

Palm sugar trade practice in sharia economy perspective: A case of Muara Sipongi district

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Abstract

This study aims to determine the practice of buying and selling palm sugar in Muara Sipongi District, Mandailing Natal Regency. This study used the descriptive qualitative method. The results of this study can be concluded that the sale and purchase of palm sugar carried out in Ranjo Batu Village, Muara Sipongi District, Mandailing Natal Regency is quite good because the implementation of the sale and purchase of palm sugar is quite following the pillars and legal terms of buying and selling in the aspect of Islamic law, and can be said to be legal too because the object of goods being traded is the shape of the substance and also the size. At the time of the transaction, the goods being traded are tangible, and the buyer sees the object of the goods directly. However, sellers and buyers still need to fully know that what has been carried out so far conforms with the principles of Islamic Economics.

Public interest statement

This case study provides insight for sellers and buyers to understand Islamic principles in daily trading activities, particularly in the agricultural sector in Indonesia.

Keywords: Islamic trade law, Indonesia, agriculture trade,

Paper type: Case Study

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Introduction

Islam is a comprehensive religion encompassing all human life, including economic activities. Implementing Islam will bring mercy to all nature, including humans who carry out economic activities. The Islamic economic system is based on Islamic values, which contain four central values, namely rabbâniyyah (divinity), akhlâqiyyah (morals), insâniyyah (humanity), and wasatiyyah (balance). It is felt with complete confidence that the Islamic economic system differs from the others. Islamic economics is a collection of legal norms originating from the Al-Qur'an and Hadith which regulate the economic affairs of humanity; when humans carry out activities for their lives, it is the legal norms that regulate them both those that are regulatory from the Al-Qur'an and Hadith (Suryani et al., 2021).

The universality of Islam can be seen in the rules that Allah created that apply to humankind and the universe. Islamic rules cover all aspects and are comprehensive in the fields of law (shari'ah), economics (muamalah), society (morals), and others. Allah creates rules in the economic field, such as how to be muamalah with fellow human beings by giving freedom to humans in obtaining sustenance through a lawful business; of course, there are Allah's rules which cannot be violated, such as being too busy looking for wealth and love of the world so forgetting the afterlife. The purpose of fulfilling needs in Islam is to achieve *maslahah*, namely fulfilling human needs to protect and maintain life, property, faith, reason, and offspring (Akhmadi et al., 2023; Suryani et al., 2021).

Among the many aspects of cooperation and dealing with humans, buying and selling muamalah is one of them. This aspect plays an essential role in improving the welfare of human life. Everyone will experience difficulties in every way of life if they do not cooperate with others. Traders are one aspect of life that is horizontal by itself means worship because it provides convenience to people in need. In world history, proving that humans must live economically is human nature because all humans need one another. The hadith of Rasulullah SAW: "Nine-tenths of sustenance is in trading." (Narrated by Ibrahim al-Harabi from Na'im Ibnu Abdul Rahman).

The Prophet Muhammad gave an illustration that positioned the trading business well compared to other businesses, as he said that, in the trading world, nine out of ten doors of luck. God opened ten doors for all humans to get wealth, and nine of them were opened for the world of commerce. Buying and selling is exchanging assets for assets in specific ways to transfer ownership (Hidayat, 2015). According to Syafi'iyah scholars, buying and selling is a contract that contains the exchange of assets with other assets with conditions that aim to have eternal objects or benefits. Moreover, according to other scholars, there are many other definitions of buying and selling, and it can be concluded that buying and selling is an exchange of property (Hidayat, 2015). Allah has justified buying and selling and forbidding "riba" (QS. Al-Baqarah: 275), hence, Islam provides some basic rules regarding trading activities to guide Muslim societies.

Case description

Research area profile

Mandailing Natal Regency has several sub-districts which can develop the potential for sugar palm plants, and one of them is Muara Sipongi District. Geographically, Muara Sipongi District is located to the southwest of Mandailing Natal District with the boundaries of Kotanopan District (north), Pakantan District (south), and West Sumatra Province (south and east). (BPS Mandailing Natal, 2018) From 16 villages can be seen in Table 1.

Table 1.

Total Population, Population Growth and Average Household Members per Village/Subdistrict of Muara Sipongi Year 2020-2021.

