



## **Potential of Traditional Markets in Improving The Economy of Muslim Traders (Case Study in Pasar Rabu, Galing District, Sambas Regency)**

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### **ABSTRACT**

*This study seeks to analyze and qualitatively descriptive of the potential of the Pasar Rabu in Galing District, Sambas Regency, and how the market can improve the economy of Muslim traders. Data collection techniques are in the form of observation, interviews, and documentation. While the primary data source is Muslim traders and the secondary data source is the Head of Galing Village. The data validity techniques used are triangulation techniques and continuous observation techniques. The results of the study revealed that the traditional market which is a type of weekly market in the Galing District has the potential to improve the economy of traders, especially Muslim traders because Pasar Rabu has met the analysis criteria in determining market potential, namely meeting the needs and desires of the community, having clear market segmentation, meet targets, added value, product life span and fair market competition. Supporting and inhibiting factors for traders in improving the economy at Pasar Rabu, namely: Supporting Factors: Adequate human resources and well-managed natural resources, the ability to use technology and capital resources, and the level of security that is maintained. Inhibiting factors: lack of government attention, unavailability of infrastructure needed by traders, and global inflation.*

**Keywords:** *traditional market potential; economic improvement*

### **A. INTRODUCTION**

The market has become an inherent part of people's lives. The creation of business fields is also in the market. Some people depend on the market for their daily work. Therefore, the existence of the market is very vital or important for society and for the economy. Not only that, but the market is also a supporter of increasing regional revenue budgets. So the existence of the market is needed in the community.

The market is a mechanism for exchanging products, both goods, and services that are natural and have been going on since early human civilization. Islam places the market in an important position in the economy (Arif, 2015). The word Islam after "Economy" in the expression of Islamic economics functions as an identity that indicates the existence of Islamic principles in economics. In Arabic, the term economics is called the word al-'iqtisad, which

means simplicity, and frugality. The word al-'iqtisad developed into the meaning of 'ilm al-'iqtisad, which is science related to discussing economic problems (Aminudin, 2014). Economic problems such as improving the economy are needed in every community life. Economic activities carried out by the community include trade. Trading is an honorable activity in Islam because there are quite a number of verses of the Qur'an and Hadith of the Prophet that mention and explain the norms of trade. As in QS.an-Nisa 4:29 "O you who believe, do not eat each other's wealth in a false way, except by way of trade that applies with like and between you. And don't kill yourself. Verily Allah is Most Merciful to you (Departemen Agama RI, 2005).

The Word of God above explains to mankind as the Caliph, especially in such economic activities regarding buying and selling (trade) which must be done consensually, not allowed by means of vanity including by means of intimidation, exploitation, and coercion. However, usually, trading activities are only to seek big profits and become the goal of their business by justifying all means to achieve that goal, in this case, it often becomes a negative act that eventually becomes a habit and can harm many things. Of course, this is not in accordance with Islamic principles and the rules contained in Islamic economics. As Muslims or Muslim traders, all activities in trade must be based on Islamic principles, namely referring to the Qur'an and Hadith.

Islam conditions with values that encourage people to build their economy which reflects in the advice of discipline, maintaining property, the value of work, increasing production, setting consumption, and also Islamic attention to science. The motive of Islamic economics itself is to seek luck in the world and the hereafter by humans as the Caliph of Allah by means of worship in a broad sense (Idri, 2010).

Al-Quran is an unquestionable guide for Muslims in regulating human life in the world, including in the economic field. Economic activity is an inseparable part of human life. In Islam, both economic activities from buying and selling must be intended and intended for the benefit which is considered worship (Al Rivai & Buchari, 2013). Therefore, in carrying out economic activities, do not seek only worldly benefits, but also seek the afterlife benefits based on Islamic principles. However, in improving the economy, traders must know or be able to take advantage of the capabilities of existing resources, such as exploring the potential in the area and being able to look for opportunities that are supporting factors in increasing the economy of traders. In addition to knowing the opportunities that are supporting factors, traders cannot be separated from the factors that become obstacles in these economic activities.

