

THE SOCIAL PIETY OF FEMALE ITINERANT TRADERS IN TRADITIONAL MARKETS



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Abstract

This study examines changes in the social piety of female itinerant traders in traditional markets in the Minangkabau matrilineal cultural context in West Sumatra. Village religious traditions, common among non-mobilized women working as farmers, are compared with market religious traditions, which emerge among women working as itinerant traders. The change from the agricultural sector to the market sector influenced women's religious practices, from traditions characterized by mechanical rural norms to an organic and materialistic market orientation. This study uses holistic observation methods in two traditional markets and in-depth interviews with female itinerant traders. Findings suggest that the economic mobility of itinerant women traders creates different dynamics of social piety, with heterogeneous market interactions influencing their understanding and practice of religion. The piety formed reflects social solidarity and adaptation to changing economic conditions, with primary indicators including helping, lending and borrowing capital, almsgiving, and trade integrity. This activity shows that religion plays a role not only as a spiritual guide but also as a motivator and regulator in economic and social life. This study sheds light on how economic dynamics influence women's religious and social lives in Minangkabau, emphasizing the necessity of understanding cultural and economic changes within a broader social context.

Abstrak

Penelitian ini mengkaji perubahan kesalehan sosial perempuan pedagang keliling di pasar tradisional dalam konteks kultural matrilineal Minangkabau di Sumatera Barat. Tradisi agama desa, yang umum di antara perempuan yang tidak termobilisasi dan bekerja sebagai petani, dibandingkan dengan tradisi agama pasar, yang berkembang di kalangan perempuan yang bekerja sebagai pedagang keliling. Perubahan dari sektor pertanian ke sektor pasar mempengaruhi cara beragama perempuan, dari tradisi yang diwarnai oleh norma pedesaan yang mekanis ke orientasi pasar yang organik dan materialistik. Penelitian ini menggunakan metode observasi holistik di dua pasar tradisional dan wawancara mendalam dengan pedagang keliling perempuan. Temuan menunjukkan bahwa mobilitas ekonomi perempuan pedagang keliling menciptakan dinamika kesalehan sosial yang berbeda, dengan interaksi pasar yang heterogen mempengaruhi pemahaman dan pelaksanaan agama mereka. Kesalehan yang terbentuk lebih mencerminkan solidaritas sosial dan adaptasi terhadap perubahan kondisi ekonomi, dengan perilaku seperti tolong-menolong, pinjam-meminjam modal, sedekah, dan integritas dalam berdagang menjadi penanda utama. Aktivitas ini menunjukkan bahwa agama berperan tidak hanya sebagai pedoman spiritual tetapi juga sebagai motivator dan regulator dalam kehidupan ekonomi dan sosial. Penelitian ini memberikan wawasan tentang bagaimana dinamika ekonomi mempengaruhi kehidupan religius dan sosial perempuan di Minangkabau, serta menunjukkan pentingnya memahami perubahan kultural dan ekonomis dalam konteks sosial yang lebih luas.



INTRODUCTION

Two phenomena of religious traditions have developed in the Minangkabau matrilineal cultural area in West Sumatra: the village religious tradition and the market religious tradition (Fadli, 2021). Both traditions exist in the social lives of rural women. The village religious tradition, often known as the farmer's religious tradition, applies to non-mobilized women (Adisel, 2019). They continue to live and dwell in their actual lives as villagers. Meanwhile, the market religious tradition is built by mobilized women, such as women with economic activities as itinerant traders in traditional markets. Such religious traditions are the focus of this study, namely to see the contestation of religion among women who work as itinerant traders from market to market (Romadina, 2019), where initially they practiced religion according to rural traditions but switched to market traditions.

Women have been relatively involved in the economic sector by farming, having plenty of spare time, and having numerous opportunities to participate in religious activities based on religious traditions established by local religious leaders. However, since women have known the market and the increasing influence of capitalism, women who were originally farmers living in their hometowns have shifted to the market sector (Meldianto & Hanani, 2022b). This change also affected the shift in women's religious piety; initially, mistakes heavily relied on religious activities in the village, and piety changed into errors caused by market activities. The change in how women practice religion is the subject of study in this article (Meldianto & Hanani, 2022a).

