

Practice of Credit System for Goods Without Time Period According to Sharia Economic Law

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Abstract

Uncertainty in a transaction can be one of the factors leading to problems. Time is closely related to sales transactions using a credit system. If the payment period is not specified, it will certainly lead to ambiguity. This study aims to understand the practices and perspectives of Islamic economic law concerning the credit goods system without a specified deadline. The article employs a conceptual approach with a type of juristic-empirical research. The findings indicate that the credit goods system without a specified deadline implemented in Sambirejo village has become a solution for the community to meet their needs through weekly installment payments without a defined timeframe for payment. However, when analyzed through the lens of Islamic economic law theory, this practice may lead to losses due to buyers' negligence in making installment payments, sometimes even disappearing. Additionally, this practice does not align with the principles of justice and trust. The validity of the contract has not been achieved because it fails to meet the requirements for credit sales, and scholars assert that credit contracts containing ambiguity regarding the payment timeline are considered invalid. Therefore, this research is expected to provide a deeper understanding of the suitability of the credit goods system without a specified deadline as it exists in the field of Islamic economic law.

Keywords: Credit System, Sale and Purchase, No Term, Uncertainty, Shari'ah Economic Law

Abstrak

Ketidakjelasan dalam suatu transaksi dapat menjadi salah satu penyebab munculnya masalah. Waktu memiliki hubungan erat dengan transaksi jual beli yang menggunakan sistem kredit. Jika periode pembayaran tidak ditentukan, tentu akan terjadi ketidakjelasan. Penelitian ini bertujuan untuk memahami praktik dan perspektif hukum ekonomi syariah terkait sistem kredit barang tanpa jangka waktu. Artikel ini menggunakan pendekatan konseptual dengan jenis penelitian yuridis-empiris. Hasil penelitian menunjukkan bahwa sistem kredit barang tanpa jangka waktu yang diterapkan di Desa Sambirejo telah menjadi solusi bagi masyarakat dalam memenuhi kebutuhan mereka melalui pembayaran angsuran setiap minggu tanpa adanya batas waktu tertentu untuk pembayaran. Namun, setelah dianalisis melalui teori hukum ekonomi syariah, praktik ini berpotensi menimbulkan kerugian akibat kelalaian pembeli dalam membayar angsuran, bahkan hingga menghilang. Selain itu, praktik ini tidak memenuhi prinsip keadilan dan amanah. Keabsahan akad belum tercapai karena tidak memenuhi syarat jual beli kredit, dan para ulama menyatakan bahwa akad kredit yang mengandung ketidakjelasan mengenai jangka waktu akan dianggap batal. Oleh karena itu, penelitian ini diharapkan dapat memberikan pemahaman yang lebih mendalam tentang kesesuaian sistem kredit barang tanpa jangka waktu yang ada di lapangan dalam konteks hukum ekonomi syariah.

Kata Kunci: Sistem Kredit, Jual Beli, Tanpa Jangka Waktu, Ketidakjelasan, Hukum Ekonomi Syari'ah

INTRODUCTION

Humans are creatures that cannot live alone; they live side by side and depend on each other to survive, grow, and find the meaning of life, or what are commonly called social beings. This is a form of carrying out the nature that Allah has given, one of which is by interacting, communicating, and carrying out social relations in society to create a prosperous and prosperous life. Along with that, in life as social beings, humans are closely related to various kinds of needs, which are forms of instincts and desires in humans according to the development of the times. Humans will do anything to meet their needs, including starting a business to boost the economy.¹ One of these efforts is carried out in the form of a business, such as buying and selling. Buying and selling is an activity carried out by two parties in exchanging goods for other goods according to the provisions of sharia.² Buying and selling in this context is the main basis for meeting human needs that continue to grow, thus giving rise to the desire to fulfill them.³

Islam stipulates that the implementation of buying and selling is not only in cash but also allows buying and selling transactions to use an installment system or pay in installments until the agreed time, which is called credit buying and selling. Credit buying and selling is a transaction of purchasing goods at a price paid in installments or installments according to the agreement between the buyer and the business actor.⁴ Simply put, credit buying and selling is the act of selling an item, and the payment is made in installments with a predetermined period of time and a price that is higher than the cash price.⁵ In this case, the profit (margin) will be added to the price of the goods purchased through the credit system, and the payment is made in stages or installments with a period of time determined according to mutual agreement. The purpose of adding profit here is the increase in price due to the delay in payment time.⁶ Therefore, one of the elements in credit buying and selling has similarities with debts, namely, there is an element of ta'awun (mutual assistance) in meeting each other's needs.⁷ Because the payment system carried out in installments makes it easier for people to meet their life

¹ Ninik Azizah and Shohibatul Islamiyah, "Efektifitas Metode Tanggung Renteng Dalam Mengatasi Kredit Macet Di Bank Wakaf Mikro Denanyar Sumber Barokah Jombang," *Irtifaq* 8, no. 2 (2021): 103.

