

IMPLEMENTATION OF ISLAMIC BUSINESS ETHICS TO GRILLED FISH TRADERS IN LABUHAN HAJI BEACH, LABUHAN HAJI DISTRICT, LOMBOK TIMUR DISTRICT

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ABSTRACT: This study aims to determine the behavior of traders in Labuhan Haji Beach, Labuhan Haji Village, Labuhan Haji District. This study uses a qualitative method with a qualitative descriptive approach. By using data collection techniques in the form of observation, interviews, and documentation. While the data analysis technique uses the analytical technique developed by Miles and Huberman, with the stages: data reduction, data presentation, and drawing conclusions. Based on the research results obtained from grilled fish traders, it shows that they have not fully understood Islamic business ethics. Then, most of the grilled fish traders have implemented Islamic business ethics, while some have not been fully implemented by the grilled fish traders.

KEYWORDS: Trader Behavior, Islamic Business Ethics, Fish Traders

I. INTRODUCTION

1.1. Background

East Lombok is one of the regencies in the administrative area of West Nusa Tenggara Province. The area of East Lombok Regency is 2,679.88 km² consisting of 1,605.55 km² (59.91 percent) of land and 1,074.33 km² (40.09 percent) of sea. The land area of East Lombok Regency covers 33.88 percent of the area of Lombok Island or 7.97 percent of the land area of West Nusa Tenggara Province (BPS, 2020: 1)

Traders are the most important part in the process of marketing merchandise, without traders the bargaining process will never occur, in an effort to make a profit everyone is different, traders should pay attention to the interests of consumers so that traders are not only concerned with their own interests but also the interests of the public. Traders must understand good trading ethics according to what is taught by Islam, in running a business adhering to the principle of honesty so that everything they do gets maximum and halal results. A Muslim when selling, must be happy, happy, sincere, and give a good impression to the buyer. Likewise, if a Muslim buys goods, don't irritate the seller, try to make the transaction harmonious, like and like, don't argue with the seller. (Buchari Alma in Widiarsari, 2020: 28).

In Islamic economics, business and ethics do not have to be seen as two things that are contradictory, because business which is a symbol of worldly affairs, is also considered as an integral part of things that are investment in the hereafter. That is, if the business orientation and efforts of the afterlife interval (intended as worship are the totality of obedience to God), business by itself must be in line with moral principles based on faith in the hereafter. Even in Islam the notion of business is not limited to worldly affairs, but also includes all activities in the world that are conducted in business (intended as worship) to gain profit or reward in the hereafter (Aziz, 2013: 97-98).

In carrying out economic activities, every individual must have good business ethics in it. In Islam, business ethics in economic activities must also be carried out properly and in accordance with Islamic law. In running a business, ethics is certainly needed, for several reasons such as: first, business is not only a means of satisfaction, but also must be considered from the side of its mashlahah or goodness. Second, business activities certainly require interaction between one human being and another human being, thus requiring ethics as a guideline and also an orientation for activity decisions and actions in business relations. (Zamzam, Fakhry and Havis Aravik, 2020: 6). Third, in business activities there are very many fierce competitors. So a businessman

must have business ethics that still pay attention to the norms and ethics in business activities. Every human being certainly needs wealth to fulfill his primary, tertiary and secondary needs. Therefore, humans will continue to try everything to meet these needs. In Islamic economics there are differences in terms of its application, in Islamic economics it is not only based on the results obtained, but in Islamic economics it has values that are guided by "*ammar ma'ruf nahi munkar*".

Current business trends do not pay attention to business ethics issues both socially and Islamically. Islam does not teach that in doing business it only prioritizes profit, but Islam also teaches that in achieving goals one must include Allah in the transaction. Trader behavior is also a trait that captures the reaction that has been given by the environment to the current situation.

In achieving profits, there are several main characteristics that must be emulated by all humans (business people) from the Prophet Muhammad, which must be fulfilled in Islamic business ethics. There are at least four, namely: First, *sidiq* (honest). Be honest with yourself as well as with others. Being honest will give birth to the character of confidence and courage to face tests in business, whatever their form. Second, *trustworthy* (trusted). Trustworthiness encourages a person to be responsible for himself, society and the environment. Third, *tabligh* (communicative). A businessman must be a great marketing, must also be a superior speaker. Fourth, *fathonah* (smart). A businessman must have the ability to see things from a different perspective. (Syabini and Haryadi, 2011: 26-27). In carrying out business activities, especially traders in serving buyers, they must apply this.

