slamet Riyadi, Karangasem Village, Laweyan District, Surakarta City. Sidodadi Market is a traditional market that still survives today with various land expansions to keep consumers shopping.

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10 Read al Qur’an Verse. 11:91
Sidodadi Market has a strategic location. The location is close to the highway, a traffic lane that is often passed by transportation from Klaten, Jogja, Boyolali, and Semarang who want to enter the city of Surakarta or vice versa. Besides that, its existence is close to the University of Muhammadiyah Surakarta campus and ATMI Polytechnic. This is an attraction for students who want to fulfill their daily needs. The majority of visitors come from the Laweyan community itself. So this market is always crowded by the general public because it provides a variety of daily needs.

The type of this research is field research, namely field research procedures (field research) based on descriptive data about the observed behavior. The method used in this study is a qualitative descriptive method. The location in this research is the Sidodadi Kleco market. The approach taken is sociological. Namely, when conducting this research, researchers seek data sources directly from sources. Data were obtained through direct contact or social interaction with resource persons at the Sidodadi Kleco Market to obtain the data needed for research.

The population in this study were traders at Sidodadi Kleco Market. From the total population, researchers took 10% of the existing population. The sampling technique used was purposive sampling. This technique is also known as the objective sampling technique. The purposive sampling technique determines particular criteria or considers specific characteristics of the sample or research subject to be studied.

In a study, researchers must carry out activities to find and collect facts or information in the field. This activity is called data collection techniques. Data collection activities are an essential thing in research activities. Therefore, researchers need to pay close attention to the data obtained so that the level of validity and reliability can be maintained. The data collection methods applied in this study include interviews, observation, questionnaires, and documentation.

The characteristics of the Madyans mentioned in the Tafsir Jami ‘Li Ahkam Al-Qur’an in this study as a basis for photographing the character of traders who run in Sidodadi Market. Therefore, the researcher took the title Review Of Imam Qurthubi’s Interpretation In Janī’ Li Aḥkām al-Qur‘ān On Business Ethics Of Madyan Traders And Business Ethics Of Market Traders In Sidodadi Kleco Surakarta During The Covid 19 Pandemic. To open the portrait of the characters contained in the story of the Madyans, the researcher uses the approach to the study of Imam Al-Qurtubi’s Ahkam interpretation because this pattern of interpretation discusses the issue of good and evil or halal and haram from the verses of the Qur’an.

Some kinds of literature discussed these issues like Rofiq a nur’s research entitled The economic doctrine of the Prophet Shu’ail and the Madyans in the Qur’an: Comparative-thematic analysis, 2015 The findings are There are two basic doctrines of the Prophet Shu’ail that can be raised here, related to the message of the letter in above in the context of economics: First, the paradigm of monotheism (transcendental

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aspect) and takamuliyah (integration; totality); second, socio-economic justice (justice and human solidarity).  

Handri Fajar Agustin, The Story of the Prophet Shuaib and the Madyans (Analysis of Al-Qur'an Qashash on Al-Khazin's Interpretation in Tafsir Lubab Al Ta'wil fi Ma'ani Al-Tanzil) 2020. The results of this study are al-Khazin's interpretation of the story The Prophet Shuaib and the Madyans in Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil. It is explained that the Prophet Shuaib was sent by Allah to the Madyan people to unite Allah and believe in Him by stopping doing injustice, namely reducing the dose and scales for other humans. The Prophet Shuaib preached with several stages of da'wah in conveying the message of truth from His Lord. Up to the warning of the Prophet Shuaib to the Madyan people about the consequences that befall those who deny the teachings brought by His Prophet. Like the previous people who were destroyed for disobeying Allah and His messenger. But the Madyans still deny the Prophet Shuaib by saying that the Prophet Shuaib was a "liar" for the teachings he conveyed. So Allah destroyed them with a shout from the angel Gabriel and a very powerful earthquake. Al-Khazin's interpretation of the analysis of the Qashash of the Qur'an in this story is to reveal the elements of the Qashash of the Qur'an, namely the elements of actors, events and dialogues.

Rizki Nur Amaliah, 2020. The Story of the Madyans in Tafsir Jami’ al-Bayan fi Ta’wil al-Qur’an by Ibn Jarir al-Tabari The result of this research is the discovery of a history -The narration of stories based on the opinions of the Companions, tabi’in, atba’ al-tabi’in through the hadiths they narrated as well as through mu’tabar narrations from the Jews and Christians who had converted to Islam. And also supported by reason (ra’yu) to build objective understandings. There are 24 verses about the story of the Madyans, all of which use the qashash history. The conclusion of this study is that the qashash and ibrah narrations contained in the interpretation of Jami’ al-Bayan fi Ta’wil al-Qur’an by Ibn Jarir al-Tabari narrated by the companions, tabi’in, atba’ al-tabi’in among them is that reducing the rights of others is a major sin, prayer is a cause for doing all good deeds (leaving all evil) We must leave all these matters to Allah, because Allah is the best decision maker.

