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ANALYSIS OF THE MECHANISM FOR SETTING THE PRICE OF LOCAL SALT IN THE BAITUSSALAM DISTRICT OF ACEH BESAR REGENCY ACCORDING TO THE *ṠAMAN* CONCEPT

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Abstract

This article analyses the mechanism of local salt pricing based on the concept of ṡaman. Local salt pricing in Baitussalam Subdistrict, Aceh Besar Regency, is currently unstable because local salt prices are determined by a combination of supply and demand, as well as other factors, resulting in prices received by farmers being unbalanced and failing to meet the aspects of price stability. From the perspective of the ṡaman concept, the government has the authority to intervene and create standard pricing policies to create price stability. This type of research is qualitative, employing an empirical juridical approach. The data sources were obtained from primary and secondary sources. The primary sources were obtained from interviews with informants. Secondary sources were obtained from studies related to this research. The findings indicate that the price of local salt in Baitussalam Subdistrict does not align with that of farmers and collectors. This is influenced by the abundance of supply and the power of collectors in the bargaining process. In this case, the absence of price standards has resulted in the price of salt for local salt farmers not reflecting the balance between production costs and selling prices. This is not in line with the perspective of ṡaman in fiqh muamalah because of the emergence of value inequality and price instability in salt sales transactions. The local government, through the Trade Office and the Marine and Fisheries Office, needs to reformulate a pricing mechanism that is more equitable and also favours local producers.

Keywords: Business of salt, Islamic Economic Law, Price system, and Ṡaman Concept

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Abstrak

Artikel ini menganalisis mekanisme penetapan harga garam lokal berdasarkan konsep ṡaman. Penetapan harga garam lokal di Kecamatan Baitussalam, Kabupaten Aceh Besar, saat ini tidak stabil karena harga garam lokal ditentukan oleh kombinasi antara penawaran dan permintaan, serta faktor-faktor lain, sehingga harga yang diterima petani tidak seimbang dan tidak memenuhi aspek stabilitas harga. Dari perspektif konsep ṡaman, pemerintah memiliki wewenang untuk campur tangan dan menciptakan kebijakan penetapan harga standar guna menciptakan stabilitas harga. Penelitian ini bersifat kualitatif, menggunakan pendekatan empiris yudisial. Sumber data diperoleh dari sumber primer dan sekunder. Sumber primer diperoleh dari wawancara dengan informan. Sumber sekunder diperoleh dari studi yang berkaitan dengan penelitian ini. Hasil penelitian menunjukkan bahwa harga garam lokal di Kecamatan Baitussalam tidak sejalan dengan harga yang diterima petani dan pengumpul. Hal ini dipengaruhi oleh kelimpahan pasokan dan kekuatan pengumpul dalam proses tawar-menawar. Dalam hal ini, ketidakhadiran standar harga telah menyebabkan harga garam bagi petani garam lokal tidak mencerminkan keseimbangan antara biaya produksi dan harga jual. Hal ini tidak sejalan dengan perspektif ṡaman dalam fiqh muamalah karena munculnya ketidaksetaraan nilai dan ketidakstabilan harga dalam transaksi penjualan garam. Pemerintah daerah, melalui Dinas Perdagangan dan Dinas Kelautan dan Perikanan, perlu merumuskan kembali mekanisme penetapan harga yang lebih adil dan juga menguntungkan produsen lokal.

Kata kunci: Analisis Mekanisme, Harga Garam Lokal, dan Konsep Ṡaman

INTRODUCTION

The concept of *ṡaman* in Islamic economics refers to the exchange value or price agreed upon in a sale and purchase transaction. The ideal pricing mechanism is formed through the interaction between supply and demand, whereby the value of a commodity decreases when supply and production are abundant, and conversely, the price increases when the quantity of commodities and production decrease.[1] This occurs without any manipulation or unilateral market domination, such as the practices of monopoly, oligopoly, or protection by certain parties commonly employed by large capital

[1]Mardani, *Islamic Economic Law: Fiqh Muamalah*, 5th ed. (Jakarta: Kencana Prenada Media Group, 2019), p. 15.

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producers. This is because such monopolistic actions will certainly affect market prices.[2]

In the practice of fiqh muamalah, the legal construct that regulates the exchange value or price agreed upon in a sale and purchase transaction is called *ṡaman*. *Al-ṡaman* is the market price that actually applies in society, while *si'ir* is the capital of goods that traders should receive before selling to consumers. Thus, there are two prices for goods: the price between traders and the price between traders and consumers (the selling price in the market). Therefore, the price that traders can manipulate is *al-ṡaman*.[3] This *Ṡaman* is not just a nominal figure but must also reflect the principles of fairness, openness, and agreement free from pressure.

