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**Fish Trading Transactions at Fadel Dela Buli Market, Maba District
(A Review from the Perspective of Islamic Economic Law)**

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Abstract: This study examines fish trading practices at Fadel Dela Buli Market, Maba District, from the perspective of Islamic Economic Law. The research focuses on transparency issues, price-quality discrepancies, and fairness in transactions. A qualitative field research approach was applied through observation, interviews, and documentation. The findings reveal that several trading practices do not fully comply with sharia principles, particularly in terms of honesty (shidq), fairness ('adl), and avoidance of uncertainty (gharar). Non-transparent information regarding fish quality and inconsistent pricing mechanisms often disadvantage buyers. From the perspective of Islamic Economic Law, such practices are categorized as ethically problematic and potentially invalid due to elements of deception (tadlis). The study recommends strengthening ethical awareness among traders and improving market supervision to ensure fair and transparent transactions aligned with sharia principles

Keywords: fish trade, Islamic economic law, market transaction, transparency, gharar

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Abstrak: Penelitian ini mengkaji praktik perdagangan ikan di Pasar Fadel Dela Buli, Kecamatan Maba, dalam perspektif Hukum Ekonomi Islam. Fokus penelitian mencakup isu transparansi, ketidaksesuaian antara harga dan kualitas, serta keadilan dalam transaksi. Pendekatan yang digunakan adalah penelitian lapangan kualitatif melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa sejumlah praktik perdagangan belum sepenuhnya sesuai dengan prinsip-prinsip syariah, khususnya terkait kejujuran (*shidq*), keadilan (*'adl*), dan penghindaran ketidakpastian (*gharar*). Informasi yang tidak transparan mengenai kualitas ikan serta mekanisme penetapan harga yang tidak konsisten kerap merugikan pembeli. Dalam perspektif Hukum Ekonomi Islam, praktik tersebut tergolong bermasalah secara etis dan berpotensi tidak sah karena mengandung unsur penipuan (*tadlis*). Penelitian ini merekomendasikan penguatan kesadaran etika di kalangan pedagang serta peningkatan pengawasan pasar guna mewujudkan transaksi yang adil dan transparan sesuai dengan prinsip syariah.

Keywords: gharar, hukum ekonomi Islam, perdagangan ikan, transaksi pasar, transparansi

INTRODUCTION

Economic activities in Islam are not merely oriented toward obtaining material profit, but also contain ethical and spiritual dimensions that are integral parts of the *muamalah* system (Arwani, 2017). Buying and selling, as one of the most fundamental forms of economic interaction, has strong legitimacy in Islamic law as long as it fulfills the established pillars and conditions and is conducted based on the principles of honesty (*shidq*), justice (*'adl*), and mutual consent between both parties (*an-taradhin*)¹. These principles aim to ensure that

¹ Andi Dahmayanti et al., "Buying and Selling Imitation Products in the Perspective of Fiqh Muamalah," *Indonesian Journal of Islamic Economic Law* 3, no. 1 (2025): 41–62, <https://doi.org/10.23917/ijoel.v3i1.11922>.

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every transaction does not cause harm or injustice to either party while supporting the creation of a fair and sustainable economic system². Within this framework, the prohibition of *gharar* (uncertainty) and *tadlis* (fraud or deception) becomes an important foundation for maintaining transaction integrity³.

In practice, the implementation of these principles does not always operate ideally, particularly within the context of traditional markets that are still dominated by informal mechanisms⁴. Traditional markets play an important role in the local economy, especially in coastal and island regions that depend on the fisheries sector. Markets function not only as places for the exchange of goods but also as spaces for socio-economic interaction that reflect the values, norms, and customs of local communities⁵. Therefore, transaction practices occurring within them cannot be separated from the social, cultural, and economic conditions underlying them.