Irawan, Heri, 2017 The Application of Islamic Business Ethics to Basic Food Traders at the Sinjai Central Market. Master (S2) thesis, Alauddin State Islamic University Makassar. The results showed that: the majority of basic food traders in the Sinjai Central Market had understood and applied Islamic business ethics as exemplified by the Prophet in trading. This can be seen from the indicators of basic food traders on understanding business ethics up to 19 people or 95% and basic food traders carrying out an attitude of honesty up to 19 people out of 20 informants or 95%. However, there are still food traders who do not understand the theory and do not apply business ethics because the term business ethics is foreign to them and the lack

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of information about business ethics due to their low education and it is also assumed that they are used to trading which only prioritizes profit or loss. worldly benefits and do not think about the blessings or the hereafter in doing business. The implication of this research is to eliminate the paradigm of society, especially food traders who think that it is not necessary to know and understand Islamic business ethics in trading. When you realize that trading is not only concerned with worldly profits but also hereafter profits. Then the sale and purchase transaction will be free from the fraud process.

Susi Widiasari, Fath Ervan Zulfa Stai Badrus Sholeh Kediri, behavior of wholesalers in terms of Islamic business ethics (Case Study of the Tulungagung Ngemplak Market) 2020 conclusions from observations in the field, found many indications of irregularities and trade violations in the Ngemplak market Tulungagung, whether related to traded commodities, forms of transactions that are committed, violations, or dedication to business ethics that have been regulated in Religious norms. Many buyers lose because of that attitude of Yangs merchants, their habits which is not transparent, many goods are of level two quality, for example, but are sold at the same level as level one, besides that in terms of scales, traders often reduce the scales, especially when the weighing is not done in front of the buyer. The behavior of vegetable traders at the Ngemplak Tulungagung market in marketing their wares is in accordance with Islamic Business Ethics, because of their habit of telling lies, not being transparent in selling merchandise and being dishonest in scales. In Islamic Business Ethics, the reduction of the scales and the taking of excessive profits too high is not allowed, because one party is harmed, whereas in Islam

Every Muslim is a brother and is obliged to help each other (Ta'awun). Islamic Business Ethics relating to the behavior of traders and buyers is emphasized to be honest, trustworthy, Fathonah and no party is harmed at all. Rasulullah once said that the merchant. (business) is a land that brings the most blessings. Thus, trading or business activities seem to be the most provide an advantage, but it must be understood, that business practices what every human being should do, according to Islamic teachings, the limits have been determined. Therefore, Islam provides a categorization of business that is permissible (halal) and business that is prohibited (haram).

Then Muh Shabiran and Titiek Herwanti, Trader's business ethics in the sale and purchase of used mobile phones in terms of an Islamic economic perspective, 2017 Based on the description of the research analysis on the business ethics of traders in Selong District, East Lombok Regency, it can be concluded as follows: 1. From the five informants in the study This shows that the business ethics of traders are not in accordance with the principles of business ethics taught by Rasulullah such as siddiq, tabliq, amanah, fathonah. Whereas in Islam we are encouraged to always be honest, open, and not harm each other between the seller and the buyer. 2. In terms of profit-taking, traders on average take 10% profit, 20% 25% and can be more than double the
cost of goods. To get high profits, traders often buy mobile phones at low prices and sell them at high prices. Taking advantage of people's ignorance about market prices, the types of mobile phones sold by the community are used by traders, by looking at these conditions traders can reduce the price as low as possible to get mobile phones. because the principle of traders is how to get goods at low prices and sell at high prices.

Rahmadani, Dyan Arrum (2017) The Behavior of Traders in the Makassar Petepamus Traditional Market in the Perspective of Islamic Business Ethics. Undergraduate (S1) thesis, Alauddin State Islamic University Makassar. Based on the results of the study, it was stated that the traders in the Petepamus Makassar traditional market did not know Islamic business ethics, but in carrying out their buying and selling transactions they used rules in accordance with Islamic business ethics, seen from not forgetting the obligatory prayers, praying and giving alms, fair or balanced in weighing or measuring and not hiding defects, giving freedom to new sellers and not forcing buyers, keeping promises and being responsible for the quality of goods, being friendly in serving and generous.

