



Research Paper

## Food Sale Pricing and Purchase with a Buffet System in The Perspective of Ibnu Taimiyah

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### ABSTRACT

Buffet buying and selling is something new in the community. The problem is in pricing because the sellers have a system that has the potential to harm buyers. This research aims to find out the pricing mechanism at Warung Prasmanan Kota Malang and the pricing mechanism at Warung Prasmanan Kota Malang from the perspective of Ibn Taymiyyah's price theory. This research includes empirical juridical research with a qualitative descriptive approach. The research location is in five buffet stalls in Malang City. Data sources consist of primary data and primary data collected through observation, interviews, and documentation. The results of the study stated that the pricing mechanism in buffet stalls in Malang City is divided into two types. First, the seller sets the price by paying attention to the portion taken by the consumer. Second, the seller sets the price by equalising the portion taken by the consumer. The pricing mechanism in Warung Prasmanan Malang City is in accordance with fair pricing as Ibn Taymiyyah's perspective pricing theory. In the pricing mechanism, it has considered the profit earned by the seller without harming the buyer and making both of them feel justice so that they have fulfilled the equivalent price (*Tsaman Al-Mitsl*) as Ibn Taymiyyah's view.

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### Introduction

Buying and selling is one of the activities carried out by humans to fulfil their needs. This activity is known in Islam as muamalah. Etymologically, muamalah is

synonymous with *al-mufa'ah* which means mutual action. This word describes an activity carried out by various parties in fulfilling their respective needs (Nasrun Haroen, 2007). In *muamalah* activities, there are several principles that are used as guidelines. One of them is the principle of *muamalahs*.

The principle of *muamalah* is carried out on the basis of upholding justice. This is as the original rule of every *muamalah* is fair and the prohibition of doing wrong and paying attention to the benefits of both parties and eliminating harm (Habibullah, 2018). Justice in this principle explains that the results obtained in doing *muamalah* must be balanced with the efforts or efforts made by a person. By definition, buying and selling or what is called *al-Ba'i* is an exchange of goods carried out by both parties, carried out voluntarily, and in accordance with *shara'*, so that both parties can benefit each other (Qamarul Huda, 2011). The meaning of in accordance with *Shara'* here is to fulfill the provisions of Islamic law both in terms of pillars, contracts, conditions, objects, and other matters. Meanwhile, what is meant by goods in buying and selling is that which has benefits and is valuable which can be justified by its use according to *Shara'*.

In Islam, it is regulated that the sale and purchase carried out must avoid usury, *shubhat*, and *gharar*. This is as the word of Allah SWT in surah *Al-Baqarah* verse 275 which means that Allah has legalized buying and selling and forbidden usury (Translator Team, 2010). Sale and purchase transactions that are in accordance with *Shara'* must be based on the willingness and pleasure of both parties (*antaradhin*). In this case, mutual consent can be interpreted as willingness and pleasure between the two parties. Pricing is an important element in buying and selling transactions. Prices that are too high and not in accordance with the market will certainly harm buyers, and vice versa. In addition, the existing price has an influence on whether the goods sold by the buyer are sold or not. Pricing by the seller will affect the seller's income. If the decision to set the selling price is not considered with the right target, of course the seller will get a loss. Therefore, Islam urges Muslims to apply fair pricing and in accordance with the value contained in the goods. (Muslim et al., 2020).

There are several terms in Arabic whose meaning leads to a fair price including *si'r al-mitsl*, *tsaman al-mitsl* and *qimah al-'adl* (Idris Parakkasi, 2018). According to Ibn Taymiyyah, a fair price is the value of goods paid for the same object given at the time and place where the goods are delivered and does not harm others (Euis Amalia, 2010). In general, a fair price is a price that does not cause harm to one party and benefits the other party (Ibid). The existence of this fair price will certainly make both parties obtain pleasure and no party is harmed.

The development of increasingly modern times has brought many developments to buying and selling. One example is the transaction of buying and selling food with a buffet system. Lately, many restaurants have implemented a buffet system. In addition to providing convenience to sellers because they do not need a lot of waiters, this system

also provides convenience to buyers because buyers can choose the type and portion of food they want freely. In the mechanism, the buyer chooses the food first, then the seller will set the price of the buyer's food (Manisa, 2023).

