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Traditional Market Resilience and Adaptation in Indonesia: A Systematic Literature Review from an Islamic Economics Perspective

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Abstract

Traditional markets have faced mounting competitive pressure from the rapid expansion of modern retail over the past two decades. This study analyzes the resilience of Indonesian traditional markets against modern-market dominance from an Islamic economics perspective, identifying the factors shaping their competitiveness and formulating adaptation strategies aligned with justice, sustainability, and the public good. Using a qualitative Systematic Literature Review under the PRISMA 2020 protocol, we synthesized 25 selected sources from 185 initial records retrieved from Google Scholar, Garuda Portal, DOAJ, and SINTA. Thematic analysis identified seven dominant themes: social capital and communal trust, operational digitalization, regulation and legal protection, physical revitalization and management, local product differentiation, the Islamic economics perspective, and policy advocacy with social capital and digitalization confirmed as the two primary determinants of resilience. Islamic economic values, including honesty, the prohibition of gharar, economic ukhuwah, and the protection of small businesses, emerged as the ethical foundation of that resilience. The study's principal contribution is a Six-Dimension Adaptation Strategy Model, grounded in Islamic economic values, that integrates the social, economic, institutional, digitalization, regulatory, and public-welfare dimensions. Traditional markets need to strengthen their resilience and compete with modern markets.

Keywords: Traditional Market Resilience; Islamic Economics; Adaptation Strategy; Social Capital; Maqashid Al-Shariah

Resiliensi dan Adaptasi Pasar Tradisional di Indonesia: Suatu Tinjauan Literatur Sistematis dari Perspektif Ekonomi Islam

Abstrak

Pasar tradisional menghadapi tekanan kompetitif yang semakin berat karena ekspansi pasar modern yang masif dalam dua dekade terakhir. Penelitian ini bertujuan untuk menganalisis ketahanan pasar tradisional dalam menghadapi dominasi pasar modern dari perspektif ekonomi Islam. Kami ingin mengidentifikasi faktor-faktor yang mempengaruhi daya saingnya dan merumuskan strategi adaptasi yang sejalan dengan prinsip keadilan, keberlanjutan, dan kemaslahatan. Kami menggunakan pendekatan kualitatif berbasis Systematic Literature Review dengan protokol PRISMA 2020. Kami mensintesis 25 sumber terpilih dari 185 sumber awal yang ditelusuri pada Google Scholar, Garuda Portal, DOAJ, dan SINTA. Analisis tematik mengidentifikasi tujuh tema dominan, yaitu modal sosial dan kepercayaan komunal, digitalisasi operasional, regulasi dan perlindungan hukum, revitalisasi fisik dan manajemen, diferensiasi produk lokal, perspektif ekonomi Islam, dan advokasi kebijakan, dengan modal sosial dan digitalisasi sebagai dua determinan utama resiliensi. Sintesis literatur menemukan bahwa nilai-nilai ekonomi Islam, seperti kejujuran, larangan gharar, ukhawah ekonomi, dan perlindungan usaha kecil, menjadi fondasi etis resiliensi pasar tradisional. Kebaruan penelitian ini terletak pada pengembangan Model Strategi Adaptasi Enam Dimensi berbasis nilai-nilai ekonomi Islam. Model ini mengintegrasikan dimensi sosial, ekonomi, kelembagaan, digitalisasi, regulasi, dan kemaslahatan masyarakat secara simultan. Dengan demikian, pasar tradisional dapat meningkatkan ketahanannya dan bersaing dengan pasar modern.

Kata Kunci: Resiliensi Pasar Tradisional; Ekonomi Islam; Strategi Adaptasi; Modal Sosial; Maqashid Al-Syariah

INTRODUCTION

Indonesia's retail sector has undergone a profound structural transformation since the country opened its doors to economic liberalization in the late 1990s. The rapid rise of modern retail formats chain minimarkets, supermarkets, hypermarkets, and e-commerce platforms has reshaped the national trading landscape in ways that have not been kind to traditional markets. Nisa' and Adinugraha (2024) document how modern retail expansion correlates with declining turnover among traditional traders in several case-study settings. National data from BPS (2022) document a significant structural

decline: the number of traditional markets fell from roughly 13,450 units in 2007 to approximately 9,559 units by 2019, while minimarkets ballooned to more than 40,000 outlets over the same period. From an Islamic economics standpoint, this trajectory raises urgent questions about economic justice (al-'adl) and the attainment of genuine public welfare (masalahah). Traditional markets are not peripheral institutions they are the primary source of livelihood for millions of small Muslim traders and the backbone of the grassroots economy, whose protection is directly enjoined by the maqashid al-

shariah principle of *hifz al-mal* (preservation of wealth).

Economic sociology offers a complementary lens for understanding what is at stake. Traditional markets are far more than sites of commercial exchange; they are living social spaces where trust, communal ties, and local cultural identity are woven together over generations (Damsar & Indrayani, 2016). This social dimension speaks directly to the Islamic economic concepts of *ukhuwah* (economic brotherhood) and *ta'awun* (mutual cooperation) both of which are foundational to any genuinely just economic order. Efendi et al. (2023) show that social capital rooted in Islamic values functions as a distinct strategic asset for traders in people's markets, one that conventional market analysis tends to overlook. Qurrata et al. (2022) provide quantitative confirmation: strengthening communal networks proved effective in sustaining traders' resilience even under the acute pressures of the pandemic. Fauziah and Arif (2023) draw out the policy implication, arguing that any regulatory framework governing competition between modern and traditional markets must incorporate Islamic business ethics if it is to produce a truly fair and equitable trading ecosystem consistent with the *maqashid al-shariah* objective of protecting both individual and collective wealth.

Despite these mounting pressures, traditional markets continue to demonstrate adaptive capacity. Those

that have responded strategically show measurable signs of resilience. Azis et al. (2024) find that markets which have engaged proactively with e-commerce demonstrate notably higher levels of resilience than those that have not. The evidence from Warujayeng Market warrants attention: Mu'arofah and Fuad (2024) report that digitally active traders achieved income 42 percent above their pre-pandemic baseline a gap that underscores both the challenge and the opportunity that digitalization presents. Wahyudi et al. (2023) add another layer, showing that sound internal governance translates directly into improved economic outcomes for the communities surrounding a market.

