

DETERMINATION OF FOOD PURCHASE PRICE IN TOURISM OBJECTS IN THE CITY OF SIGLI

Benazir¹, Zulfa Fuadi²

¹STIS Al-Hilal Sigli, benazier.hsb@gmail.com

²STIS Al-Hilal Sigli

ABSTRACT

This research was conducted to find out the determination of the buying and selling price of food at the Sigli city tourist attraction. Data collection techniques using interviews, observation and documentation. Data analysis in this study will use qualitative data analysis which is constructive, develops and discovers social theories. From the results of this study it was found that there were differences in pricing at the Sigli City tourist attraction. Sellers differentiate prices between one buyer and another by looking at the characteristics of the buyers. If the buyer is from the local area or visitors who frequently visit, the price given is the standard price and if the buyer is considered a new seller, the seller gives a higher price compared to buyers from the local area. According to Islamic law, the practice of buying and selling is carried out by the seller with discriminating between buyers is permissible as long as traders do not take advantage in a way that is prohibited by Islamic law and between sellers and buyers are consensual and mutually willing without any coercion.

Keywords: Determination, Price, Buying and Selling

A. PRELIMINARY

Humans are creatures that have the highest order of all creatures, so everything on this earth is placed under human command. Humans are given the right to use all of them as bearers of God's mandate (Supriadi, 2018). Humans can take advantages and benefits according to their abilities, but they have limits that must be obeyed so as not to harm other humans.

In essence, humans are social beings, namely beings who have the nature to live in society. To meet the needs of his life, humans are always dependent on one human being with another human being (Hamzah Ya'qub, 1984). In their role as

social beings, humans definitely need each other in various aspects of life to meet their needs.

Human relations in social interaction with other humans that are in accordance with the Shari'a are referred to as mu'amalah, one of which is the process of buying and selling, buying and selling is a contract in which there is an exchange of goods for other goods or exchanging goods for money by relinquishing rights. ownership from one person to another on a voluntary basis and in accordance with the provisions of syara' (Ainul Yaqin, 2018).

Buying and selling can also be said to be an agreement to exchange objects or

goods that have value, voluntarily between the two parties, one party receives the object and the other party accepts in accordance with the agreement or conditions that have been justified by syara' and agreed (Awwalul Fahmmi, 2014).

Trading is buying and selling with the aim of making a profit (profit). Buying and selling of goods is the most powerful transaction in the world of commerce (business) and in general is the most important part of business activity. If the origin of buying and selling is prescribed by the Shari'ah, actually among the forms of buying and selling there are those that are forbidden and there are also those whose laws are disputed (Shalah Ash-Shawi & Abdullah Al-Mushlih, 2004).

Buying and selling that is permitted in Islam is buying and selling that does not leave the rules or laws that have been determined by sharia. In the practice of exchanging buying and selling will involve the price of an object. Islam has regulated the price mechanism based on market freedom, that in normal situations a fair price is created through a demand and supply mechanism on the condition that the market mechanism can work perfectly. However, often the market price created is considered not in accordance with the policies and conditions of the economy as a whole.

As is the case in the city of Sigli,

Pidie Regency, where there are many famous tourist objects, namely Pelangi Beach or commonly called Alun-Alun and WP (water park). Restaurants, and others.

There are many food stalls in the Sigli city tourist attraction with a variety of foods served. However, there are unique things in buying and selling food, the difference between one food stall and another is different, and there are also sellers who set different prices for one buyer and another, even though the food and drinks they buy are the same.

B. LITERATURE REVIEW

1. Scope

Price is a number of values (in currency) that must be paid by consumers to buy or enjoy an item or service offered (Kasmir, 2014). Price is one of the factors for the success of a business that is being run because the price determines how much profit the seller will get. Setting a price that is too high will cause sales to decline, but if the price is too low it will reduce the profit earned. The price only occurs in the contract, namely something that is given up in the contract, whether less, greater, or equal to the value of the goods. Usually, the price is used as an exchange for goods agreed by both parties to the contract (Rachmad Syafiei, 2001).

Price is one of the elements of the marketing mix that generates revenue, the

other elements generate costs. Price is perhaps the most adaptable element of a marketing program; product features, channels and even promotion takes more time. Price also communicates the company's intended value position to the market regarding its product or brand. As a well-designed and marketed product, it can command a price premium and earn large profits (Kasmir 2003).