Business reality shows that some business people are starting to ignore the ethical principles of morality in their business activities. Buyers or consumers should receive goods in good condition and at a fair price, they must also be notified if there are deficiencies in an item being sold. The completeness of information is a special attraction because the advantages of an item or product are a very decisive factor for buyers or consumers to make their choices, therefore information is the main thing that every consumer needs. Honesty in providing information is needed by buyers or consumers. The value of honesty was practiced by the Prophet Muhammad SAW. He is a merchant who is famous for his honesty.

In conventional economics, business is an economic activity that aims only for profit. In contrast to the Islamic system, which besides seeking profit also seeks benefit even with the ultimate goal of achieving *falah*. Limits in doing business have been determined by Allah SWT so that individual benefits are not justified at the expense of the rights of other individuals. This boundary or dividing line is known as ethics. Economic activity is controlled by a measure of value known as ethics. Thus, the existence of a business can be mutually beneficial, namely between sellers and buyers their needs are met.

The phenomenon found is traders ignore ethics in running their business. It was found that grilled fish traders were not transparent about the quality of the fish they wanted to sell, meaning that these traders were marketing fish that had a quality that was not suitable for consumption, so that it could harm the buyer from a health point of view. There are grilled fish traders who are still carrying on their transactions, thus ignoring prayer times. Even though in buying and selling, Allah has also regulated ethics that must be considered in trading, when the time for worship has come, buying and selling activities need to be abandoned and worship immediately. On the buyer's behavior side, there are often buyers who offer fish at low prices because they want to buy at a low price to the detriment of grilled fish sellers.

Based on the background above, the authors are interested in studying more deeply with the research title "Application of Islamic Business Ethics in Fish Traders at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency".

1.2. Formulation of the problem

Based on the background of the problems above, the main problems in this study are:

1. What is the Understanding of Islamic Business Ethics by Fish Traders at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency?
2. How is the application of Islamic Business Ethics by Fish Traders at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency?

1.3. Research purposes

1. To find out the understanding of Islamic business ethics in fish traders at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency.
2. To find out the application of Islamic business ethics to fish traders at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency

II. LITERATUR REVIEW

2.1. Definition of Behavior

According to Notoatmodjo (2007: 133) What is meant by (human) behavior is all activities or human activities, both those that can be observed directly, and those that cannot be observed by outsiders.

Skinner in Notoatmodjo (2007: 133-134) a psychologist, formulates that behavior is a person's response or reaction to a stimulus (external stimulation). Because this behavior occurs through the process of a stimulus to

the organism, and then the organism responds, Skinner's theory is called the "SOR" or Stimulus Organism Response theory.

According to Walgito, (2010: 11) the behavior or activity that exists in an individual or organism does not arise by itself, but as a result of a stimulus or stimulus that affects that individual or organism. The behavior or activity is the answer or response to the stimulus that hits it.

2.2. Trader Behavior

In simple or language behavior is defined as behavior, attitude, behavior. Behavior is a function of the interaction between individuals and their environment (Triatna, 2015: 45). In trading activities, business actors (sellers) and consumers (buyers) each have needs and interests. Business actors who act as sellers must have responsibility towards employees, shareholders, the community and the environment in all aspects of the company's operations. Therefore, there must be limits or rules to avoid exploitation, especially for consumers who are in a weak position. The behavior that must be considered in trading activities is the behavior of traders.

Trading behavior is the action or behavior of the seller to the buyer in trading or buying and selling activities. Trading behavior is a trader's response or reaction to the surrounding environment where trading activities are carried out. This is also interpreted as a trait possessed by every trader. Attitude itself is formed by the value system and knowledge possessed by humans. So all activities carried out by humans are motivated by the knowledge of their thoughts and beliefs. However, all traders' behavior is not solely influenced by their rational knowledge but also by the value system they believe in.

2.3. Understanding Theory

Understanding is the ability to explain and interpret something, this means that someone who has understood something or has gained an understanding will be able to explain or explain back what he has received. In addition, for those who have understood this, they are able to provide interpretation or interpret broadly according to the circumstances around them, they are able to make connections with current and future conditions. (Susanto, 2013: 7).

Meanwhile, according to Ngalim Purwanto (2015: 44): Understanding or comprehension is the level of ability that expects the *testee to be* able to understand the meaning or concept, situation, and facts that he knows. In this case the *testee* does not only memorize the verbal method, but also understands the concept of the problem or fact being asked.

