



Islamic Perspective On Fair Pricing In The Religious Tourism Area

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ABSTRACT

Pricing in the market is something very vital where in a healthy market the price is determined by the bargaining power between traders and buyers, there are different views regarding the concept of a fair price. Fair prices is the price obtained based on the strength of supply and demand. This study aims to determine the practice of fair pricing on the pricing of goods in the Martajesah religious tourism area of Bangkalan Regency. The research method used in this study is a qualitative research method. The data collection technique used is a literature study. The results of the study show that in Martajesah religious tourism area, the pricing of goods has not been specifically regulated by the regional regulation regarding the pricing. The pricing is mostly determined by the traders themselves in determining the price. Fair pricing practices need to be implemented by all traders because this is to build buyer trust and build an attitude of willingness for buyers to buy goods from traders, especially in the Martajesah religious tourism object.

INTRODUCTION

Indonesia is a very large country and has a diversity of nature, culture, religion, ethnicity, and language that is very diverse. Where the abundance of wealth is able to help preserve the country's economy through the tourism sector. Tourism is one of the important sources of income for a country. With tourism, a country or region will get income from tourist attractions, in addition, the community around the tourist area also feels the impact of the tourism.

Tourism is also a necessity for every human being because of activities, traveling for someone can increase creativity, eliminate work boredom, business, learn about historical and cultural heritage, and so on. Tourist attractions are also an interesting vehicle to reduce unemployment considering that various types of tourism can be placed anywhere (footlose). With the many tourist areas in Indonesia, it can be an opportunity for people to drive the economy in their area by becoming entrepreneurs.

Therefore, the development of the tourism sector is seen as a strategic asset to encourage development in certain areas that have the potential for tourism objects and provide benefits to many parties from the government, society and the private sector. This is because tourism is a sector that is considered profitable to be developed as one of the assets used as a promising source for the government and the community around the tourist attraction.

In Bangkalan Madura there is a religious tourism Martajesah. This tourist attraction is a destination for both local and foreign tourists. The existence of this tour is a driving force for attracting tourists. This religious tourism attraction so far has contributed to the surrounding community.

The Martajesah religious tourism area, known as one of the pilgrimage destinations, is a place where economic and religious activities are intertwined. As a center of pilgrimage activities, many traders sell various kinds of goods to pilgrims, from food to souvenirs. Here, the determination of the price of goods becomes an important topic because tourist areas often experience unreasonable price phenomena, which in some cases are contrary to the principles of Islamic perspective pricing (Rahman, 2018).

In this case, the researcher is interested in researching the sale and purchase of food and drinks at religious tourism objects in Martajesah, Bangkalan Regency, where the food and drinks that the researcher will discuss are food and drinks that are processed and produced by factories such as packaged snacks and drinks, the drinks in question are packaged drinks such as mineral water, soda and other bottled or canned drinks.

From the researcher's observation, there is a different price setting for food and drinks from the general price or market price. The pricing at this tourist attraction is far different from the market price. If calculated from the capital to the selling price, the traders raise the price unfairly. For example, the price of Aqua drinks has increased by 70%-100% from the market price.

The pricing that occurs in the Martajesah religious tourism object is not at the market price and the applicable law in economics, namely the law of supply and demand, but rather in its place as a tourist attraction. Because it is seen as a crowded place, traders raise the price of food and drinks according to the seller's wishes without regard to the applicable rules. So that visitors feel burdened and often feel unhappy because the price of food and drinks is too expensive. Even though this tourist spot is close to the highway and local residents' settlements for road access are also good, this is not commensurate with the prices set by the sellers.

The determination of the price of food and drink sales at the Martajesah religious tourist attraction is considered too high because it is not comparable to the capital and costs incurred by the seller. The location is close and easy to reach and some of the history of Syaikhona Kholil has resulted in the Martajesah religious tourism object being crowded with tourists so that food and beverage sellers provide prices according to their wishes.

Setting high prices at a tourist attraction is indeed not something strange or foreign to today's society, even some people consider it something normal. However, according to researchers, something that is considered normal by some people is not necessarily justified by Islam. Islam has strict principles in conducting trade, such as prohibitions on fraud, ambiguity (gharar), hoarding, selling prohibited goods, price discrimination, oppressing one party, and seeking excessive profits. Islam strongly emphasizes the value of justice in every aspect of human life. Therefore, it is natural that justice is also manifested in market activities, especially prices.

