



REVIEW OF ISLAMIC LAW ON THE PRACTICE OF ROUNDING WEIGHTS IN GOODS DELIVERY SERVICES (Case Study of the Nugraha Ekakurir (JNE) Kudus Route Agent)

Akne Nabila Novita, Muhaimin

Kudus State Islamic Institute

Email: aknenabila4@gmail.com.

Abstract

This study aims to find out how the practice of rounding off the scales on goods delivery services at JNE Kudus Agents and to find out the views of Islamic law on the practice of rounding off the scales. This study uses a type of research method, namely field research and qualitative approach methods. The data sources used are primary data and secondary data. Data collection techniques in this study consisted of three stages, namely observation, interviews, and documentation. In testing the validity of the data, this study uses the theory of triangulation. The subjects in this study were 3 people consisting of JNE parties and 2 JNE customers. The results of this study concluded that the practice of rounding off weights at JNE goods delivery services, many consumers felt disadvantaged because the Kudus JNE Agent had determined rates based on weights, but only weights based on kilograms were set. But the reality is that all the goods sent are definitely not right per kilogram. According to Islamic law regarding the practice of rounding off the weights of goods delivery services at JNE Kudus Agents, it is not permissible or unlawful. Because the system for rounding off the scales at JNE is not in accordance with the instructions of the Qur'an letter Hud verse 85 that it is prescribed to fill the scales. The practice of JNE Kudus Agent transactions is not in accordance with the terms of ijarah where there must be an element of willingness by both parties and the majority of consumers do not agree with the rounding of the scales. In addition, this practice is also contrary to the principle of justice which includes the principle of muamalah where the rounding of the weights at the JNE Kudus Agent only benefits one party, namely the JNE and tyrannizes the consumer

Keywords: *Islamic Law, JNE Rounding of Scales*

Abstract

This research aims to find out the practice of rounding scales in goods delivery services at the JNE Kudus Agent and to find out the view of Islamic law regarding the practice of rounding scales. This research uses types of research methods, namely field research *and* qualitative approach methods. The data sources used are primary data and secondary data. There are three stages of data collection techniques in this research, namely, observation, interviews and documentation. In testing the validity of the data, this research uses triangulation theory. The subjects in this research were 3 people consisting of JNE and 2 JNE customers.

The results of this research conclude that many consumers feel disadvantaged by the practice of rounding off scales on JNE goods delivery services because the JNE Kudus Agent has determined rates based on scales, but scales are only determined based on kilograms. But in reality, all the goods sent will not fit per kilogram.



According to Islamic law, the practice of rounding scales for goods delivery services at JNE Kudus agents is not permitted or haram. Because the rounding system for weighing scales at JNE is not in accordance with the command of the Koran, Surah Hud verse 85, which states that it is required to fill the scales. The JNE Kudus Agent's transaction practices are not in accordance with the *ijarah* requirements where there must be an element of consent by both parties and the majority of consumers do not agree with rounding on the scales. Apart from that, this practice is also contrary to the principle of justice which includes the *muamalah* principle where rounding off the scales at the JNE Kudus Agent only benefits one party, namely JNE and harms the consumer.

Keywords: Islamic Law, JNE Scale Rounding (Jalur Nugraha Ekakurir)

INTRODUCTION

In this modern era, human growth continues to increase, which results in demand for life's necessities also increasing, as is human nature which requires various kinds of facilities and infrastructure that can support daily life. In principle, humans are creatures who are interdependent on each other, both regarding clothing, shelter, food, personal safety and wealth, self-esteem, potential for development, affection, as well as dependence in the political, economic, cultural and legal fields. This dependence shows that humans need each other in various aspects.¹

With these many human needs, it is an opportunity for business people to meet people's needs in various kinds of products and services which are increasingly growing and developing along with technological developments. One of the impacts of technological developments is the Indonesian online market, where the high number of online buyers cannot be separated from the role of goods delivery services in distributing goods. Of the many goods delivery services, the JNE company is very well known and widely used by Indonesian online business people. This is due to the large number of agents spread across various provinces, districts or cities to sub-districts, including those in Kudus. When determining the tariff, the JNE Kudus Agent looks from a distance at the proximity of the destination of the goods to be taken, the volume of goods, and the weight of the goods to be sent.

One of the tariff setting systems for the JNE Kudus Agent uses a per-kilogram (Kg) package weight system, then if the weight does not match the weight per kilogram on the scales, the JNE Kudus Agent rounds up the

¹ Atang Abd Hakim, Jaih Mubarak, *Islamic Study Methodology*, (Bandung: PT Teen Rosdakarya, 2001), 222.



weight, for example the weight of the goods to be sent is 1.5 kg, then the JNE Kudus Agent rounds up the scale to 2 kg.

