

Sharia Compliance in Broiler Chicken Egg Trading Practices in Padakkalawa Village, Pinrang Regency

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Abstract

This study analyzes sharia compliance in the buying and selling of purebred chicken eggs in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency. This study is motivated by the importance of purebred chicken eggs as a strategic food commodity and the potential for muamalah problems, such as unclear product quality, mixing good eggs with damaged eggs, tempo payments, and liability for defective goods. This research employs empirical legal methods, juridical-sociological approaches, and Islamic law. Data were obtained through observations, interviews with farmers, retailers, and consumers, and documentation of transaction practices. The results of the study show that the buying and selling of purebred chicken eggs takes place simply, based on trust, and follows the market price. The practices of egg sorting, price transparency, and replacement of damaged eggs demonstrate the value of sharia compliance. However, clarity of contract objects, transparency of quality, recording of tempo payments, and reimbursement mechanisms for all consumers still need to be strengthened. This research confirms that the transaction of purebred chicken eggs can be in accordance with Islamic law if it is carried out honestly, transparently, fairly, and free from gharar and tadhlis.

Keywords

Gharar; Buying and Selling Eggs; Sharia Compliance; Tadhlis

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1. INTRODUCTION

Purebred chicken eggs are a strategic food commodity that plays an important role in meeting the community's animal protein needs. On a global level, eggs are seen not only as an ingredient for household consumption but also as part of the food system, including production, distribution, pricing, and consumer protection. (Autoridad Nacional del Servicio Civil, 2021) FAO noted that global chicken egg production in 2023 will reach around 91 million tons, equivalent to 1.7 trillion eggs, with China as the largest producer at 38 percent, followed by India and the United States at around 8 percent and 7 percent, respectively. However, FAO also emphasized that the egg sector is vulnerable to price volatility



and trade disruptions, so the governance of these commodities requires a transparent and fair distribution and transaction system. (Harefa, 2024)

In Indonesia, purebred chicken eggs are also a staple food commodity that closely meets community needs. The National Food Agency calls purebred chicken eggs a relatively affordable source of animal protein and favored by the Indonesian people. (Girsang, 2022) BPS data cited by the National Food Agency show that the average consumption of purebred chicken eggs per capita per week in 2025 will reach 2,362 kg, an increase of 19.1 percent from 2016, when it was 1,983 kg. (AYU FERA, 2025) In addition, egg production from laying hens in 2024 will reach 6.34 million tons, and in 2025 is projected to increase to 6.52 million tons. The government also set the Reference Price for the Purchase of purebred chicken eggs at the breeder level at IDR 26,500 per kilogram, in accordance with the National Food Agency Regulation Number 6 of 2024. (Nugraheni et al., 2025) The data show that purebred chicken eggs have an important position in food security, price stability, and economic protection of the community.

Pinrang Regency is one of the regions in South Sulawesi with economic activities centered on agriculture, livestock, and food commodity trading. *The publication of Pinrang Regency in Figures 2025* presents regional development data for 2024–2025 as well as series data from several years earlier, including the regional economic and trade sectors. (Matei et al., 2017) Meanwhile, *provides the 2025 Figures for Mattiro Bulu District, which provide* an overview of development and statistical data in the area where Padakkalawa Village is located. This condition shows that the practice of food commodity trading at the village level is part of the local economic dynamics that are important to be studied academically.

The main problem in this study arises because the practice of buying and selling purebred chicken eggs is not only related to the halalness of the goods but also to compliance with the transaction process in accordance with the principles of Islamic law. In fiqh muamalah, buying and selling are considered valid if it fulfills the principles and conditions of the contract, namely the existence of a seller and a buyer, a clear object of the contract, a known price, and the willingness of the parties.

In addition, transactions must be free from usury, *gharar*, *tadlis*, fraud, manipulation of scales, and unclear quality of goods. In the practice of buying and selling purebred chicken eggs, potential problems can arise in the form of mixing eggs with cracked or damaged eggs, unclear egg size and quality, price differences between retail and wholesale systems, late payments, and no open explanation from the seller to the buyer regarding the condition of the goods. This issue is important because the people of Padakkalawa Village live in a religious social environment, so their daily economic activities should align with the values of honesty, justice, transparency, and willingness in Islamic law.