Buffet systems in various restaurants have now become commonplace or customary in society. In the midst of this habit, pricing in the buffet system becomes a problem that cannot be avoided. Buffet systems where the price is set by the seller can create injustice for some buyers. This is because each seller has a different system for setting prices in the buffet system. (Khairani & Ritonga, t.t. 2023).

The seller's inconsistency in setting prices in buffet buying and selling is certainly a problem because it can make the price set unfair and can harm the buyer. This is what causes buying and selling not based on justice (al-'adl) so that it does not create the pleasure of both parties. Whereas justice is one of the principles of muamalah and keridhoan is the basis of buying and selling determined by Islamic law (Rachmat Syafe'i, 2001).

Stalls that sell food with a buffet system are commonly found in Malang City. The concept of the buffet stall is that the seller allows the buyer to take food according to his taste and portion, then the cashier will set the price. This price setting then causes many reactions from buyers. Some buyers think that they can take food freely according to their portions at the same price. However, there are also many buyers who disagree with the price setting because they feel disadvantaged if the price is equalized with buyers who take large portions.

Buyers with small portions feel it is unfair if the price is equalized because each person's portion is different. This buyer's disagreement certainly makes the sale and purchase carried out not based on the willingness of both parties. Whereas buying and selling in Islam upholds justice and must be based on the willingness and pleasure of both parties. It becomes a question whether the price set at this buffet system shop is in accordance with a fair price.

Research related to pricing has certainly been conducted by several researchers, but the discussions analyzed are different. Research conducted by Fauziatul Jannah, Andres Teguh Mario, Ramdan Fawzi, and Encep Abdul Rojak, shows that pricing in the buffet system is the most vital element. The seller's inaccuracy in providing prices in the buffet system has the potential to harm the buyer. Research conducted by Ridanto Ahmad Dwi Rahmanda Nur Sabilah and Sabni Hartono shows that the buffet system is permissible in Islam but needs the willingness of both parties.

Some of the things that motivate this paper are that buffet buying and selling is something new in society and has a unique system because buyers take their own portion of food. Then between one buyer and another the portions are not the same but are charged the same price so there is a possibility of the risk of not creating a fair price both from determining prices and paying prices. Whereas justice and pleasure are the

main elements and basis of buying and selling in Islam as said by Allah SWT in Al-Qur'an Surah An-Nisa verse 29. Another reason is that the buffet stalls in Malang City are very much found, crowded with buyers, and the majority of the managers are Muslims who should apply good manners of muamalah. The purpose of this paper is to find out the pricing mechanism in Warung Prasmanan Malang City and analyze the pricing mechanism in Warung Prasmanan Malang City from the perspective of Ibn Taymiyyah's price theory.

### **Research Methods**

This research is included in the type of empirical legal research. The phenomenon to be studied in this research is related to the determination of the price of buying and selling food with a buffet system in Malang City. The research approach used is a qualitative approach. The qualitative approach has special characteristics, namely the data collected to be presented descriptively, which is more using the description of words than numbers (Emzir, 2014). This research is a field research located in five Warung Prasmanan in Malang City, East Java Province. The data source consists of primary data in the form of interview results from five informants who own a buffet system in Malang City while secondary data consists of books, theses, journals, and articles. Data collection in this study was conducted through interviews and documentation. The data obtained in the form of interviews with five informants were then processed through data checking, data classification, data analysis, and conclusions.

### **Pricing Mechanism at Buffet Stalls in Malang City**

Buying and selling is basically a process of exchanging goods that have value between sellers and buyers. In practice, the seller will offer goods and the buyer will buy them according to the agreement. One common form of buying and selling is the buying and selling of food. In the context of buying and selling food, there is a variation of buying and selling food called the buffet system. The buffet system is a system where businesses allow consumers to choose and take their own food with the desired portion or taste. This buffet system has become common in the people of Malang. Therefore, many business actors run buffet stalls in the Malang City area.

Based on interviews conducted by the author with 5 buffet stall owners in Lowokwaru District, Malang City, five informants stated that they used the same buffet mechanism. Buyers who come are welcome to take food then the food that has been taken is shown to the cashier for total payment. After payment is made, the buyer is then invited to enjoy the food. (Wawancara).

Pricing is one of the inseparable characteristics of buying and selling food with a buffet system. Price is everything that is agreed upon by both parties to the transaction, whether it is more than its value, less, or the same (Andres Teguh, 2018). Price in economics is one of the elements of the marketing mix that generates revenue. Prices are intended to communicate the value position of products made by producers (Waluyo & Iswandi, 2022). The size of the sales volume and the profit earned by the company depends on the price set by the company for its products. According to Philip Kotler, price is the amount of value or money charged for a product or service for the amount of value that consumers exchange for price benefits which has become an important factor influencing buyer choice (Solihin, et al, 2019).