Nur Aslakah Baladina & Aslihah, Producer Behavior during the COVID-19 pandemic in the perspective of Islamic business ethics in the Lontar Village, Surabaya, 2021, The purpose of this study was to determine the behavior of producers during the Covid-19 pandemic in the perspective of Islamic business ethics in the Lontar Village, Surabaya City. This type of research is qualitative, with data collection methods of documentation, observation and interviews. Researchers conducted direct interviews with 15 producers. And the results of this study are that many producers who are also traders still do not know and apply how the behavior of producers is in accordance with Islamic business ethics.

Riska Febriyani, Muhammad Anwar Fathoni, Mira Rahmi, Impact of the Covid-19 Pandemic on Prices and Muslim Consumer Ethics (Case Study of the Bintaro Jaya Market) This study aims to explain the condition of the price of goods at the Bintaro Jaya Market during the Covid-19 pandemic and see the relationship on the ethics of Muslim consumers in the event of panic buying by consumers. This research is classified as a qualitative research using a qualitative descriptive approach. Sources of data used in this study are primary data sources which are traders of staple goods in Bintaro Jaya Market and secondary data sources. In collecting research data, researchers used observation, interviews, and documentation techniques. Based on the findings of this study, it shows that the price of basic necessities at the Bintaro Jaya Market has fluctuated during the COVID-19 pandemic. Panic buying also occurred in this market during the covid-19 pandemic, this was done by consumers as a reaction to concerns about the transmission of the covid-19 virus, but it was still within normal quantity limits. In practice, the consumption ethic has been applied by Muslim

consumers at the Bintaro Jaya Market, and has been running well and in accordance with the practice of Islamic teachings. The implication of this research is being able to provide a description of prices based on market mechanism processes and Muslim consumer ethics at the Bintaro Jaya Market during the covid-19 pandemic.

Satriyo Suryantoro, 2021 Adaptation Strategy of Street Vendors in Facing the Covid-19 Pandemic (Case Study on Street Vendors in Rejoagung Field, Kedungwaru District, Tulungagung Regency). The approach used in this study is a qualitative approach with data collection methods with observations and interviews. The number of samples used was 7 people representing 20 street vendors in Rejoagung Field plus 3 visitors as complementary data. The results of this study concluded that there was a decrease in income for street vendors in Rejoagung Field by up to 50% from before the pandemic. The adaptation strategy carried out by traders is by being kind and friendly to attract customers, increasing the variety of types of merchandise, saving life necessities and also reducing the amount of merchandise, taking advantage of relationships or relationships that they have and finally taking advantage of the assistance provided by the government.

Method of Tafsir Jamī’ Li Ahkām Al-Qurān

Tafsir Jamī’ Li Ahkām Al-Qurān is the work of a pious and pious Servant of Allah. He is Imam Abu Abdillah Muhammad bin Ahmad bin Abi Bakr bin Farh Al Ansari Al Khazraj Al Andalusi Al Qurtubi. He was born in Cordova, Andalusia (Spain). It was in that place that this great scholar studied various knowledges such as Arabic and poetry, Fiqh, Nahwu, and Qirā’at, Ulmul Qur’an and also other sciences. After studying in his homeland, he went to Egypt and remained there until the end of his life, namely, he died on the 9th of Shawwal in the year 671 H. Regarding the Name of the Book of Ḥisār Al Jamī’ Li Ahkām Al Qurān.

This book of interpretation is often heard in our ears as the interpretation of al Qurṭubī, this is quite reasonable and there are two arguments to reveal the reason for the mention of the interpretation of al qurtubi. First, this interpretation is the work of a person who has the ratio of the name al qurtubi and second, because the front page of the cover of this book itself is written with the title Tafsir al Qurtubi. So it is not entirely wrong if someone calls this interpretation as the interpretation of Al Qurtubi only, if what is meant is the interpretation of the interpretation of the work of Imam Al Qurtubi. As for the truth, this interpretation has the full title Tafsir Al Jamī’ Li Ahkām Al Qurān.

Talking about the methodology of interpretation, there are generally four types of interpretation methods, namely ījmalī, tahlīlī, muqārin and maudhū’ī. The method used in the book of commentary by Imam Al Qurtubi is tahlīlī. This can be seen from the arrangement used, Imam Al Qurtubi tries to explain the content of the verses of the Qur’an from various aspects in a coherent manner according to the order of the verses in the manuscripts.
Al Qurṭubī does not use *maudhu'i* systematics, namely the interpretation of verses in the Qur'an based on certain topics by collecting verses that have the same discussion group. Although it is not *maudhu'i* that is used, M. Quraish Shihab believes that there are seeds of interpretation of the *maudhu'i* systematic model that have begun to grow in the *Tafsīr Al Jamā' Li Ḥākim Al Qurān*. This is indicated by the pattern of interpretation that focuses on the interpretation of the Qur'anic verses with legal themes.

