



Community perceptions about online buying and buying from an islamic economic perspective

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ABSTRACT

This research aims to find out how people perceive online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung District and what online buying and selling is like from an Islamic economic perspective in Ujung Bulu Village, Ujung District. In this study, the research subjects were people who bought and sold online on Facebook applications in Ujung Bulu Village, Ujung District. Meanwhile, the object of the research is the public's perception of online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung District, Parepare City. his type of research is research using descriptive qualitative methods. The research period was carried out for three months using data collection methods by means of interviews and documentation. The results of data analysis show that public perception responds very well to online buying and selling because it can help the economy and make buying and selling activities easier. The factors that influence people's perceptions about online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung District are; firstly, the public believes that online buying and selling does not violate religious laws, secondly there is convenience in online buying and selling, thirdly it really saves time in online buying and selling, fourthly it does not interfere with main work.

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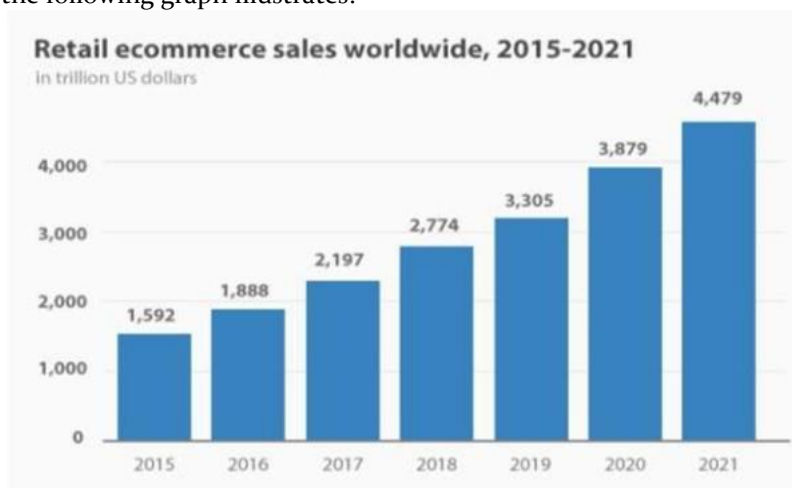
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1. INTRODUCTION

Buying and selling online is a business alternative that is quite promising to be implemented at this time, because buying and selling online provides a lot of convenience for both parties, both the seller and the buyer, in carrying out trade transactions, even though the parties are on two continents (Pase et al., 2023). different though. With online buying and selling, every transaction does not require a meeting at the negotiation stage. Therefore, this internet network can penetrate geographical and territorial boundaries including legal jurisdiction (Astuti, 2018).

The use of smartphones as a trading medium continues to increase from year to year (Pase et al., 2023). This is due to the various benefits obtained by companies or consumers by carrying out transactions via smartphone (Dewi, 2019). The benefit of using online buying and selling is that it can reduce the cost of goods and services, and can increase consumer satisfaction as far as speed in getting the goods needed with quality is concerned (Hadi, n.d.). the best according to the price, so it's not surprising that the online buying and selling graph always increases every month (Afnan Nadhif et al., 2022). As the following graph illustrates:



Sumber

Gambar: <https://id.vpnmentor.com/blog/trend-internet-vital/>

Figure 1. Online Sales

If the required conditions have been agreed to and fulfilled by the buyer, then the final step is to place an order by the buyer which indicates a condition of approval for the agreement offered by the seller, or chat with the seller (Wijaya et al., 2021). If the consumer does not agree with the terms and conditions offered by the seller, the consumer only needs to cancel the transaction within seven days (Santri & Siregar, n.d.).

In the concept of online buying and selling, all elements of buying and selling have been fulfilled because the terms and conditions for online buying and selling have been fulfilled and exist in this buying and selling system (Susiawati, 2017). Buying and selling orders online in Simpang Jaya Village, Batang Tuaka District is a buying and selling or trading activity via the Facebook application which allows consumers to directly buy goods or services from sellers online (Yunus et al., 2018).

