

Sharia Compliance in Manure Trade: A Case Study of Sellers' and Buyers' Knowledge in Pedekik Village

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Abstract

This study analyzes the implementation of sellers' and buyers' knowledge of the pillars of buying and selling manure in Pedekik Village from an Islamic economic perspective. In Islamic transactions (*muamalah*), buying and selling must meet valid legal requirements to ensure fairness, transparency, and blessings. The research employs a qualitative case study approach using interviews, observations, and documentation. Research subjects include six sellers and five buyers of manure. The findings show that most participants possess limited understanding of Islamic legal provisions, particularly concerning the validity of the transaction object. Unprocessed manure, classified as impure (*najis*), is frequently traded without proper processing, violating Islamic commercial law. Some actors—especially those with religious or agricultural education—understand that manure must undergo fermentation before it is lawful to trade. This disparity reflects a lack of access to Islamic education, insufficient religious guidance, and minimal entrepreneurial training aligned with sharia. Consequently, many sale and purchase practices remain inconsistent with Islamic principles. From an Islamic economic standpoint, manure may only be sold if it offers clear utility and meets requirements of purity and lawful ownership. The study highlights the need for community education and structured training programs to improve shariacompliant commercial awareness. Collaboration between local authorities, religious leaders, and agricultural extension workers is essential to strengthen knowledge of Islamic economic ethics. Enhancing understanding of valid transactions will help ensure future trade practices in Pedekik Village reflect justice, mutual benefit, and the spirit of halal commerce.

Keywords: Sale and Purchase, Manure, Islamic Economics, Community Knowledge, Transaction Terms.

1. Introduction

The act of buying and selling is an integral part of the economic life of Muslim communities, and Islam provides clear guidelines to ensure that transactions are conducted fairly and in accordance with Sharia principles. In this context, the trading of manure has become an important yet controversial topic in the discourse of Islamic commercial jurisprudence (Fatih, 2022). Manure, which originates from animal waste, provides significant benefits in organic farming. However, its impure status raises debates among scholars regarding its permissibility as an object of trade. The Shafi'i school of thought strictly prohibits the sale of impure items unless the substance undergoes transformation (*istihalah*) into something pure and beneficial (Fatih, 2022). In contrast, the Hanafi school allows the sale of such items if they offer legitimate benefit and do not cause harm (Prasojo & Kurahman, 2022). These differences reflect the richness of Islamic legal thought in responding to the dynamic realities of economic life. Yet, in Islamic economics, principles of justice and utility remain fundamental to the validity of contracts (Nafsah, 2023).

In practice, many rural communities continue to engage in the buying and selling of manure due to the growing demand for organic fertilizers. A study in Bungu Village found that such transactions are common, as farmers view manure as efficient and highly effective in improving soil fertility (Nafsah, 2023). The framework of *maqashid shariah* (objectives of Islamic law) provides a broader lens for evaluating the legitimacy of manure trading. As long as the transaction upholds fairness, transparency, and sustainability, it can be considered aligned with Sharia goals (Ridwan et al., 2024). Nonetheless, challenges arise regarding the standardization of manure quality in the market. Variations in product quality and a lack of adequate information can lead to *gharar* (uncertainty), which is prohibited in Islamic commercial law (Auda, 2010). Ethics also play a crucial role in Islamic transactions. Buyers and sellers must conduct business

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honestly, without deception, and with mutual consent. Research in Godean Village demonstrates that ethical values are applied in the practice of manure trading (Purnomo et al., 2023).

Public understanding of Islamic legal rulings on trade remains limited, particularly in rural areas. The lack of education and socialization regarding fiqh almu'amalah results in commercial practices that rely on custom rather than Islamic legal standards (Anwar, 2022). In this regard, the role of government and religious institutions is crucial in providing education and establishing regulations that are consistent with Islamic principles (Wahidah, 2024). From an economic standpoint, trading manure generates tangible financial benefits for both farmers and livestock owners. However, economic gain should not override Sharia compliance, which emphasizes lawful ownership, clarity in contracts, and mutual agreement (Nafsah, 2023). A study in Sayutan Village showed that manure transactions are often conducted through delayed payment systems, which may conflict with Sharia norms due to the lack of clarity in the contract and ownership status (Anwar, 2022).

