



NEGOTIATING VALUE AND FAITH: THE PRACTICE OF SCRAP-FOR-GOODS EXCHANGE IN SUKOWONO, INDONESIA, THROUGH THE LENS OF FIQH MUAMALAH

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Abstract: *The practice of exchanging scrap materials for new goods in Sukowono District represents a form of community economic activity that has become a local habit and carries social and economic benefits, particularly among housewives. This system is preferred because it is more practical and provides direct benefits for meeting household needs. This study aims to describe the practice of scrap-for-goods exchange conducted by the community and to analyze it from the perspective of Islamic economic law (fiqh muamalah), particularly in terms of justice, mutual consent (taradhi), and transparency. This research employs a socio-legal approach with qualitative methods through observation and interviews with scrap traders and participants in Sukowono District, Jember Regency. The findings show that the exchange practice is carried out through two systems: the weighing system and the estimation system. The weighing system is considered more in line with Islamic principles because it is clear, measurable, and transparent. Meanwhile, the estimation system contains elements of gharar (uncertainty) since the value of goods is determined by approximation without exact measurement. Overall, this exchange practice is deemed valid under fiqh muamalah as it fulfills the elements of mutual consent and clear transaction objects; however, price transparency needs to be improved to better reflect the principles of justice and honesty in Islamic transactions.*

Kata kunci: *Islamic Economic Law, Fiqh Muamalah, Barter, Scrap Exchange, Gharar.*

Abstract: *Praktik pertukaran barang rongsokan dengan barang baru di Kecamatan Sukowono merupakan bentuk kegiatan ekonomi masyarakat yang telah menjadi kebiasaan dan memiliki nilai kemaslahatan, terutama di kalangan ibu rumah tangga. Sistem ini dipilih karena lebih praktis dan memberikan manfaat langsung dalam pemenuhan kebutuhan rumah tangga. Penelitian ini bertujuan untuk mendeskripsikan praktik pertukaran barang rongsokan dengan barang baru yang dilakukan masyarakat serta menganalisisnya berdasarkan prinsip fikih muamalah, khususnya aspek keadilan, kerelaan (taradhi), dan transparansi. Penelitian ini menggunakan pendekatan sosio-legal dengan metode kualitatif melalui observasi dan wawancara terhadap pelaku pertukaran barang rongsokan di Kecamatan Sukowono, Kabupaten Jember. Hasil penelitian menunjukkan bahwa praktik pertukaran dilakukan melalui dua sistem, yaitu sistem timbangan dan sistem taksiran. Sistem timbangan dinilai lebih sesuai dengan prinsip syariah karena bersifat jelas, terukur, dan transparan. Sementara itu, sistem taksiran masih mengandung unsur gharar karena nilai barang hanya ditentukan secara perkiraan tanpa penimbangan pasti. Secara umum, praktik pertukaran ini sah menurut fikih muamalah karena memenuhi unsur kerelaan dan kejelasan objek transaksi, namun transparansi harga perlu ditingkatkan agar lebih sesuai dengan prinsip keadilan dan kejujuran dalam muamalah Islam.*

Kata Kunci: *Fikih Muamalah, Muqayyadah, Rongsokan, Gharar, Pertukaran Barang.*

Introduction

Humans, like social beings, are unable to fulfill all their needs on their own, thus requiring interaction and cooperation with others. One of the most basic forms of economic interaction is the exchange of goods and services, where individuals complement each other's needs through buying and selling activities.¹ In Islamic teachings, this type of economic interaction is regulated in detail in *fiqh muamalah*, which is a branch of *fiqh* that regulates human relationships in economic activities so that they run in accordance with sharia values.²

Fiqh muamalah emphasizes that every transaction must be carried out based on the principles of fairness, honesty, transparency, and mutual consent (*taradhi*), so that no party is harmed. In addition, Islam also prohibits practices that contain elements of *usury*, *gharar* (uncertainty), and *tadlis* (deception) because they can lead to injustice in transactions. Thus, buying, selling, and exchanging goods in Islam not only serve to fulfill economic needs, but also have moral and spiritual values, as they reflect the application of Sharia principles in everyday life.³

