
The Practice Of Buying And Selling Manure In The View Of Islam In Dadapan Village, Solokuro Subdistrict, Lamongan Regency.

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Abstract : *The practice of buying and selling in Dadapan Village is often carried out by the local community. This type of research is a field study (field research). The purpose of this research is to find out how the mechanism of buying and selling manure and to find out the legal analysis of buying and selling manure. The objects in this sale and purchase transaction are cow manure, chicken (manure) which are livestock waste which are only thrown away and over time are used as agricultural fertilizer. The practice of buying and selling animal manure that is currently taking place in Dadapan village has implemented good buying and selling practices. Payment for buying and selling transactions can be paid directly or when the goods have arrived. Cow dung is unclean, but the dung has turned into a dry form where in the Islamic view this has become permissible. The law of buying and selling animal dung from an Islamic point of view has been implemented, because in this case some people donate to their closest people or relatives. The practice in this village has not yet implemented the practice of buying and selling in terms of contracts.*

Keywords: *Buying-selling, manure, Islamic sharia law*

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1. Introduction

Basically, farmers use this animal manure as an ingredient to fertilize the soil in rice fields and fields, better known as compost fertilizer. Compost is a fertilizer made from animal waste. Animal manure that is always used as compost material consists of animals raised by humans, for example goat, cow, sheep, and chicken compost. Animal manure still contains nutrients that livestock need, albeit at relatively low levels. Research shows that animal compost (especially poultry) can be used for processed food and sold to support livestock production.

Sale and purchase is a contract to exchange goods or valuable items based on the will that is in accordance with the agreement of the two procedures through an agreement or regulations approved by the Sharia. To fulfill his special needs with us doing transactions. A transaction is an exchange of real estate that occurs voluntarily. This sale and purchase transaction earns the pleasure of Allah SWT because it is an act. Even the messenger of God. Emphasize that if traders conduct transactions in accordance with Islamic teachings, they can be among the Al Mai, the martyrs and the pious in the hereafter. All of this is evidence that a high level of honesty and integrity as a seller, so that buying and selling takes place. Islam allows buying and selling transactions. The practice of buying and selling transactions offers so much profit, if there is no transaction, people get into trouble. Islamic law is dynamic, flexible and flexible so that it is possible to maintain a balance between the principles of sharia law. The following is the word of Allah in the Qur'an Surah An-nisa' Verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْإِثْمِ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who believe! Do not eat each other's wealth by false means, except in trade that is consensual between you. And do not kill yourselves. Indeed, Allah is Most Merciful to you."
(QS. An-Nisa' 4: Verse 29)

Dinul Islam is the best religion that reaches aspects of people's activities. Sharia Economics is a field of science that discusses the financial behavior of society, with actions that are based and then end in the rules of Islamic Aqidah in accordance with the teachings of the Qur'an Al-Karim and As-

Sunnah Nabawiyah. Sharia Economics has fundamental differences from other economic systems in orientation, object, and model. This mechanism aims to solve solutions to the economy of Muslims in the face of capitalism and communism. Meanwhile, Sharia economics is an economic system based on the guidelines of the Qur'an and Hadith oriented to fulfill human needs in this world and in the world to come. There are indeed rules in social life that can force people to do good for themselves in their personal lives and to act against others in social life.

This study discusses the practice of buying and selling fertilizer in Dadapan Village and how the legal practice of buying and selling in Dadapan Village, Solokuro Subdistrict. This study also covers people who are entrepreneurs or have livestock. for chickens, cows and goats. And the manure of these animals is sold as manure. Animal dung is considered unclean in Islam. Besides chicken manure, there are also many cattle farmers in Dadapan Village. Since there is no officer to handle the manure and there is no final disposal facility to manage it, the alternative for the community is to use it as fertilizer.

This research also aims to recognize the procedure of buying and selling manure transactions in Dadapan Village and make a legal analysis of buying and selling manure in Dadapan Village. Basically, farmers use this animal manure as a material in order to develop the soil on rice fields in addition to gardens which are more popular with organic compost fertilizer. Organic compost fertilizer is a fertilizer that has been processed from animal manure. Animal manure that likes to be used as fertilizer material is animals that are kept by humans, including goat, cow, sheep, and chicken feces. Animal manure still has nutrients that livestock need, although at relatively low levels. Research shows that animal manure (especially poultry meat) can be utilized as raw material for processing and selling to support the production capacity of livestock practices.