² Akhmad Farroh Hasan, *Fiqh Muammalah Dari Klasik Hingga Kontemporer (Teori Dan Praktek)* (Malang: UIN-Maliki Malang Press, 2018), 29.

³ Faishal Abda'uh and Moh. Asra, "Jual Beli Kredit Tanah Perkebunan Perspektif Hukum Ekonomi Syari'ah Di Kabupaten Kubu Raya," *Istidlal: Jurnal Hukum Ekonomi Syariah* 7, no. 2 (2023): 116, <https://doi.org/10.35316/istidlal.v7i2.539>.

⁴ Miftakhul Huda, "Aspek Hukum Dalam Transaksi Jual Beli Dengan Sistem Kredit Dan Korelasinya Dengan Perilaku Konsumsi Muslim," *El-Faqih : Jurnal Pemikiran Dan Hukum Islam* 8, no. 1 (2022): 22, <https://doi.org/10.29062/faqih.v8i1.559>.

⁵ Muhammad Harfin Zuhdi, *Muqaranah Mazahib Fil Mu'amalah* (Mataram: Sanabil, 2015), 150.

⁶ Sayyid Sabiq, *Fikih Sunnah 12* (Bandung: PT. Alma'arif, 1987), 69.

⁷ Usulul Hikmah and Norma Fitria, "Praktik Hutang Piutang Dalam Jual Beli Kebutuhan Pokok Di Warung Pojok Bu Umi Jombang Perspektif Hukum Bisnis Syariah," *Milatuna : Jurnal Studi Islam* 1, no. 3 (2024): 97.

needs without waiting for money to be collected to pay in cash for each buying and selling transaction.

Credit buying and selling events have spread to community groups in rural areas, one of which occurred in Sambirejo Village, which implemented this credit buying and selling as a way to meet needs because with installment payments it can make it easier for people to get the goods or needs they want without having to wait for the money to be collected to buy in cash. However, in practice here, credit buying and selling is implemented without a definite payment period when the installments end, which has the potential to cause problems, namely when service users are not responsible for their obligations, namely paying installments. This will certainly have an impact on the turnover of business actors' capital, which is taken from the turnover of installment money from service users, which can have an impact on business actors' losses.

The scholars allow buying and selling with a payment deferral, and an additional price for the payment deferral in question is an additional price for the postponement of the payment time. For the permission of this credit system of buying and selling, the scholars have provisions that must be followed by the seller and buyer, including the provision that installment payments must be approved by both parties concerned and the time for payment must be limited to prevent the practice of *bai' garar*, or fraudulent business.⁸

Islam as a dynamic religion has the potential to shape civilization and develop a country. This religion not only has clear legal objectives through *maqashid shari'ah* but also provides operational guidelines and strategies to achieve them.⁹ This is seen in Islam itself; every economic activity cannot be separated from several sharia principles contained in the Principles of Sharia Economic Law that must be met to achieve sharia goals in transactions, including: The principle of divinity (*ilahiyah*), namely, every activity must be in accordance with divine values, The principle of justice (*al-adalah*), namely the implementation of rights and obligations, must be fair and proportional. The principle of trust (*al-amanah*), namely, must be based on honesty, responsibility, and mutual trust. The principle of freedom (*al-hurriyah*), namely, the party carrying out the contract is given freedom when making an agreement so that it can provide benefits between the two parties involved, The principle of permissibility of transactions (*al-ibahah*), namely, every Sharia economic transaction is permitted as long as there is no evidence that prohibits it, The principle of convenience (*al-ta'sir*), namely providing convenience for each party concerned in the transaction to exercise their rights and obligations.¹⁰ All economic principles in Islam focus on the aspect of protecting every

⁸ Adanan Murroh Nasution, "Jual Beli Kredit Ditinjau Dari Perspektif Hukum Islam," *Yurisprudencia* 2, no. 2 (2016): 26.