Price is a measure of the size of the value of a person's decision on the product he buys. A person will be able to pay for a product at a high price if he assesses the expected decision on the product will buy is high. Conversely, if someone assesses his satisfaction with a product is low, he will not be willing to pay or buy the product at a high price (Nuryadin, 2007).

Basically, pricing is a process by which the value that will be received by producers in exchange for goods and services is determined (Muhsin Thaha, 2023). Pricing of goods and services is a key strategy due to various things such as deregulation (rules or systems that regulate) increasingly fierce competition is low and high economic growth and business opportunities for those who keep the market (Adawiyah et al., 2022). Many traders do not fully understand this concept in trading business activities, as some of them tend to only focus on the profit and loss aspects of setting prices. An effective selling price determination will be achieved if the producer is able to set a fair price that does not harm his party or consumers. (Manisa, 2023).

Price determination in Islam is in accordance with *maqashid al-syariah*, namely realizing benefits and avoiding damage among humans. If the Prophet at that time directly set prices, it would contradict the market mechanism. However, in certain situations, under the pretext of *maqashid al-syariah*, price determination becomes a necessity on the grounds of upholding human interests by combating market distortions (combating *mafsadah* or damage that occurs in the field) (Ika Yunia Fauzia, 2014). Price fixing that is allowed and even required is price fixing when there is a very high price increase caused by speculators (Ain Rahmi, 2015). At the time of market imperfection due to injustice, such as *ihtikar*, the government can force *muhtakir* to sell their goods at a fair price because the population is in dire need (Ishak, 2017).

In the Islamic concept, the most principle is that prices are determined by the balance of demand and supply. This balance occurs when the seller and buyer are mutually willing. This willingness is determined by the seller and buyer and the buyer in maintaining the goods. So, the price is determined by the seller's ability to provide the

goods offered to the buyer, and the buyer's ability to get the price of the goods from the seller (Adimarwan karim, 2003).

Pricing in the sale and purchase of food with a buffet system is basically not discussed in detail in Islam. There are no Qur'anic and Hadith arguments that mention the law of price fixing in the sale and purchase of food with a buffet system (Khairani & Ritonga, 2023). Actually, for the problem of whether or not the law of every muamalah activity is permissible, in accordance with the rules of fiqh which reads the original law of setting conditions in mu'amalah is halal and allowed unless there is evidence (which prohibits it).

Indicators in pricing are first, based on demand with the price of the estimated sales volume that can be sold based on a particular market at a certain price. Second, based on competition, as a competitor the starting point for pricing can be set the same, above or below competitors. Third, based on consumer needs, where marketers determine prices that provide maximum value to customers, so that customers are the ones who determine and as a starting point for pricing (Syamsul Effendi, 2021).

Setting the selling price of food in five buffet stalls in Lowokwaru Subdistrict, Malang City is different. There are buffet food stalls that set prices by looking at the portion of each consumer, but there are also buffet food stalls that do not see consumer portions. For buffet stalls that set prices by looking at consumer portions, if consumers take large portions, the price paid by consumers is clearly more expensive and vice versa. Regarding the price list, only one buffet stall included a price list. The details are presented in the following table:

**Table 1.** Buffet Stall Pricing System Details

No	Name of Warung	Pricing	Price List
1.	Wr Bu Marni	Viewing portion	Didn't Exist
2.	Wr Trisaga	All same	Didn't Exist
3.	Wr Ada Rasa	All same	Didn't Exist
4.	Wr Omah Sedep	All same	Exist
5.	Wr Bu Anna	Viewing portion	Didn't Exist

Based on the interviews that have been conducted, it can be seen that there are differences in the pricing mechanism at buffet food stalls in Lowokwaru District, Malang City. Pricing at buffet food stalls in Lowokwaru District, Malang City is divided into two, namely by looking at consumer portions and equalizing consumer portions. The

process of buying and selling food at buffet food stalls that use pricing procedures by looking at consumer portions is carried out by first allowing customers to choose the food they want according to their tastes because the food menu has been neatly arranged and arranged in the display case. Then after finishing choosing food, the cashier will calculate the total that must be paid by the customer according to the portion and food menu they have taken. After paying, customers can enjoy their food.

