

The Practice of Buying and Selling Betta Fish from Contest Results: An Analysis of Islamic Law Perspective in Majasetra Village

Muhamad Aliman¹, Agus Nurkholiq^{2*}, Sri Utami³, Ohan Wahyu Nurjaman⁴,
Maftu Holik⁵, Gamal Abdul Nasir Zakaria⁶, Udin Saripudin⁷, Elan Jaelani⁸,
Endang Saepudin⁹, R. Sinsin Rosyidin¹⁰

^{1,2,3,4,5}Dosen STAI Bhakti Persada Majalaya

⁶University Brunei Darussalaam

⁷Universitas Islam, Bandung

⁸Universitas Islam Nusantara Sunan Gunung Djati

⁹STAI Baitul Arqom Al-Islami

¹⁰Sekolah Indonesia Mekkah Arab Saudi

Corresponding Author: Agus Nurkholiq; agusnurkholiq1975@gmail.com

ARTICLE INFO

Keywords: Betta Fish, Islamic Law, Buying and Selling, Ornamental Fish Contests, Gharar

Received : 5 Maret

Revised : 23 April

Accepted: 23 Mei

©2025 Aliman, Nurkholiq, Utami, Nurjaman, Holik, Zakaria, Saripudin, Jaelani, Saepudin, Rosyidin: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This study aims to analyze the practice of buying and selling betta fish from contests in Majasetra Village, Majalaya District from an Islamic law perspective. This phenomenon is characterized by a spike in fish prices based on winning contests, which leads to unreasonable transactions and potentially contains elements of gharar (uncertainty) and speculation. The research method used is qualitative with a case study approach through observation, interviews, and documentation. The results of the study indicate that although ornamental fish trading is permitted, the practice of determining prices based on contest charters or trophies is often not transparent and can harm consumers. From a sharia perspective, transactions must be based on the consent of both parties, clarity of price and object, and avoid elements of fraud and uncertainty. In conclusion, this type of transaction needs better regulation to comply with the principles of Islamic law

INTRODUCTION

Betta fish (*Betta splendens*) is a type of freshwater ornamental fish that has a high aesthetic appeal because of its unique body shape and striking colors. Its beauty and durability in various environmental conditions make this fish popular with various groups, both as pets and as hobby collectors. The popularity of betta fish has also encouraged the formation of ornamental fish lover communities that regularly hold beauty contests, both locally and nationally.

The phenomenon of betta fish contests is not just an event to show off aesthetics, but has also become a promising economic instrument. Betta fish that win certain contests usually experience a significant increase in price. In various regions, including in Majasetra Village, Majalaya District, betta fish from contests can be sold at fantastic prices, even reaching up to two million rupiah per fish. The selling value is often not determined by the biological or genetic quality of the fish, but by the status symbol in the form of award certificates and contest trophies that have been won.

Betta fish contests in Majasetra, such as those held by the A&D Betta Fish community, have become a routine agenda that has received wide acceptance from the community. However, the practice of buying and selling fish from contests often raises ethical and legal questions, especially when the prices offered seem unreasonable and non-transparent. Some transactions are even carried out in a hurry without clarity regarding the objective quality of the fish being sold. This raises concerns about the existence of speculative elements in the transaction.

In the context of Islamic law, every economic transaction is not only viewed from the perspective of material benefits, but also from the perspective of compliance with sharia principles. Islam emphasizes the importance of clarity (*bai' al-fahm*), justice (*'adl*), and willingness (*taradhi*) in buying and selling. Transactions that contain elements of *gharar* (uncertainty), *maisir* (elements of speculation or gambling), and the potential to harm one party are strictly prohibited in sharia. Therefore, the practice of buying and selling betta fish from contests in Majasetra needs to be studied more deeply from the perspective of Islamic law so that it does not conflict with the principles of *muamalah*.

This study is important not only to ensure the legality of the transaction, but also to provide a correct understanding to business actors and the general public. By understanding the basic principles of Islamic buying and selling law, it is hoped that all parties involved in the ornamental fish trade can carry out their economic activities ethically, transparently, and responsibly. This study also aims to contribute to the development of contemporary *muamalah* literature that touches on actual phenomena in society.

