

# THE INTEGRITY OF ISLAMIC BUSINESS ETHICS AMID URBAN ECONOMIC DYNAMICS: AN ANALYSIS OF M. UMER CHAPRA'S PERSPECTIVE ON MUSLIM MERCHANTS IN MARTAPURA

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## Abstract

This research aims to analyze the business practices of Muslim traders in Martapura City through the framework of Islamic business ethics of Muhammad Umer Chapra, which includes justice (*al-'Adl*), moral motivation, spiritual accountability, and social welfare. Although Martapura is known sociologically as the "City of Santri", the tension between traditional religiosity values and the demands of a competitive urban economy often creates ambiguities in the implementation of business ethics in the field that remain underexplored empirically. This qualitative research employed a phenomenological approach. The data was collected through in-depth interviews with eight purposively selected informants, consisting of five traders and three customers in the Martapura trading area. The results of the study show that traders have internalized the principle of fairness through transparency of scales and equal treatment to consumers. Moral motivation and spiritual accountability were reflected in the traders' eschatological awareness, particularly their belief in the afterlife, that prevents fraudulent practices. In addition, the aspect of social welfare was manifested through the mechanism of zakat and alms that are institutionalized in the local trade culture. These findings confirm that the integrity of Islamic business ethics in Martapura is not merely expressed through individual behavior, but is also shaped by social cohesion and local religious identity, both of which function to mitigate the negative impacts of urban economic competition.

**Keywords:** Islamic business ethics; M. Umer Chapra; urban Muslim traders; phenomenological studies; Martapura city

## A. Introduction

Trade activities in Islamic civilization occupy a central position, not merely as an instrument of economic exchange, but as a manifestation of prophetic values that emphasize integrity (Silva et al., 2025). Historically, the Prophet Muhammad (PBUH) has laid a strong foundation for *muamalah* ethics through his dual role as a spiritual leader and trade practitioner who upholds honesty, justice, and transparency (Sutisno et al., 2025; Mustofa, 2016). This foundation is normative and universal (Azwar, 2023; Syafiq, 2019), as mandated in QS. Al-Ahzab [33]: 21 which emphasizes that the Prophet's behavior in the economic context should be the main reference for Muslims in order to achieve happiness in this world and the hereafter (Khasanah, 2023). However, academic debates arise when such normative idealism clashes with the empirical realities of modern markets, especially in urban areas. A significant theoretical tension exists between the assumption that individual religiosity automatically produces ethical business conduct (Ulya, 2018) and the reality that substantial gaps often persist between religious teachings and actual commercial practices (Ramadanti, 2024).

In the context of Indonesia's urban market, a number of Muslim traders are trapped in practices that deviate from sharia principles (Mufidah et al., 2025). Such practices include manipulation of product information, neglect of customer trust (Isra et al., 2025). to the scheme of hoarding goods (*ihtikar*) by large distributors ahead of Ramadan and Eid al-Fitr. (Wulandari et al., 2023). Until the scheme of hoarding goods (*ihtikar*) by large distributors ahead of Ramadan and Eid al-Fitr has become an anomaly that continues to overshadow the economy of the people. (Atmayani, 2025). This challenge is increasingly complex with the rise of usury through informal installment schemes and online loans, as well as corrupt practices and illegal levies in the business licensing bureaucracy (Syamsiah et al., 2025). In addition, misleading dosage manipulation and promotional strategies (*fake discounts*) in shopping malls reflect low oversight and ethical awareness among urban Muslim business actors (Samad & Adi, 2025).

