

Cultural And Social Analysis Of Buying Ijon In Hapung Village, Sosa District Padang Lawas District

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Abstract.

Buying and selling is one form of mu'amalah, namely the relationship that occurs between humans and humans. In buying and selling transactions, Islam teaches that buying and selling is based on clear clarity of contracts, goods and prices so that no party is harmed by the other party. Islam forbids making sales contracts with ambiguity, whether goods, prices or contracts. The arena of obscurity (gharar) has the potential to cause problems when the sale and purchase has passed. One form of buying and selling gharar is buying and selling bonds. Bonded buying and selling in practice in the community is carried out by buying and selling fruits that are not yet fully ripe. This type of research is a qualitative research with 25 respondents. The results showed that partially and simultaneously culture and social influence buying bondage in Hapung Village, Sosa District, Padang Lawas Regency with the level of determination of the double correlation coefficient value of 0.903 which is positive, meaning that the influence of cultural and social variables is very strong. or 81.9% of the dependent variable can be influenced by the independent variable, while 18.1% is influenced by other variables not examined.

Keywords: *Culture, Social, Selling and Buying Bonds.*

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PRELIMINARY

Buying and selling is one form of mu'amalah, namely the relationship that occurs between humans and humans. The form of mu'amalah such as buying and selling exists because it is based on a sense of mutual need. In this case the seller requires the buyer to buy the goods so that they get money. while the buyer buys and sells to get the goods needed. As a result of this mutual need, the sense of brotherhood is increasing. Buying and selling itself is two words that have opposite meanings, each of which is often used for the meaning of the other word interchangeably. Therefore, each in the transaction contract is referred to as the buyer and seller. The seller is the person who issues his property. while the Buyer is the person who makes the goods his property with payment compensation. The purpose of mu'amalah is the creation of a harmonious relationship between human beings. This creates peace and tranquility.

Buying and selling as proof that humans are social creatures (zoon politicon) are creatures who need other creatures to meet their survival. without buying and selling humans cannot fulfill

their own needs, buying and selling is an activity carried out in human life in order to maintain their lives in the midst of society. Humans are social creatures, namely creatures who by nature live in society. As social beings.¹ Meanwhile, among the hadiths of the Prophet that explain the permissibility of buying and selling is the hadith contained in the Musnad Ahmad bin Hambal which reads: Rasulullah SAW. He was asked, what is the best job, O Prophet (PBUH)? The Prophet replied: A person's work with his own hands (not dependent on others) and every good trade. The hadith not only explains the permissibility of buying and selling, but also explains that buying and selling is one of the best jobs.²

In buying and selling transactions, Islam teaches that buying and selling is based on clear clarity of contracts, goods and prices so that no party is harmed by the other party. Islam forbids making sales contracts with ambiguity, whether goods, prices or contracts. because ambiguity (gharar) has the potential to cause problems when the sale and purchase has passed. One form of buying and selling gharar is buying and selling ijon.³ Bonded buying and selling in practice in the community is carried out by buying and selling fruits that are not yet fully ripe. so that the buyer may experience losses due to damaged fruit due to pests, nocturnal animals or other disturbances. buying and selling bonds, for example, is like buying rambutan fruit that is still in the tree, the skin looks green. Another example of buying and selling Ijon is selling guava which is still a flower. The problems of muamalah always develop every era, but it is necessary to pay attention so that these developments do not cause difficulties in the lives of other parties. One form of embodiment of muamalah is that which is prescribed by Allah is buying and selling.

Hapung Village, Sosa District, Padang Lawas Regency is a village located in North Sumatra, Sosa District, Padang Lawas Regency. The problems that exist in Hapung Village, Sosa District, Padang Lawas Regency, often occur in the sale and purchase of bonds. such as buying and selling langsung fruit that is still flowering, namely, langsung fruit whose fruit is not yet clear. In Islamic law, the sale and purchase of bonded goods is not allowed because the fruit is not yet clear. and buying and selling kuini whose fruit is not yet clear. From ancient times until now there is often a sale and purchase of bonds, namely selling fruit that is still green or can also be called buying and selling the fruit is not clear. In Islamic law, the sale and purchase of bonds cannot be carried out because, it does not meet the pillars and conditions, buying and selling in accordance with Islamic teachings is fulfilling the pillars and conditions. The problem that often occurs in Hapung Village, Sosa District, Padang Lawas Regency, is selling fruit whose fruit is still not clear, because in Islam it is forbidden to buy and sell with the bonded system while in Hapung Village, Sosa District, Padang Lawas Regency, it seems that the fruit is suitable for consumption it does not have to be met on all the fruit in the garden. That is very difficult. The reason is that the fruit in one garden and even one tree do not have the same level of maturity and cannot ripen at the same time. Aging and ripening occur gradually until all the fruit in the garden becomes old/ripe. The point is that if some of the fruit is fit for consumption, then all of the same fruit in the same garden may be sold, whether it has started to ripen or not.

