

## Religious Expressions and Practices of Market Traders: A Phenomenological Study of Senaken Market Tanah Grogot District Paser Regency

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Diterima 02 Mei 2024 | Direview 10 Mei 2024 | Diterbitkan 30 Juni 2024

### Abstract

*Religion fosters diversity and gives rise to religious phenomena in society, which are inseparable from the influence of surrounding realities, including the work environment, such as that of market traders. As spiritual beings, they are obligated to fulfill divine commands. Observing their religious practices offers insight into the emergence of these phenomena. This study employs field research with a descriptive qualitative approach, utilizing a phenomenological perspective on religion. Traders view their efforts as a means of receiving sustenance, yet they believe that sustenance is not solely determined by their endeavors but also by Allah's decree. Therefore, while conducting business, traders consistently pray and nurture their relationship with Allah. In their daily lives, some traders at Senaken Market leave their stalls to perform obligatory prayers (salat fard) at the market prayer room. During trading hours, they engage in practices such as dhikr (remembrance of Allah), reciting prayers, and giving charity. Additionally, some traders form groups to conduct regular religious activities weekly or during Islamic holidays. These activities help enhance their religious understanding, draw them closer to Allah, and strengthen the bonds of friendship among Senaken Market traders.*

**Keywords:** Expression; Practice; Religious; Traders

### Abstrak

*Agama mendorong keragaman dan memunculkan fenomena keberagaman dalam masyarakat, yang tidak dapat dipisahkan dari pengaruh realitas di sekitarnya, termasuk lingkungan kerja seperti pedagang pasar. Sebagai makhluk religius, mereka memiliki kewajiban untuk menjalankan perintah Tuhan. Mengamati praktik keagamaan mereka memberikan wawasan tentang munculnya fenomena tersebut. Penelitian ini menggunakan metode penelitian lapangan dengan pendekatan deskriptif kualitatif, serta pendekatan fenomenologi terhadap agama. Para pedagang memandang usaha mereka sebagai jalan untuk memperoleh rezeki, namun mereka percaya bahwa rezeki tidak hanya ditentukan oleh usaha semata, tetapi juga oleh takdir Allah Swt. Oleh karena itu, sambil berdagang, para pedagang senantiasa berdoa dan menjaga hubungan dengan Allah Swt. Dalam kehidupan sehari-hari, beberapa pedagang di Pasar Senaken meninggalkan dagangan mereka untuk melaksanakan salat fard di musala pasar. Saat berdagang, mereka juga melakukan amalan seperti berdzikir, berdoa, dan bersedekah. Selain itu, sebagian pedagang membentuk kelompok untuk melaksanakan kegiatan keagamaan rutin, baik setiap minggu maupun pada hari-hari besar Islam. Kegiatan ini membantu meningkatkan pemahaman agama, mendekatkan diri kepada Allah Swt, serta mempererat tali persaudaraan di antara pedagang Pasar Senaken.*

**Kata Kunci:** Agama; Ekspresi; Pengamalan; Pedagang Pasar

### Introduction

Religion and religiosity are two terms with distinct meanings. Linguistically, "religion" is neither an adjective, verb, nor a state of being; instead, the term that conveys these qualities is "religiosity." Religiosity refers to the traits or conditions of individuals who practice a religion. It encompasses their characteristics, state of being, or patterns of understanding, enthusiasm, and level of adherence to the teachings of their faith, as well as the way they conduct their daily lives after embracing or believing in a religion.<sup>1</sup>

Religion is an integral part of human life and interacts directly with various aspects of human existence. Therefore, religion can no longer be viewed as a standalone entity but rather as one that is interconnected with other aspects of life. Additionally, geographical location, natural conditions, and the state of a country contribute to the diversity in religiosity among adherents of a particular religion. As religious individuals, people have an obligation

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<sup>1</sup>Munawir Haris, "Munawir Haris, Agama Dan Keberagaman," *Al'Adalah* Vol. 16, No. 2 (2013): 212, <http://ejournal.iain-jember.ac.id/index.php/aladalah/article/view/160/136#>.

to believe in and practice the teachings of the religion they choose. Among the beliefs in Allah is the concept of sustenance, which is determined both by the efforts undertaken and by Allah's decree or destiny in providing sustenance to His servants. Furthermore, every being is obligated to maintain their relationship with Allah, such as through performing prayers, engaging in dhikr (remembrance of Allah), reciting the Qur'an, and other acts of worship.