Price becomes something that is very important, meaning that if the price of an item is too expensive it can cause the item to become less salable, and conversely if it is sold too cheap, the profits will be reduced. Pricing made by the seller or trader will affect the income or sales to be obtained or even losses to be obtained if the decision in setting the selling price is not considered on target (Soemarsono, 1990). The price only occurs in the contract, namely something that is given up in the contract, whether less, greater, or equal to the value of the goods. Usually the price is used as an exchange for goods that are approved by both parties to the contract (Rachmat Syafei, 2000).

In Islamic economics, prices are determined by the balance of demand and supply. In a free economy, it is the interaction of supply and demand that determines prices. An increase in demand for a commodity tends to raise prices and encourage producers to produce more

goods. The problem of rising prices arises because of an imbalance between demand and supply. This discrepancy occurs because of imperfect competition in the market. Competition becomes imperfect when the number of sellers is limited or there are differences in production results (Rozalinda, 2019). Price is very important for the economy, because price plays a very important role in the business and business that is run.

2. Pricing According to Islamic Law

Islam requires to act justly and do good where acting justly must take precedence over doing good. In commerce, the most basic fair requirement is determining quality and size (measures and weights). Doing justice will be close to, therefore acting unjust will make someone deceived in the life of the world. Therefore, in commerce, Islam prohibits cheating or even bringing conditions that can lead to doubts that can be misleading or gharar.

In the Qur'an letter Hud verse 85 it is stated:

وَلْيَقُومْ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تُبْخِسُوا
النَّاسَ أَشْيَاءُهُمْ وَلَا تَعْنَوْا فِي الْأَرْضِ مُفْسِدِينَ

“O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.

Apart from the verse above, there is also a hadith about price, as in the hadith of

Anas narrated by Abu Daud.

Which means: From Anas bin Malik, he said: people say, O Messenger of Allah, the price is expensive, so fix the price for us. Rasulullah said, Allah is the one who fixes the price, he who narrows the sustenance and actually expands the sustenance, and in fact I hope to meet Allah in the condition that none of you is demanding of me because of an act of tyranny regarding blood and wealth.

Pricing in Islam is divided into two, namely there are those that are permitted on fair terms for sellers and buyers and there are those that are prohibited because they contain unjust elements or are detrimental to one or both parties involved in buying and selling transactions. Pricing in Islam must also be based on honesty regarding the quality and quantity of goods traded (Wan Jemizan W. Deraman, 2022). So that both parties are not harmed and do not tyrannize any party because every Muslim activity must aim to seek the pleasure of Allah SWT.

3. The Influence of Market Mechanisms on Pricing

The market is a meeting place between sellers and buyers for buying and selling transactions of goods and services. The market where buyers and sellers interact. Markets can be distinguished in two types: Goods markets and factor markets. The goods market is a place where

buyers and sellers interact to buy goods or services by interacting to determine the quantity and price of goods or services traded. While the factor market is a place where entrepreneurs (buyers of factors of production) interact with owners of factors of production to determine prices (income) and the amount of factors of production to be used in producing the goods and services demanded. Public (Rismainuri Ummu Choir, 2020).

With the existence of a market mechanism it can allocate factors of production quite efficiently and with the various advantages of the market mechanism it can encourage economic development. The advantages of the market mechanism are that the market can provide more precise information, the market can also encourage the development of business activities, the market can encourage the acquisition of modern expertise, the market promotes the efficient use of goods and factors of production, the market gives high freedom to the community to carry out economic activities (Adiwarman A. Karim, 2007).

In principle, the market mechanism means that prices move freely according to the law of demand and supply. If supply is greater than demand, then prices will tend to be low. Likewise, if demand is higher while supply is limited, then prices will tend to increase. On paper, the law of the

market is so valid. However, in day-to-day implementation, we never know for sure whether the prices formed in the market actually work according to fair market mechanisms, there is no element of intervention, there is no element of play by certain groups of forces that form cartels and so on.

In the Islamic concept, price determination is carried out by market forces, namely the forces of demand and supply must occur willingly and voluntarily, no party feels compelled or deceived by the existence of errors in the object of the transaction in transacting goods at a certain price level.

Ibn Taimiyah's view on this matter was actually focused on the problem of price movements that occurred at that time, but he placed it within the framework of the market mechanism. Some of the factors that affect the demand and then the price level are as follows:

- a. People's desires for goods often vary.
- b. Number of people requesting.
- c. Strong or weak need for these items.
- d. The quality of the purchaser of the goods.
- e. The type of payment (money) used in a sale and purchase transaction (ilhamsyah Budi Kurniawan, 2017).