So, it can be concluded that a person is said to understand something if he can provide a broader and more detailed explanation or description of what he has learned using his own language. Even better if you can give an example of what he learned with the problems around him. So that in achieving the goal it is necessary to have knowledge that is able to create the right perspective or thinking about something. Understanding is higher level than knowledge. Understanding is not just remembering facts, but with regard to the ability to explain, explain, interpret or the ability to grasp the meaning of a concept.

2.4. Al-Khiyar concept

Considering the principle of buying and selling is on the basis of mutual consent, the syar'a gives the opportunity to both parties for those who make aqad to buy and sell to choose between two possibilities, namely to carry out the sale or cancel the sale, this is called khiyar. (Syarifuddin, 2013: 213) A person who performs a contract has the right to choose between continuing the contract or not extending it by disallowing it (if his choice is *conditional*, *khiyar ru'yah*, and *khiyar 'aib*) or the person who chooses the wrong one of the two merchandise (*if khiyar is khiyar ta'yin*). It should be known that the original law of sale and purchase is binding (usually), because the purpose of sale and purchase is to transfer ownership. It's just that the shari'a stipulates the right of discretion in buying and selling as a form of love towards the person doing the contract. (Az-Zuhaili, 2011: 181).

The word khiyar in Arabic means choice. The discussion of khiyar was put forward by fiqh scholars in matters relating to transactions in the civil field, especially economic transactions, as one of the rights for both parties to make a transaction (contract) when several problems occur in the transaction in question. (Haroen, 2007: 129) In terminology, fiqh scholars define khiyar, including:

- a) According to Wahbah al-Zuhaili, khiyar is defined as: "The right to vote for one or both parties carrying out the transaction to carry out or cancel the agreed transaction in accordance with the conditions of each party conducting the transaction."
- b) According to sayyid sabiq: "khiyar is seeking the good of two cases, establishing or canceling (buying and selling)".

Compilation of Sharia Economic Laws khiyar is defined as the right to vote for sellers and buyers to continue or cancel the sale and purchase contract that they have made. Or more clearly, khiyar is "the right to

vote for one or both parties who carry out the contract to continue or not to continue the contract with a certain mechanism".

This definition is in accordance with the meaning of khiyar in Arabic which means a person's choice of what is considered good. According to the definition above, khiyar is divided into two parts:

- Khiyar rights arising from the agreement of the parties to the contract (*Khiyar Iradiyah*). So, this khiyar right does not happen by itself, but occurs because of the wishes of the parties. If the parties to the contract do not want and do not agree that there is khiyar, then the right of khiyar will not exist, and then the contract will be effective and cannot be cancelled. Khiyar included in this category are *khiyar syart* and *khiyar ta'vin*.
- The right of khiyar inherent in the contract (*Khiyar Hukmiyah*). This khiyar is held to fulfill the needs (*Maslahat*) of the contracting parties, so this khiyar exists without requiring the consent of the contracting parties. *Khiyar* included in this category is *khiyar ru'yah* and *khiyar 'disgrace*.

2.5. Buying and Selling Theory

Human needs include all needs for goods and services. In principle, the number of human needs is not limited. If a need has been fulfilled, other needs will appear (Wibowo, 2013: 19). This is what underlies every human being to exchange and buy and sell.

Trading according to language means exchanging something for something, which according to shara' means exchanging property for property in certain ways ('aqad). Buying and selling lughawi is exchanging. Buying and selling in Arabic is known as al-Bay', in terminology buying and selling is a transaction carried out by the seller and the buyer for an item at an agreed price. According to Islamic law, buying and selling is the exchange of assets on the basis of mutual relinquishment or transfer of property rights in exchange for what is justifiable. According to the Hanafiyah fuqaha, buying and selling is exchanging assets for assets through a certain procedure, or exchanging something one likes for something else through a certain procedure that can be understood as al-bay', such as through consent and ta'athi (to hand over). From the definition above, it is understood that the special event referred to by Fuqaha Hanafiah is through consent, namely the expression of the buyer and qabul, namely statements through the seller or it is also permissible through giving goods and prices to each other from the seller and the buyer. Then in the above definition it is also called "beneficial". "Here what is meant is that the property that is traded must be of benefit to humans. (Fauziah et al, 2019: 24-25).