Fadel Dela Buli Market in Maba District is one of the centers of community economic activities that has a strategic role in the distribution of fishery products. Interactions among fishermen, traders, and consumers in this

² Mohammad Firmansyah and Qurrotun A'yuni, "Tinjauan Hukum Ekonomi Syariah Terhadap Praktik Jual Beli Ikan Dengan Sistem Pancing," *Al Itmamiy Jurnal Hukum Ekonomi Syariah (Muamalah)* 5, no. 2 (2023): 58–73, <https://doi.org/10.55606/ai.v5i2.709>; Fitria Hariyanti and Muhammad Dimas Hidayatullah Wildan, "Praktik Jual Beli Ikan Dan Problematika Penakarannya Di Pasar Sayang-Sayang Perspektif Hukum Ekonomi Syariah," *Mu'amalat: Jurnal Kajian Hukum Ekonomi Syariah* 16, no. 2 (2024): 145–58, <https://doi.org/10.20414/mu.v16i2.12460>.

³ Fithriana Syarqawie, "Jual Beli Sistem Dropship: Antara Peluang Bisnis Dan Gharar Yang Terlarang," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3, no. 1 (2025): 961–69, <https://doi.org/10.62976/ijjel.v3i1.1049>.

⁴ Wahyudin Wahyudin, "Pemahaman Hak Khiyar Bagi Pedagang Dalam Jual Beli Di Pasar Butung Makassar Perspektif Hukum Ekonomi Syariah," *Al-Tafaqquh: Journal of Islamic Law* 4, no. 2 (2023), <https://doi.org/10.33096/altafaqquh.v4i2.273>.

⁵ Maria Nila Anggia Rini et al., "Pasar Tradisional Sebagai Destinasi Wisata: Aplikasi Sistem Informasi Geografis Untuk Pemetaan Pasar Tradisional Di Kota Yogyakarta," *Jurnal Jarlit* 17, no. 1 (2022), <https://doi.org/10.70154/jid.v17i1.12>.

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market form distinctive transaction patterns, especially in fish trading as the main commodity. However, these dynamics also create various problems, such as discrepancies between the quality and price of fish, limited transparency of information, and practices that potentially disadvantage one party. These issues indicate a gap between empirical practices in the field and the normative principles of Islamic Economic Law.

This phenomenon cannot be separated from the characteristics of traditional markets, which tend to rely on informal mechanisms in transaction processes. The absence of standard criteria in determining quality and price causes variations in practices depending on the experiences, habits, and interests of each market participant. Under such conditions, the relationship between sellers and buyers is strongly influenced by subjective factors such as trust, social closeness, and bargaining ability. This indicates that the existing market structure has not fully supported the creation of transparent and accountable transaction mechanisms⁶.

In addition, weak supervision systems and limited institutional intervention further strengthen the continuation of practices that are not fully aligned with sharia principles. In traditional markets, supervision of product quality and honesty in transactions depends more on individual awareness than on binding formal regulations. As a result, violations of the principles of justice and transparency often do not receive adequate attention, potentially becoming repetitive practices that are internalized in everyday economic activities⁷.

⁶ Rinel Fitlayeni et al., "Strategi Organisasi Informal Menjaga Persistensi Pasar Tradisional Di Kecamatan Padang Barat," *Mimbar, Jurnal Sosial Dan Pembangunan* 31, no. 1 (2015): 61, <https://doi.org/10.29313/mimbar.v31i1.1106>.

⁷ Gilang Aprilianto et al., "Pengelolaan Retribusi Pasar Di Dinas Perindustrian Dan Perdagangan Kabupaten Bandung," *Ministrate: Jurnal Birokrasi Dan Pemerintahan Daerah* 4, no. 1 (2022): 22–34, <https://doi.org/10.15575/jbpd.v4i1.15546>.

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Furthermore, these conditions are also related to limited access to accurate and adequate information for market participants, especially buyers. In many cases, buyers do not have sufficient means to objectively verify the quality of fish, so purchasing decisions are based more on temporary perceptions and trust in sellers. This limitation increases the possibility of discrepancies between the value paid and the quality of goods received, which ultimately affects consumer satisfaction and trust.

