Nonverbal Communication in the Minangkabau Marosok Tradition: An Analysis of Symbols and Ethical Values from an Islamic Economic Perspective

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Abstract: *This study aims to explore the meaning of nonverbal communication in the Minangkabau marosok tradition and examine how Islamic economic values are embodied within it. Marosok is a traditional livestock trading practice conducted discreetly through hand symbols hidden beneath a sarong, functioning as a silent transactional language. The research employs a phenomenological qualitative approach with ethnographic nuances, utilising field observation, in-depth interviews, and documentation in the livestock markets of Cubadak Lima Kaum, Tanah Datar. The findings reveal that the hand symbols and sarong serve not only as tools of economic communication but also as representations of the moral and spiritual values of Minangkabau society. Each transaction is guided by the principles of honesty (ṣidq), trustworthiness (amānah), and mutual consent (tarāḍin) that shape social relationships among market actors. This tradition reflects the practical implementation of Islamic economic values such as 'adl (justice), ta'āwun (mutual support), and hifz al-māl (protection of wealth) within a local cultural context rooted in the philosophy adat basandi syarak, syarak basandi Kitabullah. The findings affirm that marosok represents a community-based, trust-driven economic model capable of maintaining efficiency, fairness, and ethical integrity without reliance on formal systems. Thus, the marosok tradition offers valuable insights for strengthening contemporary Islamic economic practices grounded in local wisdom.*

Introduction

In the Cubadak Livestock Market Lima Kaum, Tanah Datar Regency, West Sumatra, a unique tradition is practiced in which cattle traders negotiate prices by shaking hands beneath a cloth or sarong an interaction known as Marosok. One report notes that "sellers and buyers negotiate the price by shaking hands under a cloth, or 'Marosok,' … to maintain price confidentiality." Studies on this tradition show that communication in Marosok occurs entirely through nonverbal cues, specifically through coded finger movements hidden beneath the cloth. An ethnographic study by Fadhilah (Fadhilah & Dewi, 2017) found that "the numbers used include one-digit, two-digit, and three-digit figures placed before the final price" in Marosok. This demonstrates that nonverbal communication is not merely a supplementary tool but forms the very core of the transactional process.

Culturally, Marosok is inseparable from Minangkabau values such as solidarity,

discretion, and social harmony. Research by Fatanti & Happy (2019) concludes that the tradition embodies values of "confidentiality, solidarity, and the preservation of harmony through the spirit of raso jo pareso." This underscores that Marosok is not simply a market mechanism, but also a means of maintaining interpersonal relationships within the Minangkabau socio-cultural framework.

Economically, Marosok plays a practical role in livestock markets: the closed nature of the communication allows negotiating parties to keep agreed prices confidential, thereby reducing the risk of unhealthy competition and potential conflicts among traders. As one report states, the Marosok practice is "conducted so that the price is not known to other buyers and sellers." This indicates that the tradition contains elements of market efficiency and informal regulation that merit closer examination.

However, recent developments indicate that Marosok's sustainability has begun to fluctuate. A study by Rhizky & Asrita (2024) found that foreign cultural influences can affect the Marosok tradition, which the community has maintained since the kingdom period in the Minangkabau region. This suggests that as trust and social norms weaken, the Marosok mechanism is at risk of deterioration or replacement by more modern systems (Kasmiati, 2024). Within the framework of Islamic economics, Marosok offers a form of local wisdom-based muamalah: elements such as tarāḍin (mutual consent), *ṣidq* (honesty), and *amānah* (trustworthiness) are inherent in the practice (Rhizky & Asrita, 2024). Because negotiations occur privately yet consensually, components of fairness and the absence of coercion become structurally embedded. However, amid modernization and shifting market dynamics, a critical question arises: Are these ethical values still upheld?

In a broader Indonesian context, various traditional markets utilize nonverbal codes or localized communication cues in bargaining. For example, a study in the Watampone morning market (Sulawesi) identified both verbal and nonverbal patterns shaped by the local values of *sipakatau* and *siri'*. Thus, Marosok can be seen as part of a larger phenomenon of traditional trading systems that integrate culture, symbols, and community-based economic logic.

Nevertheless, a review of the existing literature shows that while Marosok has been studied from social, cultural, or historical perspectives, few studies systematically analyze its symbolic nonverbal communication, particularly the finger-and-sarong system, within an Islamic economic framework. Research by Muslim (2025) analyzed the cultural and economic aspects of this practice and its relevance to local communities. However, it did not explore in depth the symbolic mechanisms or values of Sharia transactions. This gap indicates that the present research offers a meaningful scholarly contribution.