Furthermore, Islamic transactions must meet specific conditions to be deemed valid, including *ijab qabul* (offer and acceptance), lawful and beneficial objects, and mutual consent. In the case of manure, this requires a deeper understanding of Sharia guidelines before it can be lawfully traded (Fatih, 2022). Unfortunately, many farmers still sell raw or unprocessed manure, unaware that such transactions may be considered invalid according to some scholars (Nafsah, 2023). Khoirudin (2018) emphasized that educational level significantly influences how well smallscale economic actors understand Islamic commercial principles. Poor Sharia literacy not only invalidates the transaction but also diminishes the moral responsibility to conduct business ethically and justly (Anwar, 2022). In fact, ethical commerce is a core tenet of Islamic economics.

Efforts to raise awareness of Shariacompliant trade must extend beyond technical agricultural training to include Islamic legal education. Outreach programs in rural areas should integrate fiqh muamalah into existing agricultural extension services (Mukhlisin & Dimiyati, 2017). This would ensure that rural economic practices are both productive and in line with Islamic values. The village government and religious organizations should collaborate to design Shariabased economic literacy programs, particularly in the informal sector, where transactions are often overlooked by formal oversight mechanisms (Khoirudin, 2020). With a Shariadriven economic approach rooted in justice, transparency, and spiritual accountability, the trading of manure can become a lawful, ethical, and blessed activity (Nafsah, 2023).

Studies show that many rural communities believe manure trade is permissible simply because it is beneficial, without understanding the underlying Sharia conditions (Khoirudin, 2020). This reflects the urgent need for structured, accessible religious education tailored to the economic practices of agrarian societies (Atikasari, 2025). The integration of ethics, legality, and economic utility must form the basis of Islamic commercial development. Thus, manure trading can be restructured within a holistic Islamic economic model that emphasizes both productivity and piety (Ridwan et al., 2024). This approach ensures that Shariacompliant entrepreneurship is not only viable but also transformative for rural economies.

The problem that occurs in some communities in Pedekik Village, especially for sellers and buyers of manure, is the lack of knowledge about buying and selling in accordance with the provisions of Islamic law. The knowledge of the people in Pedekik Village is still minimal, especially about buying and selling manure in accordance with Islamic law. Because in everyday life, it is often found that buying and selling practices use all means to gain large profits, without considering whether the parties involved are harmed and regret it in the future or not, because people tend to think that buying and selling is solely to seek large profits without paying attention to the injured party. Therefore, buying and selling transactions must reflect Islamic values in order to obtain blessings, both in this world and in the hereafter. Islam is a perfect religion that has evidence from legal sources such as the Qur'an, Hadith, *Ijma'*, and *qiyas*. Various sources of law There are many explanations regarding the rules of buying and selling. Although buying and selling is legalized in Islam, this transaction has certain limitations so that it becomes an act that gets the pleasure of Allah SWT. In addition to these restrictions, good norms must also be applied in buying and selling. Because in Islam, a good business must uphold Islamic values, so that the business and its results become clean, the contract is valid, and get blessings from Allah SWT, both in this world and in the hereafter.

Ultimately, examining manure trading through the lens of Islamic economics will yield valuable insights for policymakers, scholars, and grassroots actors. It can serve as a foundation for formulating local regulations and economic programs that are both socially inclusive and religiously appropriate.

2. Literature Review

2.1. Knowledge

Knowledge is the result of cognitive processes gained through one's senses—especially sight and hearing—which form the foundation for understanding and decisionmaking (Retnaningsih, 2016). It reflects a person's awareness and intellectual capacity to respond to their environment. In Islamic economics, knowledge plays a vital role in guiding ethical and lawful behavior, including in commercial activities. Budiman and Riyanto in Khaidir (2018) identified multiple factors influencing knowledge, such as formal education, experience, access to information, and socioeconomic status. These factors are interrelated and affect an individual's ability to absorb and apply Islamic principles in trade, including those involving controversial objects like manure.