Theoretically, this phenomenon can be explained through the concept of information asymmetry, in which one party in a transaction possesses more complete information than the other party. In the context of traditional markets, sellers generally have better knowledge regarding product conditions than buyers. This imbalance of information may create transaction distortions, such as discrepancies between price and quality, as well as purchasing decisions that are not fully rational on the part of buyers. From the perspective of Islamic economics, this condition contradicts the principles of transparency and justice that form the basis of all *muamalah* activities.

Several previous studies have examined fish trading practices from the perspective of Islamic Economic Law with various focuses. Hariyanti and Wildan found that measurement practices in fish trading within traditional markets still contain uncertainties that may disadvantage buyers⁸. Meanwhile, Sebastian et al. identified rounding practices in weighing that provide unilateral benefits to sellers⁹. Research by Firmansyah and A'yuni showed that certain fish trading systems contain elements of uncertainty regarding the object of

⁸ fitria Hariyanti And Muhammad Dimas Hidayatullah Wildan, "Praktik Jual Beli Ikan Dan Problematika Penakarannya Di Pasar Sayang-Sayang Perspektif Hukum Ekonomi Syariah."

⁹ Anggia Rini et al., "Pasar Tradisional Sebagai Destinasi Wisata: Aplikasi Sistem Informasi Geografis Untuk Pemetaan Pasar Tradisional Di Kota Yogyakarta."

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transaction, which fall into the category of *gharar*¹⁰. In addition, Mafaza and Fahrullah revealed that wholesale fish trading systems potentially create information imbalance among transaction participants. Munawar et al. even highlighted the impact of fish trading practices on fishermen's welfare, particularly regarding their weak bargaining position within the distribution chain¹¹.

Although these studies have contributed significantly to identifying various problems in fish trading practices, most remain partial and focus only on certain aspects. There are still limited studies that comprehensively integrate empirical analysis of transaction practices in traditional markets with the normative approach of Islamic Economic Law within a unified analytical framework. In addition, most studies were conducted in regions with social and economic characteristics that are not entirely similar to those of Maba District.

Differences in local context are important aspects to consider because economic practices are strongly influenced by social, cultural, and community understanding of sharia values¹². Therefore, research findings from one region cannot be directly generalized to another without considering these differences in characteristics¹³. Consequently, a study specifically examining fish trading

¹⁰ Mohammad Firmansyah And Qurrotun A'yuni, "Tinjauan Hukum Ekonomi Syariah Terhadap Praktik Jual Beli Ikan Dengan Sistem Pancing."

¹¹ Ahmad Fauzi Munawar et al., "Analisis Transaksi Jual Beli Ikan Terhadap Kesejahteraan Nelayan Dalam Perspektif Ekonomi Islam," *Jurnal Ilmiah Global Education* 6, no. 4 (2025): 3037–38, <https://doi.org/10.55681/jige.v6i4.4826>.

¹² Mardian Suryani and Siti Achiria, "Gaya Hidup Hedonisme Dalam Konsumsi Ditinjau Dari Perspektif Ekonomi Islam (Pada Mahasiswi Jurusan Ekonomi Islam IAIN Kota Bengkulu)," *Al-Intaj: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 2 (2019): 238, <https://doi.org/10.29300/aij.v5i2.2092>.

¹³ Mutia Sari Putri et al., "Penerapan Rukun Dan Syarat Jual Beli Dalam Transaksi Online Berdasarkan Ekonomi Syariah," *Jurnal Ekonomi Syariah Dan Pariwisata Halal* 3, no. 2 (2024): 39–52, <https://doi.org/10.70371/jseht.v3i2.246>.

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practices at Fadel Dela Buli Market becomes relevant and provides novelty within the context of Islamic Economic Law research.

Based on preliminary observations, indications of practices that are not fully aligned with sharia principles were identified, such as the lack of transparency regarding fish quality and the mixing of fish with different levels of freshness. This phenomenon indicates potential violations of the principles of honesty and justice in transactions. Such conditions affect not only economic aspects but also ethical dimensions in *muamalah* activities.

