

**ANALYSIS OF BEHAVIORS OF SIDODADI MARKET TRADERS BASED ON
TAFSĪR AL-JĀMI' LI AḤKĀM AL-QUR'ĀN IMAM AL-QURṬUBĪ ABOUT
CHARACTERISTICS OF MADYAN TRADERS**

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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-Jāmi' 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 tafser*

Abstrak

Perilaku kaum Madyan yang disebutkan dalam al-Qur'an mencerminkan perilaku yang kurang tepat dalam berdagang. Imam al-Qurṭubī dalam karyanya Tafsir *al-Jāmi' 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,¹ 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,² related to the trade ethics presented as a public service for buyers³, is there a change in trade ethics during the pandemic compared to before.⁴

The method of the Qur'an gives guidance to mankind, one of which is the story method.⁵ The story in the Qur'an is called Qaṣaṣ. Qaṣaṣ 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.⁶ 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

¹ Ahmed Hamroush, Madyan Qureshi, and Sunil Shah, "Increased Risk of Ocular Injury Seen during Lockdown Due to COVID-19," *Contact Lens and Anterior Eye*, 2020, <https://doi.org/10.1016/j.clae.2020.04.007>.

² T Khenenou et al., "Did the Quran Mention COVID-19 Pandemic? Medical and Sanitary Prophylaxis of This Disease," *Journal of Medical Biomedical and Applied Sciences* 8, no. 4 (2020).

³ Nicola Pierri and Yannick Timmer, "IT Shields: Technology Adoption and Economic Resilience during the COVID-19 Pandemic," *SSRN Electronic Journal*, 2020, <https://doi.org/10.2139/ssrn.3721520>.

⁴ Barbara Biró and Attila Gere, "Purchasing Bakery Goods during Covid-19: A Mind Genomics Cartography of Hungarian Consumers," *Agronomy* 11, no. 8 (2021), <https://doi.org/10.3390/agronomy11081645>.

⁵ Eko prasetyo, *Kitab Pembebasan Tafsir Progresif atas Kisah dalam Al-Qur'an*, (Malang: Beranda, 2016), 187

⁶ Abd Haris, "Kajian Kisah-Kisah Dalam Al-Qur'an (Tinjauan Historis Dalam Memahami Al-Qur'an)," *Al-Ulum: Jurnal Penelitian Dan Pemikiran Ke Islaman* 5, no. 1 (2018): 59–71, <https://doi.org/10.31102/alulum.5.1.2018.59-71>.

story described in the Qur'an is the message and advice contained in each story presented.⁷

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 the story of the Madyan. The Madyans are one of the largest peoples in Sham.⁸ 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.⁹

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.¹⁰

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.¹¹ 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.¹²

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.¹³

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

⁷ Manna Khalil Al Qattan, *Studi Ilmu – Ilmu Qur'an*, terj. Mudzakir AS, (Bogor: Litera Antar Nusa, 2016), 437.

⁸ Muhamad Nafik Hadi Ryandono, Muafi Muafi, and Agung Guritno, "Sharia Stock Reaction Against COVID-19 Pandemic: Evidence from Indonesian Capital Markets," *Journal of Asian Finance, Economics and Business* 8, no. 2 (2021), <https://doi.org/10.13106/jafeb.2021.vol8.no2.0697>.

⁹ Ahmad Zabidi, "Sayyid Qutb's Concept of Da'wa in His Fi Zilal Al Quran," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 14, no. 2 2020.

¹⁰ Marthoenis Marthoenis, Andri Nirwana, and Liza Fathiariani, "Prevalence and Determinants of Posttraumatic Stress in Adolescents Following an Earthquake," *Indian Journal of Psychiatry*, 2019.

¹¹ Luay Hatem Yaqoob, "Languages Spoken by the Prophets: According to Islamic Sources," *Cumhuriyet Ilahiyat Dergisi* 25, no. 1 (2021), <https://doi.org/10.18505/cuid.886845>.

¹² Ishar, "Kisah Kaum Madyan Dalam Al-Qur'an" (Universitas Islam Negeri Alauddin, 2012), 46.

