

Tia Alvina Nasution¹, Salamuddin²

THE EXISTENCE OF RUJAK SIMPANG JODOH TRADERS IN THE ISLAMIC CONCEPT IN BANDAR KLIPAH VILLAGE, DELI SERDANG REGENCY, PERCUT SEI TUAN DISTRICT

^{1,2}Universitas Islam Negeri Sumatera Utara Medan, Indonesia
Email: alvina0103213037@uinsu.ac.id¹

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Abstract: *Rujak Simpang Jodoh is a traditional culinary dish that is widely known in Medan, especially in the Pasar VII Tembung area, Bandar Klipah Village, Percut Sei Tuan District, Deli Serdang Regency. Although previous studies have discussed the existence and economic aspects of traditional culinary vendors, studies that integrate trading strategies, Islamic business ethics, and business blessings are still limited. This study aims to examine the trading strategies and ethics of rujak Simpang Jodoh vendors from an Islamic perspective, as well as how these trading practices contribute to business blessings. The study used a qualitative descriptive approach with 4 informants selected through purposive sampling. Data were obtained through observation, in-depth interviews, and documentation, then analyzed using the Miles, Huberman, and Saldaña model through data condensation, data presentation, and drawing and verifying conclusions. The results show that rujak Simpang Jodoh vendors implement trading strategies that include selecting a strategic location, consistent taste, affordable prices, and warm social interactions with consumers. Furthermore, traders practice Islamic trade ethics, such as honesty (shiddiq), responsibility (amanah), keeping promises, being generous, and maintaining a balance between economic activities and religious obligations. These findings indicate that integrated trade strategies and the application of Islamic business ethics support consumer trust, business sustainability, and blessings. Theoretically, this research enriches the study of Islamic business ethics in the context of traditional culinary arts, while practically, it provides input for MSMEs and the government in empowering sharia-based businesses. Further research could test these findings quantitatively or comparatively in other culinary centers.*

Keywords: *Islamic Business Ethics; Trading Strategy; Rujak Simpang Jodoh Trader; Business Blessings; Traditional Culinary.*

INTRODUCTION

Indonesia is a country rich in cultural diversity, including in terms of cuisine. Traditional food in Indonesia not only serves as a staple but also reflects cultural values, local identity, and the wisdom of local communities (Abror et al., 2024). Cuisine is an important part of social life because it represents the customs and traditions of a region's people. Etymologically, the word "kuliner" comes from the English word "culinary," which refers to matters related to the kitchen or the art of cooking. In common understanding, "kuliner" refers to the various types of food and beverages consumed in daily life.

In Indonesia, each region has its own distinctive culinary characteristics, which not only reflect the diversity of ingredients and cooking methods but also form part of the cultural heritage. Thus, cuisine refers to prepared foods, including side dishes, meals, and beverages. Since each region has its own unique flavors, it's no surprise that each has distinct culinary traditions. One well-known dish is rujak. Rujak is widely known throughout Indonesia as a traditional dish consisting of chopped fruits drizzled with a thick sauce made from a mixture of palm sugar, peanuts, young banana seeds, and finely ground bird's eye chili, all stirred together with fresh fruits. According to the online version of the Kamus Besar Bahasa Indonesia (KBBI), "Rujak is a dish made from fruits, sometimes accompanied by sliced (or pounded, etc.) vegetables, then seasoned with a mixture of tamarind, sugar, chili peppers, etc."

Culinary tourism is an attraction that can improve the well-being of local residents. Spending on food accounts for one-third of total tourism expenditure, with local specialties serving as a key component of both tourism activities and the tourism industry. Tourists hold varying views on local cuisine, including a strong interest in culinary expertise, viewing food as a byproduct of a cultural experience, and preferring convenient, travel-friendly meals. There are five themes that dominate food tourism: motivation, culture, authenticity, management and marketing, and destination orientation (Chairiza Azmi, 2023).

Amid the growth of the culinary sector as part of the creative economy, traditional culinary businesses face challenges such as competition from modern markets, changes in consumer behavior, and advancements in digital technology. According to the Central Statistics Agency (BPS) in its 2024 Profile of Micro and Small Industries, micro and small industries still face obstacles in terms of capital, human resource quality, managerial capabilities, and business legality (BPS, 2025). These conditions indicate that business sustainability is determined not only by product quality but also by consumer trust and business governance.

From an Islamic perspective, these challenges are not merely viewed as economic issues but are also linked to the implementation of Islamic business ethics, which emphasize the principles of *sidiq* (honesty), *amanah* (trustworthiness), *adl* (justice), and *ihsan* in every commercial activity. Therefore, a study on the application of Islamic business ethics in traditional culinary businesses is important to examine how these values continue to be practiced in the face of increasingly complex business competition.