The research gap in the existing literature is evident in the dominant academic focus on Islamic banking, the digital economy, and formal MSME sectors (Asdar et al., 2025). Although many studies highlight Islamic business ethics in a theoretical-normative way (Luthfy & Mukhlas, 2024; Sipahutar et al., 2025). However, research that specifically explores how this ethics survive amid the dynamics of real sector Muslim traders in cities with strong local religious identities is still very limited (Arief, 2017). The city of Martapura in South Kalimantan offers a unique sociological contradiction to study. As a "Santri City" with a long history of trade, Martapura should theoretically be an ideal model for *muamalah* implementation (Pongsibanne, 2017). However, as a center of urban economic growth, Martapura is not immune to the challenges of commercial pragmatism similar to other big cities (Mardiansjah & Rahayu, 2019). To date, few studies have comprehensively examined the economic behavior of traders in Martapura using the perspective of Islamic socio-economics locally (Budiarti et al., 2015).

The novelty of this research lies in its attempt to synthesize the sociological reality of traders in Martapura City with a multidimensional analytical framework developed by Muhammad Umer Chapra (Chapra, 1985). In contrast to previous research which is often descriptive-general, this study systematically examines the four pillars of Chapra's economic ethics, namely justice (*'adl*), moral motivation, spiritual accountability, and social welfare to map the extent to which the identity of "Santri" is

able to mitigate ethical deviations in the urban market environment. (Chapra, 2000). This research seeks to fill the gap on the durability of Islamic ethics in facing the pressure of economic competition in religious urban areas.

## B. Methods

This study used a qualitative method with a phenomenological descriptive design. This approach was chosen to explore in depth the subjective experiences and meanings behind Islamic business ethics practices in the economic transactions of urban Muslim traders in Martapura (Romadona & Ulfi, 2021). The focus of this research was based on the social phenomenon regarding the contradiction between the idealism of the muamalah principle and the reality of anomalous practices in the modern business world (Mufarrochah et al., 2025).

This study was carried out in the city of Martapura, South Kalimantan, an urban area with a strong religious identity as the “City of Santri”. To ensure methodological reliability and data credibility, this study involved eight informants selected through *purposive sampling techniques*. The composition of the informants consists of five Muslim traders who are actively operating in the Martapura urban market and three regular customers who function as a source of data triangulation. The criteria for selecting a trader informant included: (1) having at least five years of business experience, (2) having a good reputation in the market environment, and (3) being willing to provide information openly regarding their business practices.

Primary data were collected through in-depth interviews and participatory observations. The interview instrument was systematically developed based on the theoretical indicators of Muhammad Umer Chapra, which included aspects of justice (*'adl*), moral motivation, spiritual accountability, and social welfare. The involvement of 3 informants from the customer category is very strategic to triangulate sources, to ensure that the ethical practice data submitted by traders is verified through real consumer experience in the field.

Data were analyzed using thematic analysis techniques which consisted of the following analytical procedures:

1. Data Reduction by filtering interview transcripts to retrieve statements relevant to Umer Chabra's ethical pillars.
2. Data Display by grouping field findings into a categorization matrix based on research indicators.
3. Drawing Conclusions and Verification by interpreting the ethical experiences of traders in facing urban economic challenges and verifying them with customer data to ensure the objectivity of the findings before being compiled into a discussion of the manuscript.

## C. Findings and Discussion

### 1. Findings

#### a. Muslim Community of Martapura City

The city of Martapura which is located in Banjar Regency, South Kalimantan is one of the cities that is widely known as a santri city as well as a religious city in Indonesia. This characterization is not merely symbolic, considering the overwhelming dominance of the Muslim population and the prominent role of Islam in shaping the daily lives of the community (Insyirah, 2022; Malihah, 2022).

Based on data from the Central Statistics Agency (BPS) of Banjar Regency, more than 96% of the total population of Martapura adheres to Islam, making it an area with a very high composition of Muslims (Author, 2014).

Martapura functions not only as the administrative center of Banjar Regency, but also as a hub of religious activities, Islamic education, and community-based economic practices grounded in sharia values. The existence of the Darussalam Islamic Boarding School, which has been established since 1914, strengthens the religious identity of this city. Pesantren has become a symbol of Islamic scientific centers (Mustofa, 2011), especially in South Kalimantan and has produced thousands of alumni spread throughout the archipelago (Noor & Sayyidati, 2018).

