



## Legal protection for farmers in the sale and purchase of paddy: The view of the MUI Babalan District and positive law (case study of Teluk Meku Village, Babalan District, Langkat Regency)

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### ABSTRACT

The practice of buying and selling paddy in Teluk Meku Village is still conventional, with no written contracts, which weakens the bargaining position of farmers as prices are determined by middlemen and often fall below government standards. Non-cash payment systems, such as installments or deductions from future harvests, further increase farmers' dependence. From a sharia perspective, this practice does not fully align with the principles of justice, transparency, and honesty due to information imbalances and potential elements of gharar (uncertainty). In terms of positive law, Law No. 8 of 1999 on Consumer Protection guarantees farmers' rights to price and quality information, but its implementation remains weak due to limited government oversight and lack of socialization. This study uses a qualitative descriptive method with a case study approach through observation, interviews, and literature review. The results show that farmers suffer economic, legal, and sharia-related disadvantages due to limited market access and reliance on middlemen. The proposed solutions include forming cooperatives or farmer groups and strengthening government roles in price monitoring and educating farmers about their rights, aiming to create fairer transactions and reduce dependency on middlemen.

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### 1. Introduction

Fiqh is a branch of knowledge in Islam that regulates the procedures for human life to be in accordance with the provisions of sharia (Alexander et al., 2023). This knowledge covers various aspects of life, including the relationship between humans and Allah SWT in the form of worship and social interactions involving relationships between individuals in society. One important aspect of fiqh is fiqh muamalah, which regulates various transactions and economic

activities to run in accordance with Islamic principles. In Islam, every social and economic activity must be based on the values of justice, transparency, and honesty. These values are the main basis for maintaining social balance and preventing economic practices that are detrimental to one party (Arrafi et al., 2022) .

In *Fiqh Muamalah*, buying and selling transactions are an important part that must meet the requirements of being valid according to sharia. According to the Book of *Bughyatul Mustarsyidin*, one of the important requirements in buying and selling is the willingness of both parties and clarity in the contract. It is emphasized in the book:

وَشَرَطُ صِحَّةِ الْبَيْعِ الرِّضَا مِنَ الْمُتَبَايِعِينَ وَالْعِلْمُ مِنَ  
الْغَرَرِ وَالْجَهَالَةِ وَالرِّبَا

Meaning: "The conditions for a valid sale and purchase are the willingness of both parties to the transaction, knowledge of the price and the goods being traded, and the contract being free from the elements of gharar, jahalah (ignorance), and usury." (Kitab - *Bughyatul Mustarsyidin* (Syarah) - Jilid 3, n.d.)

Thus, contracts in Islam must avoid practices that contain uncertainty or fraud so as not to cause losses to one party. This principle of justice and openness ensures that transactions remain within the corridor of sharia and bring benefits to society.

In the Book of *Fathul Wahhab*, it is also explained that transactions such as renting and borrowing must also meet certain conditions, such as clarity of benefits and time period. It states:

الْمَنْفَعَةُ يُبَاحُ message God bless you  
اسْتِيفَاؤُهَا

Meaning: "The validity of the *ijarah* (rental) contract is subject to several conditions, including: the benefits to be taken must be known, the time must be determined, and the benefits must be among those that are permitted to be utilized." (Kitab - *Fathul Wahab* (2).Pdf, n.d.)

This principle avoids disputes between the parties and maintains clarity of the rights and obligations of each. In the context of Islamic muamalah, clarity and justice are the main keys so that transactions run according to the guidance of sharia and provide benefits in this world and the hereafter (Khatimah et al., 2024). Thus, the principles of muamalah fiqh as explained in *Bughyatul Mustarsyidin* and *Fathul Wahhab* emphasize the importance of justice, clarity, and willingness in every economic transaction. Islam not only regulates the relationship between humans and Allah, but also pays close attention to the procedures for interaction between fellow humans in order to avoid detrimental practices (Mohammad Fattah, 2019). By implementing sharia principles in muamalah, Muslims are expected to be able to create an economic system based on ethical values, honesty, and responsibility, in order to create a harmonious and blessed life (Khatimah et al., 2024).

In the context of buying and selling, the practice of gharar is often a problem that is detrimental to one party, especially those in a weaker economic position. Gharar can appear in various forms, such as unclear quality of goods, price uncertainty, or imbalanced information between sellers and buyers. One sector that often faces this problem is the agricultural sector, where farmers are often in a weak bargaining position compared to wholesalers or middlemen. This condition leaves farmers with little choice but to accept the price determined by the more dominant party in the market (Muhibin et al., 2024).

