



ANALYSIS OF SALE AND BUY PRACTICES IN A REVIEW OF SHARIA ECONOMIC LAW (STUDY ON CINA MARKET IN BONE REGENCY)

Syahrudin Kadir

¹Mahasiswa S3 Ekonomi Islam dan Industri Halal, UIN Alauddin Makassar
Jl. H.M Yasin Limpo Kel. Romang Polong Kec. Samata Kab. Gowa
syahrudinkadir77@gmail.com

Article history: Received: January 23, 2023, Accepted: March 2, 2023, Published: March 25, 2023

Abstract: The practice of buying and selling which has become the primary activity carried out by the community is still not free from fraud and tyranny. The injustice committed by traders or sellers is to show good merchandise and hide merchandise that is not good or defective. Of course, this causes harm to every buyer or consumer, even though Muslims must know that this behavior is strictly prohibited by religion. This study aims to determine the buying and selling practices practiced by the people in the Cina market in Bone Regency and to find out the sharia economic system implemented by the people in the Cina market in Bone Regency. Bone. This research method uses field research like the field through data collection namely observation, interviews, and questionnaires. Direct research examines buying and selling practices carried out by the Muslim community at the China Market in Bone Regency, running like a market as it should be. The Cina market includes markets that carry out buying and selling transactions through the sale of crops from farmers which are obtained directly from the initial farmers. Apart from that, it is also a center for the wholesale trade of plantation, plantation, and fishery products as well as other basic needs. Fraud and tyranny that occurred in the Cina market and unbalanced market conditions should not have happened because it is prohibited in Islam. This phenomenon shows a violation of Islamic values and law which has strictly prohibited all forms of tyranny and fraud in buying and selling activities so the sharia economic system in the Cina market has not been implemented optimally.

Keywords : Sharia Economics, Sale Buy, Market.

Abstrak: Praktik jual beli yang sudah menjadi kegiatan primer dilakukan oleh masyarakat ternyata masih tidak terlepas dari kecurangan dan kezhaliman. Kezhaliman yang dilakukan oleh para pedagang atau penjual adalah dengan memperlihatkan barang dagangan yang bagus dan menyembunyikan dagangan yang kurang bagus atau cacat. Tentu hal tersebut menimbulkan mudharat bagi setiap pembeli atau konsumen, padahal sejatinya sebagai umat Islam harusnya mengetahui perilaku tersebut sangat dilarang oleh agama. Penelitian ini bertujuan untuk mengetahui praktik jual beli yang dilakukan oleh masyarakat di pasar Cina Kabupaten Bone, dan untuk mengetahui sistem ekonomi syariah yang diterapkan oleh masyarakat di pasar Cina Kab. Bone. Metode penelitian ini menggunakan field research berisifat lapangan melalui pengumpulan data yakni observasi, wawancara dan angket. Penelitian langsung mengkaji praktik jual beli yang dilakukan oleh masyarakat muslim di Pasar Cina Kabupaten Bone berjalan seperti pasar sebagaimana mestinya. Pasar Cina termasuk pasar yang mengadakan transaksi jualbeli melalui penjualan hasil panen dari petani yang didapatkan secara langsung dari petani awal. Selain itu, juga sebagai pusat perdagangan grosir dari hasil perkebunan, perternakan dan perikanan serta kebutuhan pokok lainnya. Kecurangan dan kezhaliman yang terjadi di pasar Cina dan tidak seimbangny kondisi pasar sudah

seharusnya tidak terjadi hal tersebut karena dilarang dalam Islam. Fenomena ini menunjukkan pelanggaran pada nilai-nilai dan hukum Islam yang telah tegas dan jelas melarang segala sesuatu bentuk kezhaliman dan kecurangan dalam kegiatan jualbeli sehingga sistem ekonomi syariah di pasar Cina belum dilaksanakan secara maksimal.

Kata Kunci : *Ekonomi Syariah, Jual Beli, Pasar.*

Introduction

Humans are God's servants who were created as social beings, humans cannot live alone. Even though they already have everything: abundant property so that everything they want can easily be fulfilled, if humans live alone without other people accompanying them, they will certainly be lonely too. Happiness may never be felt. As social beings, humans need other people. Not only as a friend in solitude but also as a partner in doing something, be it in economic, social, cultural, political, or charitable activities related to the worship of God. This is where a relationship is created to help each other between humans with one another so that goals in life can be achieved. To achieve this goal, humans need cooperation, especially in muamalah activities, one of which is buying and selling (market) activities. Allah SWT gives a sign that in muamalah we should do good things, not contrary to religious or cultural norms or norms that apply in society. Muamalah activities such as seeking wealth in Islam an obligation that has no limits as long as it is carried out by Islamic law.¹ The goal of Islamic economics itself, in this case, is not only fascinated by commercial goals which are reflected in the offer of maximum profit but also to consider setting aside it in providing broad welfare and benefits to society.² The benefits which are framed in syar'i terms are not solely a profit motive and material profitability.³ Therefore, the achievement and goal of economics in Islam is the achievement of Falaḥ (happiness in the world and the hereafter).⁴

Islam as a universal religion not only provides the practice of cooperation and cooperation, but Islam also justifies Muslim trading and doing business individually or by combining capital and labor in the form of syirkah in various forms. Islam also recommends that in every transaction or collaboration, you should use Islamic principles and not practice interest or usury because of usury, people will be lazy to do business that is legal according to syara'. This is because the potential for developing large Islamic finance has not been optimized by stakeholders.⁵ One reason is the low level of Islamic financial literacy in Indonesian society.⁶ After that, gradually and gradually, the performance of Islamic financial institutions began to show the value of increasing and developing quite dynamically⁷ and it

¹Akmal Ihsan, Abustan Nur, and Syahrudin Kadir, "Islamic Wealth Management And Corporate Governance," *El-Qish: Journal of Islamic Economics* 2, no. 2 (2022): 85–96.