LITERATURE REVIEW

Martajesah Religious Tourism

According to Waluyo W. (2022)), the definition of religious tourism is that religion is a belief in the relationship between humans and the sacred, experienced as a supernatural essence, a

relationship that expresses itself in the form and system of cults and attitudes to life based on certain doctrines.

Religious tourism is an activity carried out by people who believe in the existence of the spirits of their ancestors or predecessors (Farida, F., Zulaikha, Z., & Putro, HE, 2020)). Religious tourism as intended here is more directed towards pilgrimage tourism (religious tourism) which aims to come to visit or what is called a pilgrimage (visiting graves or tombs).

Martajesah religious tourism is located in Martajesah village. Martajesah Village is located ± 3 km from the center of Bangkalan City District Government. Administratively, the north is bordered by the Java Sea, the south is bordered by Bilaporah Village, the west is bordered by Kramat Village and Ujung Piring Village, and the east is bordered by Mlajah Village. Many visitors visit the tomb of Syaikhona Muhammad Kholil on this religious tour. Syaikhona KH. Mohammad Kholil is known as Waliullah and as a great teacher of holy people in this country, as a concept of ideas or the formation of 'Nahdhatul Ulama' (Islamiyah, M., & Holis, H., 2023).

He is known only for his theory in physical and spiritual knowledge but combines theory and practice together. During his life, Syaikhona Muhammad Kholil not only studied at Islamic boarding schools in Indonesia but also in the Arabian peninsula. His stories while studying are widely used by various Islamic boarding schools as inspiration and motivation. He died at a very old age, precisely at the age of 106 years on the 29th of Ramadan 1341 Hijrah, coinciding with the date of May 14, 1923 AD and was buried in the public cemetery of Martajesah village, a village on the west side of Bangkalan city.

Because of his famous charisma, his tomb is visited by many pilgrims from within and from neighboring countries. Until now, every day around hundreds of people can visit the Tomb of Muhammad Syaikhona Kholil on the Martajesah religious tour (AR, RJ, & AR, ZT, 2020).

Tourist

Tourism according to Sukirman, D., & Zulkarnaen, W. (2022) is a journey from one place to another and is temporary, where this activity is carried out both individually and in groups, and also as an effort to find harmony and happiness with the environment in socio-cultural, scientific, and natural dimensions. The definition of tourism itself is never exactly the same among all experts. It's just that basically tourism (Basyariah, N., 2021) is a journey with the aim of entertaining and carried out outside of daily activities which are carried out to provide permanent or temporary benefits. But when viewed from the context of tourism itself, it aims to entertain and also educate tourists.

Price

Price according to Kariim, L. (2023) is a monetary value determined by a company in exchange for goods or services traded and something else held by a company to satisfy customer desires. Price itself is a game in marketing, if the price set by the seller is too high then the price cannot be afforded by consumers, ultimately it will have an impact on the sluggishness or decline in marketing of a product in the company (Sitorus, AP, 2022).

Conversely, when the price set by the company is too low, it will have an impact on the low level of profitability and consumers consider the goods offered at low prices to be old goods or goods of poor quality. Because the price of an item can reflect the quality it has.

Fair Pricing

Price is the amount of money that must be sacrificed by consumers to obtain certain goods or services (Analia, F., Wahab, A., & Masse, RA, 2023). In detail, consumers tend to consider the relationship between price and their expectations about the achievements of the product they want to buy. The perception of high/low selling prices is caused by the process of comparing with an experience before making a purchase or a fair expectation.

According to Basri, B. (2023) fair pricing is a consumer perception where the difference between the price received is reasonable compared to others, can be considered or an acceptable price.

Fair Price Mechanism

The price mechanism (Khoiriah, M. & Harahap, RB, 2021) is a process that runs on the basis of the attraction between consumers and producers from both the output market (goods) and input (production factors). The price is defined as an amount of money that states the exchange value of a particular unit of goods.