However, in practice, price formation in the market system within the community often experiences price instability. Local salt produced by farmers in Baitussalam Subdistrict is made using traditional methods, including boiling and drying. This local salt commodity not only supports the local economy, especially for entrepreneurs in Baitussalam Subdistrict, but also plays a role in national food security. However, the reality on the ground shows that entrepreneurs, such as salt farmers, often face significant price uncertainty. One of the leading causes of price fluctuations (instability) is the entry of large quantities of non-local salt, which affects the formation and setting of local farmers' salt prices, leading to a decline.

Preliminary data show that the salt centre in Gampong Lam Ujong, Baitussalam Subdistrict, produces salt using a boiling and drying system. This means that the process and mechanism still use traditional methods, such as boiling and drying. Boiled salt is of higher quality and sells at a higher price than dried salt. Salt production reaches up to three tonnes per day. The local salt group has 35 members, each of whom has their own salt kitchen. Each kitchen is capable of producing up to 150 kg of salt per day, and the average salt production can meet the household salt needs of the Aceh Besar Regency and the city of Banda Aceh.[4]

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[2] Abdul Rahman Ghazaly, Ghufron Ihsan, and Sapiudin Shidiq, *Fiqh Muamalat,* 1st, 4th ed. (Jakarta: Kencana Prenada Media Group, 2015), p. 70.

[3]Ghazaly, Ihsan, and Shidiq, *Fiqh Muamalat...,* p. 76.

[4]Interview with Azhar, Head of the Lam Ujong Village Salt Centre Group, Baitussalam, on 8 May 2025.

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Interactions between salt farmers and collectors determine the price of salt itself. Farmers sell their harvest directly to collectors at a mutually agreed price. They usually sell to collectors at a price of around Rp. 4,000 - Rp. 5,000 per kilogram. Collectors then distribute the salt to local markets. These prices may fluctuate depending on the season and supply availability. The price of salt, which was originally between Rp. 4,000 and Rp. 5,000 per kilogram, has fallen to between Rp. 2,000 and Rp. 3,000 per kilogram due to several natural factors and casuistic factors. These natural factors include unpredictable weather.[5] Non-natural, case-specific factors include import policies implemented by the Aceh Besar District Government, as well as unauthorized illegal imports. The influx of non-local salt poses a challenge that inevitably disrupts the price of locally produced salt.

Table 1. Selling Price of Local Salt in Baitussalam Sub-district

No	Category	Normal Price	Low Price and Factors
1	Farmer to Collector	Rp. 4,000 to Rp. 5,000/kg	The selling price of farmers to collectors can decrease by IDR 2,000 to IDR 3,000/kg, influenced by weather conditions, as well as the amount of salt supply from outside the district or province. However, non-local salt is more expensive, at IDR 12,000 to IDR 15,000 per kilogram.
2	Collector to Merchant	Rp. 6,000 to Rp. 7,000/kg	
3	Merchants to Consumers	IDR 7,000 to IDR 8,000/kg	

Source: Data compiled by the author, 2025.

Based on the table above, it can be seen that the pricing in each segment — namely, between farmers and collectors, collectors and traders, and traders and consumers — differs because it is based on the profits obtained. However, price reductions can occur due to weather factors or abundant salt supplies, even though the selling price of non-local salt is generally higher than the price of local salt. This condition reflects the unfairness of local salt prices.

Based on the above issues, this article attempts to conduct an in-depth analysis of the local salt pricing mechanism in Baitussalam Subdistrict using the *ṣaman* approach. This study explores two crucial aspects. The first is the

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[5]Interview with Azhar, Head of the Lam Ujong Village Salt Centre Group, Baitussalam, on 8 May 2025.

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mechanism for determining local salt prices in Baitussalam Subdistrict, and the second is a review of the *ṡaman* concept in relation to this mechanism.

RESEARCH METHOD

This research is juridical-empirical in nature.[6] This study examines primary materials, analyzing the mechanism for determining local salt prices in Baitussalam Subdistrict based on the concept of ṡaman within the context of Islamic law. In relation to this research, the conceptual approach focuses on the mechanism of local salt prices in Baitussalam Subdistrict, based on the concept *of ṡaman*.

The data sources for this article were obtained from primary legal materials, including interviews, and analyzed in light of Islamic legal theory related to the ṡaman contract in the existing literature. For this purpose, secondary legal materials were obtained from law books, journal articles, and other sources. Furthermore, the research data were analyzed using a specific prescriptive analysis pattern, namely an analysis carried out by the researcher related to the ideal concept of law and something that should be enforced.[7] In this research study, prescriptive analysis aimed to examine the practice of determining local salt prices in Baitussalam District, which is ideal in terms of the legal issues analyzed based on the concept *of ṡaman.*

RESULTS AND DISCUSSION

A. The Concept of *Ṡaman* in Islamic Economic Law

The term *ṡaman* or price is one of the elements that form a contract, particularly in a sale and purchase agreement. Discussing *ṡaman* or price is inseparable from the concept of sale and purchase, between the seller and the buyer, to exchange goods at a price set by the seller for the buyer. *Etymologically/linguistically, ṡaman* is also referred to as *price* (English) or *ṡaman* (Arabic). In his book "[8] Ibn Manẓūr states that *ṡaman* means the specific value

[6]Jonaedi Efendi and Johnny Ibrahim, *Normative and Empirical Legal Research Methods* (Jakarta: Kencana Prenada Media Group, 2018), p. 149.

