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## Trust-Based Trade Mechanism and Its Impact on Rural Economic Development: A Case Study of Farmers and Middlemen in Purwodadi Village, Central Kalimantan

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Aly Hidayat <sup>1</sup>, Wahyu Akbar <sup>2</sup>, Novi Angga Safitri <sup>3</sup>,  
Haidi Hajar Widagdo <sup>4</sup>

### *Abstract:*

*This research aims to explore the trading practices between farmers and middlemen in Purwodadi Village, Central Kalimantan, focusing on the trade of key limes and kecombrang (torch ginger), while analyzing the transaction mechanisms, evaluating them from the perspective of Islamic economics, and determining their socio-economic impacts. Using a qualitative descriptive approach, the study was conducted in Purwodadi Village, with middlemen and farmers involved in the trade as the research subjects and the trading activity itself as the research object. Data were collected through non-participant observation, semi-structured interviews, and documentation. The findings reveal that the trading mechanism is based on trust and strong social relationships, with farmers choosing to sell their harvest to middlemen for market certainty and ease of distribution, while middlemen secure a stable supply of goods. From the perspective of Maqashid Sharia (the objectives of Islamic law), this system reflects principles of justice and benefit, as transactions are conducted fairly and mutually beneficially. This research contributes to understanding trading practices through the lens of Maqashid Sharia, which has not been extensively studied in local trade contexts, affirming the crucial role of social relationships and trust in sustaining traditional trading systems. Additionally, it provides insights into how principles of justice and benefit are applied in rural economic practices, offering a new perspective in Islamic economic studies, particularly in assessing trust-based transactions in the agricultural sector.*

**Keywords:** *Financial Attitudes, Financial Experience, And Management Behavior*

Submitted: February 3, 2025, Accepted: March 2, 2025, Published: March 31, 2025

## 1. Introduction

The trade system among farmers in villages often relies on middlemen, known as *tengkulak*. These *tengkulak* act as collectors who buy harvests from farmers and distribute them to larger agents or wholesalers. In Islam, trade must be conducted with principles of justice and without any element of coercion. However, in practice, many transactions still do not fully align with these principles. One phenomenon observed in Purwodadi Village, Central Kalimantan, is the practice of forced selling by farmers

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<sup>1</sup> IAIN Palangka Raya, Indonesia. [alyjembem@gmail.com](mailto:alyjembem@gmail.com)

<sup>2</sup> IAIN Palangka Raya, Indonesia.

<sup>3</sup> IAIN Palangka Raya, Indonesia.

<sup>4</sup> IAIN Palangka Raya, Indonesia.

to middlemen (*tengkulak*). In this situation, farmers force middlemen to purchase their harvest by directly delivering the produce to the middlemen's homes without their prior knowledge or consent.

This phenomenon occurs due to several factors, including farmers' dependence on *tengkulak* as their primary trade partners and urgent economic needs. Farmers often demand that *tengkulak* purchase their harvest, arguing that the abundant yield would go to waste or be discarded if not traded immediately. This can lead to an imbalance in the trade mechanism and potentially harm the *tengkulak*, who are indirectly forced to accept the delivered harvest from the farmers.

A valid trade is one in which the conditions (*syarat*) and pillars (*rukun*) of trade have been fulfilled (Arafat et al., 2021). The majority of Islamic jurists stipulate that one of the conditions for a valid contract (*akad*) is that the parties involved must have the freedom to make their own choices in determining the terms of the sale and purchase of goods. If there is any element of coercion in the contract, then the trade is considered invalid under Islamic law (Khotimah, 2022). *Mu'amalah* refers to activities that involve interactions among people, encompassing aspects of politics, economics, and social relation. *Mu'amalah* emphasizes the obligation to adhere to the rules established by Allah SWT, which are designed to govern human interactions in acquiring, managing, utilizing, and developing *māl* (wealth or property) (Saputra & Anis, 2022).