Based on this background, the problem in this study is posed as several questions. First, what is the practice of buying and selling purebred chicken eggs that takes place in Padakkalawa Village, Pinrang Regency? Second, what is the form of sharia compliance or non-compliance in the practice of buying and selling purebred chicken eggs, especially related to the clarity of goods quality, pricing, payment system, and responsibility for damaged or defective eggs? Third, how is the review of Islamic law on the practice of buying and selling purebred chicken eggs in Padakkalawa Village based on the principles of justice, honesty, willingness, *gharar* prohibition, and *tadlis* prohibition?

The purpose of this study is to empirically analyze the practice of buying and selling purebred chicken eggs in Padakkalawa Village, Pinrang Regency. Specifically, this study aims to identify transaction patterns used by farmers, traders, and buyers; assess the conformity of the practice with the harmony and conditions of buying and selling in Islamic law; and formulate a more transparent, fair, and compliant form of purebred chicken egg transaction in accordance with sharia compliance principles. Thus, this research is expected to contribute to the development of Islamic economic law, particularly in the practice of muamalah in rural communities.

Literature surveys show that halal studies and sharia compliance in food trade have evolved in recent years. Syarif Hanoum, Mushonnifun Faiz Sugihartanto, and Hana Zuhriya, in the 2023 article "*Halal Supply Chain Management: A Bibliometric Study*," aimed to map halal supply chain management research trends by analyzing 149 articles from *the Scopus* and *Web of Science* databases for the 2011–2021 period. (Hanoum et al., 2023) The results of their research show that *the halal supply chain* study is organized into five main clusters: the halal food industry, halal logistics challenges and opportunities, halal food integrity assurance, halal logistics integrity assurance, and halal logistics performance. Another study was conducted by Aries Susanty, Nia Budi Puspitasari, Ferry Jie, Farhan Akhsan, and S. Jati in 2025 on "*Consumer Acceptance of the Halal Food Traceability System in Indonesia*". The study aimed to assess consumer intentions to use halal traceability systems and found that trust, information quality, ease of use, and performance expectations are important factors in building consumer acceptance of halal traceability systems. (Susanty et al., 2025)

Both studies show that contemporary halal studies have moved from the mere halal status of products to process integrity, transparency, traceability, and consumer trust. However, the study still focuses more on large-scale halal supply chains, modern logistics, and technology-based traceability systems. Research on sharia compliance in daily food commodity transactions at the village level, especially in the buying and selling of purebred chicken eggs, remains limited. In fact, transactions in rural communities often take place through informal mechanisms, trust relationships, local customs, and verbal agreements that need to be tested against the principles of fiqh muamalah.

The novelty of this research lies in its effort to shift the focus of halal studies from the macro level of the supply chain to the micro level of transaction practices in village communities. This study not only assesses whether or not purebred chicken eggs are halal as an object of consumption, but also examines sharia compliance in the buying and selling process, starting from the clarity of egg quality, the honesty of the seller, the mechanism of counting or weighing, pricing, payment system, and responsibility for damaged eggs. (Sastra, 2016)

Theoretically, this research is built on the construction of muamalah fiqh, which grounds transaction evaluation in justice, honesty, willingness, clarity of the contract's object, and the prohibitions of *gharar* and *tadlis*. With this construction, this research is expected to strengthen the development of Islamic economic law that is not only normative, but also contextual in reading the economic practices of rural communities.

2. METHOD

This study employs empirical legal research with a juridical-sociological and Islamic law approach. This research is an empirical legal study using a juridical-sociological and Islamic law approach. The research was carried out in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency, from January to March 2026. The juridical-sociological approach is used to examine how Sharia legal norms and values are applied in the community's economic life. The Islamic legal approach is used to assess the validity of transactions based on the principles of fiqh muamalah, especially the pillars of buying and selling, the conditions of the object of the contract, the clarity of the price, the willingness of the parties, and the prohibition of *gharar* and *tadlis*. (Wahyudi et al., 2026)

Primary data were obtained through observations, interviews with breeders, traders, and buyers of purebred chicken eggs in Padakkalawa Village, and documentation of transaction practices. participatory observation techniques at the transaction location, as well as in-depth interviews with 10 selected informants using purposive sampling techniques. The informants consisted of 2 purebred chicken egg breeders (including Mr. SI), 3 retail traders at village stalls (including Mr. MH), and 5 end consumers (including Mr. AI).