[7]Marzuki, *Legal Research...*, p. 41.

[8]J .M. Cowan, *Arabic English Dictionary,* Third Edition (New York: Spoken Language Services, 1976), p. 45.

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of a good or object.[9] The term *ṡaman* in buying and selling is an amount agreed upon by both parties, which may be equal to the value (*qīmah)* of the object being bought and sold, or higher or lower than its base value.[10]

The term price, etymologically, is often used to indicate the determined value of an item, likened to money.[11] Some distinguish between value and price. This is as stated by Al-Uṡaimīn, who explained the book Siyāsah Syar'iyyah by Ibn Taymiyyah, that price is a substitute for an item, which may be equal to, higher than, or lower than the value of the item. The term value is understood as the actual base value of an item.[12] Referring to several etymological definitions, price is always related to the value of a substitute for an item, or it can also be referred to as the value of the item itself.

Price is always linked to the context of buying and selling. Buying and selling are the exchange of property as the object of a contract, which is carried out based on mutual consent.[13] In the context of buying and selling, there are at least five elements that must be fulfilled, including the price (*ṡaman*) of the goods. The five aspects of buying and selling are:

a. The parties involved in the buying and selling practice, namely the seller and the buyer.
b. The exchange of property.
c. The property being exchanged.
d. Mutual consent.
e. The object of the property being exchanged.

Thus, *ṡaman* (price) becomes an essential element in buying and selling. This is because the concept of price only appears in sales contracts. Similarly, in the context of market practices, the relationship between traders and

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[9]Ibn Manẓūr, *Lisān Al-'Arab* (Kuwait: Dār Al-Nawādir, 2010), p. 503.

[10]See, Sutan Remy Sjahdeini, *Islamic Banking: Products and Legal Aspects* (Jakarta: Kencana Prenada Media Group, 2018), p. 210; Sayyid Sābiq, *Fiqh Al-Sunnah,* (Translated by Abu Aulia & Abu Syauqina), (Jakarta: Republika, 2018), p. 38; Sā'id 'Abd Al-'Aẓīm, *Akhṭa' Syā'i'ah Fi Al-Buyū' Wa Ḥukm Ba'ḍu Al-Mu'āmalāt,* (Translated by Iman Firdaus), 2nd edition, (Jakarta: Qisthi Press, 2014), p. 84.

[11]Research and Development Team, *Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language*, (Jakarta: Pustaka Baru, 2024), p. 510.

[12]Muhammad bin Salih Al-'Uthaymeen, *Syarḥ Kitāb Al-Siyāsah al-Shar'iyyah Li Shaykh al-Islām Ibn Taymiyyah,* (Beirut: Dār Ibn Hazm, 2004), p. 214.

[13]Abdurraḥmān Al-Jazīrī, *Fiqh 'Alā Al-Mażāhib Al-Arba'Ah*, (Translated by Faisal Saleh), 2nd edition (Jakarta: Pustaka Al-Kautsar, 2017), p. 266.

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consumers will determine the contract known as buying and selling. Sellers want a price or value (*ṡaman*) for their goods, while consumers wish to buy the goods with a specific compensation as agreed.

According to *terminology/iṣṭilāḥī*, there are many definitions of *al-ṡaman* put forward by experts. According to Ibn Qayyim Al-Jauziyyah, *ṡaman* or price is a measure (standard/criterion) or *al-mi'yar* by which the value of property or wealth can be recognised (estimated) (*al-mi'yar huwa allażī bihi yu'rafu taqwim al-amwāl)*.[14] According to Fajar Hernawan, price is the value of goods determined and represented by money or other equivalent means of exchange that must be paid for products or services.[15] According to Mufid, *ṡaman* or price means *qīmah,* which is the value of something and the price of goods sold.[16] Thus, *ṡaman* or price can be understood as the price or exchange value of an item.