One notable aspect of the Muslim community in Martapura is the practice of *muamalah*, which is strongly infused with Islamic ethical values. In economic life, many small and medium enterprises (MSMEs) operating in traditional markets continue to apply principles of honesty, price transparency, and the avoidance of usurious practices. For example, in transactions involving jewelry and precious stones at the Martapura Diamond Market, bargaining practices are often conducted not solely for maximizing profit, but also for maintaining mutual blessing (*barakah*) and satisfaction between sellers and buyers (Saputra, 2025).

In addition, the culture of infaq, almsgiving, and zakat is also very inherent in the social structure of society (Anwar, 2017). Community leaders, traders, and students actively participate in various social initiatives, including food distribution programs, mosque construction, and waqf-based free education. These activities reflect the spirit of *maqashid al-sharia*-oriented economics (Mukri & Mustofa, 2020), which is oriented towards collective benefits, justice, and poverty eradication. Even in daily practice, the people of Martapura are known to care deeply about others, uphold Islamic *ukhuwah*, and have strong social solidarity (Almuntahnar, 2022).

Another distinctive feature is the use of sharia informal financial systems, such as sharia-based social gatherings, mosque cooperatives, or the practice of interest-free debt, all of which demonstrate the integration between spiritual values and economic activities. The value of trust is an important foundation in their social and business relationships (Tanjung, 2023).

From a spiritual perspective, the people of Martapura also maintain strong connections to *tarekat* traditions and congregational *dhikr* practices, particularly on Friday nights and during Islamic religious celebrations. This phenomenon has transformed Martapura not only into a city with a strong Islamic atmosphere, but also into a destination for religious tourism. Thousands of pilgrims visit annually to the tomb of Sheikh Muhammad Arsyad al-Banjari, a great scholar from South Kalimantan (Al-Audah, 2019).

Verall, the Muslim community of Martapura demonstrates how Islamic values are embedded not only in individual acts of worship, but also within broader social, cultural, and economic structures. The integration of sharia-based *muamalah* practices into daily life positions Martapura as a local model of *Islam rahmatan lil 'alamin*, characterized by the harmonious integration of spirituality and social welfare (Budiarti et al., 2015).

#### **b. Implementation of Islamic Business Ethics**

This study dissects the practice of business ethics in Martapura City through the four main pillars developed by Muhammad Umer Chapra: justice, moral motivation, spiritual accountability, and social welfare (Hidayat & Romli, 2025);

Chapra, 1985; 1992 ; Ritonga et al., 2024; Ghafur, 2018; Najwa et al., 2024). Based on field data, the following are the results of the analysis:

1) Keadilan (‘*Adl*)

The principle of justice within Martapura’s business ecosystem is reflected in operational transparency and contractual balance. The findings indicate that traders do not merely perceive justice as price objectivity, but also as an effort to "put things in their place" (Aini & M, 2025; Bazith, 2019). This principle is reflected in the following practices:

- a) Contractual Fairness. Transactions are carried out on the basis of willingness (*an-taradhin*), while avoiding ambiguity (*gharar*), and staying away from speculative practices (*maysir*) (Hanif, 2016).
- b) Wealth Distribution. There is an awareness not to accumulate capital on a handful of elites, in line with the command of QS. An-Nahl: 90 regarding the obligation to act fairly (Ritonga et al., 2025).

2) Moral motivation

In contrast to conventional economics that focuses on rational self-interest, business people in Martapura are driven by the motive of *mardhatillah* (seeking the pleasure of Allah). This moral motivation acts as an internal “ethical shield” (Azimi, 2024; Sukananda, 2019). Field findings reveal several concrete manifestations of this principle:

- a) Product Honesty. Traders choose to disclose defects in goods openly even though they risk lowering the selling price. (Maharani et al., 2025; Apriyanto & Mohamad, 2024).
- b) Economic Empathy. Providing discounts or debt relief for buyers who are in difficulty, which shows that moral values are more dominant than profit calculations alone (Nurohman, 2010). Strong spiritual education (*spiritual tarbiyah*) in this community strengthens internal control so that cheating is minimized without the need for strict formal supervision (Dalle & Tobroni, 2025).