²Syahrudin Kadir, "Pengembangan Pengukuran Kinerja Dengan Pendekatan Masalah Score Card," *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam* 3, no. 2 (2019): 149–172.

³Syahrudin Kadir, Muhammad Wahyuddin Abdullah, and Amiruddin Kadir, "Analisis Pengukuran Kinerja Dengan Pendekatan Masalah Scorecard," *Jurnal Minds: Manajemen Ide dan Inspirasi* 6, no. 1 (2019): 53.

⁴ Syahril Syahril, Wahyuddin Abdullah, and Syahrudin Syahrudin, "Model Pemberdayaan Ekonomi Dengan Filantropi Islam Dalam Mewujudkan Kesejahteraan Masyarakat," *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 6, no. 1 (2019): 25–40.

⁵Muh. Wahyuddin Abdullah, Syahrudin Kadir, and Hassan Alaraj, "Sharia Financial Literation In Developing Sharia-Based Business For Rural Communities In South Sulawesi," *Ikonomika* 5, no. 1 (2020): 117–140, <https://jurnal.ut.ac.id/index.php/elqish/article/view/4150/1285>.

⁶Syahrudin Kadir and Salfianur, "Pelatihan Ekonomi Mikro Syariah Dalam Meningkatkan Literasi Keuangan Syariah Bagi Masyarakat Desa Bulu-Bulu Kab. Bone Dan Siwa Kab. Wajo," *E-Amal Jurnal Pengabdian Kepada Masyarakat* 01, no. 03 (2021): 467–480.

⁷Syahrudin Kadir et al., "IMPLEMENTASI AKAD MUSYARAKAH MUTANAQISHAH DI LEMBAGA KEUANGAN ISLAM," *IEB JOURNAL: Islamic Economics and Business Journal* 4, no. 2 (2022): 1–19.

was necessary to revitalize or innovate development indicators that could represent development in Islamic countries.⁸

Many statements from the Al-Quran allude to economic issues, explicitly or implicitly. What about buying and selling that is good and legal according to Islam, lending and borrowing with legal contracts up to the prohibition of usury in the economy? Everything is thoroughly discussed in Islamic law and shari'ah both from the Al-Quran, the hadith of the Prophet, ijihad, and ijma. The sharia economic system allows humans to be able to meet their needs honestly without exaggerating and helping each other. The holy book of the Samawi religion is a guide in matters of life in this world and the hereafter for humans, namely the Qur'an.⁹ Regarding life in the world, namely regarding the vertical relationship between humans and Allah (hablum minallah) and the horizontal relationship between humans and others (hablum minannas). One of the things that are necessary for human life is in the field of muamalah, namely trading business. Comprehensive guidelines regarding interactions in this field have been explained in the Qur'an benefit.¹⁰ Maslahah has the meaning of usefulness, goodness, benefits, and interests.¹¹

Islam is a perfect religion that carries rules for interacting (muamalah) between the Creator and creatures through rituals of worship that can purify the soul and purify the heart. Islam also regulates interactions between human beings, such as buying and selling, marriage, inheritance, hudud (punishment), and other types of muamalah. So that humans can live in bonds of brotherhood, and a fair atmosphere. Economic developments in the current era of globalization promise great opportunities for humanity, as well as leaving problems and challenges, especially in the field of muamalat law.¹²

Trading or buying and selling according to language means **البيع**, and **تجارة**. which means trade, and **المبادلة** which means exchange.¹³ As Allah SWT Says in QS. Fathir (35): 29

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

Translation:

*"Indeed, those who always read the Book of Allah and establish prayers and spend part of the sustenance that we bestow on them secretly and openly, they hope for a trade that will not lose money."*¹⁴

Meanwhile, according to the term buying and selling is exchanging an item for another item in a certain way (aqad).¹⁵ As Allah SWT said in QS. Al- Baqarah : (2) : 275

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٧٥)

Translation:

⁸Syahrudin et all Kadir, "Political Stability, Macro Economics, and Islamic Human Development Index (i-Hdi) In Oic Countries," *Jurnal Syarikab* 8, no. 2 (2022): 245–253.

⁹ HASAN ZAINI, "Perspektif Alqur'an Tentang Pendidikan Karakter (Pendekatan Tafsir Maudhu'I)," *Ta'dib* 16, no. 1 (2016): 1–17.

¹⁰ AHmad Syukron, "MEMBONGKAR KONSEP ETIKA BISNIS DALAM AL-QUR'AN: SEBUAH PERSPEKTIF EPISTEMOLOGIS," *Ta'qib* 4, no. 3 (2014): 1–20.