Secondary data were obtained from literature on the fiqh text of muamalah, DSN-MUI Fatwa, food security regulations, and official regional statistical data. Data analysis is carried out in a descriptive-qualitative manner through the stages of field data reduction, systematic data presentation, normative-sociological legal interpretation, and inductive conclusion drawn. Secondary data are obtained from Islamic legal literature, scientific journals, books, food regulations, and official statistics. Data analysis is carried out in a descriptive-qualitative manner through data reduction, data presentation, legal interpretation, and a conclusion drawn. (Syahrizal & Jailani, 2023)

3. FINDINGS AND DISCUSSION

3.1. The Practice of Buying and Selling Purebred Chicken Eggs in Padakkalawa Village

The practice of buying and selling purebred chicken eggs in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency, is one of the community's regular economic activities and plays an important role in meeting daily food needs. (Juniarti, 2023) Purebred chicken eggs are in great demand because they are relatively affordable, easy to process, and a source of animal protein for the community. In practice, purebred chicken-egg transactions are carried out not only in markets or stalls but also directly between farmers, retailers, and consumers. The transaction pattern shows that the buying and selling of purebred chicken eggs in Padakkalawa Village is simple, trust-based, and is heavily influenced by the habits of the people. (Idris et al., 2022)

Based on field observations, the practice of buying and selling purebred chicken eggs in Padakkalawa Village is generally carried out in several ways. First, farmers sell eggs to retail traders in bulk or rack systems. Second, retail traders resell eggs to the public in small quantities, either per egg, per dozen, or per kilogram. Third, some consumers buy directly from farmers if they need eggs in large quantities, for example, for family events, cake businesses, food stalls, or community social activities. Thus, the practice of buying and selling purebred chicken eggs in this village involves economic relations between producers, intermediaries, and end consumers.

In the buying and selling process, the price of purebred chicken eggs usually follows the prevailing market price. Prices are subject to change based on supply conditions, demand, chicken feed costs, and distributor or wholesaler prices. At the farmer level, eggs are generally sold in rack units or specific quantities, while at the retailer level, eggs can be sold in grain units or kilograms. This difference in selling units reflects the flexibility of transactions, as buyers can adjust the number of purchases to their needs and economic capacity. However, differences in units can also cause problems if they are not accompanied by clarity about the size, quantity, weight, and quality of eggs sold.

The first set of interview data was obtained from SI, a purebred chicken breeder in Padakkalawa Village. He explained that the eggs sold are usually sorted first based on their physical condition. Eggs that are intact and normal in size are separated from eggs that are cracked, dirty, or too small. According to SI, *"If the eggs are just taken from the cage, we usually collect them immediately and separate them. Good eggs are sold at normal prices, while cracked eggs are sometimes sold at a discount or used on their own. If the buyer comes directly, we usually give you a look at the condition of the eggs so that there are no problems after taking them home."* (Ibrahim, 2026) This statement indicates that, at the breeder level, efforts have been made to maintain product quality and to provide buyers with information about egg condition. The practice of separating eggs based on quality is an important part of the transaction because it is related to the clarity of the object of buying and selling.

The second set of interview data was obtained from MH, a retailer who sells purebred chicken eggs to the surrounding community. He said that the purchase system from farmers is usually done in cash. Still, under certain conditions, it can be done by a tempo payment, especially if there is already a subscription relationship. MH said, *"If we take eggs from farmers, we usually pay directly. But if you already know each other, you can sometimes pay later, after the eggs sell. For buyers at the kiosk, most pay in cash, but some take it first and pay later because they have subscribed."* (Hasanuddin, 2026) This information shows that the practice of buying and selling purebred chicken eggs in Padakkalawa Village does not always take place in cash; it can also involve a debt system or delayed payments. This kind of system is basically acceptable as long as there is a clear agreement between the parties regarding the quantity of goods, price, and payment time.

The third interview data was obtained from AI, a consumer who often buys purebred chicken eggs for household needs. He explained that the main factors when buying eggs are price, size, and physical condition. According to AI, *"Usually I look at the eggs first, so that nothing is cracked or rotten. If you buy it on a subscription, I believe it because if there are damaged eggs, they can usually be replaced. But if you buy it somewhere else, sometimes it is not checked one by one, until the house is found to be broken."* (Iqbal, 2026) This statement shows that trust plays an important role in purebred chicken egg transactions. Consumers tend to choose sellers who are considered honest and responsible for the quality of goods. However, the interview also shows potential problems in the transaction, especially if the buyer does not have the opportunity to check the eggs directly before buying.