Buying and selling is a form of economic activity that involves the exchange of goods or services between sellers and buyers with the aim of making a profit and meeting the needs of each party.⁴ From an Islamic perspective, buying and selling is not only viewed as an economic activity, but also as a muamalah contract that has legal and ethical value. Therefore, every buying and selling transaction must be carried out in accordance with the provisions stipulated in muamalah fiqh to avoid practices that are prohibited by sharia. A sale and purchase transaction is considered valid if it meets the established requirements and conditions, including the willingness and consent of both parties (*taradhi*), clarity of the object of the transaction (*mabi'*), and clarity of the exchange value or price (*tsaman*).⁵ In addition, the transaction must be free from elements of fraud (*tadlis*), uncertainty (*gharar*), and usury, as these things can cause injustice and harm to one of the parties. Thus, buying and selling based on the principles of honesty, openness, and clarity will reflect the values of justice and provide benefits to both parties in accordance with the principles of Islamic muamalah.⁶

One form of buying and selling that has existed since the early days of human life and is still practiced today is *Baij' muqayyadah* or *barter*, which is a system of exchanging goods for goods without using money as a means of transaction. This system arose from the basic needs of humans as social beings who depend on one another. No one can fulfill all their needs independently, so humans are driven to exchange the surplus goods they have for other goods

¹ Hazriah Idriis Siregar, Ucock Kurnia Meliala Hasibuan, "Prinsip Prinsip Dasar Muamalah Dalam Islam," *Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya (MORFOLOGI)* 2, no. 4 (2024): 116, <https://doi.org/https://doi.org/10.61132/morfologi.v2i4.808>.

² Masfi Sya'fiatul Ummah, "Tinjauan Hukum Ekonomi Syariah Terhadap Jual Beli Barang Rongsokan Secara Borongan Didesa Rarang Kecamatan Terara Kabupaten Lombok Timur," *Sustainability (Switzerland)* 11, no. 1 (2019): 1–14, <http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0A>.

³ Nurul Izah Mohammad Firmansyah, "Pembatalan Pesanan Pada Jual Beli Online Sistem Cash On Delivery (COD) Perspektif Hukum Ekonomi Syariah (Studi Kasus Pada Toko Online Sweeter Shop Di Kecamatan Kalisat)," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 2, no. 2 (2021), <https://doi.org/https://doi.org/10.59059/tabsyir.v4i4.636> Pembatalan.

⁴ Moh. Fakhri Siddiqi, Saifuddin, and Makkiyatul Umaroh, "Implementasi Akad Ba'I Al Muqayyadah Dalam Meningkatkan Kepercayaan Konsumen Pada Transaksi Tukar Tambah HP Bekas," *Jurnal Ilmiah Ekonomi Islam* 11, no. 1 (2025): 187–97, journal.jiel.aas@gmail.com.

⁵ Hidayatul Azqia, "Jual Beli Dalam Perspektif Islam," *Educacao e Sociedade* 1, no. 1 (2016): 1689–99, http://www.biblioteca.pucminas.br/teses/Educacao_PereiraAS_1.pdf%0A.

⁶ Nabila Azrilia Syahra et al., "Konsep Jual Beli Dalam Perspektif Fiqih Muamalah Dan Implikasinya Terhadap Ekonomi Syariah," *Hikmah: Jurnal Studi Pendidikan Agama Islam* Volume. 1, no. 4 (2024), <https://doi.org/https://doi.org/10.61132/hikmah.v1i4.256>.

they need.⁷ In the early days of civilization, barter was the main economic system used by society because money was not yet known as a medium of exchange. For example, farmers with surplus crops exchanged them for clothes from weavers, or fishermen exchanged their catch for rice from farmers. This form of exchange took place based on agreement and willingness between both parties without the intermediary of currency.

In the context of *fiqh muamalah*, *muqayyadah* is one of the valid forms of sale and purchase if it fulfills the pillars and conditions of the contract, such as the existence of the contracting parties, a halal and clear object, and *ijab qabul* which indicates the willingness of both parties. The principles of fairness and clarity are paramount in the practice of *muqayyadah* so as not to cause uncertainty (*gharar*) or loss to either party. To this day, the practice of *muqayyadah* is still found in modern society, especially in rural areas or the informal sector, such as in the exchange of scrap goods for new goods. Although money has become the main medium of exchange in the modern economic system, the practice of barter remains relevant because it is considered more practical, mutually beneficial, and strengthens social relationships among community members.

