

**IHTIKAR IN THE SOCIAL FRAME: A SOCIOLOGICAL
ANALYSIS OF ECONOMIC DYNAMICS AND THEIR IMPACT IN
THE CONTEMPORARY CONTEX**

Muhammad Islah Siregar¹, Tajul Arifin², Abdal³

UIN Sunan Gunung Djati Bandung, Indonesia.

Email : ¹Muhammadisla7@gmail.com, ²tajularifin64@uinsgd.ac.id, ³abdal@uinsgd.ac.id

Abstract

This research deepens sociological studies of the phenomenon of ihtikar, an economic practice in which individuals or groups hoard goods or resources with the intention of increasing value or prices in the market. Using a sociological approach, this study aims to understand the impact of ihtikar on social structure, conflict, and social interaction in society. Analysis of the distribution of resources in the context of ihtikar reveals the dynamics of power and inequality that may arise within society. Class struggle, as a result of ihtikar, takes center stage to understand how this practice can deepen social inequality. The interconnectedness of ihtikar with social interactions and market dynamics provides deeper insight into how this economic behavior affects relationships between individuals and impacts daily life. economics, and culture to understand ihtikar as a phenomenon involving complex dynamics in society. The results of this study are expected to contribute to our understanding of the role of ihtikar in shaping social structure, conflict, and social interaction, as well as provide a foundation for policy debates and social actions that are more effective in addressing their impacts.

Keywords: *ihtikar, hoarding, sociology*

1 INTRODUCTION

The market is a means of meeting supply and demand between sellers and buyers. In the economy, the market plays a very important role, especially in a free or liberal economic system. It is the market that plays a role in bringing together producers and consumers. Consumers greatly determine the position of the market, because consumers play a role in determining the traffic of goods and services. Thus, it can be said that there is an interdependence between producer and consumers. (Suhrawandi, 2012)

Islam wants the perfection of a market that is free from the efforts of those who want market distortions in order to reap high profits in a short time. Therefore, market imperfections are common enemies that must be anticipated, especially by those who have authority, namely governments and even countries. Market imperfections can be caused by engineering efforts on the demand and supply sides. In the concept of Islamic economics, price determination is done by market forces, i.e. supply and demand forces. The meeting of demand with supply must occur willingly as willingly, neither party feels aggrieved (Vinna Sri, 2016).

However, human life is increasingly faced with a difficult situation, where the emergence of scarcity of resources is increasingly limited. On the other hand, man's desires and needs to seek his personal satisfaction are increasingly numerous and complex with the times. With this situation, the weak party is only able to maintain his life in order to survive. It is very difficult for them to increase their income and standard of living (Sri Adiningsih, 2010).

Ihtikar What is prohibited is Ihtikar which can harm the community, such as hoarding sources of food needs with the aim of unilaterally seeking benefits. Where such a source of basic needs is urgently needed by society in general and is urgent, this action is also referred to as ihtikar (hoarding). (Agus Triyadi, 2012).

2 IMPLEMENTATION METHODS

The method used by researchers in this study is qualitative, where researchers analyze a concept in the form of questions. Information can be obtained through reading and analyzing reputable publications such as books, journals, symposia, and theses, which are related to Ihtikar. Once the data is collected, the analyst will conduct an in-depth analysis.

3 RESULTS AND DISCUSSION

3.1 Definition of Ihtikar

The word ihtikar comes from the word Haroka which means persecution. Ihtikar means an attempt to hoard merchandise to wait for soaring prices. In terms ihtikar, it means buying goods in the field and then hoarding them so that the goods are scarce in the market and the price increases. (Nasrun, 2007)

According to Suhrawardi K. Lubis in his book Islamic Economic Law explains as beikut: "hoarding goods (ihtkar) is buying goods in large quantities so that the goods are reduced in the market so that the price (of hoarded goods) increases, and when prices rise only then released (sold) to the market so as to get a double profit. (Suhrawardi, 2012)

From this definition, it can be said to have the same meaning, namely there is an effort from someone to hoard goods when the goods are scarce or expected prices will rise, such as an increase in the price of fuel oil (BBM). The items that are hoarded are usually items that are needed by the community on a daily basis. (Mohammad Mufid, 2016)

Practice IHTIKAR will cause the market mechanism to be disrupted, where producers will then sell at a higher price than the normal price. The seller will get a good profit (monopolistic rent), while consumers will suffer losses. So, as a result IHTIKAR, The wider community will be harmed by the actions of a small irresponsible group.