Islam is an extraordinary religion, a faith that governs all aspects of human life in this world and the hereafter, encompassing both the relationship with Allah and relationships among fellow human beings (Asbar & Setiawan, 2022). Humans are social beings who, in fulfilling their needs, rely and depend on one another (Listia, 2015). Islam regulates all aspects of human life, one of which is trade, a practice that is carried out by everyone in their daily lives. Trade must be conducted transparently between the seller and the buyer, involving the exchange of one thing for another (Khoirun Nikmah & Abdul Rosyid, 2022). The practice of increasing the quantity or amount of goods in trade is an issue that needs to be examined from the perspective of Islamic mechanisms and economics, particularly its impact on the economy and society. In Islam, the principles of trade must align with *sharia* and uphold the values of justice, honesty, and the common good (Haniatunnisa, 2022).

Purwodadi Village, located in Maluku District, Pulau Pisau Regency, is home to 2,475 people or 725 households. The majority of its residents work as farmers, with 980 people (39.60%) employed in the agricultural sector. Additionally, there are traders (74 people or 2.99%), civil servants (30 people or 1.21%), skilled laborers/service workers (86 people or 3.47%), and others (1,305 people or 52.73%). This village is a transmigration area, with most of its population originating from Java and belonging to the Javanese ethnic group, known for their disciplined work ethic, hard work, diligence, honesty, resilience, and strong sense of community (Shoim, 2016).

In Purwodadi Village, many residents also cultivate key limes and kecombrang (torch ginger) as additional sources of income. In marketing their harvest, farmers frequently

interact with middlemen (*tengkulak*) as intermediaries. During the buying and selling process of key limes and kecombrang, issues arise between farmers and *tengkulak* regarding the determination of the quantity of goods. Some farmers increase the quantity of goods or even deliver them directly to the *tengkulak's* home without prior confirmation, hoping that the *tengkulak* will still purchase them. This practice raises questions about its economic and social implications from the perspective of Islamic economics.

## 2. Theoretical Background

**Trade According to the Law:** According to the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata* or KUHPerdata), trade is an agreement in which the seller is obligated to deliver a good, and the buyer is obligated to pay the price of that good in money (Johanis F. Mondoringin, 2023). According to Article 1457 of the Indonesian Civil Code (KUHPerdata), "A trade is an agreement in which one party binds itself to deliver a good, and the other party binds itself to pay the agreed-upon price" (Johanis F. Mondoringin, 2023). According to the Indonesian Civil Code (KUHPerdata), a trade agreement must fulfill several essential elements: the goods being traded must be clearly specified in terms of type, quantity, and quality; the trade is considered valid once an agreement on the goods and price has been reached, even if delivery or payment has not yet taken place; and the agreement must be based on the free consent of both the seller and the buyer, in accordance with Article 1320 of the Civil Code.

**Trade According to Islam:** Trade is the process of exchanging goods between a seller and a buyer based on mutual agreement and willingness, using a legally recognized medium of exchange. In Islam, trade is permissible provided it complies with the provisions of the Qur'an, Hadith, and scholarly consensus (*ijma*), which emphasize that transactions must be conducted fairly, without usury (*riba*), deception, or coercion. The pillars of trade include the seller and the buyer, the goods being traded, *sighat* (offer and acceptance), and the medium of exchange, while the conditions cover the criteria for the parties involved, the contract, and the goods to ensure the transaction is valid and in accordance with Sharia principles (Shobirin, 2016).

**Social Hegemony:** Hegemony is social dominance exercised by a particular group through ideology, culture, and the voluntary consent of the community without direct coercion (Rustono, 2020). In Gramsci's view, hegemony allows dominant groups to maintain power by spreading their values and norms through media, education, and culture, leading society to accept them as natural or commonplace (Jamin et al., 2024). Hegemony also plays a role in maintaining the power of the capitalist class by making the working class accept the existing social structures without being aware of the inherent inequalities (Purnomo, 2022). Social, derived from the Latin word *socius* (companion or society), encompasses everything related to communal life (Amiman et al., 2022). The concept of social includes social interaction, social structure, norms and values, social roles, social mobility, and social change (Nadia et al., 2023). All

these aspects shape relationships among individuals in society and determine how they communicate, collaborate, and live together (Sulaswari & Hardati, 2022).

