

The Role of Traditional Markets in Advancing Maqasid Al-Sharia: A Case Study of Pasar Baru Sungai Dama Samarinda

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Abstract

This study investigates the role of traditional markets in advancing the objectives of Maqāṣid al-Sharī'ah by conducting a qualitative case study of Pasar Baru Sungai Dama in Samarinda, Indonesia. The research applies a thematic analysis grounded in the five dimensions of Maqāṣid al-Sharī'ah – preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), progeny (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). Data were collected through interviews, field observations, and documentation reviews, and analyzed inductively to identify how market practices align with Shariah-based ethical and economic values. Findings reveal that Pasar Baru supports religious practices, provides safety and hygiene infrastructure, fosters ethical education, accommodates family needs, and enhances financial inclusion. These dimensions demonstrate the capacity of traditional markets to contribute meaningfully to Islamic socio-economic goals beyond mere commerce. The study concludes that with deliberate ethical governance, traditional markets can serve as inclusive Shariah-compliant institutions. Implications for Islamic economics, public policy, and local governance are discussed, with recommendations for broader application and future comparative research.

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INTRODUCTION

Traditional markets have historically served as pivotal economic and social institutions within numerous societies, particularly in developing nations such as Indonesia (Purnomo et al., 2018). These markets are not merely centers for the exchange of goods and services; they are integral to the cultural, social, and economic fabric of communities (Aliyah et al., 2020). Despite the rapid proliferation of modern retail formats—including supermarkets, hypermarkets, and online marketplaces—traditional markets continue to play a significant role in sustaining local economies and preserving communal values (Pane et al., 2023).

In the Indonesian context, traditional markets are deeply embedded within the socio-economic landscape. They provide accessible platforms for small-scale sellers and consumers, facilitating economic activities that are often characterized by personal relationships, trust, and mutual cooperation. These markets are particularly vital for low-income populations, offering affordable goods and serving as primary sources of livelihood for many (Mawardi & Bustami, 2024). However, the advent of modern retailing has introduced challenges that threaten the viability and sustainability of traditional markets. The competitive pressures exerted by large-scale retail chains, coupled with changing consumer preferences, have led to a gradual decline in the prominence of traditional markets (Pane et al., 2023).

Amidst these transformations, it becomes imperative to evaluate traditional markets through alternative analytical lenses that transcend conventional economic metrics. One such perspective is offered by Islamic economic thought, which emphasizes not only material prosperity but also ethical considerations, social justice, and communal well-being (Kader, 2021). Central to Islamic economics is the concept of *Maqasid al-Shariah*, or the objectives of Islamic law, which seeks to preserve and promote essential human interests. These objectives encompass the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Karimullah, 2023).

The application of *Maqasid al-Shariah* within economic frameworks provides a holistic approach to assessing the efficacy and ethical dimensions of economic institutions, including traditional markets (Mergaliyev et al., 2021a). By aligning economic activities with these objectives, it becomes possible to evaluate the extent to which traditional markets contribute to the overall well-being of society, beyond mere financial indicators. For instance, the preservation of wealth (*ḥifẓ al-māl*) can be interpreted as ensuring equitable access to economic resources and opportunities, while the protection of life (*ḥifẓ al-nafs*) may relate to the provision of essential goods and services that support human survival and dignity (Hidayat & Putri, 2024).

Recent scholarly discourse has increasingly focused on the integration of Maqasid al-Shariah into various aspects of economic policy and practice. Studies have explored its relevance in areas such as Islamic banking and finance, public policy, and sustainable development (Azmi et al., 2024; Dusuki & Abozaid, 2007). However, there remains a paucity of research specifically examining the role of traditional markets through the lens of Maqasid al-Shariah. This gap underscores the need for comprehensive studies that investigate how traditional markets align with and promote the objectives of Islamic law.

