



## Buying And Selling Of Ketaun Kebalit Rice Fields From An Islamic Economic Perspective In Bebie Hall, Praya District

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**ABSTRACT:** Community life is inseparable from transactions, one of which is buying and selling. People buy and sell every day, there are many types of transactions carried out by the community. Such as the sale and purchase of rice fields in Bebie Hamlet, Mekar Damai Village, they carry out the sale and purchase with a specified time limit. The seller will sell his rice field to the buyer with the condition that when the specified time has expired, the rice field will return to the seller's property without having to redeem it to the buyer. During the agreed time, the buyer has the right to use and manage the rice field without changing the shape of the rice field. This study aims to determine 1) How is the System and Practice of buying and selling rice fields in Bebie Hamlet, Mekar Damai Village, Central Lombok Regency? 2) What is the view of muamalah fiqh regarding the sale and purchase of rice fields in Bebie Hamlet, Mekar Damai Village, Central Lombok Regency?

This research is a qualitative field study with a descriptive qualitative approach. The data source is the research subject, which has a very important position, obtained from primary and secondary data sources. Data collection techniques include interviews, observation, and documentation. Data analysis techniques used by Miles and Huberman include data reduction, data presentation, and drawing conclusions. The results of this study are that the seller will sell his rice field within a specified time limit, when the agreed time the rice field will return to the seller's property without having to redeem it to the buyer. This kind of sale and purchase is an imperfect sale and purchase because the object does not transfer ownership completely forever. The sale and purchase of rice fields in Bebie Hamlet, Mekar Damai Village, Central Lombok Regency has ambiguity in its contract, namely a sale and purchase contract but tends more towards renting. Islamic jurists have different opinions on this matter, some say it is invalid because the rice field does not transfer ownership completely according to the intent of the sale and purchase contract. However, there are also those who allow it based on the basis of mutual consent and has become a custom or habit of the community in Bebie Hamlet, Mekar Damai Village, Central Lombok Regency.

**Keywords:** Buying and Selling, Ketaun Kebalit, Islamic Economics.



## INTRODUCTION

The area of Sharia law that governs human relations with objects and nature is muamalah, one of the purposes of which is buying and selling. Buying and selling is something that humans cannot live without, and therefore cannot live without it. Therefore, buying and selling is a mutual cooperation activity to exchange goods for goods or money on the basis of the release of property and in good faith. Buying and selling is an essential part of human life and a basic need that must be met daily. However, the Muslim community does not necessarily engage in buying and selling goods. Indeed, it is not uncommon for people to have little or no knowledge of the legal provisions regarding buying and selling. In buying and selling, several pillars must be observed to ensure the transaction is valid and permissible under Islamic law. One of the pillars of buying and selling is the contract. In conducting muamalah (religious transactions), the contract is crucial. Therefore, contracts are crucial in everyday life. The purpose of a contract is to establish law. More specifically, a contract is a shared object intended and executed jointly by the parties.

Legally, the goods for sale must be able to be delivered and ownership of the goods must be completely changed. This explains that in carrying out a sales transaction there must be something given in return and ownership of that item must change forever. Because buying and selling involves the transfer or complete change of ownership by the seller in exchange for a fee, there is no time limit. Meanwhile, researchers found that the annual system is an unusual buying and selling practice. This buying and selling occurs in Mekar Damai Village, Praya District, and is carried out by residents of Bebie Village and the surrounding area. Every year, the people of Mekar Damai Village sell their rice fields, as they are largely dependent on agriculture. A sand certificate is issued in cases where a rice paddy owner wishes to sell their land to another party for a specified period of time to enjoy the land, with an agreement stating that the buyer cannot retain full ownership of the plot and is not permitted to change how the plot is owned. In other words, ownership remains with the seller. The sale is conducted without any witnesses from the government or authorized institutions. During this sale, they do not even have a deed of sale.<sup>6</sup> In most cases, payment is made up front or based on agreement. The selling price of annual rice paddies differs from the general price of rice paddies because annual paddies tend to be cheaper. However, the location of annual paddies has a significant impact; for example, the price of annual paddies will be higher than that of annual paddies elsewhere.