Given this context, this study adopts a phenomenological qualitative approach with ethnographic nuances to capture the subjective experiences of sellers, brokers, and buyers in practicing Marosok: how they interpret finger signals, the sarong, and the ethical values embedded in their nonverbal communication. The aim is not merely to describe "what happens" but to understand "what it means" for its practitioners. By providing empirically rich insights into the symbols and values within the Marosok tradition, this article contributes both theoretically to Islamic economics grounded in local wisdom and practically to the preservation of Minangkabau cultural heritage. As noted in recent reports, the tradition "still exists, but only a few markets practice it, and many people no longer know about it" (Winsyah, 2024). This study, therefore, serves as

a reminder that relational economic traditions such as Marosok should be documented and appreciated to ensure that younger generations and the wider public understand and preserve their cultural significance.

Method

This study adopts a qualitative phenomenological design with an ethnographic orientation to explore the lived experiences, symbolic meanings, and socio-religious values embedded in the *marosok* tradition. The phenomenological approach allows the researcher to uncover participants' subjective interpretations of nonverbal communication practices, while ethnographic nuances enable a deeper understanding of the cultural context in which *marosok* operates. This combination is considered appropriate because *marosok* is not merely an economic activity but a culturally embedded social institution grounded in Minangkabau customs and Islamic ethical principles.

The fieldwork was conducted across three major livestock markets known as the central hubs of *marosok* transactions: Pasar Ternak Cubadak (Tanah Datar Regency). These locations were selected purposively due to their historical continuity, high trading intensity, and reputation as authentic sites where *marosok* is practiced in its traditional form.

Participants were recruited using purposive and snowball sampling techniques to ensure the involvement of informants directly engaged in *marosok*. Informants consisted of: Senior livestock traders, Local intermediaries (*calak*), Market elders (*ninik mamak*), Buyers and sellers, and Market administrators. A total of 26 informants were included, representing diverse roles to capture multiple perspectives on moral norms, transactional ethics, and symbolic communication. Three primary qualitative techniques were used. First, Participant Observation. The researcher observed the trading process, hand signals, physical positioning, and situational dynamics as they blended into the market environment. Field notes documented gestures, emotional expressions, negotiation rhythms, and the sarong's role as a communication medium—second, In-depth Semi-structured Interviews. Interviews explored participants' understanding of symbolic meanings, ethical values, perceptions of trust, and the link between *marosok* and Islamic economic principles. Each interview lasted 45–90 minutes and was audio-recorded with consent, third, Documentation. Supporting materials, such as photos, market regulations, historical notes, and cultural manuscripts, were collected to enrich the contextual understanding.

Data were analyzed using thematic phenomenological analysis inspired by Moustakas' framework, involving. First, Epoche (Bracketing). The researcher suspended prior assumptions regarding Minangkabau culture and Islamic economics to avoid bias. Second,. Horizontalization. Significant statements related to symbolic gestures, ethical values, and transactional meanings were identified. Third, Meaning Units. Statements were clustered into conceptual units such as "trust mechanisms," "nonverbal negotiation," "Islamic ethical embodiment," and "cultural legitimacy." Four, Textural and Structural Descriptions. Textural descriptions explained *what* occurred during transactions, while structural descriptions explained *how* and *why* those meanings formed—fifth, Synthesis. The final step integrated the findings into an interpretive narrative that illustrates *marosok* as a trust-based Islamic economic model embedded in Minangkabau culture.

To ensure methodological rigor, Lincoln and Guba's criteria were applied: credibility through prolonged engagement, triangulation of methods (observation, interviews, documentation), and member checking. Transferability: Rich, thick descriptions of cultural settings and transactional processes. Dependability: Audit trail of field notes, coding processes, and methodological decisions. Confirmability: Reflexive journals and peer debriefing to ensure findings were grounded in data, not researcher bias.

This study used a Systematic Literature Review (SLR) approach to analyze the relationship between leadership style and employee work motivation in Islamic banks. Data were collected from relevant journal articles published between 2010 and 2023. The primary data sources are journal articles. The focus of data collection was studies discussing leadership style and work motivation, particularly in the context of Islamic banking. The selected articles underwent a rigorous selection process based on topic relevance, methodological quality, and relevance to the research objectives. Tehan, the inclusion criteria included articles discussing leadership styles, such as transformational, transactional, participatory, and laissez-faire, as well as work motivation in the context of Islamic banks. Articles irrelevant to Islamic banking or solely discussing theory without empirical data were excluded from the analysis.