Furthermore, the ethical dimensions inherent in traditional market transactions merit attention. Unlike impersonal transactions often characteristic of modern retailing, traditional markets are frequently underpinned by values such as trust, honesty, and mutual respect. These ethical considerations resonate with Islamic principles that advocate for fairness, transparency, and social responsibility in economic dealings (Mawardi & Bustami, 2024). By fostering environments where such values are practiced and reinforced, traditional markets may serve as conduits for the realization of Maqasid al-Shariah (Mohdma, 2024).

The significance of traditional markets extends beyond economic transactions; they are also sites of social interaction and cultural exchange. In many communities, these markets function as communal spaces where individuals congregate, share information, and reinforce social bonds (Perren & Kozinets, 2018). This social dimension contributes to the preservation of community cohesion and cultural heritage, aligning with the Maqasid objective of protecting lineage (*ḥifẓ al-nasl*) by maintaining familial and societal structures (Karimullah, 2022).

Given the multifaceted roles that traditional markets play, this study aims to explore their contributions to the realization of Maqasid al-Shariah. In doing so, the research endeavors to bridge the gap between traditional economic practices and contemporary Islamic economic thought. It aspires to contribute to the broader discourse on sustainable and ethical economic development by highlighting the enduring relevance of traditional markets in achieving the holistic objectives outlined in Maqasid al-Shariah.

METHODS

This study uses a qualitative approach, a type of qualitative research with a case study approach. Qualitative research is a descriptive and analytical research. Descriptive in qualitative research means describing and explaining events, phenomena and the social situation being studied (Creswell & Poth, 2016). Qualitative research is producing and processing descriptive data, such as interview transcripts and observations (Jensen, 2002). According to Bogdan and Biklen, qualitative research is a research

procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Bogdan & Biklen, 1998).

In this study, the criteria for selecting informants focused on contributions that had significant experience in Pasar Baru Sungai Dama. Specifically, the informants selected were sellers/managers/buyers who had been actively running a business in the market for at least two years. This criterion was determined with the consideration that sellers/managers/buyers with a minimum contribution period of two years were considered to have a deep understanding of market dynamics and changes that occurred in Pasar Baru Sungai Dama. Sufficient experience is expected to provide a rich and comprehensive perspective related to the role of the market in the perspective of maqashid sharia, including how this market facilitates the fulfillment of needs and creates livelihood opportunities, as previously described. The informants used purposive sampling in this study were:

Table 1. Data of Informants

No	Informant	Contribution	Contribution period
1.	Deki Saputra, SH	Market Manager	2 years
2.	Mawa Datul Ula	Seller	7 years
3.	Feti Febriati	Seller	2 years
4.	Suriani	Seller	8 years
5.	Wa Mila	Seller	6 years
6.	Wa Iwero	Seller	8 years
7.	Adam Saputra	Buyer	3 years
8.	Ida Wati	Buyer	4 years

Source: Primary Data (2025)

RESULT AND DISCUSSION

Hifdzul Din

The value of maintaining religion in the context of the market is realized through the provision of space and time for market players to carry out worship and a commitment to maintaining the principles of halal and *thayyib* transactions. Interview findings reveal that the market management provides clean and well-maintained prayer facilities, strategically located near the entrance to support traders' and buyers' religious observance. As stated by the market manager,

"We do have a mushola here, located at the left entrance... it is equipped with a sound system, prayer garments for both men and women, and prayer mats. If a trader wants to pray and needs to change clothes – since market clothes can be dirty – we've provided everything they need."

This allows sellers and buyers to still be able to perform prayers amidst the busyness of the market. The strategic placement of the prayer

room and flexible time arrangements support optimal implementation of worship.