A person's religiosity can be observed through their religious expressions, including actions, attitudes, words, and their entire way of life. When one's religiosity is strong, it guides them toward a better and more righteous path. Conversely, weak religiosity distances an individual from their religion, which serves as a guide for both worldly and eternal life, potentially leading them toward misguided paths. By embracing religion, life becomes active, dynamic, and progressive, leading toward betterment, as religion serves as a guide for living. Thus, individuals are equipped to discern between right and wrong. The manifestation of religiosity arises from various aspects of human life. Religious activities are not limited to rituals or acts of worship but also include other activities driven by spiritual strength. Religion becomes a symbol, a value system, a belief system, and a behavioral system that is symbolized and centered on matters deemed meaningful.<sup>2</sup>

Religiosity among religious adherents fosters diversity within society and gives rise to various religious phenomena. These phenomena are universal among humanity. Although social changes have reshaped the meaning and orientation of religion, they cannot completely replace its existence in human life. Religion holds a universal character within society, making it an essential aspect of social studies. A discussion about society would be incomplete without considering religion as one of its integral components.

Religion is an enduring phenomenon in society, and its presence is inextricably linked to the surrounding realities. These influences may stem from the professions people engage in. For example, a religious teacher is expected to possess comprehensive religious knowledge (which can be obtained through their education) and has the obligation to serve as a role model for their students in practicing religion in daily life. This illustrates how religion influences various aspects of life, including the workplace.

One of the professions found in society is that of a trader. Traders engage in the activity of buying and selling goods to earn a profit. They pursue trading as a daily occupation. In Islam, the profession of trading was practiced directly by Prophet Muhammad (peace be upon him), who began trading in Sham during his youth. Based on this tradition, certain rules or ethics in trading, along with commands from Allah, have been established.

As religious adherents with busy trading activities, traders are not exempt from fulfilling their religious obligations. They must adhere to the commands and prohibitions prescribed by their religion, even while dedicating their daily lives to their work. Religion serves as a guide to distinguish between good and bad, providing teachings and guidance for its adherents in navigating life toward ultimate happiness in this world and the hereafter.

The religiosity of traders, in particular, can be observed through various dimensions. In their work, traders must exert efforts to sell their goods and earn a livelihood. However, according to Islamic teachings, sustenance is ultimately determined by Allah as part of His decree. Consequently, religious adherents are obligated to maintain their faith in the concept of sustenance.

Despite spending long hours in the marketplace, traders are still required to maintain their connection with Allah, as worship can be performed anywhere and anytime. Islam commands its followers to worship Allah, with the obligatory five daily prayers being a

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<sup>2</sup>Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: Remaja Rosdakarya, 2012), 293.

primary act of worship: Fajr, Dhuhur, Asr, Maghrib, and Isha. In addition to these mandatory prayers, Muslims may also engage in other acts of worship such as dhikr (remembrance of Allah), sending blessings upon the Prophet, and more. When the time for obligatory prayer arrives, traders face a choice between continuing their business or fulfilling their prayer obligations. However, performing the obligatory prayers remains a binding duty for every Muslim.

According to Glock and Stark, religiosity encompasses five dimensions: belief, ritual, experience, knowledge, and consequences.<sup>3</sup> Numerous studies have examined the religiosity of communities, particularly traders, by applying various dimensions of religiosity. These studies aim to assess the level of religiosity and the ethical practices of traders in buying and selling. However, research that seeks to deeply understand the religiosity of traders remains necessary. This is because human behavior and actions inherently hold meaningful significance.