Article selection was conducted in several stages, that is, title and abstract screening to assess eligibility. Then, a complete content evaluation for articles that passed the initial screening was conducted, followed by a quality assessment based on methodology, data validity, and the relevance of the findings. Data analysis was conducted using thematic coding and narrative synthesis methods. Then, each article was coded according to key themes, including transformational, transactional, participative, and laissez-faire leadership styles. The coding results were then summarized narratively to identify trends, patterns, and relationships between leadership styles and employee motivation. This approach enabled researchers to obtain a comprehensive overview of leadership style implementation in Islamic banks and their implications for employee motivation.

Result and Discussion

The Meaning of Hand Signals and the Sarong as a Nonverbal Transactional Language

The marosok tradition represents a deeply rooted cultural and economic heritage of the Minangkabau community, particularly in the regions of Padang Pariaman, Tanah Datar, and Payakumbuh. Interviews with customary leaders and market practitioners reveal that this practice has existed for generations and likely emerged during the colonial period, when livestock markets began to flourish across the Minangkabau highlands: a senior livestock trader, Dt. Rajo Bungsu (67) described its historical continuity: "Marosok has been with us since the time of our ancestors. It is passed down from uncle to nephew. The elders used to say that marosok is a trading custom that must never disappear." Such accounts indicate that the tradition evolved as a mechanism to preserve harmony, fairness, and social cohesion among traders in bustling livestock markets, ensuring that price competition did not trigger jealousy or interpersonal conflict.

Field observations at the Cubadak livestock markets illustrate the distinct atmosphere in which *marosok* typically unfolds. The practice often takes place discreetly

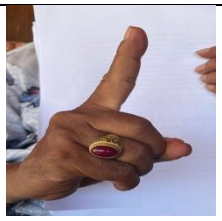
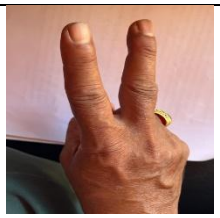
amid the crowd, where two individuals stand face-to-face, partially covered by a sarong. Their hands clasp underneath the fabric, while facial expressions remain neutral and silent. No words are exchanged; yet, the communication is intense and purposeful, conveyed through subtle finger movements pressing, shifting, and signaling within the concealed handshake. Once both parties reach an agreement, the hands part, and the transaction is sealed with a shoulder tap or a faint smile. As explained by a trader, Jhoni (42): *"Once the hands are released, it means the price is set. No writing needed—we both understand already."*

Figure 1. Situation of marosok transactions

Interview findings reveal that the hand symbols used in marosok carry numerical meanings that vary across markets according to local conventions. At Cubadak Market, for instance, a single finger typically represents one million rupiah. In contrast, one finger may indicate ten million rupiah, depending on the type of livestock and the scale of the transaction. Raising a finger signals an increase in the offer, while lowering a finger suggests a reduction in price. As explained by Anwar (38), one of the buyers: "Once we understand each other, the fingers do all the talking. Outsiders won't have any idea what price we're agreeing on."

Table 1. Numerical Interpretation of Hand and Sarong Signals in the Marosok Tradition

Hand Gesture	**Interpretive Meaning**	**Monetary Value Represented**
	Represents *saringgik* (traditional value unit)	250,000 IDR; 2.5 million IDR

Hand Gesture	Interpretive Meaning	Monetary Value Represented
	"Minus one *saringgik*"	750,000 IDR
	Base unit indicator	100,000 IDR; 1 million; 10 million; 100 million
	Double-value indicator	200,000 IDR; 2 million; 20 million; 200 million
	Triple-value indicator	300,000 IDR; 3 million; 30 million; 300 million
	Quadruple-value indicator	400,000 IDR; 4 million; 40 million; 400 million
	Indicates "half value"	500,000 IDR; 5 million; 50 million; 500 million

Hand Gesture	Interpretive Meaning	Monetary Value Represented
	"Minus one unit"	900,000 IDR; 9 million
	"Minus two units"	800,000 IDR; 8 million
	"Minus three units"	700,000 IDR; 7 million
	"Minus four units"	600,000 IDR; 6 million
	Mid-range negotiated value	15 million
	"One less than twenty million"	19 million (also used for 18, 17, 16 million)
	Mid-upper-range value	25 million

Hand Gesture	Interpretive Meaning	Monetary Value Represented
	"One less than thirty million"	29 million (also used for 28, 27, 26 million)

Furthermore, beyond its communicative function, the sarung holds a powerful symbolic and moral significance within the marosok tradition. It is used to cover the hands so that the negotiation signals remain unseen by other traders, thereby protecting price confidentiality and preserving the dignity of all parties involved. As explained by a joki, Pak Syamsir (55), "The sarong is not just a piece of cloth; it is etiquette. It shields one's gaze, restrains ill intentions, and maintains decorum in the market."