4. Business Ethics in Islamic View

Ethics is part of philosophy that discusses rationally and critically about values, norms or morality. Thus, morals are different from ethics. Norms are institutions and values regarding good and bad, while ethics are critical reflections and rational explanations of why something is good or bad. Ethics is the basis of good and bad which becomes a reference for individual decision making before carrying out a series of activities. Ethics is not only normative prohibitions, but rather the accumulation of the ability to operationalize human intelligence (Jurnal Riski Kwasati).

Ethics in the Islamic view is learning from the behavior of business people that occur in the business world and in accordance with Islamic religious principles. Muslim behavior in business ethics must be guided by the Al-Quran and As-Sunnah so that it creates goodness and ethical behavior in Islam.

Principles of business ethics that are more humane as taught by Islamic teachings, exemplified by Rasulullah SAW, are as follows:

- a. *Customer Oriented.* Rasulullah SAW taught about applying customer oriented principles, namely business principles that always maintain customer satisfaction. This principle applies honesty, fairness, and trust in carrying out business contracts, if there

are differences of opinion then it is resolved peacefully and fairly without any elements of fraud that can harm either party (Norvadewi, 2015).

- b. Transparency. The principle of honesty and openness in business is the key to success. Transparency towards consumers is when a business actor is open regarding quality, quantity, composition of chemical elements, etc. so as not to harm and harm consumers.
- c. Healthy Competition. Islam prohibits free competition which justifies any means because it is contrary to the principles of Islamic muamalah. Islam also orders its people to compete in goodness, which means that competition is no longer meant as an attempt to kill other competitors, but is done to provide the best for their efforts.
- d. Fairness. Rasulullah SAW was always firm in upholding justice, including fairness in doing business. Taking care of each other so that the rights of others are not disturbed is always emphasized in maintaining relations between one another as a form of justice. Justice to consumers by not committing fraud and causing harm to consumers. The manifestation of justice for employees is providing fair wages for employees, not exploiting them and maintaining their rights (Norvadewi, 2015).

C. RESEARCH METHODS

This research uses a type of field research using qualitative research methods, namely research that collects data and facts that exist at the moment and reports what happened. In general, qualitative research is related to public opinion or opinions, events or processes. Sources of data in this study were obtained from primary data and secondary data.

Data collection techniques using interviews, observation and documentation. Data analysis in this study will use qualitative data analysis which is constructive, develops and discovers social theories. Data analysis intends to organize data, the data collected consists of field notes and researchers' responses, descriptions, photographs, documents, articles and so on. All research data that has been collected or obtained is analyzed qualitatively by describing the problem clearly and in depth. The information obtained will produce a conclusion regarding the problem of determining the price of buying and selling food at the Sigli city tourist attraction.

D. RESULTS AND ANALYSIS

Price fixing is a price fixation that has been determined by the party entitled to determine the price, in this case the seller.

The pricing mechanism is a procedure that is used as a reason for a seller to set a price to be sold to the buyer.

Pricing for the buying and selling of food and drinks at Sigli City Tourism Objects includes buyers who are different from each other, for buyers who are local residents the price is cheaper compared to prices for visitors from outside the area or those who are traveling because according to the seller if the buyer is the same local residents often buy food and drinks and there is an unpleasant feeling when the price is high, while buyers who are tourists are charged a higher price because according to the seller the person who is traveling is a person who has money.

Based on information from one of the sellers, they said that there were those who sold food and drinks at prices above the standard average price. Pricing is not influenced by the number of buyers, such as the law of supply and demand which can affect prices. The price difference also varies, namely between IDR. 1,500.00 to IDR. 2,500.00 or even more depending on the characteristics of the buyer. The price difference is due to grouping by the seller to buyers from the local area as well as from outside the area, the seller feels that the pricing he does is reasonable by differentiating the pricing between buyers who come from local residents and tourist buyers because buyers from outside visit

every time they have a trip to Sigli City and according to traders people who come from outside are people who have a lot of money so it's normal for sellers to charge higher prices than buyers from local residents.

No	Types of Food and Beverages	Normal price	Prices at Tourist Locations
1	Medium Aqua	IDR. 5.000	IDR. 7.000
2	Large Aqua	IDR. 7.000	IDR. 10.000
3	Little Bottle Fanta	IDR. 5.000	IDR. 8.000
4	Big Bottle Sprites	IDR. 5.000	IDR. 8.000
5	Tea bottle	IDR. 5.000	IDR. 7.000
6	Glass Mineral Water	IDR. 500	IDR. 2.000
7	Fruitea/Freshtea	IDR. 5.000	IDR. 7.000-8.000
8	Coffee	IDR. 4.000	IDR.6.000
9	Fried noodles	IDR. 8000	IDR. 12.000
10	Fried rice	IDR. 12.000	IDR. 15.000
11	Sweet tea	IDR. 5.000	IDR. 8.000

Source: Primary Data (2022)

As happened at Mrs. Wardani's shop, the price difference between local buyers and buyers from other areas is between IDR. 2,000 – IDR. 3000 this was done because according to him local buyers often visited while buyers from outside the area only when traveling and usually people

who traveled were people who had a lot of money for this reason Mrs. Wardani differentiated prices. In addition, there are sellers who set prices by taking the highest price, namely the price of sweet iced tea IDR. 7000/8000, hot tea IDR. 5000, coffee IDR. 6000. The sellers set high prices for the reason that it is easier to calculate.