3.2 Types of Ihtikar Products

Maliki scholars, some of the scholars of Hanabilah, Abu Yusuf and Ibn "Abidin stated that the prohibition of ihtikar is not limited only to food, clothing and animals, but covers all products needed by society. According to them, who became illat (legal motivation) in the prohibition of performing uhmatar is "the harm that befalls

many people". Therefore, the harm that befalls many people is not only limited to food, clothing and animals, but includes all the products that people need. (Nasrun Haroen, 2019)

Imam ash-Shaukani did not specify what products were stored, so one can say up-to-date, if save the item for sale when prices soar. In fact, he did not distinguish whether hoarding occurred when the market was in normal conditions (stable markets), or in unstable market conditions. So, Imam ashShaukani forbade ihtikar in all things / goods needed by society.

The great scholars of fiqh differ in categorizing the types of products that can give rise to ihtikar acts. Maliki scholars, some of the scholars of Hanabilah, Abu Yusuf and Ibn "Abidin and Imam ash-Shukani stated that the prohibition of ihtikar covers all goods needed by the community. While some Hanabilah scholars and Imam al-Ghazali specialize in the haram ihtikar on the type of food products only. Even so, any action that causes ihtikar behavior is not allowed in Islam.

3.3 Conditions Said to be Ihtikar

He said that there are three conditions. If the three conditions are met, it is categorized into ihtikar. First, the goods stored or hoarded are the result of purchase, if someone offers goods and sells them at a relatively cheap price (normal) or buys something when the price jumps (expensive) then the buyer keeps it, then that person is not categorized as a hoarder (muhtakhir). This is based on the hadith of the Holy Prophet (peace be upon him) which means: "From Umar bin Khattab said: The Messenger of Allah said: People offering goods and selling them at low prices are given rizki, while hoarders are given anathema." HR. Ibn Majjah.

Second, the goods purchased are staple food commodities, because they are human needs in general.

Third, there is difficulty for humans to buy and obtain it in two ways:

- a. The difficulty of the community to get goods due to hoarding. While areas that have a sufficient and adequate supply of food commodities, there is no prohibition for, because in general, it will not cause a significant impact.
- b. In difficult times, by visiting areas that are experiencing food insecurity (famine) and buying up existing supplies, in this case there is no difference between small areas and large areas. (Achmad Rais, 2010)

From these three conditions, we can conclude temporarily that, hoarding goods only applies to goods purchased only (goods purchased) thus hoarding goods resulting from own commodities or goods resulting from own property does not include hoarding. Because there is a possibility that it will not experience scarcity and also will not damage market prices and economic stability of the community.

Then the stored goods are staple food commodities basically, humans are very dependent on food. Food is an essential and primary need (Daruriya) in the survival and needs of man, so that the order of human life is well maintained as the caliph of God on this earth

3.4 Legal Basis of Ihtikar

1. Law No.1 of 1953 concerning the Establishment of an Emergency Law on the Hoarding of Goods (Emergency Law No. 17 of 1951) as a Law.
2. Law No. 29 of 1948 concerning the Eradication of Hoarding of Important Goods.
3. Presidential Regulation of the Republic of Indonesia Number 71 of 2015 concerning the Determination and Storage of Basic Needs and Important Goods

3.5 Ihtikar in sociological view

Ihtikar, in the view of society, refers to practices or behaviors related to the storage or hoarding of certain resources, such as goods or commodities, with a view to increasing the value or price of those goods in the market. This practice usually occurs in an economic context where individuals or groups have access or control over certain resources and utilize them in ways that can affect supply and demand.

People's views on ihtikar can vary widely. On the one hand, some people may see ihtikar as a rational strategy in managing resources and optimizing profits. They may view ihtikar as a form of self-or group protection against market fluctuations, supply shortages, or other factors that can affect the availability and price of an item. In this context, ihtikar is considered a natural response to dynamic economic conditions.