Observations and interviews indicate that the sarung is perceived not merely as a physical cover, but as a spiritual symbol representing the values of ḥifẓ al-māl (protection of wealth) and ḥifẓ al-ʿird (protection of dignity), in line with the principles of maqāṣid al-sharīʿah.

Figure 2. The function of the sarong as a covering medium and symbol of politeness in marosok transactions.

Field findings also reveal that the *marosok* process unfolds within an atmosphere of profound social awareness

There are no witnesses, no written notes, yet all parties rely on honesty and trust. For senior practitioners, ethical integrity outweighs profit. As Dt. Malano (61), a livestock trader from Tanah Datar, stated, *"Once hands have clasped, the agreement cannot be denied. It is as binding as an oath."* This illustrates that *marosok* operates within a communal moral framework that emphasizes *tarāḍin* (mutual consent) and *amānah* (social trust) as the foundation of every transaction. Phenomenological analysis reveals three essential meanings embedded in the hand signals and the use of the *sarung* in *marosok*.

First, a language without words: *marosok* demonstrates that economic communication can occur entirely through symbolic gestures, which have become a shared social convention. Second, secrecy as ethics: the *sarung* is not merely a practical cover but an expression of market solidarity preventing jealousy and price conflict among traders. Third, implicit honesty: the handshake beneath the *sarung* symbolizes a moral

covenant. Although no written contract exists, participants uphold the agreement due to *malu* a sense of shame grounded in both customary and religious ethics.

Interviews further reveal that every time hands are released, participants not only agree on the price but also enter into a silent moral commitment. Locally, this is referred to as *"tando tangan basarung"*a sign of trust wrapped in etiquette." Yet, Irfan (29), a young livestock broker, admitted, *"We still practice marosok, but few understand its meaning anymore. My father used to say that the sarong is not just cloth it is the mark of a person with adat."* This suggests a generational shift requiring cultural education to safeguard the moral essence of *marosok*.

Interpretation in an Islamic Economic Framework

From an Islamic economic perspective, the *marosok* tradition aligns closely with the principles of Islamic muamalah. Its nonverbal communication conducted with mutual consent, confidentiality, and the avoidance of conflict reflects *tarāḍin* and *ṣidq*. However, the potential for *gharar* (ambiguity) may arise when newcomers misinterpret the symbols. Thus, shared understanding and clarity remain essential to uphold *'adl* (justice) and transparency.

Phenomenologically, the deepest meaning of *marosok* lies in the harmony among silence, honesty, and equality. Within the quiet clasp of hands beneath the sarong lies a moral system capable of regulating the market without written laws. *Marosok* teaches that justice does not always require words, and trust needs no cameras. This tradition represents a trust-based economy embedded in Minangkabau culture, where adat and Islam merge in daily economic life.

Dimensions of Honesty and Trust in Wordless Communication

Honesty (*ṣidq*) and trust (*amānah*) are the most prominent values in *marosok*. Participants consistently describe honesty as the "soul" of the tradition. As Dt. Malano reiterated, *"If marosok loses honesty, the tradition ends not the hands that bind the agreement, but the heart."* Such expressions reveal that transactions without formal contracts could not have survived for centuries without a deeply rooted moral foundation.

Field observations show that the handshake beneath the sarong is more than a price agreement it is a silent oath grounded in mutual trust. Once hands are released, renegotiating or altering the agreement is unthinkable. As Irfan (29) explained, *"Once it's settled in the hand, it cannot be changed. Even if tomorrow the price rises, we cannot pull it back. That would be a sin and a disgrace."* The value of *malu* (moral shame) here functions as a powerful informal legal system.

The study also found that honesty extends beyond the buyer–seller relationship to the bond between joki (broker) and toke (capital owner). Brokers serve as mediators in a delicate ecosystem. As Syafri (44) noted, "We only connect people. If a price is agreed upon, we cannot add or subtract. If we cheat, the toke will never trust us again and we can be boycotted." Trust, therefore, becomes a form of social capital essential for economic survival.