Traders are people who trade, and trade goods that are not produced by themselves to obtain a profit. A place where traders carry out trading activities such as buying and selling, which is usually done in the market. The market in daily activities is defined as a meeting place for sellers and buyers. Broadly speaking, the market is a meeting place for sellers and buyers and is characterized by direct transactions between sellers and buyers and a bargaining process, the building usually consists of stalls or outlets, stalls, and open grounds opened by the seller or a market manager. Most sell daily necessities such as food ingredients in the form of fish, fruit,

vegetables, eggs, meat, cloth, clothing, electronic goods, services, and others. In addition, there are also those who sell cakes and other items.

Markets based on time consist of the daily market, weekly market, monthly market, annual market, and temporary market. One of the weekly markets in Galing District, Sambas Regency, is the Pasar Rabu, which is located in Galing Village, Galing District, Sambas Regency. The Pasar Rabu is a type of weekly market that operates once a week, namely on Wednesdays. According to Rabbi Kamal, one of the leaders of the Galing community, trading activities in the Galing Market began in the 1970s, consisting of traders from various regions. Initially, when Galing District was still in the same administration as Teluk Keramat District, there were Mantri and Midwives on duty. Due to the wide area of duty, the Mantri and Midwife only come to provide health services every Wednesday, so people who are sick and who want treatment are always crowded together every Wednesday. This is done continuously every Wednesday where people always come for treatment so that one by one there are traders who take advantage of the crowds of people gathering to earn sustenance. Time after time finally until now Galing Market there are always many buyers and traders every Wednesday (Tribun Pontianak, 2022).

According to the Head of Galing Village, Irhanto, trading on Wednesdays is a special day compared to other days because on Wednesdays people who trade are not only from the Galing community but traders from outside Galing District also trade in the market. So on Wednesday, the market has more traders compared to other days. The Pasar Rabu operates every Wednesday starting at 06.00 am and is occupied by approximately 102 Muslim traders who have settled. Traders offer goods obtained directly from suppliers which are then offered to buyers. This is one of the reasons why Pasar Rabu is a market that really attracts attention, especially among the people of the Galing District area to visit this place. Even the people who visit this market are not only from the Galing District community but people outside the Galing District are also busy visiting this market to buy and sell (Interview with Irhanto as the Head of Galing Village at Pasar Rabu, Galing District, Sambas Regency, 2020).

The development of this Pasar Rabu has contributed to the traders, with the existence of this Pasar Rabu, the sale of basic necessities increased from the previous day, said H.Is'an, one of the basic food traders at the market (Interview with Is'an as a basic food trader at Pasar Rabu, Galing District, Sambas Regency, 2020). And according to Subin, he is one of the fried food traders who has been trading in the market for a long time. Sub-dept. to trade fried foods not only on Wednesdays but every day. The income or profit on Wednesday is around Rp. 200,000, while on other days the profit that Sub-Department can only get is around Rp. 150,000 or even if it is quiet, it can get around IDR. 100,000 (Interview with Sudin as a Fried Food Trader at Pasar Rabu, Galing District, Sambas Regency, 2020). Based on the statement from the interview, the author concludes that trading at the Pasar Rabu has a unique role or potential, especially in increasing the economic income of traders, especially Muslim traders in the market.

Trading on the Pasar Rabu is an attempt to improve the economy, such as by selling daily necessities. With this kind of business, it is hoped that it will enable traders to create better economic conditions than before. Especially in meeting the needs of traders in the market. So that this achievement can be carried out optimally, it is considered necessary to explore the existing potential to be developed further.

## **B. THEORETICAL**

### **1. Market**

The market is a mechanism for exchanging products, both goods, and services that are natural and have been going on since human civilization began (Arif, 2015). According to the Big Indonesian Dictionary, a market is a place where people buy and sell (KBBI, 2022). The market consists of all potential customers who have a particular need or want, and are willing and able to enter into exchanges to satisfy that need or want. Originally, the term market denoted a place where sellers and buyers gathered to exchange their goods (Abdullah, 2014). In Economics, the understanding of the market does not have to be associated with a place called the market in everyday life. The market in the sense of economic theory is a situation where buyers (consumers) and sellers (producers and traders) make transactions after both parties have agreed on the price of a certain quantity (quantity) of goods which is the object of the transaction. Both parties, buyers, and sellers benefit from meeting and satisfying needs, while sellers receive income rewards which are then used to finance their activities as production economic actors or traders (Pangestu, 2004).

