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Profile of the Gang Amal Traditional Market in South Belitung West Banjarmasin District

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Abstract

Gang Amal Market is one of the traditional markets that is still actively operating in South Belitung Village, West Banjarmasin District. Its existence attracts attention because it is only about 50 meters away from a modern market, namely a minimarket, even though South Kalimantan Provincial Regulation Number 12 of 2019 stipulates a minimum distance of 1 kilometer between traditional and modern markets. This situation raises questions about how Gang Amal Market has been able to survive and remain the choice of the community in meeting their daily needs. Nevertheless, Gang Amal Market remains in demand. This phenomenon shows that traditional markets are still surviving. The purpose of this study is to determine the profile of Gang Amal in Belitung Selatan Village, Banjarmasin Barat District. This study uses a qualitative method with data collection techniques through interviews, observation, and documentation. The results of the study show that Gang Amal Market has been operating since the 1990s and is still in demand by the local community and those from outside the area. This market is open from afternoon until night and offers a variety of food and non-food commodities, with product quality being a priority for traders. Social and cultural interactions are still maintained, and the market is managed independently.

Keywords: Market Profile, Traditional Market, Gang Amal Market

Abstrak

Pasar Gang Amal merupakan salah satu pasar tradisional yang masih aktif beroperasi di Kelurahan Belitung Selatan, Kecamatan Banjarmasin Barat. Keberadaannya menarik perhatian karena berjarak hanya sekitar 50 meter dari pasar modern yakni minimarket, padahal Perda Provinsi Kalimantan Selatan Nomor 12 Tahun 2013 mengatur jarak minimal 1 kilometer antara pasar tradisional dan pasar modern. Kondisi ini memunculkan pertanyaan mengenai bagaimana Pasar Gang Amal mampu bertahan dan tetap menjadi pilihan masyarakat dalam memenuhi kebutuhan sehari-hari. Meskipun demikian, Pasar Gang Amal tetap diminati. Fenomena ini menunjukkan pasar tradisional ini masih bertahan. Tujuan dari penelitian ini adalah mengetahui profil Gang Amal di Kelurahan Belitung Selatan, Kecamatan Banjarmasin Barat. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa Pasar Gang Amal sudah lama beroperasi sejak tahun 1990-an dan masih diminati masyarakat setempat maupun luar wilayah. Pasar ini mulai beraktivitas dari sore hingga malam hari dan menawarkan komoditas pangan dan nonpangan yang beragam, dengan kualitas produk yang diperhatikan oleh pedagang. Interaksi sosial dan budaya lokal masih terjaga, serta pengelolaan pasar bersifat mandiri.

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Kata Kunci : *Profil Pasar, Pasar Tradisional, Pasar Gang Amal*

PRELIMINARY

Markets play a significant role in Indonesian society. They serve as distribution centers, channeling farmers' harvests and fishermen's catches to consumers. Markets also help communities meet their daily needs. Modern markets are now part of the ever-changing lifestyle of society (Yuniarti et al., 2020). They are not only found in big cities but have also spread to small towns in Indonesia. Nowadays, minimarkets and supermarkets are very easy to find around residential areas. The emergence of a number of modern shopping centers shows a shift in people's shopping patterns. Previously, they only relied on traditional markets, but now they are starting to switch to modern markets (Subiyakto & Rahmia, 2025). The existence of modern markets is increasingly dominating the community and has an impact on traditional markets. The number of modern markets continues to grow, and their location, which is often close to traditional markets, creates fierce competition in attracting consumers. The community, as consumers, is a determining factor in this competition. The conditions of modern markets, which have many advantages over traditional markets, pose a very serious threat to traditional markets, even though traditional markets also have many advantages (Yudha et al., 2023).

South Kalimantan Provincial Regulation Number 12 of 2013 Article 29 concerning traditional markets and modern markets on the borders of regencies/cities states that the distance between traditional markets and other traditional markets or modern markets must be at least 1 km (kilometer). However, the situation on the ground shows that the distance between minimarkets and traditional markets is less than 500 meters, which means it does not comply with Article 29 of South Kalimantan Provincial Regulation No. 12 of 2013. The close proximity creates competition between modern markets and traditional markets due to their proximity, although traditional markets are still often the choice of the community for shopping for daily necessities because they offer a more familiar atmosphere, cheaper prices, and flexibility in bargaining (Annisa, 2025).

