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## The Practice of Buying and Selling Fish with a Tariff System in Fishing Islamic Law Perspective

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**Abstract:** *This study aims to analyze the practice of buying and selling fish with a tariff fishing rod system using an Islamic legal approach. This research was conducted in Sidowayah Village, Polanharjo District, Klaten Regency. This research is a type of field research with a qualitative descriptive approach. Data were collected using interview and observation methods at fishing grounds. Then the data obtained are analyzed descriptively to obtain conclusions in the study. The results of this study show that the practice of tariff fishing in Sidowayah Village, if viewed in terms of Islamic law, should not be carried out, because it contains elements prohibited in Islam, especially in the chapter of Fiqh Muamalah. After all, this practice contains elements of gharar (obscurity) in the object of contract and maisir (luck) which is unclear in terms of quality and quantity due to the absence of a checking process first. Therefore, it would be nice to avoid this kind of buying and selling so that the buying and selling that is done is valid under Islamic law.*

**Keywords:** *Islamic law, buying and selling, fish, fishing rods, tariff system.*

### INTRODUCTION

Sharia always teaches glory and encourages it to all its people. Not only teaching and advocating glory, Islam also forbids all its people from all forms of humiliation and everything that can cause damage. The provisions of this sharia apply to all aspects of human life, starting from the greatest human affairs, namely the affairs of creed (ideology) which is self-esteem and standard of living, to the smallest affairs [1]. God created man with a nature of mutual need for one another. For this reason, Allah inspired them to exchange trade and all that might be beneficial by way of buying and selling and all means of contact [2], to improve the quality of life among them. Thus, trading activities can be a means to achieve blessings and sustainability in daily life [3].

Etymologically, buying and selling is the process of exchanging goods for goods. In terminology, buying and selling according to Hanafi scholars is the exchange of māl (goods or property) with māl which is done in a certain way [4]. Jumhur Ulama agreed that the law of buying and selling is permissible. As mentioned in the Qur'an surah al-Baqarah verse 275:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَاً

"While Allah has legalized the sale and prohibition of usury" [5].

However, in muamalah activities, especially in buying and selling transactions, there are still practices that do not follow the sharia and never existed in the time of the Prophet SAW. One of them is buying and selling fish with a tariff fishing system in the fishing rod of One Million Sidowayah villages, Polanharjo District, Klaten Regency, Central Java [1].

The majority of the population works as farmers and some also work cultivating freshwater fish, this is factored by the large amount of agricultural land and abundant water sourced from natural springs around Sidowayah village. With so many natural springs found, the people in Sidowayah village use it to cultivate freshwater fish in various ways, and this is used as a business with several models of fishing for the public with tariff fishing models and so on [2].

As for the mechanism in buying and selling fish with this tariff fishing system, prospective buyers pay an initial rate at a certain price, each pond has its tariff according to what type of fish is in the pond, the minimum pond in which there are catfish must pay Rp. 11,000 first within a period of 10 hours, as well as other types of fish such as pomfret and tombro fish and mixed ponds consisting of types Different of fish and different rates. However, please note that the fishing time is divided into two times, namely the morning fishing time starts from 07.00-17.00 WIB and the night starts at 19.00-05.00 WIB. In the fishing process, everyone can only use one fishing rod, but if you want to use two fishing rods, you have to pay double the previous price according to the respective pool rates. Furthermore, if the buyer or angler gets fish either in large quantities or a small amount directly into his property without reporting to the pond owner, it means that no matter how much fish he gets for 10 hours becomes his property without being weighed again like buying fish with fishing systems in general (Pre-Research interview with Mr. Mujahid the owner of the fishing business, on October 09, 2017, at 16.00 WIB).

So buying and selling fish with this tariff fishing system allows buying and selling containing elements of gharar (obscurity) and Maisir (betting or gambling) which are prohibited in Islamic law. Then in the practice of buying and selling fish with this tariff fishing system, the contract is only carried out at the beginning of the transaction with agreed terms without a written agreement and is only done verbally, thus allowing for broken promises that may result in disputes [6], [7].