The market is a condition or place that brings together demand (buyers) and supply (sellers) for each type of goods, service, or resource. Buyers include consumers who need goods and services, while industries need labor, capital, and raw goods for production both to produce goods and services. The seller also includes the industry offering the product or service requested by the buyer. Workers according to their power and expertise, land owners sell or lease their assets, while capital owners offer to share the profits from these business activities, in general, everyone will play a dual role, namely as buyers and sellers (Karim, 2007).

Based on the above understanding, it can be concluded that the market is not only a place for buying and selling but also a situation where buyers and sellers make transactions after both parties have agreed on the price of a number (quantity) of types of goods, services or resources with a certain quantity that becomes the object of transaction where the building consists of kiosks or outlets, booths, and open grounds opened by sellers or market managers.

In the view of Islam, the market is an ideal vehicle or place for economic transactions, but it has various weaknesses that are not sufficient to achieve Islamic economic goals. Theoretically and practically the market has several weaknesses, for example ignoring

income distribution and equity, misalignment between individual and social priorities between various needs, market failures, imperfect competition, and others. Islam highly values trade properly and lawfully.

The market can be divided into several types, one of which is according to time (Kresnoadi, 2021).

a. Daily Market

A daily market is a market where there is a meeting between buyers and sellers that can be done every day.

b. Weekly Market

The weekly market is a market that is held once a week. Usually, the weekly market is found in areas where the population is still rural.

c. Monthly Market

The monthly market is a market that is held once a month and is available in certain areas.

d. Annual Market

An annual market is a market that is held once a year. The annual market is generally national in nature and is intended for the promotion of a new product.

e. Temporary Market

Temporary markets are markets that are held at certain times and temporary markets can occur on an irregular basis.

## **2. Market Potential**

One of the factors analyzed by every entrepreneur or trader is his ability to identify market opportunities or potentials. The term market opportunity or market potential is more intended for companies or small businesses that are already established and engaged in certain business fields. Market opportunities or market potential can be analyzed through several components, including the following: (Pinayani, 2004)

a. Consumer Needs and Wants

What goods and services do consumers need and want, how much do they need, what is their purchasing power, and when do they need it? If their needs and desires are identified and possible to be fulfilled, it means that our business market opportunities are open and feasible when viewed from the needs or desires of consumers.

b. Market segmentation

Customers are grouped and identified, for example by geography, demographics, and socio-culture. If the market segmentation is identified, then the target market will be realized and achieved.

c. Target

The target market concerns the number of consumers that can be reached. How many targets to be achieved, whether consumers are loyal to our business, very much depends on the value of the products and services marketed whether they give satisfaction or not. If loyal, then the market potential is high.

d. Value-added

Entrepreneurs must know the added value of products and services in every marketing chain from suppliers, and agents, to final consumers. The value added of goods and services is usually measured by price. For example, what is the price from the supplier factory, what is the price after being sent to the agent, and what is the price after being sent to the consumer? By knowing the added value of each marketing chain, the added value of the business will be known to be high or low.

e. Product Lifespan

It should be analyzed whether the life span of products and services lasts long or not. Whether the measure of the length of the product life is more than the time it takes to generate profits until the capital returns or not, if the product life is longer it means that the market potential is high. It must also be analyzed, whether the product of a new industry or an old industry that is already established or an industrial product that is in decline. If new industrial products are growing, then the market potential is high.

f. Market Structure

Analyze whether the goods and services being marketed include perfect competition or imperfect competition (monopoly, oligopoly, or monopolistic competition). If the goods and services belong to the type of imperfect competition market, it means that the market potential is high, compared to if the product is a perfectly competitive market.

g. Competitors' Competition and Strategies

Analyze whether the level of competition is high or low. If the competition is high, it means that the market opportunity is low. Entrepreneurs must compare the advantages of competitors, seen from product strategy, pricing strategy, distribution network strategy, and promotion strategy. Is it superior, what is the level of technology, if competitors are superior, it means that the business to be

pioneered or developed will be weak in competition. To win the competition, of course, the business must be superior to competitors.

