

THE CONCEPT OF PRICE MECHANISM IN THE HALAL INDUSTRY REFERS TO THE THOUGHT OF THE PRICE CONCEPT OF YAHYA BIN UMAR AND IBNU TAIMIYAH

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Abstract

The price mechanism in the halal industry has an important role in determining the value and price of halal products. The concept of pricing mechanism in Islam has been initiated by the thinkers Yahya bin Umar and Ibn Taymiyyah. The purpose of this study is to find out how the relationship between the pricing mechanisms of the two Islamic thinkers in the halal industry. Descriptive analytical with qualitative research methods and a historical approach are used in this research. As a result, Yahya bin Umar and Ibn Taymiyyah's approaches to the pricing mechanism provide different perspectives but are in line with the context of healthy and fair pricing. Yahya bin Umar views that prices are determined by the ideal market mechanism, while Ibn Taymiyyah emphasizes the importance of healthy competition and wise government intervention. The price mechanism in the halal industry should reflect the intrinsic value of the product, ensure fairness in transactions, and support the sustainability of the industry. The government can use the price mechanism to set a minimum price or ensure halal products meet certain standards. Fair and competitive pricing will enable wider access to halal products and maintain consumer confidence over a longer period.

Keywords: Halal Industry 1; Price Mechanism 2; Thought 3

Introduction

The halal industry has become an integral part of the global economy, with its rapid growth and growing influence. The term "halal" refers to everything permitted or permissible in Islam, while "halal industry" includes those sectors of the economy related to the production, processing, and distribution of products and services by the principles of Islamic law (Ummah 2023). One important aspect of the halal industry is the price mechanism, which

plays a role in determining the value and price of halal products or services. In Indonesia, the halal industry is one of the sectors new in the mover wheel economy's role important in supporting the growth Indonesian economy. Based on data from Bank Indonesia (BI) in the Indonesia Halal Market Reports 2021/2022 noted the potency contribution Sharia economy totaling US\$5.1 billion to the national GDP through the export of halal products (Kemenperin 2022).

Indonesia which is a country with amount resident Muslims the world's largest to become one of the largest markets for products from the halal industry. With a big population reaching of 229.6 million in 2020, spending people Indonesian Muslims for halal products and services is USD 184 billion in 2020 and is projected to increase by 14.96% in 2025 or reached USD 281.6 billion (Kemenperin 2022). Referring to the number, Indonesia should be capable become the biggest market player in various sectors of the halal industry. However, based on the *Global Islamic Economy Report 2021/2022*, Indonesia current position only occupies the 4th position based on the GIE index (Dinar Standart 2022). So, it's very unfortunate that with Such market potential big, Indonesia is still not capable be the market leader in the halal industry. Potency development sector This is No something without risk. Between various problems and challenges that arise from business, the is exists such a change in trend fast change. This becomes something problem separately, where the Indonesian side is the greatest market potential but on the other hand, Indonesia has not capable fulfill the market.

The price mechanism is a pricing process that occurs in the market (Amalia, 2013), where supply and demand factors interact to determine the price of a product or service. In the context of the halal industry, the price mechanism plays an important role in reflecting the intrinsic value of halal products, ensuring fairness in transactions, and maintaining the integrity of the halal industry. Determination mechanism price is very important in the halal industry because several reasons, among others, are the halal industry has huge market potential, and the determination price plays a role important in determining Power competitive halal products in the global market (Yulia, 2015). The Halal concept is based on Islamic principles, which emphasize honesty, fairness, and transparency in all aspects of life, including transaction business. Determination price is an important component in transaction business and should be by Islamic principles to ensure that product the completely lawful. Besides it, the concept of determination price in Islam is based on the realization of maqasid al-shariah, which means achieving benefits and avoidance of danger (Muslim et al, 2020).

The determination price must be fair and reasonable to ensure that benefits are distributed in a manner evenly between all involved parties in the transaction. Determination price plays a role important in preventing distortion in the market, which can cause loss and injustice (Amalia, 2013). Halal industry must ensure that fixing mechanism prices is transparent and free from distortion even to guard market integrity.