One example is rujak Simpang Jodoh located in Medan, precisely in Bandar Klipah Village, Tembug Pasar 7, Percut Sei Tuan District, Deli Serdang Regency. This rujak Simpang Jodoh used to only use carts, but currently some rujak vendors have used assistance from the Medan city government. On the road approximately 500 meters, starting from the intersection of Pasar 7, you will find a row of Rujak Simpang Jodoh vendors. The rujak selling business has been passed down through generations and is managed as a family business by the community around Pasar 7. Simpang Jodoh is a large intersection of Tembung Pasar 7 which was busy with teenagers in the past who spent their Saturday nights looking for entertainment, meeting each other and hanging out. Therefore, Simpang Pasar 7 is called Simpang Jodoh because the meeting of the couple often leads to marriage.

Social Solidarity is a relationship between individuals or groups based on shared moral feelings and beliefs and strengthened by shared emotional experiences. In the Big Indonesian Dictionary, solidarity is a character or emotion of solidarity, shared destiny, and loyalty, which must be possessed by every member of a group. Solidarity is an emotion or character of solidarity, shared destiny and loyalty that is possessed by every member of a group. Different from the word social described, its definition in the KBBI is related to society, interested in the common interest and requires communication to foster development. So the definition of social solidarity is an interaction based on trust and moral feelings that are followed together and driven by the strengthening of emotional experiences between groups and individuals. Solidarity is also defined as solidarity in a social group (Andayani & Verany, 2015) .

Their relationship is also very close, like siblings. They help each other and work together in selling. For example, if a pack of rujak costs Rp 20,000, the rujak vendors agree on the same price. They also help each other, strengthening their solidarity and fostering harmony. Their solidarity is clearly visible, even though they come from various ethnicities. The majority of rujak vendors are Javanese and Malay.

Solidarity between traders is important, but not sufficient. In Islam, trade is not merely about maintaining good relationships; it must also align with the principles of Islamic law, such as honesty, fairness, and trustworthiness. Therefore, in addition to unity, trading methods must also reflect Islamic values so that the business carried out not only brings worldly profits but also blessings in the afterlife. In Islam, trading activities must adhere to the rules and principles established by Allah. When trade is conducted in accordance with religious requirements, it is considered an act of worship. Thus, in addition to obtaining material benefits to meet economic needs, trade also serves as a means of drawing closer to Allah SWT. Trade based on religious goals has special characteristics derived from religious values.

Although the principles of Islamic business ethics have been widely explained in various literature, their application in daily trading practices does not always run according to the ideal concepts taught. Values such as honesty, trustworthiness, justice, and responsibility are often positioned as norms that should be applied, but empirical evidence is still needed regarding the extent to which these values are actually implemented by business actors and

how they affect business sustainability, increased consumer trust, and the creation of blessings in business activities. Therefore, this study is important to conduct empirically verify the relationship between trading strategies, the application of Islamic business ethics, and business success among Rujak Simpang Jodoh traders.

These characteristics are the hallmark of Islamic trade, distinguishing it from other forms of commerce not based on Islamic principles. In Islam, trade activities are not solely oriented toward economic profit but must also be grounded in the values of honesty, trustworthiness, justice, and responsibility as a form of worship to Allah SWT.

Various previous studies have examined traditional culinary arts and can be grouped into three themes. First, research on the existence and sustainability of traditional culinary arts. Research by Trisni Andayani and Irma Ries Verany (2015) showed that Rujak Simpang Jodoh vendors have dynamic social interaction patterns and receive a positive response from the public, thus potentially becoming a culinary icon of Medan City. However, this research focused more on the existence of vendors and social solidarity, and therefore did not address trading strategies or the implementation of Islamic business ethics in depth.

Second, research on business revitalization and sustainability. Research by Lubis et al. (2021) Research shows that market revitalization can increase the competitiveness of traditional markets if supported by a sound management system. However, this research focuses on the economic and management aspects of the market and therefore does not examine the application of Islamic business ethics as a factor influencing business sustainability.

Third, research on Islamic business ethics and the competitiveness of MSMEs. Karmila et al. (2025) showed that the application of Islamic business ethics has a positive and significant impact on the competitiveness of MSMEs through the application of the values of honesty, fairness, trustworthiness, and responsibility. This study confirms that the application of Islamic ethics can strengthen consumer trust and loyalty and support business sustainability. However, this study focuses on the relationship between Islamic business ethics and MSME competitiveness in general, so it has not specifically examined the integration of trading strategies, Islamic business ethics, and blessings in the context of traditional culinary centers.