Among the five dimensions of religiosity, the belief in sustenance, effort, and Allah's decree falls under the dimension of belief, while daily ritual worship falls under the dimension of ritual. Traders are closely associated with these two dimensions. If a trader lacks faith or belief in sustenance, effort, and Allah's decree, they may struggle to engage in trading. This is due to the unpredictable and inconsistent nature of the number of customers traders may encounter.

Moreover, all individuals, including traders, are given the same amount of time each day. Each person can choose to dedicate their time solely to work or to also perform worship to Allah. For traders, it is not uncommon to face situations where customers arrive during the times designated for obligatory prayers, whether these prayers are performed individually or in congregation at a prayer room (mushalla) or mosque.

One of the prominent trading locations is Senaken Market, a traditional market situated in Paser Regency. This market operates based on Paser Regent Regulation Number 65 of 2009 concerning the Organization and Work Procedures of Technical Implementation Units within the Department of Industry, Trade, Cooperatives, and Small and Medium Enterprises of Paser Regency. The market functions as a technical operational unit and/or supporting task executor under the department. Senaken Market is an organizational unit within the Department of Industry, Trade, Cooperatives, and Small and Medium Enterprises, tasked with carrying out operational technical duties and/or technical support tasks within one or several specific areas of a sub-district.<sup>4</sup>

Senaken Market is the heartbeat of life in the Tanah Grogot District, Paser Regency, serving to fulfill various needs, such as primary necessities like food and clothing, as well as secondary needs like electronics, household items, and others. The traders at Senaken Market begin their activities from dawn, or even before sunrise, and continue until nightfall. Based on the researcher's initial observations, the majority of the traders at Senaken Market are Muslims. This is evidenced by the number of female traders wearing Muslim attire, such as headscarves, and the presence of a Muslim prayer space (Musala) within the market premises.

Based on the information provided, the researcher became interested in studying the religiosity of the traders at Senaken Market in the Tanah Grogot District, Paser Regency, by examining the way they practice their faith. This examination reveals the religious phenomena among the traders of Senaken Market, including their beliefs regarding sustenance (rezeki), efforts, and Allah's will (takdir), as well as the practical implementation

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<sup>3</sup> Ahmad Saifuddin, *Psikologi Agama Implementasi Psikologi Untuk Memahami Perilaku Beragama* (Jakarta: Prenadamedia Group, 2019), 57.

<sup>4</sup> Farida Islamiah, "Penilaian Kosumen Terhadap Kualitas Layanan Di Pasar Induk Senaken Kabupaten Paser," *Prosiding Seminar Nasional Manajemen Dan Ekonomi Bisnis* Vol. 1 (2017): 93.

of these beliefs. Additionally, this research aims to explore their daily religious practices while at the market. Therefore, this study is an attempt to uncover the meaning or essence behind the religious phenomena manifested by the traders at Senaken Market.

## Methods

This research adopts a field research methodology, which involves collecting data directly from the field through observations, interviews, and documentation. It is a qualitative study, which, according to Ibrahim, emphasizes the depth of data to ensure the quality of research findings. In other words, it employs a systematic and meticulous process, relying on descriptive narratives composed of well-organized words or sentences. The process begins with data collection, followed by data analysis, and concludes with the preparation of research reports. The study applies a Religious Phenomenology approach. As outlined by Mukti Ali (1998) in Rahmadi's book, the phenomenological approach seeks to explore diverse ideas, practices, and religious institutions without linking them to philosophical, theological, metaphysical, or psychological frameworks. This approach allows the manifestations of religious experiences to present themselves authentically, without being constrained by predetermined schemes or interpretations. Consequently, the outcomes of research using phenomenological methods do not constitute theological or religious philosophy but instead represent an unbiased exploration of religious phenomena.<sup>5</sup>