Halal product pricing methods may vary depending on the context, regulations, and policies implemented in a country or region. In the Islamic concept, the principle is that prices are determined by the balance of demand and supply and economic justice by considering the interests of the parties involved in the market (Muslimin et al, 2020). Some countries may implement free market pricing mechanisms where prices are determined by market forces and consumer demand. In other countries, the government can regulate prices through regulation and setting minimum prices to ensure protection for both producers and consumers.

In the halal industry, it is important to consider ethical aspects and Sharia principles in determining prices. This includes ensuring that prices reflect the intrinsic value of Halal products, avoiding fraudulent practices, and ensuring fairness in economic transactions.

Economic development is highly dependent on market conditions. For the market to move according to its natural course, the Al- Qur'an, and Hadith provide several guidelines that act as signs or rules of the game to protect the interests of all parties above all interests. individual and group. Managing the market according to sharia wishes is part of the implementation of the realm of Muamalah, which according to the rules opens up a very broad field of ijtihad for policymakers, leaders, supervisors, and mujtahid ijtihad (economics) ushul fiqh :

الْأَصْلُ فِي الْمُعَامَلَاتِ الْإِبَاحَةُ إِلَّا أَنْ يَدُلَّ دَلِيلٌ عَلَى تَحْرِيمِهَا

"Everything from mu'amalat can do except There is an argument that forbids it.

Based on the above rule is clear that Islam offers many methods for applying various improvisation and innovation through systems, techniques, and mediation in do activity economy. However, Islam has principles in developing a system that must business free from prohibited elements.

In economics, the market is one element most important in the creation of something transactions and activity economy other become something it doesn't can leave so just. Where in his book "Theory economy micro" Mankiw explains the market is something linking mechanisms between buyers and sellers in do transaction economy. this is related to there two elements important other

that demand and supply will determine the point balance or equilibrium point. Issue mechanism price is one issue main influences the movement of supply and demand in the market. kindly theory, the balance between supply and demand is needed to guard the stability economy. Excess supply can harm producers Because the goods No absorbed by the market. On the side, excessive demand without adequate production will raise prices, and if this Keeps going continues, it will lower the well-being public as consumers. Price Alone is something mark exchange that can equate with Money or goods other utility something goods or service to somebody or a group at a time and place certainly. Term price is used to determine the mark economical of something product or service. Usually say price used in the form of a number name, a number about mark swap, which shows tall low mark quality goods or services. In the knowledge economy, the price can be associated with mark sell or buying something product or service, as well as determining variables comparing products or goods kind.

Islamic economics has an understanding that the market can function in a manner effective in life economy if the principle of competition free can be applied in a manner fair. The market doesn't need mixed hand parties anywhere, incl the country, which has the power to set prices through action monopoly or otherwise. Competition free in this case means Muslims themselves decide _ what they consume and produce as well as free to choose what they need and how to implement it. Imam al-Ghazali argues that competition is free This is circumstancing natural or normal market pattern. The market mechanism is the price mechanism Where price up and down is based on the dynamics of demand (*supply*) and supply (*demand*) in an area. Requests and offers are two mutual strengths interesting for forming a market community. If the request is generated in a manner natural and normal, the market will Work in a manner stable and profitable, but vice versa, if the market works in a manner with No normal and full planning, the market will be harmed. Besides that, draft determination price in Islam accordingly to Maqashid al-Shariah, that is realize the benefit and avoid damage between humans (Muslim et al, 2020). Determination price becomes something must with reason enforce benefit man with combat market distortion (combat mafsadah or damage that occurs in the field).

Until the moment This has been Lots of discussion research mechanism determination prices in halal industry. However, in existing research moment This more refers to the method determination of the price used in the halal industry based on cost full or cost production. Kindly Specific Not yet There is

discussion research about the connection between draft determination prices by scholars of Islam with the presence of the halal industry. because it is necessary to study more carry-on For developing and deepening understanding of mechanism determination price in the halal industry. For know-how thinking about determination price, this paper will serve for two thinkers of Islam namely Yahya Bin Umar and Ibn Tamiya who explained how mechanism determination price in Islam as well as the relation with the halal industry.