The legal basis for buying and selling is explained in the Al-Qur'an Surah Al-Baqarah verse 275 as follows:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

It means: "Those who eat (take) riba cannot stand except like the standing of a person who is possessed by the devil due to (pressure) of insanity. Their situation is because they say (opinion), Indeed, buying and selling is the same as usury, even though God has made buying and selling lawful and prohibited usury. Those who have received a prohibition from their Lord, then continue to stop (from taking usury), then for him what he had taken before (before the prohibition came); and his affairs are (up to) God. Those who return (to take usury), then those people are the inhabitants of hell; they remain in it". (QS Al-Baqarah verse 275)

The verse above explains the prohibition of usury and the permissibility of buying and selling or trading. The point of difference so that these two things have different laws lies in the existence of an element of tyranny against usury actors, as in Islamic economic law, tyrannizing other people is prohibited.

2.6. Definition of Islamic Business Ethics

2.6.1. Ethics or Morals

The word "Akhlaq" comes from Arabic which has been Indonesianized; which is also interpreted by the term temperament or politeness. Arabic linguists often equate the meaning of "Akhlaq" which has many meanings such as character, politeness, temperament, habits and so on. So etymologically (lughatan) "Akhlaq" is manners, temperament, behavior or character. It comes from the word khalafa which means to create. Same root with the words Khaliq (Creator), makhluk (which is created) and khalq (creation). From this etymological understanding, morality is not only a set of rules or norms of behavior that govern the relationship between human beings, but also norms that govern the relationship between man and God and even with the universe, including his work. Moral or khuluq is a trait that is embedded in the human soul, so that it will appear

spontaneously when needed, without requiring prior thought or consideration, and does not require outside encouragement (Aziz, 2013: 20-23).

2.6.2. Business

According to Echols and Shadilly in Syarbini and Haryadi, (2011: 2) Etymologically, the term business comes from the English "business" which means business, trade, and work. Meanwhile, terminologically, according to Syarbini and Haryadi (2011: 3-4) the meaning of business is explained by experts with different editorials. Skinner defines business as a mutually beneficial exchange of goods, services, or money. Mahmud Machfoedz argues, business is a trading business carried out by an organized group of people to earn profits by doing business and selling goods and services to meet consumers.

2.6.3. Islamic

The word Islami comes from the Arabic al-Islam. The word "al-Islam" is in the Qur'an and it also contains its meaning, including in the letter Ali Imron (3) verse 19. What can we understand from this verse? Here's an explanation. Al-Qur'an letter Ali Imron (3) verse 19, the pronunciation, " *innad-dina 'indAllahil-* Islam ...", means, "Surely *"ad-din"* with Allah (is) al-Islam ..."

2.6.4. Islamic Business Ethics

After knowing the meanings or understandings one by one of the words "Ethics" , " Business", and "Islamic" or also known as "Shari'a", then the combined meaning of the three is that "ISLAMIC BUSINESS ETHICS" is a process and effort to find out - right and wrong things which then of course do the right thing with regard to products, company services with parties interested in company demands (Aziz, 2013: 35).

In Islamic economics, business and ethics do not have to be seen as two things that are contradictory, because, business which is a symbol of worldly affairs is also considered as an integral part of things that are investment in the hereafter. That is, if the orientation of business and investment efforts in the afterlife (intended as worship and is the totality of obedience to God), then business by itself must be in line with moral principles based on faith in the hereafter. Even in Islam, the notion of business itself is not limited to world affairs, but also includes all our activities in the world that are "businessed" (intended as worship) to gain profits or rewards in the hereafter (Aziz, 2013: 93).

2.7. Principles of Islamic Business Ethics

1) Unity/Tawhid (unity)

The concept of monotheism (vertical dimension) means that Allah SWT has set certain limits on human behavior as caliph, to provide benefits to individuals without sacrificing the rights of other individuals, and horizontal relationships with the lives of fellow humans and nature as a whole to achieve a certain end goal. same.

2) Balance (Justice)

Balance is describing the horizontal dimension of Islamic teachings, and relates to the harmony of everything in the universe. (Muhammad, 2004: 55). This second principle describes the horizontal dimension of personal life. This is because they have more contact with others. The principle of balance (Equilibrium) which contains the teachings of justice is one of the basic principles that must be held by anyone in their life.

Balance or justice describes the horizontal dimension of Islamic teachings, and relates to the harmony of everything in the universe. The law and order that we see in the universe reflects this delicate concept of balance. (Muhammad, 2004: 36).