**Impact:** Impact refers to the influence or consequence that arises from an action or event, whether positive or negative. Experts define impact as the change that occurs as a result of an activity, whether in behavior, policy, or natural factors (Malimbe, 2021). In every decision made, impacts can be classified into two types. Positive impacts refer to beneficial influences, such as improved welfare, educational advancement, or economic growth (Nova, 2023). Conversely, negative impacts are detrimental consequences, such as social, emotional, or environmental harm resulting from an action. Impact can also be understood in the context of cause-and-effect relationships, where every action produces certain consequences (Sinaga & Lidya, 2024).

**Maqashid Syariah:** *Maqashid Syariah* refers to the objectives of Islamic law aimed at creating human welfare through three levels of needs: *dharuriyah* (primary), *hajjiyah* (secondary), and *tahsiniah* (tertiary) (Jalili, 2021). By preserving the five main aspects (religion, life, intellect, lineage, and property), *Maqashid Syariah* plays a crucial role in adapting Islamic law to social and economic developments, including within Islamic financial institutions (Sulistiani, 2019).

### 3. Methodology

This research is a field study (field research) using a qualitative descriptive approach, aiming to describe and interpret existing phenomena without the researcher's bias. A phenomenological approach is employed to minimize bias and investigate the phenomenon accurately. The research was conducted in Purwodadi Village, Central Kalimantan, for two months after obtaining permission. The research subjects are middlemen (*tengkulak*) and farmers involved in the trade of key limes and kecombrang, while the research object is the trading activity itself. Data collection techniques include non-participant observation to observe transactions, semi-structured interviews with relevant informants about the trade mechanism, and documentation to gather data from relevant written sources, such as interview photos and other supporting data.

### 4. Empirical Findings/Result

#### Trade Mechanism Between Middlemen and Farmers

Purwodadi Village is known for its significant production of key limes and kecombrang. Most farmers in this village rely on their harvests to meet their daily needs. In the existing trade system, transactions between farmers and middlemen (*tengkulak*) occur based on mutual understanding and without any element of coercion.

The trade mechanism for key limes and kecombrang in Purwodadi Village is carried out directly between farmers and middlemen. This is evidenced by the statements of

four informants: Ibu J, Ibu S, Bapak S, and Bapak D. According to Bapak S: *"In this village, the buying and selling system for key limes and kecombrang is conducted directly between farmers and middlemen. We usually deliver our harvest to the middlemen's homes, and they check the product quality before determining the price. The price can vary depending on their existing stock and market demand. But for me, this is more convenient because I don't have to go to the market to find buyers."* (Interview on February 14, 2025)

In addition to avoiding the hassle of finding a market, another driving factor behind the trade of key limes and kecombrang is explained by Ibu S: *"We are used to selling our harvests directly to middlemen in this village. The system is simple—we bring the key limes or kecombrang to the middlemen's homes and negotiate the price based on quality and quantity. If they already have a large stock, the price may be lower, but at least we can sell our products quickly without having to search for a market ourselves. This saves time and effort."* (Interview on February 14, 2025)

With mutual understanding and transparency between farmers and middlemen, the prices set result from fair negotiations, although they may sometimes be lower than market prices due to high supply. However, farmers still benefit because they can quickly sell their harvests without having to look for other buyers, while middlemen secure a stable supply for broader market distribution. As stated by Bapak D: *"I never sell anywhere else. I always sell to the same person because whenever I need money and have key limes or kecombrang, I can sell them at any time as long as the middleman is home. This allows me to meet my family's daily needs. The middleman always accepts what I bring, even if they already have plenty of similar products at home. At first, they might refuse, but after a bit of negotiation, they usually agree to take it."* (Interview on February 14, 2025)

This statement reflects a strong economic bond between farmers and middlemen, built on mutual needs and reciprocal relationships. Scientifically, this relationship can be categorized as a trust-based and sustainable trade system, where farmers gain market certainty by consistently selling their harvests to the same middlemen. Farmers do not seek alternative markets because this trade mechanism offers flexibility in terms of timing and certainty of product acceptance. Whenever farmers need money to meet their daily needs, they can immediately sell their harvests without searching for other buyers. This demonstrates that the system functions as an efficient economic mechanism, helping farmers address their liquidity needs.