¹³ Muhammad Thaib Muhammad, "Syu'aib A.S Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 17, no. 2 (2020): 163–73

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.¹⁴

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.

Some kinds of literature discussed these issues like Rofiq a nur's research about the economic doctrine of the Prophet Shu'aib and the Madyans in the Qur'an. There are two basic doctrines of the Prophet Shu'aib 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 aspect) and takamuliyah (integration; totality); second, socio-economic justice (justice and human solidarity).¹⁵

According to Muhammad Thaib, the Madyans commit fraud in the scales and do mischief on earth. When Shu'aib a.s delivered a da'wah inviting the Madyans back to the true religion, they refused the invitation with full arrogance and contempt. Even asked Shu'aib to send down something from the sky and asked Shu'aib a.s to stop preaching. If it doesn't stop they will expel him with the believers from their village. As a result of the ignorance and arrogance of the Madyan people, Allah sent down the heat for seven days, then brought a black cloud so that they took shelter under it. the Madyans thought it would rain. But Allah sent rain of fire and strong winds, so that all of them died lying in their respective homes. That's how Allah SWT destroyed the Madyan.¹⁶

While in the interpretation of Al-Khazin in Tafsir *Lubāb al-Ta'wīl fi Ma'āni al-Tanzīl*, 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 truth from His Word. Like the previous people who were destroyed for disobeying Allah and His messenger. However, the Madyans still deny the Prophet Shuaib by saying that the Prophet Shuaib was a "liar" for the teachings he conveyed.

¹⁴ Haris Al-Farizi, Tingkat Pelayanan Pasar Sidodadi Kleco Kecamatan Laweyan Kota Surakarta, Prodi Geografi, Fakultas Geografi, UMS, 2018, 5.

¹⁵ Aunur Rofiq, "Doktrin Ekonomi Nabi Syu'aib Dan Kaum Madyan Dalam Al- Qur'an : Analisis Tematik-Komparatif," *Research Report* (Fakultas Ekonomi Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2015).

¹⁶ Muhammad Thaib Muhammad, "Syu'aib A.S Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 17, no. 2 (2020): 163–73.

So Allah destroyed them with a shout from the angel Gabriel and a very powerful earthquake.¹⁷

According to Ishaq, the Madyans like to reduce their measurements and scales. They always rob other people of their rights. Madyan residents think that reducing their measurements and scales has become their tradition. Buying and selling is also a form of their skills in transactions, likes to rob, threaten passersby on the road, and worships al-aykah is a tree surrounded by shrubs. That is the factor that causes the Madyans to be punished by Allah SWT. because it is impossible for there to be an effect without a cause, and that is sunnatullah, it has become a natural law.¹⁸

The Qur'an has properly regulated the ethics of trading. The ethics outlined in the Qur'an aim to create true pleasure in the process of fulfilling needs in the form of trade. So that it avoids usury and unjust trade, values with ethical dimensions in the Qur'an must be used as principles in building Falah-oriented trading principles.¹⁹ Islamic business ethics is a process and effort to find out the right and wrong things which then do the right thing about its business activities. In Islamic business ethics, there are several principles that everyone must consider in running a business: unity/oneness, balance, freedom of will, responsibility, and truth.²⁰

Heri Irawan in the thesis results showed that most 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 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 of 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 concerned with worldly profits and hereafter profits. Then the sale and purchase transaction will be free from the fraud process.²¹

Wahyu Mijil Sampurno researched the application of Islamic business ethics and its impact on the home industry business that produces milkfish in Pemalanga

¹⁷ Handri Fajar Agustin, "Kisah Nabi Syuaib Dan Kaum Madyan (Analisis Qashash Al-Qur'an Pada Penafsiran Al-Khazin Dalam Tafsir Lubab Al-Ta'wil Fi Ma'ani Al-Tanzil)" (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2020), <http://repositorio.unan.edu.ni/2986/1/5624.pdf>.

¹⁸ Ishaq, "Kisah Kaum Madyan Dalam Al-Qur'an" (Universitas Islam Negeri Alauddin, 2012).