Looking at the people of Sidowayah village who are predominantly Muslim, there are still some buying and selling practices that are still debated in Islam itself. Based on this description, the author is interested in examining the practice of tariff fishing in Sidowayah village using an Islamic legal approach. The main problem of the research is how Islamic law reviews the practice of buying and selling fish with a tariff fishing rod system in Sidowayah village, Polanharjo District. This study aims to determine the views of Islamic law on the practice of buying and selling fish with a tariff fishing system in Sidowayah village. The findings in this study are expected to be used as a reference for business actors buying and selling fish with a fishing system, to pay attention to the procedures for buying and selling fish transactions following Islamic law to avoid buying and selling practices that are not justified in Islamic law [3]–[7].

## LITERATURE REVIEW

There have been several previous studies that examined the system of buying and selling fish in a fishing business in the community. Like Abdillah's research related to buying and selling fish with a prize fishing model. The agreement to buy and sell fish with the daily fishing model with prizes in Moro Seneng fishing according to Islamic law is valid, following the established Islamic teachings. The trade has fulfilled the pillars and conditions of buying and selling. The existence of sellers and buyers, ijab qabul between sellers and buyers, and goods traded are fish. The fish sold in the Moro Seneng fishing pond are not in

the pond but have been taken by the fishing owner from the pond to be handed over to the angler [8]. There is also the buying and selling of fish slashes in Jogotirto Village Yogyakarta, the practice of buying and selling is considered not following the application of contracts in Islamic law, where one can cancel the sale and purchase unilaterally [9].

Another research was conducted by Na'mah, who analyzed the views of Islamic law on the buying and selling of fish in Blung in Tpi Ujung Batu village, Jepara regency. The results of this study state that the practice of buying and selling fish in the Blung relies on estimates in estimating the fish, sellers are people who are experts and experienced in measuring in Blung so their estimates are always correct and rarely miss. Although sometimes the forecast is missed, missing is a risk that exists in buying and selling and does not harm the buyer. So it can be concluded that the practice of buying and selling fish in blung that occurs in TPI Ujung Batu Village is allowed according to Islamic Law because it meets the requirements and gets along well in buying and selling [10].

Firdaus reviewed the buying and selling of fish in boats, which is a practice of buying and selling fish in the village of Angin-Engin, Demak Regency. He saw that the practice of buying and selling in the village of Angin-angin left several problems from the point of view of Islamic law. Some practices are related to the rules of buying and selling in the fiqh mu'amalah so buying and selling is not allowed [11]. The last research was conducted by Nurudin, this research was conducted in Ringin Sari Maguworaharjo hamlet, Sleman Regency. He saw that the sale and purchase of fish in Ringin Hamlet did not contradict the provisions of Islamic Law, with a note, especially for sellers themselves, they must be transparent in handing over their goods (fish in ponds) to buyers so that there is no dispute in the future [12]. This is different from the fishing system that researchers want to examine, namely the model of buying and selling fish at a tariff fishing system where the results are not yet known with certainty.

Based on some of the results of the research above, the research that the author will discuss has differences from previous studies, including the object of research that is the focus of discussion is the review of Islamic law on the practice of buying and selling fish with a tariff fishing system, another difference is the place of research, namely in Sidowayah village, Polanharjo District, Klaten Regency, Central Java Province. Thus, this study meets the criteria of novelty in research [8], [9].



**Figure 1. Illustration of Fish Buying and Selling Transactions**

## METHODOLOGY

This research is a type of field research, which is research that directly descends to the research location or sees directly the conditions that occur specifically in the field [13]. This type of research when viewed from its object includes case study research or case review, which is research carried out attentively on an actual phenomenon that is the focus of attention. The object of research is the practice of buying and selling fish with a tariff fishing system carried out in Sidowayah village, Polanharjo district, Klaten regency, Central Java province [10]–[12].

There are two sources of data in this study, namely primary data sources and secondary data. Primary data was collected directly by researchers by going into the field to make observations at fishing sites, documentation of fishing grounds, and interviews with Mr. Mujahid the owner and manager of the fishing business as well as interviews with several customers, namely Mr. Agus and Mr. Fattah. The secondary data sources are obtained or collected by researchers from various existing sources such as journals, books, magazines, newspapers, reports and so on [13]–[15].