**Figure 1. The Trade Process**

From the middlemen's (*tengkulak*) perspective, even if they already have sufficient stock, they still consider purchasing the farmers' harvest. Initially, there may be a possibility of refusal due to limited storage capacity or unstable market demand. However, through the negotiation process, an agreement can still be reached, reflecting the flexibility in the trade relationship. This aligns with the statement from Ibu J, a middleman, who said:

*"We never refuse goods that have already been delivered to our house, especially from long-time suppliers. We usually still buy them, although sometimes we don't pay immediately. We take the goods first, and once they are sold, we pay the farmers. The farmers don't mind this arrangement because, for them, the most important thing is that their harvest is sold. We also usually explain market conditions to farmers so they can understand the current situation."* (Interview on February 14, 2025)

This aligns with the concept of behavioral economics, where transaction decisions are influenced by social factors, trust, and long-term needs. Thus, this relationship is not solely based on pure economic principles but is also shaped by social and psychological factors, ultimately creating a stable and sustainable trade interaction pattern within the community.

This practice continues to be repeated and has become a mutually beneficial system. Farmers no longer feel forced to sell at low prices due to market certainty, while middlemen (*tengkulak*) continue to receive goods in good condition and can manage their stock more efficiently. This relationship reflects a balance in the distribution chain and reduces the inequality that previously existed.

### **Review of *Maqashid Syariah***

From the perspective of *Maqashid Syariah*, trade transactions must reflect the principles of justice (*Al-'Adl*), honesty, and benefit (*Maslahah*). Based on interviews with farmers, most feel that this trade system is fair enough. Farmer S stated:

*"We don't always wait for middlemen to come; sometimes we also offer our harvest ourselves. As long as the price is reasonable, we are willing to sell."* (Interview on February 14, 2025)

This indicates that farmers still have the freedom to decide to whom they will sell their harvest, ensuring that the Islamic principle of justice is maintained. Regarding the protection of wealth (*Hifz Al-Mal*), no element of coercion in selling harvests to middlemen (*tengkulak*) was found. Farmers have the option to sell to other parties if they feel the price offered by the middlemen is not profitable. As stated by Farmer MS:

*"Prices are sometimes lower than expected, but they are the result of negotiation. If the price doesn't suit us, we can look for other buyers or keep our produce for later."* (Interview on February 14, 2025)

Middleman J also explained:

*"We do not force farmers to sell to us. The agreed price is the result of bargaining, so there is no uncertainty involved."* (Interview on February 15, 2025)

This statement confirms that transactions occur with mutual agreement between both parties, aligning with Islamic economic principles, which emphasize transparency and the avoidance of ambiguity (*gharar*) in trade contracts.

From the perspective of benefit (*Maslahah*), this transaction also provides advantages for all parties. Farmer D expressed:

*"We can get money quickly, and the middlemen help us sell to a wider market."* (Interview on February 14, 2025)

This reflects that the trade system benefits both farmers and middlemen. However, to enhance the welfare of farmers, transparency in market price information and access to more buyers could be further strengthened, for example, by forming cooperatives or Sharia-based marketplaces.

From the perspective of *Hifz an-Nafs* (protection of life), market certainty for farmers provides peace of mind in earning a livelihood, thus preventing them from experiencing excessive economic pressure. The sustainability of this system also ensures that farmers can better meet their basic needs. From the perspective of *Hifz ad-Din* (protection of religion), this mechanism reflects Islamic trade values, which emphasize honesty, justice, and mutual agreement. The harmonious relationship between farmers and middlemen ensures that this trading practice no longer involves coercion or imbalances that could undermine Islamic values.