A fair price is the price (value of goods) paid for the same object given, at the time and place where the goods are delivered. The definition of a fair price can also be taken from the concept of Aquinas who defines it as a normal competitive price, namely a price that is in perfect competition caused by supply and demand, there is no element of speculation.(Muslimin, S., Zainab, Z., & Jafar, W., 2020).

The concept of a fair price according to Ibn Taymiyyah (Hamdi, AS, 2022) only occurs in a competitive market, there are no regulations that disrupt price balance unless there are efforts that disrupt the balance, namely a condition where all production factors are used optimally and there is no idle, because competitive market prices are a natural tendency. Ibn Taymiyyah stated that if people sell their merchandise at normal prices, then this does not require price regulations. Because the price increase is a fair price increase and is in perfect competition, without any element of speculation (Karim L., 2023)

The main purpose of a fair price (Salim, A. & Hermalia, A., 2021) is to maintain justice in conducting reciprocal transactions and other relationships between members of society. In the concept of a fair price, both sellers and buyers feel the existence of justice. Justice for the buyer, Ibn Taymiyyah uses an example if someone is ordered by religion to buy certain goods, such as buying equipment for the Hajj, the buyer must buy it but at an equivalent price, they should not buy it just because it is expensive, because the seller sells his goods at a fair price, and at a price that is common or in accordance with the market price. Therefore, the buyer must be open-minded in buying the goods if the price of an item is expensive (increased) due to

Price Competition

Competition in the management dictionary is the efforts of two or more companies, each of which is actively "obtaining orders" by offering the most profitable price/conditions. This competition can consist of several price cuts, advertising/promotions, variations and quality, packaging, design, and market segmentation.(Lubaba, A., 2023).

Price competition itself (Ansori, MAZ & Ramadhan, MA, 2024) is competition between traders that aims to attract consumers by offering a product at a lower price than competitors. In price competition, there needs to be a price setting to determine the price of a product. Price is the only element in the marketing mix that generates revenue. Basically, when setting prices, traders must consider several things such as pricing to realize profits, sales volume (demand for various products and their characteristics), competition from other traders, public views on a product, and position in the market(Marianingsih, I., & Fawahan, L., 2024).

Ibn Taimiyah was a pioneer in his explanation of price determination in relation to supply and demand (Zuardi, Z. & Cahyadi, R., 2023). Price fluctuations are not always caused by unfair actions from some people involved in the transaction. It could be caused by decreased supply due to production efficiency, decreased imports of goods in demand or market pressure. Therefore, if demand for goods increases, while supply decreases, the price will increase, and vice versa (Cahyono, H., 2020).

The size of the price increase depends on the magnitude of the change in supply and/or demand. If all transactions are in accordance with the rules, the price increase that occurs is the will of Allah (Ilham, M., & Saifullah, S., 2023).

METHODS

This research is descriptive analysis (Rusli, M., 2021) aims to describe what is currently happening, in which there are efforts to describe, record, and analyze current conditions. In this study the author uses a qualitative approach method. This type of research is qualitative because it is seen from the discussion of the problem and the results to be achieved, the study wants to know how to implement fair pricing in determining the price of goods in the Martajesah religious tourism area, Bangkalan Regency.

The data sources used in this study are primary and secondary data sources. Primary data sources were obtained from observations through interviews with various parties including Bangkalan government agencies, trade offices, traders, and visitors in the Martajesah religious tourism area. While secondary data were obtained from other literature and periodic reports from agencies and local governments related to price determination in the Martajesah religious tourism area.

Visitor interviews were conducted to 4 visitors from various regions including Malang, Surabaya, Gresik, and Sidoarjo. Secondary data sources were also obtained from previous studies that were relevant to the discussion in this study related to the determination of fair pricing. In addition, secondary data were also obtained from price report data in the Martajesah religious tourism area.

For data analysis from the results of secondary data collection, namely interviews, several stages of data analysis will be carried out, including data collection, data reduction, data presentation, and conclusion drawn. For the data collection stage. For data collection in this study, observations were carried out in the form of interviews with related parties. Later, the results of the interview will be reduced so that the data obtained is in accordance with the main focus problem being researched. From the data reduction, then the results of the interview, the stages of presenting the interview data will be carried out, which will later be two tricks: The conclusion of the interview results conducted in this study.