Based on these three research trends, it can be seen that previous research has focused more on the existence of traders, social solidarity, market revitalization, and MSME development strategies. Meanwhile, studies that integrate trading strategies, the application of Islamic business ethics, and their contribution to business sustainability and blessings in traditional culinary centers are still very limited. Therefore, this study fills this gap through an analysis that not only examines the trading strategies of Rujak Simpang Jodoh traders but also empirically verifies how the application of Islamic business ethics principles contributes to business sustainability, increased consumer trust, and the creation of business blessings. The novelty of this research lies in the integration of trading strategies, Islamic business ethics, and the concept of business blessings in the context of the traditional culinary center Rujak Simpang Jodoh.

However, the results of the observation also show that mere solidarity is not enough. From an Islamic perspective, trading activities must reflect the principles of sharia, namely honesty, justice, and trustworthiness. In this way, trading not only generates economic benefits, but also has religious value and brings blessings. From the community's perspective, the response to the presence of rujak vendors at Simpang Jodoh has been very positive. This rujak is considered a local culinary icon with the potential to become a culinary tourism attraction in Medan. However, challenges remain, especially with the presence of modern markets and more practical shopping centers. Revitalizing traditional markets is an important step to maintain competitiveness, as long as it is supported by a good and sustainable management system. Overall, the observation shows that rujak Simpang Jodoh is not only valuable as a culinary dish, but also a symbol of social solidarity, cultural heritage, and a strategic economic opportunity for the surrounding community. Based on the description, this study aims to analyze the trading strategies implemented by Rujak Simpang Jodoh traders, examine the application of Islamic business ethics in their trading activities, and analyze the contribution of the application of Islamic business ethics values to business sustainability and the achievement of blessings in trading activities.

RESEARCH METHOD

This study employed a descriptive qualitative method. Through this qualitative approach, the researcher sought to understand the social realities experienced directly by rujak vendors by compiling data-rich descriptions, examining their perspectives and experiences, and situating their trading practices within the framework of Islamic values. This approach was chosen because it aligned with the research objective, which was not simply to measure or calculate, but rather to comprehensively understand the meaning, motivations, and trading principles underlying the community's economic activities (Creswell & Creswell, 2018). This study employed a case study design because it focused on trading practices within a concrete context at a single research location.

The research was conducted in Bandar Klipah Village, Percut Sei Tuan District, Deli Serdang Regency, which was selected purposively with the consideration that Bandar Klipah Village is the center of the development of Rujak Simpang Jodoh trader activities which are already quite well known by the community, both from within the village and the surrounding areas. The research analysis unit is the trading practices of Rujak Simpang Jodoh traders, including trading strategies, the application of Islamic business ethics, and social interactions in daily trading activities and their relationship to business sustainability.

The data sources in this study consist of primary and secondary data. Primary data were obtained through interviews and observations with informants at the research sites, while secondary data came from books, scientific journals, government documents, village archives, and relevant literature. Interviews were conducted semi-structured with open-ended questions based on the research focus. Observations were conducted non-participatory by directly observing the activities of traders, such as observing their interaction patterns with buyers, their trading strategies, and how Islamic values are manifested in daily practices, such as honesty, openness, and fairness in transactions. The

research instruments used included semi-structured interview guidelines, observation sheets, a voice recorder, a camera or mobile phone for documentation, and field notes used to record various findings during the research process.

Informants were selected using purposive sampling based on knowledge and direct experience of the research phenomenon. Informants consisted of Bandar Klipah Village officials as key informants and Rujak Simpang Jodoh traders as primary informants. Inclusion criteria included parties who were aware of Rujak Simpang Jodoh's development, involved in trading activities, willing to be informants, and able to provide information according to the research focus. While exclusion criteria were parties who were not directly involved or unwilling to participate in the interview until completion. Thus, the data obtained was more relevant, in-depth, and in accordance with the research needs.

The collected data was then analyzed through three stages based on the interactive analysis model of Miles, Huberman, and Saldana, which included data condensation, data presentation, and drawing and verifying conclusions. First, data condensation was carried out through sorting and organizing data. Data from interviews and observations were transcribed, then coded, grouped into categories, and developed into themes according to the research focus. Second, data presentation was carried out in the form of a systematic narrative to identify emerging patterns. Third, conclusions were drawn and verified by interpreting and connecting the data and themes obtained to answer the research focus.