Drawing on the context outlined above, this study is organized around three research questions: (RQ1) What is the actual condition of traditional market resilience in Indonesia in the face of modern market expansion? (RQ2) What factors most significantly shape the competitiveness of traditional markets? (RQ3) Which adaptation strategies are most effective in sustaining and strengthening the competitive position of traditional markets?

This study pursues three interrelated objectives: (1) to analyze the actual condition of traditional market resilience in Indonesia through the lens of Islamic economics; (2) to identify the factors both enabling and constraining that shape their competitiveness, with particular attention to Islamic economic values

such as al-'adl, masalah, and ukhuwah; and (3) to construct a comprehensive adaptation strategy model grounded in Islamic economics principles. On the theoretical side, the study advances Islamic economics scholarship by demonstrating how maqashid al-shariah especially the protection of wealth (hifz al-mal) and communal welfare can serve as a productive normative framework for analyzing traditional market resilience. On the practical side, the Six-Dimension Adaptation Strategy Model developed here provides a structured theoretical framework that can inform policy discussions on traditional market revitalization at the regional level (Susilo, 2011), pending empirical validation in future research.

Theoretical Framework: Islamic Economics and Resilience Theory

This study positions Islamic economics not as a supplementary normative layer but as the primary theoretical lens through which market resilience is interpreted. The concept of resilience in this context refers to the capacity of an economic institution to absorb external shocks, adapt its internal structures, and sustain its core functions over time (Folke et al., 2010, as applied to market contexts). This study draws on three interconnected theoretical pillars. First, social capital theory (Putnam, 2000) provides the sociological mechanism explaining why dense relational networks among traders reduce transaction costs and sustain market viability under

competitive pressure. Second, institutional economics (North, 1990) frames regulations, governance norms, and cultural practices as informal institutions that shape market performance. Third, and most distinctively, Islamic economics theory supplies the normative architecture that integrates the first two: maqashid al-shariah (the objectives of Islamic law) provides the overarching welfare criterion, within which specific values are operationally relevant. Ukhuwah (economic brotherhood) maps onto social capital as its Islamic instantiation, reinforcing cooperative behavior through religious obligation rather than mere instrumental incentive. Amanah (trustworthiness) functions as the Islamic equivalent of institutional trust, providing the relational glue that sustains repeated exchange. Masalah (public benefit) serves as the welfare metric against which market outcomes are evaluated, corresponding to but extending beyond utilitarian notions of aggregate welfare by incorporating distributional justice (al-'adl) and the protection of vulnerable actors (hifz al-mal). Hifz al-mal (preservation of wealth) specifically legitimizes policy intervention to protect small traders from structurally unfair competition, providing an Islamic jurisprudential basis for regulatory asymmetry. The analytical contribution of this framework is that it allows Islamic economics values to function as theoretically grounded explanatory variables in resilience analysis, not

merely as normative aspirations appended post hoc.

RESEARCH METHODS

This study adopts a qualitative approach organized around the Systematic Literature Review (SLR) method, following the PRISMA 2020 protocol (Page et al., 2021). The SLR approach was chosen because traditional market resilience is an inherently multidimensional phenomenon one that draws on economics, sociology, law, and normative Islamic thought in ways that cannot be reduced to quantitative variables alone. The PRISMA 2020 protocol was selected as the reporting standard because it represents the most current and internationally recognized framework for conducting and presenting systematic reviews. It is important to acknowledge an inherent tension in this study's design: although the PRISMA 2020 protocol was followed for source identification and selection, the subsequent analysis combines systematic thematic coding with interpretive synthesis informed by Islamic economics theory. This places the study closer to a theoretically guided qualitative synthesis than a fully positivist meta-analysis, a position that is consistent with the established tradition of SLR in social science and Islamic studies (Tranfield et al., 2003). Full reproducibility is approximated

through transparent reporting of search procedures, inclusion criteria, and coding logic, but readers should interpret the findings as theoretical propositions rather than statistically generalized conclusions.

Sources were retrieved from four databases: Google Scholar, Garuda Portal, DOAJ, and SINTA. Searches were conducted between January 15 and February 28, 2025. Google Scholar returned 89 initial records, Garuda Portal returned 51, DOAJ returned 27, and SINTA returned 18, yielding 185 records in total prior to deduplication. Search strings were built using Boolean operators (AND/OR) combining the following terms: (“pasar tradisional” OR “traditional market”) AND (“resiliensi” OR “resilience” OR “ketahanan” OR “daya saing”) AND (“pasar modern” OR “modern market” OR “retail modern”) AND (“strategi adaptasi” OR “digitalisasi” OR “modal sosial” OR “revitalisasi”). The search encompassed publications from 2011 to 2025, with deliberate emphasis on the 2020–2025 window to ensure the findings remain relevant to post-pandemic conditions.

PRISMA Procedure

Literature selection followed the PRISMA 2020 protocol (Page et al., 2021), as illustrated in Figure 1.