RESULTS

Pricing is always a problem for every trader. Price is a determinant of the success of traders in obtaining the desired profit. Price is the most important thing in business activities. Therefore, traders must consider carefully in determining the price of a product to be sold. In addition, the price is also caused by the price mechanism due to demand and supply. In the pricing mechanism, it is divided into two, namely fair or legitimate pricing and price increases which are the result of competition in the free market and create scarcity, known as unfair or illegitimate pricing or the occurrence of increased demand.

In Islam, a just price is a price that neither exploitation nor tyranny can harm either party. The price must accurately reflect the benefits for both buyers and sellers, with traders making a normal profit and buyers receiving a profit in proportion to their payment (Syantoso et al., 2018). The commitment of Islamic law to complete justice is demonstrated by the fact that Islamic transactions are based on a just price.

Before making a transaction of buying and selling an item, first the buyer and seller must know the advantages and disadvantages of the item, so that both parties feel satisfied. In determining the market price there are considerations by looking at the buyer's ability to buy (purchasing power), the buyer's willingness to buy, the place occupied by a product in the customer's life, the benefits of a product, alternative prices, non-price competition, consumer behavior in general, and market segments.

Although there are differences of opinion among scholars regarding government involvement in determining prices, those who forbid it argue that the involvement of the state in

determining prices will actually cause an imbalance in the market and have the potential to oppress both parties or one of them, while those who allow government intervention in determining prices argue that the government must intervene in determining prices in special circumstances, this applies if it concerns the survival of many people.

Ibn Taymiyyah distinguishes two types of price regulation, namely unfair price regulation, including regulation that includes oppression, and fair and permissible regulation. If the regulation/setting of prices carried out by the government contains elements of oppression (injustice) towards humans and is coercive without the right to sell goods that they like or prohibits them from what Allah has permitted, then it is forbidden. However, if the determination of the price contains justice between humans to transact buying and selling at a normal standard price and prohibits them from things that Allah has forbidden to take additional above the normal price, then this is permissible. (Waluyo, S., & Iswandi, I., 2022).

Traders in the Martajesah religious tourism area set selling prices without reference to anything and do not pay attention to consumer interests. These traders do not set prices based on holidays or regular days, prices on holidays and regular days are the same. Traders in setting prices do not refer to any party but rather based on the will or desire of the traders themselves. The prices set by traders vary from IDR 4,000-IDR 18,000. Where mineral water prices start from IDR 4,000-IDR 5,000 and snacks such as biscuits, chips, and wafers start from IDR 8,000. Likewise, the profits taken depend on their own will, there are some traders taking advantage starts by increasing 20%-100% of the market price depending on the product being sold.

From an interview conducted by researchers with Intan, who is a trader, she said that in taking the most profit, if the food is sold, the traders increase 20% of the market price while drinks are 60%-100% (Nurjanah, 2024). The same thing was conveyed by other traders who said that if the profit is only taken, it is not much different from traders out there, only taking a profit of 60%-100% (Aminah, 2024).

From interviews with visitors to the Martajesah religious tourism site some visitors even though it is more expensive than the market price but it is still affordable. However, there are other visitors who feel forced to buy because they feel they need it so they have no choice but to buy food and drinks there. From the results of interviews with visitors, it was said that the price here is indeed more expensive than the market, because it is a tourist spot. Inevitably buying because of need and wanting to eat, so just buying it (Nana, 2024).

The same thing was conveyed by other visitors who said that they had brought food from home, but because they brought children sometimes they cried wanting snacks, they had no choice but to buy them, even though the price was indeed more expensive (Suhartini, 2024).

From the interviews conducted, on average, traders take a profit of 70%-100% of the market price. Where in the market the price of mineral water is IDR 2,000-IDR 3,000, but in the Martajesah religious tourism area the price of mineral water is IDR 4,000-IDR 5,000. Likewise with other snacks. From the explanation above, it can be concluded that in the Martajesah religious tourism area, there are no special regulations regarding the determination of the price of goods. The determination of the price is mostly determined by the traders themselves in determining the price. If explored further, the factors that cause prices in the Martajesah religious tourism area can be grouped into three main factors as follows:

First, the price of competing products, what is meant by the price of competing products in this case is the price sold by business competitors to consumers. Usually the price circulating in the market is different from the price given to customers. This is due to competitor strategies and other aspects between competitors and their customers. The price factor of competing products in the Martajesah religious tourism area market shows that the price of the same product does not differ much between several traders.

