

Conference Paper

Business Communication in Islamic Economics: Muslims Activities in Traditional Market

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Abstract

Merchants face different conditions in determining the price for their products. In perfectly competitive markets, sellers are only price takers, which means that they are not free to set their own prices. The merchant must follow the market price and must set a price equal to the market price. If more than the market price, consumers will not buy from them and consumers will find another seller instead. The seller must notify the buyer about the quality and defects of the product before making a transaction. If the seller or buyer hides something from another, it will not be considered a halal business transaction. Therefore, the seller or merchant must be honest and ethical to provide the best-quality product. This provision is related to the fulfillment of consumer expectations that must be adjusted with the rules of sharia. Similarly, in terms of trade, as happened in the market of Andir city of Bandung. This study aims to determine how the compliant marketing applied in the process of buying and selling takes place, and how the communication pattern of Islamic perspective is in Andir market. This research uses qualitative method. Data collection techniques are through observation and interviews to the kiosk vendors of Andir market in Bandung and the costumers who visit and go shopping there. The results of this study indicate that the sellers and the buyers in Andir market are divided into two categories: those who are obedient to the compliant marketing and those who are still half-partial. This is evident from their communication patterns based on their categories. They have a unique style in negotiation techniques in marketing process.

Keywords: business communication, Islamic marketing, traditional Market, Islamic Shari'ah, negotiation techniques, compliant marketing

1. Introduction

Communication is everywhere, at home, at school, at work and in the marketplace. Every buying and selling activity in the market requires communication, especially persuasive communication in order to persuade buyers to buy their wares. For us,

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as Muslims, we should always apply Islamic Sharia values in everyday life, including when conducting business transactions wherever located.

Islamic Ijtihad economists interpreted seriousness to develop Islamic economics, either as a discipline or as a tool of human problem-solvers on economic aspects. They argue that the study of Islamic economics should continue to be studied and developed in line with the passage of time, so that the study products get better days, so as to solve the problems faced by the humans (Karim: 2010). In our opinion, the economy in Indonesia will progress rapidly if all elements support the development of the populist economy, one of which is the existence of traditional markets.

The rise of modern or supermarket markets does not make traditional markets disappear. Traditional markets still have a place in the hearts of its customers; the presence of traditional markets can be seen in the city of Bandung, one of them is in Andir market, Jl. Waringin No. 44, Bandung. Andir Market consists of four floors divided into basement floor for clothing retailers; ground floor for sellers of all sorts of foods, vegetables, meats, grocery stores and some clothing sellers as well; first and second floors for clothing sellers; the uppermost for the parking lot and the mosque.

Trade transactions or buying and selling that occur in the Andir market of course use the communication process included in the study of business communication. Business communication is the process of exchanging messages or information to achieve the effectiveness and efficiency of work products within the structure (level) and a conducive organizational system. In business communication activities, the message should not only be informative, that the other party understands and knows, but must also be persuasive, in order that the other party is willing to accept an understanding or belief or perform an act or activity.

The process of communication in buying and selling transactions in Andir market becomes interesting to be examined, considering the present day that has a lot of influence from the Western capitalism through various media in Indonesia. How is the application of Islamic syariat concept in buying and selling transactions in Andir market? And also, How is their communication pattern in transactions buying and selling?

2. Method

This research uses constructivist paradigm with descriptive qualitative method. Methods or steps taken in this research are:

1. Direct observation; we directly come to Pasar Andir for knowing things as mentioned in research purposes.
2. Interviews; we conducted interviews with several informants aged between 23 and 47. The informants who became the source of this research data amounted to 9 (nine) people. On average, they have been selling at Andir market for more than 2 years. They have their own kiosk at the second floor of the Andir market.
3. The transcripts of interview results are then selected and reduced, and classified as required in the purposes of this study. The results were analyzed using some relevant concepts and references (literature study).