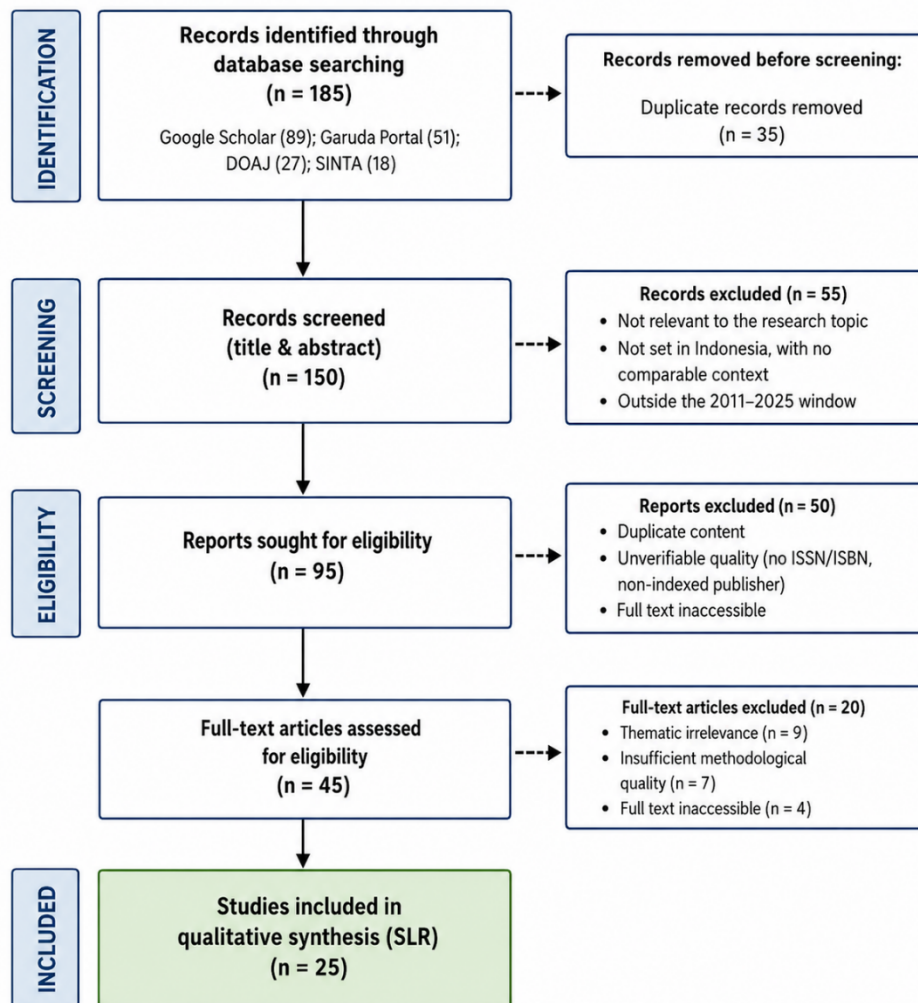


Figure 1. PRISMA Flow Diagram of Literature Selection

After applying all inclusion and exclusion criteria, 25 sources remained for in-depth synthesis. These comprised 17 peer-reviewed journal articles, 6 academic books, 1 BPS statistical report, and 1 PRISMA methodological guide. The inclusion of non-journal sources requires explicit justification. The six academic books (e.g., Damsar & Indrayani, 2016, 2018; Putnam, 2000; Mubyarto, 2000) were retained because they provide foundational theoretical frameworks in economic

sociology, social capital, and Islamic economics that are not replicated in the journal literature and are essential for the conceptual grounding of this study. The BPS (2022) statistical report was included as the sole authoritative national-level source of empirical data on traditional market numbers and revitalization outcomes. The PRISMA 2020 guide (Page et al., 2021) was included as a methodological reference, not as a substantive source, and was not coded as a thematic data point. The full

selection process is detailed in the table below.

Inclusion criteria were: (1) direct thematic relevance to traditional and/or modern markets in Indonesia, or a globally applicable comparative perspective; (2) peer-reviewed journal articles or academic books of adequate methodological quality from reputable publishers; (3) full-text accessibility; and (4) publication within 2011–2025. Sources were excluded if they were (a) opinion pieces or commentaries lacking empirical or theoretical grounding, (b) duplicates already captured from another database, (c) unverifiable in quality (no ISSN/ISBN, non-indexed publisher, or inaccessible full text), or (d) focused exclusively on retail markets outside Indonesia with no comparative relevance to the Indonesian context. A brief exclusion reason was recorded for each source removed at the full-text review stage; the most common were thematic irrelevance (n=9) and insufficient methodological quality (n=7), with the remaining four excluded for inaccessibility. Quality assessment was conducted independently by two of the three authors (R.R. and E.S.), with the third (R.F.) serving as tiebreaker in cases of disagreement. Each source was scored on a three-point scale (low, moderate, high) against three criteria: methodological clarity, assessed via a checklist adapted from the Critical Appraisal

Skills Programme (CASP); relevance to the three research questions; and the standing of the publishing journal or publisher and only sources rated at least “moderate” on all three were retained. The selection funnel proceeded as follows: 185 sources identified; 35 removed at deduplication (150 remaining); 55 removed at title screening (95 remaining); 50 removed at abstract screening and eligibility assessment (45 remaining); and 20 excluded at full-text review, leaving 25 sources for synthesis.

Data analysis followed qualitative content analysis across three stages: data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994). Given the manageable corpus (n=25), coding was conducted manually through an open thematic approach, without specialized software such as NVivo. Each source was read in full through two coding rounds: the first generated initial codes, and the second consolidated these into four analytical categories: (1) actual condition of traditional markets, (2) resilience factors, (3) challenges and threats, and (4) adaptation strategies. Islamic economics concepts (al-’adl, masalah, maqashid al-shariah, hifz al-mal, ukhuwah, amanah, and ta’awun) were operationalized for coding as follows: ukhuwah was coded where a source discussed inter-trader solidarity, collective action, or

communal networks grounded in Islamic brotherhood; amanah where it discussed trust, honesty, or transparent pricing; and masalah where it addressed the public-welfare dimension of market policy or trader livelihoods. These Islamic concepts were distinguished from their general social-science counterparts (social capital, business ethics, and public interest, respectively) according to the normative framework each source employed: sources grounded explicitly in Islamic jurisprudence or Islamic economics were coded under the Islamic concepts, while those drawing solely on conventional social-science frameworks were coded under the general categories. Coding reliability was reinforced through systematic source-checking, cross-verifying coded interpretations

against each source’s explicit claims an intra-analyst consistency check rather than participant validation, which does not apply in literature-based research. Theme frequencies were then counted to surface recurring patterns, presented in Table A1 (Appendix) and Table 2; validity was maintained through triangulation across economic, sociological, legal, and Islamic economics perspectives.

Summary of Theme Frequencies from SLR Coding

To give a clearer picture of which themes received the most attention across the literature, the frequency of each major theme was tallied from the open coding process. The results are presented in Table 1.