LITERATURE REVIEW

Islamic Muamalah Law

In Islam, *muamalah* is an important aspect that regulates the social and economic relations of the community. One of the main principles in *muamalah* law is justice and clarity in transactions. The Qur'an, Surah An-Nisa verse 29 states: "O you who believe, do not consume one another's property unjustly,

except by a business transaction that is based on mutual consent between you." This verse emphasizes that all forms of exchange of property must be carried out legally, clearly, and based on the willingness of both parties. This is reinforced by the hadith narrated by Imam Muslim No. 2970, which orders that transactions be carried out in cash and in balance, and prohibits speculative elements and uncertainty in buying and selling.

Buying and Selling in Islam

According to Imam Syafi'i, buying and selling (al-bai') is permitted as long as it meets certain conditions which include clarity of object, agreement of both parties (ridha), and avoidance of elements of usury, gharar (uncertainty), and maisir (gambling). Transactions must be based on valid ijab and qabul, and the objects traded must be clearly known by both parties. In practice, all forms of information manipulation, excessive speculation, and irrational price games are violations of the basic principles of muamalah. Therefore, the sale and purchase of contest betta fish whose value depends on the charter or title, needs to be tested for compliance with these principles.

2. Potential Elements of Gharar and Maisir in the Sale of Contest Fish

Gharar in buying and selling refers to the ambiguity or high speculation regarding the object or value of the transaction. In the context of the sale of contest betta fish, the selling value of the fish is not always based on real physical quality, but rather on the status of the symbol or charter owned. When the price is determined by factors that are not objective and not standardized, it can cause gharar. Meanwhile, maisir refers to transactions that resemble gambling, where someone expects a large profit from factors that are coincidental or lucky, such as winning a contest. If the transaction of contest fish is carried out only because of "speculation" that the fish will continue to increase in value without a measurable basis for quality, then the potential for elements of maisir will arise.

Relevance of Sharia Perspective in the Sale of Contest Ornamental Fish

In Islamic law, trade is not only about economic profit, but also about blessings and justice. Therefore, any transaction that raises doubts, gives the impression of being manipulative, or harms other parties cannot be justified. The principles of al-maslahah (benefit) and al-'adalah (justice) are the moral basis for the law of buying and selling. In the context of contest betta fish, rules are needed that guarantee that the selling price reflects the intrinsic value and not just the prestige value. When this trade is carried out fairly, honestly, and transparently, it will become part of the approved muamalah.

Conceptual Framework of the Research

In this study, the following conceptual framework was used:

- *Contest Transactions*: Starting from the holding of the betta fish contest and determining the winner.
- *Price Determination*: The price of fish is determined not only by physical quality, but also by the contest charter.
- *Potential Gharar/Maisir*: Occurs when the price is disproportionate and not based on objective information.
- *Evaluation of Islamic Law*: Assess whether the transaction meets the principles of clarity, justice, and consent in Islamic transactions.

This framework is the basis for analyzing the practice of buying and selling contest betta fish in the field and assessing whether it is in accordance with or deviates from Islamic law.

METHODOLOGY

This study uses a qualitative approach with a case study method to deeply understand the practice of buying and selling contested betta fish at the Sayang Lauk Shop, Majasetra Village. The qualitative approach was chosen because it allows researchers to explore social phenomena in a natural context and gain a holistic understanding of the dynamics that occur. The case study method is used to intensively analyze one particular case, namely the transaction of contested betta fish, in order to reveal the complexity and meaning contained therein.

Data collection techniques in this study include observation, interviews, and documentation. Observations were carried out directly during contest activities and buying and selling transactions at the Sayang Lauk Shop to observe the interaction between sellers and buyers and the process of determining the price of betta fish. In-depth interviews were conducted with shop owners, contest committees, and buyers to explore their perspectives on the value of contested betta fish and the factors that influence the selling price. Documentation in the form of photos, award certificates, and price lists were used to complete the data and provide a visual context for field findings.