The buyer has the right to use the rice field to grow tobacco or rice for a specified period. Once the specified period has expired, it is usually one year. However, in practice, one year is considered two harvests, based solely on the harvest period. In this case, there is no profit-sharing system, so the harvest is entirely owned by the buyer. Consequently, ownership of the rice field returns to the owner after two harvests, without the need to request or return any money. When a rice field owner and a buyer enter into a transaction, the contract used is a sales contract. The contract used in the sale and purchase of Ketaun Kebalit by Mahtan and Nahri at Nahri's residence on Wednesday, July 10, 2024, was "buy year back get up no anh tan, sleep ape ndek?", said Nahri as a seller, "mahe bae pire sim yak jual taun balitn" replied Mahtan as the buyer. After negotiations have taken place and the price is considered, after both parties reach an agreement, the sale and purchase agreement is finalized. One of its purposes is to provide clarity in a transaction. The main purpose of the contract itself is to establish general law or objectives to be implemented by the contracting parties.<sup>7</sup> In any case, the purpose of a sale and purchase agreement is to provide goods at a certain price for an unlimited period of time or to acquire the goods.

## LITERATURE REVIEWS

### 1. Legal Basis for Sale and Purchase

#### a. Al-Qur'an

Based on the evidence found in the Quran, hadith, and the consensus of scholars, buying and selling is a permissible contract. Some of the Sharia principles that permit buying and selling are as follows: Q.S Al-Baqarah verse 275 :

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

It means: And God has permitted buying and selling and God has also prohibited it riba. (Q.S Al-Baqarah: 275).

In this verse, it can be understood that Allah SWT prohibits the sale and purchase of His servants with interest but permits the sale and purchase in a good manner. Buying and selling also has times when it is prohibited in Islam, as Allah SWT says in Surah Al-Jum'ah verse 9;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا

الْبَيْعَ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

It means: "O you who believe, when (Friday call to prayer) is called, quickly remember Allah and leave buying and selling, it is better for you if you know it.." (Q. S Al-Jum'ah; 9)

According to Imam Al-Baghawi's commentary in his commentary, the command to immediately remember Allah and abandon trading applies when the Friday call to prayer is recited simultaneously with the imam sitting on the pulpit. This is because the verse was revealed during the time of the Prophet Muhammad (peace be upon him), and until the reigns of Abu Bakr and Umar ibn al-Khattab, the Friday call to prayer was only recited once, when the imam was sitting on the pulpit. As the Muslim community began to expand, the call to prayer was added during the reign of Uthman ibn Affan. This indicates that when the call to prayer coincides with the imam sitting on the pulpit—or the second call to prayer in everyday language—then the prohibition on trading before Friday prayers comes into effect.

b. Hadist

عن ابن عباس أن النبي صلى الله عليه وسلم قال: لعن الله اليهود حرمت عليهم الشحوم فباعوها و أكلوا أثمانها وإن الله إذا حرم على قوم أكل شئى حرم عليهم ثمنه. - رواه أحمد و أبو داود

It means: "Allah cursed the Jews because of the fat (of corpses) forbidden to them, but they sell and eat the produce its sale. Indeed, if Allah forbids a people from eating something, "Then the profit from the sale is also prohibited," said the Prophet SAW, from Ibn Abbas (HR Ahmad and Abu Dawud)," (HR Ahmad and Abu Dawud)."<sup>9</sup>

The above hadith states that buying and selling is permissible; however, according to Imam Ash-Syatibi, similar to the practice of ihtikari, which involves accumulating goods to increase their price, buying and selling can become obligatory or forbidden. If such practices occur, the government can force traders to sell goods at market prices, and traders must comply with government regulations that determine market prices. Such actions can harm or disrupt the people's economy.

c. Ijma'

Because humans cannot support themselves without the help of others, scholars agree that buying and selling is permissible. Aid or goods owned by others in need must be replaced with equivalent goods. Scholars divide buying and selling into two categories based on their legal basis and nature. The first is a valid sale, meaning a sale that meets all the requirements and pillars of a sale, making it legally binding and valid, both in terms of harmony and circumstances.