Table 1. Summary of Theme Frequencies from 25 Coded Sources

No.	Main Theme	Brief Description	Frequency (out of 25 sources)	% of Sources (n=25)
1	Digitalization & Technology	Adoption of digital technology, e-commerce, digital payments, online promotion	9	36.0
2	Social Capital & Trust	Social networks, trust, norms, communal solidarity	11	44.0
3	Physical Revitalization & Infrastructure	Physical renovation, sanitation, spatial planning, market facilities	7	28.0
4	Competition with Modern Retail	Modern retail expansion, impact on traditional markets	11	44.0
5	Regulation & Policy	Zoning, legal protection, policy advocacy	6	24.0
6	Consumer Behavior & Preferences	Behavioral changes, loyalty, shopping preferences	7	28.0

7	Local Product Differentiation	Local products, uniqueness, regional cuisine, cultural values	6	24.0
8	Management & Governance	Market management, professionalism, SOPs, administration	5	20.0
9	Crisis-Time Resilience	Survival strategies during the pandemic/economic crisis	4	16.0
10	Trader Empowerment	Training, capacity building, trader welfare	5	20.0
Total coded occurrences			71*	†*

† Note: Each percentage indicates the proportion of the 25 reviewed sources in which the corresponding theme was identified (e.g., 44% denotes 11 of 25 sources). Because a single source may address more than one theme, the row percentages do not sum to 100%, and the total of 71 coded occurrences reflects the cumulative count of theme mentions across sources rather than the number of unique sources. Source: Authors' coding of 25 literature sources (2025).

Table 1 makes clear that Social Capital & Trust and Competition with Modern Retail are jointly the most prominent themes, each appearing in 44% of the analyzed sources, followed closely by Digitalization & Technology at 36%. Taken together, these findings signal that traditional market resilience is not primarily an economic phenomenon it is a socio-technical one, shaped as much by the quality of relationships and trust as by access to digital tools. It is worth clarifying at this point how Table 1 relates to Table 2, presented later in this article: Table 1 reports the complete set of ten themes generated during the initial open-coding stage, whereas Table 2 subsequently consolidates and refines this list into the seven dominant themes that met the threshold for in-depth analytical discussion. The two tables therefore serve complementary functions

describing successive stages of the coding process rather than duplicating one another.

RESULTS AND DISCUSSION

This section is organized into five analytically distinct subsections to maintain clarity: (1) SLR synthesis and theme frequency tables; (2) the actual condition of traditional markets (RQ1); (3) resilience factors (RQ2); (4) systemic challenges and SWOT analysis; and (5) the Six-Dimension Adaptation Strategy Model and conceptual framework (RQ3). Policy recommendations and theoretical interpretation follow, and the conclusion appears as a separate section.

SLR Synthesis and Theme

Frequency Tables

The complete source-by-source coding of all 25 selected sources across four thematic categories is presented in Table A1 in the Appendix; it is placed there rather than in the main text in the interest of readability, while preserving

full transparency of the coding process for readers who wish to verify it. Table 2, below, aggregates this source-level coding into a frequency count of the seven dominant themes, forming the analytical backbone of the discussion that follows.

Table 2. Frequency of Dominant Themes in 25 Selected Sources

Dominant Theme	Frequency (n)	Percentage (%)	Relevant Source Codes
Social Capital & Communal Trust	11	44%	A04, A07, A08, A12, A13, A21, A23, A24, A02, A14, A19
Operational Digitalization	9	36%	A06, A11, A17, A18, A04, A05, A15, A20, A22
Regulation & Legal Protection	8	32%	A03, A09, A10, A13, A14, A15, A17, A24
Physical Revitalization & Management	7	28%	A15, A16, A17, A19, A20, A22, A05
Local Product Differentiation	7	28%	A04, A05, A07, A20, A23, A13, A22
Islamic Economics Perspective	5	20%	A08, A12, A14, A21, A07
Policy Advocacy	5	20%	A03, A09, A10, A13, A24

Source: Authors' SLR coding results (2025). Percentages indicate proportion of 25 sources addressing each theme; do not sum to 100% as one source may cover multiple themes.

Table 2 reveals a clear hierarchy of thematic emphasis. Social capital and communal trust dominate the literature (n=11, 44%), with operational digitalization (n=9, 36%) and regulation and legal protection (n=8, 32%) following in close succession. An

important interpretive caveat must accompany this frequency data: the number of times a theme appears across sources indicates its prominence in the existing literature, not necessarily its causal importance in determining resilience outcomes. Higher frequency

means the scholarly community has directed more attention to a factor, which may itself reflect research priorities, availability of data, or disciplinary focus rather than the factor's intrinsic effect size. These counts should therefore be read as indicators of scholarly salience, not as effect measures. With that qualification in place, the frequency pattern carries a meaningful implication: the resilience of traditional markets is understood in the literature as anchored primarily in social and technological factors, not in price competition alone. Notably, the near-equal frequency of the social capital and digitalization themes suggests that the scholarly community treats these not as rival priorities but as complementary ones that must be developed in tandem, a finding with direct consequences for how adaptation strategies ought to be designed.

The prominence of these three themes is substantively, and not merely statistically, significant. Social capital and communal trust matter because they lower the transaction and coordination costs that would otherwise erode traditional traders' competitiveness against better-capitalized modern retailers, while simultaneously embodying the Islamic economic values of *ukhuwah* and *amanah* that give the market its ethical legitimacy. Operational digitalization matters because it is the one lever traders can act on directly and immediately, converting a structural disadvantage in reach and convenience into a source of renewed

relevance for younger and urban consumers. Regulation and legal protection matter because, absent consistent zoning enforcement and a level playing field, the gains that individual traders achieve through social capital and digitalization remain vulnerable to being undone by structural forces beyond their control. Read together, the three themes describe a layered resilience architecture: relational assets that sustain trust, technological assets that sustain relevance, and institutional assets that sustain the conditions under which the first two can operate.

Actual Condition of Traditional Markets in Indonesia (Answer to RQ1)

The 25 analyzed sources converge on three subfindings that paint a consistent picture of the current condition of traditional markets. The first is what might be called uneven structural decline. Nisa' and Adinugraha (2024) document the relationship between modern retail expansion and falling trader turnover, while BPS (2022) provides the aggregate evidence: traditional market numbers dropped from 13,450 units in 2007 to 9,559 in 2019. Yet, as Yaqin et al. (2023) show, traditional markets have not simply collapsed they continue to function across many regions despite being operationally less efficient than modern alternatives. This persistence constitutes a resilience paradox that

neoclassical economic logic, on its own, cannot adequately account for.