Reputation operates as social currency. Those known to be dishonest struggle to engage in market transactions. As Pak Joni (58), a senior trader, affirmed, *"Once people know you cheat, no one will offer their hand again. In marosok, your hand is your honor."* This illustrates how honesty functions as a natural regulatory mechanism stabilizing the market without formal oversight.

In Islamic economic terms, these practices embody *ṣidq* and *amānah*, as emphasized in the Qur'an (e.g., Q.S. Al-Ahzāb:72; At-Tawbah:119). Honesty is enacted not in speech but in consistent action, even without third-party monitoring. Local scholar Buya Ridwan (54) described *marosok* as *"a living example of Islamic economics in the nagari its contract is not written, but inscribed in the heart."* However, challenges emerge in the modern era. Several informants noted declining ethical commitment among younger generations, who are more profit-driven. As Hamdan (37) observed, *"Now some people use marosok only as a formality. Sometimes after agreeing, the price changes through the broker."* This opens the door to *gharar* (ambiguity) and *tadlīs* (deception), signaling weakening moral controls.

Phenomenologically, honesty and trust in marosok constitute not merely behavior but collective spiritual experience. Participants often describe feeling peace and relief after fulfilling the agreement. As Tarmizi (45) explained, "When trust is real, the heart becomes calm. There is no fear of being cheated." These insights show how spiritual values guide economic conduct.

Islamic Economic Values in the Minangkabau Cultural Context

Findings show that *marosok* is not just a bargaining technique but a socio-economic system rooted in Islamic norms and Minangkabau adat. The Minangkabau philosophy *adat basandi syarak, syarak basandi Kitabullah* transforms economic activity into a form of social worship. As Dt. Rajo Bungsu (67) explained, *"In Minang, trading is not only about profit it is about preserving honor and etiquette. Lose that, and you lose Minang."*

Islamic economic values appear at every stage of *marosok*: intention, bargaining, and agreement, *Tarāḍin* emerges through voluntary consensus, *Ṣidq* appears in the consistency of keeping the agreed price, *Amānah* manifests in upholding the deal without written proof.

The use of the *sarong* equalizes status, making toke and small sellers indistinguishable. reflecting Islamic principles of *musāwah* (equality). The secrecy it provides protects market stability, resonating with *ḥifẓ al-māl* within *maqāṣid al-sharī'ah*.

Likewise, ta'āwun (mutual cooperation) shapes relationships among sellers, brokers, and buyers, creating a solidarity-based economic network. Social hisbah informal moral supervision emerges organically, with reputational sanctions proving more effective than formal regulation.

These dynamics mirror what some scholars call moral economy, seamlessly integrating Islamic ethics, adat values, and market practice. As Ustaz Rinaldi (33) remarked, "Marosok is a form of social dhikr restraining greed, guarding one's tongue, and upholding trust."

Discussion

The research findings show that the tradition of marosok represents a culturally rooted form of economic communication enriched with Islamic ethical values. In nonverbal communication theory, Wojtaszek et al., (2024) explain that bodily symbols and hand movements not only convey messages but also embody social structures and cultural meaningss. In the Minangkabau context, hand symbols and the sarong function as an economic language that is hidden yet deeply meaningful, representing courtesy (adab) and trust. According to Derman & Yılmaz (2024), nonverbal meaning does not stand independently but is shaped by the surrounding social context and cultural values. This aligns with Islamic principles that every economic action must be performed with pure intention and a spirit of worship, as emphasized in QS. Al-Mulk 15: "It is He who

made the earth manageable for you, so traverse its regions and eat of His provision." This verse underscores that economic activity must be carried out with moral responsibility, not merely the pursuit of profit.

The meaning of hand symbols and the sarong in marosok demonstrates that nonverbal communication can serve as a form of cultural da'wah. In Minangkabau culture, covering the hands with a sarong signifies etiquette and modesty, reflecting the Islamic concept of ḥayā' (modesty). The Prophet Muhammad (peace be upon him) stated, "Modesty is part of faith" (Bukhari and Muslim). The use of the sarong in marosok is not merely habitual but represents an ethical approach to commerce that avoids showing off or arrogance. Within the framework of Islamic economics, this symbol affirms the principle of tarāḍin (mutual consent), as stated in QS. An-Nisā' 29, that transactions must be conducted willingly and without coercion. Thus, marosok is not an exclusive or secretive practice; it is a manifestation of moral transparency preserved through simple nonverbal communication.