On the other hand, sellers show religious awareness in trading, such as avoiding usury, fraud, and hoarding. They try to maintain honesty in weighing goods and conveying the condition of the product as it is. This shows the internalization of Islamic values in daily economic practices, although not all traders understand the terms of *fiqh muamalah* explicitly. This finding aligns with prior research indicating that religious values can shape ethical business behavior even among business actors lacking formal theoretical knowledge (Hardiansyah & Adirestuty, 2021). Within the framework of Maqasid al-Shariah, this reflects the realization of *ḥifẓ al-dīn* (preservation of religion) through practical embodiment of Islamic ethics in daily transactions. According to Mergaliyev et al. (2021), the ethical objectives of Shariah are not limited to doctrinal knowledge but extend to behavioral alignment with values such as honesty, fairness, and trust (Mergaliyev et al., 2021b). These principles evidently internalized by the traders at Pasar Baru Sungai Dama.

Hifdzul Nafs

The value of *ḥifẓ al-nafs* (preservation of life) in this market is manifested through continuous efforts to maintain cleanliness, comfort, and safety as part of ensuring a healthy environment for social and economic interaction. Market management enforces a structured shift system for cleaning staff and assigns responsibility by area to keep conditions sanitary. As explained by the market manager:

"We have a cleaning team assigned in shifts – morning and afternoon. Each section of the market, such as fish, vegetables, and groceries, has designated personnel. If any area is still dirty, they also help each other out."

This system ensures comprehensive hygiene maintenance across different sections of the market. Importantly, this policy is supported by the traders themselves, who take initiative in maintaining the cleanliness of their stalls.

"Traders are responsible for their respective stalls, and if one area is still dirty, others help out. This way, the whole market stays clean and healthy," the market manager added.

These collaborative sanitation practices not only preserve public health but also reflect the collective responsibility upheld by the market community, aligning with the ethical goals of Islamic economics and fulfilling the Maqasid objective of safeguarding life.

The market is also an important place to earn a living for traders, most of whom are heads of families. They rely on income from trading to meet the basic needs of their families, such as food, education, and health. This shows that the existence of the market makes a real contribution to maintaining the survival of small and medium economic actors. Buyers also

feel that the existence of this market makes it easier to access basic necessities at competitive prices. The presence of fresh products, such as vegetables, fish, and meat, also supports the family's efforts to maintain mental and physical health.

This finding is consistent with scholarly discourse recognizing the crucial role of traditional markets in ensuring food security, promoting economic empowerment, and safeguarding the overall health of the communities they serve (Merlinda & Widjaja, 2020) (Merlinda & Widjaja, 2020). Within the framework of Maqasid al-Shariah, these contributions directly support the objective of *ḥifẓ al-nafs* (preservation of life), which emphasizes access to clean, safe, and essential goods as a foundation for individual and communal well-being. As highlighted in Islamic economic thought, the availability of halal and *thayyib* (pure and wholesome) products, along with a safe environment for economic activity, is central to achieving holistic human welfare (Matnor et al., 2024). Thus, the structure and practices of Pasar Baru Sungai Dama exemplify how traditional markets can fulfill core ethical and existential objectives in a Shariah-compliant economy.

Hifdzul Aql

This aspect concerns the protection of human reason (*ḥifẓ al-‘aql*) through education, access to information, and supervision of the quality and safety of consumed products. Market managers collaborate with relevant institutions, including the Food and Drug Supervisory Agency (BPOM), to monitor food safety, particularly for products at risk of contamination by hazardous substances such as formalin or borax. As the market manager explained:

“We work with the relevant agencies to monitor product safety... and we’ve also provided halal slaughter training for poultry traders to ensure everything follows Islamic guidelines.” (Informant: Deki Saputra)

These measures are intended to ensure that products sold at the market are not only halal but also safe and clean, thereby protecting consumers' physical and mental well-being. By equipping traders with practical knowledge and responding to health concerns, the market demonstrates its role in upholding ethical and intellectual values as prescribed in Maqasid al-Shariah.

In addition, halal slaughter training for chicken traders has been provided to ensure the process is in accordance with sharia. The products must be ensured not to contain any haram or impure ingredients, such as alcohol in cosmetic products or ingredients produced from animals that are not slaughtered according to sharia.