2. Research Methods

This research is a direct research. The researcher is the main player in conducting observations and interviews with data sources. The purpose of this research is to make the discussion more focused on the phenomenon of the current situation of the interaction of social relations, individuals, groups, institutions and society. The research approach uses a normative approach to assess the good or bad of the problem under study. This research is located in Dadapan Village, Solokuro District, Lamongan Regency.

In this study, purposive sampling was conducted, namely. H. directly questioned two buyers of liquid manure (fertilizer) who bought it to be used as plant fertilizer. Interviews were conducted with religious leaders in Dadapan village to find out the firmness of Islamic law regarding the practice of buying and selling manure. Although secondary information comes from library materials. The methodology of the data collection mechanism carried out in the research, including conducting interviews to obtain information about the practice and mechanism of buying and selling fertilizer and the views of Islamic scholars on Islamic law.

Observations were made by observing the process of buying and selling fertilizer. After conducting interviews, it was documented in the form of text, photos or audio recordings and then analyzed by evaluating the data obtained. Data analysis was used to reduce the data to the focus of the study through simplification and categorization, and present the data through a description of the practice and law of sharia fertilizer sales. The data analysis method used for this research is the Miles and Huberman field model-based data analysis, which consists of three stages of analysis: data reduction, data presentation, and inference.

3. Results and Discussion

Buying and selling is common and is now commonplace. The buying and selling of cow feces is a good business opportunity. The opportunity is a fulfillment of animal fertilizer that cannot be separated from farming activities. Making fertilizer from cow dung has the advantages of affordable price, hassle-free procurement and does not cause environmental damage. The buying and selling of cow dung has been conducted at the Dadapan Village location for twenty years. The company is led by Ahsanul Huluqin, commonly called Pak Luqin. Most buyers usually prefer dry manure on the grounds that wet manure is still hot and can damage plants. In running the business, the seller sets a price of 15,000 rupiah per sack. "I set the price of fertilizer per sack at 15,000 rupiah and the proceeds from the sale are quite enough for additional daily income to meet the needs of my family because in addition to making a profit, selling cow dung can clean my cage". (interview with Mr. Luqin, manure seller, 02 May 2022).

For the buying and selling process, buyers usually order cow dung first, some deposit first, some pay directly, and some transfer the money along with the goods. The criteria for selling cow dung is that the cow dung is piled up for months until it dries, the pesme method is evaluated and agreed upon by the seller. "I usually sell this fertilizer by putting it in a sack and for the dose I guess and equalize it". (interview with Mr. Luqin, kandang fertilizer seller, 02 May 2022).

The seller never asks about the customer's religion because he thinks it does not matter. Regarding the ruling on cow dung, the seller thinks it is najis, but from an Islamic perspective, what is the ruling on selling cows, the seller does not want to express his opinion and is encouraged to ask directly; by those who have more knowledge, on behalf of religious leaders.

Mr. Mukid as the buyer buys and sells cow dung in Dadapan Village for agricultural purposes, namely. H. prepares cow dung as fertilizer to fertilize his crops. According to him, the use of cow dung as fertilizer can increase crop yields compared to the use of inorganic fertilizers. The buyer knows that cow dung is dirty. However, he does not dare to comment on the Islamic view of buying and selling cow dung, as he feels his knowledge is not advanced enough. "I think using cow manure is more economical than using urea (organic) fertilizer because urea fertilizer is more expensive than cow manure". (interview Mr. Mukid, manure buyer, 02 May 2022).

According to Kyai Abdul Majid, a religious figure in Dadapan Village, the sale and purchase contract should not be used in business. In other words, the purpose of the sale is to pay the cow dung owner's salary. That is, salaries for working in the sun, packaging and shipping. According to him, cow dung is dirty and should not be exchanged. "According to the Hanafi Imam Madzhab, everything that has a benefit even if it is unclean is allowed, but there are also scholars of the Shafi'i Imam who allow the use of unclean animal dung by means of khila' not by bai' but by naqlul yad contract." (interview with Mr. Kyai Abdul Majid, 04 May 2022).

Cow dung is very useful for people, especially in rural areas. Cow dung is an option that is quite successful in increasing farmers' income. It is usually used to fertilize vegetables, corn and others. So if farmers need cow dung as fertilizer, they should not enter into a sale and purchase contract. Because buying and selling of land is clearly prohibited. "The sale and purchase of cow dung is prohibited because the law is invalid, the name of the sale and purchase of unclean goods is clearly prohibited. However, when we want to need it as fertilizer, the permissible transaction is to change the pledge, namely buying fertilizer instead of buying dung ". (interview with Mr. Kyai Abdul Majid, May 04, 2022).