Second, infrastructure and management deficits as systemic barriers. Amin (2020) notes problems with drainage, sanitation, and stall spatial arrangements that are complaints found across regions; BPS (2022) confirms that holistic physical revitalization has proven effective; Muktadir and Usman (2023) add that physical revitalization without management strengthening will be futile. Wahyudi et al. (2023) explicitly show that sound governance contributes directly to economic improvements in communities surrounding the market. Third, a widening yet opportunity-rich digital gap a theme appearing in 9 of the 25 sources (36%). Mu'arofah and Fuad (2024) provide the strongest quantitative evidence in this corpus: digitally active traders achieved income 42% higher than the pre-pandemic baseline in the context of Warujayeng Market. Azis et al. (2024) confirm a similar pattern from a broader perspective.

Factors of Traditional Market Resilience (Answer to RQ2)

The thematic synthesis identifies five major resilience factors, each appearing in a minimum of five studies in the corpus. This threshold functions as a heuristic for identifying themes with sufficient scholarly attention to warrant conceptual discussion, not as statistical evidence of causal strength. Frequency of

appearance in a literature corpus reflects the volume of scholarly attention directed to a factor, which may be shaped by research traditions, disciplinary conventions, and data availability, rather than the factor's empirical effect size on resilience outcomes. With that caveat in place, the following five factors consistently emerge across the synthesized literature.

The first and most dominant factor is social capital and communal trust, appearing in 11 of the 25 studies (44%). Putnam (2000) lays the theoretical foundation: trust, shared norms, and dense social networks are collective assets that reduce coordination costs and enhance community resilience. Damsar and Indrayani (2016, 2018) give this theory a specifically Indonesian application, showing that the relational networks among traders, consumers, and suppliers in traditional markets generate social switching costs that make consumer migration to modern formats far from automatic. Efendi et al. (2023) introduce the Islamic dimension, demonstrating that social capital grounded in *ukhuwah* (economic brotherhood), *amanah* (trustworthiness), and *ta'awun* (mutual cooperation) materially strengthens the competitive standing of people's market traders in ways that no purely transactional market format can replicate. Qurrata et al. (2022) provide quantitative validation of this effect under the extreme conditions of the pandemic. The convergence of social

theory, market sociology, Islamic economics, and quantitative evidence gives strong grounds for treating Islamic social capital as both an economic resource and a moral foundation.

The second factor is operational digitalization (n=9, 36%). The nine studies addressing this theme converge on a clear finding: traders who adopt digital tools outperform those who do not. Dawa et al. (2025) and Azis et al. (2024) establish this qualitatively; Mu'arofah and Fuad (2024) provide quantitative corroboration. Shifting now from empirical synthesis to normative interpretation: from an Islamic economics perspective, digitalization is not merely a technical upgrade. The literature reviewed here (Afril & Fahlefi, 2025; Fauziah & Arif, 2023) emphasizes that digital adoption must be pursued within the boundaries of Islamic business ethics, ensuring transparency (*amanah*), avoiding deceptive practices (*gharar*), and maintaining fair pricing (*qist*), so that technological adoption strengthens rather than corrodes the market's ethical foundations. The third factor is the advantage of fresh and local products (n=7, 28%), which consistently emerges across differentiation studies as the asset that modern retail is least equipped to replicate (Prayogi & Khusnah, 2024; Ibad & Nugroho, 2025). This advantage dovetails neatly with the Islamic principle of *thayyib* (wholesome consumption), while the potential for halal certification opens a distinctive competitive space that larger retailers

have difficulty occupying. The fourth factor is geographic proximity and accessibility (Sulaeman, 2025) an advantage of particular importance for elderly consumers, housewives, and low-income households, all of whom fall within the groups whose economic welfare is directly protected under the *maqashid al-shariah* principles of *hifz al-nafs* (protection of life) and *hifz al-mal* (protection of wealth). The fifth factor is cultural value and authentic shopping experience an increasingly sought quality among urban consumers who find the sterile uniformity of modern retail environments unsatisfying (Dawa et al., 2025). This cultural authenticity aligns with Islamic values of communal solidarity, and its preservation constitutes a legitimate expression of *maslahah 'ammah* (general public interest).

Systemic Challenges

Four systemic challenges emerge with consistent regularity across the 25 analyzed sources. The first is regulatory weakness (n=8). Safah et al. (2025), Suaib et al. (2025), Joekrom and Negara (2024), and Fauziah and Arif (2023) all reach the same conclusion: the enforcement of zoning regulations governing the placement of modern retail outlets is deeply inconsistent. This is not a

localized problem but a structural feature of how national retail trade policy is implemented in practice. The second challenge is the digital gap (n=9): traders who fail to adapt to digital

tools suffer more severe performance declines, yet access to affordable digital training remains strikingly limited. Third, post-pandemic consumer preferences have shifted in ways that appear permanent, with a notable segment of the population having migrated its shopping habits toward online channels and modern retail formats (Joekrom & Negara, 2024; Azis et al., 2024). Fourth, there is a fiscal inequity problem: the combined burden of taxes and market levies falls proportionally harder on small traders than on large-scale modern retailers, undermining the level playing field that fair competition requires (Suaib et al., 2025).

SWOT Analysis

The SWOT analysis presented below was derived entirely from the thematic synthesis of the 25 reviewed sources, rather than from field surveys, questionnaires, or direct stakeholder interviews; it is a literature-based synthesis, not derived from any single study, so that each element can be traced back to the source codes in Table A1 (Appendix) and Table 2.

Table 3. SWOT Analysis of Indonesian Traditional Markets

<p>STRENGTHS (Kekuatan)</p> <ol style="list-style-type: none"> 1. Flexible pricing through bargaining 2. Fresh local products directly from farmers/fishers 3. Strong social capital and communal trust 4. Historically established locations known across generations 5. Regional specialty products: unavailable in modern markets 6. Authentic shopping experience with high cultural value 	<p>WEAKNESSES (Kelemahan)</p> <ol style="list-style-type: none"> 1. Inadequate physical infrastructure, less hygienic 2. Low digital literacy & limited technology adoption 3. Unprofessional market management 4. Limited operating hours (dawn midday) 5. Very limited trader capital capacity 6. Microenterprise fragmentation hinders coordination
<p>OPPORTUNITIES (Peluang)</p> <ol style="list-style-type: none"> 1. Market revitalization policies by central and regional governments 2. Growing consumer interest in local & organic products 3. Digital platforms (QRIS, local marketplaces, social media) 	<p>THREATS (Ancaman)</p> <ol style="list-style-type: none"> 1. Massive expansion of minimarkets and supermarkets into regional areas 2. E-commerce growth shifting shopping patterns 3. Permanent shifts in consumer preferences post-COVID-19