Seeing this practice, the JNE Kudus Agent uses a wage system, where JNE is the worker and the consumer is the employing party. In Islam, wages are called *al-ijarah* which comes from the word *al-ajru*, whose meaning according to the language is *al-iwadh*, which in Indonesian means compensation and wages.² According to Sayyid Sabiq, *al-ijarah* is a type of contract or transaction to take advantage by providing a replacement.³ So the Qur'an as a guideline and legal basis for Muslims allows and even recommends giving wages to a person or company that has done work.⁴

Islam has taught humanity many values in living life, not least in the field of muamalah, one of which is being fair in every action you take. Allah SWT says:

وَيَقُومُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي
الْأَرْضِ مُمْسِكِينَ ٨٥

Meaning: "And Shu'aib said: O my people, make sure the measures and scales are fair, and do not harm people in their rights and do not cause evil on earth by causing damage."

(QS. Hud: 85).⁵

Thus, the rounding of goods delivery services at JNE Kudus agents who use scales for delivery is worthy of discussion. With the command in Islam to perfect the scales as in the Al-Qur'an, Surah Hud verse 85. However, in practice, JNE Kudus Agents round off the weight of the package of goods to be sent, where the actual weight of the goods to be sent is rounded to the weight per kilogram. For example, the weight of a package of goods is 1.5 ounces, but it is rounded up to 2 kg, which means that the shipping rate for the goods will follow the 2 kg rate. If the cost of sending goods from Kudus to Jakarta is Rp. 27,000.00 (twenty seven thousand rupiah), which was originally 1 kg Rp. 27,000.00 (twenty seven thousand rupiah), then it will double to Rp. 54,000.00 (fifty four thousand rupiah).

Thus, the author is interested in discussing this issue in more depth regarding the practice of rounding off scales for goods delivery services in the case study of the Agen Path Nugraha Ekakurir (JNE) Kudus and a review of Islamic law regarding the practice of rounding of scales for goods

² Hendi Suhendi, *Fiqh Muamalah*, (Jakarta: Rajawali Pers, 2013), 114.

³ Sayyid Sabiq, *Sunnah Fiqh volume XIII*, (Bandung: Al-Ma'aruf, 1987), 15.

⁴ Rachmat Syafei, *Fiqh Muamalah*, (Bandung: Pustaka Setia, 2001), 123.

⁵ Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations*, (Bandung: Diponegoro, 2005), 231.



delivery services in the case study of the Agen Path Nugraha Ekakurir (JNE) Kudus .

LITERATURE REVIEW

Islamic law

Understanding Islamic Law

The word Islamic law is rooted from two basic words, namely law and Islam. The word law is actually rooted from the Arabic *al-hukm* which means leadership, rule, decision, determination, so the word *al-hukm* means decision, ruling, power, and government. In Islamic teachings, the understanding of Islamic law is known as *natural law* (Islamic law) or called *sunatullah* which is a provision from God that applies to the universe.⁶ According to Mahmud Syaltut, the word Islam refers to the religion from God that was commanded to the Prophet Muhammad SAW to teach the basics of Islamic law and preach it to all people and invite them to follow it.⁷

So, Islamic law is a rule established by Allah for the benefit of his servants both in this world and the hereafter. Islamic law is a collection of rules based on Islam. Islamic law has several characteristics, including being universal, ethical and moral, systematic (rules that are logically linked) and flexible and perfect.⁸

Sources of Islamic Law

The purpose of Islamic law sources is a place to look for arguments about Islamic law. The sources of Islamic law explained below consist of two types, including:

The Qur'an is the word of Allah in the form of a mushaf which was revealed to the Prophet Muhammad SAW through the intermediary of the angel Gabriel in Arabic and its meaning is pure, then conveyed to all mankind mutawatir. ⁹The word of Allah is the most important and first source of law. As explained in Surah Al-Isra' verse 9 which reads:

⁶Aulia Muthiah, *Islamic Law (Dynamics Regarding Family Law)*, (Yogyakarta: PT Pustaka Baru, 2017), 14.

⁷Marzuki, *Introduction to the Study of Islamic Law* , (Yogyakarta: Ombak Publishers, 2017), 11-12.

⁸Rohidin, *Introduction to Islamic Law* , (Yogyakarta: Lintang Rasi Aksara Books, 2016), 65-69.

⁹ Panji Adam, *Islamic Law (Concepts, Philosophers and Methodology)*, (Jakarta: Sinar Grafa, 2019), 49.