¹¹ Kadir, "Pengembangan Pengukuran Kinerja Dengan Pendekatan Maslahah Score Card."

¹² Muhibbuddin, "Credit: An Islamic Law Perspective," *Al-Mizan* 13, no. 2 (2017): 227–242.

¹³Sayyid Sabiq, *Fikih Sunnah* 12 (Cet: I Jilid 12; Bandung: Alma'arif, 1993), 49.

¹⁴Departemen Agama RI, *Al Qur'an dan Terjemahnya* (Edisi Revisi; Semarang: PT. Karya Toha Putra, 1995), 695.

¹⁵Ibrahim Libus, *Ekonomi Islam Suatu Pengantar* (Cet. I; Jakarta: Radar Jaya Offset, 1995), 338.

*"Those who eat (take) usury cannot stand but are like the standing of a person who has been possessed by a devil because of (pressure) madness. Their situation is like that, because they say (opinion), Indeed, buying and selling is the same as usury, even though Allah has made buying and selling lawful and usury is forbidden. those who have reached him a ban from his Lord, then continue to stop (from taking usury), then for him what has been taken first before the prohibition comes); and his affairs (submitted) to Allah. people who return (take usury), then that person is the inhabitants of hell; they live in it."*¹⁶

The verse above explains the consequences that will be experienced by people who eat usury, namely their souls and hearts are not peaceful, their thoughts are uncertain. Their situation is like someone possessed by a demon or a madman. Ignorant Arabs believe that the devil can enter or influence the human soul, and so does the jinn. If a demon or genie enters or influences a person's soul, then his mind is damaged, as a person possessed.¹⁷

In cooperation both in the form of business trade and others, Islam provides encouragement and direction so that buying and selling go on the right path, and in line with the guidance of Allah and His Messenger. Therefore it is prohibited for parties who work together to betray each other, because these actions can harm other people, especially Islam hates these actions. To support the realization of good buying and selling, it requires an element of mutual trust with others and a willingness to carry out a buying and selling practice, in other words without coercion from other parties. Buying and selling is an interaction between human beings to meet their needs so that a market is formed. Fulfillment of market needs and interests cannot be fulfilled alone without the help of other people (consumers).¹⁸

Sellers and buyers in buying and selling should be honest, and forthright and tell the truth, so they cannot lie and cannot use false oaths, because oaths and lies eliminate the blessings of buying and selling. There is damage and ugliness that he immediately feels after doing something that is prohibited.¹⁹ Merchants must be honest, and true according to Islamic teachings in their trade, close to the prophets, companions, and people who died martyrs on the Day of Judgment. Rasulullah Saw said:

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّ وَالصِّدِّيقِ وَالشَّهَدَاءِ (رواه الترمذی)

Translation:

*"Traders who are honest and trustworthy are gathered with the prophets, companions, and people who died martyrs".*²⁰

The Qur'an and Hadith which are sources of Islamic law, provide many examples or regulating the right business according to Islam. Not only for sellers but also for buyers. Currently, there are more and more sellers who prioritize individual benefits without being guided by the provisions of Islamic law. They are only looking for worldly benefits without expecting the blessings of work from what has been done. In essence, buying and selling is an agreement to exchange goods or objects that have benefits for its users, both parties have agreed on the agreement that has been made.²¹

¹⁶Departemen Agama RI, *Al Qur'an dan Terjemahnya* (Edisi Revisi; Semarang: PT. Karya Toha Putra, 1995), 695.

¹⁷Ghufron A. Mas'adi, *Fiqh Muamalah Kontekstual* (Cet: I; Jakarta: PT. Raja Grafindo Persada, 2002), 121.

¹⁸Syahrudin Kadir and Muh. Amir Basri, "AMANAH FINANCE MARKETING STRATEGY BULUKUMBA BRANCH IN INCREASING MURABAHAH FINANCING," *Kodifikasi: Jurnal Penelitian Islam* 15, no. 02 (2019): 243–258.

¹⁹Syahrudin Kadir, "Labelizing of Manufacturing Halal Industry Products for Achieving Customer Satisfaction In The Perspective of Maslahah Daruriyah," *El-Qish: Journal of Islamic Economics* 2, no. 1 (2022): 23–31, <https://jurnal.ut.ac.id/index.php/elqish/article/view/4150/1285>.

²⁰Mustafa al-Zarqa', *al-madkhal al-fiqh al-amm* (Dairul Fikri, Birut, 1967-1968 Jilid 1), 291.

²¹Shobirin, "Jual Beli Dalam Pandangan Islam," *BISNIS: Jurnal Bisnis dan Manajemen Islam* 3, no. 2 (2016): 239.

If the seller and the buyer disagree about an object being traded, then what is justified is the words of the owner of the goods, if there are no witnesses and other evidence between the two. Likewise, the Cina market is one of the economic development centers of the Cina sub-district community. This market includes an active market and operates three times a week, also supported by access to the provincial axis road that connects Bone district with Sinjai district. In general, the people who are involved as market players adhere to Islamic teachings, but it is also possible that there are buying and selling practices that are still contrary to Islamic religious teachings, such as buying and selling of alcohol, cheating, cheating, lying, buying and selling goods, picking up goods and hiding market prices.