3) Principle of Free Will (effort / free will)

At a certain level, humans are given free will to control their own lives when Allah SWT sends them down to earth. Without neglecting the fact that he is completely guided by the laws created by Allah SWT, he is given the ability to think and make decisions, to choose whatever life path he wants, and most importantly, to act according to whatever rules he chooses. Unlike other creations of Allah SWT in the universe, he can choose ethical or unethical behavior that he will carry out. (Muhammad, 2004: 56).

4) Principle of Responsibility (responsibility)

The axiom of individual responsibility is so fundamental in Islamic teachings. Unlimited freedom is something that is impossible for humans to do because it does not demand accountability. To meet the demands of justice and unity, humans need to be held accountable for their actions. (Beekum, 2004: 40).

5) Courtesy

Ihsan (virtue) means carrying out good deeds that benefit others, without any specific obligations that require these actions or in other words worship and do good as if you see Allah, if you cannot be sure that Allah sees. (Beekum, 2004: 42).

2.8. Prophet Muhammad's Business Ethics

In the Qur'an it is explained that every economic actor has the values and attitudes of the Prophet Muhammad that are closely related to business activities, namely:

1) Sidiq (Honest/True)

Sidiq can also be interpreted as true and honest. Honesty means synchronization between what is felt in the heart and actions based on Islamic teachings without manipulation, cheating and lies. The manifestation of honesty can be honest in words, honest in intentions and desires, honest in desires and fulfilling desires, honest in deeds, and honest and pleased with God's provisions (Siswanto, 2016: 116).

2) Trustworthy (Trustworthy)

Besides Sidiq's attitude, trustworthiness is also very important in business activities. The attitude of sidiq and trustworthiness is of course related to one another, where a person who is honest is definitely trustworthy (trustworthy). The difference from this sidiq attitude lies within the business actor, while this trust lies in the trust given by other people to the attitude of the entrepreneur (Idri, 2017: 10).

3) Tablighi (Conveying)

Tabligh means conveying something. This means that people who have tabligh characteristics must be communicative and argumentative. The ability to communicate is one of the things that traders must have in order to achieve success in trading. The form of practice is that traders are able to arrange promotions, foster good relationships with customers. Be friendly and generous to every buyer. With this attitude a seller will receive a blessing in sales and will be in demand by buyers. The key to success is one that is service to others.

4) Fathanah (intelligent)

Fatahan in general can be interpreted as intelligence and scientific capacity. In that sense it contains aspects of mastery of skills. Another definition of fat }ana is professionalism, namely having the capacity to do something according to the skills you have. The meaning of the word smart here refers to the ability to use the mind to achieve goals in various ways. (Siswanto, 2016: 118).

2.9. Islamic Business Goals

Starting from business ethics to the use of the assets obtained. By adhering to Islamic law, business has four objectives, namely:

1) The target results are material *profit and non-material benefits*.

Profits in the form of material and benefits in the form of non-material. Profit in the form of material is obtained by doing business in a lawful way by not justifying any means. The purpose of profit in the form of non-material means is *qimah insaniyah, qimah khuluqiyah, and qimah ruhiyah*.

Benefit, which is meant not only to provide material benefits, but also can be non-material. Islam views that the purpose of a deed is not only oriented towards *qimah madiyah*. There are still three other orientations, namely *qimah insaniyah, qimah khuluqiyah*, and *qimah ruhiyah*.

2) Growth

After targets in the form of material and non-material have been obtained, a business must be maintained so that it continues to grow and continues to increase. Growth that goes on must be in accordance with the existing Islamic religious law. To keep the business growing from year to year, business people must improve the quality of production and service so that consumers are happy to buy or use the services provided by producers. In addition, sharia investment is also needed to maintain business growth. Sharia investments are carried out such as issuing zakat, infaq, sadaqah, and not spending extravagance. Wealth must be used as well as possible because looking for it requires effort and toil.

3) Sustainability

Every business is expected to always experience growth. This growth must be maintained so that the efforts made can last for a long time, in this world and in the hereafter. To maintain business continuity, a plan must be made and not forgetting to remain based on Islamic law.

4) God's grace or pleasure

All goals that have been achieved will mean nothing if there is no blessing in them. So Islamic business places blessing as its core goal, because it is a form of acceptance of all human activities. This blessing is proof that the business carried out by Muslim entrepreneurs has received the approval of Allah SWT, and is worth worship. This is in accordance with the mission created by humans, namely to worship Allah, both by worshipping *mahdah* and *ghairu mahdah* (Yusanto and Karebet, 2002: 20).