This is more due to the level of awareness of traders in the Martajesah religious tourism area who want healthy competition. According to traders, in trading, it is not permissible to bring down competitors by giving prices far below the prices given by competitors even though the

goods are of the same quality. In Islam, competition is no longer interpreted as an effort to kill other competitors but is carried out to provide the best from one's business efforts (Imronah, A., 2022). The Prophet Muhammad SAW gave an example of how to compete well when trading, the apostle never made an effort to destroy his competitors, what he did was provide the best service and sell his merchandise without slashing prices with the aim of bringing down competitors.

In fact, in his hadith, the Prophet forbade his people from selling their merchandise above their competitors. As narrated by Ibn 'Umar, he said that Rasulullah shallallahu 'alaihi wa sallam said in HR. Bukhari no. 2139 (Subhan, A., 2020).

لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خُطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ

It means: "Let not one of you sell above what his brother sells"

The hadith above shows how the Apostle strictly prohibited his people from selling merchandise at prices above their competitors. Second, Elasticity of demand and quantity of demand. What is meant by elasticity of demand and quantity of supply is the degree of sensitivity or response of the quantity of demand due to changes in the price of goods or in other words is a comparison of the percentage of changes in the quantity of goods demanded with the percentage change in the price in the market, in accordance with the law of demand, where if the price increases, the quantity of goods decreases and vice versa (Hidayah, R. & Jannati, N., 2023).

The increase in merchandise in the Martajesah religious tourism area when viewed from the elasticity of demand, it can be concluded that the increase in demand in the Martajesah religious tourism area occurred very rapidly on religious days such as Eid al-Fitr, Eid al-Adha, Ramadan fasting and other big days.

This is more due to the increase in tourist visits to the Martajesah religious tourism area. From the results of interviews with several traders in the Martajesah religious tourism area, it can be concluded that if a product is in great demand by buyers, then the price given will be different from products that are less in demand by buyers. This is due to the large number of buyers' interest in the product.

In Islam, supply and demand are not allowed in all goods. Islam requires people to consume goods that are halal and thayyib. Islamic rules prohibit a Muslim from eating haram goods, except in emergency situations where if the goods are not eaten, it will affect the Muslim. In times of emergency, a Muslim is allowed to consume haram goods in moderation. Allah says in the Quran Surah Al-Baqarah verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; because actually the devil is a real enemy for you((QS al-Baqarah: 168).

In addition, in Islamic teachings, people who have a lot of money are not necessarily allowed to spend their money to buy anything and in any amount they want. Budget constraints are not enough to limit consumption. Another limitation that must be considered is that a Muslim is not excessive (israf), and must prioritize goodness (maslahah).

Islam does not recommend the request for an item for the purpose of splendor, luxury and wastefulness. Islam even orders those who have reached the nisab, to set aside from their budget to pay zakat, infak and shadaqah(Zainuddin, M., & Mahlel, M., 2022).

Third, differentiation and product life cycle. In this case, as some traders think, winning the market for a product really requires differences with the products offered by competitors. Not only in products, traders must really understand competitors, both in terms of product quality, service and others. In providing services, according to him, it is an important part of a trading activity.

If traders provide good, friendly, maximum service to buyers, it is undeniable that one day buyers will return to the trader. On the other hand, there are also in the Martajesah religious tourism area market that provide free services, meaning indifferent in serving buyers in the

shop. It is undeniable that the trader's shop will be deserted by buyers because of their poor service.

The three factors explained above are important factors for traders in the Martajesah religious tourism area regarding fair pricing practices in determining the prices of goods in the tourism area. However, as conveyed by Ibn Taimiyah, price fluctuations are not always caused by unfair actions from some people involved in the transaction. It could be that the cause is a decrease in supply due to production efficiency, a decrease in the number of imported goods requested or market pressure.