No	Village	Total population 2020	Total population 2021	Population growth	Average
1	Ranjo batu	1489	1763	1.1	5
2	Pasar muara sipongi	1351	1076	1.0	4
3	Tanjung alai	819	953	1.0	4
4	Sibinail	811	897	1.0	4
5	Muara kumpulan	759	1512	1.1	5
6	Aek botung	716	849	1.0	4
7	Simpang mandepo	655	711	1.0	5
8	Koto Baringin	632	711	1.0	4
9	Koto Boru	591	784	1.1	4
10	Limau manis	564	669	1.1	4
11	Tanjung medan	539	652	1.0	4
12	Bandar panjang	435	390	1.0	4
13	Bandar panjang tuo	425	573	1.0	4
14	Tamiang mudo	391	445	1.1	4
15	Kampung pinang	305	292	1.0	5
16	Tanjung larangan	179	278	1.0	4
	Jumlah total	10.671	12.528		

Source: Central Bureau of Statistics for Muara Sipongi District (2020)

The population in Muara Sipongi District in 2021 is 12,528 people, experiencing growth compared to 2020, which amounted to 10,671 people. The average household member in Muara Sipongi District is 4 to 5 people, villages have an average household member of 4 people, and the rest have 5 household members. The regional autonomy policy has forced Muara Sipongi Subdistrict to be able to develop its economic potential by producing superior products. One of the economic potentials owned by Muara Sipongi District is palm sugar plantations which produce sap and can be processed into sugar.

Based on data from the Central Bureau of Statistics, the potential for sugar palm in Muara Sipongi District is in third place after rubber and candlenut plantations. Furthermore, the production of sugar palm plants in 2018 was 233.74 tons, which decreased in 2019 by 226.77 tons, and in 2020, it increased by 227.23 tons. The sap water processed into printed sugar in Muara Sipongi District is scattered in various villages, namely in Ranjo Batu Village, Kampung Pinang Village, Bandar Panjang Village, and Tanjung Alai Village. The palm sugar produced is of different sizes; some are 1 kg per seed, some are large, more than 2 kg per seed, and the average size is 1 kg per seed, so this product is the target of the community.

Almost 70% of the people in Muara Sipongi District work as palm sugar craftsmen, apart from farmers and gold mining, so it is easy to find palm sugar in Muara Sipongi District. The average price of palm sugar is Rp –20,000 per kilogram. Currently, many artisans sell their palm sugar production by displaying it in front of their homes due to the higher number of buyers arriving. The palm sugar produced is good quality and tastes natural because the product processing is still effortless and traditional. This industrial business is a home or small industry, and most palm sugar is traditionally traded to meet local market demand.

Moreover, some are marketed outside of Muara Sipongi District. The product packaging is unattractive, and the tools used are simple, and the method of selling palm sugar is by selling it in front of the house because the plantation is located on the side of the Sumatra

highway. After all, it is close to the house, and it is directly processed and traded. Because the sale is still simple, the researcher wants to know how palm sugar sellers carry out the buying and selling practices.

Table 2.

Potential of Plantation Plants in Muara Sipongi District from 2018 to 2020.

No	Commodity	2018	2019	2020
1	Rubber	282,53	279	300
2	Candlenut	226,74	226,77	225,22
3	Palm	233,74	226,77	227,23
4	Arabica Coffee	85,16	89,15	87,23
5	Cinnamon	87,89	66,61	66,70
6	Robusta coffee	64,08	61,52	62,52
7	Chocolate	27,65	27,68	27,80

Source: Central Bureau of Statistics for Muara Sipongi District (2020)

Islamic trading law

The Qur'an, sunnah, and Ijma have legalized buying and selling. Riba is unlawful, and buying and selling are lawful. As for the argument from the Qur'an which confirms (QS. Al-Baqarah (2): 275): "Those who eat (take) usury cannot stand but are like the standing of people who are possessed by shaitan because (pressure) of madness. Their situation is like that because they say (opinion), actually buying and selling is the same as usury, even though Allah has justified buying and selling and forbidding usury. Those people who have reached the prohibition from their God continue to stop (from taking usury). , then for him what he had taken first (before the prohibition came) and his affairs (it is up to) Allah. People who repeat (take usury) then that person is inhabitants of hell; they are eternal in it. "

In addition, Allah has forbidden consuming other people's property in a vanity way, and Allah has justified buying and selling in a good way; on the other hand, Allah has forbidden buying and selling that has an element of usury or can harm other people. The God in the Qur'an QS. Al-Baqarah: 188 says:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ [188].