Therefore, there is a research gap that forms the basis of this study, namely the absence of an in-depth study integrating fish trading transaction practices in traditional markets with normative analysis of Islamic Economic Law within the local context of Fadel Dela Buli Market, Maba District. This research seeks to fill this gap by empirically examining transaction practices while simultaneously evaluating them based on sharia principles.

This study has important contributions, both theoretically and practically. Theoretically, it enriches the study of Islamic Economic Law through the integration of empirical and normative approaches in analyzing *muamalah* practices at the local level. Practically, the findings are expected to serve as a reference for market participants, local governments, and other stakeholders in formulating policies and strategies to improve the quality of economic transactions that are more just, transparent, and aligned with sharia principles.

METHODS

This study employed a qualitative approach with a field research design aimed at obtaining an in-depth understanding of fish trading transaction practices at Fadel Dela Buli Market, Maba District, from the perspective of Islamic Economic Law. The qualitative approach was chosen because this study focuses

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on naturally occurring social phenomena, particularly the economic behavior of market participants and the interactions between sellers and buyers within the context of *muamalah*. According to John W. Creswell, qualitative research enables researchers to explore and understand meanings derived from social or humanitarian problems in a deep and contextual manner¹⁴.

This research was conducted at Fadel Dela Buli Market, which is one of the centers of community economic activities in Maba District. The data sources consisted of primary and secondary data. Primary data were obtained through direct observation and in-depth interviews with key informants, namely fish traders and buyers involved in transactions. Meanwhile, secondary data were collected from scientific literature such as books, journals, and documents relevant to the study of Islamic Economic Law. Data collection techniques included observation, interviews, and documentation to obtain comprehensive and valid data. This method is in line with the view of Norman K. Denzin and Yvonna S. Lincoln, who emphasize the importance of triangulation in qualitative research to enhance data validity¹⁵.

The main instrument in this study was the researcher as a human instrument, who played a role in collecting, interpreting, and analyzing the data obtained in the field. Data analysis was conducted descriptively and qualitatively through the stages of data reduction, data presentation, and conclusion drawing. This analytical model refers to the concept proposed by Matthew B. Miles and

¹⁴ Muhammad Ishtiaq, "Book Review Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th Ed.). Thousand Oaks, CA: Sage," *English Language Teaching* 12, no. 5 (2019): 40, <https://doi.org/10.5539/elt.v12n5p40>.

¹⁵ Pam Nilan, "Book Review: Norman Denzin, Yvonna Lincoln, and Linda Tuhiwai Smith (Eds.) *Handbook of Critical and Indigenous Methodologies* Thousand Oaks, CA: Sage. 2008. 571 Pp. \$112.00. ISBN 978-1-4129-1803-9," *Qualitative Health Research* 19, no. 12 (2009): 1788–89, <https://doi.org/10.1177/1049732309353045>.

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A. Michael Huberman, who state that qualitative data analysis takes place interactively and continuously until data saturation is achieved.

Furthermore, the analyzed data were interpreted using the normative approach of Islamic Economic Law, particularly regarding the principles of honesty (*shidq*), justice (*'adl*), and the prohibition of *gharar* (uncertainty) and *tadlis* (deception) (Huda, 2019). Thus, this study is not only descriptive but also evaluative regarding the conformity of transaction practices with sharia principles. To ensure data validity, this research employed source and method triangulation techniques so that the findings possess scientific credibility and validity that can be academically justified.

RESULTS AND DISCUSSION

The practice of fish trading transactions at Fadel Dela Buli Market, Maba District, reflects the characteristics of a traditional market based on direct interaction between sellers and buyers through bargaining mechanisms. Trading activities take place every day with the main commodities consisting of fish caught by fishermen, such as lift-net fish, hook-and-line fish, and net-caught fish. Price determination is flexible and not standardized, but is influenced by the type of fish, size, level of freshness, and market demand conditions. As stated by one trader: “The price of fish is not fixed; it depends on the size and condition of the fish, and sometimes also depends on how much the buyer bargains” (interview, fish trader). This finding indicates that the pricing mechanism in the market still heavily depends on direct interaction and negotiation among economic actors.