This phenomenon also occurs in Teluk Meku Village, Babalan District, Langkat Regency. In this area, the rice trading system is still carried out conventionally, where farmers sell their harvest directly to middlemen without a clear written contract. As a result, the price of rice received by farmers is highly dependent on the unilateral policies of middlemen. One of the main problems

faced by farmers is the price difference between dry and wet rice. Wet rice is generally priced much lower on the grounds that the high water content can affect the milling results. However, in practice, this price determination is often carried out without clear standards, thus providing loopholes for middlemen to determine prices as they please without considering the welfare of farmers.

This problem is further exacerbated by farmers' limited access to broader market price information. Many farmers do not know the standard price of grain set by the government, so they have difficulty negotiating prices with middlemen. The dominance of middlemen in the grain distribution chain creates an unbalanced trading system, where farmers are often in a weak position and have no alternative but to sell at low prices. This shows an imbalance in the trading mechanism that should be based on the principles of justice and transparency.

Realizing this problem, the government has issued various regulations to protect farmers in grain and rice buying and selling transactions. One relevant regulation is Law Number 19 of 2013 concerning the Protection and Empowerment of Farmers (Muhibin et al., 2024). This law aims to provide legal certainty for farmers so that they obtain fair selling prices and are not exploited by more dominant parties. In addition, this regulation also emphasizes the importance of the government's role in maintaining the stability of agricultural commodity prices so that farmers do not experience losses due to uncertain price fluctuations (Aprilio & Silviana, 2023).

In addition, the government also issued Regulation of the Minister of Agriculture (Permentan) Number 71 of 2015 which regulates the purchase price of grain by the government, including for grain with high water content. With this regulation, it is hoped that farmers will still get a decent price even though the grain sold is not in ideal condition. On the other hand, Regulation of the National Food Agency (Perbadan) Number 6 of 2023 concerning Government Purchase Prices (HPP) and Grain and Rice Prices also sets a standard price for grain that can be purchased by the government in order to maintain price balance at the farmer and consumer levels (Ilmiah, 2024). However, in practice, the implementation of this regulation still faces various obstacles in the field.

One of the main obstacles is the lack of socialization of regulations to farmers. Many farmers do not yet know their rights in grain transactions, so they remain in a weak bargaining position. In addition, weak supervision of grain trading practices is also a factor that makes existing regulations ineffective. Some middlemen still take advantage of the weaknesses of this system to set unfair prices, under the pretext of following applicable standards, when in reality they are actually pressing prices far below the provisions that should be.

In the Islamic perspective, buying and selling transactions must be carried out based on the principles of justice, honesty, and mutual consent between the two parties (Law, 2015). Islam prohibits all forms of exploitation, including in pricing mechanisms that can harm one party, especially farmers who are in a weaker economic position. Therefore, the role of religious institutions such as the Indonesian Ulema Council (MUI) is very important in providing education to farmers regarding their rights in buying and selling transactions in accordance with Islamic law (Rahayu et al., 2023).

The role of legal socialization by the village government has had a positive impact on farmers' awareness of their rights in paddy trading transactions, although there are still challenges in achieving a deeper understanding. While the village government has made efforts to provide information about consumer protection and farmers' rights, limited access to information and insufficient understanding hinder the effective implementation of these rights. Therefore, further efforts are needed to strengthen legal socialization so that farmers can better understand and assert their rights more effectively.

The Head of the MUI of Babalan District, Mr. Nasir Siagian, emphasized that the practice of buying and selling rice must fulfill the principle of justice and avoid elements that can harm

farmers. According to him, large traders or middlemen have a responsibility to be transparent in setting prices and weighing rice according to applicable standards. This not only reflects Islamic values, but can also improve the welfare of farmers who are often in a weak bargaining position. Therefore, education and advocacy for farmers must continue to be carried out so that they understand their rights in trade.

The establishment of a sharia cooperative was chosen as the main solution rather than setting up an auction market system in the village because a sharia cooperative not only serves as a place for transactions but also functions as a financial institution and a means of empowering the local economy based on the principles of justice, mutual cooperation, and Islamic values. Through the sharia cooperative, farmers can access halal financing, fairer marketing of their crops, as well as legal protection and guidance in conducting transactions. In contrast, an auction market is transactional in nature and does not directly address fundamental issues such as lack of capital, dependency on middlemen, and the low level of financial literacy among farmers. Therefore, a sharia cooperative is considered a more comprehensive and sustainable solution to the economic and social challenges faced by rural farmers.