Methodology

This research is analytical descriptive research with a type of qualitative research method that uses a historical approach. Descriptive analysis itself is the process of analyzing data by describing, summarizing, and presenting data in a form that is easily understood by the reader. The historical approach is a study and other sources that contain information about the past and are carried out systematically. In this study, the historical approach is carried out to find out and discuss in depth the things related to the thoughts of Yahya Bln Umar and Ibn Taymiyyah about prices and their relationship with the practices of their real implementation. The source of data used in a study is originating source books, journals, and various sources other related to the discussion in this paper.

Result and Discussion

Halal Industry

The halal industry is a sector of an economy focused on the production, processing, and distribution of appropriate products and services with principles of Islamic law (Prabowo, 2016). The halal industry includes various sectors, incl food and beverages, pharmaceuticals, cosmetics, tourism, finance, and others. In several years lastly, the halal industry has developed rapidly in various countries, pushing the growth economy and improving awareness among consumers about the halal product. The term "halal" in Language Arab means "allowed ". In the context, of halal industry, halal refers to appropriate products and services with Islamic law. This means that Halal products and services are not can contain material or prohibited substances by Islamic law. There are several driving factors for the growth halal industry (Yulia, 2015): 1) Enhancement global Muslim population: Global Muslim population estimated will reach 2.2 billion by 2030. The population is continuing to increase This will create requests will halal products and services; 2) increasing awareness would be halal among non-

Muslims: Yes, enhancement of Halal awareness among non-Muslims. this is caused by several factors, including the increasing globalization halal industry and the increasing amount Muslim tourists; 3) Enhancement requests for halal products and services from consumers of Muslims. Consumer Muslims the more demand halal products and services. this is caused by several factors, including increasing awareness that will be lawful among consumers Muslims and rising availability of halal products and services, and 4) Enhancement globalization halal industry: Halal industry becomes more global. this is caused by several factors, including an increasing amount consumers Muslims and rising Halal awareness among non-Muslims.

Biography Yahya Bin Umar and Ibn Tamiyah

The price mechanism from an Islamic perspective, then will find two thinkers or Islamic scholars who put forward the price mechanism. Two scholar That is Yahya Son Umar and Ibn Tamiyah. Yahya bin Umar is Wrong One cleric fuqaha Maliki, name complete Yahya bin Umar is Abu Zakaria Yahya bin Umar bin Yusuf bin Amir Al Kannani born in 213 H/ 828 AD, and grew up in Cordoba Spain, although he comes from Jian (Jamaludin, 2021). From small he already demands knowledge from the great scholars in Cordoba and study Also to Abdul Malik bin Habib (W 237 H/ 852) originating scholar from Andalus. Yahya bin Umar more tends to deepen the jurisprudence of Maliki Because most residents of Morocco were adherents sect Maliki, when he was in Egypt happen dispute between the adherents of the sect Maliki and Shafi'i after Imam Shafi'i died (W 204/819), this case interested him For Study sect Shafi'i to Harmalah bin Yahya (W 234/857) student of Imam Shafi'i, and Yahya bin Umar learn culture Iraqi ethnicity and study trend science in Baghdad as long as he does journey to capital caliphate Abbasid.

Yahya bin Umar an active person writes so it produces work very write many, including *Ahkamu al- Suq*, *al-Rad ' Ala Syafii*, *Overview of al- Mustakhrajah* or more famous Name book *al- Muntakhabah*, *fad-hail ablution and Prayer*, book *an-Nisa '*, *al-Rad ' Ala al- Murji'ah*, *Ikhtilaf Ibn al- Qosim* wow *Ashhab* and others so on. Work Yahya bin Umar is the most famous book *al- Ahkamu as- Suq*, book discusses the problem inside the market, such as; hoarding goods, *tastier*, and other issues. Ibn Abi Khalid said; Yahya bin Umar have an essay book of up to 40 juz and he didn't it seems clever, Kanasy said; Yahya bin Umar spend his treasure for seeker knowledge as big six twenty thousand dinars. Book *Ahkamu al-Suq* is A book the first in the world to specially discuss hisbah and various market problems, wrong one thing that affects it is the situation condition City Qairuwan place Yahya bin Umar use up period his life. On moment That city proceed compared to other cities