The researcher chose this approach because the primary goal of the study is to understand the religious diversity among the traders at Senaken Market, Tanah Grogot District, Paser Regency, through the lens of their religious practices and phenomena. This approach aligns well with the objectives of the research as it aims to uncover the essence and meaning of their religiosity. To gather the required data for this study, the researcher employed several techniques, including observation, interviews, and documentation. Observation involves directly examining the subject of the study to verify its accuracy, context, situation, conditions, environment, and essence as part of a comprehensive effort to collect research data.<sup>6</sup>

This study employed participatory observation with moderate participation, where the researcher maintained a balance between the roles of an outsider and an insider. Interviews were conducted as one of the primary techniques for data collection. This method involves asking a series of oral questions to selected subjects to gather relevant information. An interview is also defined as a technique used to obtain data directly from the individuals being studied. Additionally, documents were utilized as another source of data. Documents serve as records of past events and can take the form of images, writings, or significant works created by individuals.<sup>7</sup> Document review is considered a complementary method to both interviews and observations, enhancing the depth and accuracy of the research findings.<sup>8</sup>

The analysis technique used in this study uses the Miles and Huberman Model, which is an activity in data analysis that is carried out interactively and lasts dynamically until it is completed, until the data is saturated or does not get anything new anymore. This model uses the steps of *data collection*, *data reduction*, *data display*, and *conclusion drawing*.<sup>9</sup>

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<sup>5</sup>Rahmadi, *Metodologi Penelitian Agama Berbasis Pilar Filosofi Keilmuan* (Yogyakarta: Zahir Publishing, 2022), 95-96.

<sup>6</sup>Ibrahim, *Metode Penelitian Kualitatif*, 82.

<sup>7</sup>Rahmadi, *Pengantar Metodologi Penelitian*, 75.

<sup>8</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 240.

<sup>9</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 246.

### **Pasar Senaken**

Pasar Senaken is classified as a traditional market, characterized by the exchange of goods made from local materials and the practice of a bargaining system. Located in Senaken Village, Tanah Grogot District, Paser Regency, it is the largest market in the area. The market is owned by the Paser Regency Government, covering a land area of 59,394 m<sup>2</sup>, with concrete boundary markers installed in accordance with PMNA/KBPN No. 3/1997 regulations. Within the market, there is a prayer room called Baitul Hijrah, which serves as a place of worship for traders and visitors, particularly for the five daily obligatory prayers (fardhu prayers). The musala is modest in size, accommodating approximately 50 worshippers. Male worshippers pray on the right side, while female worshippers pray on the left, separated by a partition (hijab). Prayer equipment, such as mukena (prayer garments) and prayer mats, is often brought by worshippers, although the musala provides a limited supply.

The musala is equipped with a loudspeaker to announce the call to prayer (adhan), fans to maintain a comfortable temperature, and facilities such as ablution areas, toilets, and public bathrooms, all kept clean by a designated staff member. These facilities are accessible for a small fee. To enhance convenience, the ablution areas are separated by gender, with the male section on the right and the female section on the left of the musala. The bathrooms, in particular, are appreciated by traders, as they allow them to freshen up before performing their prayers. Additionally, a room on the right side of the musala is designated for the use of migrant workers affiliated with Baitul Hijrah. The management of the Baitul Hijrah prayer room is organized by the Senaken Market Traders, who have established an organizational structure to oversee its operations. They appoint individuals to manage and maintain the musala, ensuring that it remains a functional and welcoming space for worship.<sup>10</sup> These people live in the room available between the prayer room and the TKA-TPA room and serve as a tribe, imam and maintain cleanliness.