Table 1. Summary of interview findings

No	Informant	Role	Interview Findings
1	SI	Purebred chicken egg breeders Eggs	Eggs are sorted between good, cracked, small, or damaged ones before being sold
2	MH	Retailer merchants	Purchases from breeders are generally cash, but they can be made if you trust each other
3	AI	Consumers	Buyers pay attention to the price, size, and condition of the eggs; Subscription sellers usually replace broken eggs

Source: Researcher's processed data

From the three interview data, it can be understood that the practice of buying and selling purebred chicken eggs in Padakkalawa Village is carried out openly and straightforwardly. The parties generally know each other and build transactions based on trust. Farmers try to separate eggs based on quality, retailers sell eggs according to market prices, and consumers make purchases based on daily needs. However, there are still several aspects to consider, especially the clarity of egg quality, the payment-

on-tempo system, responsibility for damaged eggs, and price transparency. If these aspects are not explained properly, the transaction can lead to dissatisfaction, misunderstandings, and even losses for one of the parties.

From the socio-economic perspective of the village community, the practice of buying and selling purebred chicken eggs in Padakkalawa shows a relationship that is not only commercial, but also social. The subscription relationship among farmers, traders, and consumers demonstrates the value of mutual trust and support. (Suyanto, 2014) The tempo payment system, for example, reflects the economic leeway given to trusted parties. However, trust-based relationships still require clarity in the contract to avoid future problems. The trust should not replace the obligation to explain the quality of the goods, price, quantity, and timing of payment. (Sayekti et al., 2023)

Thus, the practice of buying and selling purebred chicken eggs in Padakkalawa Village can be categorized as a local trade practice that runs based on community habits, social relations, and daily economic needs. This practice has a positive side because it makes it easier for people to obtain food, supports the village's economic turnaround, and strengthens relationships among farmers, traders, and consumers. However, this practice also requires strengthening transparency and Sharia compliance, particularly regarding the clarity of the object of sale, the quality of goods, price agreements, and responsibility for damaged or defective eggs. This strengthening is important so that the transaction of purebred chicken eggs is not only legal according to community customs, but also in accordance with the principles of justice, honesty, and willingness in Islamic law.

3.2. Shariah Compliance in Purebred Chicken Egg Transactions

Sharia compliance in purebred chicken-egg transactions in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency, is not sufficiently understood as the fulfillment of the external forms of buying and selling, such as the presence of sellers and buyers, goods, prices, and payments. Sharia compliance needs to be read more substantively as the fulfillment of the values of justice, clarity, honesty, willingness, and responsibility in the overall transaction process. (Aldabena, 2022a) The buying and selling of purebred chicken eggs takes place simply, is closely tied to social relations, and is supported by trust among farmers, retailers, and consumers. However, precisely because these transactions take place in an informal pattern, the measure of Sharia compliance is important so that practices based on people's habits remain within the corridor of Islamic economic law. (Cahyono & Tjokropandojo, 2012)

Normatively, sharia compliance in buying and selling transactions is based on the principles of justice, willingness, and the prohibition of acquiring property through invalid means. This principle is affirmed in QS. An-Nisā' verse 29: (Kemenag RI, 2022)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Translation:

"O you who have believed, do not eat your neighbor's property in a wrong way, except in the form of business based on mutual will among you. Do not kill yourselves. Indeed, Allah is Most Merciful to you".

This paragraph provides an ethical and juridical basis for the principle that every economic transaction must be free from elements of falsehood, such as fraud, concealment of defects in goods, an unclear object of the contract, and actions detrimental to one of the parties. In the context of buying and selling purebred chicken eggs, the principle of tarāḍin, or the parties' willingness, is not sufficiently understood as the seller's willingness to hand over the goods and the buyer's willingness to pay the price. (Zahro & Marni, 2025) Willingness recognized in Sharia economic law must be based on accurate and adequate information about the object of the transaction, including the number of eggs, the unit of sale, price, size, quality, and physical condition of the eggs. Therefore, if the buyer does not know the actual condition of the egg, or the seller does not explain the existence of cracked, damaged, small, or defective eggs, then the element of willingness in the contract becomes imperfect. In such circumstances, transactions have the potential to contain elements of *gharar* and *tadlīs*, so that the value of sharia compliance becomes weak. Thus, QS. An-Nisā' verse 29 not only affirms the ability to buy and sell, but also demands transparency, honesty, and fairness as substantive conditions in every transaction. (Shafitri et al., 2023)

In transactions involving purebred chicken eggs, the clarity of the object of sale and purchase is a very important element. Eggs are consumables that are physically easily damaged, either in the form of cracks, breaks, dirty, small, or rotten. This situation makes egg quality an inseparable part of the contract's subject matter. (Putri et al., 2023) According to Wahbah al-Zuhaili, the object of sale and purchase must be ma'lūm, that is, clearly known to the parties, including its type, level, nature, and possibility of delivery. This view is relevant to the practice of buying and selling purebred chicken eggs because it is not enough to refer only to eggs as goods traded; it is also necessary to be clear about the quality, quantity, size, and unit of transaction. (Septiani & Hadziq, 2023) The sale of eggs in rack units, grains, or kilograms must be accompanied by clarity to avoid *gharar* or uncertainty that could harm buyers.