During Ibn Taymiyyah's time, people thought that price increases were caused by injustice and illegal actions as sellers, or perhaps market manipulation. This assumption was refuted by Taymiyyah who firmly argued that prices were determined by the forces of supply and demand. He further said that price increases and decreases were not always due to the actions of individuals involved in the transaction.

Changes in supply are described as increases or decreases in the number of goods offered, while demand is largely determined by taste and income. The size of the price increase depends on the size of the changes in supply and demand. Ibn Taymiyyah opposed excessive regulation when market forces work independently to determine competitive prices.(Basri, B., 2023).

Fair pricing practices need to be applied to the determination of the price of goods, especially in this case in the Martajesah religious tourism area. Traders need to apply fair pricing to determine the reasonable limits of traders in taking advantage of the price of goods sold. It is often found that when buying something, buyers know the price of the goods they buy, but when buying the goods, the price is above the reasonable limit, this is a business error.

In business, it is necessary to apply reasonable limits to determine the reasonable limits in determining prices which must not take high profits above the reasonable price limit in tourism areas, especially in the Martajesah religious tourism area.

Fair pricing practices in the Martajesah religious tourism area have not been fully implemented by all traders. Where there are unscrupulous traders who embarrass the determination of prices above the reasonable price limit. This is certainly an attitude of coercion on the part of buyers to buy the goods offered. In commerce, there needs to be an attitude of willingness between the seller and the buyer where the seller and the buyer must be willing without any coercion.

In running a business, Muslims are required to carry out in accordance with the provisions. In order to avoid deviations, they must run a business or transaction in accordance with the principles of transaction. So that in carrying out a business, they must always comply with and adhere to the provisions of Islamic law.

DISCUSSION

In the Islamic concept, the most important principle in determining prices is determined by the balance of supply and demand. This balance is created when the seller and buyer both agree with each other. This agreement is determined by the seller and buyer in maintaining the goods. Therefore, the price is determined by the seller's ability to offer goods to the buyer and the buyer's ability to accept the price of the goods from the seller.(Solihin, B., 2019).

However, if traders raise prices beyond reasonable limits, they have been cruel and very detrimental to humanity, then the authorities (government) must intervene to resolve this problem by setting price standards (Lisa, H., & Syukur, A., 2023). The purpose of fair pricing or determining reasonable price limits is to protect the property rights of others, prevent hoarding of goods, prevent fraud and deception by traders. Price fixing has been carried out since the time of the Prophet Muhammad SAW.

The Prophet Muhammad SAW migrated to Medina, he became a market supervisor (muhtasib). At that time, market mechanisms were highly valued. One proof is that the Prophet Muhammad SAW refused to make a policy in setting prices because at that time prices rose due to supply and demand. This is stated in the following hadith of HR Abu Daud (Subhan, A., 2020):

غلا السعر على عهد رسول الله صلى الله عليه وسلم فقالوا: يا رسول الله: يسعر لنا، فقال: إن الله هو المسعر القابض الباسط الرازق، وإني لأرجو أن ألقى ربي وليس أحد بمظلمة في دم ولا مال

Meaning: "People said at that time, O Messenger of Allah, prices (at that time) have increased, so determine a price for us. The Messenger of Allah SAW said, "Indeed, Allah is the price setter, He is the retainer, the Provider, and the Provider of sustenance. Indeed, I hope to meet my Lord and one of you does not sue me for injustice in terms of blood and property."

This is what the Caliph Umar bin Khattab did. Zahiriyyah scholars, some Malikiyah scholars, some Shafiiyah scholars, some Hanabilah scholars and Imam Asy-Syaukani stated that based on the hadith above it is said that even though under any conditions the government's price setting is not justified, but if it is done then the law is forbidden. Price setting is something that is unjust (Siregar, DAF, 2021).

Yusuf Qardhawi (Jainuddin, J. & Wahyuni, S., 2022) argues that: Islam allows market freedom and submits to the law of instinct, which is said to be able to fulfill its function according to supply and demand. Therefore, the Messenger of Allah at that time, when prices rose, and many people asked to set prices.