Methods

This research is qualitative research using descriptive analysis. Descriptive analysis aims to explain and summarize various conditions, situations, or symptoms that arise in the community which is the object of research based on what happened. The data processing method used in this paper is qualitative processing, namely processing data based on theories to get clarity on the problem, both data contained in the field and the literature.

Analysis in research is an important part of the research process because, with this analysis, the benefits of existing data will appear, especially in solving research problems and achieving the ultimate research goal. The data that has been obtained is then processed using the content analysis method, which is a technique commonly used in library research, namely by analyzing the various sources of information that have been obtained including printed materials such as books, articles, newspapers, magazines, and so on.²²

Result And Discussion

Community Buying and Selling Practices in the Cina Market

In general, social mobility is done by someone to improve the economy, especially what has been done by market traders. In establishing a relationship with customers (buyers), the market must know certain characteristics needed to prove that a relationship exists so that it can make a positive contribution to the relationship.²³ They believe that it will make people more successful and enable them to do the kind of work for which they are best suited. If the level of social mobility is high, even though they have different social backgrounds, they can still feel that they have the same rights in achieving a higher social position.

That is one of the reasons why they are traders selling at the Cina market, Tanete Village, Cina District, Bone Regency, South Sulawesi Province. With this social mobility, it is clear that they want a move from one social class to a better social class. The market is also changing. These changes are caused by shifts in all respects, for example, the shift from traditional markets to modern markets, so markets can also be said to experience social mobility. The occurrence of such social mobility is caused by heterogeneous urban society, concentrated institutions, the interdependence of organizations, and high social differentiation. Usually, mobility often occurs in cities compared to rural areas. The income received by market traders is obtained from the profits of traders in the form of money. This income is called a net because it comes from your own business. Traders' income will increase if sales increase and are supported by clean, orderly market conditions and good service.

²² Mia Dwi Setiawahyu, "Kecurangan Dalam Jual Beli Menurut Al-Qur ' a n Perspektif Tafsir Al-Munir," *Lathaiif* 1, no. 1 (2022): 48–67.

²³ Syahrudin Kadir and Muhammad Wahyuddin Abdullah, "ISLAMIC ECONOMIC CREATIVE SOLUTIONS FOR SMALL AND," *Iqtishaduna* Proceeding, no. 1 (2019): 96–107.

The Cina market is located in the Cina District, namely, the market is a place for transactions between sellers and buyers and serves as a means of trading agricultural, plantation, fishery and livestock products and industrial products that provide various daily needs of the community which are sold by wholesale and retail traders to buyers. . This was explained by Hasibe, one of the traders in the Cina market as follows:

*"Here, the Cina market sells mixed goods, both daily consumer goods, such as fish and herbs, agricultural goods, such as fertilizers, hoes, and even tractor tools. This market also sells livestock such as chickens and ducks."*²⁴

The statement of one of the traders in the Cina market (Hasibe) is related to the conditions for a market to occur which include, among other things: the presence of a seller, the presence of a buyer, the availability of goods to be traded, and an agreement between the seller and the buyer. The market has several functions in economic activity. The function of the market in economic activity includes three things, namely

1. Distribution function, which is meant to bring closer the distance between consumers and producers in conducting transactions.
2. The price formation function, which is intended in the bidding process, the wishes of both parties are combined to determine the agreed price or market price.
3. The promotion function, which means that the most appropriate place to promote new products to potential buyers is only the market because the market is visited by many buyers every day so all corners of the market are strategic places used for promotional activities.²⁵

In the Cina market, activities that take place from 05.00 WITA – 10.00 WITA are carried out every market day and some traders also do not recognize holidays, this is all done according to consumer needs. This is explained by Ambo Tang as follows:

*"The Cina market is open three times a week, and the activity of traders starts at 05.00 and ends at around 10.00, and even then, it depends on the number of buyers who come and usually on Sundays the market is very busy because it coincides with holidays and also before the celebration of Cina holidays. Islamic holidays such as Eid al-Fitr, Maulid and other Islamic holidays."*²⁶

This was also explained by Nurmaidah, one of the consumers in the Bone Regency Cina market as follows:

*"In the Cina market, people can shop from 05.00 to around 10.00 so that people can buy various kinds of needs needed, you could say this market is the most complete in South Bone."*²⁷

Needs that motivate customers to shop and buy merchandise can be classified into functional needs and psychological needs. Functional requirements, often called rational needs, are directly related to the performance of a product. Shopping decisions in the Cina market are directly influenced by rational reasons in the mind of a consumer. The consumer's way of thinking can have such a strong influence that it makes feelings of prestige very small or even disappears. Meanwhile, psychological needs, also called emotional needs, are related to the personal feelings that customers get from shopping or from owning a product.

Buying and selling transactions in the Cina market are also supported by the presence of retailers. A retailer or retail store is a business enterprise that mainly sells goods (more than half of a store's sales volume) to household consumers for non-business use. The term retailer is generally the same as a dealer, whereas outside this function, brokers who function as wholesalers are called distributors.

²⁴Hasibe, Pedagang Campuran, *Wawancara*, 23 September 2022.

²⁵Sholah ash-Shawi & Abdulloh Al-Muslih, *Fikih ekonomi keuangan Islam* (Cet, I; Jakarta, Darul-haq, 2005), 95.

²⁶Ambo Tang, Pedagang Ikan, *Wawancara*, 23 September 2022.