Interview data with SI, as a breeder, indicate an initial awareness of the importance of clarity regarding the contract's object. Eggs freshly taken from the cage are sorted based on their physical condition. Good eggs are sold at normal prices, while cracked or less suitable eggs are separated and sometimes sold at a lower price or used on their own. This practice shows an effort to maintain the quality of goods and prevent mixing of good and defective eggs. (Astuti, 2023) In the sharia perspective, the act reflects the principle of *ṣidq* or honesty, because the seller does not disguise the condition of the goods. Egg quality sorting is also a form of initial protection for consumers so that they do not receive goods that do not match the price paid.

Sharia compliance can also be measured through information transparency. The seller is not only obliged to provide the goods but also responsible for accurately conveying the goods' condition. In the transaction of purebred chicken eggs, information transparency includes explanations of cracked eggs, non-uniform sizes, possible broken eggs, and price differences between good-quality eggs and lower-quality eggs. (Qotrunnada Annisa, 2022) Sayyid Sabiq emphasized that concealing defects in goods is contrary to the principle of legal buying and selling and can give rise to the right of *khiyār* for buyers. (Nur Apriliani et al., 2023) Thus, if the seller knows of the existence of defective eggs but does not convey them to the buyer, then the transaction contains an element of *tadlis* or information disguise. This can reduce the value of Sharia compliance, even though the sale and purchase contract has outwardly occurred.

Price and transaction-unit aspects are also important indicators for assessing Sharia compliance. The price of purebred chicken eggs in Padakkalawa Village generally follows the market price, which is influenced by supply and demand, chicken feed costs, and distributor prices. Such price changes are basically acceptable under Islamic law as long as they are not accompanied by manipulation, hoarding, or exploitation of the buyer's ignorance. (Hafifi, 2022) Problems can arise if the price is not clearly conveyed before the contract, or the selling unit is not understood equally by the seller and the buyer. The differences between prices per rack, per grain, and per kilogram need to be explained openly so that buyers understand the value of the transactions. Thus, price clarity is not only a technical aspect of the trade but also part of the principle of fairness in contracts.

Interview data from MH, a retailer, show that purebred chicken-egg transactions are not always conducted in cash. In certain relationships, payments can be made temporarily, especially if the farmer, trader, or consumer already has a subscription relationship. This practice shows the existence of a social dimension in the village economy, namely relaxation and mutual trust. In Sharia economic law, payment in tempo is not prohibited as long as the price, quantity of goods, and payment time are clearly defined. Ambiguity in the payment for the tempo can lead to disputes, especially when there is a change in egg prices or a discrepancy in memory about the number of items taken. (Bego et al., 2024) Therefore,

the indicator of sharia compliance in the payment aspect does not only lie in the ability to pay, but also in the certainty of the contract, simple recording, and understanding of the repayment time.

Strong trust relationships in the Padakkalawa Village community are a form of social capital with positive value, but they should not replace the clarity of the contract. Trust can facilitate transactions, but if it is not accompanied by certainty about the amount, price, and payment time, it can become a source of dispute. From the perspective of Sharia economic law, a good contract combines the value of trust with certainty. Amanah reflects the parties' moral quality, while the certainty of the contract provides legal protection and prevents harm. (Fatorina et al., 2023) Thus, the practice of tempo payment in the buying and selling of purebred chicken eggs needs to be directed to a more orderly pattern without eliminating the familial character of the village community.

Interview data with AI consumers show that buyers are very concerned about the price, size, and physical condition of eggs. AI also states that when buying from a subscription seller, damaged eggs can usually be replaced. The practice of replacement shows that there is a mechanism of seller responsibility for defective goods. In the fiqh of muamalah, this is in line with the concept of *khiyār al-'aib*, which is the right of the buyer to have a choice when the goods purchased turn out to be defective. (Nazwa et al., 2023) It can be in the form of a replacement of goods, a price reduction, or any other agreement that the parties deem fair. This mechanism is important because eggs are a commodity whose damage is sometimes only known after being taken home by the buyer.