Online buying and selling activities have been around for a long time and are carried out by the people of Simpang Jaya Village, however the issue of Islamic law is still poorly understood by most people (Idris, 2022). Especially the issue of sale and purchase contracts. A sale and purchase agreement is an agreement to exchange objects or goods that have value voluntarily between two parties, one receiving the objects and the other party receiving them in accordance with the agreed agreement or sharia provisions (Indarto, 2016). What is meant by being in accordance with the provisions of the Sharia' is fulfilling the requirements, pillars and other things related to buying and selling, so if the conditions and pillars are not fulfilled it means it is not in accordance with the wishes of the Sharia' (Zurohman & Rahayu, 2019).

According to Isnawati, online buying and selling can be categorized as cashless buying and selling. Because usually in this online buying and selling system, when there is an agreement between the two parties, the seller and the buyer, the seller asks for payment, after that the goods ordered will be sent (Lestanti, n.d.). From the description above, it can be said that online buying and selling is

legally unclear according to Islamic law (Salim, n.d.). The public certainly understands buying and selling online and of course people's perceptions are very different (Zurohman & Rahayu, 2019).

The current problem is that quite a few Muslim communities in Ujung Bulu Village neglect to study muamalat (Fitria, 2017). They neglect this aspect so they don't care if they eat haram things, even though their business is increasing day by day and their profits are increasing (Ulum, 2020). This kind of attitude is a big mistake that must be prevented so that everyone who enters this world can differentiate between what is good and what is permissible and keep away from it. from everything subhat wherever possible (Lubaba et al., 2021). Thus, every trading activity carried out by the Simpang Jaya village community must be in line with trade norms that have been regulated in Islamic law (Hediana et al., n.d.).

In connection with this, in the practice of buying and selling in the lives of Muslims in the field of trade, violations such as fraud and others often occur (Monitorir et al., n.d.). Meanwhile, for the people of Simpang Jaya village who buy and sell online, the goods that are used as objects in the sale and purchase agreement are objects whose existence is not completely clear, so it is hoped that the community can understand the Islamic law of online buying and selling (Panggabean & Tanjung, 2022).

Based on the researcher's observations on June 4 2023 in Ujung Bulu, Batang Ujung District, Parepare City, several ustad or ustazah often made purchases online, thus inspiring the author to research further about this with the aim of finding out perceptions and factors. which affects people aged teenagers to adults, namely 12-45 years regarding online buying and selling from an Islamic economic perspective in Idaman Hamlet, Ujung Bulu Village, Ujung District, Parepare City.

2. RESEARCH METHOD

This research is a type of field research with a qualitative approach, namely by conducting a field survey regarding public perceptions about online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung District, Parepare City. This research was carried out for 3 (three) months, namely from August 1 to December 4 2021. The subjects in this research were people who bought and sold via the online Facebook application in Ujung Bulu Village, Ujung District. Meanwhile, the object of this research is the perception of people aged teenagers to adults, namely 12-45 years, regarding online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung Tuaka District, Parepare City. In accordance with the problem boundaries, the population in this study is teenagers and adults in Ujung Bulu Village, Ujung District, namely: consisting of 153 teenagers aged 12-25 years, 106 adults aged 26-45 years, 104 elderly people aged 46- 45 years old, 15 elderly people aged 66 years and over, so the total population in this study was 378 people. Meanwhile, the sample in this study was taken by purposive sampling. Purposive sampling is also known as consideration sampling, which is a sampling technique used by researchers if the researcher has certain considerations in taking samples or determining samples for certain purposes (Iii et al., 2008).

Certain considerations were given to respondents who already had the criteria in the research, namely community leaders, religious scholars and teachers considering that the title of the research was the public's perception of online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung District, Parepare City.

Table 1. Ujung Bulu Village Research Sample Group

No	Group	Amount
1	Community Leaders	36
2	Scholars	29
3	Teacher	20
	Amount	85

In this research data was collected using interview techniques. The interviews were conducted with 85 respondents who were the sample for this research. However, because the answers given by respondents tend to be the same, the interview results presented are only different answers.

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and other materials so that they can be easily understood and the findings can be informed to others. In carrying out data analysis techniques, researchers used the Miles and Huberman model of qualitative data analysis with (three) stages (Yunus et al., 2018).