Several literatures are relevant to this study. First, the article "*Women Petty Trading and Household Livelihood in Rural Communities in South-Eastern Nigeria*" discusses the role of women in petty trading in conventional markets, especially in Sierra Leone, with a particular emphasis on how they contribute to household income. Trading is considered an informal economic sector, but the role of women traders is crucial to providing the family's basic needs. The study shows that petty trading by women helps them earn money and overcome economic problems such as income instability and price fluctuations. In addition, the article emphasizes the difficulties women face in trading, including social pressures and limited access to capital, which impact their ability to start their businesses (Campus, n.d.).

Second, the study "*Kesalehan sosial pedagang di pasar tradisional sengkol kecamatan Pujut Kabupaten Lombok Tengah*" demonstrates that by prioritizing common interests based on religious values, social piety encompasses good behavior toward others regardless of religion, race, ethnicity, or culture. Social piety is essential for achieving tranquility, safety, and stability in traditional markets where people trade and bargain. As this study shows, some traders in the traditional Sengkol market have applied the principle of social piety in their business, although they are not fully aware of this. In addition, non-Muslim buyers responded well. Recommendations include improving order and security, opening new stalls, and improving cleanliness with government assistance to create a comfortable and clean market (Winata, 2021).

This study used two main methods to collect data. First, a comprehensive analysis was conducted using holistic observation in two traditional markets: the Batusangkar market and the Aur Kuning market in Bukittinggi City. The traditional Batusangkar market is famous for its market activities on Thursday, while Aur Kuning is the center of trading activities on Saturday and Wednesday. The observations monitored overall market activities and studied social interactions, trading dynamics, and traders' and buyers' behavior in both markets.

The type of merchandise, transaction methods, price negotiation patterns, and interactions between traders and buyers are some factors that influence the dynamics of trading in the market, making a holistic approach to this observation important. Observations also include female itinerant traders who only sell on certain market days. Those who are only present at the market indicate the use of specific trading strategies that may be related to economic or social conditions.

Second, in-depth interviews were conducted with female itinerant traders who actively sell in both markets. The unstructured question method during the interviews allowed researchers to dig deeper and contextual information by looking at various aspects of the traders' experiences and perspectives. This method makes the interviews more flexible and responsive to respondents' answers, allowing researchers to delve deeper and contextualize information. It shows how they organize their trading strategies, overcome existing problems, and exploit opportunities in various conventional markets (Irawan & Wahyu, 2020).

This research is expected to provide a detailed picture of the lives of traditional markets in Batusangkar and Aur Kuning and the critical role female itinerant traders play in maintaining these markets' economic sustainability. This matter will be achieved through a combination of in-depth observation and interviews. In addition, this method allows for identifying various components that affect trade sustainability in traditional markets. It includes the problems female itinerant traders face and how they adapt to the changing market dynamics.

RURAL WOMEN AND ITINERANT TRADERS

Women in matrilineal cultures have significant economic agency over their families (Hanani, 2020). In the early history of women in Minangkabau, economic agency was seen from the existence of women in empowering communal assets, which were used as the economic strength of their group (Hidayah, 2014). Communal assets must be used totally for the group's welfare, cannot be transferred, and even sale is not allowed. Therefore, women do not have high mobility. However, since the paradigm shift regarding communal assets, there has been a significant change in the work of Minangkabau women (Republic of Indonesia, 1979). Women are no longer the managers of communal assets but have worked for wages. As a result, women also become dominant in entering the agricultural sector, namely as wage-earning farmers, and they remain in their hometowns.

Women who remained actively involved in the agricultural industry tended to settle in their hometowns with relatively restricted mobility (Hanani, 2018). This restricted mobility limited their physical movement and adherence to worship and religious practices. Women living in villages are more obligated to uphold the norms and values passed down through the generations, reinforcing their devotion to religious symbols and customs. In such cases, *surau* or other places of worship are employed as religious learning centers. In short, village residents' participation in congregational prayers and religious activities is closely related to their religious piety and commitment to Islam (Kim, 2007). Participation cannot be the only criterion for assessing a Muslim's religiosity, where women gather to improve their understanding of religious teachings and maintain the religious heritage that is part of their community identity. Through active involvement in the *surau*, they not only improve their faith but also contribute to the social and spiritual life of the community as a whole (Chalik, 2011).

However, there have been changes in women's work since the agricultural crisis, which resulted in low earnings for agricultural workers and communal land conflicts

(Savitri, 2019). Women are no longer fully involved as wage-earning farmers and managers of their communal assets. However, they have experienced changes, one of which is the shift of women to the market economy sector, where women have controlled traditional markets by itinerant trading from one traditional market to another on market days (Fujiati, 2017). The most dominant products women sell are agricultural products, such as vegetables, secondary crops, and others (Fujiati, 2018).