3. Literature Review

Business Communication is defined as a communication that occurs in the business world in order to achieve the goals of the business (Katz: 1994). Communications that occur in traditional markets are also included in the category of business communication. This is the main attraction when we examine the process of communication or buying and selling transactions that occur in Andir market in terms of Islamic Shari'ah perspective.

Islamic economics as a new science emerged from the recommendation of the First World Conference on Islamic Education, held in Mecca in 1977. Since then, Islamic economics has been introduced as an academic discipline in a number of universities in Muslim and Western countries. A number of early researchers, such as Faridi, Ahmed, Iqbal, Khan and Kuran, summarized the scope of the EI study area in only three aspects: (1) behavioral norms derived from the Qur'an and Al-Sunnah; (2) zakat, which is seen as the core of fiscal policy in Islam; and (3) the prohibition of interest, which is seen as the core of monetary policy in Islam [7].

Aspects relating to the theme of this study on trade transactions in the traditional market are: the first aspect of the behavior norms derived from the Qur'an and Al-Sunnah. This is related to the principle of muamalah principle, which according to Islamic Shari'a has honesty as its main characteristic (Shariah compliant).

4. Result and Discussion

The traders in Andir market mostly come from Padang, Medan, Palembang and Bandung. Their average age range from 23 to 47 years. Based on the results of their

educational observations, most of them are graduates with Bachelor degrees, and almost 99 percent are Muslims. At the Andir market, each floor has a mushola and a little mosque is present on the top floor, so that the prayer calls are heard clearly by everyone in the market as a reminder of the prayer time.

Market conditions are strongly supportive in their religious aspect, allowing them to always remember god in every step, in this case when selling. This is closely related to the basic principles of Islamic economics, which is one of the main foundations of honesty.

Based on observations and interviews, we get two types of traders in Andir market, which is related to the application of Islamic Shari'a. **First**, the type '*Cengli*' is a trader honest in selling his product. They do not hesitate to be open-minded about the capital and profit earned in each item. Usually, the way they communicate is very polite and friendly, so it attracts many buyers to come back to their kiosk. They looked diligent about their prayers, as they rushed to the mosque on each prayer call, taking turns with other shopkeepers.

Second, the type of '*Angetan*' is a trader who often lies and is rarely honest. They like to lie about the quality of the goods and have a little profit on every item sold. Occasionally, they will also drastically lower the prices for the same items with the aim of dropping the image of other kiosks or traders. In terms of worship, they sometimes pray, but still believe in mysticism or superstition.

Based on the observation of the Andir market, there is no merchant who is really fraud or evil. Most of them believe in karma, when deceiving buyers they will be deceived also by others. This is in accordance with the content of surah Al-Zalzalah verse 7-8, "*then shall anyone who has done an atom's weight of good, see it!, and anyone who has done an atom's of evil, shall see it.*" (QS 99: 7-8). In simple words, we can say 'we get what we did'.

Communication pattern of traders in Andir market consists of several paths, namely, the flow of business communication between traders and retail buyers who come directly to their kiosks, how to communicate depends on the character of the buyer. The flow of communication between merchants and resellers, which usually interferes with more familiar and easy way of communicating. The merchant's communications flow with the convection that produces the items they sell, it is also more intimate but sometimes heats up when orders do not match with the results.

Thus, the majority of traders in Andir market still apply Islamic Shari'a values in trading or transacting with other parties. Only a small part is still half-hearted in running this Islamic economic principle because it is still tempted by the amount of short-term

profits without thinking if the buyers have no confidence in them, it will affect the results of sales in the long term.

5. Conclusion

The process of business communication that occurs in Andir market is seem as very dynamic from the velocity of money that occurred in the market. The majority market traders in the Andir market run with the basic principle of Islamic economy, that is, the principle of honesty, so do not worry about the price and quality of goods sold in Andir market. Although there are still some traders who still like to lie, but the number is very small.

The condition of traditional market that developed rapidly surely will encourage the progress of the regional economy, which certainly impacts on the progress of the state of Indonesia. So, there is no longer a reason to continue to socialize and develop Islamic economy in every form of business that exists in Indonesia for the betterment of our nation.

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