"For those who believe, do not eat each other's wealth in a vanity way, except by trade that applies with the likes and likes between you. Furthermore, do not kill yourself. Indeed, Allah is merciful to you.

As for the arguments from the sunnah, one of them is the Hadith narrated from Rasulullah SAW: "From Rifa'ah bin Rafi' said that the Prophet Muhammad was asked about what kind of business is considered reasonable? The Prophet replied: The work of a person with his hands and every clean trade from fraud and forbidden things. (Al-Bazzar and Hakim).

That is trading that does not contain elements of fraud and lies. Legal buying and selling are buying and selling based on willingness. Furthermore, when asked Rasulullah SAW what business is the most important, he replied: "A person's business with his own hands, and every trade is mabrur." Mabrur sale is any sale and purchase that does not contain lies, betrayal, and concealment of the disgrace of goods from the sight of the buyer. The meaning of treason is more general because of the form of the goods being sold, nature, or

external matters, such as characterizing them with untruthful characteristics or telling false assets. A good business is done with his own hands, and there is no element of fraud. The argument for the ijma' of the scholars is that they agree on the lawfulness of buying and selling and the prohibition of usury. It can be concluded that buying and selling are Shari'ah in Islam based on the explanation of the verse and the Hadith (Mardani, 2012: 103).

Buying and selling are considered valid if the pillars and conditions have been fulfilled. The point is that if someone is going to buy and sell must meet certain conditions. The elements that cause the validity of buying and selling are fulfilled. The pillars of buying and selling, according to Hanafiyah scholars, are only one, namely consent (the expression to buy from the buyer) and qabul (the expression of the seller from the buyer). The pillars in question can be seen from the opinion of the scholars below: a) Transaction actors, namely sellers, and buyers. b) The object of the transaction, namely prices, and goods. c) Akad (transaction), namely all actions taken by both parties that show they are carrying out a transaction, whether the action is in the form of words or deeds.

According to the Sharia Economic Law Compilation, there are three elements of buying and selling: (a) The parties involved in the sale and purchase agreement consist of sellers, buyers, and other parties involved in the agreement. (b). The object of buying and selling consists of tangible and movable objects, movable and immovable. (c) The agreement can be made in writing, orally, and in gestures, all three of which have the same legal meaning (Mardani, 2012).

Legal terms of sale and purchase

A sale and purchase are invalid if not fulfilled in a contract with seven conditions: (a) Mutual consent between the two parties. Willingness between the two parties to carry out transactions is an absolute requirement for its validity. (b) The performer of the contract is the person who is allowed to enter into the contract, that is, a person who is mature, wise, and understands buying and selling transactions. So, contracts made by minors and crazy people are not valid except with the permission of their guardians. (c) Both parties have previously owned the assets that are the object of the transaction. So, buying and selling goods not owned without the owner's permission is illegal. (d) The transaction object is the bar that is allowed by religion. So selling illicit goods such as khamar (liquor) and others is not permissible. (e) The object of the transaction is goods that can be handed over. Then it is not legal to sell a lost car. Both parties know the object of sale and purchase at the time of the contract. So it is illegal to sell goods that need clarification; carrying out transactions in buying and selling must fulfill the pillars and conditions of buying and selling. It will be legal to carry out buying and selling transactions (Mardani, 2012). There are six buying and selling ethics explained (Mubaraok, 2017), among others, as follows:

- a. There is no fraud in obtaining profits. *Fraud* is an act that is unlawful in all religions and should be avoided as much as possible.
- b. Be honest in mu'amalah, namely explaining the quality and quantity of the object of sale and purchase correctly (by not lying in explaining the type, type, origin, or source, and encumbrance of the object used as the object of sale and purchase).
- c. Gentle in mua'malah. Gentle is explained as buying and selling, which is directly proportional to the quality of the object of buying and selling. High-quality goods are bought and sold at high prices, and low-quality goods are bought and sold at low prices. Imam Bukhari narrated a Hadith from Jabir explaining the words of Rasulullah SAW, which said that Allah SWT has mercy on those who are gentle when selling goods, buying goods, and collecting debts.
- d. Avoid swearing even though the merchant's oath is proper. Buying and selling must be avoided from the buyer's oath in explaining the quality, quantity, nature, and type