According to Martini (in Wibowo et al., 2022), traditional markets have the advantage of high consumer traffic seeking daily necessities, including meat, vegetables, fish, and various other commodities (Abbas, 2025). The quality of goods sold is also comparable to modern markets, the prices are relatively cheaper, and buyers can bargain with sellers until an agreement is reached. However, traditional markets also have disadvantages, such as poorly organized and unclean conditions, unpleasant odors, unclear division of merchandise areas, and many vendors placing their goods outside their stores, making the aisles narrower for shoppers to pass through, among others (Razi & Rahmia, 2025).

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Gang Amal Market is one of the traditional markets that is still operating today and is located in South Belitung Village, West Banjarmasin District. This market is located close to a modern minimarket, Martplus, with a distance of only about 50 meters. However, South Kalimantan Provincial Regulation No. 12 of 2013 Article 29 stipulates that traditional markets and modern markets should ideally be at least 1 kilometer apart. The continued operation of Gang Amal Market despite its proximity to a modern market raises questions about how it has managed to survive and remain a choice for the community to meet their daily needs. Therefore, further research is needed on the profile of Gang Amal Market, including its history, physical condition, types of commodities sold, and its management and operational systems (Barokah, 2025).

METHOD

This study uses a qualitative research approach. The qualitative approach emphasizes descriptive results with accurate explanations and factual backgrounds without fabrication (Pahleviannur et al., 2022). This study uses a qualitative approach to deepen understanding of the traditional market profile. Primary data was collected from various sources, such as the manager of Gang Amal Market, market traders, and visiting buyers. Secondary data was collected through various literature studies and other relevant information. The methods used to collect data included observation, interviews, and documentation. The collected data was then analyzed through a process of reduction, presentation, and conclusion drawing to obtain a complete picture.

RESULTS AND DISCUSSION

Market History and Background

Traditional markets are places where sellers and buyers meet, where natural social interactions take place. Sellers (merchants) offer their goods in exchange for money, while buyers exchange money to obtain goods or services (Syaparuddin, 2023). One of the traditional markets that is still operating in the city of Banjarmasin is Pasar Gang Amal, located on Jalan Belitung Darat, Kelurahan Belitung Selatan, Kecamatan Banjarmasin Barat, South Kalimantan Province.

Pasar Gang Amal, located on Jalan Belitung Darat, Kelurahan Belitung Selatan, Kecamatan Banjarmasin Barat, Banjarmasin City, has been operating for more than 35 years, since 1990. Gang Amal Market is one of the choices for the local community to meet their daily needs. Buying and selling activities in this market take place every day, starting in the afternoon until late at night. Meat, fish, fruits, vegetables, basic necessities, kitchen spices, market snacks, and other household needs are some of the items sold in this market.

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The name of the market, “Pasar Gang Amal,” comes from the name of a small alley located across from the market. Although the market is not physically located in the alley, the name has stuck because of its close proximity and frequent use by the community as a reference point. This name is widely known, both by local residents and visitors from outside the area.

The market began with a number of small traders selling simple goods on the side of the road in the area. Over time, the number of traders increased and buying and selling activities became more and more lively. This situation created a need for a more orderly and organized trading location. Seeing this opportunity, a local resident who also owned the land took the initiative to manage the area as a market. She provided stalls and kiosks that were rented to traders with a rental system based on the size and location of the trading place. The market is managed independently by Mrs. Erna without any direct intervention from the government.

Physically, Pasar Gang Amal is located in a roofed building without doors, which serves as the main protection from rain and heat. Inside, there are stalls and kiosks, most of which are made of wood. Some kiosks are equipped with additional walls and roofs, while others are open tables that are used directly for selling. These conditions reflect the distinctive character of traditional markets, which are simple but still functional in supporting the community's trading activities.

Types of market commodities

Traditional markets are places where sellers and buyers meet, characterized by direct sales transactions and bargaining. The goods sold include daily necessities such as rice, fish, vegetables, fruits, eggs, meat, clothing, electronic goods, services, and so on (Aminulloh, 2024). Similarly, the Gang Amal Traditional Market in South Belitung Village is a place for the local community to meet their daily needs. Various types of goods are sold at this market, such as fish, vegetables, fruit, rice, basic necessities, chicken meat, and glassware. Economic activity at this market begins in the afternoon, with a lively atmosphere and strong social interaction between sellers and buyers.

Based on direct observations in the field, Gang Amal Market offers a variety of commodities that can be grouped into several categories, namely:

1. Vegetable Commodities

   The vendors at Gang Amal Market sell several types of vegetables that are daily household necessities, such as spinach, cassava leaves, tomatoes, carrots, cayenne pepper, curly chili peppers, green beans, cucumbers, eggplants, potatoes, cabbage, long beans, garlic, shallots, and spring onions.