Moreover, information dissemination through media and interpersonal networks plays a role in shaping knowledge in rural areas (Hidayat & Sunaryo, 2021). Without proper guidance, knowledge can remain superficial, resulting in commercial practices that deviate from Islamic norms. Education level has also been proven to directly affect awareness of religious obligations in economic interactions. A study by Putri & Wahyudi (2022) shows that individuals with higher education are more likely to understand the Sharia legality of a transaction and avoid elements like *gharar* or *riba*. Thus, enhancing knowledge through targeted education programs—particularly in rural Muslim communities—is essential for aligning economic practices with Islamic legal and ethical standards (Mulyadi & Zain, 2020).

2.2. Buying and Selling in Islam

Buying and selling (*bay'*) in Islam are categorized under *muamalah*—interpersonal transactions governed by ethical, legal, and spiritual principles. While the Qur'an permits trade, it simultaneously prohibits unjust elements such as *riba* (interest), *gharar* (excessive uncertainty), and fraud. These restrictions aim to ensure transparency and justice in economic activities. As noted by Musaffa Academy (2021), the foundation of Islamic trade rests on mutual benefit and trust between parties, in contrast to exploitative practices commonly found in conventional systems. The legitimacy of a sale in Islam depends on mutual consent between the contracting parties (*taradhi*), expressed clearly through *ijab* (offer) and *qabul* (acceptance). This consent must be given without coercion, reflecting the ethical principle that transactions are not valid unless all parties are fully informed and agree voluntarily (Wibisono & Wahyuni, 2021). The Prophet Muhammad SAW stated, "The sale is only valid if both parties are satisfied" (*albay' 'ala altaradhin*), which underpins the concept of fairness in Islamic commerce (KnE Social Sciences, 2021).

In addition to mutual consent, Islam sets strict criteria on the subject matter of transactions. The goods must be *halal*, beneficial, clearly defined, owned by the seller, and able to be delivered. Trading items that are not yet possessed or whose ownership is ambiguous leads to void contracts and violates Sharia principles (Musaffa Academy, 2020). These rules are intended to minimize disputes and promote social harmony through lawful business conduct. Moreover, ethical conduct is at the heart of Islamic commerce. Sellers are obliged to disclose product defects and prohibited from manipulating prices or deceiving buyers. According to Islamic Economist (2021), failure to meet these ethical requirements results not only in legal consequences but also spiritual repercussions, as unjust enrichment contradicts the goals (*maqashid*) of Sharia. Islamic business ethics emphasize accountability before God, not merely compliance with human regulations.

In summary, buying and selling in Islam go beyond mere commercial exchange—they reflect the ethical and moral framework that governs Muslim life. Transactions must comply with both the outward rules (valid contracts, lawful goods) and inward intentions (honesty, fairness). A lawful and just business is believed to bring not only material benefit but also divine blessing (*barakah*), making commerce an act of worship when performed in accordance with Sharia (Putri & Wahyudi, 2022)

2.3. The Pillars and Conditions of Buying and Sellin

In Islamic jurisprudence (*fiqh*), a valid sale (*bay'*) must fulfill specific pillars (*arkān*) and conditions (*shurūt*) to ensure its legitimacy. The four fundamental pillars commonly recognized by scholars are: (1) the contracting parties (*'āqidān*), namely the seller and the buyer; (2) the subject matter of the contract (*ma'qūd 'alayh*), which is the item being sold; (3) the price (*thaman*); and (4) the offer and acceptance (*ṣīghah*), representing the mutual consent of both parties. These elements must be present and properly executed for a sale to be considered valid under Islamic law (Lubis, 2022). The contracting parties must possess legal capacity, meaning they are of sound mind and have reached the age of maturity.

Transactions involving individuals who are mentally incapacitated or underage are deemed invalid, as they lack the necessary discernment to engage in contractual obligations. Additionally, both parties must enter the contract willingly and without coercion, ensuring that mutual consent is genuinely established (AllIslam.org, 2012).

The subject matter of the sale must be lawful (*ḥalāl*), valuable, and deliverable. Items considered impure (*najis*) or prohibited in Islam cannot be sold. Furthermore, the item must exist at the time of the contract, be owned by the seller, and be clearly described to prevent ambiguity. Selling items that are not in the seller's possession or are uncertain in nature introduces elements of *gharar* (excessive uncertainty), which is prohibited in Islamic transactions (Lubis, 2022). The price of the item must be clearly defined and agreed upon by both parties. Uncertainty regarding the price can lead to disputes and is therefore not permissible. The transaction must also be free from elements of *riba* (usury) and unjust enrichment. Ensuring transparency in pricing upholds the principles of fairness and justice central to Islamic commercial ethics (IslamicFinanceSG, 2023).