The process of buying and selling food at buffet food stalls that use the same pricing procedure regardless of consumer portions is carried out in a way that visitors who come are given the freedom to take their own food menu according to their personal tastes. The menu has been neatly arranged in the display case. Furthermore, the cashier will calculate and set the price based on the menu mentioned by the customer. At this time, a sale and purchase agreement occurs between the business and the customer. Only then, the payment transaction is made with the price that has been calculated and set by the cashier. After paying, the customer can enjoy the food.

An example of a pricing mechanism for buying and selling food at a buffet stall using two different prices is as follows. First, Customers A and B buy food at Warung Prasmanan Bu Marni. Consumer A takes rice, cah kangkung, crispy chicken, and sambal. The portion of rice and cah kangkung taken is quite large. The price set by the cashier to consumer A is Rp. 16,000. Consumer B took the same menu as consumer A but the portion taken was relatively small. The price set by the cashier to consumer B is Rp. 13,000. Based on this pricing, it can be seen that Warung Prasmanan Bu Marni applies pricing by looking at consumer portions. Second, Consumer C and Consumer D buy food at Omah Sedep Buffet Shop. They both took the same menu, namely rice, vegetables, grilled catfish, and chili sauce, but their portions were different. The cashier set the price to consumers C and D at Rp. 15,000. Based on this pricing, it can be seen that Omah Sedep Buffet Shop applies pricing by equalizing consumer portions.

Overall, the buying and selling model with this buffet system looks very practical and is considered to facilitate consumers. This is because consumers can immediately take the food that is available in the display case without the need to place an order and wait a long time to enjoy the desired dish.

Researchers also conducted interviews from the consumer side regarding whether or not consumers often visit buffet food stalls. Ten informants simultaneously stated that they often visit buffet food stalls. Then regarding the pricing mechanism at the buffet stall, all informants stated that they already knew the mechanism used. In addition, all informants also knew the two types of pricing procedures applied at buffet restaurants, namely looking at consumer portions or equalizing consumer portions (Interview). In relation to pricing in buffet food stalls in Lowokwaru Subdistrict, Malang City, of the ten respondents, four of them were of the opinion that setting prices for buffet food stalls by generalizing the portions of consumers would harm consumers with small portions. The

four respondents stated that they agree more with pricing that looks at consumer portions because it will be fair and not harm the other party.

The mechanism for setting food prices in buffet stalls by looking at the portions taken by consumers or not looking at portions must be carried out with voluntary and mutual agreement, without any element of coercion, pressure, or fraud from any party. This is so that neither the business actors nor the consumers feel disadvantaged. Basically, there is no evidence from the Qur'an and hadith that clearly discusses the issue of the policy of business actors in setting prices in buffet food stalls. However, setting the price of food at buffet restaurants, whether looking at consumer portions or generalizing portions, should not cause any party to be wronged (Rika, 2022). With the pricing that has been determined, do not oppress consumers and do not ignore the rights of business actors to make a profit so that the sale and purchase carried out creates willingness between the parties. (Khairani & Ritonga, 2023).

Based on the explanation that has been done, it can be seen that the pricing mechanism at Warung Prasmanan Malang City is divided into two types, namely pricing by looking at consumer portions and pricing by equalizing consumer portions. The mechanism is that the buyer can take the food that has been provided, then go to the cashier to pay for the food that has been taken, and enjoy the food. The pricing at Warung Prasmanan raises mixed reactions from consumers. The majority of consumers agree, but there are also consumers who disagree with the pricing system that equalizes portions because it is considered to be detrimental to other consumers who take small portions. Nonetheless, the pricing of the sale and purchase of food at this Buffet Food Stall needs further attention in its application so as not to harm consumers and cause the unwillingness of one party.

### **Pricing Mechanism at Buffet Stalls in Malang City**

Pricing is one of the most important things in buying and selling transactions. Pricing that is too high will certainly harm consumers and potentially make the seller's business deserted. However, pricing that is too low can also be detrimental to business actors. Therefore, in buying and selling transactions, pricing must be done fairly and must not harm either the business actors or consumers.