Thus, the trade system that has developed in Purwodadi Village is now more aligned with the principles of *Maqashid Shariah*, as it embodies justice, welfare, and

economic sustainability for all parties involved. To further strengthen this balance, continuous education on fair trade and enhanced cooperation between farmers and middlemen are needed to ensure that this system remains effective in the future.

### **Socio-Economic Impact on Farmers and Middlemen**

The trading system of key limes and kecombrang (torch ginger) in Purwodadi Village has a significant social impact on the community, benefiting both farmers and middlemen. This system has fostered close social relationships between them, as interactions and transactions occur regularly. One of the main social impacts is the development of mutual trust between farmers and middlemen. Their relationship goes beyond mere buying and selling; it also involves social aspects such as transparency in price negotiations and support during certain economic conditions. Ibu J, a middleman, stated:

*"I have been working with farmers here for a long time. We know and understand each other's conditions. If a farmer is struggling, I sometimes provide advance payments or accept more harvest than I actually need. Likewise, if I need more supply, they are always ready to help." (Interview on February 15, 2025)*

This statement indicates that the relationship between farmers and middlemen in the village is not purely business-oriented but also contains elements of solidarity and mutual support. Middlemen often provide flexibility in payments, which greatly helps farmers during difficult times. From the farmers' side, social bonds with middlemen also create a sense of comfort and security. Farmer MS explained:

*"I have been selling to the same middleman for a long time. I feel more comfortable because I already know their payment system and working pattern. If I sell to someone else, I might not gain the same level of trust." (Interview on February 14, 2025)*

This indicates that trust and long-term relationships are among the reasons why farmers continue selling to the same middlemen, even though they might get higher prices elsewhere. Another social impact is the emergence of cooperation and collaboration among farmers in managing their harvests. Although each farmer owns their own land, they frequently share information about market prices, cultivation techniques, and harvesting strategies. Farmer D stated:

*"Here, we often share information about prices and market conditions. If someone gets a better price or finds a new way to care for the plants, we inform each other so that everyone benefits." (Interview on February 14, 2025)*

This shows that the trading system not only strengthens farmer-middleman relationships but also enhances social interaction among farmers themselves. Through communication and cooperation, they are better equipped to face agricultural challenges. Furthermore, the sustainability of this system contributes to social stability in the village. With market certainty, farmers do not experience excessive



economic pressure, reducing the potential for conflict or unhealthy competition. Farmer S added:

*"The most important thing for me is knowing that my harvest can be sold. With this system, I feel more at ease because I have a guaranteed buyer, and I don't have to worry about my produce going to waste."* (Interview on February 14, 2025)

Such social harmony is crucial in rural communities, as economic stability helps maintain harmonious relationships and minimizes financial conflicts.

In addition to the social impact, the key lime and torch ginger trading system in Purwodadi Village has a significant economic impact on both farmers and middlemen. For farmers, this mechanism provides certainty in marketing their harvest without having to search for buyers independently. With middlemen acting as intermediaries, farmers can sell their crops directly, avoiding additional costs for transportation or time-consuming market visits. As expressed by MS, a farmer in the village:

*"I prefer selling directly to the middlemen because it is easier and faster. Prices may fluctuate, but at least I don't have to go through the trouble of taking my produce to the market and looking for buyers."* (Interview on February 14, 2025)

This indicates that although prices may vary, farmers still benefit from the convenience of not having to deal with the complexities of market sales. Moreover, the income earned from these sales is used to meet daily needs, cover education costs, and reinvest in farming activities.

On the other hand, middlemen also benefit from this system through a consistent and stable supply of goods. By maintaining direct relationships with farmers, they ensure stock availability without having to look for other suppliers. Middlemen then resell the key limes and torch ginger to wholesalers, restaurants, and traditional markets outside the village. Ibu J, a middleman, shared her perspective on this mechanism:

*"We receive harvests from farmers based on prior agreements. Sometimes, our stock is already high, but we still try to adjust prices so that farmers are not at a disadvantage. This relationship benefits both sides because we don't have to look for new suppliers, and the farmers don't need to search for buyers outside the village."* (Interview on February 14, 2025)

This shows that although middlemen face challenges such as excess stock and price fluctuations, they strive to maintain good relationships with farmers to ensure the continuity of supply and distribution. However, market price risks remain a challenge. If supply exceeds demand or market prices drop, middlemen may face financial losses.