<p>4. Culinary tourism and themed market concepts</p> <p>5. Multisectoral MSME empowerment programs</p> <p>6. Urban generation seeking authentic shopping experiences</p>	<p>4. Unequal price competition with large retailers</p> <p>5. Weak enforcement of zoning regulations</p> <p>6. Digital platform disruption fragmenting the consumer base</p>
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Source: Compiled from thematic synthesis of 25 sources; primary references: Putnam (2000); BPS (2022); Safah et al. (2025)

Perhaps the most important insight to emerge from the SWOT synthesis and one that sets this study apart from narrower sectoral analyses is a fundamental paradox: the very assets that constitute traditional markets' greatest strengths (social capital and cultural value) are precisely the assets that existing regulatory frameworks are least equipped to recognize, measure, and protect. As Mubyarto (2000) observes, resolving this paradox demands a holistic development approach, one that integrates economic, social, and political considerations simultaneously rather than treating them as separate policy domains.

Six-Dimension Adaptation Strategy Model and Conceptual Framework (Answer to RQ3)

Drawing on the theme frequencies in Table 2 and the SWOT analysis above, this study proposes the Six-Dimension Adaptation Strategy Model. The sequencing of dimensions reflects the evidential weight behind each: social capital (n=11) and digitalization (n=9) carry the heaviest empirical support and are designated as co-primary priorities to be pursued

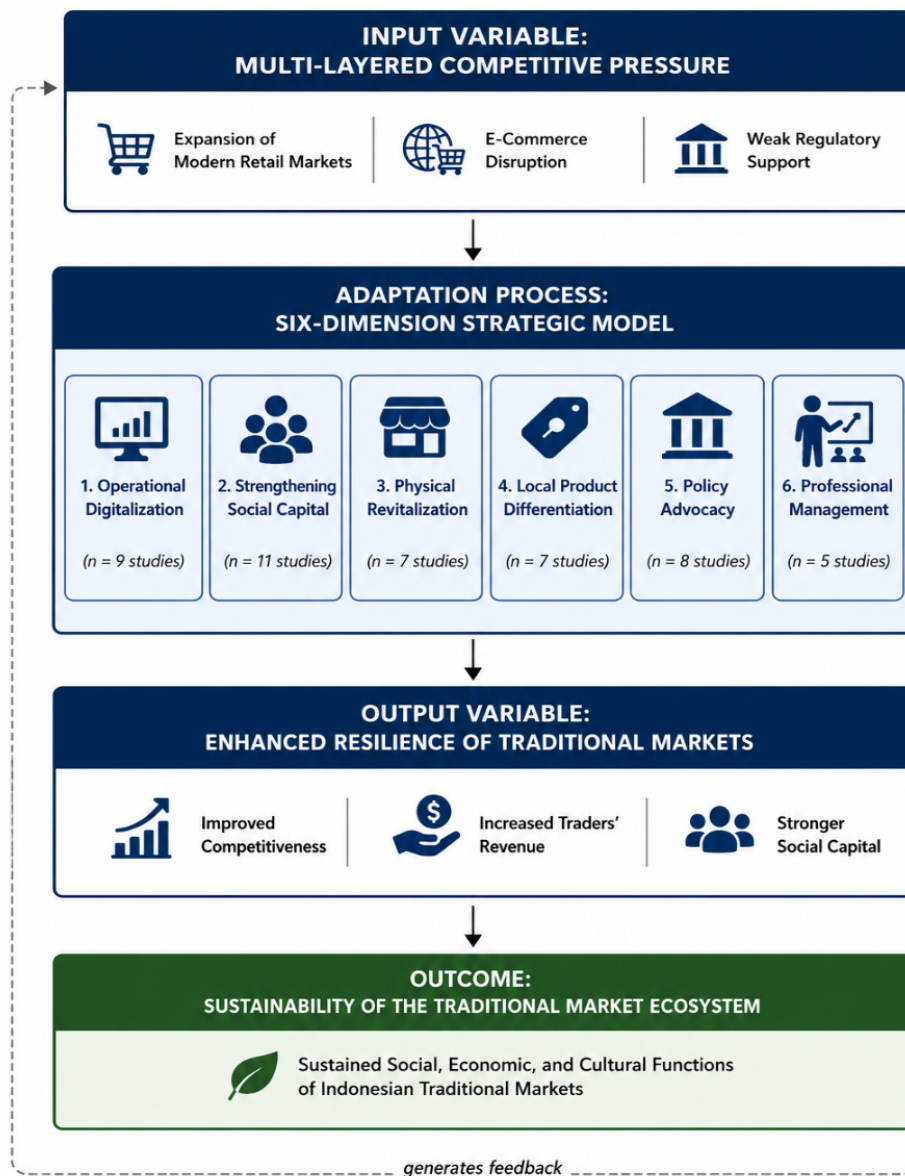
concurrently; physical revitalization and product differentiation (each n=7) follow as intermediate priorities. Policy advocacy is positioned fifth because, although structurally consequential, it is a lever that individual traders and market managers can only partially influence on their own and typically requires coordinated, longer-horizon engagement with government actors. Professional management is placed sixth not because it is least important, but because it functions as an enabling and integrative capacity: sound governance, record-keeping, and standard operating procedures are what allow the other five dimensions to be implemented coherently and sustained over time, rather than constituting a substantive resilience factor in its own right. The decision to model six dimensions, rather than treating each of the ten open-coding themes in Table 1 as a separate strategic lever, reflects a deliberate act of synthesis: adjacent and overlapping themes for example, consumer behavior and local product differentiation, or crisis-time resilience and physical revitalization were consolidated into a single dimension wherever the underlying literature

pointed to a shared mechanism, so that the resulting model remains parsimonious enough to be operationally useful for policymakers and market managers.