that Already have permanent market institutions since 155 H, as well as its rulers, began from the period Yazid bin Hatim al Muhibli hinge before the period Ja'far al Mansur, very notice the existence of market institutions. Book *Ahkam al- Suq*, by wide known Also with various names. Originally, the book This known with Name *al- Qawl fi ma Yanbaghi fihi min al- Aswaq and al- Nazhar wa al- Ahkam ' ala Atsar al- Muslimin fi al- Mawazin* wow Zibat wow Jami 'al- Ahwali Aswaq Muslims. Next book This more known with Name *Ahkam al-Suq* and *Aqdiyah al-Suq*. However thus, concurrently development time so the book This more known by Name *Ahkam al-Suq*. Book This was written to answer various questions asked to Yahya Ibn Omar. The book of *Ahkam al-Suq* is acknowledged as work independent First in the field of *hisbah* in the Islamic world. Yahya Ibn Umar is believed to have taught the book for the first time in Sausah City during the post-war period conflict between Maliki jurists with *fuqaha* Hanafiyah.

Then, the second namely Ibn Taimiyah, where Name original he is Taqiyuddin Abu al-Abbas Ibn Abd al-Halim bin al-Imam Majduddin Abil Barakat Abd al-Salam bin Muhammad bin Abdullah bin Abi Qasim Muhammad bin Khuddlarbin Ali bin Taimiyah al Harrani al Hambali. Experts shortly mention Names complete with Taqiyuddin Abu Abbas bin Abd al Halim bin Abd al-Salam bin Taimiyah al dharani al Hambali (Jindan & Masrohin, 1995). But more people fast know his name with the designation Taqiyuddin Ibn Taimiyah or more popular with Ibn Taimiyah just. He was born on the day Monday the 10th of Rabi'ul Awal in 661 H coincided with January 22, 1263 AD in the city of Harran (Farid, 2006). That is the area where it is located in the southeast of Syria, to be precise on the island of Ibn Amr between the Tigris and Eupraht rivers (Taimiyah, 2005). Since childhood, Ibn Taimiyah is an environment family educated and scholar. his father is a cleric in his time, a famous fatwa expert, and a judge in his country. His father's name is Syihab Ad-Din' Abd Al- Halim Ibn Abd as-Salam (627-672 H) a writer, preacher, as well own ability in field knowledge afraid, and al- hisab who adheres to School Hanbali. He also teaches and advises Daar Al-Hadith As- Sukkariyah. After his father dead, he has taken over several works of His father and ever since that he becomes famous among the middle scholars of the time (Jindan & Masrohin, 1995).

Ibn Taimuyah is a productive scholar in composing and writing various discipline science. So that when he died, Ibn Taimiyah many leave work to write in form books in Lots field science. most of the results work Ibn Taimiyah is at on scope Aqidah. Among researchers there isn't a unity opinion about the certainty amount of work scientific Ibn Taimiyya, however, estimated more than 300-500 pieces of book size small and large, thick and thin. Although No all work figure This No can be saved, blessing Work hard two authors from Egypt, namely ' Abd al-

Rahman bin Muhammad bin Qasim who assisted his son Muhammad bin ' Abd al-Rahman, part of the work Ibn Taimiyyah now collected in *Majmu Fatawa Ibn Taimiyyah* which consists of 37 volumes.

Thought of Ibn Taimiyyah covers various fields of science, like Tafsir, hadith, science hadith, ushul fiqh, tasawuf, mantiq, philosophy, politics, government, and monotheism. The works of Ibn Taimiyyah are (Azim, 2005):