Research conducted by Siti Khotimah in Liman Benawi Village, Trimurjo District, Central Lampung Regency shows that sales transactions in the plastic milling business do not fully reflect the principles of fairness, freedom of will, and good behavior in Islamic muamalah. This is due to the non-transparent transaction process, where sellers do not know the exact value of the goods being sold and buyers have a more dominant position in determining prices. In addition, buyers do not have the freedom to choose goods according to their needs because the rules are set unilaterally by the plastic mill. There are also violations of the principles of honesty and responsibility, such as differences in weighing results or discrepancies in payment agreements. These conditions indicate that these transaction practices still need improvement to be in line with sharia principles that emphasize fairness, openness, and shared responsibility. In a previous study by Siti Khotimah, it was explained that sales transactions in the plastic milling business do not fully reflect the principles of fairness and freedom.⁸

Research conducted by Tahta Naufal Basith examined the practice of buying and selling credit using scrap as a means of payment in Pahonjean Village. In this practice, buyers first inform sellers about the goods they wish to purchase. Sellers then search for or provide the goods as requested and deliver them once they are available. After receiving the goods, the buyer inquires about the price and total value of the scrap metal that will be used as payment when it is due. However, based on the results of the study, sellers do not provide transparent explanations regarding the price of goods or the total value of scrap metal received. This condition indicates uncertainty (*gharar*) in the transaction, because buyers do not obtain definite information about the value of the goods purchased or the exchange value of the scrap metal used as payment. This lack of clarity has the potential to cause imbalance and loss for one of the parties. Thus, the practice of credit sales using scrap in Pahonjean Village is not yet fully in accordance with the principles of fairness and transparency in muamalah fiqh, which requires clarity on the price, object, and agreement between the two parties.⁹

⁷ Siddiqi, Saifuddin, and Umaroh, "Implementasi Akad Ba'I Al Muqayyadah Dalam Meningkatkan Kepercayaan Konsumen Pada Transaksi Tukar Tambah HP Bekas."

⁸ Siti Khotimah, "Praktik Jual Beli Barang Rongsokan Dalam Perspektif Etika Bisnis Islam (Studi Kasus Di Desa Liman Benawi Kec. Trimurjo Kab. Lampung Tengah)," *Fakultas Ekonomi Dan Bisnis Islam Jurusan Ekonomi Syariah*, 2022, <https://repository.metrouniv.ac.id/id/eprint/7113/>.

⁹ Tahta Naufal Basith, "Praktik Jual Beli Kredit Menggunakan Rongsokan Sebagai Alat Pembayaran Perspektif Hukum Ekonomi Syariah (Studi Kasus Di Desa Pahonjean Kecamatan Majenang Kabupaten Cilacap) UNIVERSITAS ISLAM NEGERI," 2024, <https://repository.uinsaizu.ac.id/26078/1>.

Unlike the two previous studies, this study specifically examines the practice of exchanging scrap goods for new goods in Sukowono District from the perspective of muamalah fiqh. The focus of this study is not only on sales transactions or payment systems, but on direct exchanges (barter) between the community and scrap sellers, which still survive during the modern economic system. What is new in this research is the analysis of the elements of transparency in exchange value, fairness in exchange, and the application of the principles of willingness (*tarādhi*) and clarity (*bayān*) in modern *muqayyadah* practices. This study also highlights the asymmetry of information between the community and scrap buyers, which has not been widely discussed in similar studies.

In Sukowono District, Jember Regency, there is a unique economic phenomenon, namely the practice of exchanging scrap goods, used or damaged goods for new goods. The scrap goods exchanged are very diverse, including cardboard, plastic bottles, old iron, used batteries, and unused household appliances. These items are then exchanged for new items that have direct value to the community, such as kitchen utensils (buckets, pots, pans) or other household necessities. However, if the weight of the scrap goods does not match the price of the desired item, the scrap dealers and buyers must negotiate until both parties agree.

This practice is carried out by collectors or traveling scrap buyers who travel around villages every day. There are two main systems used to determine the exchange value of scrap goods: the weighing system and the estimation system. The weighing system involves weighing the scrap goods first to determine their exact weight, which is then converted into rupiah or directly exchanged for equivalent new goods. This system tends to be more objective and transparent. On the other hand, the estimation system is carried out based on the scrap buyer's estimation or guesswork without using weighing equipment. The buyer only looks at the volume and type of goods, then estimates the weight and value based on experience. This system is considered more practical and faster but has a high potential for *gharar* (uncertainty or ambiguity).