Elvina Yenti (25 years), a visitor who comes from outside the sub-district, said that the price set by the traders on this beach is indeed quite expensive and they get a big profit from the sales they make. I have visited here several times and indeed I am no longer surprised by the price of food and drinks.

Researchers also conducted interviews with Mrs. Fatimah and her husband, Mrs. Fatimah said that it was their first time visiting here and they were surprised when they heard that the price of a bottle of medium Aqua drink is IDR. 7,000 because the price in a regular stall is IDR. 5,000, because they also said they had a stall at home so that Fatimah's mother knew the price of this drink very well.

Unlike the case with Mr. Mulkilis, he thought this was a common occurrence, so he thought it was natural. He said "I have come to this place several times and I have never had a problem with the price given by the merchant, I will buy if I want but maybe it is different from other visitors who want the usual price. I have also seen visitors

who vacation with their families bringing food and drink supplies so they no longer need to buy food and drink at this place.

The increase in food and beverage prices in the tourist area of Sigli City is generally influenced by the location factor, this is what the researcher saw when observing and interviewing several traders who were there. Traders think that this tourist attraction has more value because the location of the beach is close to the main road so it is easily accessible by visitors and this beach also has very beautiful islands.

The prevailing price is the price given by the merchant himself according to the will of the seller. According to an interview conducted with Ms. Maswarni, who is a trader around the beach, said that there is no set price unit from the government. Mrs. Maswarni also said that about three years ago there was a price fixing from the local government, namely from the Pidie Regency Industry Office, but the unit price that was made did not last long. And when the researchers conducted the research, there was no longer a unit price from the government.

According to Mrs. Rina as a seller, she said that there were no official price provisions from the local government and traders gave prices according to their wishes but still had to give the same price as other traders so that their stalls/shops were both visited even though there was a

small price. different in several places according to the comfort and interest of the given place. The price was increased due to several factors, including:

1. Costs for Cottage Care, and
2. Convenience Facilities Provided

Review of Islamic Law on Differences in Pricing at Sigli City Tourism Objects

In buying and selling, it must fulfill the provisions according to Islamic teachings in order to realize the values of justice so that there will be benefit between the seller and the buyer can be achieved and no one is harmed between the two. Islam requires to act justly and do good. In buying and selling activities, no party should feel that they are being harmed and must be based on their pleasure.

Determination and determination of prices in Islamic law is carried out by market provisions, namely the law of supply and demand. Requests and offers made by sellers and buyers must be consensual and voluntary, no party is harmed and feels forced to carry out these transactions at a certain price level.

In Islamic economics it is also known as a fair price. In general, this fair price is a price that does not cause exploitation or oppression for certain parties, causing losses to one party and benefits to the other party. The price must reflect fair benefits for the buyer and sale,

that is, the seller gets a normal profit and the buyer gets a benefit equal to the price paid.

In Islamic economics it is also known as a fair price. In general, this fair price is a price that does not cause exploitation or oppression for certain parties, causing losses to one party and benefits to the other party. The price must reflect fair benefits for the buyer and sale, that is, the seller gets a normal profit and the buyer gets a benefit equal to the price paid.

There are general provisions or basic axioms that serve as a reference for the moral awareness of Muslim businessmen to determine the principles they adhere to in running their business, including the following:

a. Equilibrium

Activities in the world of work and the world of business, Islam requires to be fair. The definition of justice in Islam is so that the rights of others, the rights of the social environment, the rights of the universe, the rights of Allah and His Messenger apply as stakeholders of one's fair behavior. Not accommodating one of the rights above, will place that person in tyranny. Meanwhile, in a business, the most basic fair requirement is determining the quality (quality) and size (quantity) at each measure or weight of a product. The concept of equilibrium can be understood

as a balance between the affairs of the world and the afterlife applied by Muslim businessmen. Therefore, this concept encourages Muslim entrepreneurs to realize business actions that put themselves and others in the welfare of the world and the safety of the hereafter.

b. Free Will

The Islamic concept understands that the market has an active role in economic life, this can apply if free competition can run effectively without any intervention from any individual or agency. Humans as creatures have a tendency to compete in all things, including the freedom to enter into contracts in the market, so that the market must be a reflection of the law of supply and demand represented by prices, the market is not distorted by hands that intentionally play it (Faisal Badroen & M. Arief Mufrani, 2007).