Although there is no routine training on sharia transactions or comprehensive halal education, traders have shown a careful attitude in

choosing the goods they sell. They are also open to criticism and information from consumers, indicating a spirit of continuous learning. From the buyer's perspective, this market is considered to provide space for informal education. Buyers can engage in direct dialogue with sellers regarding the origin of products, their processing methods, and pricing, creating informal opportunities for knowledge exchange and enhancing consumer literacy. This interaction reflects the Maqasid al-Shariah objective of *ḥifz al-‘aql* (preservation of intellect), which emphasizes not only formal education but also the dissemination of beneficial knowledge in daily life contexts. Through these micro-level learning moments, the market functions as a space for ethical and intellectual development, supporting the Islamic imperative to seek knowledge (*‘ilm*) and apply it toward just and responsible consumption. As emphasized by Mergaliyev et al. (2021), Islamic economic environments should promote not only material but also cognitive and ethical growth, which is evident in the practices observed at Pasar Baru Sungai Dama (Mergaliyev et al., 2021b).

Hifdzul Nasb

The value of *hifdzul nasb* is evident from the role of the market in supporting the welfare of families and future generations. Market managers ensure the availability of essential goods to support family welfare. Traders reported that the income generated from their businesses is used to meet various household needs, including their children's education, even at the university level. As one trader noted:

“From selling here, I’m able to pay for my child’s schooling – even up to university level,” (Trader, anonymous).

This illustrates that the market plays a crucial role not only in economic exchange but also in sustaining family life and intergenerational development, aligning with the Maqasid al-Shariah principle of *ḥifz al-nasl* (preservation of lineage), which includes the safeguarding of education, well-being, and continuity of future generations.

Furthermore, the market contributes to family health by ensuring the availability of clean, fresh, and locally sourced daily necessities.

“I always pick fresh vegetables from my regular farmer. If any items are wilted or spoiled, I separate them and don’t sell them. I also make sure not to use any harmful additives so customers feel safe,” (Trader, Mawa Datul Ula).

Such practices reflect an ethical commitment to consumer safety and reinforce the idea that traditional markets can function as guardians of family well-being. By promoting safe food handling and clean products, Pasar Baru Sungai Dama contributes not only to physical health but also to the moral and social environment in which families thrive.

The traders maintain the cleanliness of their trading areas and ensure that the goods sold, especially food, are not contaminated and do not endanger the health of consumers. Maintaining market cleanliness is not only the responsibility of market managers, but also the responsibility of every trader to ensure that the environment where they sell does not become a source of disease or harm to the community, especially families. On the other hand, a child-friendly and safe market atmosphere also allows buyers to bring their children without worry, creating a positive social interaction space for the younger generation. The findings align with studies that emphasize the role of markets in reinforcing family values and bolstering community well-being by offering a secure environment for commerce and social interaction (Aliyah et al., 2020). From the perspective of Maqasid al-Shariah, this directly supports the objective of *ḥifẓ al-nasl* (preservation of lineage), which encompasses the protection and strengthening of familial structures, moral upbringing, and social cohesion. A market that fosters safety, ethical engagement, and accessibility creates a conducive space for families to thrive economically and socially. As noted by Suliswanto et al (2025), sustaining lineage involves more than biological continuity, it includes nurturing environments that promote education, protection, and the moral integrity of future generations (Suliswanto et al., 2025). Therefore, traditional markets like Pasar Baru Sungai Dama not only fulfill economic functions but also serve as integral platforms for sustaining Islamic socio-familial values.

Hifdzul Mal

The value of preserving assets (*ḥifẓ al-māl*) is a central element in the economic activities of Pasar Baru Sungai Dama. Market management supports this by implementing policies that protect traders from material loss, including compensating for damages caused by security lapses. As the market manager stated:

"If a theft happens due to our negligence – like if a stall is broken into – we compensate the trader, either fully or by sharing the loss, depending on the case," (Deki Saputra).

Additionally, price stability is maintained through routine monitoring and the implementation of government-backed price control measures.