The offer and acceptance component of the contract must be explicit and occur within the same session. This can be achieved through verbal declarations or actions that clearly indicate agreement. Delayed acceptance or conditions that postpone the finalization of the contract can invalidate the transaction. The immediacy of mutual consent is crucial to establish a binding agreement in Islamic sales.

2.4. *Manure in Sharia Perspective*

In Islamic jurisprudence, the status of animal manure as an object of trade has been a subject of scholarly debate, primarily due to its classification as *najis* (impure). The Shafi'i school of thought strictly prohibits the sale and purchase of *najis* items, including animal excrement, deeming such transactions invalid and the income derived from them as unlawful (Mufti of Federal Territory, 2020). This stance is rooted in the principle that only pure and beneficial items can be lawfully traded in Islam. Conversely, the Hanafi and Maliki schools offer a more lenient perspective. They permit the sale of animal manure, especially when it serves a beneficial purpose, such as fertilizing crops. The Hanafi jurists argue that the utility of manure in agriculture justifies its trade, despite its impure nature (IslamQA, 2021). Similarly, the Maliki school allows the sale of manure from animals whose meat is *halal*, provided the manure is not harmful and is used for beneficial purposes.

A pivotal concept in this discourse is *istihalah*, the transformation of a substance's essential properties. If *najis* matter undergoes a complete transformation, altering its characteristics such that it becomes a new, pure substance, it may be considered permissible for trade. For instance, when animal manure is processed into compost or biogas, changing its form and eliminating its impure attributes, it may be deemed pure under the concept of *istihalah* (Jamaludin et al., 2019). However, the acceptance of *istihalah* varies among scholars. While the Hanafi and Maliki schools generally accept it as a means of purification, the Shafi'i school is more restrictive, acknowledging *istihalah* only in specific cases, such as the transformation of wine into vinegar. This divergence underscores the complexity of applying *istihalah* to contemporary issues like manure trade (Mufti of Federal Territory, 2020).

In conclusion, the permissibility of trading animal manure in Islam hinges on the interpretation of its impurity and the acceptance of *istihalah*. While some schools of thought allow its trade based on its utility and transformation, others maintain strict prohibitions. Therefore, Muslims engaged in such trades should consult knowledgeable scholars and consider the prevailing opinions within their communities to ensure compliance with Islamic principles.

3. Research Method and Materials

This study applied a qualitative descriptive approach using a case study method to examine the implementation of seller and buyer knowledge in manure transactions through the lens of Islamic economic principles. The qualitative method was chosen to capture the depth of participant experiences and perceptions, which could not be fully explored through quantitative techniques. The research seeks to understand how Islamic law, particularly the rules surrounding buying and selling (*muamalah*), is practiced at the grassroots level in rural communities. The research was conducted in Pedekik Village, located in Bengkalis Regency, Riau Province, Indonesia, where a number of residents are actively involved in agriculture and animal husbandry. Manure transactions in the village are a common economic activity, yet they often lack formal legal and religious guidance. The site was selected intentionally to explore real-life trading behavior involving objects that are potentially controversial in Islamic law, such as unprocessed animal waste.

The research subjects consisted of eleven participants, including six sellers and five buyers of manure. Selection was done through purposive sampling, with inclusion criteria focusing on those directly engaged in manure trading and with

adequate experience in rural agricultural markets. All participants were Muslims who lived in the area and practiced local trading customs. Their religious affiliation and socioeconomic background were also considered to ensure contextual relevance. Data were gathered through three primary techniques: (1) semistructured interviews, (2) nonparticipant observations, and (3) document analysis. Interviews were conducted using openended questions to explore participants’ knowledge of Islamic commercial rules, especially related to the legality of the transaction object, the clarity of contracts (akad), and the presence of mutual consent (ridha). Observations were made during realtime buying and selling activities to validate the claims made in interviews. Documents such as transaction receipts, local trading records, and community religious guidance were also collected.