To ensure data validity, researchers employed several validity testing techniques. First, extended observation, by returning to the field to conduct additional interviews and re-observations to ensure more complete and accurate data. Second, triangulation of sources and techniques, by comparing information from informants with the results of interviews, observations, and documentation, tested data consistency. Third, reference materials such as photographs, recordings, and official documents were used to strengthen the data. Data credibility was also strengthened through diligent observation of trading activities and informant interactions. These steps are expected to ensure valid and accurate data, providing a comprehensive understanding of business continuity and the application of Islamic trading principles among Rujak Simpang Jodoh vendors.

RESULT AND DISCUSSION

The History of the Existence and Interaction Patterns of Rujak Simpang Jodoh Traders from an Islamic Perspective

Rujak Simpang Jodoh popularity is growing due to its distinctive flavor. The rujak's base, made from brown sugar, chilies, tamarind, peanuts, and rock bananas (banana klutuk), is its main attraction. Each vendor has their own unique concoction, creating a wide variety of flavors for visitors. In the early days, rujak vendors operated their businesses simply from wooden carts or small tables on the roadside. Trading activity typically began at 3:00 p.m. and continued until late at night. Rujak's choice as a primary commodity was due to the abundant supply of local fruits, such as mango, guava, ambarella, papaya, and pineapple, which are readily available in traditional markets around

Medan and Deli Serdang. Furthermore, rujak's relatively affordable price makes it a favorite dish for a wide range of people, from laborers and small traders to employees returning from work (Agustini et al., 2022) .

In terms of existence, the rujak vendors of Simpang Jodoh demonstrate strong cultural resilience. Despite facing modernization and changing urban consumption patterns, vendors in this area remain resilient, maintaining the distinctive characteristics of their traditional rujak. This fact aligns with Wulandari et al.'s (2025) argument that traditional culinary delights serve as markers of local identity and a means of cultural resistance to global homogenization.

The findings of this study reinforce those of Abror et al. (2024) , which showed that preserving traditional foods plays a role in strengthening cultural identity and community resilience. However, this study expands on these findings by demonstrating that the sustainability of Rujak Simpang Jodoh vendors is supported not only by preserving culinary traditions as a local identity, but also by social solidarity and the application of Islamic business ethics in trading activities, which helps build consumer trust and support business sustainability.

Meanwhile, the activity of selling rujak in the Simpang Jodoh area is not merely an economic activity but also forms a unique pattern of social interaction within the community. The relationship between sellers and buyers goes beyond the sale and purchase transaction, but rather develops into a broader communication space. Greetings, lighthearted conversations, and even friendly bonds create a trading atmosphere at Simpang Jodoh filled with values of togetherness. This aligns with the opinion (Nirwasita et al. 2024) that social interaction is a reciprocal process that allows individuals to influence each other and create social dynamics within a community.

Furthermore, the social interaction patterns at Simpang Jodoh are evident in the relationships between traders. Although they are in a competitive situation for buyers, a harmonious and collaborative atmosphere is maintained. It's not uncommon for other traders to volunteer to lend or provide assistance when one trader runs out of goods. This practice demonstrates that their orientation is not solely competitive, but also prioritizes the value of collaboration. (Aini et al., 2026) . Thus, trading activities at Simpang Jodoh reflect the emergence of strong social solidarity, where relationships between individuals are not only built on economic interests, but also on the principles of mutual trust, mutual assistance, and togetherness (Ismah et al., 2024) .

Based on interviews conducted by RA, it is clear that trading activities in this area are not only about earning income, but also a means of building close social relationships with buyers and other vendors. He explained that buyers are often treated like family due to the warm interactions through communication, greetings, and even sharing stories when buying rujak. Meanwhile, relationships between vendors are also well-established, marked by a mutual assistance attitude when one runs out of ingredients or experiences difficulties. According to him, trading at Simpang Jodoh is not only about profit, but also about maintaining togetherness, solidarity, and honesty in transactions. This reflects the principles of *ta'awun* (mutual assistance) and *amanah* (trustworthiness) in Islam, so that

the business undertaken not only provides economic benefits but also has the value of worship and blessings.

When analyzed using social interaction theory, the relationships between these traders demonstrate associative interactions characterized by cooperation *and* accommodation in maintaining the sustainability of economic activity. The relationships established are not solely based on economic interests but are also influenced by a shared goal of maintaining the existence of traditional culinary centers. This condition prevents competition from developing into conflict, but rather forms a mutually reinforcing relationship pattern. This finding aligns with Haris (2024) , who demonstrated that interactions between traders can form a solid and mutually supportive community through cooperation, information exchange, and business strategies, even in competitive situations. However, this study expands on these findings by demonstrating that cooperation among Rujak Simpang Jodoh traders is also strengthened by Islamic business ethics values as a moral foundation for trading activities. From an Islamic perspective, social interactions like this reflect the practice of ta'wun (mutual assistance) which is explained in the verses of the Qur'an (QS Al-Maidah; 2):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "Help you in (doing) righteousness and piety, and do not help you in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment."