III. RESEARCH METHODOLOGY

This type of research uses descriptive qualitative research methods. Qualitative research is a research method based on positivism, used to examine the condition of natural objects where the researcher is a key instrument, data collection techniques are carried out by means of triangulation (combined), data analysis is inductive/qualitative in nature and the research results emphasize meaning rather than generalization (Sugiyono, 2016: 9). Qualitative methods are used to obtain in-depth data, data that contains meaning. Research Location This research activity was carried out at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency. Research Instruments The main instrument in this study was the researcher himself (*human instrument*). As a

human instrument, researchers in research activities function to determine research focus, determine research locations, select data, analyze, interpret data and make conclusions on findings (Sugiyono, 2016). Types and Sources of Data Primary data were obtained directly from the source, informants who were directly related to the research focus, which could be in the form of words and actions of informants who were observed and interviewed. Data collection techniques in this study used primary data collection carried out in natural conditions (*natural settings*). Data collection techniques were carried out by means of participatory observation and in-depth interviews and documentation techniques in the form of voice recordings and photographs (Sugiyono, 2016). Selection of Informants In this study, informants were selected and determined while in the field, using the "*snowball sampling*" technique. Researchers choose certain people who are considered to be able to provide the necessary data, then based on data or information obtained from informants before researchers can determine other informants. Data Analysis Qualitative analysis techniques used data reduction, data display, and draw conclusions.

IV. RESULTS AND DISCUSSION

4.1. Mechanism of buying and selling grilled fish at Labuhan Haji Beach, Labuhan Haji District, East Lombok Regency

Requests and offers in the buying and selling system will feel delicious and beautiful if done *fairly* with a sincere concept, where both parties to the transaction do so on a consensual basis. This is what Muhammad did, he would not make a sale and purchase transaction unless both parties liked it, so he as a seller was happy and the other person as a buyer was happier because he got the item he wanted sincerely and easily.

The practice of buying and selling grilled fish on Labuhan Haji Beach is that sellers and buyers are intelligent people and are used to buying and selling practices. The grilled fish seller and the buyer both agree and are willing to buy the fish, and vice versa. There is no element of compulsion at all in selling or buying because every human being cannot solve all matters without needing other people as reciprocity. The practice of buying and selling grilled fish, both the seller and the buyer are both adults or baligh so that in the sale and purchase contract they are able to understand the sale and purchase, meaning that the seller and the buyer already know which practices are prohibited by Allah or recommended.

In carrying out a sale and purchase transaction of grilled fish, the buyer first chooses the grilled fish that he wants to buy, then the seller and the buyer agree on the price of the goods that are the object of the transaction. After both parties agree on the price to be sold, the transaction is legally sold.

The following are the results of interviews with researchers with grilled fish traders at Labuhan Haji Beach regarding buying and selling transactions that occur in the field.

In this case, the TA informant in the statement of the results of the interview with the researcher said that:

"Yes, if the buyer has seen and decided to buy my wares, and I, as the buyer, agree to the price that the buyer bids, it means that they are both pleased and only then will the transaction contract be carried out because they are both happy." **TA/06/08/20**

In this case, informant F in the statement of the results of the interview with the researcher said that:

"The important thing is that the buyer wants to buy without coercion, while I am willing to sell my wares at the price the buyer is bidding on." **F/07/08/20**

Informant FM in the statement of the interview results said that:

"It should be. If you don't like it, you don't even like it. If the person is fussy, there is regret. must break even. but the important thing is that my products sell well and buyers want to buy my products." **FM/11/08/20**

A contract is the beginning of a transaction, which if the contract is carried out fairly, will produce a halal and blessed income. Islam acknowledges the role of trade in gaining profit, but Islam also limits the way to gain such profit by not doing it in an oppressive way but in a right way, with the principle of like-mindedness.

Thus it can be said that most of the grilled fish traders on Labuhan Haji Beach in buying and selling transactions are based on the principle of consensuality between sellers and buyers. This principle indicates that all forms of trading and buying and selling activities may not be carried out by force, fraud, fraud, intimidation, and other practices that can eliminate freedom, truth, and honesty in economic transactions. (Idri, 2015: 179)

4.2. Understanding of Islamic Business Ethics in Grilled Fish Traders at Labuhan Haji Beach, Labuhan Haji District

The Qur'an instructs humans to act honestly, sincerely, sincerely, and correctly in all their life's journeys, and this is highly demanded in the business sector. Islam commands all business transactions to be carried out honestly and frankly and fraud, lies and exploitation in all its forms are not justified. This order requires that

every business person strictly act fairly and fairly in all his business transactions. The understanding of business people is also very important for the sustainability of their business, in order to get the blessing of Allah SWT and the blessings in it.