3) Spiritual Accountability

Spiritual accountability in Martapura is understood as the awareness that humans are *the caliphs* who hold the Mandate (Hijriah, 2016). The principle of "God's supervision" (*muraqabah*) serves as a foundational ethical framework guiding business integrity (Djasuli, 2021). This accountability is reflected in several practices:

- a) Financial Transparency. Honesty in reporting and transactions is not due to fear of state regulations, but awareness of the *hisab* (charitable calculation) system in the hereafter (Sarmigi et al., 2025).
- b) Transaction Integrity. Entrepreneurs avoid bribery practices or unfairly bring down competitors because they believe that the blessing of sustenance is more important than winning tenders (Gustiawan, 2015; Kamelia et al., 2024).

This is in line with Beoku's view that spiritual accountability is the most effective internal control mechanism in creating responsible business behavior

(Saputra, 2025) (McCann, 2020).

#### 4) Social welfare

Business in Martapura is not seen as an individualistic activity, but rather a vehicle to realize the collective benefit (*maslahah*) (Rochayatun & Andriyani, 2023). This social responsibility is rooted in the teachings of zakat and the prohibition of excessive accumulation of wealth (QS. Al-Hasyr: 7) (Fadllan & Maufiroh, 2022; Laily, 2022). The concrete forms found include:

- a) Wealth Redistribution. Routine institutionalization of zakat, infaq, and alms as part of business cash flows, not just incidental philanthropy (Abror, 2021 ; Chapra, 1992).
- b) Employment Ethics. Providing decent wages and protection for workers as a form of protection for the weak (Dhaifullah & Shohiha, 2023 ; Setiawan, 2023). This implementation proves that the main goal (*maqashid*) of business in this community is to create grace and blessings for the wider community, not just growth efficiency (Astuti, 2024: Algifari & Andrini, 2024).

#### c. Interview Results

Based on the results of in-depth interviews with eight informants – consisting of five traders and three customers – Islamic business ethics practices in Martapura can be categorized into four major pillars as follows:

##### 1) Justice (*‘Adl*)

The principle of justice in the Martapura market is reflected in the transparency of product quality, fairness in transactions, and accuracy in measurement practices. From the traders’ perspective, several informants, including Solhah, Junaidi, and Ahmad Saufi, emphasized that justice constitutes the core principle of *muamalah* practices. Solhah highlighted the importance of accurate weighing as a form of protecting customers’ rights, while Yanwar Fajri and Ahmad Saufi stressed consumers’ rights to inspect products (*khiyār*) and return defective goods. As Yanwar explained, “If there is a defect, the product can be returned. I prioritize fairness for customers.”

From the customers’ perspective, the three customer informants (Supriadi, Sarwani, and Faidoh) confirmed that prices in the market were generally reasonable and transparent. Supriadi noted that traders tended to provide equal treatment regardless of customers’ social background, while Faidoh highlighted the availability of product returns and refunds as evidence of traders’ responsibility toward consumers.

##### 2) Moral Motivation

The findings indicate that traders’ economic motivation extends beyond profit-seeking and is closely connected to religious values, worship, and social responsibility. Several younger traders, such as Asmarayanti and Saufi, acknowledged that although profit is necessary for supporting their families, honesty remains a higher priority because they seek *barakah* (blessing) in their income. Saufi explained that he often reduced the price of fruit that was nearly spoiled rather than concealing its condition from customers.

Customers’ responses also reinforced this finding. Supriadi and Sarwani observed that traders in Martapura generally demonstrated patience, politeness,

and friendliness during bargaining processes. According to Supriadi, “*They prioritize ethics over momentary profit.*” This suggests that customer satisfaction and ethical conduct are valued more highly than maximizing financial gain alone.