⁹ Mohammad Fikri Haikal and Ahmad Fajri, "Tinjauan Hukum Islam Tentang Penyelesaian Pembiayaan Murabahah Bermasalah Pada Lembaga Keuangan Mikro Syariah Kota Probolinggo," *BISEI : Jurnal Bisnis Dan Ekonomi Islam* 7, no. 1 (2022): 15, <https://doi.org/10.33752/bisei.v7i1.2868>.

¹⁰ Moh Mufid, *Filsafat Hukum Ekonomi Syari'ah* (Jakarta: Kencana, 2021), 9–11.

right for both business actors and consumers. Islam prioritizes justice, transparency, and honesty, all of which are based on the values of faith.¹¹

Previously, research related to buying and selling using this credit system has been widely conducted, such as research by Sholihah et al.,¹² Yustika,¹³ Khaer and Nurhayati,¹⁴ Mufidah and Kurniawan,¹⁵ Alimuddin,¹⁶ and Azidah.¹⁷ The research discussed buying and selling on credit conceptually and the practice of buying and selling on credit with a time period, but the six studies have not specifically explained the practice of buying and selling in a credit system for goods without a time period. Meanwhile, research that specifically explains buying and selling with a credit system without a time period contains uncertainty regarding the installment payment period. Among them is research by Adresima and Latifah,¹⁸ Fariz,¹⁹ Silaen,²⁰ and Amalia.²¹ However, the four studies have not examined in depth the practice of a credit system for goods without a time period with a case study approach in Sambirejo Village, Jogoroto District, Jombang Regency, using the perspective of the principles of Islamic economic law and its legal consequences on the validity of a contract in Islamic economic law.

Therefore, this study is expected to be able to perfect previous research in the study of Islamic economic law, and the existence of research on the practice of a credit system for goods without a time period in Sambirejo Village, Jogoroto District, Jombang Regency, aims to explain the practice of a credit system for goods without a time period

¹¹ Ahmad Faruq, Wedi Pratanto, and Choirunnisa, "Penerapan Hak Atas Informasi Yang Benar Pada Transaksi Jual Beli Di Toko Seragam Sekolah Anies Jombang Ditinjau Dari Hukum Islam Dan Undang-Undang Nomor 8 Tahun 1999 Tentang Perlindungan Konsumen," *Irtifaq* 7, no. 2 (2020): 122.

¹² Amilatus Sholihah, Masrokin, and Wedi Pratanto Rahayu, "Pembelian Secara Angsuran Dengan Sistem Wagean Perspektif Hukum Ekonomi Syari'ah Di Desa Ngumpul Jogoroto Jombang," *Irtifaq* 11, no. 2 (2024).

¹³ Feni Yustika, "Transaksi Jual Beli Pakaian Sistem Cicilan Dalam Perspektif Hukum Ekonomi Syari'ah (Studi Kasus Di UMKM Kaalesta Official, Banda Aceh)" (Universitas Islam Negeri Ar-Raniry Banda Aceh, 2024).

¹⁴ Misbakhul Khaer and Ratna Nurhayati, "Jual Beli Taqsith (Kredit) Dalam Perspektif Hukum Ekonomi Islam," *Al Maqashidi : Jurnal Hukum Islam Nusantara* 2, no. 1 (2019): 99–110.

¹⁵ Zahra Aulia Mufidah and Rachmad Risqy Kurniawan, "Sistem Pembayaran Kredit Menurut Hukum Islam," *Jurnal OSF Preprints*, 2023.

¹⁶ Muhammad Arif 'Alimuddin, "Praktik Jual Beli Dengan Sistem Cicilan Pada Tukang Kredit Keliling Dalam Perspektif Hukum Ekonomi Syari'ah (Studi Kasus Di Desa Baros Kota Pekalongan)" (Institut Agama Islam Negeri Pekalongan, 2021).

¹⁷ Intan Nur Azidah, "Analisis Hukum Islam Terhadap Praktik Pembayaran Angsuran Di Desa Kedungbanjar Kabupaten Pematang" (Universitas Islam Negeri KH. Abdurrahman Wahid Pekalongan, 2023).