Data analysis was carried out inductively by following the stages proposed by Miles and Huberman, namely data reduction, data presentation, and drawing conclusions. Data reduction is done by selecting and simplifying relevant data from observations, interviews, and documentation. Data presentation is done in narrative form to facilitate understanding of emerging patterns. Conclusions are drawn by identifying the main themes and relationships between data to answer research questions.

To ensure the validity of the data, this study uses source and method triangulation techniques. Source triangulation is done by comparing information obtained from various informants, such as shop owners, contest committees, and buyers. Method triangulation is done by comparing data obtained through observation, interviews, and documentation. This technique aims to increase the credibility and validity of research findings

RESULTS

The findings in the field show that betta fish from contests are sold at high prices based on the number of trophies/victories. Fish that win contests can be sold between IDR 200,000–IDR 2,000,000. The contest is closed, only attended by A&D Betta Fish members. Contest assessments are based on color, tail shape, and size of the fish.

Table 1. Price Range of Betta Fish at Sayang Lauk Shop

Type of Fish	Price Range	Description
Non-contest	Rp10.000–Rp100.000	Based on color and type
Contest results	Rp200.000–Rp2.000.000	Based on contest charter and certificate

DISCUSSION

From an Islamic legal perspective, a sale and purchase transaction (al-bay') must meet the basic principles that guarantee justice and clarity for all parties involved. These principles include clarity of the object and price, voluntary agreement (ridha) between the seller and the buyer, and avoidance of prohibited elements such as gharar (uncertainty) and maisir (speculation or gambling). The Qur'an, Surah An-Nisa verse 29, emphasizes the prohibition of consuming other people's property in a false manner and the importance of transactions carried out on the basis of mutual consent between the parties.

In the context of selling betta fish from a contest, there is the potential for gharar elements to arise if the price of the fish is determined not based on clear and measurable physical quality, but because of the charter or title obtained from the contest. This ambiguity can cause buyers to not understand with certainty the true value of the fish being purchased, thus creating uncertainty in the transaction. According to scholars, gharar in a sale and purchase can occur when there is ambiguity in the object, price, or ability to deliver the goods being sold.

In addition, if the transaction is carried out solely because of the prestige or fame attached to the fish from the contest, without rational consideration of the intrinsic value of the fish, then it can touch on the element of maisir. Maisir in Islam refers to activities that contain high speculation or gambling, where someone expects a large profit without a clear basis. In this kind of transaction, the buyer may hope to gain from the increase in the value of the fish in the future because of its contest status, which is actually speculative and uncertain.

Therefore, it is important for business actors and consumers to be careful in carrying out transactions for buying and selling betta fish from contests. The seller must ensure that the price set reflects the real quality of the fish, such as color, shape, and health, not solely based on the charter or title of the contest. The buyer must also clearly understand the value of the fish being purchased and not get caught up in speculation or prestige alone. Thus, transactions can be carried out fairly, transparently, and in accordance with the principles of Islamic law, so as to avoid the prohibited elements of gharar and maisir. Study and a good explanation according to the specific area you are investigating.

CONCLUSIONS AND RECOMMENDATIONS

The practice of buying and selling betta fish from contests at Sayang Lauk Shop, Majasetra Village, shows the potential for non-compliance with the principles of Islamic law in muamalah transactions. Pricing based on the charter or title of the contest winner, without considering the physical quality and health of the fish objectively, can create ambiguity (gharar) in the transaction. This ambiguity has the potential to harm one of the parties, especially the buyer, who may not understand the basis for determining the price.

In addition, if the transaction is carried out solely because of the prestige or fame attached to the fish from the contest, without rational consideration of the intrinsic value of the fish, then it can touch on the element of maisir (speculation or gambling). In Islam, maisir is prohibited because it contains elements of high speculation that can harm one of the parties and cause hostility.

Therefore, to ensure that the transaction of buying and selling betta fish from contests is in accordance with the principles of Islamic law, the seller and buyer must ensure that there is clarity on the price and object of the transaction, and avoid elements of manipulation or coercion. Pricing should be logical and transparent, based on the physical quality and health of the fish, not solely on the charter or title of the contest. Thus, transactions can be carried out fairly, transparently, and in accordance with the principles of Islamic law, thus avoiding the prohibited elements of *gharar* and *maisir*.