The data that has been collected is then analyzed using qualitative descriptive methods. That is a study that produces descriptive data in the form of written or spoken words of people and observable behaviour [14]. The purpose of descriptive analysis is to make a systematic, factual, and accurate description of the facts and traits of a particular population or area [15]. To describe precisely the nature circumstances, and symptoms of a particular individual or group. In this case, it is the anglers in the Sejuta Fishing Pool located in Sidowayah village, Polanharjo District, Klaten Regency, Central Java Province who practice buying and selling fish with a tariff fishing system.

## RESULTS AND DISCUSSION

### The Practice of Buying and Selling Fish with a Tariff Fishing System

This section reveals the dynamics of fish buying and selling practices using a tariff fishing rod system in Pancingan Sejuta Desa Sidowayah, Klaten Regency. This phenomenon is a major concern of research because it describes unique patterns of economic interaction at the local level. Tariff fishing rod systems are becoming a prominent transaction method, and research tries to unravel key aspects of this practice. The importance of understanding the local context in the practice of buying and selling fish is emphasized, including the role of local communities, business actors, and institutional elements that influence transaction dynamics. The analysis involves aspects of tariffs, economic sustainability, and social and environmental impacts of this fish buying and selling practice. This blog provides in-depth insight into how the tariff fishing system operates in Pancingan Sejuta Desa, hoping to contribute to a further understanding of local economic interactions and potential improvements or developments in this practice [16]–[18].



Figure 2. Fish Buying and Selling Mechanism Tariff System

### 1. Mechanism for buying and selling fish in Pancingan Sejuta village, Sidowayah, Klaten Regency

2. Buying and selling fish in Pancingan Sejuta is unique because they set tariffs at the beginning before fishing. This is very different from some of the models of buying and selling fishing fish that are widely found in Sidowayah village. Usually in other fishing ponds fish are paid when the amount and form are known, then payment is made, while in this Million Fishing pond, payments are made at the beginning before fishing. What is very different is the system that uses tariffs when going to fish, within the period set by the owner of the fishing pond, Mr. Mujahid. Fishing time is divided into two, namely the first time from 07.00-17.00 WIB and the second time from 19.00-05.00 WIB.

After paying the agreed rate, anglers can immediately fish in the pond they have chosen, with different price provisions for each pond according to the type of fish contained in the pond, each angler is only allowed to use one fishing rod, but if he wants to use two fishing rods then he must pay double the previous rate because it is considered the same as two anglers and so on. Furthermore, the results of fishing, whether large or small, directly belong to the angler, so that the initial tariff payment becomes a contract for all fish buying and selling transaction activities with a predetermined period of ten hours by paying according to the tariff of the fishing pond. As for if he wants to continue fishing for the second time, he must pay back the next ten hours rate and the pond rate according to the type of fish in it [\[19\]-\[21\]](#).

The quality and quantity of fish in the pond are not known with certainty, and the entry or addition of fish to the pond is carried out based on the estimate of the pond owner and is carried out at rest times between 05.00-07.00 WIB and 17.00-19.00 WIB, but also sometimes erratic according to the needs of each pond.

### 3. Fishing Tariff Determination Mechanism

The method of determining the tariff of this fishing is provided that each angler first chooses the desired pond according to the type of fish contained in the pond, the minimum catfish tariff to be paid is Rp. 11,000, pomfret Rp. 15,000, tombro fish Rp. 20,000 and there is a small pond containing mixed fish from several types of fish at a rate of Rp. 10,000 and there is a large pond where every day the types of fish that are put into the pond are different at a rate of Rp. 13,000. Each angler is limited to a maximum period of ten hours according to the time chosen whether the first time or the second time, the angler can only use one fishing rod and if he wants to use more than that then he must pay the rate according to the number of fishing rods.

Furthermore, every angler is not allowed to move around the pond to fish without the knowledge of the pond owner, but if he wants to move the pond then he is obliged to report and if the desired pond has a higher rate then he must pay the shortfall, at least he first fishes in a pond where there are catfish at a rate of Rp. 11,000 and wants to move to a pond containing pomfret at a rate of Rp. 13,000, then he has to pay the shortfall of Rp. 2,000. However, if you want to move to a pond with a lower rate, anglers must still report, but the excess money paid is not refunded. If the angler ten hours before the deadline has stopped fishing then there is no refund or deduction of the tariff and he is considered to have finished fishing (buying and selling) [\[22\], \[23\]](#).