- of goods sold. It is recommended to say bismillah at the beginning of the buying and selling process to avoid swearing in buying and selling.
- e. Give charity a lot. Merchants/sellers are encouraged to give lots of charity as expiation for mistakes made accidentally in the form of oaths, concealing records of goods, or bad morals when serving buyers.
 - f. Debt writing accompanied by witnesses. It is recommended that the amount of the receivables be recorded, and it is also recommended to have witnesses in the sale and purchase whose payments are not cash.

Methods

The type of research used in this study is field research, which describes and describes conditions and phenomena that are clearer about the situation that occurs, than the type of research used is descriptive research. This research was conducted in the village of Ranjo Batu, Muara Sipongi District, Mandailing Natal Regency, while the research was from August 2020 to December 2020. The population in this study amounted to 7 people, and the number will be divided among research subjects consisting of religious leaders, sellers, and buyers in the village of Ranjo Batu, Muara Sipongi District, Mandailing Natal Regency. While the sample, namely in this study using census sampling, is a data collection method where the sample is the total number of the population, the sample in this study is the total population, namely seven people.

Results and evaluation

Muara Sipongi District is a District located in the Mandailing Natal district. The administrative area of Muara Sipongi is divided into 16 villages. The Mandailing Natal Regency government stipulated this with regional regulations no—7 and 8 of 2003 on July 29, 2003. The administrative center of the Muara Sipongi District is Pasar Muara Sipongi Village. The total area of Muara Sipongi District is 13.1429 Ha, or in other words, it covers 1.98 percent of the total area of the Mandailing Natal Regency. In Muara Sipongi District, the most significant area is Simpang Mandepo Village, 1,030 Ha (7.83%), and the smallest is Tanjung Larangan Village. This village has just come from the expansion of Kampung Pinang Village, whose area is 350 Ha (2.66%). All areas of Muara Sipongi District are land. However, not all villages have the same distance from the sub-district capital, namely Pasar Muara Sipongi Village. The Muara Sipongi sub-district is located in a highland and hilly area. Because it is located on a hilly plateau, the topography and altitude differ in each village or sub-district. A total of 5 villages (32 percent), villages in Muara Sipongi District have slope topography, and the remaining 11 villages (68 percent) have valley topography. The Muara Sipongi District area is at an altitude of 519-1,100 meters above sea level. In Muara Sipongi District, only 2 (two) seasons are known, namely dry and rainy.

Based on the results of interviews conducted by researchers with Mr. Ibrahim as, a religious figure in Ranjo Batu Village, these are: The contract is made at the beginning with the seller and buyer of palm sugar, and the contract is also carried out with the seller, and the buyer with the pillars and terms of sale and purchase and those who carry out the sale and purchase are adults and have a reason, children are not allowed to buy and sell. The materials used are halal and do not contain unclean because the sap water comes directly from the palm tree. Carry out sale and purchase agreements verbally or directly to the seller and buyer; the sale and purchase are carried out with the existence of the contract at the beginning and have been agreed upon by the seller and the buyer, then at a price set by the seller it has been

mutually agreed upon and has been adjusted to what is on the market and the place to buy it. The process of cooking palm sugar is always supervised because the place is close to where it is sold directly, and there are no unclean goods or objects around it; of course, the palm sugar that is traded is clean.

Based on the interviews above, it can be concluded that the contract carried out by the seller and the buyer follows what is stipulated in Islam because there is a seller and a buyer. The object of the contract is transparent. After that, consent and qabul are made orally. The previously known price has been agreed on the current price by the seller and the buyer.