Fruits are very susceptible to disasters and disturbances before they appear ripe, so there is no benefit for the buyer if they are sold while the fruit is not yet ripe. So the Prophet sallallahu 'alaihi wa sallam forbade sellers and buyers in buying and selling fruits so that they look yellow or red, which means they are starting to look ripe. As proof is the dates on the tree that are yellowish or reddish.⁴ Then he explained the prohibition of buying and selling, that if there is damage to him or some of it, then for what reason do you, O seller, justify the property of your brother, the buyer? How do you take his property without any substitute and benefits he gets? Regarding the starting limit for consumption, it depends on each type of fruit. For example, if some langsung is already ripe,

then all the langsung in one garden can be sold. If there is some langsung that is fit for consumption, all of the same type of langsung in the garden may be sold, including the young ones. If some of the kuini flowers have turned into fruit, then all the kuini fruit in the entire garden can be sold. If some of the sweet corn cobs are worth picking, then all the sweet corn in the garden can be sold. If the fruit that is still on the tree is sold, and then there is a weather disaster such as rain, wind, cold, dry/hot wind, and so on, then the seller is obliged to withdraw from the price of the fruit that is defective or damaged and returns it to the buyer. However, if the damage is not due to weather disasters such as theft, drought due to pump damage, earthquake, flood, fire, and so on, then the seller does not have to release the price.

THEORETICAL BASIS

Buy and sell

Understanding Buying and Selling Buying and selling or trading in fiqh terms is called al-ba'i which according to etymology means selling or replacing. The word al-ba'i in Arabic is sometimes used to mean the opposite, namely al-syira '(buy). Thus, the word al-ba'i means to sell, but at the same time it also means to buy.⁵ In terms of terminology, there are several definitions of buying and selling put forward by fiqh scholars, as well as the substance and purpose of each definition is the same. Sayid Sabiq, "defines it by buying and selling is the exchange of property for property on the basis of giving up or transferring property in exchange for justifiable ones."⁶

Another definition put forward by Hanafiyah scholars, buying and selling is "Exchanging property with property through certain means or exchanging something desired in a commensurate manner through certain useful ways."⁷ Another definition put forward by Ibn Qudama (one of the Malikiyah scholars), buying and selling is "Exchanging property for property in the form of transfer of property and owner."⁸

Buying and selling in terms is an agreement to exchange something that is not useful. An engagement is a contract that binds two parties, exchanging, namely one of the other parties and one party giving up exchange for something exchanged by the other party and something that is not beneficial is that the object being exchanged is in essence (in form).⁹. Based on this definition, it can be understood that buying and selling is an voluntary exchange of property or a transfer of ownership by replacing it with money or goods of the same value. Buying and selling is a transaction that is prescribed in a clear sense of the law in Islam. Allah justifies buying and selling and forbids usury, by buying and selling humans will avoid difficulties in Muamalah with their wealth.

Pillars and Terms of Sale and Purchase

Buying and selling is a legal act that has the consequence of a transfer of rights to an item from the seller to the buyer, so the terms and pillars of the sale and purchase must be fulfilled to obtain the validity of the transaction.

There are four pillars of buying and selling, namely:

1. Bai' (seller).
2. Mustari (buyer).
3. Shighat (ijab and qobul).
4. Ma'qud alaihi (things or goods).

There are three terms of sale and purchase, namely:

1. Reasonable, so that he is not fooled, People who are crazy or stupid are not legal to buy and sell.
2. With their own will (not forced). The explanation is like it is said like like.
3. Not wasteful, because the wealth of the wasteful person is in the hands of his guardian.¹⁰

Prohibited buying and selling

There is no difference between fasid buying and selling and buying and selling vanity. There are four reasons that cause damage to the sale and purchase contract, namely, the perpetrators of the contract (seller and buyer), sighat, the object of sale and purchase (the goods being traded), and the link between the contract and the nature, conditions or prohibitions of syara'.¹¹

There are several illegal buying and selling, including:

1. Prohibited buying and selling due to contract actors
Buying and selling will be legal if carried out by people who are mature, intelligent, can act freely, are not prohibited from spending their wealth as long as it is not prohibited by law. then buying and selling carried out by a madman is considered invalid.
2. Prohibited buying and selling due to sighat
buying and selling is considered valid if there is a willingness between the seller and the buyer caused by the compatibility between the consent and qabul.
3. Buying and selling mu'tah / without consent and qobul
Buying and selling without consent and qabul but only with the agreement of the two contract actors
4. Buying and selling prohibited by object (ma'qul alaih)
Ma'qul alaih generally means assets issued by contract actors, one of which is merchandise (the seller) and the medium of exchange can be in the form of money or other goods (for the buyer).