Furthermore, the flexibility of prices in these transactions reflects the absence of a standard pricing system, so the value of a commodity greatly depends on the seller’s subjective perception and the bargaining ability of

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buyers¹⁶Click or tap here to enter text.. In this context, prices are not solely determined by the objective quality of goods, but also by relational factors such as the closeness between sellers and buyers, previous transaction experiences, and psychological conditions during the negotiation process¹⁷Click or tap here to enter text.. This condition indicates that the market mechanism remains traditional and has not fully adopted market efficiency principles that emphasize information transparency and equal access to information for all economic actors.

In addition, dependence on bargaining mechanisms also creates opportunities for significant price variations for relatively similar products. In certain situations, buyers with good negotiation skills tend to obtain lower prices compared to other buyers, even though the quality of the purchased fish is not significantly different¹⁸. On the other hand, buyers who lack information or experience tend to accept the offered price without an optimal bargaining process. This indicates an imbalance in bargaining positions that may affect the level of fairness in transactions.

From the perspective of Islamic economics, price flexibility is basically permissible as long as it does not contain elements of exploitation and remains based on the principle of mutual consent between both parties. However, when the pricing mechanism is not supported by adequate information transparency,

¹⁶ sudah Saudah, "Contemporariest Symbolics Pada Perilaku Bisnis Pedagang Di Lingkungan Pasar Tradisional," *Jurnal Nomosleca* 3, no. 1 (2017), <https://doi.org/10.26905/nomosleca.v3i1.1485>.

¹⁷ Ratih Anggraini et al., "Strategi Peningkatan Kapasitas Masyarakat Kampung Tua Teluk Mata Ikan Melalui Pelatihan SDM Dan Pengelolaan Sosial Media," *Dst* 4, no. 1 (2024): 16–22, pub.1173653595, <https://doi.org/10.47709/dst.v4i1.3340>.

¹⁸ Rintan Ade Puspita et al., "Nilai Ekonomi Islam: Dinamika Biaya Transaksi Petani Tambak Ikan Simba Dalam Memenuhi Kesejahteraan Rumah Tangga: Studi Kecamatan Padang Cermin Kabupaten Pesawaran," *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 7, no. 3 (2026): 2077–93, <https://doi.org/10.47467/elmal.v7i3.11643>.

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the potential for injustice becomes greater. In this context, prices formed through negotiation should reflect the real value of the traded goods, rather than merely being the result of one party's dominance during the bargaining process.

Furthermore, transparency of information in transactions is an important prerequisite to ensure that bargaining processes occur fairly and proportionally. When information regarding product quality is not fully disclosed, the negotiation process no longer occurs on equal terms but instead tends to benefit the party possessing more complete information. Under such conditions, the agreed price does not fully reflect the intrinsic value of the goods but is more influenced by existing information inequality. This condition potentially leads to practices inconsistent with the principle of *an-taradhin*, because the consent formed is not based on a complete understanding of the transaction object.

In addition, within the framework of Islamic Economic Law, fairness in pricing is not only related to the final result of the transaction but also includes the process through which the price is formed. A fair process requires openness, honesty, and the absence of information manipulation. Therefore, even though prices are formed through agreement, their moral and normative validity still depends on the extent to which the process is free from practices that disadvantage one party. Thus, transparency becomes a key element in maintaining transaction integrity and ensuring that market mechanisms operate in accordance with sharia values.

Thus, the pricing practices at Fadel Dela Buli Market not only reflect local economic dynamics but also demonstrate challenges in realizing the principles of justice and transparency in transactions. Therefore, efforts are needed to increase market participants' awareness regarding the importance of delivering honest and accurate information so that bargaining mechanisms become not only

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competitive but also based on ethical and justice values as taught in Islamic Economic Law.