In muamalah practice, *gharar* or uncertainty can arise in various forms of transactions, especially those related to price, quality, quantity, and time of delivery.¹⁰ First, *gharar* in price occurs when the payment value is uncertain, such as in a vehicle credit system where the amount of interest depends on the length of repayment, so that the final total price is unclear to both parties.¹¹ Second, *gharar* in quality arises when the condition of the object of the transaction is unknown, such as the sale and purchase of animals that are still in the womb, where the quality and final outcome cannot be ascertained.¹² Third, *gharar* in quantity occurs when the amount of goods being transacted is unclear, such as the sale and purchase of unripe crops where the final yield is unknown. Fourth, *gharar* in the time of delivery occurs when the time of delivery of the goods is uncertain, such as transactions involving lost or undiscovered goods, so that it is not known when they will be delivered.¹³ These various forms of *gharar* show the importance of clarity in every aspect of a transaction so as not to cause injustice and

¹⁰ Muthia Azzahra et al., "Gharar Konsep Memahami Dalam Fiqih: Definisi Dan Implikasinya Dalam Transaksi," *Hikmah : Jurnal Studi Pendidikan Agama Islam* 1, no. 4 (2024): 145–53, <https://doi.org/10.61132/hikmah.v1i4.265>.

¹¹ Atik Devi Kusuma et al., "Gharar Dalam Transaksi Ekonomi: Analisis Hukum Islam Dan Implikasinya," *Jurnal Kajian Dan Penelitian Umum* 2, no. 6 (2024): 140, <https://doi.org/https://doi.org/10.47861/jkpu-nalanda.v2i6.1413>.

¹² Fauzatul Laily Fitriani, Desita & Nisa, "Analisis Praktek Larangan Maysir, Gharar, Dan Riba Dafiile:///C:/Users/Asus/Downloads/235-Article Text-1328-1-10-20190624.Pdfflam Asuransi Syariah Di Indonesia," *Jurnal Multidisiplin Ilmu Akademik* 1, no. 3 (2024): 181–90, <https://doi.org/https://doi.org/10.61722/jmia.v1i3.1391>.

¹³ Fikri Ibnu Fazda, Fatmah Taufik Hidayat, and Universitas Islam Negeri Sultan Syarif Kasim Riau, "Fiqh Muamalah Sebagai Solusi Dalam Menghadapi Praktik Riba Dan Ghahar," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 4 (2024): 2162–72, <https://shariajournal.com/index.php/IJIJEL/>.

loss to either party, as well as ensuring that *muamalah* activities are carried out in accordance with the principles of justice and transparency in Islamic economics.

Based on the background and problem formulation that has been presented, this study attempts to answer two main questions. First, how does the practice of exchanging scrap goods for new goods occur in Sukowono District? This question is important to describe in detail how the exchange process takes place in the community, starting from the form of contract used, the mechanism for determining the exchange value, to the relationship between the seller and buyer in the transaction. Second, how does *fiqh muamalah* view this practice of exchanging goods, particularly in terms of fairness and transparency? Through this question, the researcher wants to see the extent to which the practices carried out by the community are in accordance with the principles of Islamic *muamalah*, which emphasize honesty, openness, and fairness in every transaction.

In line with these questions, this study has two main objectives. First, to describe in depth the practice of exchanging scrap goods for new goods carried out by the community in Sukowono District. This objective is aimed at providing an empirical description of how the modern *muqayyadah* system is applied in the daily lives of the community, including the factors behind it. Second, to analyze these exchange practices based on the principles of *muamalah fiqh*, especially those related to the aspects of fairness, willingness (*tarādhi*), and transparency in *muqayyadah* contracts. Thus, this study is expected to contribute to enriching the study of community economic practices from an Islamic law perspective.

This study uses a socio-legal (normative-empirical) approach, which combines a normative study of Islamic law with the reality of social that occurs in the field.¹⁴ This approach was chosen because the focus of the research is not only to examine legal norms in *muamalah fiqh*, but also to explore how these norms are applied in social practice, particularly in the exchange of scrap goods for new goods in Sukowono District. Thus, this study is not only oriented towards legal texts, but also towards the context of their application in the real lives of the community.¹⁵

Normatively, this study examines Islamic legal concepts relevant to exchange practices, such as *muqayyadah* (barter) sales contracts, the principles of justice (*al-'adl*) and willingness (*tarādhi*), and the prohibition of *gharar* (uncertainty). This normative analysis serves as a theoretical basis for assessing the compatibility of scrap exchange practices in the field with Islamic legal principles. Empirically, this research is field research because the researcher directly observed and interviewed the exchange community and traveling scrap buyers. The research was conducted in Sukowono Subdistrict, Jember Regency, covering the villages of Dawuhan Mangli, Baletbaru, and Sukorejo Sukosari. This location was chosen because the community in this area still actively practices a system of exchanging scrap for new goods as part of their household economic activities.