Meaning: "Indeed, this Qur'an provides guidance to the straightest (path) and gives good news to believers who do good deeds that they will receive great rewards." ¹⁰(QS Al-Isra': 9)

The conclusion of the verse above explains that the Qur'an is a rule which is a legal order for humans so that they can live their lives better and correctly according to the laws of Allah SWT. ¹¹The Qur'an in Islamic law explains in detail regarding aqidah, but the Qur'anic verses regarding worship and muamalah only provide general guidance. In the Qur'an, law contains three categories, namely *i'tiqadiyah law*, moral law, and amaliyah law.¹²

As-Sunnah/Hadith

Both in word, deed, and form taqrir as-sunnah ranks as the second source of Islamic law after the Qur'an. Terminologically, as-sunnah/hadith is interpreted by experts as "everything that originates from the Prophet Muhammad SAW in the form of speech (*qaul*) and action (*fi'li*)". Hadith is said to be an independent source of law, because it explains laws that are not in the Qur'an.

However, if viewed from another perspective, the hadith functions as an explanation of the verses of the Koran. ¹³The function of as-sunnah is divided into three forms. *First*, establishing the law that has been explained in the Koran and being a form of repetition of the legal provisions in the Koran. *Second*, provide an explanation regarding vague properties because the properties in them are still general and absolute. *Third*, establish a clear law that has not been stipulated in the Koran or determine the law yourself.¹⁴

Islamic Law on Scales

Scales according to the Big Indonesian Dictionary (KBBI) are tools for weighing (such as a balance, kati). The definition of scales according to Islam, in Arabic called *al-qisthas* or *al-qusthas*, is balance or fairness. Scales have a vital role in business, because with the correct scales, consumer trust in a business will arise. The Qur'an as a guide to life, provides principles for being fair in measuring and weighing. The Qur'an prescribes to be fair and perfect the scales contained in the Qur'an, Surah Hud verse 85.

¹⁰Al-Qur'an, al-Isra' verse 9, *Al-Qur'an and Translation*, (Bandung: Ministry of Religion of the Republic of Indonesia, 2012), 283.

¹¹Alia Muthiah, *Islamic Law (Dynamics Regarding Family Law)*, 19.

¹²Alaiddin Koto, *Philosophy of Islamic Law*, (Jakarta: Rajawali Pers, 2014), 29.

¹³Alaiddin Koto, *Philosophy of Islamic Law*, 80.

¹⁴Muhammad Syukri Albani Nasution, *Philosophy of Islamic Law*, (Jakarta: Rajawali Pers, 2014), 67.



وَيَقُومُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي أَرْضٍ مُّسَدِّينَ.

Meaning: "and Shu'aib said: O my people, measure and weigh justly, and do not harm people in their rights and do not do evil on the face of the earth by causing damage." (QS. Hud: 85).

In the interpretation of Al Misbah, the verse above is a command to act fairly, both with Allah SWT and with humans. Justice to humans according to al-Misbah is by perfecting the scales when muamalah. Being fair and honest when weighing is better than any amount obtained through abuse and cheating. Weights and measures must please both parties. Meanwhile, according to Muhammad Yusuf Qardhawi, this verse is a recommendation that every Muslim must be fair in every muamalah transaction in life and relationships.¹⁵ This verse is a command not to cheat, examples of cheating are being dishonest and being unfair. According to Ahmad Musthafa Al-Muraghi's interpretation, this verse is a call to Muslims to be fair in measuring and weighing, where perfecting the scales is a necessity in order to protect the rights of other people and avoid injustice on the part of one party. According to Islam, a person who cheats on the scales is called *Tathfif*, which means sparing, frugal, stingy, *al-muthaffif*, a person who reduces other people's portions when he needs scales or measures for other people. The consequences of this act of cheating can lead to destruction, accidents and losses that will be experienced by people who commit fraud in muamalah interactions and this is the source of losses in this world and the hereafter. Cheating can be interpreted as being dishonest which leads to fraud. Honesty is consistency between beliefs, attitudes, expressions and behavior. Honesty is an important aspect of justice service and an absolute guide to achieving truth and justice. As a result of dishonesty, the decisions taken in the agreement can certainly be incorrect and unfair. If honesty and truth are not put forward, it will affect the validity of the agreement. Agreements that contain elements of lies are void or invalid. Islam prohibits taking goods beyond the specified reward limit, so it is considered dishonesty which is not permitted in Islam. To minimize fraud, the recommendation is to overstate the scales, as according to Sayyid Sabiq in the Sunnah Fiqh book, it is Sunnah to overstate the scales for buyers when weighing or measuring.

¹⁵ Yusuf Qardhawi, *Halal and Haram in Islam*, (Surabaya; Bina Ilmu, 2003), 365.



Ijarah Agreement

Understanding Ijarah

Al-ijarah comes from the word *al-ajru* which means *al-iwadh* or wages and compensation, services or rewards. Al-ijarah is a form of muamalah activity in fulfilling the needs of human life, such as renting, contracts, selling services and so on.¹⁶ According to etymology, ijarah is **بَيْعُ الْمَنْفَعَةِ** (selling benefits). Ijarah is a contract that contains an exchange of the benefits of something by giving a certain amount in return. This has the same meaning as selling the benefits of goods when viewed from the perspective of the goods and can be interpreted as selling services when viewed from the perspective of the person.