1. Normative Basis of *Ṡaman* in Sharia Economic Law

Scholars have agreed that price or *ṡaman* is one of the most essential elements in a sale and purchase agreement. In the Qur'an, the word *ṡaman* is mentioned 11 times in 6 different surahs and 11 different verses.[17] The mention *of ṡaman* in these 11 verses does not refer to price in an economic context, particularly in the context of buying and selling. Still, it is instead used in a religious *(diniah)* context. Of the many instances of the word *ṡaman*, only twice is it used by the Qur'an in an economic context, namely in Surah Yusuf [12] verse 20 and Surah Al-Mā'idah [5] verse 106.[18] The wording of Surah Al-Mā'idah [5] verse 106 is:

> *"O you who believe, when death approaches one of you and he leaves a will, let two just persons among you witness it, or two others if you are travelling in the land and death overtakes you. If you doubt (their testimony), detain the two witnesses after prayer so that they may swear by Allah. We will not take*

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[14]Ibn Qayyim Al-Jauziyyah, *I'lām Al-Muwaqqi'īn 'an Rabb 'Ālamīn*, (Translated by A. Saefullah FM & Kamaluddi Sa'diyatulharamain), (Jakarta: Pustaka Azzam, 2000), p. 137.

[15]Fajar Hernawan, *Ease of Doing Business, from an Islamic Perspective: Principles, Implementation, and Prospects,* (Jakarta: Kencana Prenada Media Group, 2024), p. 12.

[16]Moh. Mufid, *Principles of Contemporary Economic and Financial Fiqh: A Thematic and Practical Approach* (Jakarta: Kencana Prenada Media Group, 2019), p. 175.

[17]Muḥammad Fu'ād Abd Al-Bāqī, *Al-Mu'jam Al-Mufahras Li Al-Fāẓ Al-Qur'ān Al-Karīm* (Cairo: Dār Al-Maktab Al-Miṣriyyah, 1364), p. 288.

[18]Hernawan, *Ease of Doing Business...,* p. 12.

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advantage of this oath, even if he is a close relative, and we will not conceal the testimony of Allah. Indeed, if we do so, we will surely be among the sinners."

In this verse, the term used is *ṡamanan*, meaning profit. According to Al-Qurṭubī, the meaning of the verse, especially in the phrase *lā nasytarī bihin ṡamanan*, is that we will not buy with this oath a small price (for the benefit of someone). The word *ṡaman* means something used to purchase goods. The two items being traded, meaning goods and money, are *ṡaman* whether the sale and purchase is carried out for goods and money, or for both goods (barter), or for both money (meaning money is sold in exchange for money).[19] The following argument is QS. Yūsuf [12] verse 20, which states:

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍۚ وَكَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ.

"They sold him (Yusuf) for a low price, namely a few dirhams, because they were not interested in him."

The context of the hadith is that there were water carriers and their companions who sold Yusuf for a cheap or false price. The meaning *of bi ṡamanin bi khamsin* (for an affordable price) is for a low or false price. Some say that this refers back to Yusuf's brothers (i.e., they sold Yusuf).[20] In Al-Qurṭubī's opinion, this verse serves as evidence that it is permissible to buy something of great value for a small price (ṡaman), and the sale and purchase still occur.[21]

2. The Principle of Fair Price (*Al-Ṡaman Al-'Adl*)

The ideal concept in pricing within the Islamic market system is to establish fair prices within society (sellers and buyers). Fair pricing is a key theme in examining Islamic economic law. The term "fairness" is derived from the term "adil," meaning impartial or unbiased. The term "fair" itself in Arabic is called *al-adālah*, taken from the word '*a-da-la*, meaning to straighten or justice. Fair also means middle ground, like the position of a referee.[22]

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[19]Abī Bakr Al-Qurṭubī, *Jāmi' LI Aḥkām Al-Qur'ān*, (Translated by Masturi Irham, et al.) (Jakarta: Pustaka Azzam, 2009), pp. 845-847.

[20]Imām Al-Syaukānī, *Tafsīr Fatḥ Qadīr*, (Translated by Amir Hamzah, Fachruddin and Asep Saifullah) (Jakarta: Pustaka Azzam, 2009), p. 554.

[21]Al-Qurṭubī, *Jāmi' Li Aḥkām...*, p. 354.

[22]Nurcholish Madjid, *Islam, Doktrin Dan Peradaban: Sebuah Telaah Kritis Tentang Keimanan, Kemanusiaan, Dan Kemodernan* (Jakarta: Gramedia Pustaka Utama, 2019), p. 599.