### 3) Spiritual Accountability

Spiritual accountability emerged as the strongest internal control mechanism identified in the field. The awareness of divine judgment (*hisab*) functions as a moral regulator that shapes traders’ business behavior beyond formal legal supervision.

Internalization of spiritual values was evident among all trader informants, who expressed a strong sense of being constantly observed by God (*muraqabah*). Solhah and Junaidi stated that they regularly seek guidance from religious leaders through *majelis taklim* to ensure that their business transactions remain halal and ethically appropriate. In addition, spiritual practices such as praying before opening their shops, as mentioned by Bella and Yanwar, have become routine expressions of seeking lawful and blessed sustenance.

Customers also recognized this ethical atmosphere. Faidoh noted the frequent use of the phrase “*minta rela*” (“seeking mutual willingness”) during transactions in Martapura markets. This expression symbolizes openness, sincerity, and spiritual honesty, ensuring that neither party feels harmed either materially or morally.

### 4) Social Welfare

Business activities in Martapura also function as mechanisms for social welfare and wealth redistribution through Islamic philanthropic practices.

Philanthropic engagement among traders was consistently evident in the form of *zakat*, *infaq*, and regular charitable giving. Solhah explained that part of his income belongs to those in need, while Ahmad Saufi stated that he allocates a portion of his weekly profits for social assistance programs.

Social solidarity was particularly visible during natural disasters such as floods. Sarwani and Faidoh emphasized that traders in Martapura were highly responsive in providing donations and assistance for affected communities and economically disadvantaged families. This relationship reflects not merely a business strategy, but also a manifestation of Islamic *ukhuwah* (brotherhood) and communal solidarity within the market environment.

Plot 1. Research Findings Synchronization Matrix

PILLARS OF ETHICS (M.UMER CHAPRA)	INPUT TRADER PRACTICES	OUTPUT CUSTOMER RESPONSE/VALIDATION
<b>Justice (<i>Adl</i>)</b>	Honesty of scales, replacement warranty, and defect transparency.	Fair price perception, equivalent service, & ease of <i>refund</i> .
<b>Moral Motivation</b>	Intention to seek the pleasure of Allah ( <i>Mardhatillah</i> ) and family blessings.	Experience friendly interaction & openness in bargaining.
<b>Accountability</b>	Awareness of the day of	High trust due to the merchant's

PILLARS OF ETHICS (M.UMER CHAPRA)	INPUT TRADER PRACTICES	OUTPUT CUSTOMER RESPONSE/VALIDATION
	retribution ( <i>Hisab</i> ) & routine prayers.	religious reputation.
Well-being	Institutionalization of Zakat, Infaq, Alms (ZIS) on a regular basis.	Real social benefits & assistance for the underprivileged.

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## 2. Discussion

### a. Integration of Islamic Business Ethics in the Martapura Market Ecosystem

Based on the theoretical framework employed in this study, the concept of Islamic Business Ethics was further examined through interview findings obtained from Muslim traders in the urban area of Martapura. More specifically, the analysis focused on the implementation of Islamic ethical principles based on the four main indicators proposed by Muhammad Umer Chapra—namely justice (*al-'adl*), moral motivation, spiritual accountability, and social welfare (Chapra, 1992; Chapra, 2000).

**Table 2. Classification of Informant Theory and Data**

No	Report	Theory					
		Merchant	Customers	<i>Keadilan (al-Adl)</i>	<i>Moral Motivation</i>	<i>Spiritual Accountability</i>	<i>Social Welfare</i>
1.	Solhah (45)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Bella Asmarayanti (19)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Yanwar Fajri (23)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Junaidi (44)	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Ahmad Saufi (32),	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Ahmad Supriadi (50),		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Ahmad Sarwani (48),		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Faidoh Rahmaniah (18)		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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The findings of this study suggest that the pillars of Islamic economics proposed by Muhammad Umer Chapra have been organically internalized within the economic behavior of Muslim traders in Martapura. However, the discussion reveals dynamics that are considerably more complex than a mere confirmation of normative theory. The implementation of Islamic business ethics in this context demonstrates how religious values are negotiated, practiced, and culturally embedded within the realities of urban economic life.