### **Senaken Market Traders' Belief in Sustenance, Effort and Destiny of Allah SWT**

Sustenance is everything granted by Allah SWT to His creations. It is not confined to specific limits or measures. Those who can truly recognize and appreciate sustenance are those who consistently express gratitude for it. As explained by Informant 5, sustenance manifests in various forms. It is not limited to wealth or material possessions but can also include good health, the blessing of offspring, harmonious families, children who are devoted to their parents, and other forms of blessings that often go unnoticed or unacknowledged by humans.<sup>11</sup>

From the results of interviews with Senaken Market Traders, it was found that they have faith that sustenance comes from Allah SWT. They do not have the power or authority to regulate the sustenance. This is in line with the belief in Islam that the faith that is embedded in everyone will give rise to the belief in the heart of a Muslim that sustenance is in the hands of Allah SWT. Apart from Allah, no one in this world is able to manage the sustenance of every creature, even though the creature in a social view has a high position and great authority.<sup>12</sup>

Based on the results of the interview above, the trader's view that the power or authority to regulate sustenance belongs to Allah SWT and is in line with the perspective of the Ash-'ariyah group who explains that nothing can hinder the power of God and deny the

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<sup>10</sup>Informant 1, Senaken Market Officer, Probadi Interview, Senaken Market, Tanah Grogot District, January 02, 2023.

<sup>11</sup>Informant 5, Senaken Market Trader, Personal Interview, Senaken Market, Tanah Grogot District, December 31, 2022.

<sup>12</sup>Abu Fatiah Al-Adnani, *Buku Pintar Aqidah* (Sukoharjo: Roemah Buku, 2009), 11.

existence of all causes. Then make humans responsible for everything that has been done.<sup>13</sup> This reveals that what humans do in the form of effort will get reciprocity but remain in the power of Allah SWT.

In making a living, everyone must make an effort and look for several strategies. In other words, effort can also be referred to as seeking God's bounty or is one of His commandments. As explained by one of the informants:

*(Kalau berdagang itu juga memerlukan teman agar bisa saling bantu. Kalau barang saya habis nanti dibawakan sama teman, kemudian kalau siang kami mulai berkeliling dan saling bagi tempat.) If you trade, you also need friends so that you can help each other. If my goods run out, I will bring them to my friends, then in the afternoon we will start going around and sharing places.*<sup>14</sup>

The informant explained that in doing business, namely in trading, he needs friends/*partners*. This is done because when trading alone, sometimes there is a job that cannot be done and requires the help of others so that it can be done together and the work is faster so that it can produce maximum results.

The collaboration carried out by the trader is in line with the results of Ernawati's research which states that there is an influence between the employment relationship and the performance of employees/workers. Working relationships can create convenience and smoothness in the implementation of everyone's work duties because of the emergence of an awareness of the spirit of mutual help.<sup>15</sup>

In the holy book of Islam (al-Quran), Allah says "*things jazâ'ul-ihssâni illal-ihssân,*" which is a guarantee that a good done by everyone will be rewarded with goodness. In line with the Islamic religious doctrine, the Senaken Market traders are also seen helping each other, both from the results of the interviews and from the results of observations that can be seen, namely that they are carrying each other's goods when one of the traders deposits their goods. It can be seen that the working relationship or the kindness done by traders is because they feel that they have something in common, namely as fellow traders and believe that one day they will also need help from other traders.

One of the efforts that traders can do when trading is to understand when is the right time for them to colonize their trades. As explained by the informant who works as a vegetable trader. He had to go to sell from half past 2 a.m. from home. He did this, because at that hour there were already many buyers who were looking for vegetables to be managed into other foods that would then also be sold. In addition to the number of buyers, he also has to come on time because some of these buyers have their own subscriptions, so when the merchant is late or absent, the buyer will look for a new subscription and this is one of the factors for the lack of people who buy the merchant's merchandise. In addition to vegetable traders, at that time, meat grinding places had also started operating because of the large number of consumers who needed ground meat to be processed into pentol and other processed foods.

From the traders' presentations, it became evident that understanding the buyer's circumstances is essential. Additionally, traders emphasized the importance of commitment in their business practices, particularly the necessity of maintaining consistency when embarking on trade. Research conducted by Purwaningsih and Burhanudin highlights the

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<sup>13</sup>Ahmad Abdul Azis, *Ensiklopedia Islam*, ed. file:///C:/Users/acer/Downloads/asyari.pdf (Jakarta: PT. Prestasi Pustakarya, 2006), 211-212.