The results of interviews with traders at Labuhan Haji Beach are as follows:

TA informants who revealed that:

"Friendly, polite. We are ordered to sell good fish, not to sell bad fish because it is a carcass." **TA/06/08/20.**

Meanwhile, informant F said that:

"Honest way. For example, bad fish is said to be good, it's not allowed. The ugly is said to be ugly. Those who have stayed overnight are the fish yesterday". **F/07/08/2020**

Another informant, namely informant FM, expressed his understanding of Islamic business ethics in trading, he stated that:

"You know a little bit. The Islamic way of trading. Can't say the cost of goods we buy. For example, I said I bought it for 60 thousand, but actually I bought it for 35 to 40 usury. It's been lying. So, regardless of the selling price of fish, don't spread the basic price. That's my way." **FM/11/08/20**

Thus most of the grilled fish traders on Labuhan Haji Beach do not fully understand and know Islamic business ethics. Although the informants did not understand Islamic business ethics in buying and selling transactions because the term business ethics became foreign to some of the informants who had never heard of or received information about business ethics because of the limited knowledge of the informants due to the limited level of education of the traders there and the habits and experience which is obtained from parents, relatives, siblings and friends who are in their environment who are often indifferent in their daily lives pursuing work as a trader and have long been involved in the world of buying and selling fish. However, some grilled fish traders have implemented Islamic business ethics well in their environment by conducting buying and selling transactions in accordance with Islamic business ethics.

4.3. Application of Islamic Business Ethics to the Behavior of Grilled Fish Traders at Labuhan Haji Beach.

Business ethics as a set of values about good, bad, right and wrong in the business world is based on the principles of morality. In another sense, business ethics means a set of principles and norms in which business people must commit to them in transacting, behaving, and relating in order to reach the 'land' or business goals safely. In addition, business ethics can also mean thoughts or reflections about morality in economics and business, namely reflections on good, bad, commendable, disgraceful, right, wrong, reasonable, inappropriate actions from one's behavior in business or work (Badroen, 2006: 15).

Based on the results of research conducted by the author at Labuhan Haji Beach, the following is an analysis of the application of Islamic business ethics in buying and selling grilled fish at Labuhan Haji Beach, Labuhan Haji sub-district:

When it was time for prayer, the Prophet immediately stopped his business activities. Prayer is a form of obedience from humans to Allah the Creator. Thus, trading and conducting business should not get in the way of that observance relationship. Precisely with this practice of obedience, Allah will pay more attention to us (Prihadi 2012: 151).

Informant U has not been able to carry out prayers on time as stated below:

"Rarely do I go straight to pray because no one helps look after my merchandise, but if the buyers are quiet then I go to pray". **U/10/09/20**

The same thing was also said by the informant NH who said:

"Should I pray, there is a husband whose turn it is to look after the merchandise so we can leave him to go to pray for a while. Sometimes when there are a lot of customers we pray, and on Sundays when it's too busy we don't pray." **NH/08/09/20**

Thus it can be concluded that the behavior of traders is in accordance with the principle of monotheism. However, there are still those who are negligent when performing their prayers on time. Merchants should hurry up to fulfill their prayer obligations because the profits in the hereafter are definitely more important than worldly profits. As was done by the people at the time of the Prophet, they loved trade so much that they tended to exceed their love for Allah and His Messenger, so they had the heart to leave the Prophet who was preaching because they welcomed the new caravan of traders.

Honesty is a very urgent attitude in terms of business, and is a fundamental attitude and must exist in business activities. Being honest means always basing words, beliefs, and actions based on Islamic teachings. There is no intentional conflict between words and deeds. To apply honesty in the business world, the Prophet established the right to choose between the seller and the buyer, to continue or cancel a business transaction, the Prophet said:

Meaning: *"Sellers and buyers are free to choose as long as they have not separated, if both are honest and explain (defects), surely both of them will be blessed in their buying and selling. If both of them lie or hide (defects), the blessing of their buying and selling will be eliminated.* (Ibn Hajar Al Asqalani, Fathul Baari, 2002: 127).

same expression by the TA informant in the statement of the interview results the researcher said that:

"Can I lie a little so that my merchandise is bought because if I am honest that the fish was yesterday's fish then the buyer definitely won't want to buy it or at least he will offer it at a low price so I am forced to tell the buyer that it is a fish that just arrived." Q /06/08/20

When selling, TA informants usually did not tell buyers that there were new fish and old fish, for fear of being offered a low price and not being able to make a profit.