FURTHER STUDY

- 1) Betta fish sellers must understand business ethics in Islam
- 2) The community needs education so that they do not get caught in transactions that are detrimental
- 3) The village government or local Islamic mass organizations can formulate ethical regulations related to the ornamental animal trade

REFERENCES

- Adolph, R. (2016). 濟無 No Title No Title No Title. 1-23.
- Aprilia, R. P., Soelistyo, P. A., & Ramadhan, Z. (2024). Praktik Jual Beli Pakaian Bekas Ditinjau dari Hukum Positif dan Hukum Islam. *Journal of Fiqh in Contemporary Financial Transactions*, 2(2), 156-178. <https://doi.org/10.61111/jfcft.v2i2.665>
- Ardiansyah, Risnita, & Jailani, M. S. (2023). Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif dan Kuantitatif. *Jurnal IHSAN: Jurnal Pendidikan Islam*, 1(2), 1-9. <https://doi.org/10.61104/ihsan.v1i2.57>
- Betta, C., & Mojokerto, K. (2024). PENDAPATAN DAN STRATEGI PEMASARAN PADA USAHA BUDIDAYA IKAN CUPANG (*Betta splendens*) DI KABUPATEN MOJOKERTO. 23(2).
- Debby, A., Hamid, H., & Hendrik. (2013). Analysis of Ornamental Fish Farming Member of Group Diamond Fish Club in Tampan Village Districts Payung Sekaki Pekanbaru City Riau Province Debby Anggina 1) Hamdi Hamid 2) and Hendrik 3). *Jurnal Akuakultur Indonesia*, May 2013, 1-9.
- Diani, S., Mustahal, & Sunyoto, P. (2005). Usaha Pembenihan Ikan Hias Cupang (*Betta Splenders*) di Kabupaten Serang. *Jurnal Pengkajian Dan Pengembangan Teknologi Pertanian*, 8(2), 292-299.
- Donovan, D. (2016). Mental health nursing is stretched to breaking point. *Nursing Standard (Royal College of Nursing (Great Britain): 1987)*, 30(25), 33. <https://doi.org/10.7748/ns.30.25.33.s40>
- Dr. Umar Sidiq, M. Ag Dr. Moh. Miftachul Choiri, M. (2019). Metode Penelitian Kualitatif di Bidang Pendidikan. In *Journal of Chemical Information and Modeling (Vol. 53, Issue 9)*. [http://repository.iainponorogo.ac.id/484/1/METODEPENELITIAN KUALITATIF DI BIDANG PENDIDIKAN.pdf](http://repository.iainponorogo.ac.id/484/1/METODEPENELITIAN%20KUALITATIF%20DI%20BIDANG%20PENDIDIKAN.pdf)