Imam Al Qurṭubī’s reference books: In his muqaddimah interpretation, Imam Al-Qurṭubī said that when quoting someone’s opinion, he relies on the owner of that opinion. He mentioned the names of the authors. This is done because it is part of the way to embrace the blessings of knowledge. Judging from the genealogy of one’s thoughts, it certainly cannot be separated from the influence of others. Likewise with Imam Al Qurṭubī, there was a touch from the great scholars who influenced him in interpreting the Qur'an. Among these figures are Ibn Athiyyah with his work Al Muharrar al-Wajiz, Abu Ja'far An-Nuhas with his work Ma'anii Al Qur'an, i'rab Al Qur'an, and Nasikh mansukh, Al Mawardi with his work Al Nukat wa Al Uyun, Ath-Tabari with his commentary, and Al Arabi with his Ahkam Al Qur'an and Al Qabas Sharh Al Muwatta’.

Each interpretation made by the Mufasir varies according to the background of knowledge, socio-culture and tendencies of each. This diversity is identified with the color or pattern of commentators. Therefore, the pattern at the same time shows the understanding of the author, the type or form of interpretation. So far the known styles of interpretation are literature or language, fiqh or law, theology and or philosophy, Sufism, Scientific, and Social Cultural Literature.

*Tafsīr* by Imam Al Qurṭubī is classified by the commentators into the interpretation that has a fiqhi style, so it is often referred to as ahkam interpretation. This is quite reasonable because in interpreting the verses of the Qur'an, he relates a lot to legal issues. Imam Al Qurṭubī also named his book of interpretation as *Tafsīr Al Jamā' Li Ḥākim Al Qurān*.

**Result and Discussion: Overview of the Research site**

Sidodadi Market is a mixed traditional market which is the focus for residents of Solo in the west to fulfill their daily needs. This market is located on Jalan Slamet Riyadi which is administratively included in the Karangasem village area, precisely in Kleco village. So it is not surprising that most people are more familiar with calling it Kleco Market than Sidodadi Market.

This market has a variety of traders, many traders who come from outside the Surakarta area such as from Karanganyar, Boyolali and Sukoharjo. Many traders who came also came from outside the city of Surakarta because of its location which borders Sukoharjo Regency. The Sidodadi Kleco market is classified as a market that
provides the most complete needs for the residents of the city of Solo who live in the western part of the city.

Sidodadi Market is classified as a fairly old market because it was first built in 1941. This market has been expanded several times until now it is recorded to have an area of about 844 square meters. Although it has been expanded, including by utilizing the former burial ground in the vicinity. But not enough to accommodate traders. In 2007, this market was renovated again and the building was added to become two floors. The beginning of the number of traders Currently there are at least 400 traders who sell at Sidodadi Market.  

Sidodadi Market has two buildings located in the east and west. The eastern part of the building consists of three floors. The first and second floors are used for traders, while the top floor is used as the Sidodadi Kleco Market Office. While the western part consists of two floors. The first floor is for traders, while the top floor is used for motorbike parking. This market has seven toilets, two prayer rooms and two security posts.

Research Results: The Results of observation at the Sidodadi Kleco Market, Laweyan District, Surakarta Regency

From the results of observations made by researchers from several traders, the first is about how traders offer their wares to buyers, namely in various ways, including by selling off their wares to buyers who pass in front of their stalls, by asking what needs the buyers are looking for, there are also traders who are just silent then buyers who ask about the needs of the goods they want to buy. In addition, researchers also encountered traders who allowed buyers to taste the taste of their wares, this is usually done by fruit traders.

Then from the results of observations in the field regarding the scales. Researchers found several types of scales used by traders at Sidodadi Kleco Market such as table scales, digital scales and sitting scales. The table scales are the most widely used by traders at the Sidodadi Kleco Market. Some traders such as chicken and fruit traders often overestimate their scales when serving buyers, this is done to please buyers and create a good reputation for buyers.