Meanwhile, the FM informant as a fish seller at Labuhan Haji Beach also said so,

"Not. I do not provide information about the quality of the fish, such as new or old fish. But I explained the type of fish only. If I explain my fish is not sold. Sometimes the traders there have lied." FM/11/08/20

While Informant U answered:

"Maybe being one hundred percent honest is difficult, especially fish whose quality has been more than one day, if I'm being too honest, no buyers want to buy my wares, but if there are people who are fussy and want to bid a lower price, then I will offer fish that are already more from one day but still good fish " U/10/09/20

Basically the actions of grilled fish sellers on Labuhan Haji Beach cannot be guaranteed in terms of honesty. Every fish seller has different motives and goals in doing business. There are still some fish sellers who are dishonest in marketing their fish. There is injustice in conveying the condition of the fish to the buyer. On the one hand, if the quality of the fish is good, he will notify every buyer, but on the other hand, if the quality of the fish is not good, then he will not convey it to every buyer.

According to Hermawan, if you become a marketer, you must be able to convey the advantages of your product honestly, only then will you be able to become a good communicator, patient in dealing with customers, not easily angry and disappointed, especially in terms of bargaining for goods if a customer offers substandard merchandise, this kind of thing is often experienced by traders, especially grilled fish traders, in buying and selling transactions as revealed from the results of an interview with one of the TA informant traders who said that:

"You have to be friendly and polite when communicating with buyers, even if there are customers who offer cheaper fish prices than others, we are still friendly and polite when buyers are bidding. You have to look at the situation and conditions. I give it even though it's at a lower price, the important thing is that the fish are sold, but if it's still early, I won't give it because I can still find other customers." TA/06/08/20

In the food business, one of the most important things that must be remembered by business people is to provide good service, because good service will make customers feel satisfied and not feel disadvantaged. Likewise with the grilled fish food business, they always try to provide the best service for consumers, so that consumers who come feel happy with the services provided.

As the FM informant said that:

"Remain friendly and honest with buyers. If there are buyers who want to bid, they will still be served. The important thing is not to bid below the basic price and not to lose." **FM/11/08/20**

In the service of a trader must be generous and friendly to every buyer, by being generous and friendly it can create consumer satisfaction. By being friendly and generous, the buyer will feel at home buying goods and will even become a loyal customer.

Likewise, the attitude of service to buyers from informant U said that:

"I have never sold fish below market price, if someone bids below standard they will not be given it, and after that I explained that it will be my loss if I sell cheap, therefore I will never sell fish at below standard prices, because the price of fish keep changing every day." **U/10/09/20.**

So most of the grilled fish traders on Labuhan Haji Beach have applied the Tabliq principle, which is to serve well and be friendly. By being friendly and polite to buyers, buyers will be interested in stopping by, even if just to find out information on the goods being sold and even to buy merchandise. Conversely, if the seller is not friendly, let alone rude in serving the buyer, they will run away, in the sense that they don't want to come back again.

Thus, in essence, all human beings absolutely learn without stopping. This shows that everyone must strive to enrich or improve themselves with knowledge, including in the business world, because in any business, successful business people are business people who behave in a noble manner and have a positive attitude. Islamic business ethics has been exemplified by the Prophet Muhammad SWT, as a reference in the Islamic religion, but sometimes a trader in practice is no longer able to apply practices and concepts according to what is taught by religion, so that sometimes fraud occurs in trading activities. However, if Islamic business ethics can be applied as well as possible, it can improve the sustainability of the business itself

V. CONCLUSION

The understanding of grilled fish traders regarding business ethics in Islam they do not fully understand. However, in practice traders have conducted business according to the Shari'ah, such as conducting transactions with a valid contract. Although some others still take actions that are not in accordance with business ethics in Islam.

The application of Islamic business ethics to grilled fish traders on Labuhan Haji Beach shows that most grilled fish traders have implemented Islamic business ethics which include, Bargaining buying and selling transactions, the principle of consensual, and being friendly and polite in serving and maintaining cooperation between trader. However, some traders' behavior is still not in accordance with Islamic business ethics.

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