The buffet system is one of the systems that is widely applied by restaurants. Apart from being effective and efficient, this buffet system also attracts consumers because the menu served is diverse and consumers can take according to their portions. There are several advantages of the buffet system which when correlated with Islamic Law are as follows (Manisa, 2023). First, it makes it easier for buyers to measure their portions. In Islam, the practice of muamalah must be accompanied by convenience. The advantage possessed by the buffet system in this case is that it makes it easy to measure portions. This is as Allah SWT says "and perfect the measure when you measure, and weigh with

the right scales, that is more important (for you) and better results.” (Q.S Al-Isra'/17:35). Second, it avoids wastefulness. Another advantage of the buffet system is that it avoids waste. With buyers measuring themselves according to their portions, it will minimize wasted food and waste. This is as the word of Allah which reads “verily the spenders are the brothers of Satan and Satan is very disobedient to his Lord” (Q.S Al-Isra'/17:27).

Third, it eases the work. The buffet system can certainly ease the work of the seller. This is because it is the buyer who takes the side dishes and food chosen by adjusting the portion. This is in accordance with the principle of muamalah, namely ta'awun. As a snippet of the verse of the word of Allah Swt in Q.S Al-Ma'idah verse 2 “...and help you in (doing) virtue and piety, and do not help in sin and transgression”. (Rizky & Cahaya, 2023).

Pricing is one of the identical characteristics of buffet food stalls. In addition to the food collection system that is carried out independently by consumers, pricing in the buffet system is also different from other food stalls. Pricing that occurs in buffet food stalls in Malang City is divided into two types. First, pricing is done by looking at the portion taken by the consumer. Second, pricing is done by generalizing consumer portions. In practice, pricing in buffet food stalls in Malang City with a system of equalizing consumer portions raises different responses from consumers. Some consumers object to the system because it will harm consumers with small portions.

Pricing according to Ibn Taymiyyah is divided into two, namely fair pricing and unfair pricing (Dewy Anita, 2019). Fair and legal pricing occurs when the seller sells his merchandise at an honest price, if the community really needs the item. This means not setting a high price for people who really need it. As for unfair and illegitimate pricing occurs when people sell their merchandise without basis or sell goods at prices that are not appropriate (Ibn Taymiyyah, 1976). In his book *al-Hisbah*, Ibn Taymiyyah explained that price fixing is needed to prevent people from selling food and other goods only to groups of people who are in need (Ibid).

Pricing that occurs at Warung Prasmanan Kota Malang according to the author's analysis is in accordance with fair pricing according to Ibn Taymiyyah. In this case, the owner of Warung Prasmanan sets the price with two types, namely by looking at the portion and equalising the portion. Although there are differences in the determination, the price set to consumers is an honest price. Based on interviews conducted by the author at 5 stalls and ten consumers, the results show that the price set is an honest price. Honest in this case is the pure calculation of business actors by taking sufficient profit and not setting prices that harm buyers. Based on this, it can be said that the pricing that occurs at the Malang City Buffet Stalls is in accordance with fair pricing according to Ibn Taymiyyah.

In connection with the price set, Ibn Taymiyyah stated that pricing should also create a fair price. A fair price by Ibn Taymiyyah is interpreted as a fair price is an

equivalent price. This means that the price must be worth the goods traded and the medium of exchange given must be worth the goods purchased later. A fair price according to Ibn Taymiyyah is created when the seller and buyer both agree to the price created by considering the subjective side of the seller and the objective side of the buyer. Thus, no party feels disadvantaged and there is no element of coercion (Ibnu Taimiyah, 1963).

The main purpose of fair pricing is to maintain justice in mutual transactions and other relationships between members of society (Jannah & Sebi, 2022). In the concept of fair pricing, both buyers and sellers share a sense of justice. Ibn Taymiyyah's concept of fair prices only appears in competitive markets, unless there are arrangements that try to disrupt the price balance, there is no arrangement that will damage the price balance when the market is competitive, all factors of production are reasonable tendencies when all are optimally utilised and none are idle (Taqiyuddin Ahmad bin Taimiyah, 2001).

Ten informants interviewed by the author stated that the prices set are more or less the same as the prices of food in other food stalls. In this case, even though there are differences in pricing, the prices charged to buyers are not much different. For example, consumers A and B buy food at Warung Prasmanan Bu Marni. Consumer A takes a meal of rice, cah kangkung, crispy chicken, sambal. The portions of rice and cah kangkung taken are quite large. The price set by the cashier to consumer A is Rp. 16,000. Consumer B took the same menu as consumer A but the portion taken was relatively small. The price set by the cashier to consumer B is Rp. 13,000. It appears that between consumer A and consumer B there is a difference not much different. Between the two can also be declared equal because consumer A has a larger portion when compared to consumer B. As for pricing that applies equally and does not see the portion, then when both agree, it can certainly be declared a fair price.