The dimensions of honesty (ṣidq) and trustworthiness (amānah) in this wordless communication reveal that traditional Minangkabau markets possess an ethical system functioning as a faith-based "social law." Chapra in Inayati (Inayati, 2015) argues that Islamic economic stability can only be achieved when supported by morality derived from faith. Marosok demonstrates that morality can itself become an economic institution. The handshake behind the sarong signifies a spiritual commitment that replaces written contracts an inner akad performed with a sense of responsibility. The Prophet Muhammad (peace be upon him) said, "The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs" (Tirmidhi). This hadith provides moral legitimacy for marosok, which upholds honesty and social trust without requiring formal sanctions.

Furthermore, the honesty system in marosok reflects the theory of the moral economy described by Scott (Scott, 2017), where traditional societies maintain justice through shared norms rather than state law. In this context, violating amānah is not only considered an economic mistake but also a social sin. The Minangkabau concept of malu (moral shame) functions as moral control similar to hisbah in Islam social oversight that ensures balance between individual rights and communal welfare.

The Islamic economic values found in the marosok tradition demonstrate a harmonious synthesis between adat and religion. The Minangkabau principle adat basandi syarak, syarak basandi Kitabullah acts as an ethical framework that guides economic interactions. The principle of 'adl (justice) appears when all parties have equal opportunity without coercion or exploitation. The principle of ta'āwun (mutual assistance) is seen in the role of joki, who facilitates transactions without exploiting others. This is aligned with the command in QS. Al-Mā'idah 2: "Help one another in virtue and piety, and do not help one another in sin and aggression." These values show that efficiency in Islamic economics is not measured by the speed of transactions but by the degree of justice, honesty, and public benefit achieved.

The marosok phenomenon can also be understood through the lens of maqāṣid al-syarī'ah. This practice safeguards the five essential objectives of the Sharia: *ḥifẓ al-dīn* (preservation of religion) because the interaction is rooted in a spirit of worship; *ḥifẓ al-nafs* (preservation of life) because it prevents conflict and deceit; *ḥifẓ al-'aql* (preservation of intellect) by encouraging emotional restraint during bargaining; *ḥifẓ al-*

māl (preservation of wealth) through honest transactions; *ḥifẓ al-ʿird* (preservation of honor) because *marosok* requires courtesy and confidentiality.

This confirms that *marosok* is not merely an economic tradition but part of an Islamic social system oriented toward justice and collective welfare (*maslahah ʿāmmah*). Thus, the Minangkabau tradition of *marosok* is living proof that Islamic economics can flourish within local cultural wisdom. It is not a conventional market model but an ethical system based on social trust that balances spirituality and efficiency. The values of ṣidq, amānah, ʻadl, and taʻāwun make marosok an ideal representation of a trust-based economy the very foundation of Islamic commerce since the time of the Prophet. In the modern context, preserving this tradition means safeguarding the moral integrity of the Muslim economy, acknowledging that the blessing in trade is not measured solely by profit but by sincerity and mutual satisfaction. As the Prophet said, "The seller and buyer have the right of choice as long as they have not parted. If they are honest and transparent, they will be blessed in their transaction" (Bukhari and Muslim).

Conclusion

The marosok tradition in Minangkabau society is more than a unique form of bargaining in livestock markets; it is a concrete manifestation of nonverbal communication, social ethics, and Islamic economic principles deeply rooted in local culture. Hand signals and the use of the sarong function as meaningful channels of interaction: preserving confidentiality, protecting dignity, and reinforcing mutual trust among economic actors. Beneath this silence lies a moral contract grounded in honesty (ṣidq), trustworthiness (amānah), and mutual consent (tarāḍin), ensuring market stability without formal regulation. This tradition illustrates that the Minangkabau community has long practiced an Islamic value–based economic system—efficient, just, and anchored in spiritual integrity.

Conceptually, the findings affirm that marosok is a form of local wisdom representing the integration of customary norms and Islamic law, consistent with the Minangkabau philosophy adat basandi syarak, syarak basandi Kitabullah. The values of ʻadl (justice), taʻāwun (mutual assistance), ḥisbah (market moral oversight), and ḥifẓ al-māl (protection of wealth) are embedded in this practice as moral mechanisms that safeguard honesty and social harmony. In a modern context, marosok offers a potential model for a trust-based grassroots economic system, relevant to strengthening contemporary Islamic economics. Therefore, preserving and re-examining the marosok tradition is essential not only for Minangkabau cultural continuity but also for advancing a humanistic, contextually grounded Islamic economic paradigm rooted in the community's noble values.

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