This study aims to examine the practice of buying and selling rice grains that occur in Teluk Meku Village, Babalan District, Langkat Regency, by tracing the transaction mechanism that takes place between farmers and middlemen and the factors that influence it. In addition, this study also aims to determine the views of the Indonesian Ulema Council (MUI) on the practice of buying and selling, especially in relation to sharia principles that emphasize justice, honesty, and transparency in trade. Furthermore, this study will analyze the buying and selling of rice grains in the village based on the perspective of positive law in force in Indonesia, in order to see the extent to which government regulations provide protection to farmers and how the implementation of the law is in the practice of buying and selling rice grains in the field.

## **2. Method**

This study uses a qualitative method with an empirical legal approach. This approach was chosen to deeply understand the views of the MUI Babalan District, the practice of buying and selling rice grains, and the implementation of the Consumer Protection Law in Teluk Meku Village. This research is included in the empirical normative category, which means that in addition to reviewing legal theories from the literature, this research is also supported by data from the field that is collected intensively. In its implementation, researchers interact directly with farmers, middlemen, and the Chairperson of the MUI Babalan District to obtain more comprehensive information regarding legal protection for farmers in rice grain buying and selling transactions (Sugiyono, 2021).

The empirical approach was chosen because it is more suitable for exploring the practice of buying and selling unhulled rice in Teluk Meku Village through direct observation, interviews, and documentation. This approach allows the researcher to gather relevant and contextual data on the transaction mechanisms between farmers and middlemen, providing a clearer understanding of the challenges faced by farmers.

The location of this research is in Teluk Meku Village, Babalan District, Langkat Regency. The selection of this location was based on the consideration that the researcher already knew several farmers in the village, making it easier to collect data. This village was also chosen because it is one of the areas with quite active rice trading activities, so it is relevant to the focus of the research. Thus, this research can provide a real picture of rice trading practices and legal problems that may be faced by farmers in the area.

The data sources used in this study are divided into two, namely primary data and secondary data. Primary data were obtained directly from informants through observations of rice trading activities, interviews with farmers and middlemen, and discussions with the MUI of Babalan District. The main informants in this study included farmers such as Jumadi, Ibrahim Pane, Ihsan Suhada, Rusman, Warsito, and Rahmat Bagus, as well as middlemen such as Mulyadi

and Nasir Siagian. In addition, this study also involved the Head of the MUI of Babalan District, Suaif Rizal, M.Pd., and Nukman Abdul Khair from the Fatwa and Law Commission.

In addition to primary data, this study also relies on secondary data obtained from various sources, such as books, journals, and official documents related to muamalah and positive law. Documentation during the study, including observation photos in Teluk Meku Village, is also part of the secondary data used in the analysis. The use of this secondary data aims to enrich the study and provide a stronger theoretical basis in understanding the legal problems in the sale and purchase of rice grains (Rukminingsih, 2020).

Data collection techniques in this study were carried out through three main methods, namely observation, interviews, and documentation. Observations were carried out by directly observing the process of buying and selling rice that occurred in Teluk Meku Village to understand the practices that took place in the field. Interviews were conducted with farmers, middlemen, and the MUI to gather information about their experiences in buying and selling transactions and their views on the legal aspects. Meanwhile, documentation was used to collect supporting evidence in the form of written notes, photographs, and relevant legal documents. With this approach, the study is expected to present a comprehensive picture of legal protection for farmers in rice grain buying and selling transactions in Teluk Meku Village.

To ensure the credibility and validity of the data in this study, the researcher employed source and method triangulation techniques. Triangulation was conducted by comparing the results of interviews with farmers and middlemen to direct field observations and relevant documentation related to paddy trading practices in Teluk Meku Village. In addition, the researcher carried out member checks by re-confirming key information with the main informants to ensure the accuracy of the collected data. Validity was further strengthened through the researcher's active involvement in the data collection process and detailed note-taking of the interview context and conditions, ensuring that the data obtained was in-depth and scientifically accountable.