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In the Islamic economic system, market prices are freely determined, meaning there is no government intervention and no monopoly or oppression. This system implies that it can bring about the concept of fair prices. In principle, fair prices are established when the seller and buyer mutually agree on the terms of the sale and purchase contract. Ibn Taymiyyah (one of the influential scholars of the Hanbali school of thought) believed that a fair price is the price at which a trader sells his goods and which is also generally accepted as equivalent to the commodities sold by other traders, or similar goods in different places and at various times.[23]

Ibn Taymiyyah divides the concept of price into two terms, namely *'iwāḍ al-miśl* and *śaman al-miśl*. *'Iwāḍ al-miśl* is a substitute, or equal compensation, which is the equivalent price value of an item according to custom. As for *śaman al-miśl*, it is the price value at which people sell their goods and is generally accepted as equivalent to the goods being sold.[24] A fair price indicates that no party suffers a loss in the transaction process. Sellers are not permitted to sell goods at inflated prices to obtain large profits. Sellers are prohibited from selling goods except at *śaman al-miśl* prices.[25] This means that it is not permissible to sell at prices that are not commonly accepted in a particular place.

According to Imam Al-Ghazālī, the price of goods can be influenced by at least three factors: difficulties in transportation, business risks, and threats to the trader's safety.[26] Thus, according to Al-Ghazālī, these three considerations influence the formation of prices. Sellers, in addition to considering the capital value, can also consider business risks, safety, and travel difficulties to determine the ideal and appropriate price. In this case, Imam Al-Ghazālī strongly emphasizes the prohibition on sellers practicing al-ihtikār (hoarding) goods to obtain high prices. [27][28]Meanwhile, Wahbah Al-

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[23]Sibghatullah Mujaddidi, *Islamic Economics: An Introduction,* (Pamekasan: Duta Media Publishing, 2020), p. 76.

[24]Wizārah Al-Auqāf, *Mawsū'ah al-Fiqhiyyah* (Kuwait: Wizārah Al-Auqāf, 1995), p. 105.

[25]Ibn Taymiyyah, *Al-Ḥisbah Fī Al-Islām: Waẓīfah Ḥukūmah Al-Islāmiyyah* (Beirut: Dār Al-Kutb Al-'Ilmiyyah, 1999), p. 97.

[26]Fahmi Medias, *Islamic Microeconomics:* (Magelang: Unimma Press, 2018), p. 102.

[27]Abū Ḥāmid Al-Ghazālī, *Ihya' Ulumiddin,* (trans.), Volume 4, (Jakarta: Republika, 2012), p. 118.

[28]Wahbah Al-Zuḥailī, *Al-'Uqūd Al-Musammāh Fī Qānūn Al-Mu'Āmalāt Al-Madaniyyah Al-Imārātī Wa Al-Qānūn Al-Madanī Al-Urdunī* (Damascus: Dār Al-Fikr, 2014), p. 54.

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Zuḥailī mentions that *śaman,* in principle, is determined freely by the parties agreeing. However, Al-Zuḥailī acknowledges that the price of commodities can be influenced and determined by three factors, as understood in the following table:

Table 2. Determinants of *Price/śaman*

No.	Price Factor	Description
	Auction Price	The price of the goods is determined according to the auction price. In such circumstances, the auction participant who bids the highest amount wins the quantity. The pricing terms through the auction process are permissible under Islamic law. Auction sales, or more commonly known as *muzayadah*, are auction sales conducted by the seller to the general public.
2	Label Price	The price of goods is determined in advance, so consumers who wish to purchase them cannot negotiate the price. Wahbah Al-Zuḥailī calls this *uqūd al-iż'ān*. In the context of muamalah, the concept of buying and selling using the *uqūd al-iż'ān* system is considered a contemporary form of trade. Usually, the price is determined through bargaining. However, in the concept *of uqūd al-iż'ān,* buyers or consumers cannot bargain because the cost of the goods is already stated on the packaging. This type of sale and purchase actually applies two elements simultaneously: no opportunity to bargain and requiring the buyer to agree on the price before the sale and purchase transaction is carried out. Typically, in the context of buying and selling in a free market, an agreement on the transaction is reached after bargaining. In the *uqūd al-iż'ān* system, agreement must appear before the contract is made.
3	Price *Tas'īr*	The price of goods can also be influenced by government intervention or action, as well as by authorities or related institutions. Wahbah Al-Zuḥailī refers to this as *al-tas'īr al-jabarī*, which is the determination of prices by force by the authorities to stabilize market prices.

Source: Table data compiled from the opinions of Wahbah Al-Zuḥailī.

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These three categories are conditions in which the free market mechanism can always determine the price of goods. Pricing also differs between sellers who sell items wholesale and those who sell retail. According to Ibn Qayyim al-Jauziyyah, a scholar of the Hanbali school of thought and a student of Ibn Taymiyyah, retail prices differ from wholesale prices. In this context, market administrators are required to be aware of the wholesale prices received by retail traders.[29]

Provisions regarding fair pricing also depend heavily on other aspects, known as *supply* and demand. The price of a commodity will rise if demand exceeds supply, and it will fall if supply exceeds demand. When the amount of goods or services available matches the demand of potential consumers for those goods or services, the market is said to have reached equilibrium. The theory of price allows for price adjustments in line with changes in market conditions.[30]