Table 1.
Thought of Ibn Taimiyyah

Field of Thought	Book
Tafsir wa'Ulum al-Qur'an	<ul style="list-style-type: none"> a. At-Tibyan fi Nuzuhu al-Qur'an b. Tafsir surah An-Nur c. Tafsir Al-Mu'udzatain d. Muqaddimah fi 'Ilm al-Tafir
Fiqh and Usul Fiqh	<ul style="list-style-type: none"> a. book fi Usul Fiqh b. Book of Manasiki al -Haj c. Kitab al-Farq al -Mubin baina al-Thlaq wow al Yamin d. Treatise li Sujud al -Sahwi e. Al-'Ubudiyah
Sufism	<ul style="list-style-type: none"> a. Al- Faraq baina Aulia al -Rahman wa Aulia al-Syaithan b. Abthalu Wahdah al -Wujud c. Al-Tawasul wa al -Wasilah d. Fi treatise al -Salma wa al-Raqsi e. the book of Tawba f. Al- 'Ubudiyah g. Darajat al -Yaqin
Ushulu al Din wa al Ra'du 'Ala al Mutakallimin	<ul style="list-style-type: none"> a. Risalah fi Ushulu al-Din b. Kitab al-Iman c. Al-Furqan baina al-Haq wa al-Bathl d. Syarah al-'Aqidah al-Ashfihiniyah e. Jawabu Ahli al-Ilmi wa al-Iman f. Risalah fi al-Ihtijaj bi al-Qadr g. Shihah Ushul Mazhab h. Majmua Tauhid
Al Ra'du 'Ala Ashab al Milal	<ul style="list-style-type: none"> a. Al-Jawab al-Shahih Liman Badala

	<p>Dina Al-Haq</p> <p>b. Al-Ra'du 'Ala al-Nashara</p> <p>c. Takhjil Ahli al-Injil</p> <p>Al Risalah al-Qabarshiyah</p>
Al Fasafah al Mantiq	<p>a. Naqdhu al Mantiq</p> <p>b. Al-Raddu 'Ala al Mantiqiyin</p> <p>c. Al-Risalah al-'Arsyiah</p> <p>d. Kitab Nubuwat</p>
Akhlak wa al Siyasaah wa al-Ijtima'	<p>a. Al-Hasbah fi al-Islam</p> <p>b. Al Siyasaah al-Syar'iyah fi Ishlah al-Ra'yi wa al-Ru'yah</p> <p>c. Al Wasiyah al-Jami'ah li Khairi al-Dunia wa al-Akhirah</p> <p>d. Al Mazhalim al-Musytarikah</p> <p>e. Al Amru bi al Ma'ruf al Nahyu 'an al-Munkar</p> <p>f. Amradlu Qulub wa Syifa'uha</p>
Ilmu al-Hadits wa al-Mustalahah	<p>a. Kitab fi 'Ilmi al-Hadits</p> <p>b. Minhaj Sunnah Nabawiyyah.</p>

Source: Azhim, S. S. A. (2005). Ibnu Taimiyah Pembaharuan Salafi dan Dakwah Reformasi.

Besides the books written by Ibn Taimiyah in Tabel 1, there are also his famous works, including *Al-Fatawa AL-Kubra* in five volumes, *Ash-Shafadiyah* in two volumes, *Al-Istiqamah* in two volumes, *Al-Fatawa AL-Hamawiyyah AL-Kubra* in, *At-TuhfahAL-'Iraqiyyah fi A'mar AL-Qalbiyah*, *AlHasanah wa As-Sayyiah*, *Dar'uta'arudh AL-Aql wa An-Naql*, nine volumes (Farid, 2006).

Yahya Bin Umar's Price Mechanism Concept

Book of Ahkam al-Suq This is motivated by two fundamental issues, namely *first*, the Syara' law regarding differences in weighing and trading units in one area; *second*, the Syara' law regarding the uncontrolled price of wheat due to the implementation of price liberalization so that it is feared that it could cause harm to consumers (Hamdi 2022).

Emphasis thinking economy Yahya Bin Umar is on the issue of pricing (*al-taste*). He argues that price fixing should not be done (Saleh, 2011). The argument is about the story of the companions who asked the Prophet to fix the price because of the soaring prices of goods, but the Prophet refused because Allah controls the price. In this context, the price-fixing prohibited by Yahya bin Umar is a price increase due to the interaction of demand and supply. However, if the price increases due to *human error* the government has the right to intervene for

the welfare of society. More broadly regarding the prohibition of price fixing, Yahya bin Umar allowed the government to intervene: if the traders do not trade the merchandise needed by the community it can damage the market mechanism; and the traders practice *vinyasa al-ighraq* or dumping, which can lead to to to unfair competition and disrupt price stability.