¹⁸ Rima Dheny Adresima and Eny Latifah, "Analisi Ekonomi Islam Atau Jual Beli (Mindring) Di Desa Sendaharjo Lamongan," *Jurnal Ekonomi Dan Bisnis Islam (At-Tariiz)* 3, no. 2 (2023): 135–49, <https://doi.org/10.62668/attariiz.v2i03.488>.

¹⁹ Arwina Aulia Utami Fariz, "Tinjauan Hukum Ekonomi Syari'ah Terhadap Praktik Kredit Pakaian Di Desa Pringgasela Kecamatan Pringgasela Kabupaten Lombok Timur" (Universitas Islam Negeri Mataram, 2021).

²⁰ Khairunnisak Silaen, "Kredit Produk Kosmetik Tanpa Kejelasan Jangka Waktu Pembayaran Perspektif Mazhab Syafi'i (Studi Kasus Di Desa Tanjung Gusta Kecamatan Sunggal Kabupaten Deli Serdang)" (Universitas Islam negeri Sumatera Utara Medan, 2019).

²¹ Nurul Amalia, "Tinjauan Fiqh Muamalah Terhadap Kredit Peralatan Rumah Tangga Di Temanggung Wetan Kel. Wonokusumo Kec. Semampir Surabaya" (Universitas Islam Negeri Sunan Ampel Surabaya, 2018).

that occurs in society and analyze it in the theory of Islamic economic law so that it can provide a broader and deeper understanding of the importance of clarity of time in a sale and purchase transaction with a credit system because of the relationship between the two.

RESEARCH METHOD

This article is a type of juridical-empirical research that examines the legal reality of social interactions in society and uses a conceptual approach, namely an approach applied by researchers who adhere to applicable legal rules.²² The location of this research is in Sambirejo Village, Jogoroto District, Jombang Regency, East Java, using data collection techniques such as interviews, observations, documentation, and literature studies to obtain primary data sources, which are data based on the results of interviews in the field, while secondary data sources are taken from library data that is in accordance with the focus of the research. Furthermore, the research results obtained were analyzed using inductive and descriptive analysis methods.

RESULTS AND DISCUSSION

Practice of Credit System for Goods Without Time Period

In today's era, humans cannot be separated from buying and selling activities. This activity is the main foundation in meeting increasingly diverse and developing needs. This drives the human desire to continuously get new things as a result of hard work for the efforts they have made.²³ One type is a transaction of buying and selling in installments or credit, which is often found in society because people's needs for goods are increasing, while cash payments are not possible.²⁴

Buying and selling on credit involves deferring payment in installments over a predetermined period of time.²⁵ This activity is a form of transaction that is commonly carried out by people in meeting household needs or personal needs. Credit practices such as in Sambirejo Village, Jogoroto District, Jombang Regency, are very common in various regions with various systems used by each business actor. Transactions with this credit system are a solution for lower-middle-class people to meet their living needs because payments can be made in installments. Often people want to buy a need but are hampered by the finances that do not yet exist to buy in cash. Therefore, transactions with this credit system are a solution for people to meet their life needs, and money is not only for buying one need in the sense that it can be divided with other necessary needs.

Generally, buying and selling transactions with a credit system that are often found are one form of buying and selling that is done by borrowing. After both parties agree on the product's price, the seller will provide the product sold to the buyer.

²² Peter Mahmud Marzuki, *Penelitian Hukum*, 15th ed. (Jakarta: Kencana, 2021), 117.

²³ Alif Ilham Akbar Fatriansyah, "Kajian Penelitian Tentang Hukum Jual Beli Kredit," *Suhuf* 32, no. 01 (2020): 50.

²⁴ Vivih Aprianingsih and Yulia Rachmawati, "Pemahaman Tentang Konsep Kredit Jual Beli Menjadi Riba Di Masyarakat," *Prosiding Pekan Ilmiah Mahasiswa Unis* 1, no. 1 (2021): 2.

²⁵ Gibtiah, *Fikih Kontemporer* (Jakarta: Prenadamedia Group, 2016), 124.