However, stronger practices of replacing damaged eggs in subscription relationships show that consumer protection remains personal and has not yet fully become the standard for transactions. From a Sharia compliance perspective, responsibility for defective goods should not be limited to the buyer with a close relationship to the seller. (Aldabena, 2022b) Still, it should also extend to any buyer who suffers losses due to defects that existed before the transaction is complete. Justice in Islam is not selective based on social proximity, but rather applies as a general principle in every relationship of muamalah. (Daily et al., 2025) Therefore, good local practices need to be strengthened into more consistent trade norms.

According to Yusuf al-Qaradawi, Islamic economic activities should not only be directed at achieving profits but also embody the values of justice, benefit, and social responsibility. (Agmar & Bashori, 2025) This view shows that purebred chicken-egg transactions in Padakkalawa need to be assessed not only in terms of the contract's legality, but also in terms of its impact on the balance of rights among farmers, traders, and consumers. Farmers have the right to receive a fair price, traders have the right to earn decent profits, and consumers have the right to receive eggs that meet the agreed quality and price. When all these rights are protected proportionately, transactions are not only economically valuable, but also reflect Islamic muamalah ethics.

Community habits or *'urf* also have an important position in the practice of buying and selling purebred chicken eggs in Padakkalawa Village. The subscription system, tempo payment, egg sorting, and the replacement of damaged eggs are local economic practices within the community. In Islamic law, *'urf* is acceptable if it includes *'urf ṣaḥīḥ*, i.e., a custom that does not contradict the principles of sharia. This habit becomes problematic if it gives birth to ambiguity, information inequality, or losses for one of the parties. (Andriyaldi, 2021) Therefore, *the 'urf* in purebred chicken egg transactions must be controlled by the principles of transparency, fairness, honesty, and responsibility.

Based on this description, sharia compliance in purebred chicken egg transactions in Padakkalawa Village can be measured through the fulfillment of several substantive indicators, namely the clarity of the object of the contract, the transparency of the condition of the goods, the certainty of prices and sales units, the willingness of the parties, the clarity of the payment system, responsibility for defective goods, fairness in the distribution of rights and obligations, and the conformity of local customs with sharia principles. Practice in the field shows that most of these indicators have begun to work, mainly through egg sorting by farmers, price transparency by traders, trusting relationships, and broken-egg replacement in subscription relationships. Nevertheless, sharia compliance still needs to be strengthened so that it does not depend solely on personal morals and social relations, but also serves as a consistent standard for transactions.

Thus, buying and selling purebred chicken eggs in Padakkalawa Village can be understood as a local economic practice with strong potential to meet Sharia compliance principles. The practice has contained the values of honesty, trust, help, and social responsibility. However, strengthening is still needed in the aspects of recording tempo transactions, egg quality standards, openness to defects in goods, and replacement mechanisms that apply to all consumers. Sharia compliance in this context is not only a matter of whether the object of sale and purchase is halal, but also concerns the quality of the transaction process. The clearer the contract, the more transparent the information, and the fairer the parties' responsibilities, the stronger the Sharia value inherent in the practice of buying and selling purebred chicken eggs in Padakkalawa Village.

Table.2. Sharia compliance indicators in purebred chicken egg transactions

No	Sharia Compliance Indicators	Assessment Size	Field Findings
1	Clarity of the object of the contract	Number, size, quality, and unit of eggs are clear	Eggs are sold per shelf, grain, or kilogram and are sorted by quality

2	Transparency of goods	Defects or damage to the eggs are communicated to the buyer	Cracked or damaged eggs are separated and not mistaken for good eggs
3	Price clarity	Price known before transaction	Prices follow the market and are adjusted to the unit of sale
4	Willingness of the parties	Sellers and buyers alike, is happy without fraud	Transactions take place based on mutual trust
5	Payment clarity	Cash or tempo is clearly agreed upon	Payments are generally cash, but can be tempo for customers
6	Liability of defective goods	There is a replacement or settlement	if the eggs are subscription sellers, usually replace damaged eggs
7	Transaction fairness	No party is harmed	Farmers, traders, and consumers acquire rights according to the agreement
8	Compatibility with 'urf ṣaḥīḥ	Local customs are not contrary to sharia	The community accepts the system of subscription, tempo, and replacement of broken eggs

Source: Data processed from research results

3.3. Discussion: A Review of Islamic Law on the Elements of Gharar and Tadhī in the Buying and Selling of Eggs

The review of Islamic law on the elements of *gharar* and *tadhī* in the sale and purchase of purebred chicken eggs needs to be situated within the framework of contract clarity, honesty in information, and the protection of the parties' rights. (Zulkepli et al., 2025) Buying and selling purebred chicken eggs in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency, is a local economic practice that is simple and informal, largely supported by trust among farmers, retailers, and consumers. However, the simplicity of transactions does not mean they are free from potential Sharia problems. Purebred chicken eggs are perishable consumer goods, have a size that is not always uniform, and the quality cannot always be known only through the external appearance. Therefore, the transaction of purebred chicken eggs needs to be analyzed in greater depth using the concepts of *gharar* and *tadhī* to determine the extent to which the practice aligns with the principles of Islamic economic law.