<sup>14</sup>Informant 4, Senaken Market Trader, Personal Interview, Senaken Market, Tanah Grogot District, December 31, 2022.

<sup>15</sup>Ernawati, "Pengaruh Hubungan Kerja Dan Lingkungan Kerja Terhadap Kinerja Pegawai Dengan Motivasi Kerja Sebagai Variabel Moderating," *Jurnal Ekonomi Dan Kewirausahaan* Vol. 10, no. No. 2 (2010): 111-116.

significance of commitment in entrepreneurship, concluding that it is a critical factor for business success. By adhering to their commitments to consumers, traders can build a strong reputation and foster trust, which will ultimately result in sustained consumer loyalty.<sup>16</sup>

### **The Ritual Practice of Senaken Market Traders while in the Market**

Every religious believer must follow the commands of their faith. Among these commands, some are obligatory; fulfilling them brings rewards, while neglecting them results in sin. Others are categorized as sunnah; performing these actions yields rewards, but failing to do so does not incur sin. Ultimately, choices in practice lie with the believer, but following religious commands is mandatory for all. For Muslims, one of the essential obligations is to perform the prescribed prayers (fardu). The act of fulfilling these fardu prayers by merchants, for example, reflects their religiosity, demonstrating that religion comes with specific rules and obligations that must be upheld by its followers. Experts suggest that humans possess a religious instinct, which drives them to become spiritual beings who express their faith and admiration for God.<sup>17</sup>

Senaken Market has a prayer room called Baitul Hijrah which is always actively used as a place to carry out fardu prayers.<sup>18</sup> At the time of the dawn prayer, those who carry out congregational prayers in the prayer room are traders who have traded starting from 2 or 3 o'clock which are dominated by vegetable traders.<sup>19</sup> According to the observation of one of the Baitul Hijrah Musala officers, some traders who stayed overnight or came to the market before dawn, they seemed enthusiastic about carrying out the dawn prayer in congregation at the mosque.<sup>20</sup>

During the implementation of the dzuhur prayer, the congregation who came to carry out the congregational prayer in the prayer room exceeded the capacity, so that the implementation of the prayer was carried out in turn. However, some traders perform prayers at their homes because of the close distance to the market and at the same time take a break before continuing trading by closing their goods or depositing them. Likewise during the implementation of the Asr prayer. Meanwhile, during the Maghrib and Isha prayers, the congregation present was not as many as during the implementation of the dhuzur and asar prayers because most of the traders had returned to their respective homes and only some traders continued to sell at night.<sup>21</sup>

The meaning of rituals as expressed in Dhavamony's book is logical rather than just psychological. Rituals show the order of the symbols that are objectified. These symbols give rise to feelings and deeds, and form the personal disposition of their respective adherents.<sup>22</sup> Similar to the prayer ritual that is done for adherents of Islam, it contains a meaning, namely as a form of worship only to Allah and religious experiences will arise for the adherents who have done it, both in the form of behavior and feelings of the adherents.

In line with this aspect of the ritual, one of the traders also said his habits when entering the time of the obligatory prayer:

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<sup>16</sup>Dewi. Purwaningsih and Burhanuddin, "Pentingnya Komitmen Dalam Berwirausaha," *Jurnal Usaha* Vol. 2, No. 2 (2021): 32.

<sup>17</sup>M. Nor Ghufroon dan Rini Risnawati, *Teori-Teori Psikologi* (Yogyakarta: Ar-Ruzz Media, 2017), 169.

<sup>18</sup>Informant 3, Market Officer, Personal Interview, Senaken Market, Tanah Grogot District, December 30, 2022.

<sup>19</sup>Informant 18, Toilet Guard of Pasar Senaken Musala, Personal Interview, Pasar Senaken Kec.

<sup>20</sup>Informant 17, Musala, Personal Interview, Senaken Market, Tanah Grogot District, January 02, 2023.

<sup>21</sup>Informant 17, Musala, Personal Interview, Senaken Market, Tanah Grogot District, January 02, 2023.