Based on the results of the researcher's observations when viewing or asking traders to practice weighing, seeing from the scales used, there was no load used to increase the weight of the scales and there were signs that the scales had been calibrated. However, there are traders who deliberately put the goods first on the loading plate even though there are no buyers yet, when the buyer wants to buy something from the merchant, the trader only balances the items that are weighed with weights according to the amount purchased by the consumer. Even when the item being weighed is lowered, the weight remains in its position and does not come down,

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17 Siti Rahayu, Sie Cleaning Staff, (interview), on June 19, 2021
18 Results of Direct Observations (observations), On Wednesday, June 2, 2021.
so the table scale is never in a balanced position. In fact, when the load is empty, the scales must be in a balanced position.\(^{19}\)

As for the results of observations related to the honesty of traders, in particular, being forthright when there are defective goods. Researchers found that there are fruit traders who separate citrus fruits that have a sour taste from a sweet taste, of course both are priced at different prices. Some buyers also dispose of goods that are no longer fit for sale, as was the case with a fish trader when questioned about this.\(^{20}\)

**Interview Result at Sidodadi Kleco Surakarta Market**

The technique of collecting data through interviews is used to find data from traders, buyers and market managers. They are used as informants to obtain reports or personal information or to obtain relevant data such as market policies.

As for the interviews conducted by the first researcher, it was about the honesty of traders in making price standards to buyers. All traders interviewed answered on average that they never gave different prices to buyers, for example, an egg trader sold one kilo of his merchandise to Person A at a price of Rp. 24,000, but the buyer B is valued at Rp. 30,000.\(^{21}\) Mrs. Ninuk and Mrs. Tutik did not dare to take this action, besides the act was not approved by Allah, it also made the buyer lose faith. However, there are traders who treat customers who subscribe, one of them is Mrs. Sarni. He explained that he often gave low prices to buyers who subscribed to those who rarely bought their goods.\(^{22}\)

Then regarding the principle of free will, the average trader answered that he did not mind if there was a slight difference in price determination between one trader and another. This is not a problem, because each trader has the freedom to compete with other traders. One of the tempe traders, Mr. Zaenul, explained that it is okay if the seller sells at a different price. According to him, the most important thing is the quality of goods and services that make buyers buy in droves.\(^{23}\)

Then the second thing is about the scales. Researchers in this study sought respondents from traders, buyers and market managers. To buyers, about 10 buyers were interviewed by researchers. When asked about whether they had ever been cheated on the scales, two of them gave information that they had felt cheated when making buying and selling transactions at the Sidodadi Kleco Market. Mrs. Sundawati, for example, about 10 years ago witnessed the fraud committed by one of the traders at the Sidodadi Kleco Market, a shrimp trader. Even though she saw it with her own eyes, Mother Sunda did not want to reprimand the merchant’s actions. He left it and left the

\(^{19}\) Results of Direct Observations (observations), On Thursday, August 12, 2021

\(^{20}\) Results of Direct Observations (observations), on Thursday, August 12, 2021.

\(^{21}\) Mrs. Sarni, a Grabadian trader, (interview), on Wednesday, August 11, 2021.

\(^{22}\) Mrs. Ninuk and Mrs. Tutik, chicken traders, (interview), on Wednesday, August 11, 2021.

\(^{23}\) Zainul, Grabagan Trader, (interview), on Sunday, June 6, 2021
matter to Allah swt. Mrs. Maryati also had the same fate as Mrs. Sunda, about a few years ago was cheated by a fruit seller when transacting at Sidodadi Kleco Market. 24

When interviewing traders, on average they answered that they had never cheated on the scales. In fact, all of them answered that the scales used in routine trading were calibrated by the Trade Service employees. The routine of checking and servicing the scales, traders are varied in answering them, some are once a year and there are also those who carry out weighing services every three months. The market manager also said that there is a program to periodically check the scales of traders at the Sidodadi Kleco market. In addition, market managers often allow parties outside the agency to do the weighing. 25

When asked about whether there were buyers who complained about bad scales or fraudulent actions on the scales, the average traders answered that they had never done these actions. Mrs. Warni, for example, gave a statement that she had never cheated on the scales on the grounds that such action was a sin and lowered the buyer's trust. In addition, one of the traders, Mrs. Sri, often returns the change that is not appropriate and becomes the right of the buyer. 26 Then the third is about honesty in conveying bad things. Mrs. Wawan, Ms. Partinah, and Mr. Thosim answered that they were often honest when yesterday's merchandise was resold, but they always threw away merchandise that was no longer fit for resale. 27

Analysis of the characteristics of traders in the Sidodadi Kleco market in an overview of the trading character of the Madyan

In conducting buying and selling transactions, traders must understand how to conduct buying and selling transactions so as not to fall into the abyss of destruction because they are not caught. Therefore, a trader must apply the principles of Islamic business ethics in trading. In the Qur'an written a portrait of the story of a society that has a dark history, namely the Madyan. The people were destroyed by Allah swt because of their own actions. The Madyans are famous for their deceitful actions in buying and selling transactions. In the interpretation of Tafsīr Al Jamī' Li Aḥkām Al Qur'ān, it is stated that there are 3 characteristics inherent in the Madyan people, namely, they like to cheat on prices, cheat in scales and don't be honest about the existence of defects in goods. These three aspects will be used as the basis in this study to photograph the character of traders in the Sidodadi Kleco market. From the results of the research presented above, broadly speaking, traders in the Sidodadi Kleco market did not perform the actions that are reflected in the story of the Madyans, although there are a small number of them who approach the similarity of the behavior of the Madyans. From several interviews that researchers got from several traders who