### **3. Economic Improvement in Islam**

Regional economic development occurs due to an increase in productivity and income from existing economic activities (intensification) but can also be due to an increase in productivity and strategic income due to the emergence of new business activities (extensification), or there may be intensification or extensification of development. In such an economic condition, local tax and levy revenues will certainly increase as well. This is even more so if the government implements a policy of intensification and extensification of the collection of local taxes and regional levies (Suparmoko, 2002).

The development process will be the same as economic growth and equity if the three basic assumptions are met. First, is full employment or participation, meaning that all production factors and economic factors participate in economic activities. The second, is homogeneity, meaning that all economic actors have the same production factors, business opportunities, and ability to produce. Third, is the operation of market mechanisms or efficiency. This means that the interaction between economic actors occurs in equilibrium. According to Budiono, the theory of Economic Growth in his book, "Theory of Economic Growth" gives the meaning as an explanation of the factors that determine the increase in output per capita in the long run, and an explanation of the interaction of these factors, resulting in a growth process (Suroso, 1997).

The factors that determine the increase in output are then subject to economic factors and non-economic factors. What is meant by economic factors are natural wealth, resources, capital accumulation which includes the process of capital formation (real saving and its increase, institutions that will mobilize savings and direct users, use of savings for capital goods) entrepreneurship, technology, distribution work, and production scale? Meanwhile, what is meant by non-economic factors are culture, institutional value systems, and political and administrative changes.

Economic improvement in the Islamic perspective is not only related to increasing the volume of goods and services but also related to the morality aspect of moral quality and the balance between worldly and hereafter goals. The measure of success in improving the economy is not only seen in terms of material achievements, but also in terms of improving religious, social, and community life. If the economic increase that occurs actually triggers the uprooting of the values of justice and humanity, it is certain that the increase is not in accordance with sharia economic principles (Beik & Arsyianti, 2016). In the perspective of Islamic economics, there are at least three factors that influence the increase of economic growth, namely investible resources (resources that can be invested), human resources and entrepreneurship, and technology and innovation (Beik & Arsyianti, 2016).

Economic improvement is a long-term increase in a country's ability to provide more and more economic goods to its population. This ability grows according to technological

advances, institutional adjustments, and the ideology it requires. This definition has four components:

- a. The increase in the economy of a nation can be seen from the continuous increase in the supply of goods.
- b. Advanced technology is a factor in economic improvement that determines the degree of ability in providing various kinds of goods to the population, and to the population.
- c. The widespread and efficient use of technology requires adjustments in the institutional and ideological fields so that innovations produced by science can be utilized appropriately.
- d. The theory of economic improvement is an explanation of the factors regarding what factors determine the increase in output per capita in the long run, and about how factors regarding how these factors interact with each other so that a process of increase occurs.

In other words, it can be concluded that economic improvement is the process of changing the economic condition of a country on an ongoing basis towards a better state over a certain period (Kuncoro, 2006). This also applies to economic improvement in the regions, more specifically at the sub-district level. With an increase in the economy, there will be economic development where the increase in the economy itself will lead to economic developments. Among them are several factors of economic improvement, both supporting factors, and inhibiting factors.

a. Supporting factors

Several factors support the process of improving an economy, namely: (Kuncoro, 2006)

- 1) Human Resources
- 2) Natural Resources
- 3) Science and Technology
- 4) Capital Resources
- 5) Law and Policy

b. Obstacle factor

Meanwhile, there are several factors that slowed down the economic growth, namely:

- 1) Low access to health and education
- 2) Lack of necessary infrastructure
- 3) Inflation Rate

- 4) Unfavorable security situation.