This verse serves as the basis for social and economic activities to be carried out based on the principles of mutual assistance, honesty, and avoiding harmful practices. In the context of rujak traders in Simpang Jodoh, this spirit of mutual cooperation is evident in their cooperative practices, fair prices, and friendly service to customers. Therefore, rujak trading activities in Simpang Jodoh can be understood as a social and religious phenomenon that demonstrates the integration of economics, culture, and Islamic teachings. This finding aligns with Gunawan et al. (2025) , who demonstrated that the majority of Muslim MSMEs have a strong commitment to implementing Islamic values, which positively impacts consumer loyalty and business reputation.

Based on interviews and observations, the principle of siddiq is reflected in traders' openness regarding product quality, *amanah* is reflected in their commitment to maintaining quality and service, and 'adl is reflected in relatively uniform pricing among traders. Ihsan is evident through friendly service and a willingness to help other traders. These findings align with Muljadi (2019) , who demonstrated that MSMEs implement Islamic business ethics through honesty, fairness, responsibility, good service, the sale of appropriate goods, and fair pricing. The similarities lie in the application of the values of siddiq, 'adl, responsibility, and service in business activities. However, this study expands on these findings by demonstrating that the application of these values occurs not only in the relationship between traders and consumers, but also in relationships between traders through cooperation and mutual assistance.

From the perspective of Islamic jurisprudence (*fiqh muamalah*), this practice demonstrates that the trading activities carried out by traders have fulfilled the principle of consent (*an-tara d in*) as explained in the concept of Islamic buying and selling, namely transactions are carried out based on mutual consent without any element of coercion or fraud (Afandy et al., 2022). Furthermore, research findings indicate that the concept of *barakah* in this research findings is not only interpreted as economic gain, but also as harmonious social relations, customer trust, peace of mind in running a business, and business continuity from generation to generation. This finding is in line with Wulandari (2025) who found that honesty in MSMEs is reflected through transparency, fairness, and the avoidance of fraud, while *barakah* is understood as a spiritual value related to tranquility, business continuity, and sustainable livelihoods. However, Wulandari et al. (2025) found that this understanding still tends to be normative and faces obstacles in the form of market competition, short-term profit orientation, and limited literacy in Islamic business ethics. Meanwhile, this study shows that the value of *barakah* has been understood through real practices in the form of maintaining quality, maintaining customer trust, and maintaining the business from generation to generation.

Theoretically, these findings reinforce Islamic economic studies that business ethics serve not only as moral guidelines but also as a social mechanism that supports trust and business sustainability. The integration of the values of *siddiq*, *amanah*, *'adl*, *ihsan*, *ta'awun*, and *barakah* demonstrates that the sustainability of traditional culinary businesses can be built through the interconnectedness of religious values, social relationships, and economic activity. Practically, these findings can provide input for local governments in empowering sharia-based MSMEs and developing halal culinary tourism, for MSMEs as models for implementing trade ethics, and for sharia business development institutions in developing education and mentoring that support competitiveness and business sustainability.

Strategies and Ethics of Rujak Simpang Jodoh Sellers from an Islamic Perspective

Trade is essentially the exchange of goods, services, or both based on mutual agreement without any element of coercion. In the early days of civilization, before the invention of money, the trade system was conducted through barter, namely the exchange of goods for goods according to the needs of each party. However, over time, the barter system has shifted with the emergence of money as a legal and widely recognized medium of exchange. In modern trade practices, every good or service has a certain value measured in money, so that buyers can obtain goods or services by exchanging them at a price determined by the seller. In the trade process, producers play a crucial role because they are the ones who produce goods or services through production activities to then offer them to consumers (Riyani et al., 2023).

This concept is also evident in the practices of *rujak* vendors in the Simpang Jodoh area. The vendors play a dual role as producers and sellers. They independently process fresh fruit by cutting it, mixing a special seasoning of brown sugar, chilies, tamarind, and peanuts, and then serving it to customers in the form of *rujak*. This process is not simply a transaction of exchanging goods for money, but also reflects the values of agreement, honesty, and openness in commerce. By maintaining the quality of raw materials, setting

fair prices, and providing friendly service to customers, the rujak vendors of Simpang Jodoh have implemented the principles of healthy commerce as taught in Islam, namely mutual consent, avoiding fraud, and no element of coercion.