24 Maryati and Sunda, Buyers, (interview), On Sunday, June 6, 2021
25 Siti Rahayu, Sic cleaning staff, (interview), On Sunday, August 15, 2021.
26 Mrs. Warni, Grabadan Trader, (interview), On Thursday, June 3, 2021.
27 Mrs. Wawan (grabadan), Mrs. Partinah, and Mr. Thosim (chicken), (interview) On Thursday, June 3, 2021 and Wednesday, August 11, 2021.
were used as research samples, it can be seen that the traders in the Sidodadi Kleco market turned out to be applying according to the theory that demands obligations that should be carried out by a seller or trader as a form of responsibility, for example providing good service to all consumers. without having to discriminate and offer buyers quality products.

Furthermore, the author will analyze the results of the questionnaire that the researchers distributed to the respondents, namely traders. This questionnaire was distributed to 50 traders who were sampled in this study by asking three questions. This questionnaire is limited, meaning that respondents are asked to answer by choosing the answers provided on the questionnaire sheet only. After the results of the questionnaire, processing was carried out. So the next step is to interpret the results of the answers in accordance with the questionnaire items that have been submitted to the respondents and then draw conclusions.

There are three indicators of the trading characteristics of the Madyan people which are the basis for photographing traders at the Sidodadi Kleco Market, including hiding defects in goods, cheating prices and cheating on the scales.

**Hiding the lack of quality of an item**

The first character of the Madyan people regarding the trading aspect is not being honest about their defective merchandise, so that buyers will be deceived and harmed. The following are the results of a questionnaire distributed to buyers by asking questions that are relevant to the first indicator, namely hiding the defect of goods. The questions asked to be answered by traders are "In trading, always provide information when there are defects in goods".

<table>
<thead>
<tr>
<th>No.</th>
<th>Answer Alternative</th>
<th>amount</th>
<th>Persentase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Always</td>
<td>33</td>
<td>66%</td>
</tr>
<tr>
<td>2.</td>
<td>Often</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>3.</td>
<td>Netral</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>3.</td>
<td>Seldom</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>4.</td>
<td>Never</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

Data Source: Primary Data Processed August 15, 2021

From the results of the questionnaire, it can be seen that 33 or 66% of traders who were used as respondents answered that they always provided information when there were defects in goods. There are 9 respondents or 18% of traders who choose often, 5 respondents or 10% of traders who answer and 3 or 6% who answer that they never provide information when there is a defect in their merchandise.
When viewed from the results of the trader's questionnaire, it is quite good, with the answer always being the most dominant compared to the other answer choices. However, there is still a minority of traders who answer sometimes and never.

In doing business, it is advisable to always say what it is without covering up about the quality of the products it sells and it is recommended to prioritize the truth of the information from the information. If the product or item is defective or bad it should convey as is. This is exemplified by the role model, Prophet Muhammad SAW when doing trade, until he was dubbed the community at that time with the title al-amin (people who can be trusted).

In the business world, accountability is done to the community. A Muslim must believe that Allah always observes his behavior and will account for all his behavior to Allah in the hereafter. The horizontal side is to the community or consumers. In the Qur'an, the letter Al-Muddatsir verse 38 explains the demands of responsibility for each self, both to Allah swt and to humans.

Translation: "Each person is responsible for what he has done." (Qs. Al-Muddatsir [74]: 38).

Looking at the questionnaire data above, the preference of most traders in the Sidodadi Kleco market shows something positive with 66% answers always. This preference has a sign that most traders already have an awareness of the importance of being responsible and trustworthy in carrying out buying and selling transactions. This is in line with the data obtained through observation and interview techniques. Like fruit traders who separate goods that have poor quality with goods of good quality. Some of the traders interviewed also provided information that goods that were bad or unworthy were set aside or thrown away, so they were not displayed in the merchandise booth.

**Doing price fraud**

Cheating in prices is also the character of the Madyan trade. When a buyer came to buy something in the amount of two seeds, the merchant gave a price of Rp. 20,000, but when another buyer came, the merchant gave a price of Rp. 30,000. This is the second form of disability of the Madyan people in economic activities. In the following, the researcher will present the results of the questionnaire with indicators of committing price fraud. The researcher poses questions to the traders with the question, "In trading, never offer goods at different prices to all buyers".