Further field findings indicate that normatively, the transactions have fulfilled the basic elements of buying and selling, namely the presence of sellers, buyers, transaction objects, and price agreements. However, in practice, limitations were still found in providing information regarding fish quality. One buyer stated: “Sometimes the fish looks fresh, but after arriving home it turns out it is no longer good” (interview, buyer). This condition indicates a gap between the displayed information and the actual condition of the goods received, thereby affecting the quality of purchasing decisions.

This finding is further strengthened by the practice of mixing fish with different levels of freshness. In several cases, traders mixed fresh fish with fish whose quality had declined as a strategy to maintain selling value. This was admitted by a trader: “If old fish is not mixed with fresh fish, it usually will not sell and we may suffer losses” (interview, fish trader). This practice indicates the existence of economic pressures that encourage traders to prioritize business sustainability over the principle of transparency in transactions.

Within the context of economic interaction, the bargaining process indicates an imbalance of position between sellers and buyers. Buyers tend to be in a weaker position due to limited information regarding fish quality. This is reflected in a buyer’s statement: “We usually only look at the outside; we do not know the real condition, so we just trust the seller” (interview, buyer). This finding shows that purchasing decisions are based more on trust than on verified information. To clarify the interview findings, the following table is presented.

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Table 1. Summary of Interview Results on Fish Trading Transaction Practices

No	Informant	Key Statement	Meaning of Findings
1	Trader	“Fish prices are not fixed; they depend on the condition and the buyer”	Pricing is not standardized and remains flexible
2	Buyer	“Sometimes the fish looks fresh, but after buying it, the quality is not as expected”	Mismatch between appearance and actual quality
3	Trader	“If old fish is not mixed, we may suffer losses”	Practice of mixing fish quality to avoid losses
4	Buyer	“We only look from the outside and do not know the actual condition”	Buyers’ information limitations (information asymmetry)
5	Trader	“If we are too honest, buyers may move to other sellers”	Competitive pressure affects transparency
6	Trader	“The important thing is that the goods are sold; everyone does the same”	Low ethical awareness and normalization of non-transparent practices

Source: Primary data

The factors influencing these conditions include information asymmetry between sellers and buyers. Sellers possess more complete information regarding product conditions, while buyers lack adequate ability to verify the information accurately. This condition creates opportunities for discrepancies between price and fish quality, which may ultimately disadvantage buyers in transactions¹⁹.

Furthermore, information asymmetry not only affects the quality of purchasing decisions but also influences the structure of relationships between sellers and buyers in traditional markets²⁰. When information is not equally distributed, bargaining positions become imbalanced, with sellers tending to

¹⁹ Frank Jensen et al., “Fisheries Regulation: A Survey of the Literature on Uncertainty, Compliance Behavior and Asymmetric Information,” *Marine Policy* 81 (July 2017): 167–78, <https://doi.org/10.1016/j.marpol.2017.03.028>.

²⁰ Atabek Atayev, “Information Asymmetry and Search Intensity,” *SSRN Electronic Journal*, ahead of print, 2023, <https://doi.org/10.2139/ssrn.4625875>.

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have greater control in shaping narratives regarding the quality of goods offered. Under such conditions, buyers often face high levels of uncertainty, so their decisions are based more on trust than on verified information. If this condition continues repeatedly, transaction patterns may become less rational and potentially reduce market efficiency.

In addition, limited access to information is also related to the low level of consumer literacy in objectively assessing fish quality. Most buyers only rely on visual indicators such as color and outer texture, without having sufficient knowledge regarding comprehensive indicators of fish freshness. This further strengthens the existing information imbalance and opens opportunities for practices that are not fully transparent. Thus, information asymmetry is not only caused by seller behavior but is also influenced by buyers' limited capacity to access and process information.