### 4. Mechanism for Implementing Fish Sale and Purchase Agreement with Tariff System

A contract can occur because of the agreement between two parties, namely the buyer (angler) with the seller (pond owner), and the contract of the sale and purchase of fish at this rate has been set at the beginning according to the type of fish in the pond with a maximum time limit of ten hours or until the time ends. The results of an interview with the owner of the pool, Mr Mujahid, that he said (Self Interview, on December 23, 2017, at 16.00 WIB):

"If someone wants to fish, they must pay first and follow the rules that have been in front of the payment counter before entering, such as having to use one fishing rod, not being able to move around the pond and so on. According to him with a contract like this, no one is harmed because it is mutually beneficial. Furthermore, he said from his knowledge the fishing model was like the only one in the Klaten area..."

This agreement begins or is considered valid when paying the initial rate before fishing following the agreed terms on a consensual basis and ends when the angler feels sufficient or the fishing time has ended.

### **Analysis of Sharia Akad on the Practice of Buying and Selling Fish with a Tariff System**

The buying and selling raised as object of this study is buying and selling fish with a tariff fishing system in Pancingan Sejuta Desa Sidowayah, Polanharjo District, Klaten Regency, Central Java, which has been explained in the previous chapters, an analysis will be presented using the sharia contract approach in this chapter.

Researchers try to carefully understand the mechanism of fishing in Pancingan Sejuta, so if viewed from Islamic law, it can cause two types of transactions, namely it can be included in the type of buying and selling transactions and can also be included in ijarah transactions (rents) if you do not get fish or the object of the transaction so that fishing within 10 hours is included in the rental rate for renting a fishing pond, however, because researchers focus on the review of Islamic law, especially on buying and selling, an analysis of the pillars of buying and selling can be put forward, namely the four pillars that are mostly put forward by fiqh scholars have been fulfilled because of the seller, buyer, ijab-qabul, and goods traded [20], [24]–[26].

Analysis of the practice of buying and selling fish with a tariff fishing system in Pancingan Sejuta Desa Sidowayah, Polanharjo District, Klaten Regency, Central Java in terms of the legal requirements for buying and selling, namely:

#### 1. Conditions relating to the party or person performing the akad

The two people who perform the contract are the ones directly involved in the contract. Both parties are required to have the eligibility to perform the contract so that the contract is considered valid [16]. Eligibility is realized by the following:

First, the ability to distinguish good and bad. That is if these parties have made sense against puberty and are not in a state of suffocation. People who are suffocated because they are considered idiots or bankrupt are not valid to make contracts. Second, freedom of choice, is not a valid contract made by a person under duress, if the coercion is proven. For example, people who are in debt and need to transfer their debts, or bankrupt people, then forced to sell their goods to cover their debts.

From the results of the research conducted by both parties, namely sellers and buyers who practice buying and selling fish with a tariff fishing system in Sidowayah Village, Polanharjo District, Klaten Regency, Central Java, are reasonable people, puberty, can distinguish between good and bad, and there is no coercion from any party.

#### 2. Conditions relating to the goods that are carded

Goods sold in the sale and purchase contract also have several requirements so that the contract is considered valid, namely: First, the item must be sacred or even if it is exposed to unclean, it can be cleaned. Therefore, this business contract cannot be applied to unclean objects dzati, such as carcasses except for the carcasses of sea animals. Or objects that are exposed to faeces but impossible to remove faeces, such as vinegar, milk and similar liquid objects that are exposed to faeces. But if it is possible to clean it, then it is allowed.

Second, the item must be able to be used in the prescribed manner. Because the legal function of a commodity is the basis of the value and price of the commodity. All useless commodities such as junk cannot be utilized, or useful but for things that are forbidden, such as liquor and the like, they cannot be bought and sold. Third, the item sold must be the perfect property of the person making the sale. Goods that cannot be owned are not legally traded. Fourth, commodities must be able to be handed over. It is not legal to sell goods that do not exist, or exist but cannot be handed over. For such is gharar, and it is forbidden [27], [28].