Furthermore, a void or invalid sale is a sale that fails to meet the terms and conditions and is therefore void or invalid. In other words, the majority of academics believe that void and invalid are the same.

## 2. Definition of Buying and Selling

The two terms "buy" and "sell" have opposite meanings; "buy" means to exchange goods for money, usually as a medium of exchange, while "sell" means to exchange goods for money.<sup>13</sup> In the language of buying and selling, it is called "al-bai", which means "selling, replacing, and exchanging goods with other goods and bartering without conditions."<sup>14</sup> Article 20 of Article 2 of the Sharia Compilation defines "bai" as the exchange of goods for money or the sale of goods and goods.

This indicates the transfer of property ownership in the context of a sale and purchase. Furthermore, a sale and purchase also means exchanging one item for another by relinquishing or handing over ownership of the replacement item in accordance with religious regulations. A permanent exchange of ownership occurs if the contract is based on an exchange of property. According to the Shafi'i school of thought, "...The property manager is a property employer." means the exchange of goods for goods to transfer ownership. According to the Hanbali School, it means "The one who is successful is not perfect and complete", which means the exchange of property for property to transfer and take ownership.<sup>16</sup> As a conclusion from the various definitions above, buying and selling is the exchange of assets with the aim of joint ownership which is permitted by sharia law.

According to sharia law, buying and selling is exchanging goods on a voluntary basis or transferring goods with permitted substitution. According to Hanafiyah scholars, what is meant is the exchange of goods with goods in a certain way in accordance with what is allowed by syar'a.<sup>18</sup> Maliki, Syafiji, and other scholars Hanabiyyah also defines buying and selling as the exchange of ownership for ownership, which means the transfer of ownership and possession.

### 3. Principles and Conditions of Sale and Purchase

A contract is a verbal agreement between the seller and the buyer. A sale and purchase is not considered valid until acceptance and agreement are made, because acceptance indicates a will (satisfaction). Basically, acceptance is done verbally. However, if this is not possible, for example, by silence, then a written acceptance that contains the meaning of acceptance can be accepted.<sup>20</sup> Scholars believe that the most important principle in buying and selling is mutual consent, manifested in the desire to benefit others. Therefore, if an agreement has been reached, the sale is considered to have taken place. Of course, an agreement will clearly state the relevant elements, such as the contracting parties, the purpose of the sale, and the exchange value. In order for a sale and purchase to be valid, there are certain pillars and conditions that must be fulfilled, namely:

- a. People who do the buying and selling (Seller and buyer) on the condition that:
  - 1) Reasonable, crazy person.
  - 2) Self-will.
  - 3) The condition is not you know (waste).
  - 4) Puberty.
- b. Money and goods that are bought and sold on the following conditions:
  - 1) Holy
  - 2) Useful
  - 3) Can be handed over.
  - 4) Completely self-owned.
- c. Akad Sighatul, namely the way of expressing the ijab kabul and kabul which are the pillars of the contract. The sighat aqad can be done verbally, in writing or with body movements which can provide a clear understanding of the existence of a contract and kabul, in addition, sigataqad can also be a customary act in relation to acceptance of marriage and acceptance.

### 4. Buying and Selling Ketaun Kegalit Rice Fields

Ketaun Kegalit comes from the Sasak language, meaning one rainy season and one dry season. Each season lasts six months, typically from October to March, while the dry season runs from April to September.

Ketaun Kegalit is commonly used in rice field sale and purchase agreements. The practice of buying and selling rice fields using Ketaun Kegalit is practiced by the people of Bebie Village because the majority of their livelihoods are based on agriculture.

According to local residents, the history of the ketaun kegalit (trading) system emerged because people wanted to have money quickly, without the hassle of working hard and waiting months for it. This mindset led to various ways to earn money quickly and easily.

## METHODS

This research is a qualitative field study with a descriptive qualitative approach. The data source is the research subject, which has a very important position, obtained from primary and secondary data sources. Data collection techniques include interviews, observation, and documentation. Data analysis techniques used by Miles and Huberman include data reduction, data presentation, and drawing conclusions.