¹⁹ aufig, "Etika Perdagangan Dalam Al- Qur'an," *AI-Muamalat Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2016): 112–24.

²⁰ Angga Syahputra, "Etika Berbisnis Dalam Pandangan Islam," *AT-TIJARAH: Jurnal Penelitian Keuangan Dan Perbankan Syariah* 1, no. 1 (2019): 21–34, <https://doi.org/10.52490/at-tijarah.v1i1.707>.

²¹ Irawan Heri, "Penerapan Etika Bisnis Islam Pada Pedagang Sembako Di Pasar Sentral Sinjai," *Thesis* (Universitas Islam Negeri Alauddin, Makasar, 2017).

Regency, Central Java. This study uses a descriptive analysis approach. It can be concluded that, in general, the company has implemented Islamic business ethics according to the five ethical axioms referred to, namely monotheism, balance, free will Ihsan, and responsibility. In addition, the application of Islamic business ethics in companies also impacts six aspects of the company's business progress.²²

This article will explain the characteristics of the Madyans mentioned in the *Tafsir Jāmi' Li Ahkām Al-Qur'ān*²³ in this study as a basis for photographing the character of traders who run in Sidodadi Market. 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. Therefore, the researcher took the title Review Of Imam Qurthubi's Interpretation In Jāmi' Li Ahkām al-Qur'ān On Business Ethics Of Madyan Traders And Business Ethics Of Market Traders In Sidodadi Kleco Surakarta During The Covid 19 Pandemic.

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. The purposive sampling technique determines particular criteria or considers specific characteristics of the sample or research subject to be studied. This technique is also known as the objective sampling technique.

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 essential in research activities.²⁴ 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.

At a Glance of *Tafsir Jāmi' Li Ahkām Al-Qur'ān*

Tafsir Jāmi' Li Ahkām Al-Qur'ān is the work of a pious and pious Servant of Allah. He is Imam Abī Abdillah Muḥammad Ibn Aḥmad Ibn Abī Bakr Al-Qurṭubī. He

²² Wahyu Mijil Sampurno, "Penerapan Etika Bisnis Islam Dan Dampaknya Terhadap Kemajuan Bisnis Industri Rumah Tangga," *Journal of Islamic Economics Lariba* 2, no. 1 (2016): 13–18.

²³ M Rifaldi and M S Hadi, "Meninjau Tafsir Al-Jami'Li Ahkami Al-Qur'an Karya Imam Al-Qurthubi: Manhaj Dan Rasionalitas," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 92–100, <http://journal.uinsgd.ac.id/index.php/jis/article/view/11529>.

²⁴ Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian*, (Yogyakarta : Ar-Ruz Media, 2014), 208.

was born in Cordova, Andalusia (Spain).²⁵ 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 *Al-Jāmi' Li Ahkām Al Qur'ān*.²⁶

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 qurthubi. First, this interpretation is the work of a person who has the ratio of the name al qurthubi and second, because the front page of the cover of this book itself is written with the title Tafsir al Qurṭubī. So it is not entirely wrong if someone calls this interpretation as the interpretation of Qurṭubī 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 *Tafsīr Al Jamī' Li Ahkām Al Qur'ān*.

Talking about the methodology of interpretation, there are generally four types of interpretation methods, namely *ijmali*, *tahlili*, *muqarin* and *maudhu'i*. The method used in the book of commentary by Imam Al Qurṭubī is *tahlili*. This can be seen from the arrangement used, Imam Al-Qurṭubī 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.²⁷

Judging from the source of his interpretation, Al-Qurṭubī mentions a lot of other verses and traditions of the Prophet related to the interpretation of the verses he discusses. In addition, he also provides much explanation in terms of language, using Arabic poetry as a reference for the study. In the muqaddimah of his book, he also explained that he relied on all the opinions quoted directly to the owners of these opinions and quoted the traditions of the Prophet SAW., mentioning the names of the authors of the hadith books used as references.²⁸

The steps taken by Al-Qurṭubī in interpreting the Qur'an can be explained in the following details: (1) providing an overview in terms of language; (2) mentioning other related verses and traditions by calling them arguments; (3) rejecting opinions that are deemed not by their understanding; (4) citing the opinion of scholars as a tool to explain problems related to the subject matter; (5) discuss the opinion of the ulama

²⁵ Cut Fauziah, "At-Tijarah (Perdagangan) Dalam Alquran (Studi Komparatif Tafsir Al-Jāmī' Li Ahkām Al-Qur'ān Dan Tafsir Al-Mishbah)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 2, no. 1 (2017): 76–96.