The data sources consist of primary and secondary data. Primary data was obtained through observation and in-depth interviews with scrap sellers and buyers. Meanwhile, secondary data was obtained from books, journals, and documents relevant to *fiqh muamalah*. Data collection techniques used observation and interviews.¹⁶ Data validity is very important

¹⁴ Jean-marie Tremblay et al., *Metode Penelitian Hukum, Educacao e Sociedade*, vol. 1, 2016, http://www.biblioteca.pucminas.br/teses/Educacao_PereiraAS_1.pdf%0A.

¹⁵ Yati Nurhayati, Ifrani, and MYasir Said, "Metodologi Normatif Dan Empiris Dalam Perspektif Ilmu Hukum Jurnal Penegakan Hukum Indonesia (JPHI)," *Jurnal Penegakan Hukum Indonesia (JPHI)* 2, no. 1 (2021): 1–20.

¹⁶ M Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal Pendidikan Islam* 1 (2023): 1–9, <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/ihsan>.

to ensure that the research results are reliable and scientifically accountable.¹⁷ Valid data produces correct conclusions, while invalid data can lead to errors in interpretation. In this study, data validity was tested using the source triangulation method, which involves comparing and examining the level of reliability of information obtained from various sources, times, and tools. Through this technique, researchers can verify the accuracy of the data so that the research results are more valid, objective, and reliable.

The collected data was analyzed using the Miles and Huberman model, through three stages: data reduction, data presentation, and conclusion drawing.¹⁸ At the analysis stage, each empirical finding was compared and interpreted using muamalah fiqh theory. For example, data on price estimation practices was analyzed using the concept of *gharar*; data on agreements between sellers and buyers was interpreted using the principle of *taradhi*; and data on information asymmetry was evaluated using the principle of *al-'adl* (fairness in contracts).¹⁹ In this way, the analysis not only described social phenomena, but also tested their compatibility with Islamic legal norms.²⁰ This approach produces a comprehensive understanding of the relationship between fiqh norms and community economic practices, and shows how sharia values are internalized in the exchange of goods at the local level.

Transaction Patterns in the Value Determination System

Based on observations and interviews in the field, the practice of exchanging scrap goods for new goods in Sukowono District is carried out through two main systems, namely the weighing system and the estimation system. The weighing system is generally applied by business actors such as Amin and Mus, especially for transactions involving a large amount of scrap. Items such as cardboard, plastic, iron, and paper are first separated by type, then weighed using scales brought by the buyer. The value of the goods is calculated based on the market price per kilogram set by large collectors. In this system, both the seller and the buyer know the weight, price, and total value of the goods, so that the exchange process takes place openly and is accompanied by an agreement (*taradhi*). This pattern reflects an objective exchange practice and is in accordance with the principles of justice in muamalah fiqh because it does not contain elements of uncertainty (*gharar*).

In contrast, Yanto more often uses an estimation system, especially when transactions are small or when buyers do not bring weighing scales. In this system, the value of goods is estimated based on experience and observation of the type and condition of the goods. For example, a large sack of plastic bottles is estimated to be worth Rp15,000, which is then immediately exchanged for a frying pan without detailed calculations. The community generally accepts this method because it has become a habit and is based on mutual trust between buyers and sellers. However, when viewed from the perspective of *fiqh muamalah*, this estimation system has weaknesses because it contains elements of *gharar* or uncertainty in the exchange value, which has the potential to cause imbalances in transactions. Therefore, it can be concluded that the weighing system () is closer to the principles of fairness and price transparency because it is clear and measurable, while the estimation system reflects a social

¹⁷ Tunggul Ansari and Setia Negara, "Tunggul Ansari Setia Negara Pp. 1-9 Normative Legal Research in Indonesia: Its Origin and Approaches | 1 (18)," *Acji* 4, no. 1 (2023): 2023, <https://doi.org/https://doi.org/10.22219/acji.v4i1.24855>.