The Itinerant trading from traditional markets to other traditional markets is now a customary economic activity among women in Minangkabau. Many women work as *panggaleh* (sellers) in traditional markets in turns depending on the market's opening schedule (Midawati & Buang, 2014). The *manggaleh* system is no longer carried out permanently in one market but has developed in other traditional markets. Itinerant trading is the term for the *manggaleh* system that rotates in every market (Hanani & Wahyuni, 2013). In the past, this itinerant trading activity was popular among Minangkabau men; now, it is popular among women. The itinerant trading has transformed from a masculine tradition to a feminist tradition.

Women's lives have changed significantly due to becoming itinerant traders, shifting their paradigm from the traditional village perspective to the materialistic urban perspective. In the village, women's lives are influenced by strict and traditional social norms in which their roles and behaviors are shaped by values passed down through generations. This village paradigm emphasizes obedience, modesty, and commitment to tradition, which often limits women's freedom in various aspects of life. They adhere to long-standing cultural standards. However, women who begin working as itinerant traders in the city enter a different atmosphere. The city paradigm prioritizes material and profit, judging every aspect of life, such as social interactions and daily decisions based on economic value and profit (Hanani, 2017).

In such situations, practical considerations related to efficiency and profits begin to replace previously binding standards. These changes affect not only the way women live their lives but also the way they view and interpret religion. Urban women must balance their religious beliefs with new and challenging economic demands, impacting their life decisions and social interactions. Urban life presents new challenges that require adjustments in faith and customs. Women must find ways to reconcile essential aspects of their traditional lives with changing economic demands as they face a shift from traditional village values to pragmatic urban orientations. This process influences their contributions to their communities, daily lives, and personal identities (Machendrawaty & Safei, 2001).

The itinerant trading activity has also evidently changed the orientation of women's traditions from mechanical to organic (Ridwan, 2011). Mechanical orientation is a rural orientation characterized by a strong relationship between norms and life. In contrast, organic orientation is a market orientation that has labeled material as the goal of life. This paradigm shift influences the meaning of the concept of a way of life (Levine, 1995).

Religion among communities can change due to changes in the social system (Helson & Pals, 2000). It is in line with Weedon (1987), who stated that humans can free themselves from certain aspects, on the one hand, freeing themselves from the principles of structuralism and, on the other hand, maintain other aspects. Minangkabau women were initially more influenced by rural solid religion that reflected piety; then, due to changes in orientation as a result of market and economic control, there was also a change in the way of religion, so that women who had initially religious piety that was influenced by the situation of religious conditions in rural areas with all its dynamics,

faced changes in the way of understanding religion when they entered the market economy activities (Azra, 2017).

In this context, it is understandable that orientation changes influence the understanding and implementation of dimensions of religiosity among groups and individuals (Alwi, 2018). Religious traditions are utilized as indicators of worship in village religious orientation, where religion is more dominantly introduced with the aim of the end of the world rather than initiating social transformation (Fahmi et al., 2021). Durkheim revealed this situation with the religiosity of society living in the dynamics of mechanical solidarity (Umanailo, 2019), rural communities who adhere to religious teachings that are more dominantly interpreted as agents of salvation for the end of the world.

Meanwhile, for a society that has mobility, interacts widely, and has an altered mindset, religion is no longer an orientation for the end of the world but changing the way of life and mindset. As Weber noted, religion as an agency has also transformed the economic and welfare system (Usman et al., 2014). Weber also explained in *The Ethic Protestant* that religion can be a source of economic strength and welfare (Suryono, 2019).

Women's dominance in the market, including traditional markets, altered how women practice all religions, more commonly known as the dominance of *mahdhah* worship. So now, religion has also been positioned as a builder of social piety or an inseparable part of *ghairu mahdah* worship. Religion can affect societal dynamics and even be a source of economic strength. The itinerant women traders in traditional markets prove what Weber argued, that religion is not only a regulation of *mahdah* worship but also strengthens the actions and attitudes of social piety (Hanani, 2016). Mobility also turns out to be decisive in changing how people interpret and understand religious teachings (Ridwan, 2011). Thus, there will be a difference in social piety between women who trade in traditional markets and women who do not have mobility from their hometowns. The itinerant women who trade from traditional marketplaces develop a distinct religious spirit from what they did previously.