### **3. Analysis and Results**

#### **3.1. Theoretical Basis**

- a. Legal Protection, legal protection is any form of effort made by the state, institutions, or individuals to provide a sense of security and justice to every citizen in exercising their rights and obligations, either through laws and regulations or applicable legal mechanisms. This protection includes prevention of arbitrary actions, fair dispute resolution, and guarantees of rights that have been regulated in positive law (Christianto, 2022). In this context, legal protection is an important foundation in creating social order, ensuring justice, and providing legal certainty for all parties involved in a legal relationship, including vulnerable groups such as farmers who are often in a weak position in the economic and trade system (Wadjo, 2023).
- b. Buy and sell, the theory of buying and selling is a concept in civil and economic law that explains that buying and selling is an agreement between a seller and a buyer, where the seller is obliged to deliver the goods and the buyer is obliged to pay the agreed price. In practice, buying and selling contains elements of agreement, objects being traded, and prices as compensation, all of which must meet the legal requirements for the transaction to be considered legal according to law (Pramono & Kurniati, 2023). This theory also emphasizes the importance of the principle of freedom of contract and clarity of information so that there is no fraud or imbalance that is detrimental to one of the parties. In a broader perspective, buying and selling is not only seen as an exchange of goods, but also as a form of social and economic relations that must be based on honesty, justice, and responsibility of both parties. (Sarwat & Ma, n.d.).

- c. Positive Law, positive law is the entirety of norms and regulations that are officially established by an authorized institution and are binding in a country at a certain time. This law is written and can be found in the form of laws, government regulations, regional regulations, and other legal decisions that are established to regulate people's lives (Iqbal et al., 2023). Unlike natural law which is universal and ideal, positive law emphasizes legal certainty because it can be implemented, enforced, and enforced concretely by law enforcement officers. With positive law, every citizen has clear guidance in acting, as well as protection of their rights in order to create order, justice, and certainty in community and state life (Marfu'atun, 2022).

Based on the research results, the practice of buying and selling rice grains in Teluk Meku Village is still dominated by the relationship between farmers and middlemen with a system that is less profitable for farmers. Transactions take place simply without written contracts, where prices are mostly determined by middlemen, while farmers have limited access to broader market price information (Maharani & Darya Dzikra, 2021). The factor of farmers' dependence on middlemen, both in terms of marketing and capital, further weakens their bargaining position in buying and selling rice grains. From a sharia perspective, this practice still does not reflect the principles of justice and transparency required in Islamic trade, while from a positive legal perspective, protection for farmers is still not optimal (Hukum et al., 2024). These findings indicate that further efforts are needed to create a fairer transaction mechanism, both through strengthening the role of cooperatives, providing counseling on farmers' rights, and increasing government supervision of the rice trading system in the area (Mulyani Rizki, 2021).

From a positive legal perspective, the sale and purchase of rice in this village still faces many obstacles in terms of protection for farmers (Marfu'atun, 2022). Based on the Consumer Protection Law No. 8 of 1999, farmers should have the right to know clear price information and receive protection from detrimental buying and selling practices (Putri & Kushidayati, 2023). However, in the field, supervision of these transactions is still very weak. The absence of a written agreement means that farmers have no guarantee of the price they receive, and their position in negotiations remains weak. Warsito, a farmer, stated, *"We can only accept the price offered by the middlemen because there is no system that ensures a more stable price for us. Sometimes the price goes up, sometimes it goes down, but we can't do anything about it."* (Warsito, 2025).

Meanwhile, the local government, which should play a role in monitoring prices and providing protection for farmers, is still less active in monitoring this practice. Overall, this study found that the practice of buying and selling rice grains in Teluk Meku Village is still more profitable for middlemen than for farmers. Farmers' dependence on middlemen, lack of access to market price information, and weak government supervision are the main factors that cause farmers to be in a weak position. From a sharia perspective, this practice still contains elements of injustice due to the lack of transparency in transactions, while from a positive legal perspective, protection for farmers has not been running optimally. Therefore, corrective measures are needed, such as increasing the role of cooperatives, socialization regarding farmers' rights, and stricter supervision of prices and mechanisms for buying and selling rice grains so that the transactions that occur are fairer and more profitable for all parties.

### **3.2. Rice Grain Buying and Selling Practices in Teluk Meku Village**

The results of this study indicate that the practice of buying and selling rice grains in Teluk Meku Village is still carried out simply and traditionally between farmers and middlemen without any written contract. Farmers sell their crops directly to middlemen, where prices are often determined unilaterally by buyers and tend to be lower than the government's standard price. One of the farmers, Mulyadi, said, *"We don't have many options other than selling to middlemen. If we want to find other buyers, we don't know where to go. So, even though the price is low, we still sell it to get income."* (Mulyadi, 2025).