¹⁸ Diana Ulfah, "Tinjauan Fikih Muamalah Terhadap Jual Beli Bersyarat Sistem All You Can Eat (Studi Kasus Resto Matjeo Korean Grill Jember) Jember , Adalah Jual Beli Makanan Dengan Sistem Membayar Satu Harga Seauai Harga Yang," *Al YAZIDIY:Ilmu Sosial, Humaniora, Dan Pendidikan* 3, no. 1 (2021): 17, <https://ejurnalqarnain.stisnq.ac.id/index.php/AY/article/view/594/602>.

¹⁹ Akram Ista et al., "Riba, Gharar, Dan Maysir Dalam Sistem Ekonomi Akram," *Jurnal Tana Mana* 4, no. 3 (2024): 315–30, <https://ojs.staialfurqan.ac.id/jtm/%0ARiba>,

²⁰ Hendro Lisa, "Kerangka Etika Ekonomi Bisnis; Riba Dan Gharar," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 2, no. 2 (2024): 82–91, <https://doi.org/10.61104/alz.v2i2.327>.

practice based on trust that still requires improvement in terms of value clarity to better align with Islamic muamalah principles.

Exchange Rate Adjustment

In all transactions observed, there is a value adjustment mechanism to ensure that the exchange between scrap goods and new goods is balanced. When the value of the scrap goods submitted by the community is insufficient to obtain the desired new goods, the community will usually add a certain amount of cash as mutually agreed. Conversely, if the value of the scrap goods provided turns out to be higher than the price of the new goods being exchanged, the buyer or scrap dealer will provide additional items such as spoons, basins, or give a certain amount of change.

This practice of adjustment demonstrates flexibility in determining exchange rates while reflecting the efforts of both parties to maintain balance in transactions. The bargaining process is conducted through deliberation until an agreement that is considered fair by both parties is reached. From a fiqh muamalah perspective, this mechanism reflects the application of the principles of *'adl* (justice) and *taradhi* (mutual consent), whereby every transaction is considered valid as long as it is carried out with mutual consent, without coercion, and accompanied by clarity on the exchange rate. Thus, this value adjustment mechanism is a tangible form of the community's efforts to maintain balance and justice in daily muamalah practices.

Price Transparency Pattern

In the practice of exchanging scrap goods for new goods, the level of price transparency still varies depending on the system used and the habits of the parties involved in the transaction. Although the weighing system is theoretically considered more transparent because it involves calculating weight and price per kilogram, the interview results show that the community generally does not know the exact unit price of scrap goods or the price of new goods used as a medium of exchange. In many cases, transactions take place without detailed explanations of the basis for calculating the exchange value. One respondent revealed that when exchanging scrap for new goods such as buckets or pots, scrap dealers usually only provide brief explanations such as "this is enough for a bucket" or "if you want a pot, you have to add this much money," without mentioning the value of scrap per kilogram or the price of the new goods. The community tends to accept these decisions because they are accustomed to and trust the scrap dealer's assessment.

This situation reflects an asymmetry of information, whereby scrap dealers have greater knowledge of market prices than the public as sellers. As a result, bargaining power in transactions becomes unbalanced, and the public often only accepts the determined value without understanding the basis for its calculation. From the perspective of muamalah fiqh, this lack of clarity has the potential to create an element of *ghabar* (uncertainty or ambiguity) that can be detrimental to one of the parties, especially the scrap dealer. Therefore, increasing price transparency is important so that transactions are more fair and in accordance with the principle of clarity in Islam.

1.1 Price Comparison Table

Type of goods	Price per kilogram		
	Amin	Yanto	Mus
Cardboard	Rp. 2,000	Rp. 2,000	Rp. 2,500
Plastic Bottle	IDR 2,500	IDR 2,500	IDR 2,000
Iron	IDR 4,000	IDR 3,500.00	Rp. 4,000
Books/paper	IDR 2,000	IDR 2,000	IDR 2,500
Glass bottle	IDR 1,000	Rp. 800.00	IDR 1,000

Zinc material (can)	Rp. 2,500	Rp. 2,500	Rp. 2,000
Battery	IDR 13,000	IDR 13,000.00	IDR 10,000

Source: Primary data from interviews with scrap goods traders (Amin, Yanto, and Mus), Sukowono Subdistrict, Jember Regency, 2024.