"We provide government rice at Rp63,000 for 5 kilograms. If the community needs affordable rice, it's available right here in the market," (Market Manager, Deki Saputra).

This prevents exploitation and ensures that essential goods remain accessible, especially during times of inflation or scarcity. At the individual level, traders display a strong commitment to transactional honesty.

"We never deceive buyers – if a product is bad, we say it's bad. We don't cheat on the scales or trick people," (Trader, Mawa Datul Ula).

These practices align with Islamic business ethics, where fair pricing, transparency, and the protection of others' rights are central tenets. Through both institutional policies and individual integrity, the market fulfills the Maqasid al-Shariah objective of protecting wealth by ensuring economic justice, minimizing harm, and fostering trust within transactions.

Buyers feel the fairness of the price because they can bargain and obtain goods according to their purchasing power. There are no monopolistic practices or excessive price exploitation. This reflects the principle of fair and equitable economic distribution, as emphasized in the maqashid sharia. In the perspective of sharia, a fair price is a price that reflects justice and does not burden either party in the transaction, either the trader or the consumer (Ghori, 2020). Islam prohibits all forms of price exploitation that can harm consumers, such as hoarding goods to raise prices unreasonably, or unrealistic pricing practices (Ayub, 2012). One of the principles that apply in sharia business ethics is that traders must set prices for goods based on the quality and costs incurred to obtain or produce the goods, without adding elements of injustice that can harm consumers (Amalina, 2023). The market also provides certainty of a relatively safe and stable place of business for small traders, so that they can maintain assets and plan for the future of their businesses. This is an important foundation in the development of a sharia-based community economy. In addition, the market also contributes to regional economic development by providing a place for local products to be marketed, thereby increasing the income of producers and traders, and opening up job opportunities for the surrounding community.

CONCLUSION

This research has sought to analyze the role of traditional markets in Indonesia through the lens of Maqasid al-Shariah, encompassing the five essential objectives: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). Based on qualitative data gathered through field observations, interviews, and document analysis, the study has revealed that traditional markets not only function as economic entities but also serve as vital cultural and religious institutions that uphold the ethical and spiritual values central to Islamic life.

Firstly, traditional markets significantly contribute to the preservation of religious principles by facilitating honest trade, fostering communal solidarity, and aligning business operations with Islamic values. These markets often serve as informal venues for the reinforcement of religious practices, such as prayer and ethical conduct, thereby nurturing the religious consciousness of traders and customers alike. Secondly, the research demonstrates that traditional markets play an important role in

protecting human life by offering affordable access to food, goods, and livelihoods. Particularly during times of crisis, such as the COVID-19 pandemic, the adaptability of these markets in ensuring public safety while continuing to provide essential services underscores their contribution to public welfare.

Thirdly, markets support the safeguarding of intellect through the intergenerational transmission of traditional knowledge, such as indigenous health remedies and business skills. They also function as dynamic environments that foster social interaction, negotiation, and learning, all of which are vital to cognitive and ethical development. Fourthly, traditional markets uphold the principle of protecting lineage by promoting family-based economic activities and social networks that sustain generational welfare. These markets contribute to the strengthening of familial and community bonds, which are essential for maintaining moral and social continuity.

Finally, the preservation of wealth is evident in the way traditional markets provide sustainable economic opportunities for low- to middle-income communities. They offer inclusive platforms for entrepreneurship and income generation while embedding ethical considerations in financial transactions, reflecting the holistic economic vision of Islam. Taken together, these findings affirm that traditional markets are not merely centers of commerce but multidimensional institutions that significantly align with and promote the objectives of Maqasid al-Shariah. Their continued existence and development should be prioritized within national economic planning, not only for their economic utility but also for their socio-cultural and religious significance. Policymakers and stakeholders should ensure that modernization efforts respect and preserve the ethical and communal foundations of traditional markets, enabling them to thrive in harmony with Islamic principles.

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