Outlook Economy Modern Yahya bin Umar put forward on his time (Subhan, 2015):

a. *Ihtikar (Monopoly's rent-seeking)*

Islam strictly prohibits *ihhtikar*, namely taking profits above normal profits by selling fewer goods for a higher price. *Ihtikar* will damage the market mechanism and will stop the benefits that will be obtained by other people and hinder the process of wealth distribution among humans. So it can be concluded that the characteristics of *ihhtikar* are, *first*, the objects of hoarding are goods needed by the community; *secondly*, the purpose of hoarding is to gain profits above normal profits

b. *Siyasa Al- Ighraq (Dumping Policy)*

In contrast to *shikar*, dumping aims to gain profits by *selling* goods at a lower price level than prevailing in the market. This is strictly prohibited because it can cause harm to the wider community.

Yahya bin Umar has the view that in a balanced market, prices will occur at the equilibrium point of supply and demand and suppliers will get a reasonable profit. If anything tries to sell below the price, it will upset the balance and will cause negative side effects such as *forestalling*. Suppliers selling below market prices may plan to sell at lower prices in a short timeframe. This is done to eliminate other suppliers and establish a monopoly. Then the seller can increase the price and sell at an extreme profit. Or another supplier may apply for *forestalling* with hesitation to sell his goods. Therefore, according to Rif'at al Audi, and Min al Turats (1985) people who sell below market prices (dumping politics or price slamming) according to Yahya bin Umar must be expelled from the market and provide opportunities for other traders to compete fairly in price formation.

In this opinion, according to Moh Subhan (2015), Yahya bin Umar refers to the practice of Caliph Umar bin Khatab when he found a raisin sword selling his wares at a below-standard price in the market. So, Caliph Umar bin Khaththab gave the trader a choice; raise the price according to the standard price in the market or exit the market. Along with opposing suppliers to disturb the price balance in the market by lowering their prices, Yahya bin Umar also denied them

the opportunity to sell his goods at a certain price to get more profit. Yahya bin Umar also said that traders' agreements to form cartels would endanger the public, so traders like this should be expelled from the market (Al- Andalusi, 2011).

Likewise, according to him, goods from *forestalling* cause price increases. So of course, the goods must be confiscated and sold in the market. The capital of the goods paid for returns to the owner and the profits are distributed to the poor (Samal, 2018).

Based on the explanation above, it can be understood that Yahya bin Umar's view of prices can be summarized as follows: prices are set free in an ideal market mechanism, where there is no tendency for monopolies, cartels, or competition Healthy. Price is determined by strength offer And market demand. In such a situation intervention at prices would jeopardize the balance market and cause injustice, like tendency monopolies and cartels. So price formation like this must be prevented immediately for the sake of the continuity of the market mechanism.

Ibn Tamiyah's Price Mechanism Concept

Price regulation is the regulation of the prices of goods by the government. This regulation aims to maintain honesty and the possibility of people being able to fulfill their basic needs. In Islamic history, freedom has been guaranteed by various traditions of society and by its legal system. Pricing by Rasulullah Hadith of the Prophet SAW based on the Hadith narrated by Anas bin Malik ra :

Anas bin Malik ra., said: 'Price goods was never expensive at the time of Rasulullah saw.' Then the people said: ' Yes, Rasulullah the prices are expensive, set it to benchmark our price '. Then the Messenger of Allah said: ' Verily Allah is the one who determines the price, which holds and distributes sustenance; And indeed I expect that I can meet with Allah SWT., in circumstances No There is no one in between You all who demand I Because tyranny in shedding blood (murder) and treasure. Narrated by five narrators (besides An- Nasa'I (Ahmad, Abu Daud, Tirmidhi, and Ibn Majah) and judged shahi by ibn Hibban."

Ibn Tamiyah interprets the words of the Prophet who refused to fix prices, even though his followers asked for it (Hamdi, 2022). He said: it is a special case and not a general rule. It is not a report that one may not sell or that something must be done or that a price exceeds the equivalent compensation. The price policy advocated by Ibn Tamiyah distinguished "two types of pricing, unfair and illegitimate and just and legal." Unfair and prohibited price fixing applies to rising prices due to free competition of market forces resulting in supply shortages or making a request.