Data Reduction Stage

A number of analysis steps during data collection according to Miles and Huberman are:

- a. First: summarize data on direct contact with people, events and situations at the research location. This first step also includes selecting and summarizing relevant documents.
- b. Second: coding. Coding is done by paying attention to at least four things:
 - 1) Symbols or summaries are used.
 - 2) Code is built into a certain structure.
 - 3) Code is built with a certain level of detail.
 - 4) The whole thing is built in an integrative system.
- c. Third: in analysis during data collection is the making of objective notes. Researchers need to record as well as classify and edit answers or situations as they are, factual or objective-descriptive.
- d. Fourth: make reflective notes. Write down what the researcher explains and thinks in relation to the objective notes mentioned above. Must be separated between objective notes and reflective notes (Adi, 2021).
- e. Fifth: make marginal notes. Miles and Huberman separate researchers' comments regarding substance and methodology. Substantial comments are marginal notes.
- f. Sixth: data storage. To save data, there are at least three things you need to pay attention to:
 - 1) Labeling
 - 2) Has a uniform format and certain normalization
 - 3) Using index numbers with a well-organized system
- g. Seventh: data analysis during data collection is creating memos. The memo that Miles and Huberman refer to is the theorization of ideas or conceptualization of ideas, starting with the development of opinions or propositions.
- h. Eighth: analysis between locations. It is possible that a study was conducted at more than one location or conducted by more than one research staff member. Meetings between researchers to rewrite descriptive notes, reflective notes, marginal notes and memos for each location or each researcher to be in conformity with one another, need to be held (Afifah, 2019).
- i. Ninth: creation of temporary summaries between locations. The content is more in the nature of a matrix regarding whether or not the data sought is available at each location.

Data Presentation Stage

At this stage, researchers are mostly involved in presentation or display activities of data collected and analyzed previously. Data presentation is directed so that the data resulting from reduction is organized, arranged in a relationship pattern, so that it is easier to understand and plan further research work. In this step the researcher tries to compile relevant data so that it becomes information that can be concluded and has a certain meaning. The process can be carried out by displaying data, making connections between phenomena to understand what actually happened and what needs to be followed up to achieve the research objectives.

Conclusion Drawing and Verification Stage

The third step in qualitative data analysis is drawing conclusions and verifying. The initial conclusions reached are still temporary, and will change if strong supporting evidence is not found at the next stage of data collection. In this research, data analysis was carried out interactively through a process of data reduction, data presentation and drawing conclusions and data verification (Iii et al., 2008).

3. RESULTS AND DISCUSSIONS

At this stage the researcher collects respondent data and classifies, edits answers or situations as they are, factual or objective-descriptive. Take reflective notes. Write down what the researcher explains

and thinks in relation to the objective notes mentioned above (Santri & Siregar, n.d.). Must be separated between objective notes and reflective notes. The results of data reduction are presented in the following table:

Table 2. Data Reduction from Interview Results

No	Question	Data Reduction Results
1	Do you not? sell goods that haram? Why?	Goods that are sold or that purchased online are goods halal and in accordance with religious teachings Islam.
2	Do you not? do online buying and selling containing elements injustice? Why?	Buying and selling carried out online does not contain elements of injustice, because everything is done accordingly seller and buyer agreement.
3	Do you not? do online buying and selling containing elements usury? Why?	No buying and selling is carried out contains elements of usury, because profit earned by the seller appropriate and reasonable.
4	Do you not? do online buying and selling containing elements gambling (maysir)? Why?	No buying and selling is carried out contains elements of gambling.
5	Do you not? do online buying and selling containing elements obscurity(Gharar)? Why?	Online buying and selling is done clearly and real.
6	How to buy and sell online in an economic perspective Islam in Ujung Bulu Village Ujung District?	In Islamic economics, buying and selling is online allowed.
7	What are the factors influence perception people about buying and selling online in perspective Islamic economics in the village Ujung Bulu District Ujung?	Factors influencing perception people about online buying and selling that is, the process is easier, and does not violate Islamic law, as well can be done by anyone.

The results of the interview analysis in this research are as follows:

- a. People do not sell haram goods. Because selling haram goods violates Islamic religious law and state law.

Selling haram goods is not permitted, such as drinking alcohol, which can harm oneself. Then the Prophet Muhammad SAW said:

رارض لاو ررض لا

Meaning: "You must not do anything that endangers yourself or others." (HR. Ibnu Majah).

Based on this hadith, haraam means ugliness and danger. Haramed goods do not bring any benefits, except for threats to health and life.

- b. People do not carry out online buying and selling that contains elements of injustice. Because people stay up late honestly, and buy and sell online based on like-mindedness.