## RESULTS AND DISCUSSION

### 1. The System and Practice of Buying and Selling Ketaun Kegalit Rice Fields

Farming is the primary livelihood in Mekar Damai Village, where there are 1,543 farmers and 784 farm laborers out of a total population of 7,806. Farming is a profession passed down from their ancestors. Many farmers are reluctant to work their rice fields for various reasons, but they are also reluctant to sell their rice fields. Therefore, they have found ways to utilize their rice fields so that they do not become neglected, namely by selling them seasonally. As Mr. Junaidi said, "buy money becat with toakt laek already sell year balitn bangketn, and yak garo bangketn piran jage yak mauk money muk kelelahn, susaht pete money laek, not to sit tebeng eat, not to eat other rights, just eat susaht "

The buying and selling of rice paddies in Bebie Hamlet, Mekar Damai Village is a buying and selling activity carried out by farmers to meet their daily needs. In modern times like today, there are many ways to get or borrow money easily, like pawning. These are all transactions with clear legal basis, unlike the sale and purchase of rice fields, which have certain limitations or conditions, commonly known by the Bebie community of Mekar Damai Village as ketaun kegalit.

The sale and purchase of rice fields in Ketaun Kebalit is a sale and purchase that has time limits and conditions, the conditions that must be carried out by the seller and buyer are like the conditions for buying and selling in general and the buyer must return the rice fields to the owner of the rice fields if the specified time has expired, the buyer is also limited in using the rice fields, only limited to using them in the agricultural sector, the buyer may not change the shape of the rice fields or build buildings or other structures on the rice fields.

People still often use this system of buying and selling rice fields because it is mutually beneficial for both sellers and buyers. As displayed by Nahri as a seller:

"There are many reasons why we choose to sell seasonal rice fields like this ketaun kebalit. We can earn money quickly without the tiring work of cultivating our fields and without waiting a long time for the harvest, not to mention the risk of our crops being successful or even losing money. Sometimes we're also lazy about working our fields, perhaps because of the increasing cost of fertilizer or unpredictable weather, so we sell them seasonally rather than letting them go to waste."

Mahtan also explained the advantages of buying and selling rice fields in Ketaun Kebalit:

"If we calculate the price I bought the rice fields for Ketaun Kebalit and the harvest we get, then we will often buy rice fields with transactions like this, if we calculate the price I bought 15 are of Ketaun Kebalit for 3.4 million, maybe the harvest during Ketaun Kebalit could be twice the price I bought it for."

Many farmers are tempted to do this, Nahri for example. When the seasons change, farmers will offer each other a piece of their land to neighbors or relatives who want to work on their rice fields. They will bargain until they find a point of agreement between the two parties, the price will be influenced by the location of the rice fields and the harvest from the rice fields, usually rice fields that are close to the river will tend to be more expensive than rice fields that are far from the spring, besides that buyers will judge the rice fields from the harvest in the previous season, if the previous harvest was abundant then the buyer will not hesitate to buy the rice fields.

Rice fields that are traded seasonally, whether during the harvest or the harvest season, automatically become the property of the seller when the agreed-upon time period has expired. During the purchase period, the buyer is free to use the rice fields, provided that the shape of the rice fields is not changed or any buildings are built that would damage the original shape of the rice fields. Mahtan said, "If the harvest season is over, I no longer have rights to the rice fields because they automatically become the property of the seller. But as long as the season we bought is still ongoing (existing), we are free to use the rice fields."

The payment made by the buyer is usually directly given at the time of the contract, not owed or taken from the harvest, but given at the time of the contract, which is paid with money as done by father Nahri and Mahtan.