According to Ibn Taimiyah, a price is considered by the forces of supply and demand (Hamdi, 2022). fluctuations in prices are not always related to mastery (*zulm*) done by someone. Sometimes the reason is due to a shortage in production or a decrease in imports of the goods requested. So, if the demand for the quantity of goods increases, while the ability to provide it decreases, the price will naturally rise. On the other hand, if the ability to supply goods increases and demand decreases, prices will go down. Scarcity and abundance do not have to be caused by one's actions. It could be related to causes that do not involve injustice. Ibn Taimiyah provides a detailed explanation of several factors that affect demand and price levels. The factors are as follows (Rofiq 2019) :

- a. Community requests (*al-ragabah*) are very varied (*people's desire*) for goods. Factor This depends on the number of goods available (*al Matlab*). An item will be increasingly preferred if the amount is relatively small (*scarce*) than which many.
- b. Depends on the number of people who need goods (*demand/consumer/tulle*). The more the number of enthusiasts, the higher the value of an item.
- c. Prices are too influenced by the strong weak need for something goods, as well as the size of the request. If the need for an item is strong and the quantity is large, then the price will rise higher when compared to if the need is weak and small.
- d. Prices will also vary according to the quality of the purchaser of the goods (*al-mujahid*). If the buyer is a rich and reliable person (*credible*) in paying his obligations, it is likely that he will get a lower price level than someone who is not credible (*likes to postpone obligations or deny them*).
- e. The price level is also influenced by the type of money used as a means of payment. If you use a type of currency that is commonly used, then the price is likely to be relatively lower when compared to using a currency that is not common or is not widely accepted.

The above can happen because the purpose of a transaction must be to benefit both the seller and the buyer. If the buyer can pay and can fulfill all his promises, then the transaction will be easier or smooth compared to if the buyer cannot pay and breaks his promise.

The level of ability and credibility of buyers varies. This applies to buyers and sellers, tenants and renters, and anyone else. The object of a transaction is sometimes (physically) real or not real. The price level of goods that are more tangible (physically) will be lower than those that are not real. The same can be

applied to buyers who can sometimes pay because they have money, but sometimes they don't have cash and want to borrow. The price in the first case is likely to be lower than in the second. The same case can be applied to people who rent an item. He may be in such a position that the tenant can benefit without any additional costs. However, sometimes tenants cannot obtain these benefits without additional costs, as happens in a village controlled by oppressors or robbers, or in a place harassed by predatory animals. The price of renting land like that is not the same as the price of land that does not require additional costs.

Price Mechanism Concept and Halal Industry

The price mechanism is a running process on base style tug between consumers and producers Good from the *output* market or *input* (Amalia, 2005). In the halal industry, price mechanisms can be used to ensure that the supply of halal products meets demand and that consumers are not over-exploited (Adinugraha et al, 2017). Several factors that can affect the price of halal products are production costs, product demand, and government regulations (Ariati 2023). These factors can also determine the price of halal products. The costs of producing halal products may vary, depending on the type of product, production location, and the standards used to ensure product halalness. Further, the demand for halal products is growing fast, as more and more people are interested in consuming Halal food. This increase in demand can put downward pressure on prices. The last is government regulations. Governments in some countries regulate the halal industry, which can influence the price of halal products. For example, governments may set minimum standards for Halal products, or they may require Halal products to be certified by a government agency.

In the context of the halal industry, the principles put forward by Ibnu Taimiyah can be applied by ensuring that the price of halal products reflects their intrinsic value, without any fraud or practices that harm consumers. In determining the price of halal products, the halal industry must operate with honesty and good faith. In another view, Yahya bin Umar's view of the price mechanism has been influential in the development of Islamic economics. His ideas have been used to justify a free market system, and have also been used to develop principles in Islamic economics.