Based on the results of interviews conducted by researchers with Mrs. Rima and Mr. Basri, the palm sugar sellers in Ranjo Batu Village are: The buying and selling carried out in the village are that seller has been buying and selling palm sugar in the village for more than three years, and the process used for cooking the sap water into palm sugar is long enough for the sap water to be cooked first until it changes color to slightly brown and only then can printed molds that are commonly used are self-made from banana peels or ordinary zinc/aluminum, the material used besides sap water is yeast, the use is so that the palm sugar can last a long time, remains challenging and does not melt, production in a day is approximately 6-7 molds because the molds that are made are for scales of 1kg or it could be more, so in a day it can be up to 7kg or more. The income derived from the sale of palm sugar is not much, and also the results are uncertain but sufficient to meet daily needs; wholesale sales are carried out if there is a request from the buyer, the price is clear and has been mutually agreed upon by both parties, the price determined will be adjusted at market prices because the price set is uncertain, the weighing process is carried out when it has been agreed upon and carried out in front of the buyer then the transaction is carried out at the end when the weighing is complete. Returns of goods after transactions have never happened because the quality of palm sugar is excellent and durable. Among those who buy palm sugar are not just village people, but many also buy passing cars because the selling point is on the side of the road with vehicle traffic.

Based on the interview's conclusion, it can be concluded that the contract made by the seller follows Sharia. The object is transparent and meets the requirements of a seller, then the consent qabul is carried out orally or speaks directly between the seller and the buyer. The previously known price is also clear, and the buyer agrees on the current price.

Based on the results of interviews conducted by researchers with Mrs. Rohma, the purchasers of palm sugar in Ranjo Batu Village are:

- Buying and selling palm sugar in this village, buying palm sugar is done without compulsion when buying and is done voluntarily. Buying palm sugar is not in bulk, just by kilo; then weighing is done directly in front of the buyer. If it has been mutually agreed upon, a transaction occurs.
- Sellers and buyers are mature and wise.
- There is no smell in the palm sugar and other mixed ingredients.
- The quality is excellent and reasonable.
- The price has been determined together, and a bargain is made, then there is an agreement between the two parties, then the purchases made are straightforward to find and also according to the packaging.

Based on the conclusions of the interviews with the respondents who bought palm sugar in the village of Ranjo Batu, only purchases were made on a consensual basis. There was no compulsion and following the pillars of buying and selling according to Sharia, but still carried out in the traditional way or according to habits that have been done in the village of Ranjo Batu and purchases as usual. It can be concluded that the pillars of buying and selling in buying and selling palm sugar have been fulfilled with the seller and buyer making a contract.

The object of the contract is transparent, and the form after that, there is an agreement and qabul, which are spoken orally to the seller and buyer. Then the previously known price is also clear and has been agreed upon by the people of each village.

Evaluation

Seller

The results of interviews with a palm sugar seller in Ranjo Batu village named Mrs. Risna: "The practice is that we pack the palm sugar properly and also in the traditional way in the village, namely by using a banana tree that the seller has formed, then placing it at the existing sales place in front of the house and also covered with plastic so that it is not exposed to street dust. If someone buys it, the price must be adjusted to the buyer, and if it has been mutually agreed upon, the transaction/payment will be made. From the results of these interviews, it can be concluded that the practice of buying and selling palm sugar is consensual and willing, and there is no compulsion to exchange goods or palm sugar with cash, which is done in cash.

Buyer

A buyer buys an item from someone (seller) to use the item for daily needs. In buying palm sugar in the village of Ranjo Batu, the researchers conducted interviews with the buyers as follows: First, the results of the interviews with the buyer, who named the biological mother are: "When I want to buy the palm sugar, I first see if the goods are good or have a mixture because the palm sugar will be used to mix food ingredients, the palm sugar must be good so that the food made tastes good and is also healthy." Second, the interview results conclude that the practice was carried out according to the agreement between the seller and the buyer. The application of the consent and qabul is carried out politely and adequately towards the buyer. Thus the consent and qabul are carried out verbally to the buyers with a consensual system and an element of willingness for the goods being traded, but they must also fulfill the pillars and conditions of sale and purchase then the sale and purchase is valid.

Goods traded (Object)

In buying and selling transactions, Allah SWT forbids selling something haraam because it is the same as bringing immoral acts. Moreover, buying and selling something harams, such as dogs, pork, khamr, and drinks containing elements of haram, is not permissible to be traded. Moreover, the manufacture of food should not be mixed with that which is haram. Buyers must first look at the items to be purchased and ask the seller about the materials used to avoid fraud. The results of interviews with these sellers are as follows: "Customers, of course, avoid the name of fraud; everyone does not want to be cheated because it will be detrimental for me because it has disappointed them." The interview concludes that the sales made by the seller are related to the sale and purchase of palm sugar; the seller avoids fraud because it will be detrimental to sales.