Nahri came to Mahtan's residence to offer the paddy fields he wanted to sell saying:

"Strange tan, bayah ketaun kebalitn bangket goroh no, kek need money ni, mum kangkok ajin sik side jak sde yak beng sik right trust you"

Mahtan replied:

"Pire sim yak sell adek aru tadahanm kepeng"

Nahri

"Angkak arak 15 are bangket no, ambur aik endah lek papahn no ndekm yak susah sik aik, ampok semel tanjak sde, angenk jak 3.5 million sik jual ketaun kebalitn"

Mahtan:

"Aneh 3,4 ntan sik yak bayahn, aden arak yak beng dengan nenggale lemak aru"

Nahri:

"Oh brother"

Then continued with a handshake, Nahri said:

"I sell ketaun kebalit bangket 15 are aji 3.4 jute"

Mahtan continued by saying:

"I bought ketaun kebalit bangket 15 are aji 3.4 jute"

After shaking hands and handing over the money in the agreed amount, from that moment on Mahtan had the right to the rice field to be cultivated and planted with rice or whatever Mahtan wanted until the end of the ketaun kebalit season, Mahtan had the full right without having to share the results with

Nahri as the owner of the rice field, when the ketaun kebalit season was over, the 15 are rice field belonging to Nahri would automatically return to him even without handing over the rice field which was the object of the ketaun kebalit sale and purchase and without having to return a single cent of money to Mahtan.

Apart from buying with money, people can also buy with services, for example Muhsan and Syamsudin: Muhsan as a buyer says:

"How much do you pay for this brother? I'm going to say that I'm going to go to the baitn laguk if I don't want to go to the other climb"

Then Syamsudin answered as the owner of the rice field: "Aro garon bae fat accept my fingers, dry yk betaletan"

In this case, Muhsan does not need to spend money to buy one season of Syamsudin's paddy field, but Muhsan will pay for it after the Kebalit season is over by the way Muhsan will work on the paddy field until it is ready planted with rice, after it was ready for planting the rice field returned to Syamsudin's property and Muhsan no longer had any rights to the rice field. This kind of payment is usually made when the rice field owner sells his rice field not because he needs money but because of other factors, Syamsudin will receive his rice field when it is ready to be planted, the cultivation costs and wages of the farm laborers in preparing the rice field will be borne by Muhsan, so it will be the same as paying with money at the beginning.

"Basically, buying and selling ketaun kebalit is a way for the people of Bebie Hamlet, Mekar Damai Village, to help each other," *edepant help each other drunk mni no*",<sup>30</sup> "As sellers, they are generally in need of money. They sell their rice fields at very low prices for a long period of time. If they had worked the fields themselves, their harvest would have been many times greater than the price they received. Likewise, buyers are well aware that when they are offered rice fields for sale, their immediate thought is that the seller is in need of money." "if you buy tanjakm alcohol, it's a mistake because you need to hold the wah with the number".

## 2. The view of Islamic jurisprudence regarding the sale and purchase of Ketaun

Kebalit rice fields In Islam, buying and selling is something that was recommended by the Prophet, peace be upon him. Prophet Muhammad SAW said:

عَنْ رِفَاعَةَ بْنِ رَافِعٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُئِلَ:

أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ: - عَمَلُ الرَّجُلِ بِيَدِهِ، وَكُلُّ بَيْعٍ مُبْرُورٍ - رَوَاهُ الْبُزَارِيُّ وَصَحَّحَهُ

الْحَاكِمُ.

From Rifa'ah bin Raafi' radhiyallahu 'anhu, was Prophet Muhammad sallallahu 'alaihi wa sallam ever asked about halal work? "the work of a man with his two hands and all the blessed buying and selling," The answer of the Prophet Muhammad (peace and blessings of Allaah be upon him). (Narrated by Al-Bazzar, 9:183; Al Hakim, 2:10; Ahmad, 4:141).

Although the hadith indicates that buying and selling is highly recommended in Islam, it does not mean that the Prophet Muhammad (peace be upon him) permitted all methods of buying and selling; there are many prohibitions contained within it. There are four types of harm in buying and selling: the ahliyah of the contracting party, shivaah, ma'qud alaihor transactional goods, and the relationship between the contract and the nature, conditions, or prohibitions of syariah'.<sup>3</sup>

The sale and purchase of Ketaun Kebalit rice fields conducted by the Bebie Hamlet community in Mekar Damai Village has several explanations understood by the Mekar Damai Village community, indicating that the transaction falls into the category of sale and purchase because it is carried out throughout the season or during the ownership period required to cultivate the rice fields. During the agreement, the buyer of the Ketaun Kebalit rice fields is permitted to organize the rice fields for a period of time stipulated in the agreement. After that, when the deadline expires, the rice fields automatically return to the seller.