## **C. METHODOLOGY**

This research was conducted on Muslim traders in Pasar Rabu, Galing District, Sambas Regency using a descriptive qualitative approach with the type of field research. This location was chosen because it has its own uniqueness where Galing District is an area adjacent to the border with Malaysia. Where Pasar Rabu is one type of weekly market in Sambas Regency. Therefore, in this market, there are also many people who trade both from the surrounding community and people outside Galing District. Sources of data in this study were traders and the village head of Galing with data collection techniques using observation, interviews, and documentation. While the data analysis was carried out using several stages, namely: (Sugiyono, 2010)

1. Data collection begins with direct observation in the field then in-depth interviews with informants and some documentation such as writings or traders' notes and pictures related to the market for research to support research in order to obtain data as expected.
2. Data reduction is a selection process, that focuses on the simplification of the records obtained from data collection.
3. Data presentation is collecting information in the form of narrative text or network graphs with the aim of sharpening the research understanding of the selected information and then presenting it in an explanatory description.
4. The final stage is drawing conclusions. Conclusions are drawn carefully by conducting verification in the form of a review of the data records obtained. Because the analysis of this research is descriptive qualitative, namely explaining and describing data and information which is then related to theories and concepts that support the discussion and then obtain conclusions from research problems.

There are several techniques for checking the validity of the data used in this study, namely triangulation and continuous observation. Triangulation is divided into three, namely, triangulation of data sources, triangulation of techniques, and triangulation of time (Faisal, 2001). In this study, time triangulation is used, namely data testing which is done by checking with interviews, observations, or other techniques in different times or situations, then it is done repeatedly so that the certainty of the data is found. For example, the first week of making observations, then the following week conducting interviews with traders at the Pasar Rabu, and so on until you find the desired data. Furthermore, by making continuous observations, eventually, you will be able to find out which ones should be observed and which ones should not be observed in line with the effort to get the data. This continuous observation is carried out to be able to answer research questions regarding the focus of the problem (Sugiyono, 2010). This continuous observation is carried out to find suitable informants such as Pasar Rabu traders who only sell on Wednesdays.

## D. RESULTS AND DISCUSSION

The Pasar Rabu is one of the weekly markets in Sambas Regency, especially in Galing Village, Galing District. There are many sellers in this market, both Muslim and non-Muslim, Muslim traders used as data sources in this study amounted to eight people who were considered the most representative of other Muslim traders, while the data can be seen in the following table:

Table 1. List of Muslim Traders at Pasar Rabu, Galing District

No.	Name	Religion	Education	Last Origin	Type of Goods Traded
1.	Ahmad	Moslem	D4	Sambas	Haberdasher
2.	Rodi	Moslem	SMP	Galing	Meat Trader
3.	Satria	Moslem	SMA	Galing	Clothing Merchant
4.	Ipul	Moslem	SMA	Tebas	Clothing Merchant
5.	Johan	Moslem	SMP	Galing	Accessories Trader
6.	Supriadi	Moslem	SMA	Sambas	Haberdasher
7.	Dollah	Moslem	SMP	Galing	Meat Trader
8.	Darto	Moslem	D3	Sambas	Watch Trader

Based on the table, it is known that there are many types of merchandise traded in the Pasar Rabu, besides that it can be seen that the origin of the traders is not only from Galing District but also from other areas in Sambas Regency. The Pasar Rabu, which incidentally is not a market with permanent buildings, has its own uniqueness because the traders who sell it often move from one weekly market to another in the Sambas Regency area. As for the Pasar Rabu, the following potentials can be described:

1. The Potential of Traditional Markets in Improving the economy of Muslim traders at the Pasar Rabu, Galing District, Sambas Regency.

The potential that is owned will be meaningless if it is not developed properly and appropriately. For this reason, it is very important to understand in advance what potential you have. After that, the most appropriate way is determined to develop the existing potential. Because the potential that has been developed properly will produce achievements and profits. The results of the study show that the needs and desires of consumers at Pasar Rabu are identified by traders so that they can be fulfilled. Consumers

in the Pasar Rabu need the products they want in large quantities when it is close to the big days. This is in line with Suryana's opinion that if the market segmentation is identified, the market target will be realized and achieved (Suryana, 2008). In addition, the Pasar Rabu is a weekly market that operates once a week and is visited by many people every Wednesday. The people who visit the market are not only the people of Galing District, but people from outside the Galing District are also busy visiting the market. Therefore, the crowds of people who visit make the target that every trader wants to achieve is always achieved, so that the Pasar Rabu gives satisfaction to consumers. Thus the target market related to the number of consumers that can be achieved has been achieved (Suryana, 2008).