Cow manure used as fertilizer is labeled as mamelized (semi-dry) manure, meaning it is dried or buried for a long time. Because the cow manure is fresh (wet), it is still warm and not good for plants. And the manure is cattle manure mixed with other things like soil.

Basically, manure is a dirty or filthy object made from animal waste that people do not like or care about because it looks disgusting and smells like it is useless. However, according to experts involved in scientific and technical research, there are different opinions that cow dung, chicken manure and goat dung have many benefits as fertilizer, biochar and also as energy-producing biogas. The following is the mechanism for buying and selling manure: The goods being traded, the location of the transaction, how to store the goods, how to influence the buyer, how to set the price, how to Ijab and Qabul.

In the implementation of buying and selling animal dung transactions in Dadapan Village, Solokuro Subdistrict, Lamongan Regency, the seller and buyer are the objects of buying and selling, they do it voluntarily without any coercion from others. Buying and selling in Islamic terms is carried out based on the guidelines for buying and selling transactions in Islam. For the implementation of the sale and purchase of land in the affairs of the contract is carried out according to the terms of the contract stipulated in Islamic law.

Buying and selling occurs through contracts that are directly linked to the merchant and the customer. However, when making a contract, they do not make a written statement about it, but buy and sell by deed (mutual gift). In order for the sale and purchase to be valid according to Islamic law, if an item is traded, it must meet certain conditions, for example: holy, you cannot sell unclean goods. As explained by Mr. Abdul Majid in the book of Al-Bayjuri explained: "and it is forbidden to buy and sell dirt. Things can also be purified by means (istihalah) such as wine and corpse skins, or not like virgins and dogs. And this is possible by transferring the power of impure goods through currency. Regarding the method: The person who has the right to the thing says: "*My right to that thing has ended.*" Then the other says: "*I accept it*". (interview with Mr. Kyai Abdul Majid, May 04, 2022). For the classification of Najis in Islamic teaching itself is divided into 3 (three) parts or groups:

Najis Mukhaffafah: namely Najis which is still classified as a mild class.

Najis Mutawassithah: namely Najis which is classified into a medium class.

Najis Mughallazah: namely the last Najis which is included in the group of heavy Najis.

The following verse explains about buying and selling unclean goods (Q.S Al-An'am: 145):

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فَسَقًا أَهْلٌ
لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَنْ رَبِّكَ غَفُورٌ رَحِيمٌ

Meaning: Say, "I do not find in what has been revealed to me anything that is forbidden to those who wish to eat it, except the flesh of dead animals (carrion), flowing blood, pork - for all of them are filthy - or animals slaughtered not in (the name of) Allah. But whoever is compelled by necessity and does not exceed the emergency limit, then indeed, your Lord is Forgiving, Merciful. (Ministry of Religious Affairs, Qur'an and Translations).

Likewise, most people in Dadapan Village help each other and need other people, even things that are considered trivial such as cow dung. Buying and selling manure, some people still practice buying and selling manure in the view of Islam. Because there are still those who trade in dirty goods (cow dung) and do not understand what good buying and selling procedures are. The fertilizer sale and purchase agreement in Dadapan Village, Solokuro Subdistrict, Lamongan Regency is still valid in the municipality. Judging from the goods being traded, it is indeed dirty, but the community sees the dirt as useful, so the community only sells the benefits, not the substance.

The Law of Buying and Selling Fertilizers in the Islamic concept explained in the translation of the book of Fathul Qarib provides several conditions for buying and selling, one of which is that the object must be clean so that it is useful and in a profitable position. that. the owner of the Community has actually implemented the pillars and conditions of buying and selling and has not violated any religious rules. However, it is not allowed to trade dirty goods, because in this case there are those who sell used goods and those who just give them away. Nowadays, animal dung is traded for various purposes, and the scholars do not agree with the buying and selling of animal dung, with some permitting it and others forbidding it. Regarding the acceptability of buying and selling cow dung in the business of buying and selling as follows: Akad naqlul yad (transfer of power), Granted or donated, Useful.

4. Conclusion

The practice of buying and selling in Dadapan Village has become commonplace and is often carried out by the local community. The merchandise of this sale and purchase is cow manure and chicken manure, which are animal waste that is thrown away and over time is used as agricultural fertilizer. The sale and purchase transaction can be carried out directly or upon the arrival of the goods.

Good buying and selling practices have been applied in the buying and selling of cow dung currently operating in Dadapani Village. Cow dung is unclean, but the dung has become dry, which is allowed according to Islamic understanding. The Islamic concept law of buying and selling dung is applied because in this case there are people who make donations to their closest friends or relatives. The practice in this town has not adopted the practice of buying and selling contracts.

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