The instruments used in this research included an interview guide developed from literature on Islamic jurisprudence, particularly classical and contemporary discussions on the rukun and syarat (pillars and conditions) of trade. To ensure the validity of the data, all interviews were recorded and transcribed verbatim. Observational data were recorded in field notes, and document analysis was used to supplement and triangulate the findings. Finally, the data were analyzed using a thematic analysis approach. This involved organizing the data into major themes such as understanding of trade legality, awareness of Sharia conditions, and ethical considerations in manure transactions. The themes were then interpreted in relation to Islamic economic values such as transparency, mutual benefit, and halalbased entrepreneurship. The use of triangulation—crosschecking data from multiple sources—was employed to enhance the credibility, dependability, and confirmability of the study’s results.

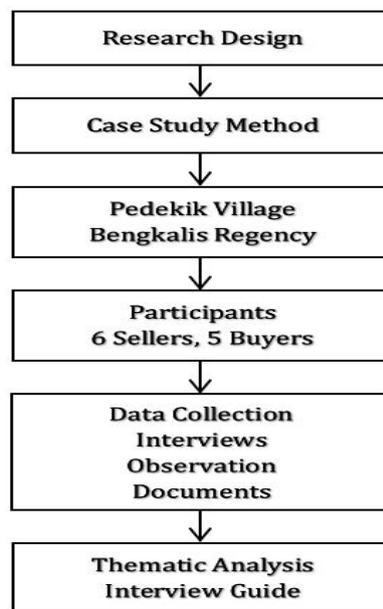


Fig 1. Research Design

4. Results and Discussion

The results of this study were obtained through indepth interviews, direct observation, and document analysis involving manure sellers and buyers in Pedekik Village. This section presents the thematic findings, categorized according to the focus of the research, which is the knowledge and practice of manure trading in light of Islamic economic principles. The themes were developed based on recurring patterns found during fieldwork and were validated through data triangulation.

Each theme is accompanied by supporting quotes from participants, which reflect their understanding, perceptions, and behavior related to the legality and ethics of manure transactions. The themes encompass five major aspects: participants’ knowledge of Islamic commercial law, their actual trading practices, perceptions on the religious status of manure, their sources of information, and key observations made by researchers during field visits.

The following table summarizes the main findings of this study. It provides a concise overview of the five core themes, their descriptions, and representative quotes from participants that illustrate the real conditions and perspectives encountered in the field.

Table 1. Summary of Research Findings

Theme	Description	Sample Quote
Knowledge of Islamic Trading Laws	Most participants are unaware of the detailed pillars and conditions of buying and selling in Islam. They only understand the importance of mutual agreement.	"I just sell it as usual, as long as the buyer agrees." (Seller 1)
Manure Trading Practices	Transactions are mostly informal, without written contracts or verbal <i>ijab qabul</i> . Manure is sold in raw form directly at the seller's location.	"We never do formal agreements, we just give the sack and get the money." (Seller 3)
Perceptions on Manure's Sharia Status	Many believe manure is permissible to sell as long as it is beneficial, even if it is considered impure in some schools of thought.	"As long as it helps the plants grow, I think it's okay." (Buyer 2)
Sources of Information	Participants mostly rely on tradition and personal experience. Few have received formal religious education on economic matters.	"I've never heard of any sermon discussing buying and selling manure." (Buyer 5)
Observational Notes	Researchers observed that no contract statements were made; manure was packaged in sacks and paid for in cash or barter.	"They handed over sacks directly and took cash; no prayers or contracts were mentioned." (Field note)

4.1. Level of Knowledge of Sellers and Buyers Regarding Islamic Trading Laws

The findings reveal that most manure sellers and buyers in Pedekik Village have limited understanding of Islamic legal rulings concerning trade. While they are generally aware that a transaction requires agreement between two parties, they lack deeper comprehension of the essential pillars and conditions of valid Islamic transactions, such as contract clarity, lawful ownership, and the permissibility of traded goods (Anwar, 2022). Some respondents were unaware that raw manure—particularly when unprocessed—is considered najis (impure) and therefore impermissible to trade according to the Shafi'i school of thought. Most believe that as long as the item is beneficial, it is permissible to sell. This perception highlights a disconnect between the economic practices of local communities and the doctrinal requirements of fiqh muamalah (Mufti of Federal Territory, 2020).