<table>
<thead>
<tr>
<th>No.</th>
<th>Answer Alternative</th>
<th>Amount</th>
<th>Persentase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Always</td>
<td>34</td>
<td>68%</td>
</tr>
<tr>
<td>2.</td>
<td>Often</td>
<td>5</td>
<td>10%</td>
</tr>
</tbody>
</table>
Data Source: Primary Data Processed August 15, 2021

Regarding this indicator, the answer is always the answer most given to traders, namely 34 or 68%. Then the answers are sometimes 7 or 14%, the answers are often 5 or 10%, neutral answers are 3 or 6%, and the fewest answers are never 1 or 2%.

From the data from the questionnaire presented above, the most preference is always the answer with a total of 34 or 68%. This illustrates that traders in the Sidodadi Kleco market always never offer goods at different prices to all buyers. In contrast to the characteristics of the Madyan people who like to commit price fraud on buyers.

The data above is also in line with the data obtained from the interview technique conducted by the researcher. Mrs. Ninuk and Mrs. Tutik, for example, both did not dare to take this action, besides the act was not approved by Allah swt, it also made the buyer lose faith. However, there are traders who treat customers who subscribe, one of them is Mrs. Sarni. He explained that he often gave low prices to buyers who subscribed to those who rarely bought their goods. This is done to strengthen the relationship between traders and buyers.

Based on the data presented above, the dominant behavior of traders in the Sidodadi Kleco market has implemented the principles of Islamic business ethics, especially regarding justice. This principle of justice demands that every human being be treated equally, regardless of status or position in the world. In carrying out activities in the world of work or in the business world, Islam requires to do justice, including those who are not liked. This is in accordance with the word of God in the letter Al-Maidah verse 8:

Translation: “O you who believe, let you be people who always uphold (the truth) for Allah, be a just witness. And don't ever let your hatred of a people encourage you to act unjustly. Be fair, because fair is closer to piety. And fear Allah, verily Allah is aware of what you do.” (QS. Al-Maidah [5]:8)

The verse above explains a command from Allah to his servant to do justice in any case. Because this fair attitude brings people to the degree of muttaqin or people who are pious. This Shari'a or commandment was ignored by the Madyans so that he perished for his actions.

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28 Mrs. Ninuk and Mrs. Tutik, chicken traders, (interview), on Wednesday, August 11, 2021.
29 Mrs. Sarni, a Grabadian trader, (interview), on Wednesday, August 11, 2021.
Cheating in weighing and measuring

The last character attached to the Madyan people is that they like to cheat in terms of scales. In the following, the researcher will present the data from the questionnaire in accordance with the indicators of cheating in the scales by asking the question, "In trading, never reduce the scales."

<table>
<thead>
<tr>
<th>No.</th>
<th>Answer Alternative</th>
<th>Amount</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Always</td>
<td>44</td>
<td>88%</td>
</tr>
<tr>
<td>2.</td>
<td>Often</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>3.</td>
<td>Neutral</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>4.</td>
<td>Seldom</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

Data Source: Primary Data Processed August 15, 2021

Based on the table above, it can be seen that 44 or 88% of traders answered always, 4 or 8% of traders answered never and 2 or 4% of traders answered often. Most of the traders’ preferences are always answers, meaning that traders at Sidodadi Kleco Market dominantly answer when trading, they never lose weight. From the observations it was also found that some traders did not act fraudulently in the scales, but behaved in the opposite way, such as chicken and fruit traders who often overestimated their scales when serving buyers, this was done to please buyers and create a good reputation for buyers.

Regarding the scales used, based on the observations of the researchers when they saw or asked traders to practice weighing, there were no suspicious elements or there was no charge used to increase the weight of the scales, there was even a tera mark on the scales which indicated the scales were frequently checked and servicing. When interviewing traders, on average they answered that the scales used in routine trading were calibrated by the Trade Office employees. The routine of checking and servicing the scales, traders are varied in answering them, some are once a year and there are also those who carry out weighing services every three months. The market manager also said that there is a program to periodically check the scales of traders at the Sidodadi Kleco market. In addition, market managers often allow parties outside the agency to do the weighing.

When asked about whether there were buyers who complained about bad scales or fraudulent actions on the scales, the average traders answered that they had never done these actions. Mrs. Warni, for example, gave a statement that she had never cheated on the scales on the grounds that such action was a sin and lowered the buyer’s trust.