Pricing at buffet stalls with a system of seeing consumer portions can be stated as an equivalent price. In this case, the price applied by the seller to consumers is equivalent to the amount to be paid by consumers. While setting prices at buffet stalls with an equalising system and without seeing portions is done with the agreement of both parties. Equality and agreement that occurs in the pricing mechanism at Buffet Stalls in Malang City can be stated to have created a fair price as Ibn Taymiyyah's view. Furthermore, this fair price is related to the equivalent price (Tsaman Al-Mitsl) as Ibn Taymiyyah's view. The concept of an equivalent price according to Ibn Taymiyyah must consider the subjective value of the buyer and the objective value of the seller (Ibnu Taimiyah, 1976). According to Ibn Taymiyyah, the seller has the right to obtain profit in general (*al-rihb al-ma'ruf*) without damaging his interests and the interests of his customers (Rusdi & Widiastuti, 2020). Ibn Taymiyyah in setting an equivalent price recommends consideration if the goods are not available somewhere. The subjective value of the seller means how the price set by the seller is influenced by internal factors

to set the price. While the buyer in buying goods or services also through some consideration, that consideration is the objective value of the buyer.

According to Ibn Taymiyyah, the seller has the right to obtain profit in general (*al-ribh al-ma'ruf*) without damaging his interests and the interests of his customers. Equal profit means normal profit obtained from various models of trade without harming each other (Agustin dkk., 2022). Ibn Taymiyyah does not allow unusual profits, which are selfish and empower others, where people do not pay attention to existing market conditions. He also argued that a person who trades goods for profit should not charge the needy for a higher profit than usual and not increase the price for the needy (Farma, 2019).

The equivalent price according to Ibn Taymiyyah is the standard price (*si'r*), meaning that people sell their merchandise which is generally accepted as something equivalent to it at a particular time and place. Equivalent prices are prices set by market forces that run freely between demand and supply. The main purpose of equitable pricing is to create fairness in conducting reciprocal transactions between sellers and buyers (Abu Lubaba, 2023).

In the concept of equal prices, sellers and buyers both feel justice. Basically, in Islamic economics, setting prices should not exclude one party, there must be harmony between the seller and the buyer. The harmony in question is that buyers and sellers both feel a mutual benefit in buying and selling transactions. In the concept of equal prices, sellers and buyers both feel justice. In this regard, the pricing at Warung Prasmanan Kota Malang according to the author's analysis has fulfilled the equivalent price (*Tsaman Al-Mitsl*) as seen by Ibn Taymiyyah. In this case, the price set to the buffet shop buyer has also considered the profit earned by the seller without harming the buyer. In addition, setting prices at buffet stalls in Malang City also makes the sellers and buyers both feel justice.

Based on the explanation that has been done, it can be seen that the pricing mechanism at Warung Prasmanan Kota Malang is in accordance with fair pricing as Ibn Taymiyyah's perspective pricing theory. Both pricing is done by looking at consumer portions and equalising consumer portions, both of which create fair prices. In addition, pricing at Warung Prasmanan Kota Malang even though there are differences in the mechanism between the two there is not a far difference and both meet the equivalent price or *Tsaman Al-Mitsl* as Ibn Taymiyyah's view.

## Conclusion

The pricing mechanism in Warung Prasmanan Malang City is divided into two types. First, the seller sets the price by paying attention to the portion taken by the consumer. In this system, the price set adjusts the size of the portion taken by the consumer. Second, the seller sets the price by equalising the portion taken by the

consumer. Pricing in this system is done by estimating and equalising prices for large and small portions. Overall, the majority of consumers agree but there are also consumers who disagree with the pricing system that equalises portions because it is considered to harm other consumers who take small portions. The pricing mechanism at Warung Prasmanan Kota Malang is in accordance with fair pricing as Ibn Taymiyyah's perspective pricing theory. Pricing done by looking at consumer portions is equivalent to the amount to be paid by consumers while pricing at buffet stalls with an equalising system and without looking at portions is done with the agreement of both parties so that between the two have created a fair price. As for the pricing mechanism, it has considered the profit earned by the seller without harming the buyer and making both of them feel justice so that they have fulfilled the equivalent price (*Tsaman Al-Mitsl*) as Ibn Taymiyyah's view.

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