Buy and Sell Ijon

Ijon in Arabic is called mukhadaroh, which is the trading of fruits or seeds that are still green. Buying and selling with the bonded system, namely buying and selling items that are not yet clear, such as fruits that are still young, rice that is still green, which may cause harm to others. The purpose of the sale and purchase of bonds here is the sale and purchase of fruit whose benefits are not yet clear, because the sale and purchase of unformed fruit (still in the form of flowers or has not appeared at all) is a sale and purchase that is prohibited according to the scholars because such buying and selling is included in the category of buying and selling not owned or buying and selling gharar (fraud because surely one of the perpetrators will suffer a loss). Buying and selling according to etymology is defined as the exchange of something with something (other). the basis of buying and selling is in law based on the Qur'an, sunnah and ijma'.¹²

While in terminology there are several scholars who define buying and selling, one of which is Imam Hanafi, he stated that buying and selling is exchanging property or goods in a certain way or exchanging something you like with goods of equal value and benefits of equal value and bringing benefits to everyone..¹³ Buying and selling as a means of getting goods easily, a person can exchange his money for the goods he needs at the seller. of course with a value that has been agreed upon by both parties. The law of buying and selling is basically halal or permissible, meaning that every Muslim in making a living is allowed by buying and selling. The law of buying and selling

can become mandatory if in maintaining this life it is the only one (namely buying and selling) that can be carried out by someone.¹⁴

If the sale and purchase fulfills the conditions and is in harmony but violates the prohibitions of syara' or is detrimental to the public interest. At the time of the Prophet Muhammad SAW, artificial insemination was practiced by the Companions by crossing plants. After the Prophet Muhammad (PBUH) migrated to Medina, he saw the people doing artificial fertilization (cross marriage) on the date palm tree. Then the Prophet SAW advised him not to do it. And in the end a lot of the fruit was damaged and after that it was reported to the Prophet, he said "Do artificial fertilization! You know more about your world's affairs."¹⁵

Factors influencing bond trading

Bonded buying and selling has several internal and external factors, as for these factors:

1. Internal Factor
 - a. To meet basic needs
 - b. Human Gluttony
 - c. Lack of Religious Knowledge
2. External Factors
 - a. Culture
 - b. Social
 - c. Group Reference
 - d. Situational

RESEARCH METHODS

This type of research is descriptive and quantitative analysis, in this research is a description or explanation of the results of data collection which is then analyzed so that a clear picture of the object of research is obtained. a certain population or sample, data collection using research instruments, quantitative or statistical data analysis, with the aim of testing the established hypothesis".¹⁶

The research location studied was in Hapung Village, Sosa District, Padang Lawas Regency. When this research was conducted in July 2021, there were 25 respondents who were community members ((Actors/Buyers). And the data collection technique was by giving research questionnaires.

FINDINGS AND DISCUSSION

Multiple Linear Analysis

Multiple linear regression equation model can be used to test the effect of the independent variables (Culture and Social) and the dependent variable (Sell and Purchase Ijon.).

The results of multiple linear regression testing are:

Table 1. Multiple Linear Regression Results

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	,248	,931		,266	,792
Budaya (X1)	,432	,092	,468	4,697	,000
Sosial (X2)	,351	,076	,392	4,600	,000

a. Dependent Variable: Jual Beli Ijon (Y)

Source: Processed data, 2021

From the regression model above, the regression equation is:

$$Y = \alpha + B_1X_1 + B_2X_2 + e$$

$$Y = 0.248 + 0.432X_1 + 0.351X_2 + e$$

From the above equation shows that all X variables (cultural and social) have a positive coefficient, meaning that all independent variables have a direct influence on the Y variable (bond sale and purchase). The research model in the form of multiple linear regression equations above can be interpreted as follows:

This means that the regression results are

1. The constant value of 0.248 means that if the variables (cultural and social) are equal to zero, bond trading is 0.248.
2. The value of the cultural coefficient is 0.432, meaning that if service quality activities increase by 1%, then bonded trading is 0.432.
3. The value of the social coefficient is 0.351, which means that if location activities increase by 1%, then bonded trading is 0.351.

Table 2. T Test Results (Partial)

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	,248	,931		,266	,792
Budaya (X1)	,432	,092	,468	4,697	,000
Sosial (X2)	,351	,076	,392	4,600	,000

a. Dependent Variable: Jual Beli Ijon (Y)

Source: Processed data, 2021

The t-test in this study aims to determine the effect of each independent variable partially (individually) on the dependent. The basis for making the decision is by comparing t table with t count. The data above is known to have dk (degrees of freedom) $25 - k = 21$ with a confidence level of $= 0.05$, so the t-table is 1.984. The guidelines used to accept or reject the hypothesis are:

H_a is accepted if $t\text{-count} > t\text{-table}$, or the p-value in the sig column. $<$ level of significant (α) 5%.