Nonetheless, for many farmers, this system remains more profitable than selling directly to the market. Farmer S stated:

*"So far, my relationship with the middlemen has been good. We always communicate about prices and required quantities, so there is no sense of coercion in these transactions."* (Interview on February 14, 2025)

This statement suggests that the trading mechanism, once perceived as one-sided, has evolved into a mutually beneficial system. Farmers feel more comfortable as they can negotiate prices, while middlemen continue receiving a stable supply of goods.

Overall, this trading system fosters a sustainable economic cycle in the village. With regular transactions between farmers and middlemen, money circulates within the community, supporting the local economy. Farmer D added:

*"The most important thing for me is knowing that my harvest can be sold. With this system, I feel more at ease because I have a guaranteed buyer, and I don't have to worry about my produce going to waste."* (Interview on February 14, 2025)

This highlights that market certainty is the main factor encouraging farmers to stay within this system. Farmers reinvest their earnings in local businesses, such as fertilizer suppliers and food stalls, which stimulate other sectors of the village economy. Meanwhile, middlemen who successfully sell to broader markets contribute to increasing the competitiveness of Purwodadi's agricultural products.

Therefore, despite challenges such as price fluctuations and dependency on middlemen, this system still provides economic benefits for farmers, middlemen, and the village community as a whole. The long-established relationships between farmers and middlemen help maintain balance in the agricultural distribution chain, allowing the village economy to develop sustainably.

## **5. Discussion**

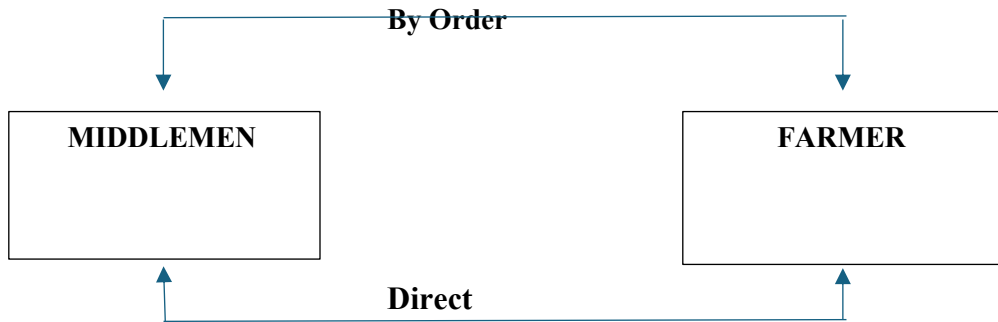
The trading mechanism between farmers and middlemen in Purwodadi Village takes place directly without intermediaries such as markets or cooperatives. This pattern allows farmers to sell their harvests, especially key limes and torch ginger, directly to middlemen who come to the village. There are two types of trading processes: in some cases, the produce is pre-ordered by the middlemen, while in others, farmers deliver the produce directly to the middleman's house. In this process, the price is determined through negotiation between the farmer and the middleman, taking into account product quality, supply quantity, and market demand. This pattern creates a recurring business relationship between farmers and middlemen, as farmers tend to sell their harvests to trusted and familiar middlemen, while middlemen prefer to buy from long-time supplier farmers.

This mechanism offers several advantages, such as making it easier for farmers to sell their harvests without having to search for markets on their own, facilitating quick and practical transactions, and fostering long-term business relationships that provide farmers with certainty in selling their future harvests. Therefore, understanding this trading pattern is essential to evaluating the dynamics of agricultural trade in Purwodadi Village. The selling price of agricultural products in the village is influenced by several key factors, including product quality, supply volume, and market demand. The quality of the harvest, such as key limes and torch ginger, is a major determinant of price, with larger, visually appealing, and fresher produce fetching higher prices. Additionally, abundant supply often causes prices to drop due to product oversupply, whereas limited supply typically results in price increases. Market demand also plays a significant role, with high demand during certain seasons, such as before religious holidays, tending to raise selling prices.