The large number of people who visit the Pasar Rabu makes the target to be achieved by every trader, as well as the goods traded can provide satisfaction to consumers, thus, the market also provides benefits to traders. The Pasar Rabu has the potential to increase the economy of traders because the targets that traders want to achieve are always achieved. This is because the market provides satisfaction to consumers. With this satisfaction, the Pasar Rabu has its own charm so that it always provides benefits to traders on every sale they make, thus traders can set targets to be achieved, and it is certain that consumers are loyal to the goods offered every Wednesday. as evidenced by the increasing number of people who visit the Pasar Rabu. Thus, it can be said that the Pasar Rabu has a high potential to improve the economy of the community, especially Muslim traders. This is in line with Dialul Muhsinat's research which says that traditional markets have the potential to improve the economy of traders (Muhsinat, 2016).

The profits obtained by traders also cannot be separated from the determined price setting. Traders in these markets determine prices through the value added of the marketing chain. The added value of each marketing chain that the merchant has is high. The added value in question is measured by the price of the product. In other words, the price that traders get from suppliers or agents then the price they offer to consumers has a high profit. The traders in determining the added value or price according to the type of product offered. In order to be able to determine what percentage of profits they get. Apart from knowing the added value of the marketing chain, profits are also obtained based on the life span of the products offered. Traders at the Pasar Rabu generally offer products with a long life, because with a durable product, traders will get bigger profits until they can cover the initial capital that has been issued. That means, the goods offered in the Pasar Rabu have a high potential to generate profits. This is in accordance with what was conveyed by Edward Zebua who stated that if the product period is more durable, it means that the product has high market potential (Zebua, 2017).

The profits obtained by traders in the Pasar Rabu will also be affected if these traders do not have a strategy in offering products. Because the Pasar Rabu is a type of perfect competition market where many sellers offer the same product, it makes traders in that market have to be able to compete in order to be superior. The strategy used by traders in the market in making their merchandise superior is by giving discounts or being able to

negotiate on the products offered. There are also merchants who give bonuses or gifts to consumers who buy products in large quantities.

Based on these statements, the increase in the economy in Islam has received special attention in the market, one of which is in pricing. In the market mechanism in Islam, price formation is influenced by market supply and demand where transactions between traders and buyers are based on consensual factors. In a fair market, there should be no price intervention from any party. In the Pasar Rabu, there is no price intervention because traders set prices according to the price conditions obtained. Usually, the price of goods goes up and down, if the price goes up then the merchant will raise the price, and vice versa if the price goes down then the trader will lower the price. The Prophet strongly disagreed with the determination of prices, prices are natural and run as they are, and the government should not intervene in the market unless it is an emergency, for example, there is hoarding of goods, monopolies, and so on. This is in improving the economy of Muslim traders must always be in accordance with Islamic teachings, one of which is in determining prices.

## 2. Supporting and inhibiting factors in improving the economy of Muslim traders at Pasar Rabu, Galing District, Sambas Regency.

Economic improvement is a process of continuous change in economic conditions towards a better condition during a certain period. With an increase in the economy, there will be economic development where the increase in the economy itself will increase the welfare of the community. One of the activities in improving the economy is carried out in the market. The Pasar Rabu is one of the markets that have the potential to increase the economy for the community, including Muslim traders. In an effort to improve the economy of traders, there are several supporting and inhibiting factors in improving the economy of Muslim traders in the market. The supporting factors in improving the economy of traders are human resources, natural resources, the ability to use technology and capital, and the level of security.

Traders at Pasar Rabu have human resources who are able to compete well including being able to overcome or be superior to existing competitors by having the right strategies for the products offered. So that human resources are able to dominate the market well. In the opinion of Kuncoro who said that the most important factor in the development process, sooner or later the development process is dependent on human resources who have adequate competence (Kuncoro, 2006). And so also according to Prasetyaningsih in her research saying that improving the quality of life of human resources is reflected in increasing labor productivity which is carried out through improving/skills in a healthy work environment to spur achievement (Prasetyaningsih, 2019). Based on this statement, it can be concluded that competent human resources to be superior or able to improve skills can support economic improvement.