²⁷Nurmaidah, Konsumen Pasar Cina, *Wawancara*, 23 September 2022.

Brokers or intermediaries are business enterprises that stand alone and operate as liaisons between producers and end consumers or industrial users. Brokers provide services in terms of buying and selling, namely everything that moves from producers to consumers. In addition to serving the flow of products from producers to consumers, brokers also actively assist in the transfer of ownership rights. The core operation of intermediaries (brokers) lies in their active and important role in conducting business negotiations, namely everything related to the buying and selling of goods.

Since the emergence of the Cina market, every trader is subject to a daily levy of Rp. The fee is for cleanliness and safety. For their trade stalls/kiosks, traders have to look for them on their own by renting them from the stall owners. The amount of kiosk rental ranges from IDR 4,000,000 to IDR 8,000,000 / year, not including the cost of electricity and water, which costs around IDR 150,000 / month. This was explained by Hj. Darisah stall owners at Cina Market are as follows:

*"The kiosk rental ranges from Rp. 4,000,000 to Rp. 8,000,000 / year, not including the cost of electricity and water, which costs around Rp. 150,000 / month and a levy for each trader is Rp. 3,000,-."*²⁸

The advantage for traders who occupy a permanent place is that it allows them to carry out their trading activities longer without being disturbed by weather factors, enabling them to store more and more diverse stocks of goods. With increasingly expensive rental costs, merchants will gain advantages, both in a strategic location and in a wider building size. Determination of the type of building to rent generally depends on the capital and type of commodity traders. If the initial capital owned is large and sells commodities that are popular among consumers, such as staples, prepared food, and so on, then the need for a permanent place will be even higher.

Transactions in the Cina market are supported by the supply of merchandise from various places including the following:

1. The supply of vegetables comes from various regions, including the following:
 - a. The chickpeas are supplied from Enrekang and Bulukumba Regencies.
 - b. Curly red chilies are supplied from mountainous areas in Kec. China and Panyula Village.
 - c. Big red chilies are supplied from Maros Regency, and Kec. Barebbo.
 - d. Onions are supplied from Maros and Bulukumba Regencies.
 - e. Shallots are supplied from Maros and Enrekang Regencies.
 - f. Garlic is supplied from Maros Regency.
 - g. Potatoes are supplied from Bantaeng and Maros Regencies
 - h. Cucumbers are supplied from the harvest of people around the Cina market.
2. Fish supply comes from the following areas:
 - a. Tuna and the like are supplied from the Bajoe port
 - b. Milkfish is supplied by Kec. Sibulue and Kec. March
 - c. Anchovies and the like are supplied from Sinjai Regency
 - d. Crab and Shrimp are supplied by Kec. Cenrana

Islamic Economic System in Cina Market Kab. Bone

The meaning and function of the market can be interpreted as a place where buyers and sellers meet to exchange their goods. Economists use the term market to describe a group of buyers and sellers who transact over a particular product or class of products, for example, the housing market, large market, and others.

²⁸ Hj. Darisah, Pemilik Kios, *Wawancara*, 23 September 2022.

Thus, the market as a place for buying and selling transactions is a very vital public facility for the economy of a region. Aside from being the lifeblood, the market is also a barometer for the level of economic growth in society. If the market which is the center of the economy is not properly organized, it makes consumers (buyers) feel uncomfortable, causing them to be lazy to visit the market which can cause losses. , because it can not collect local revenue optimally. Conditions like this ultimately lead to insecurity in people's lives.

Every member of society always longs for peace and balance in life, all human desires in their lives, including human desires in the desire to live in peace, can be realized if there are instruments capable of realizing these desires. One of the instruments seen as capable of creating peace is trade transactions that are carried out based on honesty and avoid fraud and fraud, such as reducing sizes, measurements, and weights. This is as stated by Nurmianti, one of the customers in the Cina market, as follows:

*"To be more comfortable in shopping, merchants must be honest in their measurements and not hide defects in their merchandise. Because that is not allowed by religion."*²⁹

Some fraud in trading transactions occurs in the market. The frauds in trading transactions can be seen from the following phenomena:

1. Cheating in the field of weighing scales, such as selling sugar weighing 1 kg when the actual weight is only 800 or 900 g. Most consumers complain about this, according to what Nurmianti stated as follows:

"Sometimes we buy goods that don't fit the size, such as regular sugar which has been reduced in weight, and even if it is re-weighed it is very much different, this is very detrimental to the buyer."

2. Cheating in the field of measurement, such as when a trader uses a measure with the bottom protruding, but when selling uses a measure with the bottom protruding inward.
3. Some traders have two or more scales. The correct scale is used when selling, while the wrong scale is used when selling. These frauds are increasingly visible when approaching the holidays when the buying and selling of food and jewelry need increase sharply. Hasibe, a mixed ingredient trader in the Cina market, explained this directly as follows:

*"We are forced to reduce the measure or weight of our merchandise, because inevitably many costs are forced out when we go to this market, such as unexpected costs."*³⁰

In transactions, scales are used as a benchmark to guarantee the contents and weight of goods purchased by consumers, but on the other hand, several traders play with scales or measures. This is also complained of by housewives like Mrs. Samsiah as follows:

*"Many traders reduce the weight of their trade, for example reducing the weight of the measure or content. For example, when consumers buy 1 kg of meat at the market, but when they are re-weighed at home, it turns out that it is only 950 g. Something like that puts us at a great disadvantage because there are different weighing results."*³¹

Fraud in trade transactions and irregular market conditions should not occur because it is prohibited in Islam. This phenomenon illustrates that there has been a violation of Islamic religious values and laws which have strictly prohibited and denounced all forms of fraud in buying and selling transactions.