The sale and purchase of rice paddies (ketaun kebalit) is a transaction with a specific timeframe. This timeframe is determined during the transaction. Some purchase land for the ketaun and kebalit seasons, while others purchase only one season. During this timeframe, the buyer has the right to cultivate the land without a profit-sharing system. This type of transaction is commonplace among the Bebie hamlet community. Although it is a sale and purchase arrangement, it is more of a rental arrangement.

In buying and selling rice fields like this, there are conditions and pillars of the contract, namely:

a. Seller and buyer

The sellers and buyers of the ketaun kebalit fields are local residents of Bebie Hamlet, Mekar Damai Village, Praya District. Researchers sampled two sellers, Nahri and Syamsuddin, and two buyers, Mahtan and Musan. These four individuals met the requirements for buying and selling, as they did so on their own accord, not as a result of their own will. a farmer or wasteful, has reached puberty and is not a madman.

b. Objects being bought and sold

Rice fields are the object of this ketaun kebalit sale and purchase. For example, in the case of Nahri and Mahtan, Nahri sold a 15-acre rice field for 3.4 million rupiah during the ketaun and kebalit seasons. In Islam, a tradable good must be pure, have utility, be able to be given directly, and be witnessed by both the seller and the buyer as belonging to the seller in full. However, when this ketaun kebalit rice field was sold, there was no certificate or deed showing ownership of the field. The buyer only had the right to use and cultivate the rice field he had purchased, without the right to own it.

c. Ijab and Acceptance or Sighat al-Aqid

Ijab according to Imam Hanafi, it is establishing a specific act that shows willingness expressed first by one of the parties, either from the seller, such as by saying, "bi'tu" (I sell), or from the buyer, such as by saying, "I want to buy it at a discounted price." On the other hand, "Acceptance" is a statement made by one of the two parties times. Therefore, statements made by the seller or buyer can be considered as legal support.

As a result, the sale and purchase agreement for the Ketaun Kebalit rice fields was made verbally, clearly, and directly. The practice of selling Ketaun Kebalit rice fields clearly uses a sale and purchase agreement. Imam Nawawi, in his Majmu' book, defines a sale and purchase agreement as the exchange of goods with the intention of acquiring ownership.<sup>35</sup> This means that if the sale and purchase of Ketaun Kebalit rice fields uses a sale and purchase agreement, the ownership rights are transferred from the seller to the buyer without any time limit.

Once both parties reach an agreement to sell the rice paddy, the seller receives the money from the buyer, and the rice paddy is transferred to the buyer for a specified period of time agreed upon by the owner. This transaction is verbal, secure, and unwitnessed. However, once the buyer has completed the work within the agreed period, the rice paddy is transferred to the owner.

This is appropriate in terms of the pillars of a sale and purchase because, according to the majority of scholars, the pillars of a sale and purchase have been fulfilled: the presence of a seller, a buyer, the object of the contract, and sighat. According to Imam Nawawi, the transfer of ownership of the goods sold is the obligation of both parties. However, this is clearly different from what researchers found. In fact, when a ketaun kebalit is sold, ownership of the rice field does not transfer completely or permanently to the buyer. The terms of the sale state that the buyer only has the right to cultivate and utilize the rice field within the specified time for a certain period of time, but not forever. This is prohibited because it contradicts the meaning of the sale and purchase agreement, which prohibits selling something if ownership does not transfer to the buyer.

This rice field buying and selling transaction is similar to Bai' al Wafa' is the sale of immovable property, such as rice fields, plantation land, and houses; it is not much different from the sale of rice fields in a form of mutual agreement, but the rice field owner in bai' al wafa' has the right to repurchase their rice fields when the deadline has arrived. In a form of mutual agreement, the rice field owner does not need to spend money to repurchase their rice fields because the rice fields will simply be returned to the seller according to Islamic law.