The trading strategy employed by Simpang Jodoh rujak vendors is the result of a combination of inherited experience, adaptation to consumer needs, and the strong influence of local social and cultural values. Since its inception in the 1950s, vendors have developed unique methods for attracting customers, ranging from selecting strategic locations, maintaining consistent flavors, to offering affordable prices. This strategy is not only oriented towards economic profit but also aims to maintain business continuity so that it can survive across generations. Thus, Simpang Jodoh rujak is not only a culinary specialty but also a symbol of cultural resilience, social identity, and a reflection of the values of togetherness in the Tembung community and its surroundings. Based on an interview with YN, the trading strategy employed by Simpang Jodoh rujak vendors is as follows:

1. location selection strategy

Simpang Jodoh is located on the main route connecting Medan and Tembung, and is used daily by people from various backgrounds. This strategic location is utilized by vendors who set up stalls along the roadside, making it easily accessible to anyone passing by. This makes the area not just a place to sell goods but also a gathering point for the community. From afternoon to evening, the area becomes increasingly crowded, creating a unique culinary atmosphere that's hard to find elsewhere.

2. strategies for maintaining quality and taste

Rujak Simpang Jodoh is known for its distinctive spice blend, which, while varying from vendor to vendor, consistently delivers a captivating flavor. The rujak sauce, made with brown sugar, chilies, tamarind, and peanuts, is a signature dish. The fruits used, such as mango, guava, ambarella, papaya, and pineapple, are selected fresh and typically sourced from traditional markets around Medan and Deli Serdang. This consistency in taste and quality is what keeps customers coming back, even making this rujak a regional culinary icon.

3. affordable pricing strategy

From its inception until today, Simpang Jodoh rujak vendors have set affordable prices. This allows rujak to be enjoyed by a wide range of people, from laborers and small traders to employees and students. These affordable prices are not only a strategy to attract customers but also a form of social inclusivity, demonstrating that Simpang Jodoh rujak is a culinary delight for all levels of society.

4. service strategies and social interactions

Rujak vendors at Simpang Jodoh not only focus on selling food, but also on creating a friendly atmosphere with their customers. They often greet each other, joke around, and even listen to their stories. This interaction strengthens the emotional bond between vendors and customers, fostering a relationship that goes beyond mere seller

and consumer. This familiarity has made the Simpang Jodoh area known not only as a culinary hub but also as a social space that brings together people from diverse backgrounds in a warm and welcoming atmosphere.

These findings align with Hasibuan (2022), who demonstrated that product quality, location, and service are related to customer loyalty in culinary MSMEs. Salwa et al. (2024) also demonstrated that increasing the competitiveness of halal culinary MSMEs can be achieved through improved service quality, developing online delivery services, product innovation, and strengthening compliance with halal standards. However, that study focused more on customer loyalty and competitiveness enhancement strategies, while this study expands on these findings by demonstrating that Rujak Simpang Jodoh vendors' strategies are also shaped by inherited experiences, social relationships, and Islamic business ethics.

In addition to implementing trading strategies, rujak (traditional fruit salad) vendors in Simpang Jodoh must also adhere to ethical standards. In Islam, ethical trading practices are crucial, as trading activities are not merely about seeking worldly profit, but also a valuable form of worship in the sight of Allah SWT. Islamic trading ethics emphasize the importance of honesty and trustworthiness. Honesty is key to achieving blessed success, while trustworthiness is a key factor in gaining public trust. An honest vendor will not fabricate or conceal the quality of their merchandise. In practice, rujak vendors in Simpang Jodoh can implement this by not reducing customer portions, using fresh fruit, and serving rujak according to the promised quality.

Based on the findings, the principle of siddiq is demonstrated through traders' openness in explaining the quality of the fruit they use and by not reducing buyers' portions. The principle of amanah is reflected in traders' commitment to maintaining product quality and the familiar taste. Meanwhile, the principle of 'adl is evident in the relatively uniform pricing among traders, thus reducing unfair competition. These findings demonstrate that the values of Islamic business ethics are not merely understood as normative concepts but are actually implemented in everyday trading practices.

The main principles of trading ethics in the Islamic concept that must be carried out by rujak simpang jodoh traders in trading (Nizar, 2017) :

1. honest and trustworthy

The Prophet Muhammad (peace be upon him) asserted: "An honest and trustworthy trader will be with the prophets, the righteous, and the martyrs" (Narrated by Tirmidhi). Honesty is the key to blessings, while trustworthiness is essential for building public trust. Rujak traders at Simpang Jodoh can reflect these values by not reducing customer portions, selecting fresh fruit, and serving dishes according to the promised quality.