On the other hand, other views in society may see ihtikar as a detrimental behavior, especially if this practice results in unfair price increases or creates artificial supply shortages. Excessive or manipulative practices can be considered as a form of exploitation of the needs of the general public for personal or small group gain. In this context, IHTIKAR considered a form of social injustice and might provoke negative reactions among the people.

It is important to remember that views on IHTIKAR can be influenced by cultural values, social norms, and a particular economic context in a society. Discussions about ihtikar often reflect debates over ethics, fairness, and the role of government in regulating markets. As a result, people's views on IHTIKAR can change over time and adapt to ongoing economic and social dynamics.

The influence of ihtikar in a sociological context includes its impact on social structure, relationships between individuals, and societal dynamics. Here are some of the influences of ihtikar that can be observed from a sociological perspective:

- a. Opposition and Inequality

Ihtikar can be a trigger for conflict within society, especially if the practice causes significant economic inequality. When certain groups can control or hoard resources, it can increase inequality and harm other groups of society, which can trigger social tensions and conflicts.

- b. Power Patterns

The practice of ihtikar often reflects patterns of power in society. Groups or individuals who have greater financial capacity may utilize ihtikar to strengthen their dominant position, while groups with more limited resources may become more vulnerable.

- c. Resource Distribution

Ihtikar affects the distribution of economic resources in society. If some individuals or groups hoard resources, this can change patterns of wealth distribution and access to economic opportunities, which can have long-term impacts on social structures.

d. Social Interaction

Within the framework of sociology, ihtikar also plays a role in influencing social interaction. For example, if ihtikar causes a significant increase in the price of goods, this can affect how people interact in everyday economic contexts, such as buying and selling goods.

e. Community Response and Government Regulation

The influence of ihtikar can also be seen in the response of the community and the regulatory measures taken by the government. If communities feel hit hard by ihtikar practices, there can be movement or pressure for change, while governments can respond by regulating markets or imposing restrictive policies.

f. Changes in Culture and Values

Ihtikar can influence the culture and values of society. If this practice is deemed unethical or detrimental, it can trigger changes in society's views of wealth, ownership, and social responsibility.

4 CONCLUSION

The word ihtikar comes from the word Haroka which means persecution. Ihtikar means an attempt to hoard merchandise to wait for soaring prices. In terms ihtikar, it means buying goods in the field and then hoarding them so that the goods are scarce in the market and the price increases.

People's views on ihtikar can vary widely. On the one hand, some people may see ihtikar as a rational strategy in managing resources and optimizing profits. They may view ihtikar as a form of self-or group protection against market fluctuations, supply shortages, or other factors that can affect the availability and price of an item. In this context, ihtikar is considered a natural response to dynamic economic conditions.

Ihtikar can be a trigger for opposition within society, especially if this practice causes significant economic inequality. When certain groups can control or hoard resources, it can increase inequality and harm other groups of society, which can trigger social tensions and conflicts.

Power Patterns of Practice Ihtikar It often reflects patterns of power in society. Groups or individuals who have greater financial capacity may utilize ihtikar to strengthen their dominant position, while groups with more limited resources may become more vulnerable.

REFERENCES

- Agus Triyanta, Islamic Economic Law: From the Politics of Islamic Economic Law to Sharia Economic Institutions, (Cet. 1; Yogyakarta: FH UII Press, 2012 p. 144)
- Ahmad Rais, Economic Outlines, (Jakarta: Gema Insani Press, 2010 p. 41)
- Mohammad Mufid, Ushul Fiqh Contemporary Economics and Finance, (Jakarta: Prenadamedia Group, 2016 pp. 157-158)
- Nasrun Haroen, Fiqh Muamalah, (Jakarta: Gaya Media Pratama, 2007 p. 157)
- Nasrun Haroen, Fiqh Muamalah. thing. 158
- Sri Adiningsih, Microeconomics, cet. 4th (Yogyakarta: BPEF, 2010 p. 22)
- Suhrawardi K. Lubis and Farid Wajdi, Islamic Economic Law, (Jakarta: Sinar Grafika, 2012 p. 22)
- Suhrawardi K. Lubis, Islamic Economic Law, (Jakarta: Sinar Grafika, 2012 p. 151)
- Vinna Sri Yuniarti, Sharia Microeconomics, (Bandung: CV Pustaka Setia, 2016 p. 252)