H_o is accepted if $t\text{-count} < t\text{-table}$, or p-value in the sig column. $>$ level of significant (α) 5%.

The table above shows the partial results as follows:

1. Cultural Variables

Tcount cultural quality = 4.697 then obtained t count $>$ t table or $4.697 > 1.984$ From the results of the t test, it is obtained that H_a is accepted. This means that the Cultural variable has a significant effect on the sale and purchase of bonds in Hapung Village.

2. Social Variables

Social t count = 4,600 then obtained t count $>$ t table or $4,600 > 1,984$. From the results of the t test, it is found that H_a is accepted. This means that the price variable has a significant effect on the sale and purchase of bonds in the village of Hapung.

Table 3. F Test Results (Simultaneous)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	71,126	3	23,709	65,005	,000 ^b
	Residual	15,683	21	,365		
	Total	86,809	24			

a. Dependent Variable: Jual Beli Ijon (Y)

b. Predictors: (Constant), Budaya (X1), Sosial (X2)

Source: Processed data, 2021.

F-count value is 65.005 and F-table is $(df1) k - 1 = 4 - 1 = 3$ $(df2) nk = 25 - 4 = 21$ or F-count $>$ F-table or $65.005 > 3.09$ or p-value value is 0.000 in the sig column. $<$ level of significant (α) 5% then there is a simultaneous cultural and social influence that has a significant effect on buying and selling bonds in Hapung Village

Determinant Test

To determine the degree of closeness of the influence of price, service and location variables on consumer decisions, multiple correlations can be used and by looking at the value of the coefficient of determination (R-Square) it will be known how the actual value of the contribution of the two independent variables to the dependent:

Table 4. Determination Results

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,905 ^a	,819	,807	,60392
a. Predictors: (Constant), Budaya (X1), Sosial (X2)				

Source: Processed data, 2021

From the table above, it can be seen that simultaneously the double correlation coefficient value of 0.819 is positive, meaning that the influence of cultural and social variables on Hapung Village, Sosa District, Padang Lawas Regency is very strong. or 81.9% of the dependent variable can be influenced by the independent variable, while 18.1% is influenced by other variables not examined.

DISCUSSION

The influence of culture on the sale and purchase of bonds in the village of Sosa sub-district, Hapung district, Padang Lawas

From the results of partial statistical research, the t-count results are 4.697 and are significant with a significance value of 0.00. It means that the cultural independent variable (X1) has a positive and significant effect on the dependent variable of bonded trading (Y). Culture is the character of society as a whole. Where the cultural elements include language, knowledge, law, religion, habits, food, technology, and other characteristics that can give meaning to certain groups. The existence of culture greatly influences the attitudes and behavior of the population. Likewise, what happened in Hapung Village, Sosa District, Padang Lawas Regency, the community was used to buying and selling slashes and this habit had become a culture in the village.

Social influence on bond trading in Hapung Village, Sosa District, Padang Lawas Regency

From the results of partial statistical research, the t-count result is 4.600 and is significant with a significance value of 0.00. It means that the social independent variable (X2) has a positive and significant effect on the dependent variable of bonded trading (Y). Social factors, because the community is in a supportive position to carry out bonded transactions such as the influence of relatives, family, and neighbors. The community will decide to do something, the decision to buy and sell bonds is driven by relatives, family, and neighbors due to their advice, comparing with others, which in the end will decide on buying and selling bonds.

Cultural and social influences on bonded trading in Padang Lawas Village Hapung Padang Lawas

From the results of statistical research simultaneously obtained f-count results of 65.005 and significant with a significance value of 0.00. It means that the independent variables of culture (X1) and social (X2) have a positive and significant effect on the dependent variable of bonded trading (Y). It can be understood that the factors that affect the sale and purchase of bonded goods in the village of Addrejo are internal factors, namely cultural and social factors in Hapung Village, Sosa District, Padang Lawas Regency to meet the needs. The necessities of life that are increasing day by day make farmers sell their crops by slashing / bonding which is prohibited by Islamic law. Human greed factor, Human desires are unlimited, always want to get a wish, even though one desire has been achieved as well as what happened to the farmers, who felt that they were maximally benefited by the slashing trading system and considered practical.

CONCLUSION

Based on the results of data analysis and discussion that has been put forward in this study, the conclusions that can be drawn from this research are as follows:

1. Partially, culture influences the sale and purchase of bonded goods in Hapung Village, Sosa District, Padang Lawas Regency.
2. Partially the social effect on buying bondage in Hapung Village, Sosa District, Padang Lawas Regency.
3. Simultaneously, cultural and social influences buy bondage in Hapung Village, Sosa District, Padang Lawas Regency.

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