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Another thing was also conveyed by Mulyadi as a farmer, namely, stating, "*Sometimes we don't know what the market price is. If the middleman says so much, we just go along with it, rather than the rice rotting at home.*" (Mulyadi, 2025).

Meanwhile, Rustam, a farmer who has been working the rice fields for more than 20 years, added, "*When the harvest season is abundant, the price drops even further. The middlemen come in droves, but all set the same price. Who else are we going to sell to?*" (Rustam, 2025).

Based on the interview, it can be understood that limited information and access to alternative markets make the position of farmers very weak. They tend to be passive in price negotiations because they feel they have no other choice. Furthermore, the payment system is not always in cash. Some farmers admitted to receiving loans from middlemen before the harvest, which were then deducted when they sold their crops. This creates a pattern of dependency. As stated by Mr. Mulyadi that, "*Before harvesting, we sometimes borrow to buy fertilizer or pay labor. Later, the harvest is deducted to pay the debt. Yes, when harvesting, we only get a little.*" (Mulyadi, 2025).

This system, while seemingly helpful in the short term, actually traps farmers in a cycle of debt and weakens their bargaining power in the long term. They are unable to reject low prices because they already have a debt burden to the middlemen.

In this kind of buying and selling mechanism, the profits are more in favor of the middlemen who have access to information, capital, and market networks. Meanwhile, farmers as the main producers have no control over the price or distribution of their own rice. Although the prices offered generally refer to market prices, the reality in the field shows that the exchange rate for rice remains lower than the ideal price that farmers should be able to accept.

Taking these data into account, it can be concluded that systemic intervention is needed, either in the form of market education for farmers, strengthening farmer cooperatives, or opening access to fairer markets so that farmers' bargaining position can be improved and dependence on middlemen can be reduced.

The practice of buying and selling rice in Teluk Meku Village is still carried out conventionally without a written contract between farmers and middlemen. In this mechanism, farmers tend to be in a weak position because the price of rice is mostly determined by middlemen. Although the prices offered generally refer to market prices, the reality is often lower than the standard prices set by the government. Farmers do not have many choices because their access to wider markets is very limited (Nurukusuma & Jumailah, 2022). As a result, they remain dependent on middlemen as the only intermediaries in selling their crops.

In addition, the payment system in grain buying and selling transactions is not always done in cash. Some middlemen apply a phased payment scheme, where farmers receive money in several installments after the harvest. There are also those who provide capital loans to farmers for production costs on the condition that the loan will be repaid through deductions from the next harvest (Wahyuni Sari, 2013). This scheme actually strengthens farmers' dependence on middlemen, because they must continuously sell their grain at lower prices in order to pay off the loans given. In the long term, this condition makes it increasingly difficult for farmers to improve their welfare.

Limited access to a wider market is also one of the main obstacles that worsens the position of farmers in the rice trading system in this village. The lack of infrastructure, such as decent roads and adequate transportation, prevents farmers from selling their crops directly to markets that offer more competitive prices (Pramono & Kurniati, 2023). On the other hand, the lack of information regarding more profitable market prices also causes farmers to not have strong bargaining power. With conditions like this, middlemen continue to play a dominant role in the rice distribution chain, while farmers remain in a cycle of dependency that is difficult to break.

### **3.3. MUI Babalan District's View on the Practice of Buying and Selling Paddy**

From a sharia perspective, the practice of buying and selling rice in Teluk Meku Village still does not fully reflect Islamic principles that emphasize justice, transparency, and honesty in trade. The imbalance of information between farmers and middlemen causes transactions that tend to benefit only one party. Farmers often receive lower prices due to limited market access and minimal other alternatives, so that their bargaining position becomes weak. In Islam, this condition can be categorized as a form of injustice (*zalim*), where one party is disadvantaged in the buying and selling transaction.

The Indonesian Ulema Council (MUI) of Babalan District assessed that this buying and selling practice still does not fully fulfill the principles of justice and transparency in Islam. The Head of MUI Babalan, Drs. Khaidir Siagian, S.Pd, emphasized, "*In Islam, buying and selling transactions must be carried out fairly and honestly. If farmers do not get enough price information and feel forced to sell at low prices, then there is an element of injustice there.*" (Khaidir, 2025).

This is also reinforced by the statement of Nukman Abdul Khair from the MUI Fatwa and Law Commission who said, "*A non-transparent transaction system has the potential to contain elements of gharar, which in Islam must be avoided. Farmers must know the real market price so as not to be disadvantaged.*" (Nukman, 2025).