In addition to violations of religious values, there were also violations against the laws and regulations of the Republic of Indonesia. According to Law No. 8 of 1999 concerning consumer protection article 8 paragraphs 1 a and b it is stated that business

²⁹Nurmianti, Konsumen Pasar Cina, *Wawancara*, 24 September 2022.

³⁰Hasibe, Pedagang Bahan Campuran, *Wawancara*, 26 September 2022.

³¹Samsiah, Konsumen pasar Cina, *Wawancara*, 26 September 2022.

actors are prohibited from producing and trading trade goods that do not match the net or net weight, do not match size, dose, and scale according to the actual size.

Allah swt has stated in the Qur'an that those who commit fraud in measuring and weighing will get destruction because they are considered as people who forget the day of judgment, because at that time all humans face Allah to account for their every action.

Allah says in surah Al-Mutaffifin verses 1-6:

وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (٣) أَلَا يَظُنُّ^{٣٢}
أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦)

Translation:

1. *A great accident for cheaters.*
2. *(namely) people who when they receive a measure from another person ask to be fulfilled,*
3. *And when they measure or weigh for others, they reduce.*
4. *Did not these people think that they would be resurrected,*
5. *One great day,*
6. *(namely) the day (when) humans stand before the Lord of the Worlds..³²*

Honesty in trading can still be realized. For example, traders must say honestly that the goods they sell are of good quality without any mix-up with poor quality goods. This is also explained by Sitti Rafiah as follows: As a trader, I highly uphold the teachings of Islam, so when I sell, I do not hide defects in my merchandise.³³

Traders must also be honest in measuring, measuring, and weighing. Dishonest traders get reproach from Allah and His Messenger. Islam forbids all forms of fraud both in the matter of buying and selling, as well as in other mu'amalah. A Muslim is required to be honest in all his affairs, because, in sincerity in religion, the value is higher than all worldly endeavors. But if they lie and hide (characteristics of their trade) then the baraka of their trade will be removed. One form of fraud in buying and selling is reducing the measure and weight.

The Qur'an considers this issue important as a part of mu'amalah. Allah says in the letter an-An'am verse 152 (6):

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا
ذَٰلِكُمْ وَصَّاتُكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

Translation:

"And complete the measures and scales with justice. We don't put a burden on someone but just their ability. And when you say, then you must act fairly even though he is (your) relative and fulfills Allah's promise, which Allah has commanded you to remember."³⁴

Likewise with the hadith of Rasulullah SAW in Sahih Bukhari No. 6346:

حَدَّثَنِي عِيَّاشُ بْنُ الْوَلِيدِ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنََّّهُمْ كَانُوا
يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَرَوْا طَعَامًا جِزَافًا أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُؤْوُوا
إِلَى رِحَالِهِمْ

Translation:

³²Departemen Agama RI, *Al Qur'an dan Terjemahnya* (Edisi Revisi; Semarang: PT. Karya Toha Putra, 1995), 1035.

³³Sitti Rafiah, Pedagang Sayur, *Wawancara*, 25 September 2022.

³⁴Departemen Agama RI, *Al Qur'an dan Terjemahnya* (Edisi Revisi; Semarang: PT. Karya Toha Putra, 1995), 965.

"Having told me 'Ayyash bin Al Walid has told us 'Abdul A'la has told us Ma'mar from Az Zubri from Salim from Abdullah bin Umar: During the time of the Prophet shallallaahu 'alaihi wa sallam, if the Companions bought food that it is not clear what the measure and weight are, they are prohibited from selling it where they bought it (the same place) until they transfer it to their transport vehicle."

Based on the foregoing, the importance of the basis of sharia law governing the trading mechanism (buying and selling) that applies in the market is by sharia demands and the teachings of Rasulullah SAW. Clarifying measurements and weights is essential to do so that fraud and harm do not occur between fellow human beings.

The mechanism of the Islamic market is built based on freedom, namely the freedom of the individual to carry out transactions of goods and services according to what he likes. The limitation in question is not contrary to the absence of a conflict of interest. Starting from the closest environment, namely relatives and neighbors to the wider community. This can be done by traders if when they do it, they always choose good quality goods that they like and are not excessive in taking profits. Conditions like this cause God to send down blessings in trade, without having to commit fraud.

The mechanism of the Islamic market is built based on freedom, namely the freedom of the individual to carry out transactions of goods and services according to what he likes. The limitation in question is not contrary to the absence of a conflict of interest. Starting from the closest environment, namely relatives and neighbors to the wider community. This can be done by traders if when they do it, they always choose good quality goods that they like and are not excessive in taking profits. Conditions like this cause God to send down blessings in trade, without having to commit fraud. Fraud is difficult to avoid because in general, they don't want to take a little profit, efforts to reap big profits are seldom free from fraud. This shows that price regulation is left to the natural market mechanism. This can be done when the market is in a normal state, but if it is not in a healthy state, i.e. tyranny occurs, such as cases of hoarding, usury, and fraud, the government should be able to act to determine prices at a fair level so that no party is harmed.