Based on the results of interviews conducted by researchers with several traders, if any of the goods being sold are damaged or defective, the seller does not cover it up. Because the item is actually in front of the buyer's eyes, the buyer has the right to choose only good items to buy and if the time of purchase is not known then it can be returned to the seller. Prohibition of hiding defects in this item. Rasulullah SAW said:

هل هنيب لا ابيع هيف ملعي اعيب هيخا نم عاب ملسمل لحي لاو ملسملا وحا ملسملا

It means:

"A Muslim is a brother to another Muslim. It is not permissible for him to sell an item to his brother which he knows is defective in the item, unless he has to inform his brother." (HR Ahmad, Ibnu Majah and Al-Hakim)

- c. People do not carry out online buying and selling which contains elements of usury. Because when selling online, the profit is not much, only around ten percent.

Buying and selling online uses money as a medium of exchange, not the barter system that occurred in ancient times. In the hadith, Rasulullah SAW has mentioned six types of so-called Ribawi goods in buying and selling, as mentioned in the words of Rasul SAW (An et al., 2021):

It means:

“Gold and gold must be the same, silver and silver must be the same, dates and dates must be the same, wheat and wheat must be the same, salt and salt must be the same, millet and barley must be the same, whoever adds or ask for more then he takes usury, sell gold for silver as you like in cash, and sell millet for dates as you like but in cash. (HR. At-tarmidhi, No 1240)”

Transactions carried out online by this community are more to sale in a way cash although goods sent after a few days of payment. In Islam this sales system is permitted which is supported based on the principle that it is originally the law of submission terms and all forms of contract are permitted. So, buying and selling is legal by online.

- d. People do not buy and sell online which contains elements of gambling (maysir). Because online buying and selling is very clear and not like luck.

Traders sell goods using the usual system, namely looking at the goods and for those who want to buy, there will be bargaining and if both are willing then buying and selling will occur. The wisdom contained in the prohibition of betting and lottery is as stated by Allah SWT:

It means:

“O you who believe, indeed (drinking) wine, gambling, (sacrificing to) idols, drawing lots of fortunes with arrows, are among the actions of the devil. So stay away These actions are so that you will gain good luck. In fact, Satan intends to cause enmity and hatred among you because of (drinking) alcohol and gambling, and prevent you from remembering Allah and praying; So stop (from doing that work). (QS Al-maidah: 90-91)”

Based on the results of interviews conducted with traders, traders selling goods clearly know the price because they also take into account the profits obtained which do not burden both parties.

- e. People do not carry out online buying and selling that contains elements of ambiguity (Gharar). Because the goods being traded are goods whose existence is very clear, you can see the pictures and there is a description of the type of goods.

Spractice of Muslim traders online has implemented Sharia principles by selling goods that do not contain elements of gharar/obscurity. The hadith prohibiting the sale and purchase of gharar (Arny et al., 2021):

It means:

“From Abu Hurairah that the Prophet SAW prohibited the selling of haşah and buying and selling of gharar (where the price, goods, time and place are not yet clear).”

As for online buying and selling from an Islamic economic perspective in Simpang Jaya Village, Batang Tuaka District, it is permissible because it does not violate Islamic law, there is an agreement between the buyer and the seller, there is a contract, buying and selling is based on like and like and not selling illegal goods.

This means that online buying and selling from an Islamic economic perspective in Simpang Jaya Village, Batang Tuaka District is legal because it meets the buying and selling requirements, namely; 1) Payment is clear and cash. When there is an agreement between both parties to enter into a salam contract, payment must be made in cash at the time of the

contract. 2) Goods are suspended and their nature must be clear. 3) The Sale and Purchase Contract. The nature of the greeting or *istishna'* contract applied in online buying and selling is not the sale and purchase of other goods, but only its nature is stated in the contract. 4) The delivery time is clear. The delivery of goods must be clearly stated during the contract. 5) Goods are available at the specified time.

4. CONCLUSION

Based on the research results that the researcher has described above, the following conclusions can be drawn: Public perception responds very well to online buying and selling because it can help the economy and make buying and selling activities easier. The factors that influence people's perceptions of online buying and selling from an Islamic economic perspective in Ujung Bulu Village, Ujung District are; firstly, the public believes that online buying and selling does not violate religious laws, secondly there is convenience in online buying and selling, thirdly it really saves time in online buying and selling, fourthly it does not interfere with main work.

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