However, in this case, the buyer makes payments not in cash, but in installments over a predetermined period. For example, housewives who buy household appliances from sellers who usually do so based on mutual trust with a payment system that is usually paid once a week in installments.²⁶

The business of buying and selling goods with a credit system without a time period has been operating for 13 years in Sambirejo Village, Jogoroto District, Jombang Regency, namely starting in 2012 and continuing until now. Business actors consider this credit buying and selling to be permissible as long as it does not conflict with sharia. By using a credit system for buying and selling without a time limit, individuals can fulfill their basic necessities.²⁷ Related to the system run in this transaction, including the following:

1. Product Offers and Buyer Feedback

Credit transactions are usually carried out directly, where the seller offers the goods being traded to the buyer or prospective buyer. In this process, the business actor offers goods with a credit payment system, so the agreement is a credit or installment sale and purchase agreement.²⁸ After making a transaction with the buyer, the business actor will visit the buyer's house every week to collect the installment payment and record it in the purchase and payment record book. In addition to buying the goods offered, buyers can usually also ask the seller to look for other goods they need. After the goods are found, the agreement will be made between the seller and the buyer.²⁹

2. Payment Procedures and Time Period

In this installment payment system, the entrepreneur does not set a deadline for completing the installment payments or a repayment target, nor does he specify the nominal amount for each installment. This approach is taken because most customers belong to the lower middle class, and setting a repayment deadline often places a burden on them.³⁰ According to Mrs. Salwati and Mrs. Saropah, the main reason the community in Sambirejo village prefers to purchase goods on credit is the ease of payment. Customers are not required to pay a large sum of money upfront; instead, they can pay in installments and allocate their money for other needs. The credit sales system without a fixed term is very helpful for the community, as they can adjust the installment payments according to their income. If they do not have money available, they can postpone the installment payment until they have sufficient funds.³¹

²⁶ Nur Rizqi Febriandika, Fadli Fadli, and Denizar Abdurrahman Mi'raj, "How Are NFT (Non-Fungible Token) Transactions Reviewed According to Islamic Law?," *Varia Justicia* 4, no. 1 (May 24, 2022): 1–12, <https://doi.org/10.31603/burrev.6807>.

²⁷ Interview with Mrs. Sus (Business Woman), December 14, 2024.

²⁸ Interview with Mrs. Sus (Business Woman).

²⁹ Interview with Mrs. Sus (Business Woman).

³⁰ Interview with Mrs. Sus (Business Woman).

³¹ Interview with Mrs. Saropah and Mrs. Salwati (Buyers), December 14, 2024.

Table 1. List of Detailed Data on Sales and Purchases with a Credit System for Goods Without a Time Period in Sambirejo Village

No	Name	Item	Price (IDR)	Description
1	Mu'anah	Pottery	300.000	Smooth
2	Wiwin	Cupboard	700.000	Smooth
3	Iswati	Fish	700.000	Smooth
4	Wati	Clothes	200.000	Smooth
5	Sa'adah	Fan	700.000	Smooth
6	Hartatik	Clothes	200.000	Smooth
7	Luthfiyah	Bicycle Tire	250.000	Smooth
8	Rodiyah	Bicycle Tire	300.000	Smooth
9	Neta	Clothes	400.000	Smooth
10	Alim	Plate Rack	1.500.000	Smooth
11	Saropah	Cupboard	750.000	Smooth
12	Ning	Clothes	300.000	Smooth
13	Tatik	Clothes	250.000	Not Smooth
14	Alikah	Fan	600.000	Not Smooth
15	Ajeng	Clothes	200.000	Not Smooth
16	Zuzun	Clothes	300.000	Not Smooth
17	Siswati	Clothes	500.000	Not Smooth
18	Farida	Clothes	400.000	Not Smooth
19	Anik	Clothes	250.000	Not Smooth
20	Rufah	Clothes	400.000	Not Smooth
21	Bibah	Dress	150.000	Not Smooth
22	Wiwik	Dress	150.000	Not Smooth
23	Umi	Cupboard	700.000	Not Smooth
24	Solikah	Dress	300.000	Not Smooth
25	Kres	Fan	650.000	Not Smooth
26	Ayu	Dress	350.000	Not Smooth
27	Ten	Dress	500.000	Not Smooth
28	Zolanda	Stove	1.200.000	Not Smooth
29	Diyah	Dress	250.000	Not Smooth
30	Rukmi	Dress	200.000	Not Smooth
31	Rian	Dress	500.000	Not Smooth
32	Salwati	Dress	200.000	Not Smooth
33	Saidah	Dress	150.000	Not Smooth
34	Ani	Ceramics	2.000.000	Not Smooth
35	Ida	Dress	350.000	Not Smooth
36	Amin	Magiccom	550.000	Not Smooth
37	Romlah	Dress	250.000	Not Smooth
38	Jamilah	Dress	300.000	Default