<sup>22</sup>Dhavamony, *Fenomenologi Agama*, 174.

*"Yes, pray in the prayer room, the goods are just left behind, this is the place I never close because I sleep here at night, I go back to the house if I want to take a shower, change my clothes."<sup>23</sup>*

From the informant's explanation, it was explained that when it was time to pray and he wanted to carry out in the mosque in congregation, then the goods were immediately abandoned, without being closed first. This was done by the trader because he felt that carrying out religious orders was much more important than guarding his goods. So that he is not worried about the goods left behind when performing the obligatory prayer.

Dhavamony quotes Professor Mircea Eliade as saying that rituals can cause an ontological change in humans and transform them into a new state, such as placement into the holy sphere.<sup>24</sup> In line with the behavior of the trader, he prioritizes carrying out congregational prayers in the prayer room. There was a power in him that moved him to choose the action. It is a tangible instinct of his religion as a follower of Islam to always do his religious commandments. In addition, there is a special feature when he chooses to pray for a while, where he can take a break for a while from the work he is doing. These breaks can be in the form of physical rest and rest of thoughts and feelings.

According to the Head of Trade Division of DISPERINDAKOP regarding the worship practices of Senaken Market Traders, the prayer rooms in the market are always used and active in establishing congregational prayers. When the prayer time has arrived, the muadzin will also sound the call to prayer and the traders rush themselves to carry out the congregational prayer. However, not all traders who carry out the obligatory prayer in the musala due to several problems such as fish and meat traders who have to change their clothes before establishing prayers.<sup>25</sup>

In the implementation of the obligatory prayer, there are also traders who choose to carry it out where they sell and are usually carried out by traders of fabrics, clothes, basic necessities and traders who feel that their place is suitable to be used as a place to carry out prayers. There are also those who carry it out in their respective homes which are not far from the market.

Regarding the worship of dhikr to Allah SWT, informatan 7 said that in his daily life as a trader, he practiced dhikr to Allah and was done at any time in the sense that dhikr could always be done at any time such as when sitting and waiting for buyers. In addition, this informant also said that every day he gives alms and when he feels that his income is lacking, he must increase the frequency or amount of alms. The alms that he usually does is at dawn in the prayer room (after the dawn prayer), to children, and to buyers (the scales are exceeded).

The behavior described by the informant was based on his strong belief in the religion he was adhering to, namely Islam. The alms that he increases but when the income is less, which is the habit of other people is that when they feel that their assets are less, they will be more frugal, but the informant behaves the opposite. He proved that the best investment is to infiltrate Allah SWT and one example is almsgiving.

In Islam, it is said that alms is not a reduction in wealth but Allah will replace it with a reward. No matter how much alms is issued, the reward will be multiplied for the person

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<sup>23</sup>Informant 11, Senaken Market Trader, Personal Interview, Senaken Market, Tanah Grogot District, January 06, 2023.

<sup>24</sup>Dhavamony, *Fenomenologi Agama*, 183.

<sup>25</sup>Informant 2, Head of Trade of DISPERINDAKOP Paser Regency, Personal Interview, Tanah Grogot, January 24, 2023.



who gives alms. In addition, alms is also one of the ways for humans to erase sin. It is done in free time or narrow but done sincerely for the sake of Allah, it can eliminate sins.<sup>26</sup>

Although the Senaken Market traders are busy, they have religious activities that are routinely carried out at the Baitul Hijrah mosque of Senaken Market, including women or women traders every Thursday at around 2 o'clock holding dalail reading activities and adding tausiah (kultum) from an ustadz. *Dalail al-khairat* is a book that contains prayers and munajat or praises in the form of prayers to the Prophet Muhammad (peace be upon him). The discussion in the book is not based on religious disciplines, but based on the order of the contents of the book.<sup>27</sup>

Meanwhile, the activities carried out by men or men every Saturday night are once every 2 weeks. Starting with reading the manakib of the Prophet Muhammad Saw in the book of maulid *berzanji*, then praying to the Prophet Muhammad Saw or habsian and continuing with tausiah led by an ustadz by studying the book *sullamut Taufiq*, which is a basic fiqh guide of the Shafi'i School which contains basic fiqh that discusses matters that make a valid condition for worshipping Allah Swt.<sup>28</sup>

In society, the formation of groups or communities is a frequent occurrence, especially religious groups or communities. This phenomenon is undeniable because humans are social creatures who need interaction with others, either to carry out an activity or just to exchange ideas.