Fiqh Muamalah analysis of the practice of exchanging scrap goods for new goods

Based on field research, the practice of exchanging scrap goods for new goods in Sukowono District is carried out in a simple manner but still reflects the elements of a contract (*ijab qabul*).²¹ The *ijab qabul* process is carried out directly at the place of transaction, usually accompanied by simple statements such as "I will exchange this for a bucket" or "if you want a pot, add this much." Although it does not use formal wording as in a marriage contract, this form of communication shows that there is agreement and willingness between the two parties, thus fulfilling the requirements for a valid *ijab qabul* in *fiqh muamalah*.²² The parties to the contract in this transaction consist of two parties, namely the community as the seller or the party exchanging used goods, and the traveling junk buyer as the party providing new goods for exchange. The interaction between the two takes place directly without an intermediary, so that the elements of willingness and agreement can be established in a tangible manner.²³

The objects of transaction (*mabi*) in this practice are scrap items that are exchanged, such as cardboard, plastic bottles, iron, used batteries, and broken electronic goods. These items have economic value even though they are no longer usable, so they can be used as objects of exchange. Meanwhile, the exchange value or *tsaman* in this transaction is not always in the form of cash. Instead, scrap goods are exchanged directly for new items such as buckets, pots, pans, or other household items. In some cases, if the value of the scrap goods is not comparable to the desired item, the seller of the scrap goods may add a sum of money to balance the exchange value. This exchange system falls under the category of *muqayyadah* (barter) sales and purchases, which is the exchange of goods for goods without using money as the main medium of exchange.

Based on observations, this practice has fulfilled several valid requirements in *muqayyadah* sales. First, the object of exchange can be seen directly by both parties, so there is no ambiguity (*gharar*). Second, the goods are at the place of transaction and are carried out through *taqabudh* (direct transfer), either in front of the resident's house or at the location where the scrap buyer operates.²⁴ Third, this transaction does not use money as the main object, although sometimes there is additional money to adjust the value of the goods being exchanged. Fourth, the exchange practice does not contain elements of *riba fadhl* because the goods being exchanged are of different types, such as iron for buckets or cardboard for pots. Fifth, the transaction is carried out in cash without any delay in the delivery of the scrap goods and new goods.

²¹ Denanti and Agustine Karunia, "Sistem Taksir Pada Jual Beli Rongsokan Menurut Hukum Islam (Analisis Kasus Di Desa Lemahtamba, Panguragan, Cirebon)," *Al Mashalih: Journal of Islamic Law* 3, no. 2 (2022): 1, <https://journal.stishusnulhotimah.ac.id/index.php/mashalih/index%0A>.

²² Eva Rosyidah and Khusniati Rofiah, "Implementasinya Pada Akad Jual Beli Dalam Pemikiran Ekonomi Abu Hanifah," *Jurnal Impresi Indonesia* 2, no. 11 (2023): 1015–28, <https://doi.org/10.58344/jii.v2i11.3760>.

²³ M Zanuvar, "Pemikiran Fiqh Jual Beli Syaikh Muhammad Mahfudz Al-Tarmasi (Kontekstualisasi Konsep Jual Beli Al-Mu 'Athah)," 2020, 94, <http://etheses.iainponorogo.ac.id/8845/%0Ahttp://etheses.iainponorogo.ac.id/8845/1/212117019> - ZANUAR MUBIN.pdf.

²⁴ Qurrotun A'yuni Mohammad Firmansyah, "Praktik Jual Beli Ikan Dengan Sistem Pancing (Studi Kasus Di Pemancingan Andalan Jaya Dan Kampung Batik Di)," *Al Itamiy: Jurnal Hukum Ekonomi Syariah* 5, no. 2 (2023): 58–72, <https://doi.org/https://doi.org/10.55606/ai.v5i2>.

Thus, the results of the study show that the practice of exchanging scrap goods in Sukowono District is in accordance with the principles of sharia in *muqayyadah* sales and purchases, because it fulfills the pillars and conditions of a valid contract, and is carried out with clarity of object, willingness of both parties, and fairness in the exchange value. In the practice of exchanging scrap goods for new goods in Sukowono District, an element of *gharar* was found, particularly in the estimation system. *Gharar* in *fiqh muamalah* is understood as ambiguity, uncertainty, or speculation in an agreement that has the potential to cause losses to one of the parties.²⁵

In the weighing system, the exchange process is carried out by weighing the scrap goods directly in front of both parties. Through this method, the weight and value of the goods can be determined with certainty, thereby minimizing the possibility of fraud and misunderstanding. The value is determined based on the weighing results and prevailing market prices, making the transaction more objective, transparent, and in accordance with the principles of fairness in Islamic *muamalah*. This system also provides a sense of trust and satisfaction to the community because the exchange value is determined openly and can be clearly calculated. Conversely, in the estimation system, scrap dealers do not weigh the items, but only estimate their weight and value based on personal experience. This method is indeed faster and more practical, but it has weaknesses in terms of accuracy and transparency, because the value determined is subjective. As a result, there is often uncertainty regarding the quantity and value of goods, which can lead to differences in price between the seller's expectations and the buyer's estimate. This situation has the potential to cause injustice or loss to one of the parties, so the weighing system is more recommended because it better reflects the principles of honesty and balance in transactions.