The principle of justice (*al-'adl*), for example, emerged not merely as a formal legal concept, but as a lived ethical practice reflected in honest measurement, transparent transactions, and customers' rights to inspect goods (*khiyār*). Informants

such as Solhah, Yanwar Fajri, and Junaidi consistently emphasized fairness as a moral obligation rooted in Islamic teachings. Theologically, these practices align with the ethical commands found in Q.S. Al-Mutaffifin, which condemns fraudulent measurement, and Q.S. Al-Isra', which emphasizes honesty and balance in trade. Nevertheless, the findings indicate a more nuanced form of procedural justice. Unlike modern market systems that rely heavily on digital standardization and institutional regulation, fairness in the traditional Martapura market is largely maintained through moral consensus (*an-tarāḍin*) and interpersonal trust. In this regard, the findings differ from Saputra's (2025) study of modern commercial markets, where ethical compliance tends to depend more on formal mechanisms and technological control systems. In Martapura, spiritual consciousness and communal trust function as the primary mechanisms sustaining ethical conduct. This was further validated by customer informants who consistently reported experiencing equal treatment regardless of social or economic status, suggesting that spirituality serves as an ethical counterbalance when tensions arise between personal profit and consumers' rights.

The dimension of moral motivation further illustrates the dialectical relationship between economic rationality and Islamic ethical consciousness. The findings reveal that traders in Martapura do not reject profit-seeking behavior; rather, they reinterpret profit within the framework of *ihsan* (benevolence) and *rahmah* (compassion). Informants such as Bella Asmarayanti and Solhah described practices such as providing interest-free debt relief, offering discounts to struggling customers, and distributing leftover goods as alms. These actions demonstrate that economic activity is not viewed solely through the lens of rational self-interest, as commonly emphasized in conventional economic theory, but through a spiritually guided ethical orientation. In line with Chapra's argument, Islam does not eliminate the pursuit of profit but regulates it within moral boundaries to prevent social harm and inequality. Importantly, this ethical orientation has evolved into a recognizable culture of service within the Martapura market environment. Customer informants consistently described traders as patient, polite, and empathetic, indicating that moral motivation has become socially institutionalized rather than remaining merely an individual moral choice.

This ethical consciousness is further reinforced through the pillar of spiritual accountability, which functions as a form of transcendental supervision. The findings indicate that traders maintain ethical integrity not primarily because of formal market regulations, but because of their awareness of divine judgment (*hisab*) and the belief that all economic actions will ultimately be accountable before God. This internalized religious consciousness creates a strong mechanism of self-regulation that minimizes unethical behavior even in the absence of external monitoring. A particularly distinctive finding is the use of the local expression "*minta rela*" ("seeking mutual willingness") during transactions. Beyond its linguistic function, this phrase symbolizes sincerity, openness, and moral responsibility between buyer and seller. The phrase reflects how spiritual accountability in Martapura has become culturally embedded through language, religious traditions, and the influence of local religious leaders rather than through formal economic discourse alone. Consequently, Islamic business ethics in Martapura operates not only at the doctrinal level but also as a lived socio-cultural practice shaped by local religious identity.

Finally, the collective orientation of Martapura's economic culture is reflected in the pillar of social welfare. The practices of *zakat*, *infaq*, and almsgiving were consistently understood by traders as obligations related to wealth redistribution and

communal responsibility, in accordance with the principles emphasized in Q.S. Al-Hasyr: 7. The findings demonstrate that social welfare in Martapura is largely community-driven and bottom-up in nature. Traders frequently act as informal agents of social protection, particularly during periods of economic hardship and natural disasters such as floods. In these situations, market actors collectively mobilize donations and assistance for affected communities, reinforcing social solidarity and Islamic *ukhuwah* (brotherhood). Nevertheless, the study also reveals that welfare implementation remains predominantly philanthropic and charity-based rather than structurally empowerment-oriented. Despite this limitation, the overall pattern strongly reflects what Chapra conceptualizes as an Islamic Moral Economy – an economic order that balances individual interests with collective well-being through ethical responsibility and organic social solidarity. In this sense, the Martapura market illustrates a practical embodiment of *maqāṣid al-sharī'ah*, where economic activities are directed not only toward material gain, but also toward justice, communal welfare, and spiritual fulfillment in everyday life..