Source: Sales Book and Installment Recording of Sales and Purchases with a credit system for goods without a time period in Sambirejo Village, Jogoroto District, Jombang Regency

Although this credit system without a specified deadline operates effectively, entrepreneurs face challenges because some customers tend to be less responsible and often delay payments, which can hinder the cash flow and negatively impact the business. On each collection day, the entrepreneur can reach up to 500,000, which is then used as capital to purchase other necessary items and for daily transportation needs. If customers do not pay their installments on time, the entrepreneur's income

will be affected.³² Details regarding the sale of goods using the credit system without a deadline in Sambirejo village, Jogoroto sub-district, Jombang district, can be found in Table 1.

Referring to findings from conducted research, it was discovered that the most sought-after items are clothing and household needs. Based on the sales data, among the 125 customers in Sambirejo village, there are 25 customers who are often negligent or lack responsibility in paying their installments, 1 customer who has disappeared or is irresponsible regarding installment payments, and 99 customers who continue to pay their installments on time. As a result, entrepreneurs often feel it is unfair that the negligence and lack of responsibility from some customers persist, as this hampers cash flow needed to purchase items for other customers. However, changing the system in place is not easy because it is deeply ingrained, especially given the unstable economic conditions.³³

This aligns with Mrs. Kres's opinion that customers should fulfill their responsibility to pay their installments. Ultimately, the result is a relationship of mutual need and support to meet requirements. If customers do not act responsibly, it will certainly disadvantage the entrepreneurs. Therefore, customers should do their best to take responsibility for their installment payments.³⁴

3. Item Price

To mitigate the risk of loss, the entrepreneur applies a profit margin of around 80% on each item sold. For example, when Buyer A purchases a rice cooker for a price of 360,000 in a credit sales agreement with the entrepreneur, the cost breakdown shows that 200,000 represents the original market price from the supplier, while 160,000 accounts for the profit margin, which is 80% of the original price. The weekly installment payment amount is determined based on this, and there is no specified deadline for completing the installment payments.

Analysis of the Perspective of Islamic Economic Law on the Practice of a Credit System for Goods Without a Time Period

Every human's life, as a social being, involves interaction with others to carry out transactions to meet individual needs, one of which is through credit sales. Credit sales have specific requirements related to their characteristics, including a definitive predetermined timeframe or deadline. A fundamental aspect of credit sales is the concept of time. It is essential for both parties involved in the transaction, namely the seller and the buyer, to understand the timeline for installment payments and the overall payment period to avoid ambiguities that could undermine the sales contract.

Therefore, in the practice of the Credit Goods System without a deadline in Sambirejo village, Jogoroto sub-district, Jombang district, an analysis based on the principles of Islamic Economic Law suggests that it does not comply with several fundamental principles, including:

³² Interview with Mrs. Sutiasih (Business Woman), December 14, 2024.

³³ Interview with Mrs. Sus (Business Woman).

³⁴ Interview with Mrs. Kres (Buyers), December 14, 2024.

1. The Principle of Justice (Al-Adalah)

The principle of justice in Islamic economic law is about fulfilling and implementing the rights and obligations of both parties involved in a transaction. The cooperative nature of credit sales without a deadline should ideally operate effectively, as it represents a mutual assistance relationship. However, in practice, this system creates uncertainty and fails to meet the principle of justice. It allows buyers or customers to pay their installments arbitrarily due to the lack of clarity regarding the payment deadline, leading them to postpone payments without considering the risk of loss faced by the entrepreneur.

Support for this argument is found in the purchasing data, which shows that out of 125 customers in Sambirejo village, there are 26 customers who do not fulfill their obligations properly, resulting in the entrepreneur not fully receiving their rights. This situation inevitably hinders the cash flow needed to sustain the business, potentially leading to financial losses.

2. Principle of Trust (Al-Amanah)

The principle of trust reflects the honesty, confidence, and sense of responsibility between both parties in a transaction. In exchanges between buyers and sellers, the rights and obligations of each party are established, along with a commitment to mutually trust one another to carry out the transaction properly. However, in credit sales without a specified deadline, there are instances where some individuals fail to uphold their responsibilities, such as buyers who disappear and do not complete their installment payments under the credit sales agreement. This lack of mutual trust and accountability indicates that the principle is not being upheld effectively, ultimately harming the other party involved.