When prices are not in line with the balance between supply and demand, for example, due to practices such as hoarding or fraud, the government may intervene in an effort to stabilise market prices. In the context of Islamic jurisprudence, this effort is referred to as *tas'īr*.[31] According to Al-Qaraḍāwī, the government may, under certain conditions, such as hoarding of goods or price manipulation, intervene by setting standard price benchmarks.[32] Similarly, Al-Zuḥailī states that the government may intervene in the market by setting standard prices (*tas'īr)*

[29]Ibn Qayyim Al-Jauziyyah, *Al-Ṭurq Al-Ḥukmiyyah Fī Siyāsah Al-Syar'iyyah*, (Translated by M. Muchson Anasy), (Jakarta: Pustaka Al-Kautsar, 2014), p. 447.

[30]Hernawan, *Kemudahan Berusaha...*, p. 12.

[31]Scholars still differ on the ruling *on tas'īr*. The majority of scholars, consisting of the majority of Shafi'i scholars, the majority of Hanbali scholars, and also some Hanafi scholars, strictly prohibit price fixing (*tas'īr*). However, Maliki scholars permit it. SeeAhmad Imām, *Minhāj al-Ṭālib fī al-Muqāranah bayna al-Mażāhib,* 1st ed. (Translated by Yasir Maqosid), 1st ed. (Jakarta: Pustaka Al-Kautsar, 2016), p. 368; Abī Muḥammad 'Abd Al-Wahhāb 'Alī Ibn Naṣr Al-Mālikī, *Al-Mu'awwanah 'Alā Mażhab 'Ālim Al-Madīnah Abī Abdillāh Mālik Bin Anas,* Juz' 2 (Beirut: Dār Al-Kutb Al-'Ilmiyyah, 2004), p. 59; Ḥabīb bin Ṭāhir, *Al-Fiqh Al-Mālikī Wa Adillatuh*, Volume 4 (Beirut: Mu'assasah Al-Ma'ārif, 2005), pp. 143-146; Ibn Rusyd, *Fatāwā,* (Beirut: Dār Al-Kutb Al-'Ilmiyyah, 2020), p. 204.

[32]Yūsuf Al-Qaraḍāwī, *Introduction to the Study of Islamic Sharia*, (Translated by Ade Nurdin and Riswan), (Bandung: Mizan Pustaka, 2018), p. 188; Yūsuf Al-Qaraḍāwī, *The Role of Upholding and Ethics in Islamic Economics* (Cairo: Maktabah Wahbah, 1995), p. 429; Yūsuf Al-Qaraḍāwī, *Siyāsah Al-Syar'iyyah Fī Ḍau' Nuṣūṣ Al-Syarī'ah Wa Maqāṣiduhā,* (Translated by Fuad Syaifudin Nur), (Jakarta: Pustaka Al-Kautsar, 2019), pp. 283-284.

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in cases of *iḥtikār*, or hoarding of goods.[33] The practice *of iḥtikār* occurs when a person withholds the supply of a commodity in the market to increase demand among the public so that they can raise the price when they want to resell it.[34]

B. Mechanism for Setting Local Salt Prices in Baitussalam Subdistrict

Baitussalam Subdistrict is one of the largest salt-producing subdistricts in 2024. Based on documentation data from the Marine and Fisheries Service in Aceh Besar Regency, the largest number of salt farmer groups is in Seulimum Subdistrict, with 12 farmer groups. This is followed by Baitussalam Subdistrict, with six groups, and Lhoong Subdistrict, with three groups. However, Baitussalam Subdistrict has the largest salt field area, namely 11.80 M(2). The salt field area per subdistrict in Aceh Besar Regency is presented in the following table:

Table 3. List of Salt Farm Areas by the Department of Marine Affairs and Fisheries Aceh Besar District 2024

No.	District	2024		2023		2022	
		Group Size	M²	Group Size	M²	Group	M²
1	Seulimum	12	2.28	23	2.28	23	31.97
2	Grand Mosque	2	1.00	2	1.00	2	4.13
3	Baitussalam	6	11.80	6	11.80	6	29.60
4	Peukan Bada	-	-	-	-	1	5.70
5	Lhoknga	-	-	-	-	2	1.20
6	Leupung	1	0.50	1	0.50	-	-
7	Lhoong	3	4.45	3	4.45	4	10.47
8	Pulo Aceh	-	-	-	-	5	4.20
Total		**24**	**20.03**	**35**	**20.03**	**43**	**87.27**

Source: Aceh Besar Marine and Fisheries Agency

[33]Wahbah Al-Zuḥailī, *The Concise Book on the Principles of Islamic Jurisprudence* (Damascus: Dār Al-Fikr, 1999), p. 228; Wahbah Al-Zuḥailī, *Islamic Jurisprudence and its Evidence*, Al-Zuḥailī, *Mausū'ah Al-Fiqh Al-Islāmī Wa Al-Qaḍāyā Al-Mu'āṣirah*, Juz' 7, (Damascus: Dār Al-Fikr, 2010), p. 590.