The limited understanding is largely due to a lack of religious education and minimal access to reliable information on Islamic economic jurisprudence. Many participants stated they had never received any formal explanation or outreach regarding Islamic trade laws from religious leaders or community institutions. This supports Siswadi's (2013) finding that the low understanding of Islamic trade law is strongly linked to educational gaps and the inaccessibility of Shariabased information. In this context, educating rural communities on Islamic business ethics and fiqh muamalah becomes critically important. Structured and ongoing outreach programs can raise awareness of Islamic legal principles in commercial practices, enabling individuals to conduct transactions that align with religious values and seek spiritual as well as material blessings (Khoirudin, 2020).

Religious scholars and local authorities play a strategic role in disseminating this knowledge. Collaborative efforts between da'wah institutions, agricultural extension officers, and village leaders can offer practical solutions for improving Sharia literacy among economic actors at the grassroots level (Mukhlisin & Dimiyati, 2017). As community awareness of Islamic trade law increases, it is expected that manure trading practices will gradually shift toward greater compliance with Sharia principles. This not only enhances the legitimacy and fairness of rural economic transactions but also contributes to the broader goal of achieving both prosperity and spiritual wellbeing (Nafsah, 2023).

4.2. Practical Implementation of Manure Transactions

The findings reveal that manure trading practices in Pedekik Village are conducted informally and in a straightforward manner. Transactions usually occur directly between sellers and buyers without any written documentation. These buying and selling practices are often based on mutual trust and longstanding local customs. In practice, the manure being sold is generally in raw form and has not undergone fermentation or further processing. This raises concerns about the legitimacy of the transaction object under Islamic law, as some scholars categorize animal waste as najis (impure) and therefore invalid as an object of sale (Mufti of Federal Territory, 2020).

Nevertheless, the local community believes that as long as the manure serves a beneficial purpose for farming, its trade is permissible. This view aligns with the Hanafi school of thought, which permits the sale of impure substances if they provide clear benefits to society (IslamQA, 2020). However, the lack of understanding regarding fiqh muamalah leads to sales practices that often fail to meet the pillars and conditions of valid transactions in Islam. For instance, there is often no clarity in the contract, a lack of awareness about ownership status, and limited understanding of the permissibility of the traded goods (Nafsah, 2023). Moreover, the absence of clear standards for quality and pricing in manure transactions results in potential injustices and lack of transparency. This contradicts the Islamic economic principles of justice and openness in trade (Anwar, 2022).

To address these issues, education and public awareness regarding Islamic commercial jurisprudence must be provided to the local community, particularly those involved in the agricultural sector. By doing so, it is hoped that manure trading practices will align more closely with Sharia principles, thus ensuring fairness and blessings for all parties involved.

4.3. The Role of Religious Education and Sharia Socialization

The limited understanding of Islamic commercial jurisprudence among manure traders in Pedekik Village is significantly influenced by the lack of structured religious education and minimal exposure to Sharia-based economic principles. Many community members have not received proper instruction on Islamic trade laws, which contributes to practices that often fall short of Islamic standards (Tandfonline, 2025). Islamic educational institutions such as madrasas and pesantren historically serve as centers for both religious and ethical instruction. According to ResearchGate (2025), these institutions play a crucial role in disseminating Islamic ethical values and in shaping socioeconomic behavior, especially in rural contexts where formal economic education is rare. Their influence extends beyond theology into domains such as business and finance.

Integrating Islamic legal knowledge with practical vocational training has proven effective in enhancing community compliance with Sharia. For example, MDPI (2024) emphasizes that programs combining religious education with economic applications increase both awareness and adherence to Islamic business ethics. Such initiatives allow participants to apply theoretical knowledge to real-world transactions. Community-based efforts such as religious study circles, workshops, and public sermons also help to promote awareness of Islamic trade principles. These informal learning platforms enable interactive discussion and allow the contextualization of Islamic teachings within local practices (IIETA, 2023). This bottom-up educational approach empowers communities to regulate themselves based on shared Islamic values.