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2. Fruit Commodities

   The vendors at Gang Amal Market also sell several types of fruit. The fruits sold are generally local fruits that are easily available and popular with buyers, such as bananas, papayas, and oranges. In addition, mangoes are also sold at this market, but their availability is seasonal, so they are only available at certain times of the year.

3. Fish and Meat Commodities

   Fish commodities, mostly selling sea fish, such as mackerel, tuna, threadfin, solar fish, pomfret, and peda fish, as well as several other marine products such as shrimp and squid. In addition, there are two types of river fish sold, namely tilapia and patin. For meat products, only chicken meat is available, sold in various parts such as liver, feet, chicken heads, and intestines.

4. Basic Commodities and Kitchen Ingredients

   This market also provides various basic commodities and kitchen ingredients, such as rice, cooking oil, sugar, salt, instant noodles, butter, canned or sachet milk, chicken eggs, wheat flour, tapioca flour, soy sauce, tomato sauce, tofu, tempeh, and various other kitchen necessities needed by the community on a daily basis.

5. Non-Food Commodities and Household Supplies

   In addition to food commodities, Pasar Gang Amal also sells non-food items, such as bath soap, laundry soap, detergent, shampoo, and others. In addition, there are also household supplies such as brooms, buckets, flower pots, and shoe racks.

He diversity of commodities available at Gang Amal Market reflects the wide range of product choices for consumers. Therefore, the quality of each item sold is important to consider, as product quality greatly affects buyer satisfaction and interest in returning to shop. From field observations and interviews with a number of traders, it is known that most of the goods sold are of good quality, especially food commodities such as rice and fish. This condition can be seen from the efforts of traders in maintaining product quality and the relatively short distribution process from producers to the market.

An interview with one of the rice traders, Mr. Awaluddin, revealed that all the rice he sells is sourced directly from the Tamban kilometer 20 area. The procurement process does not involve many intermediaries, as the rice is delivered directly to his house by the producer at around ten in the morning in large quantities, reaching around 50 sacks per delivery. According to Mr. Awaluddin, the quality of the rice from the producer to him is quite good because it comes from grain that has been dried in the sun before being milled. This drying process plays

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an important role in producing rice that is not easily broken and is free from pests such as weevils. The longer the grain is dried, the better the quality of the rice produced.

According to research by Mahayani (2023), drying grain is an important stage in the post-harvest process, which aims to reduce the moisture content of the grains so that the quality of the rice does not deteriorate quickly. Optimal drying can reduce the risk of physical damage to rice and suppress the growth of microorganisms and insects, so that the quality of the harvest can be maintained during storage and distribution. (Mahayani et al., 2023).

Based on an interview with Mr. Nabil, one of the fish traders at Gang Amal Market, it is known that the fish supply sold there is sourced from Banjar Raya (Abbas, 2025). Some of the fish are brought in from Kotabaru and some from the border area of Java, with a travel time of about two days and two nights. Meanwhile, delivery from Kotabaru to Banjar usually takes about a day and a half. In the distribution process, fish are usually transported by boat, but now most have switched to using vehicles such as motorcycles or pick-up trucks for delivery. Fish deliveries are usually carried out routinely by suppliers, but under certain conditions, Mr. Nabil and his colleagues go directly to Banjar Raya in the early hours of the morning, around 2 a.m., to pick up the supply. The fish brought to the market is sold on the same day and always sells out, as the quantity is adjusted to the available capacity.

To maintain the freshness of the fish, Mr. Nabil adds ice cubes from the delivery process to the sale. If there is any leftover fish, it is still stored with ice cubes or distributed to restaurants, although this rarely happens. According to him, the success in maintaining fish quality is also inseparable from the long-term relationship with regular customers that has been established for 16 years. Therefore, maintaining product quality is an important part of building and maintaining buyer trust.

The result of an interview with Mrs. Sumiati revealed that she chooses to shop at Gang Amal Market because the quality of the goods is considered good. Based on her statement, the fish sold there is fresh and has no damaged parts. The same is true for the vegetables, which are fresh, clean, and not wilted. According to her, in general, the goods sold at this market are of good quality, which makes her feel satisfied and accustomed to shopping there regularly.

This statement is in line with research conducted by Nador (2020), which states that product quality can influence consumer decisions. Product quality has been proven to influence buyers' decisions because consumers tend to choose shopping places that offer good quality goods. This is because good quality can provide satisfaction and build trust in the products purchased (Nador et al., 2020).