[34]Wahbah Al-Zuḥailī, *Contemporary Financial Transactions*(Damascus: Dār Al-Fikr, 2002), p. 38.

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In 2024, salt production in Aceh Besar Regency reached Rp. 822,050,000, with Baitussalam District recorded as one of the largest districts in salt production, reaching 75.63 tonnes, or Rp. 378,150,000, followed by Suelimum District with 46.28 tonnes or Rp. 231,400,000. The salt production data can be presented in the following table:

Table 4. List of Salt Production by the Department of Marine Affairs and Fisheries Aceh Besar Regency 2024

No.	District	2024		2023		2022	
		(Tonnes)	(Rp 000)	(Tonnes)	(Rp . 000)	(Tonnes)	(IDR 000)
1	Seulimum	46.28	231,400,000	17.74	70,968,000	367.76	1,471,040
2	Grand Mosque	-	-	55.81	223,248,000	14.02	56,080
3	Baitussalam	75.63	378,150,000	35.82	143,280,000	278.38	1,113,520
4	Peukan Bada	-	-	-	-	-	-
5	Lhoknga	-	-	-	-	-	-
6	Leupung	-	-	-	-	4.40	176,000
7	Lhoong	4.25	212,500,000	1.65	6,600,000	45.74	182,960
8	Pulo Aceh	-	-	-	-	-	-
	Total	**126.16**	**822,050,000**	**111.02**	**444,096,000**	**710.30**	**2,999,600**

Source: Aceh Besar Marine and Fisheries Department

Based on the two tables above, it can be seen that land use and salt production in Baitussalam Subdistrict significantly contribute to salt production in Aceh Besar Regency. Apart from Seulimum and Lhoong subdistricts, Baitussalam Subdistrict is also a consistent producer of salt. The table above also shows a consistent and significant contribution to salt production in Aceh Besar Regency from 2022 to 2024, in terms of institutional groups, land area, and economic value. Institutionally, the number of salt land management groups in Baitussalam Subdistrict has remained stable at six groups each year. This situation reflects the sustainability of activities and the participation of the farming community in the salt sector.

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In terms of land utilization, Baitussalam District recorded the second-highest area in 2022 at 29.60 m², or approximately 33.92% of the total salt land area in Aceh Besar Regency. However, this decreased to 11.80 m² in 2023 and 2024. This decline did not have a wholly negative impact on production, as 2024 saw a surge in production of 75.63 tonnes, valued at Rp. 378,150,000, making Baitussalam Subdistrict the most significant regional contributor in the regency for that year. Even in 2022, Baitussalam contributed 278.38 tonnes. The data show that Baitussalam not only has a high production capacity but also high efficiency in land use, playing a strategic role in supporting local salt resilience and the economy. This contribution is undoubtedly essential to consider in marine and fisheries policy planning, particularly in the development of community- and region-based salt industries.

Although salt production is relatively high for the district, the issue that remains a serious concern among salt farmers in Baitussalam Sub-district is the price of salt. So far, the cost of salt is considered relatively low. The cost for each farmer varies. For example, according to Azhar, Head of the Gampong Lam Ujong Salt Centre Group, Baitussalam, the cost of salt has declined from £3.50 per kilogram to £2.10 per kilogram.[35] According to him, the decline in salt prices is due to several factors, including an abundant supply and local government policies that encourage the supply of salt from other districts and provinces.[36] Hasan, a salt farmer, made another statement:

> " *As for the price, it also depends on the season. The price of salt is uncertain. During my time as a salt farmer, the lowest price I have ever experienced was Rp. Five thousand per kilogram, and the highest was Rp. 7,500 per kilogram. The low price of salt for farmers is also caused by the supply of salt from outside the Aceh Besar region and outside the province of Aceh*".[37]

According to Putra from the Aceh Besar District Marine and Fisheries Office, the price of salt is in line with the supply; if there is an ample supply of salt, the price will be lower. The supply of salt also depends on whether it comes from local farmers' production or from the Aceh Besar District Salt Production and Distribution Centre in other areas outside Aceh Besar

[35]Interview with Azhar, Head of the Gampong Lam Ujong Salt Centre Group, Baitussalam, on 8 May 2025.

[36]*Ibid*.

[37]Interview with Hasan, salt farmer in Baitussalam District, on 6 August 2025.