Thus, the government only has the authority to set prices in the event of tyrannical practices in the market. Islam in principle does not prohibit trade unless there are elements of tyranny, fraud, oppression, and leads to something that is prohibited. For example trading wine, pork, drugs, idols, statues, and so on, which is forbidden by Islam, whether eating it, working on it, or using it. all work obtained by illegal means is a sin.

Fraud in trade transactions in the Cina market and irregular market conditions should not have occurred because it is prohibited in Islam. This phenomenon illustrates that there has been a violation of Islamic religious values and laws which have strictly prohibited and denounced all forms of fraud in buying and selling transactions so that the sharia economic system in the Cina market has not been implemented optimally

Impact of Fraud in Buying and Selling for Society

According to Wahbah az-Zuhaili in his book Tafsir al-Munir in QS. al-Muthaffifin verses 2-3 interpret that the word tathfif means taking a little from a measure or scale. Meanwhile, muthaffif is a person who reduces a person's rights in measure or scale. Ibn Kathir said, "cheating in measures and weights can be added if he measures or weighs from someone else, or can be reduced if he measures or weighs for someone else." Therefore, Allah SWT explained that people who cheat will be threatened with loss and destruction in the form of an accident. They are people who, if they ask to be given to others, then take

full rights and more. However, if they measure or weigh for someone else, then they reduce the measure or scale.³⁵

Az-Zuhaili mentioned that At-Tathfif, namely reducing the rights of others in a measure or scale or something like that, the law is illegitimate. This causes grave sins and gets grievous torments later in the afterlife. This cheating trait is a bad trait in social view that causes other people to stay away from it. The intention of cheating here is to increase the measure or weight or the like when asking for the right to be measured, reducing the measure or weight or the like when measuring someone else's property..³⁶

Az-Zuhaili explained in his Tafsir book that the word **وَيْلٌ** is a word that means a very painful torment in the hereafter. **لِلْمُطَفِّفِينَ** means for people who reduce someone in measure or scales. It is named like that because it is a small thing that is cheated, **اِكْتَالُوا عَلَى النَّاسِ** take the meaning **عَلَى** of their rights to take measure by reducing or weighing.

The impact of cheating has also been explained in the Qur'an Surah Hud verse 84:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ
بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ (٨٤)

Translation:

"And to (people) Mad-yan (We sent) their brother, Syu'aib. he said: "O my people, worship Allah, there is no god for you but Him. And do not reduce your measure and scales, Verily I see you in good condition (able) and Verily I fear for you the doom of the day of destruction (resurrection)."

This is the end of the story which is seven in number as mentioned in this surah briefly as a consolation for Rasulullah SAW. From what he experienced his people turned away so he became sad and troubled. These stories also become a threat to those who deny them and become a customary announcement of the coming of doom for people who lie after being warned by the apostles and for insulting them and not paying attention to this warning.³⁷

Conclusion

The practice of buying and selling carried out by the people at the Cina Market in Bone Regency runs like a market as it should. The Cina market is a market that sells crops from farmers which are obtained directly from farmers as well as a central market for trading agricultural, plantation, fishery, animal husbandry products, and various kinds of industrial products which are the daily needs of the community which are sold by wholesale and retail traders. However, in business activities in this market, there is still fraud. Fraud in trade transactions on the Cina market and irregular market conditions should not have occurred because the market participants who transacted were Muslims. This phenomenon illustrates that there has been a violation of Islamic economic values and laws which have very strictly prohibited and denounced all forms of fraud in buying and selling transactions so that the sharia economic system in the Cina market in Kab. Bone has not been implemented optimally.

³⁵ Az-Zuhaili, *Tafsir al-Munir*. In d. Abdul Hayyie al Kattani (Jilid 15; Jakarta: Gema Insani, 2016)

³⁶ Az-Zuhaili, *Tafsir al-Munir*. In d. Abdul Hayyie al Kattani.

³⁷ Az-Zuhaili, *Tafsir al-Munir*. In d. Abdul Hayyie al Kattani (Jilid 10 ; Jakarta: Gema Insani, 2016)

Traders and buyers as well as the public in general should pay attention to and understand the concept of transacting by Islamic teachings so that people can carry out buying and selling transactions by Islamic norms or sharia economic law both contained in the Al-Qur'an and Hadith as well as the views of the scholars. It is for the local government to focus more on regulations regarding these business activities to realize the Cina market as a conducive market, for example, conditioning the market according to the culture of the region or local area, namely the typical Bugis culture which upholds honesty and mutual trust.