The form of *gharar* that arises in the practice of exchanging scrap goods for new goods in Sukowono District needs to be understood proportionally by looking at the differences in the systems used by the parties involved in the transaction. In practice, there are two main patterns, namely the weighing system and the estimation system, each of which has different legal implications in *fiqh muamalah*. In the weighing system, the potential for *gharar* is relatively small because scrap goods are weighed directly and their value is calculated based on the price per kilogram adjusted to market prices. In this way, both parties know the weight and value of the goods clearly before the exchange takes place. Such transactions can be categorized as valid and in accordance with the principles of justice and clarity (*bayān*) in Islam, because they do not contain significant elements of uncertainty.²⁶

Unlike the estimated system, where scrap dealers determine the value of goods based solely on estimates without weighing them. In this system, *gharar* arises in terms of quantity and value, because the amount and price of scrap goods are not known with certainty by either party. This uncertainty can lead to the risk of an imbalance in the exchange value, especially if the seller does not understand the basis of assessment used by the buyer. Although this practice continues on the basis of willingness (*taradhi*), in *fiqh* it contains the potential for *gharar yasir* (minor uncertainty), which is permissible only if it does not cause actual loss to either party.²⁷ Thus, it can be concluded that the form of *gharar* in the practice of scrap goods exchange in Sukowono District mainly arises in the estimation system, while the weighing system is closer to the principles of clarity and fairness in Islamic *muamalah*.

²⁵ Nora Maulana Zulfahmi, "FIX+Jurnal+Zulfahmi,+Nora+Maulana," *Jurnal Hukum Islam Dan Ekonomi* 11 (2022): 134–50, <https://doi.org/https://doi.org/10.47766/syarah.v11i2.863>.

²⁶ Erni Widya Ningrum et al., "'Pemahaman Konsep Gharar Dimasyarakat Dalam Jual Beli Online,'" *Jurnal Ekonomi Dan Bisnis* 2 (2023): 472–80, <https://e-journal.uingusdur.ac.id/sahmiyya/article/view/1831>.

²⁷ Dina Ilham Nurjanah et al., "Konsep Gharar Dan Maisir Dalam Transaksi Ekonomi Fikih Mu'amalah," *Al-Fiqh* 2, no. 3 (2024): 159–66, <https://doi.org/10.59996/al-fiqh.v2i3.368>.

Conclusion

The practice of exchanging scrap goods for new goods in Sukowono District is an economic activity that has become a habit and provides direct benefits for household needs, while also helping to reduce waste and make productive use of used goods. Based on the results of the study, this practice is carried out through two main systems, namely the weighing system and the estimation system. The weighing system is considered more in line with the principles of muamalah fiqh because it is clear, measurable, and carried out by mutual agreement (*taradhi*) between the two parties, thus reflecting fairness and transparency in transactions. Meanwhile, the estimation system, which assesses goods based on estimates without weighing, has the potential to cause *gharar* or uncertainty in the exchange value, even though it is still based on mutual consent. Overall, this exchange practice falls under the category of *muqayyadah* sales, which is valid according to *fiqh muamalah* because it fulfills the elements of consent, clarity of the object, and direct handover at the place of transaction. However, price transparency still needs to be improved to avoid elements of *tadlis* and *gharar*, and to better reflect the values of fairness, honesty, and benefit as taught in the principles of Islamic muamalah.

For the community, the practice of exchanging scrap goods for new goods is expected to be used as an alternative household economic activity that is both beneficial and contributes to reducing waste. However, in order for transactions to be more fair and transparent, the community needs to understand the value of the scrap goods being exchanged so that they are not disadvantaged in the exchange process. Meanwhile, for scrap buyers, honesty and openness are very important in maintaining trust and fairness in transactions. The use of a weighing system is recommended because it provides clarity on the exchange value, and it needs to be accompanied by simple education for the community about the price of scrap so that the exchange can take place in a fair, transparent, and mutually beneficial manner for both parties.

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