Normatively, the prohibition of transactional practices that contain elements of ambiguity and information concealment is in line with the general principle of the Qur'an, which prohibits the acquisition of property by void means. (Kilawati & Nasrulloh, 2024) QS. An-Nisā' verse 29 affirms that trade must be done based on mutual willingness. DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017 concerning Sale and Purchase Contracts also makes QS. An-Nisā' verse 29 is one of the legal foundations, in addition to QS. Al-Baqarah verse 275 concerning the halalness of buying and selling and QS. Al-Mā'idah verse 1 addresses the obligation to fulfill contracts. In this context, consent should not be interpreted narrowly as verbal consent, but should be understood as consent born from correct information regarding goods, prices, quantities, quality, and methods of payment. (Zulkepli et al., 2025)

DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017 provides an important basis for assessing the buying and selling of purebred chicken eggs. The fatwa defines a sale and purchase contract as a contract between the seller and the buyer that results in the transfer of ownership of objects exchanged for a price. This fatwa also emphasizes that the sale and purchase contract must be stated firmly and clearly, and understood by both the seller and the buyer. In addition, the object of buying and selling or *mutzman/mabi'* must be in the form of goods that can be used according to sharia, manifest, definite, or certain, and can be handed over. (Putri Nabilla Ritonga & Ramadhan, 2025) The price or *tsaman* must also be stated definitively at the time of the contract, while payments can be made in cash, through tough, or in installments, as long as it is clearly agreed. (Mubarok et al., 2025) This provision shows that sharia-compliant buying and selling is not only about seeing the halalness of the object, but also about the clarity of the contract, the certainty of the goods, the certainty of the price, and the openness of the payment mechanism.

From the perspective of fiqh muamalah, *gharar* is understood as an ambiguity or uncertainty in a transaction that can cause losses for one of the parties. Wahbah al-Zuhaili explained that the object of buying and selling must be *ma'lūm*, that is, the parties clearly know it from the aspects of type, level, nature, quality, and ability to be handed over. (Estijayandono, 2019) This view is very relevant when buying and selling purebred chicken eggs, as eggs are at fairly high risk of damage. Eggs that appear whole from the outside are not necessarily of good quality, while cracked, small, or dirty eggs have a different economic value than normal eggs. Therefore, the clarity of the condition of the egg is not just a technical issue of trade, but a substantive part of the object of the contract.

The element of *gharar* in buying and selling purebred chicken eggs can arise when buyers lack clarity on the quantity, unit of sale, quality, and price. The sale of eggs in shelving, grain, or kilogram units is basically allowed, but the units must be understood equally by the seller and the buyer. If the number of eggs on a shelf is not explained, the scales are not transparently recorded, or the quality of the eggs is not distinguished between good and defective, then the transaction is uncertain. This

uncertainty can be detrimental to the buyer because he pays assuming he will receive eggs of normal quality, but instead receives a partially damaged or non-conforming item. (Mapuna, 2022) In conditions like this, *gharar* is not always in the form of deliberate fraud, but arises from the lack of clarity of the contract and information about the goods.

Based on the study's findings, the practice in Padakkalawa Village shows efforts to reduce the potential for *gharar* through farmers' egg sorting. Good eggs are separated from cracked, small, dirty, or damaged eggs. Good-quality eggs are sold at normal prices, while low-quality eggs can be sold cheaper or not sold as normal eggs. These findings show that business actors have an initial awareness of the importance of clarity of contract objects, transparency of goods conditions, price certainty, and responsibility for defective goods. (Akhmaddhian & Agustiwi, 2016) However, sharia compliance is not fully strong if the sorting is not clearly communicated to buyers or has not become a standard that applies in all transactions.