References

- Abdullah, Muh. Wahyuddin, Syahrudin Kadir, and Hassan Alaaraj. "Sharia Financial Literation In Developing Sharia-Based Business For Rural Communities In South Sulawesi." *Ikonomika* 5, no. 1 (2020): 117–140. <https://jurnal.ut.ac.id/index.php/elqish/article/view/4150/1285>.
- Departemen Agama RI. *Al Qur'an dan Terjemahnya*. Edisi Revisi; Semarang: PT. Karya Toha Putra, 1995.
- Ghufron A. Mas'adi, *Fiqh Muamalah Kontekstual*. Cet: I; Jakarta: PT. Raja Grafindo Persada, 2002.
- Ihsan, Akmal, Abustan Nur, and Syahrudin Kadir. "Islamic Wealth Management And Corporate Governance." *El-Qish: Journal of Islamic Economics* 2, no. 2 (2022): 85–96.
- Kadir, Syahrudin. "Labelizing of Manufacturing Halal Industry Products for Achieving Customer Satisfaction In The Perspective of Maslahah Daruriyah." *El-Qish: Journal of Islamic Economics* 2, no. 1 (2022): 23–31. <https://jurnal.ut.ac.id/index.php/elqish/article/view/4150/1285>.
- . "Pengembangan Pengukuran Kinerja Dengan Pendekatan Maslahah Score Card." *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam* 3, no. 2 (2019): 149–172.
- Kadir, Syahrudin, and Muhammad Wahyuddin Abdullah. "ISLAMIC ECONOMIC CREATIVE SOLUTIONS FOR SMALL AND." *Iqtishaduna* Proceeding, no. 1 (2019): 96–107.
- Kadir, Syahrudin, Muhammad Wahyuddin Abdullah, and Amiruddin Kadir. "Analisis Pengukuran Kinerja Dengan Pendekatan Maslahah Scorecard." *Jurnal Minds: Manajemen Ide dan Inspirasi* 6, no. 1 (2019): 53.
- Kadir, Syahrudin, and Muh. Amir Basri. "AMANAHA FINANCE MARKETING STRATEGY BULUKUMBA BRANCH IN INCREASING MURABAHAH FINANCING." *Kodifikasi: Jurnal Penelitian Islam* 15, no. 02 (2019): 243–258.
- Kadir, Syahrudin et all. "Political Stability, Macro Economics, and Islamic Human Development Index (i-Hdi) In Oic Countries." *Jurnal Syarikah* 8, no. 2 (2022): 245–253.
- Kadir, Syahrudin, Mukhtar Lufti, Nasrullah Bin Sapa, and Abd Hafid. "IMPLEMENTASI AKAD MUSYARAKAH MUTANAQISHAH DI LEMBAGA KEUANGAN ISLAM." *IEB JOURNAL: Islamic Economics and Business Journal* 4, no. 2 (2022): 1–19.
- Kadir, Syahrudin, and Salfianur. "Pelatihan Ekonomi Mikro Syariah Dalam Meningkatkan Literasi Keuangan Syariah Bagi Masyarakat Desa Bulu-Bulu Kab. Bone Dan Siwa Kab. Wajo." *E-Amal Jurnal Pengabdian Kepada Masyarakat* 01, no. 03 (2021): 467–480.
- Libus, Ibrahim. *Ekonomi Islam Suatu Pengantar*. Cet. I; Jakarta: Radar Jaya Offset, 1995.
- Mas'adi, Ghufron A. *Fiqh Muamalah Kontekstual*. Cet: I; Jakarta: PT. Raja Grafindo Persada, 2002.
- Muhibbuddin. "Credit: An Islamic Law Perspective." *Al-Mizan* 13, no. 2 (2017): 227–242.
- Sabiq, Sayyid. *Fikih Sunnah* 12. Cet: I Jilid 12; Bandung: Alma'arif, 1993.
- Setiawahyu, Mia Dwi. "Kecurangan Dalam Jual Beli Menurut Al-Qur ' a n Perspektif Tafsir
- 26 **el-Uqud: Jurnal Kajian Hukum Ekonomi Syariah**, 1 (1), 2023: 15-27

- Al-Munir.” *Lathaiif* 1, no. 1 (2022): 48–67.
- ash-Shawi, Sholah & Abdulloh Al-Muslih. *Fikih ekonomi keuangan Islam*. Cet, I; Jakarta, Darul-haq, 2005.
- Shobirin. “Jual Beli Dalam Pandangan Islam.” *BISNIS : Jurnal Bisnis dan Manajemen Islam* 3, no. 2 (2016): 239.
- Syahril, Syahril, Wahyuddin Abdullah, and Syahrudin Syahrudin. “Model Pemberdayaan Ekonomi Dengan Filantropi Islam Dalam Mewujudkan Kesejahteraan Masyarakat.” *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 6, no. 1 (2019): 25–40.
- Syukron, AHmad. “MEMBONGKAR KONSEP ETIKA BISNIS DALAM AL-QUR’AN: SEBUAH PERSPEKTIF EPISTEMOLOGIS.” *Ta’qib* 4, no. 3 (2014): 1–20.
- ZAINI, HASAN. “Perspektif Alqur’an Tentang Pendidikan Karakter (Pendekatan Tafsir Maudhu’I).” *Ta’dib* 16, no. 1 (2016): 1–17.
- al-Zarqa’, Mustafa. *al-madkhal al-fiqh al-amm*. Dairul Fikri, Beirut, 1967-1968.
- Az-Zuhaili. *Tafsir al-Munir*. In d. *Abdul Hayyie al Kattani*. Jilid 10 ; Jakarta: Gema Insani, 2016.
- Az-Zuhaili *Tafsir al-Munir*. In d. *Abdul Hayyie al Kattani*. Jilid 15; Jakarta: Gema Insani, 2016.