2. keep the trust

This means that vendors are not only responsible for themselves, but also for the trust placed in them by their customers. This trust can be demonstrated by maintaining cleanliness, preserving the distinctive taste of rujak, and providing the best service to

customers. This attitude fosters an emotional bond that goes beyond economic ties to harmonious social relationships.

3. avoid all forms of fraud

Rasulullah SAW said: "Whoever cheats is not from my group" (HR. Muslim). In practice, Simpang Jodoh rujak traders demonstrate compliance with this teaching by not mixing rotten fruit with fresh fruit, not manipulating prices, and maintaining the quality of the dishes served. This also confirms that true profits in trading are not only material, but blessings that Allah approves.

4. The principle of keeping promises is also an important foundation

The price of a portion of rujak that has been determined should not be increased by hidden costs, because consistency in keeping promises is one way of maintaining trust and harmony in relationships with buyers (QS Al-Isra: 34).

5. Traders are encouraged to have a friendly and generous attitude

The Prophet Muhammad (peace be upon him) said, "Allah blesses those who are easygoing when selling, buying, and collecting their rights." (Narrated by Bukhari). Rujak vendors at Simpang Jodoh can practice this by welcoming customers with a smile, providing polite service, and creating a family atmosphere around their stalls (Aprilia & Juniarti, 2022). These values make transactions not merely economic, but also warm social interactions.

6. Lastly, traders must not forget their responsibilities in the afterlife

Busy trading should not neglect spiritual obligations such as prayer, almsgiving and other acts of worship. Allah SWT says: "Men who are not neglected by trade and buying and selling from remembering Allah, establishing prayers, and paying zakat..." (QS. An-Nur: 37). This verse emphasizes that success in trading should be in line with obedience to Allah, so that the business undertaken not only provides economic benefits, but also brings blessings in life.

Not only limited to the application of principles and ethics, understanding the laws of buying and selling in Islam is also mandatory for every trader. This knowledge is important so that trading activities always run according to the guidance of sharia and avoid practices that are detrimental to others. In Islam, the basic law of buying and selling is *mubah* (permissible). However, this provision can change to *haram* if there is a 'illah (cause) that makes it forbidden, for example, the practice of fraud, concealment of defects in goods, price manipulation, or transactions that are not based on the consent of both parties (Riyani et al. 2023). There are provisions of Allah emphasized in His word (QS An-Nisa: 29):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝

Meaning: O you who believe, do not consume your neighbor's wealth in a false (false) manner, unless it is in the form of commerce based on mutual consent between you. Don't kill yourself. Indeed, Allah is Most Merciful towards you.

This verse emphasizes that all trade practices must be based on the principle of mutual consent (an-tarā ٱ in) between the seller and the buyer. This principle serves as the foundation for achieving justice, honesty, and blessings in every transaction. Therefore, a trader is not solely required to seek material profit, but is also obligated to maintain moral integrity and view trading activities as a form of worship that is valuable in the sight of Allah SWT.

Humans have many needs, but as Muslims, it is important to observe ethical trading practices and methods of transactions, including buying and selling, based on mutual consent and the intention to please Allah SWT. These principles must be present in any business to ensure halal and acceptable sustenance and necessities. By reviewing the trading activities of traders, I conducted my research on Rujak Simpang Jodoh traders, as the market is located in the middle of a residential area. Therefore, considering the local customs and traditions of the market, it is necessary to conduct research to determine whether the trading methods and transactions with consumers are in accordance with Islamic law or in conflict with Islamic law.

Thus, business profits are highlighted, and it is important to understand how to obtain them. Islam teaches that profit must not be excessive and violate Islamic law. Profits should also not be obtained through fraudulent means, as fraud not only wrongs others but also eliminates their blessings. The prohibition of profiting through fraud is also emphasized in a hadith narrated by Abu Hurairah, when the Prophet Muhammad (peace be upon him) encountered a food or staple food seller at the market. The Prophet (peace be upon him) gave greater appreciation to trade, saying, "90% of Allah's sustenance is found in trade." However, much attention must be paid to the need to pay attention to trade, with moral values and ethics that must be observed as a foundation for transactions. Then, Islamic business ethics emerged, which regulates all business and entrepreneurial arrangements in all levels of society. Business ethics has its own meaning, namely the Definition of Ethics, Morals, namely the term "ethics" was first introduced by Aristotle in *Ethica Nichomacheae*, which is then considered the beginning of ethics. Etymologically, "ethics" comes from the Greek "ethos" which means "soul or spirit that underlies action" (Seliwati, 2019) .