The supporting factor that is also very important is natural resources, where traders at Pasar Rabu utilize the natural resources that are still abundant in Sambas Regency so that

they are distributed to Galing District. The number of natural resources that become trade commodities in Pasar Rabu is a supporter of the increasing economy of traders, as Nilasari's opinion in his writings on the Ministry of Education and Culture stated that history shows that people in one place can achieve prosperity because they successfully utilize their natural resources (Nilasari, 2019). In addition, by utilizing existing natural resources, traders do not need to spend too much money to supply the goods to be sold.

In addition, the use of technology and capital resources makes trading activities easier, so as to speed up the trading process. Traders, especially traders who live in Pasar Rabu, in addition to offering their products directly, also utilize information technology in offering their wares, namely by selling online, especially clothing sellers. In addition, it has also utilized a non-cash payment system in supplying merchandise. The use of increasingly sophisticated technology is a supporter of smoothness in managing the capital resources used in order to increase the productivity of traders. The capital resources used by traders in addition to the current capital used to run their daily business, traders also have fixed capital in the form of vehicles to move from one weekly market to another weekly market. However, in general, the use of technology and capital resources has not been widely used in this traditional market due to the lack of infrastructure.

The last supporting invoice is security, where Pasar Rabu is a market that is visited by many people both from within and outside Galing District. It is vulnerable to behavior or activities that can be detrimental to activities in the market. There are no special security officers assigned to maintain security at the Pasar Rabu, however, security at the Pasar Rabu can still be maintained properly, because market participants and market visitors always take care of each other so that activities in the market remain safe and comfortable for transactions. This is one of the reasons why more and more traders and people come to the Pasar Rabu.

Meanwhile, the inhibiting factor for the economy of Muslim traders at Pasar Rabu, namely the lack of attention from the government towards the Pasar Rabu, can cause the attractiveness of the market to be still low, such as the absence of government policies in structuring kiosks or stalls for traders, traders are free to hold their wares anywhere so that the appearance of the market looks untidy or not well organized, besides the lack of parking space and other public facilities. Another obstacle is that the road is too small and there is no road maintenance while the road has long been a market location. The Pasar Rabu is located along the road which is the sub-district road flow to other sub-districts in Sambas Regency so its existence slightly interferes with community traffic.

Another obstacle that is actually a general problem is inflation. Even though Pasar Rabu is located in a sub-district that is far from urban areas, the impact of inflation is still felt by traders. The fluctuating and rising prices of trading commodities on the Pasar Rabu also have an impact on the decline in consumer confidence because the public will tend to reduce spending because they are careful about the risk of high price increases. This is in line with

the opinion of Kuncoro who said that inflation will have an impact on the decline in the consumer confidence index because people tend to reduce spending because they are careful about the risk of high price increases (Kuncoro, 2006).

## **E. CONCLUSION**

This study aims to see how the potential of traditional markets in this case is focused on the Pasar Rabu which is located in Galing Village, Galing District, Sambas Regency, using a descriptive qualitative approach. The results of the study revealed that the traditional market which is a type of weekly market in the Galing District has the potential to improve the economy of traders, especially Muslim traders. It is said that because the Pasar Rabu has met the analytical criteria in determining market potential, where the Pasar Rabu is able to meet all the needs and desires of the community for goods, besides that, the Pasar Rabu also has certain market segments, which are in accordance with the socio-cultural community of Galing District. Furthermore, the Pasar Rabu has also met the target, added value, product life span, and healthy market competition. So, with this potential will be able to increase the economy of traders.

In addition to the potential possessed by the Pasar Rabu, traders also have several supporters and obstacles in improving the economy. The supporting factors are the existence of adequate human resources, the availability of abundant natural resources, the ability of traders to utilize technology and capital resources, and the level of security that is always maintained. Meanwhile, the inhibiting factors are the lack of government attention, the unavailability of the infrastructure needed by traders, and global inflation. Apart from the interesting findings, this study also has limitations, therefore further research is needed to be carried out in more depth in order to identify even greater potential. As well as government support to create even greater potential.

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