The price of a commodity (goods or services) is determined by demand and supply, including changes that occur in prices are also determined by changes in demand and supply. The Islamic concept does not provide room for intervention from any party to determine prices, except in cases of emergency which then require certain parties to take part in fixing prices. This concept determines that an Islamic market must be able to guarantee freedom in the entry or exit of a commodity in the market, along with the sets of production

factors. In order to prevent monopolistic behavior, where the productivity of an industry can be limited for the sake of price increases or something else (Faisal Badroen & M. Arief Mufrani, 2007).

E. CLOSING

1. Conclusion

The practice of setting price differences at Sigli City attractions, sellers differentiate between one buyer and another by looking at the characteristics of the buyers, if the buyers are from the local area or are visitors who frequently visit, the price given is the standard price and if the buyer feels the seller has only visited once or buyers who are considered rich, the seller gives a higher price compared to buyers from the local area.

According to Islamic Law, the practice of buying and selling by sellers by discriminating between buyers is permissible as long as traders do not take advantage in a way prohibited by Islamic law and between sellers and buyers are consensual and mutually willing without any coercion.

2. Suggestion

1. For food and beverage sellers at the Sigli City tourist attraction, it is better to include a menu accompanied by prices so that it can be transparent and buyers can choose food and drinks according

to the price and money the buyer has.

2. Before buying food, buyers should first ask the price so that the price can be agreed upon before buying and selling.
3. There must be a price fixing from the government, so that both sellers and buyers do not feel disadvantaged.

F. REFERENCES

Supriadi (2018). *Konsep Harga dalam Islam*. Guepedia Publisher.

Hamzah Ya'qub. (1984). *Kode Etik Dagang Menurut Islam*. Bandung: Diponogoro.

Ainul Yaqin. (2018). *Fiqh Muamalah, Kajian Komprehensif Ekonomi Islam*. Surabaya: Duta Media Publishing.

Awwalul Fahmmi. (2014). Thesis. *Tinjauan Hukum Islam Terhadap Penetapan Harga Pada Objek Wisata*. Thesis. Fakultas Syariah Institut Agama Islam Semarang.

Shalah Ash-Shawi & Abdullah Al-Mushlih. (2004). *Fikih Ekonomi Keuangan Islam*. Jakarta: Darul Haq.

Kasmir. (2014). *Kewirausahaan*. Jakarta: PT. Raja Grafindo Persada.

Rachmad Syafiei. (2001). *Fiqih Muamalah*. Bandung: CV Pustaka Setia.

Kasmir. (2003). *Manajemen Perbankan*. Jakarta: PT. RajaGrafindo Persada.

Soemarsono. (1990). *Peranan Pokok dalam Menentukan Harga Jual*. Jakarta: Rieneka Cipta.

Rachmat Syafei. (2000). *Fiqh Muamalah*. Bandung: Pustaka Setia.

Rozalinda. (2019). *Ekonomi Islam Teori dan Aplikasinya pada Aktivitas Ekonomi*. Jakarta: Raja Grafindo Persada.

Dapartemen Agama RI. (1989). *Al-Qur'an dan Terjemahan*. Jakarta: CV. Toha Putra Semarang.

Wan Jemizan W. Deraman. (2022). *Kaedah Penentuan Harga Menurut Islam*. komunitikadayansejagat.blogspot.com.

Rismainuri Ummu Choir. (2020). *Mekanisme Pasar Sekitar*. www.kompasina.com.

Adiwarman A. Karim. (2007). *Ekonomi Mikro Islam*. Jakarta: Raja Grafindo Persada.

Ilhamsyah Budi Kurniawan. (2017). *Mekanisme Pasar Dalam Pandangan Islam*. <https://www.kompasiana.com>.

Jurnal Riski Kwasati. (2022). *Etika Bisnis dalam Perspektif Islam*. Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong.

Norvadewi. (2015). Bisnis dalam Perspektif Islam (Telaah Konsep,

Prinsip dan Landasan Normatif).
AL-TIJARY: Jurnal Ekonomi dan Bisnis Islam.

Rusdin Pohan. (2007). *Metode Penelitian Pendidikan*. Banda Aceh: Ar-Rijal Institite.

Faisal Badroen & M. Arief Mufrani. (2007). *Etika Bisnis*.