Moreover, economic pressure and competition among traders also contribute to the emergence of such practices. In competitive market situations, traders tend to maintain profit margins through various strategies. One trader stated: "If we are too honest about the fish condition, buyers may move to other sellers" (interview, fish trader). This statement indicates a dilemma between implementing business ethics and maintaining business sustainability within a competitive market environment. In this context, economic rationality often encourages traders to make pragmatic decisions, even though they may contradict the principles of transparency and honesty. These factors can be summarized as follows.

Table 2. Factors Causing Transaction Inconsistencies

No	Factor	Explanation
1	Information asymmetry	Sellers know more about fish conditions than buyers
2	Economic pressure	Traders attempt to avoid losses
3	Market competition	Competition among traders influences behavior
4	Low sharia literacy	Limited understanding of <i>muamalah</i> principles
5	Weak supervision	Lack of control over trading practices

Source: Primary data

Another aspect influencing this condition is the low level of understanding among market participants regarding the principles of Islamic Economic Law. Some traders still lack normative awareness concerning the importance of honesty, transparency, and the prohibition of practices involving uncertainty and deception. This can be seen from a trader's statement: "The important thing is that the goods are sold because all sellers do the same" (interview, fish trader). This finding indicates that practices inconsistent with sharia principles have become internalized as habits in daily trading activities.

This condition indicates that the economic behavior of market participants is influenced more by collective habits (*habitual behavior*) than by normative understanding of sharia rules. In traditional market environments, practices that are repeatedly carried out and socially accepted tend to be considered normal, even though substantively they contradict the principles of *muamalah*. Thus, social norms developing in the market may become factors that strengthen the continuation of practices not fully aligned with sharia values.

In addition, limited access to education and sharia economic literacy also contributes to the low level of understanding among market participants. Most traders conduct economic activities based on practical experience without conceptual knowledge regarding *muamalah* law. As a result, principles such as

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honesty (*shidq*), openness (transparency), and justice (‘*adl*) have not been fully internalized in daily practices. This condition indicates a gap between normative concepts in Islamic Economic Law and empirical realities in the field.

Furthermore, this limited understanding affects not only seller behavior but also interaction patterns between sellers and buyers. When both parties lack adequate understanding regarding rights and obligations in transactions, the potential for harmful practices becomes greater. In this context, transactions are no longer based on principles of justice and balance but rather on habits and short-term interests.

From the perspective of Islamic Economic Law, this phenomenon may be analyzed as an indication of *gharar*, namely uncertainty regarding the quality of the contract object. The lack of transparency concerning fish conditions causes buyers to lack sufficient certainty in making choices, so the contract does not fully satisfy the principle of clarity (*al-bay’ al-ma’lum*) required in sharia buying and selling transactions.

In addition, the practice of hiding product defects or mixing fish of different quality categories may be classified as a form of *tadlis* (deception). Within the framework of *fiqh muamalah*, this action contradicts the principle of honesty (*shidq*), which is the main foundation of Islamic economic activities. The existence of *tadlis* not only affects the moral dimension but also has implications for defects in the contract because one party does not obtain complete information during the transaction process. The categorization of sharia analysis is presented below.

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Table 3. Categorization of Findings from the Perspective of Islamic Economic Law

No	Field Findings	Indication of Problem	Sharia Concept	Legal Implication
1	Non-transparent quality information	Uncertainty of transaction object	Gharar	Contract potentially defective
2	Mixing fresh and non-fresh fish	Concealing product defects	Tadlis	Prohibited in muamalah
3	Prices inconsistent with quality	Imbalance of value	Injustice (' <i>adl</i>)	Contradicts the principle of justice
4	Buyers unaware of the actual condition of goods	Information asymmetry	Gharar	Reduces transaction validity
5	Sellers withhold information for profit	Information manipulation	Tadlis	Contains elements of deception

Source: Primary data

From the perspective of justice ('*adl*), discrepancies between price and quality indicate that balance has not yet been achieved in the economic relationship between sellers and buyers. Buyers may suffer losses due to incomplete information, while sellers gain profits that are not fully based on principles of fairness. This condition indicates that existing market mechanisms have not fully guaranteed proportional distribution of benefits among transaction participants, potentially leading to distrust in long-term economic relationships.