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Operations and Market Management

Gang Amal Market does not operate in the morning like most traditional markets, but opens in the afternoon, from around 3:30 p.m. to 9:00 p.m. This market is open every day without any regular holidays, and buying and selling activities take place regularly. After Asr prayer time, the market area begins to fill with buyers. Vendors usually start arriving and preparing their wares from 3:30 PM. After the market closes, vendors tidy up their stalls, and cleaning staff from the management clean the market area.

Based on the classification of market activity times according to Fadhila and Sopingi (2023), Gang Amal Market can be categorized as a night market because its trading activities take place from the afternoon until night, as explained in the theory that night markets operate from 4:00 p.m. to 4:00 a.m. This adjustment in opening hours is made to suit the rhythm of the surrounding community, which is more active in the afternoon until night. The market's surroundings, which are close to the Health Office, schools, and several offices, mean that most people only have free time to shop after returning from work.

One trader said that the market opens in the afternoon because there aren't many buyers in the morning, so the afternoon is seen as a better time to attract buyers. That's why setting market hours is an adaptive strategy used by managers and traders to optimize sales potential. Based on an interview with Mr. Hadi, a buyer at Gang Amal Market, the market's afternoon operating hours are one of the reasons he chooses to shop there. For busy workers like Mr. Hadi, who are occupied since early morning, a market that stays open until night is very helpful as it provides sufficient time for shopping after work. These flexible opening hours make it easier for buyers to meet their daily needs, whether for dinner or preparations for the next day. This means that adjusting market opening hours to community activities also influences their shopping habits and convenience.

An interview with the market manager, Mrs. Erna, revealed that the Gang Amal Traditional Market is a privately-owned market that is not under the auspices of the local government. Established in 1990 and operating until now, the market is managed independently by the manager without assistance from the government. All licensing, vendor space arrangements, and market facility needs are handled directly by the manager. To become a vendor in this market, prospective sellers must first report to the local neighborhood association (RT) chairman or directly to the market manager. However, based on current conditions, all stalls and stalls are already occupied, so no new vendors are being accepted.

The rental system applied in the Gang Amal traditional market consists of two categories, namely kiosks and stalls, with different rates. Kiosk rentals are charged at IDR

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1,400,000 per month, while stalls are rented at IDR 700,000 per month. The fees paid by traders not only cover the use of the selling space, but also include electricity, parking, security, and market cleaning costs. Through this system, traders do not need to take care of facility needs separately because everything is managed by the market manager. This allows traders to focus on buying and selling activities without having to worry about managing other facilities. Rent payments are flexible and can be made monthly, either in cash or via transfer.

Interviews with the managers of Gang Amal Market revealed that this market is independently managed and provides a variety of facilities to support the comfort and smooth running of buying and selling activities. These facilities include a parking area, kiosks and stalls, toilets, cleaning staff, and a simple security system.

First, the management provides adequate parking space along the road in front of the market. This area is the main parking lot for buyers who come by vehicle. To help facilitate the flow of vehicles, there are six parking attendants who stand guard and regulate traffic around the market area.

Second, in terms of selling space, the management provides a sufficient number of stalls and kiosks that are relatively spacious. This allows vendors to neatly display their merchandise without obstructing the sidewalk. Most kiosks are made of wood and are located in roofed buildings that provide protection from heat and rain. Some kiosks have additional roofs and walls, while others are open tables.

Third, to support basic needs, the management provides one toilet unit that is commonly used by traders. Observations show that toilet management is not yet optimal, given the absence of special officers tasked with cleaning them regularly. In addition, in terms of cleanliness, the management has appointed two cleaning officers who are tasked with sweeping the market area and transporting waste from trading activities every day. Interestingly, cleaning costs are included in the kiosk and stall rental fees, so traders do not need to pay extra for cleaning services. This shows the management's attention to market cleanliness and comfort.

In terms of security, the market management does not employ night guards, but instead installs a number of CCTV cameras at several points and builds high fences surrounding the market area. This measure is taken to prevent theft, considering that many traders leave their merchandise in their stalls, especially those who sell basic necessities and household appliances, which are not taken home every night. Although simple, this system is quite effective as there have been no serious reports related to security issues.

In addition, because Gang Amal Market operates in the afternoon until night, the management also ensures the availability of electricity and lighting in the market environment.

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Good lighting is very important so that buying and selling activities remain safe and smooth at night. Electricity is also needed to support the operation of lights, fans, and CCTV cameras. Therefore, the management routinely conducts maintenance and ensures that the electricity network is functioning properly to guarantee the overall comfort and safety of the market.