Initially, they were farmers who developed a religious spirit emphasizing *mahdhah* worship. Their religious attitudes were based on the narratives and instructions of local religious figures. However, after becoming itinerant traders, women's religious expressions were greatly influenced by market dynamics and mobility (Hamizar, 2023). Religion is no longer viewed solely as a guideline but as a larger concept.

Different understandings and practices of religion are caused by interaction and communication with heterogeneous communities in the market (Hazani, 2019), followed by a lot of information received. This condition, directly and indirectly, changes the horizons and knowledge of the itinerant traders. Such changes in understanding and knowledge are similar to Khaldun's analysis of the differences between nomadic and non-nomadic societies (Masnunah et al., 2022). Nomadic societies have policies on religion, while non-nomadic societies understand religion more textually.

An informant confessed that trading around from market to market for him not only has an impact on the family's economy but also has another meaning; after doing it for a long time, initially the activity was felt to be heavy, but after getting used to it, there was another meaning that he obtained, especially being able to meet many heterogeneous people, changing horizons and perspectives on various things, including carrying out Islamic teachings, in which previously religion was understood as worship in a textual way, but after interacting with many people and often experiencing and finding various things, that his religious thoughts also experienced changes that

influenced his religious attitudes. Religion is no longer interpreted as a narrow space that only worships. Still, religion has also been interpreted as motivation, familiarizing oneself with each other and learning to accept resignation from reality (Sunarso, 2022).

Similarly, other informants said that economic activities in the market have also influenced their social attitudes and motivation to build the welfare of life and family. As a result, their desire for prosperity has driven them to rigorously practice prayers and worship, such as always praying devoutly before engaging in trading operations and being encouraged to be honest and helpful. Such worship is believed to be able to be a helper and savior amid fierce market rivalry.

THE EXPANDED SOCIAL PIETY

The spiritual view of social piety goes beyond a personal relationship with God, emphasizing the importance of good relationships with others and our environment. In this case, piety includes personal worship or rituals and daily behavior that impacts the community. From a spiritual point of view, piety means understanding the impact of actions on others and society and the moral responsibility to do good. It includes an awareness of how one's actions affect the well-being of others and encourages people to behave ethically and responsibly. In addition, behaving fairly, showing empathy, and helping others are also part of social piety. Social piety bridges spiritual values and real actions, creating a more harmonious social environment by interacting respectfully and supporting the community (Winata, 2021).

In addition to realizing religion as a motivation in trying and changing the dynamics of life, female traders in traditional markets also carry out dimensions of social piety broadly; this can be seen from various indicators practiced in women's lives when they are active in the market (Shihab, 2006). Even though there is much competition in the market, these dynamics have motivated these female traders to build various forms of goodness among themselves. Although they compete fiercely in the market and business, this rivalry serves to fortify their bonds with one another (Hanani, 2014).

This condition can be seen in some who are already accustomed to the lives of itinerant women traders from market to market, just like women who are used to building businesses through mutual assistance in overcoming business capital. Building their business is not done by borrowing from other parties; they work together to overcome it by borrowing from each other (Nelmawarni et al., 2021).

Traders can overcome various obstacles and difficulties in running their businesses through borrowing and lending capital, especially among women from the same village, who frequently agree to lend money to one another. This step ensures their businesses run well while addressing their family's demands and welfare. For instance, an informant who has been trading from traditional markets since 2000 recounted how an invitation from a neighbor encouraged her to participate in this itinerant trading activity. To start her business, her neighbor lent her capital to sell vegetables. She initiated her business by selling one type of commodity with this borrowed capital and then expanding to sell various goods. She became a well-known itinerant trader in her community and expanded her business.

Borrowing and lending capital help traders overcome financial problems. They also strengthen their social networks and community support. They can take advantage of the current opportunity to improve their quality of life. These female traders can maintain their businesses and improve the welfare of their families by working together and supporting each other. This method shows that solidarity and cooperation are very important in small businesses, especially among interdependent and close communities.

Such background conditions turned out to be a strong encouragement for fellow female traders to get used to living together by lending to traders in need so that there are no barriers to trying, there is always a place to borrow if needed, and solidarity in trading is well realized among them to help each other smooth the trading business.

This matter also makes itinerant women traders who travel from market to traditional market increasingly motivated not to leave their business, enthusiastic even though they move from one market to another every day. As stated by an informant who lives in a famous vegetable producer in Solok Regency who trades around to traditional markets, leaving far from her hometown every day, she is reluctant to leave her trading activities because they have a high level of solidarity and are willing to lend capital to one another.