Based on interviews conducted by FN, their trading practices rely entirely on hard work, product quality, and customer service, without resorting to supernatural means. One trader stated that, to date, no other trader has used any methods to attract buyers. They emphasized that the success of their business is determined more by consistently maintaining the quality of the fruit they use, their distinctive chili sauce blend, and their friendly customer service. The large number of customers visiting Rujak Simpang Jodoh is not due to mystical practices, but rather to the place's long-standing reputation. This statement demonstrates that the traders fully understand the ethical principles of trading in Islam, particularly the aspects of honesty (shiddiq) and trustworthiness. They recognize that sustenance must be obtained through halal and sharia-compliant means, not through practices that conflict with religious teachings. The belief that sustenance comes from Allah SWT is the main foundation for the traders to remain focused on quality and service.

In other words, the success of Rujak Simpang Jodoh is the result of hard work, a good reputation, and honest interactions with consumers, not because of shortcuts or practices that undermine the blessings of the business.

However, the implementation of Islamic business ethics also faces various challenges, such as increased competition in the culinary industry, changes in consumer behavior, digitalization of trade, and rising raw material prices. Interviews revealed that traders chose to maintain fruit quality and not reduce portion sizes despite rising production costs. This demonstrates a commitment to upholding Islamic values amidst the ever-evolving business environment.

Thus, the results of these interviews indicate that the Simpang Jodoh rujak vendors operate their businesses in accordance with Islamic trade ethics. They prioritize product quality, honesty, responsibility to customers, and friendly service. All of these practices are key to the success and blessings of their business, and also make Simpang Jodoh rujak an example of a halal and sharia-compliant business, free from black magic or methods disapproved of by Allah SWT.

The findings of this study have practical implications for the development of Sharia-compliant MSMEs, particularly as an example of implementing a trade strategy that integrates product quality, service, and Islamic business ethics. For local governments, the results can provide input for developing MSME empowerment programs and developing halal culinary tourism based on local wisdom. Furthermore, Sharia business development institutions can utilize these findings as educational materials on implementing Islamic business ethics values in trade activities, thereby enhancing the competitiveness and sustainability of community businesses.

CONCLUSION

The presence of the rujak vendors at Simpang Jodoh is not merely a culinary phenomenon, but also a reflection of cultural resilience, social solidarity, and the application of Islamic values in economic activities. Historically, these rujak vendors have managed to sustain their livelihoods for decades by relying on their distinctive flavors, affordable prices, and the abundant availability of local ingredients. This demonstrates that culinary traditions can endure amid modernization and shifts in consumer patterns. Moreover, the patterns of social interaction that emerge between vendors and customers as well as among vendors themselves—reflect the values of ta'awun (mutual aid), trustworthiness, and community spirit, all of which align with Islamic teachings. The trading atmosphere at Simpang Jodoh not only facilitates economic exchange but also serves as a space for communication, social bonding, and solidarity.

The strategies employed by these vendors ranging from choosing the right location, maintaining quality, setting affordable prices, to providing friendly service serve as proof that business success is inseparable from hard work, consistency, and the application of Islamic business ethics. They prioritize honesty, avoid fraud, keep their promises, and continue to fulfill their spiritual obligations even while busy with their trade. Thus, the

Simpang Jodoh rujak vendors can be seen as a tangible representation of the integration of economy, culture, and religion. Their businesses not only ensure economic sustainability but also bring blessings, making Simpang Jodoh rujak not merely a food item but a symbol of togetherness, local identity, and exemplary Islamic business practices.

The results of this study indicate that the research objectives have been achieved, namely to analyze business strategies, the application of Islamic business ethics, and their contribution to business sustainability and the blessings of the Rujak Simpang Jodoh vendors. This study fills a research gap by integrating business strategies, Islamic business ethics, and the concept of blessings which had not previously been examined in a comprehensive manner. Theoretically, these findings strengthen the study of Islamic business ethics and fiqh muamalah by demonstrating that Islamic principles support consumer trust and business sustainability, with a novel focus on their application within the context of the traditional Rujak Simpang Jodoh culinary hub.

These findings can serve as input for local governments in empowering Sharia-based MSMEs and developing halal culinary tourism, as well as for MSME operators in applying honesty, trustworthiness, service, and product quality to ensure business sustainability. This study also has limitations, namely that it focuses only on culinary centers using a qualitative approach, so the results cannot yet be generalized. Therefore, future research is recommended to use a quantitative or mixed-methods approach at traditional culinary centers in other regions.

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