#### D. Conclusion

This study concludes that the economic practices of Muslim traders in Martapura City represent a tangible manifestation of the integration of Islamic business ethics within a traditional urban market system. The four principal dimensions proposed by Muhammad Umer Chapra, namely justice (*al-'adl*), moral motivation, spiritual accountability, and social welfare, function not merely as abstract normative ideals, but as practical ethical mechanisms that sustain transactional integrity, social trust, and market stability. The findings demonstrate that justice is reflected through transparency in transactions, honesty in measurement, and respect for customers' rights; moral motivation transforms profit-oriented activities into efforts directed toward *barakah* (blessing) and ethical responsibility; spiritual accountability operates as a form of transcendental self-supervision (*muraqabah*) rooted in awareness of divine judgment; while social welfare is manifested through *zakat*, *infaq*, almsgiving, and collective solidarity within the community.

Theoretically, this study strengthens Chapra's framework by providing empirical evidence that moral and spiritual institutions can effectively substitute for formal regulatory mechanisms within traditional market ecosystems. The findings indicate that ethical business conduct in Martapura is maintained not primarily through bureaucratic supervision or technological control systems, but through internalized religious consciousness, communal trust, and local socio-cultural norms. In this regard, the study contributes to the broader discourse on Islamic Moral Economy by demonstrating that ethical market behavior can emerge organically through the interaction between religious values, social cohesion, and local cultural identity.

Practically, this study offers an alternative model for developing a religiously grounded people-centered economy in which social capital and spiritual capital function as important foundations for economic sustainability. The findings suggest that ethical values such as honesty, empathy, and collective responsibility contribute not only to moral legitimacy but also to customer trust, business continuity, and long-term market resilience without relying on predatory or excessively competitive business practices. Thus, Islamic business ethics in Martapura serves both moral and socio-economic functions

simultaneously.

The implications of this study highlight the strategic role of informal religious institutions, such as *majelis taklim*, pesantren networks, and local religious leaders, in shaping ethical awareness among business actors. These institutions function as channels for transmitting moral values and strengthening ethical discipline within everyday economic practices. Therefore, policies related to traditional market development should not focus solely on physical infrastructure and managerial modernization, but should also facilitate the preservation and reinforcement of local ethical and religious values that constitute the distinctive character of the Martapura market system.

Nevertheless, this study has several limitations. First, the scope of informants was limited to specific categories of traders and customers within traditional market settings, which means that the findings may not fully represent ethical variations across broader business sectors such as services, digital commerce, or large-scale enterprises. Second, the study relied primarily on qualitative and perception-based data, which may not comprehensively capture measurable economic impacts arising from ethical business practices. Future researchers are therefore encouraged to employ mixed-methods approaches in order to quantitatively examine the relationship between Islamic business ethics, business performance, customer loyalty, and market efficiency. Further studies involving more diverse demographic and socio-economic backgrounds are also necessary to explore the consistency and adaptability of Islamic ethical values across different contemporary economic contexts.

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#### F. Author Contributions Statement

The writing of this article, starting from the background, methods, findings, to conclusions, is entirely the author's original work based on independent research. The research was conducted using a descriptive qualitative method using the theoretical framework of Islamic business ethics developed by Muhammad Umer Chapra, with indicators including *Justice (adl)*, *Moral motivation*, *Spiritual accountability*, *Social welfare* to analyze Islamic business ethics among Muslim traders in Martapura City.

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