Table 4. Six-Dimension Adaptation Strategy Model for Traditional Markets

No.	Strategy Dimension	Implementation Forms	Key References
1	Operational Digitalization	Adoption of QRIS, local marketplaces, social media promotion, digital record-keeping	Dawa et al. (2025); Azis et al. (2024); Mu'arofah & Fuad (2024)
2	Social Capital Strengthening	Traders' associations, market cooperatives, communal savings groups, local supplier networks	Damsar & Indrayani (2016, 2018); Putnam (2000); Efendi et al. (2023); Qurrata et al. (2022)
3	Physical Revitalization	Stall renovation, sanitation & drainage improvement, ergonomic spatial design, adequate lighting	Amin (2020); Muktadir & Usman (2023); BPS (2022); Lee et al. (2022)
4	Local Product Differentiation	Branding of regional specialty products, halal/organic certification, themed culinary packages	Prayogi & Khusnah (2024); Ibad & Nugroho (2025); Porter (1990)
5	Policy Advocacy	Coordination with local governments, zoning demands, representation in policy forums	Safah et al. (2025); Suaib et al. (2025); Fauziah & Arif (2023); Mubyarto (2000)
6	Professional Management	Training for market managers, service SOPs, digital stall administration systems	Wahyono (2017); Hasan (2014); Wahyudi et al. (2023); Lee et al. (2022)

Source: Compiled from thematic synthesis of 25 sources; priorities based on theme frequencies in Table 2



Source: Developed from thematic synthesis of 25 sources (Table A1 & Table 2)

Figure 2. Conceptual Model of Traditional Market Resilience Adaptation Strategy

Three critical observations follow from the Six-Dimension Model, grounded in the empirical evidence across the literature corpus. A necessary

and explicit caveat must be stated at the outset: this remains a conceptual model derived from literature synthesis alone. It has not been validated through

fieldwork, expert judgment panels, or focus group discussions. Accordingly, the model should be treated as a theoretical proposition and a framework for future empirical investigation, not as a directly applicable policy instrument. Its presentation here is intended to stimulate further research and structured validation studies. With that qualification clearly in place, three interpretive observations follow. First, no single dimension is sufficient on its own. Studies that report successful resilience outcomes invariably involve multiple dimensions operating simultaneously, not sequentially (Lee et al., 2022; BPS, 2022; Qurrata et al., 2022). Second, while digitalization shows the most directly measurable performance impact, it depends on a foundation of strong social capital to be sustainable over time. Efendi et al. (2023) and Putnam (2000) both make clear that communal trust is not a nice-to-have but a prerequisite for technology adoption that actually takes root and endures. Third and most centrally for this study's contribution to Islamic economics scholarship the sharia perspective is not a supplementary gloss but the normative core of the entire model. The values of honesty (sidq), trustworthiness (amanah), the prohibition of gharar and ihtikar, and the imperative of maslahah together constitute the ethical and reputational infrastructure on which long-term competitiveness is built (Afril & Fahlefi, 2025; Fauziah & Arif, 2023). A traditional market that

genuinely embeds Islamic economics values in its daily operations through fair pricing, halal-certified products, transparent transactions, and communal solidarity fulfills its function as an institution that actualizes maqashid al-shariah at the grassroots level. Tang and Altrock (2020) caution that nostalgic attachment to traditional markets without substantive reform is a recipe for slow decline; Islamic economics offers exactly the principled, value-driven framework needed to move adaptation beyond romanticism and toward genuine, lasting transformation.

Critical Analysis: Theory vs. Reality

The tension between neoclassical economic theory and the observed behavior of traditional markets opens up a revealing conceptual gap. Standard perfect competition theory predicts that operationally inefficient entities will be driven out of the market; yet Yaqin et al. (2023) document that traditional markets have persisted across Indonesia despite their relative operational inefficiency. Putnam's (2000) social capital perspective offers the most coherent explanation: the trust and relational networks embedded in traditional markets create noneconomic value that consumers recognize and are willing to pay for. Qurrata et al. (2022) provide quantitative confirmation that network-based resilience strategies hold even under conditions as acute as the pandemic lending strong empirical support to the claim that social capital is

the most durable foundation of traditional market resilience.

CONCLUSION

Based on the thematic synthesis of 25 sources conducted under the PRISMA 2020 protocol, this study arrives at three main conclusions, each corresponding directly to one of the three research questions.

(RQ1) Traditional markets in Indonesia are in a state of uneven structural decline, compounded by infrastructure deficits that function as systemic though reducible barriers (BPS, 2022; Muktadir & Usman, 2023; Wahyudi et al., 2023), alongside a growing yet opportunity-laden digital gap (Mu'arofah & Fuad, 2024; Azis et al., 2024). From an Islamic economics standpoint, this trajectory reflects a failure to uphold *al-'adl*, demanding policy intervention grounded in the *maqashid al-shariah* imperative to protect economically vulnerable actors' livelihoods.

(RQ2) Social capital emerges as the dominant resilience factor (n=11, 44%), followed by digitalization (n=9, 36%) and regulation (n=8, 32%). By integrating economic, sociological, legal, and Islamic economics perspectives simultaneously a combination still rare in this literature this study shows that *ukhuwah*, *amanah*, and *maslahah* are not abstract normative ideals but recurrently documented, empirically associated correlates of market resilience. These associations, however, are drawn from literature

synthesis rather than direct empirical testing, and causal claims await field-based validation.

(RQ3) The Six-Dimension Adaptation Strategy Model ordered by the evidential weight of the 25 analyzed sources and grounded throughout in Islamic economics values offers a framework that is both operationally practicable and morally defensible. Social capital and digitalization are mutually reinforcing, each yielding its full potential only in combination with the other, and both are most effective within an Islamic economics ethos of honesty, fairness, and communal welfare, which is the model's conceptual core rather than a normative addendum. The model and its conceptual framework (Figure 2) offer regional policymakers and market managers a structured starting point for revitalization planning, pending the field-based validation that future research should provide.

Research Limitations

Several limitations of this study warrant candid acknowledgment. First, although the corpus was extended to 25 sources comprising 17 journal articles, this coverage remains limited relative to the breadth and diversity of traditional market contexts across Indonesia's archipelago. Second, the search was bounded by four databases and a defined time range, leaving open the possibility that relevant literature remains unidentified, and the predominance of qualitative methods in

the reviewed literature means that generalizations should be drawn carefully and with attention to each study's specific context. Third, and most centrally, this study is conceptual by design built from literature rather than fieldwork and the Six-Dimension Adaptation Strategy Model has not yet been subjected to empirical testing, expert panel review, Delphi consultation, or field-based validation. A structured validation roadmap is therefore proposed for future research: (a) expert judgment panels with Islamic economics scholars and market governance practitioners to refine the six dimensions; (b) pilot-testing the model in at least three traditional markets across contrasting contexts (urban, peri-urban, and rural); and (c) development of quantitative indicators for each dimension to enable cross-market measurement and comparison. Only after such validation should the model be treated as a policy instrument.