The use of digital technology has further expanded the scope and accessibility of Sharia literacy. Online courses, YouTube da'wah content, and Islamic economics applications have made it easier for rural populations to understand and apply Islamic trade ethics (MDPI, 2024). These tools complement traditional education and offer continuous, self-paced learning opportunities. In conclusion, religious education and effective Sharia socialization are key to transforming community economic behavior in alignment with Islamic principles. Through a combination of institutional instruction, community initiatives, and digital media, the implementation of Sharia-compliant trade can be strengthened, resulting in more ethical and sustainable economic outcomes (ResearchGate, 2025; Tandfonline, 2025).

4.4. The Role of Religious Education and Sharia Socialization

The findings of this study indicate that one of the main reasons behind the community's lack of understanding of Islamic commercial principles is the absence of structured religious education, especially on matters related to business transactions. In Pedekik Village, most manure sellers and buyers admitted they had never received formal instruction

regarding fiqh muamalah, particularly the Sharia guidelines governing the permissibility of trade (Tandfonline, 2025). This condition creates a gap between what is practiced and what is religiously required.

Islamic educational institutions such as madrasas and pesantren have historically played an essential role in spreading religious knowledge and shaping the ethical behavior of Muslims. Research conducted by ResearchGate (2025) found that Islamic educational centers contribute positively to socioeconomic development by embedding religious values in community behavior, especially in rural settings where conventional education might not be fully accessible. Their role in nurturing business ethics in line with Islamic values is increasingly relevant today.

The integration of Sharia education with practical vocational programs has also shown potential in improving community compliance with Islamic economic norms. A study by MDPI (2024) highlights that Islamic education, when combined with real-life entrepreneurial training, leads to better application of principles such as honesty (siddiq), trustworthiness (amanah), and fairness in transactions. Such integrative approaches are needed to ensure that Islamic values are not only known but also practiced.

Community-based religious socialization efforts—such as mosque-based lectures, local religious leader interventions, and participatory discussions—have also been found effective in contextualizing Islamic commercial law. IIETA (2023) shows that rural communities are more receptive to religious messages delivered through local figures whom they trust, especially when teachings are aligned with their daily economic challenges and experiences.

Additionally, digital platforms are increasingly becoming a powerful tool for religious education. MDPI (2024) notes that the use of Islamic elearning apps, social media content by Islamic economists, and online fatwas can enhance access to religious knowledge in a more flexible and adaptive format. This is particularly important for younger generations and remote communities where physical access to education may be limited.

In summary, enhancing religious education and promoting Shariabased socialization are key to increasing the alignment between Islamic law and community-level economic practices. A multichannel strategy that involves traditional institutions, grassroots initiatives, and technology-enabled outreach can help empower rural Muslims to carry out business transactions that are both ethically sound and religiously valid (ResearchGate, 2025; Tandfonline, 2025).

5. Conclusion

Based on the results of the research that has been conducted regarding the implementation of the knowledge of sellers and buyers in the sale and purchase of manure in Pedekik Village, it can be concluded that the community's understanding of buying and selling in accordance with Islamic law is still uneven. Many sellers and buyers do not know that unprocessed manure is not valid for trading according to Islamic law because it is an unclean object. This shows that the scientific and educational aspects of the pillars of buying and selling, especially regarding the validity of the transaction object, have not been well socialized in the community.

Some sellers and buyers have understood that manure must go through a processing process first, such as fermentation, in order to become organic fertilizer that is suitable for halal trading. This knowledge is obtained from experience, education, or guidance from community leaders or extension agencies such as Field Agricultural Extension Officers (PPL). However, the number of business actors who understand these sharia aspects is still relatively small, so that the buying and selling practices that occur often do not reflect Islamic principles that emphasize honesty, clarity of objects, and valid agreements.

The overall results of this study show the importance of improving community education through religious guidance and shariabased entrepreneurial training. Village governments and religious institutions are expected to provide a broader understanding of Islamic economics, especially in daily buying and selling practices. With increased community knowledge of the terms and conditions of buying and selling in accordance with sharia, it is hoped that buying and selling practices in Pedekik Village can take place fairly, legally, and bring blessings to all parties involved.

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