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District.[38] A similar explanation was given by Anwar, a trader or *mugee* who buys salt from farmers. In his explanation, he stated that the amount of salt supply determines the price of salt; if the supply is abundant, the price offered by traders will undoubtedly be lower than when the salt supply is scarce.[39]

Based on the above information, it can be seen that the determination of local salt prices for local salt farmers in Baitussalam Subdistrict is primarily influenced by the supply of salt, which in turn affects the salt distribution chain, starting from farmers to collectors, collectors to traders, and traders to consumers.

Referring to the interview results and salt production data as mentioned earlier, it appears that salt production in Baitussalam Subdistrict is basically sufficient to meet local needs. However, the main challenge faced by farmers is not in terms of production, but rather in terms of sales prices, which are uncertain and often detrimental to farmers.

C. Review of the Concept *of Ṡaman* in relation to the Mechanism for Setting Local Salt Prices in Baitussalam Subdistrict

Local salt farmers often have no bargaining power in determining prices, as they are dependent on traders. In the context of fiqh muamalah, especially about the concept *of ṡaman*, this situation indicates an imbalance in the determination of *ṡaman*. The prevailing price does not reflect a fair value for producers, and transactions occur in a situation where there is an abundance of non-local salt (not produced by local farmers in the Baitussalam District). This contradicts the basic principles of muamalah, such as *'adl* (justice) and *maṣlaḥah* (benefit and usefulness).

Referring to the opinions of the fuqaha, as mentioned earlier, for example, in the opinion of the Mālikī school of thought, some of the Ḥanbalī school of thought (such as Ibn Taimiyah and Ibn Qayyim), and the views of contemporary scholars such as Wahbah Al-Zuḥailī and Yūsuf Al-Qaraḍāwī, it can be understood that the government has a role to play in maintaining price stability and creating price justice. One way to do this is to intervene in the

[38]Interview with Aulia Putra, Aceh Besar District Marine and Fisheries Service, on 6 August 2025.

[39]Interview with Anwar, *a trader/mugee* in Baitussalam Subdistrict, on 7 August 2025.

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market ( ) through the *tas'īr* mechanism.[40] Based on the available theoretical data, it can be seen that government market intervention (central or regional) in setting prices for a commodity is permissible if such intervention creates benefits and promotes price fairness, not only for consumers (salt users) but also for producers.

However, so far, the local government of Aceh Besar Regency has not taken concrete steps to set ideal price standards for local salt farmers. This means that salt production (as indicated by the data in Table 4 above) is relatively sufficient to meet the community's needs. Still, it is not matched by ideal prices for farmers. In fact, the cost of local salt tends to decline over time. This is similar to the previous statements by Hasan and Azhar, who noted that the selling price of salt remains very low.

According to the *ṡaman* concept review, the mechanism for determining the ideal local salt price should not only depend on supply and demand. If the price of goods remains very low, even though it aligns with the level of supply and demand in reality, then the most important thing for the local government to do is intervene in the price or standardize the selling price in a way that is considered fair to farmers. The local government's policy in stabilising prices can be in the form of determining a standard price. The regional government of Aceh Besar Regency has not yet implemented such policy measures.

Referring to the concept of *price determination, the local salt price in Baitussalam Sub-district can be determined primarily* using the *tas'īr* scheme. The government of Aceh Besar Regency, through the Marine and Fisheries Service or the Aceh Besar Regency Trade Service, needs to take concrete steps in determining price policies for salt farmers, taking into account fairness and the interests of all parties. Therefore, the mechanism for deciding salt prices in Baitussalam Subdistrict needs to be formulated through a more equitable approach based on the fulfillment of public interest. Policy interventions, such as setting a base price or standardizing product quality with a price value, are ideal strategic steps that can correct price imbalances. Thus, the price of salt is not just a nominal figure ( ), but also a representation of a legitimate and dignified value in community economic transactions, especially for farmers,

[40]Ibn Naṣr Al-Mālikī, *Al-Mu'awwanah 'Alā Mażhab...*, p. 59; Al-Jauziyyah, *Al-Ṭurq Al-Ḥukmiyyah...*, p. 447; Al-Zuḥailī, *Al-'Uqūd Al-Musammāh...*, p. 54; Al-Qaraḍāwī, *Siyāsah Al-Syar'iyyah...*, pp. 283-284.

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both in terms of the relationship between farmers in determining prices for traders (*mugee)* and from farmers to direct consumers, or the relationship and mechanism for determining prices from traders to consumers.

CONCLUSION

The mechanism for determining local salt prices in Baitussalam Subdistrict does not fully reflect the principle of price stability, as per the concept *of ṡaman* in muamalah fiqh. Supply conditions and the lack of institutional or government intervention in price setting influence local salt prices. The absence of price standards causes the exchange value of local salt to differ from the price of non-local salt. In the concept *of ṡaman,* this situation causes price injustice for salt farmers. Therefore, a more equitable pricing mechanism that favours local producers is needed, through a government price standard policy.

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