Contract of sale and purchase

In every transaction made at each trader, there must be an agreement that results in the transfer of ownership between the seller and the buyer. The sale and purchase agreement must be based on an agreement where there will be an exchange of goods in exchange for goods, and goods for money have an element of desire between the seller and the buyer. The contract for

buying and selling palm sugar in the village of Ranjo Batu is as follows: The results of the interview with a palm sugar seller named Mr. Basri are: "The contract that I use when I sell I say "I will sell it" and the buyer answers "yes." The interview results with the seller named Ibu Yanti are: "The contract is that sometimes I just exchange my palm sugar for the money and say thank you." The interview concludes that the contract for the sale of palm sugar is carried out in conformity with the sale and purchase agreement between the seller and the buyer. Thus the consent qabul is made orally to the buyers with a consensual system and an element of willingness for the goods being traded.

Terms of sale and purchase

Terms of sale and purchase are baligh, reasonable, and understandable about sales. Etymologically maturity comes from the word mature, which means mature and intellectually perfect. Meanwhile, according to Islam, adulthood or puberty is a wet dream for men and women who have experienced menstruation. The contract's performer is the person allowed to enter into the contract; that is, a mature person has a reason and understands. So, contracts made under age, crazy people or idiots, are invalid unless the guardian has permission. The results of interviews with palm sugar sellers in the village of Ranjo Batu are: "As far as I can remember, I have never met a buyer who was underage." Other interview results are as follows: "Nothing, on average, I meet sellers who are adults." The results of interviews with other sellers are as follows: "I have never met a buyer who is underage." The interview results conclude that the two people who agree with the seller and the buyer are, on average, mature and understanding. If adults still accompany underage people, then it is legal to buy and sell.

Scales

Scales are heavy equipment used to determine whether an object is appropriate or not; which is used as a standard to determine the weight of the item to be traded so that the seller and the buyer can agree upon a predetermined price. The results of interviews between sellers and buyers of palm sugar are as follows: "I weigh the palm sugar according to the weight of the item, and it is also seen directly by the buyer" So, the conclusion from the interview is that the seller shows the scale to the buyer and sees how much the item weighs so that fraud does not occur.

Price

The price must be apparent during the transaction. The price of buying and selling must be clear; this is the principle of the transaction; in addition to buying and selling without coercion in Islam, honesty must be prioritized. So that both parties to the transaction both know the value of their transaction. Buying and selling are only valid if the buyer knows the price at the beginning of the purchase. Therefore the price must be apparent during the transaction to avoid misunderstanding. The results of interviews with buyers are as follows: "The price has been said by the seller beforehand and then negotiated with the seller." So, the result of interviewing buyers is that the buyer already knows the price in advance, and the buyer negotiates if it has been agreed between the two parties, then a transaction occurs.

Transactions between sellers and buyers

Payments (transactions) made to farmers/sellers are made at the end after the scales have been completed and it has been mutually agreed upon, then payments (transactions) are made with

mutual likes between the seller and the buyer. The results of interviews with buyers are as follows: "I bought it with my own will; there was no coercion from anyone." The results of interviews with other buyers are as follows: "I bought it for my own needs, so I bought it willingly myself." The conclusion from the buyers is that they buy it of their own free will, there is no coercion, and it is done with mutual consent between the seller and the buyer.

Conclusion

The results of all the interviews showed that the sale and purchase carried out in the village of Ranjo Batu, Muara Sipongi District, Mandailing Natal Regency, was "good enough" because, already in conformity with the principles of Islamic law, the implementation of buying and selling palm sugar is quite following the pillars and conditions of legal sale and purchase. The sale and purchase contract is valid because it is sufficient to fulfill the pillars and conditions of the sale and purchase. Furthermore, it can also be valid because the object of the goods being traded is transparent in terms of the shape of the substance and its size. When buying and selling, the goods being traded are tangible, and both the seller and the buyer see the object of the goods directly. The seller and the buyer have agreed upon the specified price. Sellers and buyers do it without compulsion, and it is done with mutual consent between the two parties. So, the practice of buying and selling transactions is legal and permissible by Islam.

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