In addition to *gharar*, the elements of *tadlīs* also need to be analyzed specifically. *Tadlīs* are the act of hiding defects, disguising the quality of goods, or providing information that does not correspond to the actual circumstances. (Asri, 2022) If *gharar* is related to ambiguity, *tadlīs* are closer to the manipulation of information. In buying and selling purebred chicken eggs, *tadlīs* can occur when the seller knows there are cracked, rotten, dirty, or small eggs but still mixes them with good eggs and sells them at a normal price. *Tadlīs* can also occur when a good egg is placed on top of the shelf while a defective egg is placed at the bottom, without the buyer being notified. (Siliwadi, 2022) This kind of practice is contrary to the principle of *ṣidq* or honesty in muamalah.

Sayyid Sabiq emphasized that sellers are obliged to disclose to the buyer any defects in the goods they know of. If the defect is hidden, then the buyer has the right of *khiyār al-'aib*, which is the right to choose to continue the transaction, request a replacement, reduce the price, or cancel the contract. This view is important because the damage to the eggs cannot always be known during the transaction. (Fatorina & Masdar, n.d.) Eggs may look good on the outside, but only after being brought home are found to be broken, rotten, or unfit for consumption. Therefore, the obligation to explain the condition of eggs is part of consumer protection in Islamic law. If the seller hides a known flaw, then the profits made are no longer fully ethically legitimate because they are built on information inequality.

In local practice, the replacement of damaged eggs by subscription sellers can be understood as a form of social application of *the value of khiyār al-'aib*. Consumers can request a replacement if the eggs they purchased are damaged. This practice demonstrates the seller's responsibility and is a positive indicator of *reducing tadlīs*. (Mustapa & Hosen, 2021) However, the problem arises when the replacement mechanism applies only to buyers who already have a subscription. From the perspective of Islamic

law, the protection of buyers should not be selective based on social proximity. Each buyer has the right to obtain accurate information and goods that comply with the agreement.

Thus, *the elements of gharar and tadhlis* in buying and selling purebred chicken eggs have distinct pressure points, but both can undermine sharia compliance. *Gharar* arises from ambiguity in quantity, unit, quality, price, or payment. *Tadhlis* arise due to the concealment of defects or the disguise of the quality of the goods. DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017 strengthens this analysis by demanding a clear contract, a definite object, a specified price, and an agreed payment. Therefore, the buying and selling of purebred chicken eggs in Padakkalawa Village can be assessed in accordance with Islamic law if the seller explains the quality of the eggs, separates defective eggs, sets the price and units clearly, and fairly assumes responsibility for damaged eggs. On the other hand, transactions become problematic when the objects are ambiguous, when defects are concealed, or when uncertainty in payment is detrimental to one party.

4. CONCLUSION

Based on the discussion results, the practice of buying and selling purebred chicken eggs in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency, is a simple, trust-based local economic activity that plays an important role in meeting the community's food needs. Transactions are carried out through the relationships among farmers, retailers, and consumers, in the form of purchases per shelf, per grain, or per kilogram. In general, the practice has demonstrated sharia-compliant values, such as sorting eggs by quality, pricing based on market conditions, payment in accordance with the agreement, and the seller's responsibility for eggs damaged in the subscription relationship.

The practice of buying and selling purebred chicken eggs in Padakkalawa Village, Mattiro Bulu District, Pinrang Regency, is carried out through a traditional market system built on strong social capital and mutual trust. The implementation of Sharia compliance has been reflected in quality-sorting actions at the farmer level and in the market price-opening system. However, gaps in sharia non-compliance are found in two crucial aspects: first, the existence of *gharar* potential due to the asymmetry of the real weight of commodities on the sale of the system per rack without the clarity of the net weight of the scale; Second, there is an indication of the injustice of *muamalah* where the right of *khiyār al-'aib* (guarantee of compensation for damaged eggs) is applied selectively and discriminatorily only to regular subscription consumers.

The arrangement of transactions in rural *muamalah* is recommended to implement a system for standardizing weighing scales, simple written recording of *tempo* transactions, and the implementation of disability warranty rights in a comprehensive and non-discriminatory manner for all elements of the consumer society.

However, sharia compliance in these transactions still needs to be strengthened, especially in the clarity of the contract's object, transparency in egg quality, certainty of prices and sales units, recording of tempo payments, and the mechanism for replacing defective eggs for all consumers. From the perspective of Islamic law, gharar arises when there is ambiguity in quantity, quality, price, or payment, while tadhlis occurs when the seller hides defects in goods. Therefore, the buying and selling of purebred chicken eggs in Padakkalawa Village can be assessed in accordance with the principles of Islamic law if it is done honestly, transparently, fairly, and responsibly.

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