Therefore, MUI recommends that farmers form farmer groups or cooperatives so that they have a better bargaining position and get fairer prices in transactions. In addition, the payment system that is not always transparent is also a concern from an Islamic perspective. Some transactions are carried out in stages or in the form of cutting the next harvest without clarity of the agreement agreed upon from the start. Islam prohibits transactions that contain elements of uncertainty (*gharar*), because they can harm one party and have the potential to cause disputes in the future. Therefore, the transactions carried out should be clearer in terms of price, payment time, and agreement between the two parties in order to comply with sharia principles (Yunus et al., 2018).

To overcome this problem, the MUI Babalan District recommends improving the rice trading transaction system to be more open and fair for all parties. One step that can be taken is to form a farmer group or cooperative that aims to help farmers obtain more competitive prices and improve their understanding of their rights in trade. With a forum like this, farmers can gain better access to information, negotiate prices more strongly, and avoid detrimental practices, so that rice trading transactions can run in accordance with sharia principles that prioritize justice and shared welfare.

### **3.4. Analysis of Rice Sale and Purchase from a Positive Legal Perspective**

From the perspective of positive law in Indonesia, the practice of buying and selling rice in Teluk Meku Village still faces various challenges in terms of protecting farmers. Law on Consumer Protection No. 8 of 1999 actually gives farmers as producers the right to obtain clear and correct information regarding prices and quality standards. However, in practice, the implementation of this legal protection is still weak at the village level. Many farmers do not have sufficient understanding of their rights, so their bargaining position in rice buying and selling transactions remains weak (Rahayu et al., 2023).

One of the main obstacles in the rice buying and selling mechanism in this village is the lack of an official mechanism that guarantees farmers get a fair selling price. The absence of a written contract in the transaction makes farmers more vulnerable to price exploitation by middlemen. With a stronger bargaining position, middlemen can easily set lower purchase prices because they have wider access to the market than farmers. This situation is further exacerbated by limited infrastructure and information that make it difficult for farmers to find more profitable market alternatives (Ilmiah, 2024).

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In the context of regulation, local governments actually have an important role in monitoring the sale and purchase prices of rice so that farmers are not exploited. However, supervision in the field is still far from optimal. The lack of direct intervention from the authorities means that middlemen continue to dominate the market mechanism unilaterally. In addition, regulations regarding the stabilization of rice prices set by the government often do not run effectively at the village level due to limitations in the implementation and supervision of the policy.

Therefore, further efforts are needed to improve legal protection for farmers in grain trading transactions. Stricter regulations and more effective monitoring mechanisms must be implemented so that selling prices are more in favor of farmers. In addition, increasing the role of supporting institutions such as cooperatives and farmer groups is needed to help farmers obtain more competitive prices. With education and socialization regarding farmers' rights in consumer protection law, it is hoped that farmers can better understand their position in transactions and have stronger bargaining power in selling their crops.

#### 4. Conclusion

The practice of buying and selling rice in Teluk Meku Village still faces various challenges, both in terms of economics, sharia, and positive law in Indonesia. Farmers have a weak bargaining position due to limited market access and dependence on middlemen who are more dominant in determining prices. The non-transparent transaction system and payments that are not always in cash further worsen this condition, creating a cycle of dependency that is difficult to break. From a sharia perspective, this practice still does not fully reflect the principles of justice and transparency in trade, because farmers are often disadvantaged by the imbalance of information and uncertainty in payments (Iqbal, Nur, 2022). Meanwhile, from a positive law perspective, although there are regulations that protect farmers' rights, their implementation at the village level is still less than optimal, causing farmers to remain vulnerable to price exploitation.

To address this issue, the establishment of sharia-based farmer cooperatives is needed to enhance farmers' bargaining positions and create a fairer pricing system. Local governments should strengthen their role in price monitoring and provide consumer protection education. With sharia-based cooperatives, farmers can access more competitive prices and broader market information, leading to a more sustainable trading system.

The results of this study can enrich contemporary Islamic legal literature by providing insights into the application of Islamic principles in paddy trading transactions in traditional communities. This research highlights the importance of sharia-based cooperatives in creating a fair trading system, avoiding usury, and protecting farmers' rights. Additionally, the study emphasizes the role of the government in ensuring price transparency in accordance with Islamic values of justice. The suggested follow-up plan is to conduct periodic evaluations of farmers' income, market access, and satisfaction with the sharia cooperative. Further research can include surveys or interviews with farmers to measure the cooperative's impact on improving welfare and reducing dependence on middlemen.

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