This formation also occurred among the Senaken Market Traders. They formed a group that aimed to carry out religious activities. Religious activities have a very important role in life, namely as an effort to form individuals who are fearful and obedient to Allah SWT and can create humans with noble character in accordance with the teachings of Islam. Religious activities are one of the containers in fulfilling life with useful activities, have positive values and can provide an understanding of things related to religious teachings in order to avoid sinful acts.<sup>29</sup> By carrying out several activities and often gathering between traders, they are closer to each other and the relationship becomes closer.

Then, in a journal that investigated the correlation between religious affiliation and financial standing aimed at gaining knowledge about the importance of religious participation in the fight against poverty. The paper states that participation in religious communities/groups has a positive effect on income and is a means for individuals to get out of poverty.<sup>30</sup>

## Conclusion

Religiosity is the way or attitude of a person who embraces religion to carry out the commands and teachings of the religion adhered to. Pasar Senaken traders believe that sustenance is not only in the form of material possessions but also in the form of health, harmony and harmony in the family, having offspring, and others. In their daily lives as traders, they see that not all traders can have sustenance in the form of the same income.

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<sup>26</sup>Abdul Hamid, *Rajin Sedekah Tapi Kok Tetap Miskin Pantangan-Pantangan Sedekah Pemicu Gagal Kaya* (Yogyakarta: Sabil, 2013), 31.

<sup>27</sup>Informant 16, Religious Leader, Personal Interview, Senaken Market, Tanah Grogot District, January 05, 2023.

<sup>28</sup>Informant 18, Officer of the Baitul Hijrah Musala Pasar Senaken, Personal Interview, Pasar Senaken Kec.

<sup>29</sup>Herman Pelani, "Kegiatan Keagamaan Sebagai Pilar Perbaikan Perilaku Narapidana Di Lembaga Perasyarakatan Wanita Kelas IIA Sungguminasa Gowa," *Diskursus Islam* Vol. 06, No. 3 (2018): 449.

<sup>30</sup>Yugang He, "Does Religious Community Participation Matter for Shaking off Poverty?," *Religions* Vol. 14, no. 3 (2023): 2-9, <https://doi.org/10.3390/rel14030304>.

They also cannot interpret the amount of income they will get so they must always be patient and not despair in doing business.

Various kinds of efforts made by traders, including coming on time, serving buyers with good service, always trying to keep promises to buyers who have become subscribers and behaving honestly and trustworthily. As a community that embraces religion when doing business, Pasar Senaken traders pay attention to the blessings of sustenance by not doing things that are contrary to religion.

They believe that everyone has their own sustenance and has been regulated by Allah SWT through His decree or it can be said that sustenance is part of the destiny of Allah SWT and has been written in *Laubul Mahfuz*. Humans do not have the authority to regulate and multiply, but doing business is a form of sustenance. One of the ways that traders believe in getting a good destiny is not to forget to always ask Allah SWT through prayer.

In their daily lives as traders, they also continue to carry out religious activities in the ritual aspect, namely carrying out obligatory prayers. Some traders of Pasar Senaken who carry out the obligatory prayer at the Baitul Hijrah Musholla Pasar Senaken leave their goods without closing first. They believe that everything belongs to Allah SWT and the priority is to face Allah SWT. In addition, some of them also fill their time by always dhikr to Allah, reading prayers, giving alms, and so on.

In addition, some traders also gather and form groups so that they can hold routine religious activities. Which in this activity can not only increase religious knowledge but also strengthen the relationship between traders.

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