However, according to the opinion of the Messenger of Allah at that time, interfering in other people's personal affairs without any interest is an act of injustice. It is a fact that a trader buys goods and resells them to make a profit. Likewise, traders who buy the goods are to resell them with the aim of making a profit too. Therefore, trading is to make a profit. Whoever is unlucky in his trade, because he does not do his business well.

In setting prices that are too high is not allowed because it is not in accordance with the principles of muamalah in Islamic law. The difference in price made by the seller to the buyer is a violation of ethics in buying and selling and the principles of muamalah where in buying and selling justice must be upheld without distinguishing between certain groups or people, because Islam teaches that everyone has the same rights.

In setting prices by differentiating buyers from local residents with buyers from outside the area, traders set prices in this way that traders assume that people who come from outside the area are people who have a lot of money so it is natural for sellers to set prices higher than buyers from local residents. In setting prices, traders must pay close attention to the sensitivity of buyers to prices. In a market where consumers are sensitive to price, when a trader lowers prices, competitors also lower their prices.

In the concept of Islamic economics, fair pricing is determined by market forces, namely the forces of demand and supply. The mechanism for determining prices in Islam is in accordance with Maqashid al-Syariah, namely realizing the welfare and avoiding harm among humans. In the concept of Islam, the most important thing is that prices are determined by the balance of supply and demand.

There are opinions of Muslim economists, namely Abu Yusuf, Al-Ghazali, Ibn Taimiyah and Ibn Khaldun regarding prices. According to Abu Yusuf, the effect of price on the amount of demand for a commodity is negative, if there is a shortage of goods, prices tend to be high and vice versa. Abu Taimiyah firmly stated that prices are determined by the forces of supply and demand. Furthermore, he stated that rising and falling prices are not always caused by unfair actions (Shofiyah, Z., & Ghazali, ML, 2021).

To set a price must be based on the maqashid sharia where the price determination is for the purpose of tas'ir (setting the price) which is none other than to protect the needs of traders or sellers who sell the goods as in accordance with the rules of supply and demand. So in determining the price for them, it includes oppressing them. However, if a monopoly occurs then supply and demand no longer function then this tas'ir (setting the price) is permitted.

The price mechanism in Islam, according to Maqashid al-Syariah, is to understand the welfare and avoid losses caused by humans. If the Prophet had directly set the price at that time, it would be contradictory to the market mechanism. However, in certain situations, under the pretext of Maqasid al-Syariah, price determination becomes a necessity because it prioritizes human welfare by fighting market distortions (Pertaminawati, H., 2021).

The concept of *maslahah* in pricing is used to avoid harm arising from unfair treatment by producers in determining selling prices. The concept of *maslahah* is interpreted as providing benefits to producers in the form of profits. In addition, obtaining blessings on the products offered, such as providing halal-certified products, products that are not dangerous and age-appropriate and at a reasonable cost level.

According to Alimuddin, in general, the concept of Islamic selling price is *maslahah* price, namely the concept of selling price that is oriented towards worldly and afterlife interests, material and spiritual, as well as individual and collective. This selling price concept considers moral ethics with the aim of fulfilling the basic needs of sellers and buyers without being limited by the economic capabilities of the buyers and creating harmonious relationships between fellow sellers (Hardi, EA, 2020).

This pricing concept is not only aimed at material profit but also seeks blessings from every product sold. Pricing in Islam with *maslahah* existed when Ibn Taimiyah justified price intervention by the government, even though the Prophet Muhammad SAW did not interfere in price issues in Medina, when his companions urged him to lower prices. But when conditions changed where price distortions occurred in the market, Ibn Taimiyah taught that the government could intervene in price issues.

Textually, Ibn Taimiyah seems to violate the text of the Prophet's hadith. but because of considerations of benefit, where the situation is different from the time of the Prophet, Ibn Taimiyah understands the hadith contextually based on considerations of benefit (Fauzan, MAN, 2022). Traders in offering goods in relation to determining prices, the benefit factor is a consideration so that the amount of costs incurred by consumers is balanced with the benefits or blessings obtained. Likewise with the profits and blessings obtained by traders from the products they sell. Considerations of benefit from a religious aspect influence price determination, as in the view of Ibn Taymiyah (Harun, IA, 2022).