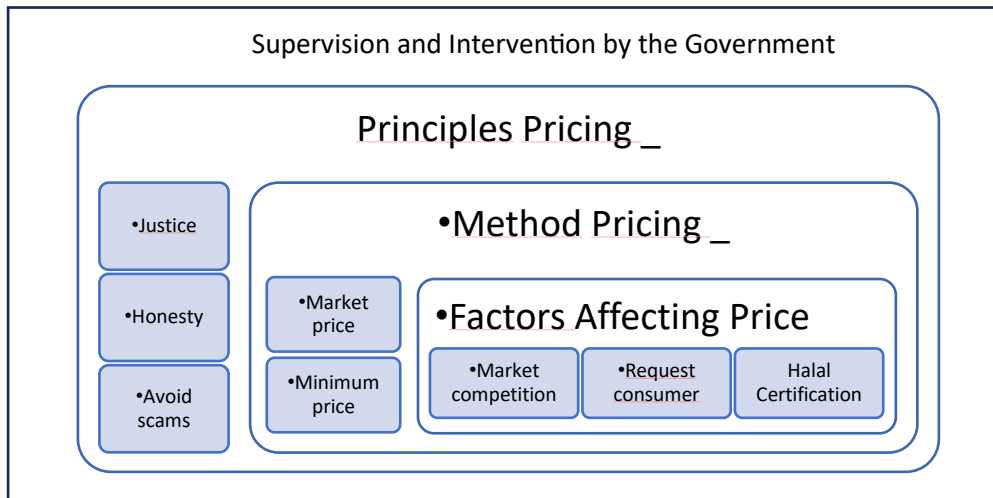


Figure 1.

Implementation of Principal Pricing in the Halal Industry

Figure 1 shows price mechanisms can be applied to the halal industry in several ways. For example, the price of halal meat can be determined by the market, or government can set a minimum price to ensure that the producer is paid fair wages. In addition, the implementation of a fair pricing system in the halal industry also involves transparency and compliance with Sharia principles. For example, halal certification can guarantee product quality and halalness, and ensure that the price set is by the value and quality of the product. However, it should be noted that in practice, the application of the price mechanism in the halal industry may also involve other factors that affect prices, such as production costs, market competition, and consumer demand. However, the principles of fairness, honesty, and avoiding fraud must be the basis for determining the price of halal products. Through the application of the principles taught by Ibn Taimiyah, the halal industry can maintain fairness and integrity in the pricing mechanism. This is important to ensure that halal products are accessible to the public at a fair price and by the value offered.

Based on the explanation above, it can be understood that Yahya bin Umar's view of prices is that prices are freed in an ideal market mechanism, where there is no tendency for monopolies, cartels, or competition. No Healthy. Price is determined by strength offer and market demand. In such a situation intervention at prices would jeopardize the balance market and cause injustice, like tendency monopolies and cartels. So, price formation like this must be prevented immediately for the sake of the continuity of the market mechanism. According to Yahya bin Umar, prices are the result of negotiations between

sellers and buyers in the market. He also believed that prices should reflect the true value of the goods or services being sold. Yahya bin Umar also emphasized that the availability of goods and consumer demand, for example, can affect prices.

At the same time, Ibn Taimiyah argues that prices must be determined by a free and fair market mechanism. He also emphasized the importance of fair competition in price discovery and the need for good government regulations to ensure the effective functioning of market mechanisms. Ibnu Taimiyah views that government intervention in the issue of certain commodity prices is necessary if there are indications of market distortions, but if otherwise, the government as a regulator is expected to act as a supervisor and initiator for economic development where one of the instruments is the market. These two views offer different but aligned perspectives on sound and fair pricing mechanisms. It is still relevant in the context of a complex global economy and rapidly changing markets.

Conclusion

The concept of price by Yahya Bin Umar and Ibn Taimiyah can provide an overview of how to determine the price of a halal product because it is based on Islamic values. Determining the right price for halal products according to Islamic values is expected to increase trust and motivate consumers to choose and buy halal products to be able to develop the halal industry sector.

Price mechanisms can be used to regulate the halal industry in various ways. For example, the government could set a minimum price for Halal products to ensure that producers are paid a fair wage. Governments can also use pricing mechanisms to ensure that only products that meet certain standards are allowed to be labeled halal. The price mechanism in the halal industry must reflect the intrinsic value of the product. Halal products are often considered to have added value, such as quality, cleanliness, and compliance with Sharia principles.

important to ensure fairness in halal industry transactions. This includes avoiding fraud, manipulation, and practices that are detrimental to one party in setting the price of halal products. Finally, the pricing mechanism is also related to the sustainability and growth of the halal industry. In addition, with a transparent and fair pricing mechanism, the halal industry can achieve long-term sustainability and maintain consumer confidence for a longer period. In the end, this research is still limited to a literature review so it still does not represent the current real conditions. Further research is expected to be able to fulfill this,

where cases that have occurred can be presented.

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