This collective awareness of women to build the economy is one of the motivations for the business of itinerant women traders from one traditional market to another (Sholihin, 2019). It is similar to McClelland's analysis; strong motivation is what makes humans achieve (Muhammad, 2017), succeed, and so on, as experienced by these itinerant women traders. They become strong in their efforts since there is capital that their peers can easily borrow. McClelland stated that success can be achieved, and one of the reasons is that viruses of success spread, such as loans that are common among these women traders.

A borrowing and lending system based on mutual trust and helping each other is a form of social piety built by female itinerant traders; they know that life grows and develops well if they help each other without the obligation of interest that must be paid. In this context, social piety is embedded directly and indirectly in building prosperity by helping each other without burdening others with loan interest. Regarding this matter, they create the principle of *rahmatan lil'alam*.

The next informant also said that apart from the enthusiasm for helping each other, they got used to giving alms. Almsgiving has become a tradition since they always set aside money to donate to charity in small quantities rather than large sums. If they do not donate to charity that day, they believe something is missing in their lives. They admit that almsgiving extends mutual assistance to other people, especially in markets where alms collectors often visit them. They give alms through charity boxes in houses of worship when performing prayers. In their perspective, alms, apart from having the value of worship, are also believed to be a driving force for success because alms allow their merchandise to be in high demand and can be sold optimally.

Other informants revealed that the principle of honesty and integrity is the key to success in trading. They believe that being a successful trader depends on the quality of the goods they sell and how they sell them honestly and transparently. Good traders always provide accurate information about the condition of the product. If the product being sold is in good condition, the trader must inform the buyer, and if the product is less than satisfactory, the trader must honestly tell the buyer. They must not cheat in weighing and must not deceive, such as putting the good parts on the outside and the bad ones on the inside, then when the buyer buys it, the bad ones are chosen.

This principle of honesty serves as a reminder for them. It is often discussed in their life while sitting in the truck transporting them to the target market since every time they travel and return home; they are always accompanied by the rental truck, which has become their subscription. They share experiences and discuss honesty throughout the drive in the truck. If one of their merchandise is not selling well, some jokingly say there may be fraud.

In addition, these female itinerant traders also have high obedience in carrying out their obligatory worship, such as not leaving the five daily prayers and always setting aside time to pray regardless of how many buyers there are. Interestingly, they always pray in turn with the traders next to them, with each entrusting their merchandise to the other while praying. This method also raises awareness of worship among them; they do not feel worried about leaving their merchandise; by entrusting the merchandise, they also remind each other whether the trader next to them has prayed.

This kind of worship guarding is similar to that carried out by women traders in the Khadijah Kelantan Malaysia women's market (Rahman & Hearty, 2016). Among them, not only do they perform the five daily prayers, but they are also accustomed to performing the *dhuha* prayer, so we often find women reciting *dhuha* if we visit between 9–10 local time. If the owner of the shop prays in his shop, those who do not try to go to the nearest place of worship. Therefore, a religious spirit developed despite these women traders' hectic lives.

They recognized the religious fervor as a contributing factor to their success. According to the source, prayer is more than just an obligation; it is also a request for God's delight in trying. So, if there is a loss, they are satisfied; if there is a profit, they do not lose control and become arrogant. Durkheim stated that such worship implies that religious teachings are not simply lessons for the future but also part of self – control in daily life.

THE AWARENESS OF WELL-BEING

One of humans' goals in carrying out economic efforts is to build their welfare (Akhmad, 2021). To build that welfare, humans must spread out on the earth with various types of activities, as Allah says in Surah Al – Jumuah, verse 10. These female itinerant traders left their homes and families to trade at the market to manifest God's word. They desired to establish the welfare of their households, not only to improve the family economy but also to motivate themselves to assist their husbands in financing their children's education, the household, and so on.

These female itinerant traders are very concerned about their children's education, and some compete to send their children to higher school (Heryanto, 2017). They frequently share stories about their children's education on the truck while traveling to and from the market where they intend to trade. They know that school is one way to get welfare for their children. Therefore, they have to work hard to ensure their children's education. As the following informant stated, her child must attend a respectable school, and she must work tirelessly to meet her children's educational demands. One day, her child will be successful and able to support the family.

The female itinerant traders interpret welfare not just for the benefit of their immediate family but also for their extended family, particularly those who still live in the extended family. They also want their parents and extended family to succeed. Those who still live with this extended family have their children cared for when they do activities at the market.