Within the framework of distributive justice theory, this imbalance reflects distortions in the allocation of economic benefits and burdens among parties involved in transactions²¹. Ideally, each economic actor should obtain benefits proportional to the value exchanged. However, when information is not equally available, the distribution of benefits becomes disproportionate because one party has greater advantages in accessing and controlling information. This

²¹ María Begoña Vigo-Arazola et al., "Formación de Profesorado En y Para La Justicia Social. Una Investigación Etnográfica," *Profesorado, Revista de Curriculum y Formación Del Profesorado* 23, no. 4 (2019): 88–107, <https://doi.org/10.30827/profesorado.v23i4.11415>.

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indicates that fairness in transactions is determined not only by the final outcome but also by the process underlying the formation of the agreement.

In addition, from the perspective of institutional economics, this condition may be understood as a weakness in market governance mechanisms that should function to maintain order and fairness in economic interactions. The absence of effectively binding regulations or weak supervision of trading practices gives market participants freedom to act according to their own interests. Under such conditions, informal norms developing in the market tend to replace formal norms, even though they are not always aligned with principles of justice in Islamic Economic Law.

Furthermore, information imbalance and non-transparent practices may also affect the formation of trust as an important element in sustaining economic activities. Trust is a form of social capital that enables repeated transactions and long-term economic relationships. When buyers feel disadvantaged due to inaccurate information, the level of trust toward sellers and the market system as a whole will decline. This decline in trust may ultimately reduce market efficiency and hinder local economic growth.

Moreover, this imbalance not only affects individual aspects but also has structural implications for the sustainability of the market system itself. If non-transparent practices continue, public trust in traditional market mechanisms may decrease, ultimately affecting the stability and sustainability of local economic activities. From the perspective of Islamic Economic Law, justice is understood not only as equality of outcomes but also as equality in access to information and opportunities for each party to make rational decisions free from manipulative elements.

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Therefore, transaction practices at Fadel Dela Buli Market require strengthening ethical values in trading activities, particularly those related to honesty, openness, and the moral responsibility of business actors. In addition, increasing sharia economic literacy among traders and consumers is a strategic step to build collective awareness regarding the importance of transactions that comply with sharia principles. On the other hand, more effective supervision mechanisms are also needed, both through the role of local governments and socio-religious institutions, to ensure that trading practices operate according to prevailing norms. Thus, it is expected that a trading system can be realized that is not only economically efficient but also fair, transparent, and sustainable in accordance with the values of Islamic Economic Law.

CONCLUSION

The practice of fish trading transactions at Fadel Dela Buli Market has formally fulfilled the pillars and requirements of buying and selling. However, substantively, it still demonstrates inconsistencies with the principles of Islamic Economic Law. These inconsistencies are reflected in the lack of transparency regarding fish quality information, the imbalance between price and product value, and the practice of mixing fish with different levels of freshness. The main factors influencing these conditions include information asymmetry between sellers and buyers, economic pressure to maintain profits, and the low level of sharia economic literacy among market participants.

From the perspective of Islamic Economic Law, these practices contain elements of *gharar* and *tadlis* and do not fully reflect the principle of justice (*'adl*) in transactions. These findings indicate that the problems in trading practices are not only technical-economic in nature but are also closely related to ethical aspects and compliance with sharia values. Therefore, improving

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transaction quality cannot rely solely on improving market mechanisms, but also requires strengthening the normative awareness of economic actors regarding the principles of *muamalah*.

Theoretically, this study confirms the importance of integrating empirical analysis with normative approaches in examining economic practices at the local level. Practically, the findings imply that systematic efforts are needed to improve information transparency, strengthen sharia economic literacy, and establish effective supervision mechanisms in order to create a trading system that is more just, transparent, and sustainable.

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