At first glance, the buying and selling of rice paddies in Ketaun Kebalit is like the concept of pawning (rahn) where the pawn has a specified time period, but the difference is that when the time or tempo for the rice field pawn has expired then Rahin return the money he borrowed to Murtahinto make the rice fields he owned return to his own, in other words Rahin must redeem his rice fields to Murtahin The amount of money he borrowed. This differs from the sale of rice paddies in Bebie Hamlet, Mekar Damai Village, where the rice paddies would become the seller's property for free once the time limit expires. However, Islamic jurisprudence scholars state that this type of sale is not permissible because it involves the transfer of complete ownership from the seller to the buyer without any time limit.

Islamic scholars who are experts in Islamic jurisprudence prohibit this method of buying and selling, for various reasons:

- 1) buying and selling has no time limit, as seen when local people sell rice paddies to Balit.
- 2) There is no requirement in a sale that the goods sold must be returned to the seller in their original condition. However, when a rice field in the Bebie Hamlet of Mekar Damai Village is sold, it must be returned to the seller in its original condition.
- 3) In the time of the Prophet, this buying and selling did not exist.
- 4) This kind of buying and selling includes hilla.

The practice of buying and selling ketaun kebalit rice paddies in Bebie Hamlet, Mekar Damai Village, which the author discussed previously can be classified as a lease. However, the contract used by the seller and buyer is a time-limited sale and purchase agreement without a permanent transfer of ownership. Although both parties have reached an agreement to carry out the sale and purchase and acquire their respective rights, the buyer receives the rice paddies for use, and the seller collects the money from the buyer. However, the rice paddies must be returned to the seller within a specified period. Because scholars of the Shafi'i school such as Imam Nawawi, Imam Baghawi, and Imam Mutawalli always refer to tradition (urf), just like other general terms, every transaction that people usually do is considered valid.<sup>37</sup> This type of buying and selling is commonplace in the Bebie Hamlet of Mekar Damai Village. Every season, someone engages in a sale using this contract and system. Both sellers and buyers are familiar with the procedures and implementation system. so it is certain that both the seller and the buyer do it willingly and not under duress.

The Messenger of God said:

حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدَّمَشَقِيُّ حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
مُحَمَّدٍ عَنْ دَاوُدَ بْنِ صَالِحٍ الْمَدِينِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخَدْرِيَّ يَقُولُ قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ

We were told by Dawud bin Salih Al Madini by Al Abbas bin Al Walid Ad Dimasyqi, Marwan bin Muhammad, and Abdul Aziz bin Muhammad from his father. He said, "I heard Abu Sa'id say, "The Messenger of Allah, may God bless him and grant him peace, said, "That buying and selling takes place with mutual consent." (HR. Al-Baihaqi)

Taking into account all of the above, the author will analyze the process of buying and selling rice paddies in the form of ketaun kebalit, where the seller can only sell the profits from the rice paddies within an agreed-upon period. This process is acceptable because it is based on mutual consent and has been a social custom since ancient times and continues to be practiced today. Acceptance The buyer's statement is correct, consistent with the seller's ijab (contract of sale), meaning the buyer understands that he is purchasing the land for the benefit of the land for a specified period, not to retain it entirely. Not all scholars agree with this type of sale, as there are many differing opinions. Therefore, the most appropriate contract for this situation is the ijarah contract, which has a clear legal basis and is consistent with the system and practice of buying and selling rice fields in the Ketaun Kebalit system.

## CONCLUSION

The practice of buying and selling Ketaun Kebalit rice fields in Bebie Hall, Praya District, from an Islamic economic perspective, must adhere to Sharia principles that emphasize justice, mutual consent, clarity of the transaction object, and freedom from elements of gharar (uncertainty), riba (usury), and fraud. The study indicates that as long as the transaction is carried out with a valid contract (akad), the object and price are agreed upon transparently, and no harm is caused to any party, it complies with the principles of Islamic muamalah. However, if practices such as deception, price manipulation, or unclear land ownership status are found, the transaction is deemed invalid according to Sharia and must be corrected in line with the applicable rules. Therefore, applying Islamic economics in such transactions is expected to ensure the blessing (barakah) of the trade, protect the rights of all parties, and promote the welfare of the local community.



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