In addition to not fulfilling the two principles mentioned above, the credit goods system without a specified deadline does not meet the requirements for the validity of a contract. This can lead to the contract being invalidated due to the elements of uncertainty regarding the payment timeline and the undisclosed nominal amount for each installment at the time of the contract.³⁵ As a result, buyers are left unaware of when their installment payments will be completed, since there is no agreed-upon deadline, and the entrepreneur only informs them at the time of the contract that payments are to be made weekly. As illustrated in the hadith of the Prophet Muhammad:

“عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي الثَّمَارِ السَّنَةَ وَالسَّنَتَيْنِ فَقَالَ: (مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ) مُتَّفَقٌ عَلَيْهِ. وَلِلْبُخَارِيِّ: مَنْ أَسْلَفَ فِي شَيْءٍ”

³⁵ Rajan Mondal et al., “A Two-Warehouse Inventory Model for Deteriorating Items with Partially Backlogged Demand Rate under Trade Credit Policies,” *International Journal of System Assurance Engineering and Management* 15, no. 7 (July 1, 2024): 3350–67, <https://doi.org/10.1007/s13198-024-02341-8>.

Meaning: “Abdullah bin Abbas said, *“The Messenger of Allah came to the city of Medina, and at that time the people of Medina were buying and selling fruit by way of salam for a period of one or two years, so he said, “Whoever buys and sells salam should do it in a clear measure, in a clear scale until a clear time”*”

Referring to the hadith, transactions containing elements of ambiguity are not permitted. In credit sales, both parties must agree on the installment payments, and the payment timeline must be clearly defined. This is to avoid practices such as bai' gharar, or transactions that are unclear and potentially deceptive.³⁶

The impact of a credit goods system without a specified timeframe results in some buyers or customers failing to meet their obligations in making installment payments, leading to negligence or irregularity in their weekly payments.³⁷ This situation causes entrepreneurs to not receive what is rightfully theirs, ultimately resulting in losses due to the inability to effectively manage their capital. The concept of ‘Ajal Majhul, or uncertainty in payment deadlines, affects the integrity of the contract.³⁸ According to scholars from various schools of thought, such as the Maliki, Shafi'i, and Hanbali schools, this ambiguity in the payment timeline can lead to the invalidation of the contract. The lack of fulfillment of the conditions of credit sales, which are closely related to the contract itself, ultimately damages the validity of the agreement.³⁹

CONCLUSION

The credit goods system without a specified deadline helps the community meet their needs by allowing installment payments to be made weekly without a fixed timeline for when installments are due. This flexibility enables buyers to pay according to their financial capabilities, thus facilitating their daily needs without a specified amount for each installment payment. From the perspective of Islamic Economic Law, the practice of credit sales without a defined timeframe can lead to consumer negligence and irresponsibility regarding their obligations. This situation means that the practice does not meet the principles of justice and trustworthiness, as entrepreneurs face significant risks. Furthermore, the implementation of the terms required for credit sales is not fully realized in this system, since there is no set deadline for when the installment payments should be completed. Several scholars from various schools of thought have stated that contracts of this nature are invalid.

³⁶ Nasution, “Jual Beli Kredit Ditinjau Dari Perspektif Hukum Islam.”

³⁷ Jui-Jung Liao, H. M. Srivastava, and Shy-Der Lin, “Inventory Models for Non-Instantaneous Deteriorating Items with Expiration Dates under the Joint Effect of Preservation Technology and Linearly Time-Dependent Holding Cost When Order-Size Linked to Advance Payment,” *Annals of Operations Research* 337, no. 1 (June 1, 2024): 197–233, <https://doi.org/10.1007/s10479-024-05909-6>.

³⁸ Rahmat Hidayat, “Analisis Kedudukan Waktu Dalam Keabsahan Praktek Jual Beli Syariah,” *Al-Istinbath: Jurnal Hukum Islam* 4, no. 1 (2019): 132, <https://doi.org/10.29240/jhi.v4i1.795>.

³⁹ Ismail Nawawi, *Fikih Muamalah Klasik Dan Kontemporer* (Bogor: Ghalia Indonesia, 2017), 110.

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