Determining prices for the common benefit can be achieved by implementing fair pricing in determining the price of goods. Determining fair pricing in the Islamic view is a price that is equivalent to the goods being bought and sold.

According to the Islamic view in determining prices, there are several views including not being allowed to set prices higher or lower than the existing price, Islam allows various strategies for determining prices, as long as all means are not justified, do not commit fraud, and do not oppress other parties. According to Ibnu Taymiyyah, fair prices only occur in competitive markets, and Islam allows income from paying deferred prices to be higher than paying in cash (Dwiratnaningrum, AI, 2022).

The practice of fair pricing in determining prices in the Martajesah religious tourism area is very important to implement. Because through this practice, of course, there will be a limit to the fairness of traders in determining the prices of goods offered to buyers later. Fair pricing practices need to be implemented by all traders because this is to build buyer trust and build an attitude of willingness for buyers to buy goods from traders, especially in the Martajesah religious tourism object. In determining fair pricing, it is necessary to pay attention to reasonable limits in taking profits when setting prices.

Yusuf Qardhawi (Cahyono, H., 2020) stated that he did not find any fuqaha's words that clearly describe certain limits regarding the standard for the size of the profit achieved by a trader in his business, except for those put forward by Az-Zaila'i (Hanafiah scholar) regarding the need for price regulation if food sellers have exceeded the limit (Azizah, M., 2021). With the

limitation that what is meant by exceeding the cruel limit is selling merchandise at twice the prevailing price.

To implement the concept of fair pricing, traders need to instill an attitude of belief that sustenance comes solely from Allah as the basic strength for a Muslim trader. This belief is the basis for an attitude of *tawakal* in trading. During business activities, traders will always rely on everything only to Allah. If their business experiences victory in competition, then traders will get their own pleasure. Conversely, if they experience failure in competition, then traders will be more patient.

All circumstances are faced with a positive attitude without leaving the things that Allah has commanded. Therefore, a Muslim will view doing business as a command from Allah to seek His gifts. Therefore, as a Muslim, it is not advisable to justify various means just to bring down competitors. Through this attitude, of course, traders will apply reasonable limits to determining the price of goods that they will later sell to buyers.

In *muamalah*, the price problem is determined through market mechanisms, so it must be based on the concepts of *muamalah* in Islam. So that a fair price will be created, which provides benefits to the parties to the transaction and does not cause injustice. In running a business, Muslims are required to carry out it in accordance with the provisions.

In order to avoid deviations, they must run a business or transaction in accordance with the principles of transaction. Therefore, in carrying out a business, they must always comply with and adhere to provisions of the *Shari'a* to which these provisions apply become a strategic umbrella in transactions or business so that the concept of fair pricing can be implemented and avoid injustice related to price setting carried out by traders.

CONCLUSION

The concept of fair pricing that occurs in pricing in the *Martajesah* religious tourism area. Pricing in religious tourism areas is influenced by various factors, one of which is to gain profit. The price set by traders will determine their success in gaining profit from the products sold. In Islam, fair pricing is important. The Prophet Muhammad SAW recommended that pricing be based on market activity, namely demand and supply that are mutually agreeable and do not oppress one party.

Some scholars also provide limitations or ethics in seeking profit. For example, Wahbah al-Zuhaili argued that a blessed profit is a profit that does not exceed one third of the capital price. Ibn Arabi argued that it is not permissible to take too much profit.

Pricing in the *Martajesah* religious tourism area can be grouped into three main factors, namely: First, the price of competing products, which in this case means the price sold by business competitors to consumers. Second, Elasticity of demand and the amount of demand. Third, Differentiation and product life cycle. differences in products offered between traders. In determining prices, traders need to apply fair prices so that there is no cheating between traders, does not burden buyers, and does not create competition between traders.

SUGGESTION

In this study, researchers faced several limitations that could affect the conditions of the research conducted. These limitations include the difficulty of finding sources that describe the real situation, in the data collection process, the information provided by the sources sometimes does not show the real situation.

This is sometimes due to differences in thinking, assumptions, and understanding of each source, and the time available to complete this research is relatively short.

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