Based on the results of interviews, the management of Pasar Gang Amal is carried out independently by the landowner without government intervention. All facilities, such as stalls, parking, toilets, cleanliness, security, and electricity, are handled directly by the management with a rental system that covers the operational needs of traders. Although simple, this system runs effectively and supports the smooth running of market activities. This finding is in line with research by Bahar, which states that the arrangement and management of traditional markets are very important in supporting traders' businesses, facilitating community transactions, and improving the economic welfare of traditional market actors (Bahar et al., 2022).

Social Interaction and Local Culture

According to interviews with a number of traders at Gang Amal Traditional Market, it is known that there is still a habit of using verbal agreements in sales and purchase activities. The agreement is to say the words "sell-exchange" between the seller and the buyer. This agreement is made when the seller hands over the goods while saying "sell" or "sell it," which is then answered by the buyer with the word 'exchange' when or after handing over the money. The buyer can also say it first, such as "exchange it," which is then answered by the seller with "sell." According to traders, this custom has been around for a long time and is part of the Banjar community's trading tradition. Although not all traders still do this, most of those who have been trading for a long time maintain this tradition because it is believed to bring blessings and is considered to complete the transaction so that it is religiously valid (Maimunah et al., 2023).

From the findings in the field, it can be seen that the practice of verbal sales contracts is still part of the economic activities of the Gang Amal Market community. Although simple, the use of phrases such as "juallah" and "tukarlah" has an important meaning, namely as a form of ijab qabul or agreement between the seller and the buyer. The tradition of verbalizing sales contracts with the expression tukar-jual has been passed down from generation to generation and is part of the local wisdom that is still preserved among the Banjar community. (Hidayatullah & Fadillah, 2022).

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The expression tukar-jual (exchange) has become a tradition in the economic practices of the Banjar people, especially in sales transactions. This custom is considered to be the applicable law, as it is based on the teachings in the fiqh book by the great Banjar scholar, Syekh Muhammad Arsyad al-Banjari, entitled Sabilal Muhtadin. The book emphasizes that every form of sale transaction must be based on Islamic law. One aspect of the law that has been adopted as a guideline and practiced by the majority of the Banjar community is the requirement for a transaction to be valid, namely the obligation to recite the contract or ijab qabul in every sale and purchase process. This tradition has been widely and consistently practiced until now. The Banjar community generally considers the "sale and purchase" contract as a legal provision as well as a condition for the validity of a transaction, so that a sale and purchase is considered invalid without a clear contract. (Ertanti & Fahrazi, 2022).

Trading activities in markets, both large and small, can be used as a source of social studies learning. One concrete example of a relevant object in social studies learning is the traditional market. The Gang Amal Market, located in the city of Banjarmasin, still exists today and is a place where the community around the South Belitung sub-district fulfills their daily needs as well as a center for economic activity. Economic activity itself includes the production, distribution, and consumption of various foods, goods, and services (Hafie et al., 2021).

Gang Amal Market, distribution activities are clearly visible, for example, rice from producers (farmers) is distributed through traders and then resold to consumers or buyers. This is in line with the main subject matter of social studies related to economic activities in the aspect of distribution. Learning resources can be anything used to help and facilitate students in understanding lesson material (Sari et al., 2022). They facilitate students in understanding lessons while instilling social values. The activities of buying and selling and the interaction between traders and buyers in the bargaining process create social relationships that strengthen the bond between them (Ilhami et al., 2022).

CONCLUSION

Based on the results of the study, it can be concluded that Gang Amal Market is one of the traditional markets that has been operating for 35 years and still survives today. This market operates every afternoon until night and is a shopping destination for residents of South Belitung and those from outside the region. The market offers a wide range of commodities, from vegetables, fruits, chicken, sea and river fish, basic necessities, kitchen ingredients and

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processed foods, to non-food items such as household supplies. The quality of the products in this market is fairly well maintained because the distribution chain is short and the traders pay attention to the quality of their merchandise, thereby building consumer trust. The market's operations are tailored to the community's routine, and all management is carried out independently by the landowners without government involvement. The facilities available include stalls or stalls, electricity, water, toilets, parking, and CCTV, although there are still shortcomings such as a limited number of toilets and trash bins. Beyond being a place for buying and selling, this market also serves as a social interaction space that reflects the local wisdom of the Banjar community, such as the practice of verbal sales agreements using the phrase "jual-tukar" (buy-sell) as a form of ijab qabul (acceptance of an offer) that has been passed down through generations.

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