Recommendations

The following recommendations are derived from the thematic synthesis, presented as normative, theoretically grounded proposals rather than empirically tested prescriptions. For government: (1) enforce zoning regulations consistently and credibly through an independent oversight body with real authority to act; (2) fund genuinely holistic revitalization spanning physical, managerial, and digital dimensions, in line with BPS (2022) and Muktadir and

Usman (2023); and (3) expand inclusive digital literacy training accessible to traders at all levels (Safah et al., 2025; Suaib et al., 2025) while ensuring, as Fauziah and Arif (2023) stress, that regulations governing competition between modern and traditional retail incorporate Islamic business ethics to produce a genuinely fair and equitable trading ecosystem.

For market managers and traders: (1) embrace digitalization while ensuring all digital transactions comply with Islamic business ethics avoiding *gharar* (deception) and maintaining transparent pricing (*qist*); (2) build cooperatives or traders' associations grounded in *ta'awun* and *ukhuwah* as platforms for collective advocacy and capacity-building; (3) invest in distinctive local products and halal certification as a differentiation strategy that modern retailers cannot easily replicate (Hasan, 2014; Porter, 1990); and (4) embed Islamic business ethics training into governance structures to nurture *amanah* and *sidq*, since, as Wahyudi et al. (2023) make clear, professional internal governance is a precondition, not an option, for market sustainability.

For future researchers: (1) quantitative studies should estimate the statistical contribution of each resilience factor, including Islamic-economics variables such as Islamic social capital and halal certification; (2) the Six-Dimension Model should be field-tested across multiple markets with varied

Islamic sociocultural contexts; (3) comparative research should extend beyond Java and Bali to regions where Islamic economic institutions such as *baitul mal wat tamwil* (BMT) and Islamic cooperatives are established; (4) the gendered dimensions of digitalization merit dedicated attention, particularly for female traders and other vulnerable groups, from a *maqashid al-shariah* perspective; and (5) an Islamic Market Resilience Index a composite measure of alignment with *al-'adl, maslahah, and ukhuwah* is worth developing.

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APPENDIX

Table A1 below reproduces the complete source-by-source coding underlying the thematic synthesis reported in the main text (see Table 1 and Table 2). It is presented here, rather than in the body of the article, so as not to interrupt the flow of the discussion for readers who do not require row-by-row verification of the coding.

Table A1. SLR Synthesis Results: Coding of 25 Selected Sources

Cod e	Author & Year	Method	Key Findings	Resilience Factors	SLR Theme
A01	Nisa' & Adinugraha (2024)	Qual. case study	Correlation between retail expansion and declining trader turnover	External threat	Modern market impact
A02	Sulaeman (2025)	Community perception	Modern market = threat & revitalization opportunity	Communal identity	Community perception
A03	Safah et al. (2025)	Normative legal	Weak zoning enforcement; detrimental to traditional markets	Regulation (weak)	Legal protection
A04	Ibad & Nugroho (2025)	Qual. descriptive	Local differentiation & personal service = main strategy	Differentiation; social capital	Adaptation strategy
A05	Prayogi & Khusnah (2024)	Field study	Service innovation & local branding enhance competitiveness	Service innovation	Adaptation strategy
A06	Dawa et al. (2025)	Qualitative	Digitally adopting traders show higher resilience	Operational digitalization	Digital disruption
A07	Yaqin et al. (2023)	Literature review	Social capital & local wisdom = foundation of existence	Social capital; local wisdom	Sociocultural resilience
A08	Afril & Fahlefi (2025)	Literature study	Sharia principles strengthen traditional traders' ethos	Ethics; trust	Sharia perspective
A09	Suaib et al. (2025)	Normative-empirical	Weak regulatory enforcement = competitive imbalance	Regulation (weak)	Legal protection

A10	Joekrom & Negara (2024)	Juridical-empirical	Market ecosystem balance requires firm regulation	Policy advocacy	Legal protection
A11	Azis et al. (2024)	Mixed methods	E-commerce-adaptive markets show higher resilience	Digital adaptation	E-commerce impact
A12	Efendi et al. (2023)	Qualitative	Islamic social capital strengthens people's market traders	Islamic social capital	Sharia perspective
A13	Qurrata et al. (2022)	Quantitative	Diversification & communal networks effectively maintain pandemic resilience	Social capital; diversification	Pandemic resilience
A14	Fauziah & Arif (2023)	Qual. normative	Competition regulation must integrate Islamic business ethics	Islamic business ethics	Regulation & sharia
A15	Lee et al. (2022)	Asian comparative	Revitalization effective when integrating community & technology	Multidimensional revitalization	Global perspective
A16	Muktadir & Usman (2023)	Qual. descriptive	Physical revitalization increases income; management needs strengthening	Physical revitalization	Revitalization policy
A17	BPS (2022)	Descriptive statistics	Revitalization increases market turnover and visitor numbers	Government support	Baseline data
A18	Mu'arofah & Fuad (2024)	Mixed methods	Digitally active traders achieve 42% higher income (local context)	Digitalization	Digital disruption
A19	Wahyudi et al. (2023)	Qual. descriptive	Good market governance contributes to community economic improvement	Internal governance	Market management
A20	Amin (2020)	Conceptual/VRIO	Traditional market's comparative	Sociocultural values	Competitiveness

			advantage = rare sociocultural values		
A21	Damsar & Indrayani (2016, 2018)	Economic sociology	Market as social construction; social capital = strategic asset	Social capital; trust	Market sociology
A22	Wahyono (2017)	Management	Weak management = endogenous factor that worsens competitive position	Internal governance	Market management
A23	Hasan (2014)	Marketing	Trust-based personal service = main selling point	Personal service	Traditional marketing
A24	Tang & Altrock (2020)	Global comparative	Traditional markets can adapt with the right policies & community	Policy; community	Global perspective
A25	Putnam (2000)	Social theory	Trust, norms, networks = collective assets that enhance resilience	Social capital	Theoretical foundation

Source: Authors' SLR coding results (2025). Full coding table provided here for methodological transparency; a summary of dominant themes appears as Table 2 in the main text.