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30 Siti Rahayu, cleaning staff, (interview), On Sunday, August 15, 2021.
31 Mrs. Warni, Grabadan Trader, (interview), On Thursday, June 3, 2021.
Based on the results of the questionnaire above, 4 or 8% answered never. This data does not deny that there are still a small number of buyers who are not honest in buying and selling activities. From the results of interviews with researchers to buyers, there were two buyers who gave information that they had been cheated on the scales. Mrs. Sundawati, for example, about 10 years ago witnessed the fraud committed by one of the traders at the Sidodadi Kleco Market, a shrimp trader. Even though she saw it with her own eyes, Mother Sunda did not want to reprimand the merchant's actions. He left it and left the matter to Allah swt. Mrs. Maryati also had the same fate as Mrs. Sunda, about a few years ago was cheated by a fruit seller when transacting at Sidodadi Kleco Market. However, what happened to the buyer was a long time ago, not in 2021.

From the observation data, the researcher also found that there were traders who deliberately put the goods first on the loading plate even though there were no buyers. Even when the item being weighed is lowered, the weight remains in its position and does not come down, so the table scale is never in a balanced position. In fact, when the load is empty, the scales must be in a balanced position.

Even though the majority of traders in the Sidodadi Kleco market have carried out instructions, namely not cheating in scales and measurements, it Islamic sharia cannot be denied that there are minor elements who cheat in terms of scales, such as the character of the Madyan people who are identical with their culpability in economic activities. In Surah Al-Muthaffifin verses 1-3 mentions people who are wretched for anyone who acts fraudulently in weighing and measuring.

وَيْلٌ لِّلَّمُطْفِقِينَ ًَ الصِّدَقَةَ إِذَا أَكْتَلَوْا عَلَى النَّاسِ يُسْتَفْقُونَ وَإِذَا كَأْلُوهُمْ أَوْ وَرَثَوْهُمْ،

Translation: "Big accident is for people who cheat (1), (i.e.) people who when they receive a dose from someone else they ask for it to be fulfilled (2), and if they measure or weigh for someone else, they reduce (3) " (Surat al-Muthaffifin [83]:1-3).

Departing from the verse above, cheating in the scales and measure will bring the culprit to a big accident. This is identical to the character of the Madyan people who tend to be destructive between humans. As a result, it causes estrangement or disharmony between the seller and the buyer. On the other hand, if truth and honesty are embedded in the individual, it will give birth to a harmonious relationship of brotherhood and partnership. So there is a mutually beneficial condition between the seller and the buyer.

Based on the results of interviews, observations and questionnaires obtained by researchers at the Sidodadi Kleco market when viewed from the character of the Madyans in the interpretation of Jami‘ Li Ahkam Al-Qur'an which is used as a benchmark, the traders in the Sidodadi Kleco Market do not dominantly perform
inherent behavior on the character of the Madyans. A total of 66% of traders who answered always provided information when there was a defective item, 68% of traders who answered that they always never offered goods at different prices to all buyers, and 88% of traders answered that they always never reduced the scales. The questionnaire data is also strengthened by the results of observations and interviews conducted by researchers as presented above. However, related to the scales, there are still small people who behave like Madyan people in economic activities, namely cheating in scales and measurements.

**Conclusion**

This study uses the trading characteristics of the Madyans, which are written in the interpretation of *Tafsīr Al Jamā' Li Aḥkām Al Qurān*, as a basis for photographing the character of traders in the Sidodadi Kleco market. The characteristics of trading for the Madyan people consist of not providing information when there are defects in goods, constantly cheating on prices, and scales and measurements. From the description in the previous discussion, the researcher concludes several things by the problem of this research.

From the study results, it can be concluded that the traders at Sidodadi Kleco market always provide information when there are defects in goods. Based on the questionnaire results, 66% of traders answered that they always provided information when there were defects in goods. This data is supported by the results of observations and interviews, which most traders hold the principle of responsibility in carrying out economic activities or buying and selling.

While in price cheating, the traders at Sidodadi Kleco market never give different prices to all buyers. Based on the questionnaire results showing the preferences of traders in the Sidodadi Kleco market, the dominant answer is that they always give different prices to all buyers, with 68% of traders. This data is also supported by observations and interviews conducted by researchers at the Sidodadi Kleco Market. Traders at the Sidodadi Kleco market uphold fairness in doing business in the market.

The traders at Sidodadi Kleco market also never cheat in weighing and measuring. Based on the questionnaire results, 88% of traders answered that they always never cheated on the scales and measurements. Although the dominant answer is always, from the data from interviews and observations, small elements behave like Madyan people in economic activities, namely cheating in weighing and measuring. Like one of the merchants who deliberately put the goods first on the cargo plate even though there were no buyers. When the load is empty, the scales must be balanced.
REFERENCES


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