**Table 1.**  
**Trading Mechanism of Key Limes and Torch Ginger**

<b>Data Sources</b>	<b>Code</b>	<b>Description</b>
Interview	Distribution Pattern	Limes are sold through collectors before reaching the market or end consumers.
Interview	Dynamic Pricing	The prices of limes and torch ginger vary depending on the season and market demand.
Documentation	Role of Middlemen	Middlemen play a crucial role in the distribution chain by determining the purchase price from farmers.
Documentation	Main Market	Kecombrang is more commonly sold to traditional markets than to supermarkets.
Observation	Sales Strategy	Some farmers sell directly to the middleman's house to increase their profits.
Observation	Logistical Constraints	Distribution is sometimes hindered by limited market access and unpredictable market demand

The trading system in this village impacts not only the economy but also the social fabric. On the social side, the relationship between farmers and middlemen is built on trust and mutual support. Farmers feel more comfortable selling their harvest to middlemen they already know, while the middlemen offer flexibility in payment and ensure that the harvest is absorbed. Additionally, solidarity among farmers is fostered through the sharing of information about prices and cultivation techniques, which strengthens the sense of community.



The trading system of key limes and torch ginger in Purwodadi Village has been passed down through generations, utilizing two main methods involving farmers and middlemen. These two methods complement each other and create a balance in the distribution chain of the harvest, ensuring that both farmers and middlemen benefit without any party being disadvantaged.

In the first method, middlemen actively contact farmers via phone to order the harvest according to their needs. The farmers then deliver the goods to the middlemen's homes in previously agreed quantities. The advantage of this method is transaction certainty for both farmers and middlemen. Farmers do not have to worry about their harvest not being sold because it has already been ordered, while middlemen can ensure stock availability according to market demand. This system reflects a close and trusting relationship between farmers and middlemen, where they can communicate openly regarding prices and product availability.

The second method is more flexible, where farmers deliver their harvest directly to the middlemen's homes without prior notice. The bargaining process takes place on the spot, with the middlemen still willing to purchase the entire harvest, although the offered price may be slightly lower than the market price. Nevertheless, farmers do not feel disadvantaged because all the goods are sold without the risk of leftover unsold produce. This method allows farmers the freedom to sell their harvest at any time while still ensuring market certainty. Additionally, this direct interaction strengthens the social bond between farmers and middlemen, which has developed over the years as part of local tradition.

Both methods have created a balanced trading system in the village, where farmers are guaranteed sales, and middlemen receive a stable supply. Through this mechanism, the village economy continues to run smoothly, while social ties between farmers and middlemen grow stronger.

## 6. Conclusions

The trading mechanism between farmers and middlemen in Purwodadi Village takes place directly, where farmers bring their harvest to the middlemen's homes to negotiate prices based on the quality and quantity of goods. This process provides market certainty for farmers, saves their time and effort, and allows middlemen to

secure a stable supply of goods for resale. The relationship between farmers and middlemen is recurring and based on trust, which creates sustainability within this trading system.

From the perspective of *Maqashid Shariah*, this trading mechanism already reflects the principles of justice (*Al-'Adl*) and protection of wealth (*Hifz Al-Mal*), as transactions are carried out based on mutual agreement without any element of coercion. Farmers have the freedom to sell to middlemen or seek other buyers if the offered price is not favorable. Additionally, this system also fulfills the aspect of public benefit (*Maslahah*), as it provides economic benefits for both farmers and middlemen. However, price transparency and broader market access can still be improved to further enhance the welfare of farmers.

Socially, this system fosters close, trust-based relationships between farmers and middlemen, thereby strengthening solidarity within the community. Economically, the mechanism benefits both parties. Farmers gain market certainty and income that can be used for daily needs, while middlemen profit, particularly through their dominant role in price determination. However, farmers do not feel disadvantaged because all of their produce is still purchased. The continuity of this system also helps maintain the village's economic stability by ensuring the circulation of money within the community.

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