Fifth, it must be known by the person who made the sale and purchase contract if it is goods that are sold directly. It must be known the size, type and criteria if the goods are in possession but not at the location of the transaction. If the item is sold directly, it must be known in its form, such as a certain car or a certain house and the like. But if the goods are only in possession as they are today in the contract of sale and purchase as-salam, where a customer buys the goods described and in the possession of the seller, then it is required to know the size, type and criteria, based on the words of the Prophet (peace be upon him):

مَنْ أَسْلَفَ فَلْيَسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ

"Whoever buys and sells as-salam should order it in a measure or scale and within a clear time limit." (Hadith narrated by Al-Bukhari in Saheeh Al-Bukhari (111) and Muslim in Saheeh Muslim (1227) [17].

From the results of research on objects in buying and selling fish with a tariff fishing system in Sidowayah Village, Polanharjo District, Klaten Regency, Central Java, several conditions are met and there are some that according to researchers still need to be reviewed. For the conditions of objects from the first to the third can be categorized as fulfilled such as the sanctity of the goods, the usefulness of the goods, and the full property of the person who sells. However, for the fourth and fifth conditions such as objects must be able to be handed over, and it must be known that their form needs to be reviewed. The a need for a review of the fourth and fifth conditions, because in buying and selling fish with a tariff fishing system, the object of buying and selling which in this case is fish cannot be handed over directly because during the procession the fish contract is still in the pond. Then, the seller and the buyer also do not know exactly the quality and quantity of the object being traded.

### **Analysis of Islamic Law on the Practice of Buying and Selling Fish with a Tariff Fishing System**

Buying and selling is the spaciousness that God gives to mankind as His servants. Because, every individual every human being has needs that must be met in his life in the form of clothing, food, and shelter that he cannot rule out as long as humans are alive [18]. Man cannot meet the needs of his own life, therefore man is required to relate to other humans. Therefore, it is natural that humans need each other to meet their needs. Thus, there is a reciprocal relationship between fellow humans.

And there is no more perfect way than exchange or buying and selling. As Islam says buying and selling is one of the commendable livelihoods in Islam, even according to some scholars, buying and selling is the most important livelihood.

The law of origin of every sale and purchase is lawful. As one proof of this, jurists outline a great rule that reads:

الْأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ، حَتَّى يَدُلُّ الدَّلِيلُ عَلَى التَّحْرِيمِ

"The original law in all things is permissible until there is evidence to show its illegitimacy."

However, Islamic Sharia still regulates several principles that aim to make buying and selling take place following Islamic law. As in order not to be unequal and not to be swept away by lust, greed, ambition to rule and the whisperings of Satan. Therefore, buying and selling in Islam must be fulfilled the pillars and conditions.

The results of research on the practice of buying and selling fish with a tariff fishing system in Pancingan Sejuta Sidowayah Village, Polanharjo District, Klaten Regency, Central Java, in terms of the pillars of buying and selling, the four pillars that are mostly put forward by fiqh scholars have been fulfilled because of the sellers, buyers, ijab-qabul, and goods traded. However, if viewed from the terms of sale and purchase there are several conditions that according to the researcher must be reviewed such as, the object must be able to be handed over, and must be known in form. As the researcher explained above, the sale and purchase of fish with a tariff fishing system in Pancingan Sejuta Desa Sidowayah, Polanharjo District, Klaten Regency, Central Java, the object of buying and selling cannot be handed over directly, because when the procession of the contract object is still in the pond. Therefore, for the condition that the object can be handed over, we can say that it is not fulfilled [29], [30]. Because, in fact, during the procession of the contract, the object is still in the pool. This kind of buying and selling in Islam is forbidden. Because it contains things that are prohibited from buying and selling according to Islamic law. Some postulates that we can make the basis that in buying and selling objects must be handed over include the following postulates:

Word of Allah SWT QS. Al-Ma'idah verse 90:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O believers, verily (drinking) khamar, gambling, (sacrificing for) idols, drawing lots with arrows, are heinous deeds including those of Satan. Then stay away from these deeds that ye may have good fortune [5]."

Selling goods that cannot be handed over includes gambling, because the buyer will not be willing to buy it except at a price cheaper than the actual price, because he is speculating (making a fortune), he may succeed in obtaining the item he bought and may not.

Hadith from Ibn Mas'ud (ra), that the Prophet said:

لَا تَشْتَرُوا السَّمَكَ فِي الْمَاءِ فَإِنَّهُ غَرْرٌ

Hadith narrated by Ahmad d"Do not buy fish in the water because this is an obscure trade. i in Musnad Ahmad, Volume I (388)."