²⁶ AS Abdullah, "Kajian Kitab Tafsir 'Al-Jāmi' Li Ahkām Al Qur'ān" Karya: Al-Qurṭubī," *I'jaz: Jurnal Kewahyuan Islam* 4, no. 4 (2017): 3–14.

²⁷ Abdullah H, "Kajian Kitab Tafsir "Al- Jami' Li Ahkam Al-Qur'an"," *Al-I'jaz : Jurnal Kewahyuan Islam* 4, no. 3 (2018): 1–13.

²⁸Hadi, "Meninjau Tafsir Al-Jami'Li Ahkami Al-Qur'an Karya Imam Al-Qurthubi: Manhaj Dan Rasionalitas,"

with their respective arguments, after that, they make comparisons and favor and take the opinion that is considered the most correct.²⁹

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 Jamī' Li Ahkām Al Qur'ān*. 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'anī Al-Qur'ān, i'rab Al Qur'an*, and Nasīkh mansūkh, Al Mawardi with his work *Al Nukat wa Al Uyun*, Ath-Tabari with his commentary, and Al Arabi with his *Ahkām Al-Qur'ān* and *Al-Qabas Sharḥ Al Muwaṭṭa'*.³⁰

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.

Tafsir by Imam Al Qurṭubī is classified by the commentators into the interpretation that has a fiqh 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 Jamī' Li Ahkām Al Qur'ān*.

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.

²⁹ Ahmad Zainal Abidin, "Epistemologi Tafsir Al-Jāmi' Li Ahkām Al-Qur'ān Karya Al-Qurtubī," *Jurnal Kalam Raden Intan* 11, no. 2 (2017): 489–522

³⁰ Abidin, "Epistemologi Tafsir Al-Jāmi' Li Ahkām Al-Qur'ān Karya Al-Qurtubī."

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.³¹

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.³²

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

³¹ Siti Rahayu, Sic Cleaning Staff, (interview), on June 19, 2021

³² Results of Direct Observations (observations), On Wednesday, June 2, 2021.

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, 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.³³

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.³⁴

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. 30,000.³⁵ 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.³⁶

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.³⁷

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

³³ Results of Direct Observations (observations), On Thursday, August 12, 2021

³⁴ Results of Direct Observations (observations), on Thursday, August 12, 2021.

³⁵ Mrs. Sarni, a Grabadian trader, (interview), on Wednesday, August 11, 2021.

³⁶ Mrs. Ninuk and Mrs. Tutik, chicken traders, (interview), on Wednesday, August 11, 2021.

³⁷ Zainul, Grabagan Trader, (interview), on Sunday, June 6, 2021

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.³⁸

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.³⁹

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.⁴⁰ 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.⁴¹

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.

The character of the Madyan people who always cheat in terms of measurements and scales is illustrated in the Qur'an Surah Hud [11] verse 84, which reads:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ ۗ وَلَا تَنْقُصُوا
 الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنَّي أَرَبُّكُمْ بَحِيرٌ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

³⁸ Maryati and Sunda, Buyers, (interview), On Sunday, June 6, 2021

³⁹ Siti Rahayu, Sic cleaning staff, (interview), On Sunday, August 15, 2021.

⁴⁰ Mrs. Warni, Grabadan Trader, (interview), On Thursday, June 3, 2021.

⁴¹ Mrs. Wawan (grabadan), Mrs. Partinah, and Mr. Thosim (chicken), (interview) On Thursday, June 3, 2021 and Wednesday, August 11, 2021.