As this informant told, in addition to supporting her family, she aspires to create a business in her hometown like the successful female traders she saw there. Many of these former itinerant traders, such as vegetable and secondary crop bosses, have become entrepreneurs in their villages. These successful people become role models for them, and one day, they also want to be like them, making prosperity and success their dreams (Anshori, 2015). According to the informant's confession, successful people in

their village were generally also formerly itinerant traders. As a result, they expected to be as successful in the future as their predecessors.

This awareness of welfare is a form of religious piety because religion also directly guides its people to prosper; this welfare can be achieved with optimal work and effort (Bairizki, 2020), as done by these women itinerant traders. They are willing to work hard to become itinerant traders from market to market; one of the goals is to gain prosperity in that life, as stated by an informant, a middle – aged woman from the slopes of Mount Marapi, she tried hard to trade in the hope of building that prosperity.

The motivations for doing such business align with religious teachings, where religion strongly encourages humanity to build such welfare (Dewi, 2012). Women's efforts and hard work in itinerant trading motivate them to build a better life daily, both economically and in terms of necessities that can improve the quality of life for their families.

This principle dominates among itinerant women traders, who generally agree that itinerant trading is a business choice they make as a form of a strong desire to build prosperity. Prosperity is the ability to meet food needs and more than that. The meaning of prosperity has expanded in its understanding; prosperity has been measured by the ability to finance children's school, meet children's needs, and even eligibility in all aspects of life, such as adequate clothing, food, and shelter. Some of them have had the perspective of prosperity with the ability to have wealth.

THE AWARENESS OF HONESTY

Even though itinerant women traders' lives are greatly influenced by the market and very tight business competition, they still maintain the principles of honesty in running their businesses (Mirza, 2020). She tries to implement this honesty in any situation, as stated by an informant who trades secondary crops daily from the traditional market to the other. She always maintains an honest attitude in her life and does not want to deceive buyers under any conditions or in any way. She says that having an honest attitude is a way of blessing the efforts. She even stated that there were things purchased by customers who had left them for days, but she was willing to return them in fresh condition without informing the consumer of the mistake.

Awareness of honesty is important in social piety among female itinerant traders in traditional markets. Honesty is not only an individual moral value but also affects the social and economic dynamics in the market community (Echdar, 2019). The honesty of female traders can be seen from openness in prices, quality of goods, and weight or size of products sold. As stated by informants who always trade every Monday to Friday in several traditional markets in the Tanah Datar and Agam areas, they strongly adhere to honesty in trading, quality of goods, and prices. They are afraid of deceiving their buyers with this dishonesty.

The importance of honesty in trade to build trust between traders and buyers is a source of inspiration for these itinerant women traders, as also stated by (Doney & Cannon, 1997), which is an important foundation for long – term business relationships. Traders who are known to be honest will have a good reputation, which can attract more customers and support the sustainability of their business.

Female traders' understanding of honesty is influenced by their educational background, familial values, and religious beliefs (Davidson, 2019). The implementation of honesty in trading practices ensures that all transactions are carried out honestly, including providing accurate product information. Challenges in maintaining honesty include (Vivekananda & Meenakshi, 2024) those experienced by traders in difficult

economic situations, which may entice them to be dishonest for short – term gain. Other challenges include competition with other traders and unethical practices that can influence the decision to remain honest. Therefore, honesty is important for individual transactions and health and trust in the traditional market community.

CONCLUSION

In the Minangkabau matrilineal society, there are two main religious traditions. Those are the village religious tradition and the market religious tradition. The village religious tradition focuses on women who live in the village and act as farmers. In contrast, the market religious tradition involves women actively trading in traditional markets. There was a significant change in the economic role of Minangkabau women when they moved from the agricultural sector to trading in traditional markets. This shift affected their way of practicing religion, which was initially based on village traditions but then changed according to market dynamics and high mobility. Female itinerant traders maintained individual piety and developed new forms of social piety. They applied the principle of mutual assistance, such as lending and borrowing capital without interest, and expanded social piety through charity and honesty in trading. Their trading activities also increased social awareness and solidarity, creating a support network between traders. The social piety that developed among itinerant traders reflects a more inclusive and dynamic change in the way of religion. Religion becomes a source of motivation and strength in facing economic and social challenges. Female itinerant traders in traditional markets show that mobility and interaction with diverse environments can enrich their understanding and practice of religion. Overall, this study shows that the changing economic and social roles of Minangkabau women significantly impact the dynamics of their religiosity. Social piety developed through trading fosters new solidarity and independence, benefiting individuals' and communities' well – being.

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