Also included in this problem is the semen of stud animals, horses, camels, and goats. Rosul (peace be upon him) had banned it because it could not be determined in value, its quantity was unknown, and it could not be handed over. Buying and selling wool that is still on the back of sheep is also not allowed because what is not sold is mixed with what is sold so that it cannot be handed over. Ibn Abbas (may Allah be pleased with him) said, "Rasulullah (peace be upon him) forbade the sale of dates until they were ripe, wool on goats' backs, milk on animals, or butter in milk. Something that cannot be handed over to share is like something that is mortgaged and hung so that the sale and purchase are not valid [19].

Then, the requirements in this sale and purchase contract that according to researchers need to be reviewed are that the object must be known to exist either by looking at or mentioning its criteria or in other ways. Because, as the researcher explained above regarding the mechanism for buying and selling fish with a tariff fishing system in Pancingan Sejuta Desa Sidowayah, Polanharjo District, Klaten Regency, Central Java, the

object of buying and selling was still in the pond when the contract procession was held. So, we can conclude that the seller and the buyer do not know the form of the object being traded.

The proof of this condition is a hadith narrated by Abu Hurairah ra:

كَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْعَرْرِ

"The Prophet (peace be upon him) forbade selling with the hashat system (throwing stones, such as selling land and measuring its area by throwing stones) and buying and selling gharar. (Hadith narrated by Muslims in Kitab al-Buyu', no. 1513)"

And no doubt selling unknown goods, as a form of luck, will provoke strife, hostility, and hatred amid society.

From Abu Hurairah (ra):

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا  
فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ مَا هَذَا يَا صَاحِبَ الطَّعَامِ قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ  
أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ مَنْ عَشَّ فَلَيْسَ مِنِّي

"From Abu Hurairah RA, the Prophet PBUH once walked past a piece of food, then he put his hand in the food item, then his finger felt something wet. So he asked, "What is this, O owner of food?" he replied, "Hit by the rainwater, O Messenger of Allah!" he said, "Why don't you put it at the top, so that it may be seen by the people? Whoever deceives, then he is not of my class." (Narrated by Muslims in the book al-Iman no. 102) [20].

From the above postulates, it is clear that the importance of fulfilling the conditions for sellers and buyers to be able to know each other's objects of sale and purchase either by looking at or mentioning the criteria or in other ways. The goal is to avoid buying and selling that contains elements of gharar so that both parties the seller and the buyer have clear knowledge of the conditions of the goods being traded. Thus, both of them carry out their buying and selling based on willingness based on facts not imagination or false data [20].

## CONCLUSION

Researchers have analyzed according to the review of Islamic law in this study, so the understanding that researchers can conclude from the formulation of the problem and the entire discussion in the first chapter to the last chapter, at least a conclusion can be put forward that buying and selling fish with a tariff fishing system in Pancingan Sejuta Sidowayah Village, Polanharjo District, Klaten Regency Central Java, in practice buying and selling fish with this tariff fishing system still has several Conditions that have not been met so that this transaction cannot be said to be valid. Due to several conditions that have not been fulfilled such as the vagueness of objects both in terms of quality and quantity, and in buying and selling this contains elements of gharar (obscurity) and maisir (luck or gambling) which are forbidden in Islamic law. Based on the description of the results of the research that the researcher has done related to the review of Islamic law on the practice of buying and selling fish with a tariff fishing system in Pancingan Sejuta Sidowayah Village, Polanharjo District, Klaten Regency, Central Java. Therefore, this study directly has implications for: (1) The seller-buyer party, in buying and selling between seller and buyer should be transparent, so that no dispute is not cold and not justified in Islam. (2) For sellers to replace this system of buying and selling tariffed fishing fish with a system that is allowed by Islamic law in buying and selling. (3) Sellers and buyers are expected to be more careful in conducting buying and selling transactions so that the sale and purchase carried out follow Islamic law, namely fulfilling the pillars and conditions and avoiding elements that are

prohibited in buying and selling. (4) Islamic religious leaders and academics are expected to provide a correct understanding to the public regarding buying and selling transactions following Islamic law. So, the purpose of buying and selling transactions in life can be realized.

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### Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

### Conflicts of Interest

All authors declare no conflict of interest.

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