Translation: “And to Madyan [We sent] their brother Shu‘ayb. He said, "O my people, worship Allāh; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day”. (QS. Hud [11]: 84).

The message contained in this verse is a call to unite Allah and a call not to reduce the measurements and scales in buying and selling. According to Al-Qurṭubī, this verse demands to be fair to God and fellow human beings, fair to God using oneness, and fair to fellow humans by giving their rights, namely not to reduce the dose in buying and selling.⁴² In the interpretation of *Tafsīr Al Jamī' Li Ahkām 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 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

⁴² Abī Abdillāh Muḥammad Ibn Aḥmad Ibn Abī Bakr Al-Qurṭubī, *Al-Jāmī' Li Ahkām Al-Qur'ān*, Juz XI (Bairūt: Muassasah al-Resālah, 2006), 190–91.

harmful. 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 1
The answer from the Traders

No.	Answer Alternative	amount	Persentase
1.	Always	33	66%
2.	Often	9	18%
3.	Netral	0	0%
3.	Seldom	5	10%
4.	Never	3	6%
Total		50	100 %

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).⁴³

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.⁴⁴ 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.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

⁴³ Andri Nirwana, Syamsul Hidayat, and Suharjianto Suharjianto, "أصول التفسير وقواعده عند تفسير عبد الله", *Jurnal Online Studi Al-Qur'an*, 2020, <https://doi.org/10.21009/jsq.016.2.02>.

⁴⁴ Abī Abdillāh Muḥammad Ibn Aḥmad Ibn Abī Bakr Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'ān*, Juz XXI (Bairūt: Muassasah al-Resālah, 2006), 395–96.

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 2
Jawaban Pedagang

No.	Answer Alternative	Amount	Persentase
1.	Always	34	68%
2.	Often	5	10%
3.	Netral	3	6%
3.	Seldom	7	14%
4.	Never	1	2%
Total		50	100 %

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.⁴⁵ 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

⁴⁵ Mrs. Ninuk and Mrs. Tutik, chicken traders, (interview), on Wednesday, August 11, 2021.

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.⁴⁶

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.⁴⁷ This is in accordance with the word of God in the letter Al-Maidah verse 8:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٨﴾

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.⁴⁸ This Shari'a or commandment was ignored by the Madyans so that he perished for his actions.

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 3
Trader's answer

No.	Answer Alternative	Amount	Persentase
1.	Always	44	88%
2.	Often	2	4%
3.	Netral	0	0%
3.	Seldom	0	0%
4.	Never	4	8%
Total		50	100 %

Data Source: Primary Data Processed August 15, 2021

⁴⁶ Mrs. Sarni, a Grabadian trader, (interview), on Wednesday, August 11, 2021.

⁴⁷ Andri Nirwana An, Ita Purnama Sari, and Syamsul Hidayat, "Kajian Kritik Pada Bentuk Dan Pengaruh Positif Al-Dakhil" 5 (2021): 717–34, <https://doi.org/10.29240/alquds.v5i2.2774>.

⁴⁸ Abī Abdillāh Muḥammad Ibn Aḥmad Ibn Abī Bakr Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'an*, Juz VII (Bairūt: Muassasah al-Resālah, 2006), 372.

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.⁴⁹

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.⁵⁰

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

⁴⁹ Siti Rahayu, cleaning staff, (interview), On Sunday, August 15, 2021.

⁵⁰ Mrs. Warni, Grabadan Trader, (interview), On Thursday, June 3, 2021.

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 Islamic sharia instructions, namely not cheating in scales and measurements, it 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 لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ
تَحْسِرُونَ ﴿٣﴾

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.⁵¹

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 *Jāmi' Li Ahkām Al-Qur'ān* 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.

⁵¹ Abī Abdillāh Muḥammad Ibn Aḥmad Ibn Abī Bakr Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'ān*, Juz XXII (Bairūt: Muassasah al-Resālah, 2006), 127–28.

Conclusion

This study uses the trading characteristics of the Madyans, which are written in the interpretation of *Tafsīr Al Jamī' Li Ahkām Al Qur'ān*, 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.

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