- Hollw. (2016). Robert K. Yin. (2014). Case Study Research Design and Methods (5th ed.). Thousand Oaks, CA: Sage. 282 pages. The Canadian Journal of Program Evaluation, 30(1), 282. <https://doi.org/10.3138/CJPE.BR-240>
- Hollweck, T. (2015). Robert K. Yin. (2014). Case Study Research Design and Methods (5th ed.). Canadian Journal of Program Evaluation, 30(1), 108-110. <https://doi.org/10.3138/cjpe.30.1.108>
- Ibrahim, A. (n.d.). Azharsyah Ibrahim | Erika Amelia | Nashr Akbar Nur Kholis | Suci Aprilliani Utami | Nofrianto.
- Islam, H., & Hukum, D. A. N. (n.d.). BISNIS JUAL BELI ONLINE (ONLINE SHOP) DALAM HUKUM ISLAM DAN HUKUM NEGARA Tira Nur Fitria STIE-AAS Surakarta. 52-62.
- Juniar, A. K. (2021). Hibridisasi Pada Ikan Cupang Alam (*Betta imbellis*) Dengan Cupang Hias (*Betta splendens*) Strain Solid Merah Half Moon Andreani. Bdp Fikp Umrah, 1(April), 1-5.
- Kuesioner, W. D. A. N. (n.d.). Teknik Pengumpulan Data. 3(1), 39-47.
- KURNIASARI, D. W. I. (2024). Implementasi Sistem Penjaminan Mutu Internal Perguruan Tinggi Di Sekolah Tinggi Agama Islam Negeri (Stain) Bengkalis. <http://repository.uin-suska.ac.id/83266/%0Ahttp://repository.uin-suska.ac.id/83266/2/TESIS> DWI KURNIASARI.pdf
- Kurniawaty, Puspita, S., Ramayani, W., & Wismanto, W. (2024). Transaksi Jual Beli dalam Pandangan Islam. MARAS: Jurnal Penelitian Multidisiplin, 2(1), 333-339. <https://doi.org/10.60126/maras.v2i1.179>
- Muhibbuddin, M. (2017). Credit: An Islamic Law Perspective. Al-Mizan, 13(2), 227-242. <https://doi.org/10.30603/am.v13i2.912>
- Nurjanah, D. I., Anisa, R., Darmawan, D., Mitra, P., & Jaweda, C. (2024). Konsep Gharar dan Maisir dalam Transaksi Ekonomi Fikih Mu' amalah. 2(3), 159-166. <https://doi.org/10.59996/al-fiqh.v2i3.368>
- Pada, D., & Sekitar, M. (2024). URGENSI MEMAHAMI KONSEP FIQIH MUAMALAH DI ERA. 2(1), 35-43.
- Prasadi, O. (2019). Pemanfaatan Lahan Sempit Sebagai Tempat Budidaya Ikan Cupang di Mertasinga, Cilacap. Aksiologi: Jurnal Pengabdian Kepada Masyarakat, 3(2), 113. <https://doi.org/10.30651/aks.v3i2.1473>
- Robert, B., & Brown, E. B. (2004). Teori Dan Praktik Pendekatan (Issue 1).
- Safina, S., Hidayanti, N. F., Ariani, Z., Dewi, N. Y. S., & Agustina, A. (2024). Peran Pendidikan Ekonomi Syariah dalam Meningkatkan Kesadaran Finansial dan Literasi Syariah. Seminar Nasional Paedagoria, 4(1), 236-248.
- Santoso, S., Naqfi, S. H., & Nabhanni, T. A. (n.d.). SEJARAH EKONOMI ISLAM MASA.
- Sugiono. (2013). Metode Penelitian Kuantitatif, Kualitatif, dan R&D (Issue January).

- Surya Adi Laksono, Basuki Rahmat, B. N. (2020). Menggunakan Metode Convolutional Neural Network. *Jurnal Informatika Dan Sistem Informasi (JIFoSI)*, 1(1), 3331–3338.
- Syaefudin, P. (2022). Implementasi Sistem Penjaminan Mutu Internal Di Mi Istiqomah Sambas Purbalingga. http://repository.uinsaizu.ac.id/13650/%0Ahttp://repository.uinsaizu.ac.id/13650/1/SYAEFUDINPURWANTO_Implementasi_Sistem_Penjaminan_Mutu_Internal_di_MI_Istiqomah_Sambas_Purbalingga.pdf
- Wahid, A., Januari, Y., & Jubaedah, D. (2023). Mazhab dan Pemikiran Ekonomi Islam Kontemporer. *Rayah Al-Islam*, 7(3), 804–825. <https://doi.org/10.37274/rais.v7i3.780>
- Waruwu, M., Pendidikan, M. A., Kristen, U., & Wacana, S. (2023). Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method). 7, 2896–2910.
- Yusuf, M., & Iswandi, I. (2021). Praktik Jual Beli Jahe Menurut Hukum Islam; Studi Kasus Di Usaha Dagang Areba Jahe, Jakarta Timur. *Mizan: Journal of Islamic Law*, 5(1), 57. <https://doi.org/10.32507/mizan.v5i1.946>
- Zaini, P. M., Zaini, P. M., Saputra, N., Penerbit, Y., Zaini, M., Lawang, K. A., & Susilo, A. (2023). Metodologi Penelitian Kualitatif (Issue May).
- Zaluchu, S. E. (2020). Strategi Penelitian Kualitatif dan Kuantitatif Di Dalam Penelitian Agama. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 4(1), 28. <https://doi.org/10.46445/ejti.v4i1.167>