Pillars and Terms of Ijarah

According to a number of ulama, there are 4 (four) pillars of ijarah, including:

***Shighat al-aqad* (consent and qabul)**

Shighat is the expression of the parties entering into the contract in the form of *ijab* and *qabul*, namely the beginning of the explanation that comes from one of the contracting parties as an illustration of his will in entering into the ijarah contract.¹⁷ According to Islamic contract law, *ijab* is a statement of promise or offer from the first party to do or not do something. Meanwhile, *qabul* is a statement made by the contracting party (*musta'jir*) to accept the will of the first party, namely after an agreement. The conditions for the *ijab qabul* in ijarah include stating a specified period or time, made before the work is carried out and must not be linked to other matters and there is mutual agreement.

***Al-aqidayn* (the two people who transact)**

People who have a contract include *mu'jir* and *musta'jir*. *Mu'jir* and *musta'jir* are people who do rent-hire or hire-hire contracts. *Mu'jir* as a person who uses other people's energy to do a certain job or a person who has rented goods. Whereas *musta'jir* is a person who receives wages to do something or rent something. *Mu'jir* consists of a special *mu'jir*, that is, someone who hires people for a specific job. And *mu'jir jusy tara* is someone who employs people for the benefit of the people.¹⁸

The conditions for the occurrence of the contract from the person who entered into the contract. According to Hanafi, the *aqid* (the person who makes the contract) is required to be intelligent and *mumyyiz*

¹⁶ Hendi Suhendi, *Fiqh Muamalah*, (Jakarta: Rajawali Pers, 2013), 114.

¹⁷ Gemala Dewi, *Islamic Engagement Law in Indonesia*, (Jakarta: Prenada Media, 2005), 63.

¹⁸ Suhrawardi K. Lubis and Farid Wajdi, *Islamic Economic Law*, (Jakarta: Sinar Graphics, 2014), 164.



(minimum 7 years old), and is not required to be of puberty with the condition of his guardian's permission. While the Hanabilah and Syafi'iyah scholars require puberty. According to them, even a small child's contract can make a difference but it is still declared invalid. So, the conditions for a contract to occur are puberty, intelligence, the ability to do tasharuf (handling property), and the willingness of both parties to the contract. The order in al-quran surat an-Nisa verse 29-30 is about the willingness of both parties to the contract, where the letter gives an indication of the possibility of muamalah transactions, if the transaction is mutually willing of both parties and does not benefit one party at the expense of the other party. other, the second condition of the word do not kill yourselves, according to the exegetes, the definition that fits the proportion is the first meaning, one cannot kill each other, and the second meaning cannot kill oneself with one's own hand. So, the verse, gives the conclusion that everyone should not harm others for their own benefit.

Meanwhile, according to Afzalur Rahman, a business transaction is declared haram or defective if it is accompanied by conditions that benefit one of the parties, or cause dissatisfaction with the contract and avoid exploitation of one of the parties. The willingness of both parties can be interpreted as the absence of coercion in the transaction. According to Erwandi Tarmidzi in his book entitled " *Harta Haram Muamalat Kontemporer* " namely the Iz'an contract (compulsion) states that if there is no other choice to choose in a case that contains injustice, then it is necessary to intervene with Ulil Amri or the government to set a fair price. proportional.¹⁹

Al-ujrah (wages/rent)

The basis used for determining wages is the amount of benefits provided by the worker (ajir). The conditions are the same as buying and selling, where the price of the benefit is controlled by a rental/wage agreement (ijarah), namely: The wage (price paid) must be sacred. The ijarah contract is not valid if the wages (payment) are dogs, pigs, wine, etc. An object is also invalid if the reward is an object that is unclean and cannot be purified, the wage must be able to be used. Something that cannot be used cannot be used as wages, because it is considered worthless. Like pork or dog meat, because these two meats are not useful according to Islam, wages must be handed over provided that wages are under the control of the person making the contract, wages must be clearly known by both parties to the transaction from the start, meaning that it does not contain

¹⁹ Erwandi Tarmidzi, *Contemporary Muamalat Haram Treasures* , (Bogor: Berkat Mulia Insani, 2016), 62.



gharar. These conditions are agreed upon by the ulama ²⁰and these conditions are required in ijarah because wages (ujrah) are the price for benefits.

In carrying out transactions, the principle that must be upheld is that there is no injustice felt by the parties involved, everyone must be equally willing and fair according to the measure. So, from this perspective, the transactions that occur will strengthen the brotherhood of the parties involved. Cheating, dishonesty, covering up defects in goods, reducing scales is not permitted, or small things such as using goods without permission.

***Al-manafi'* (rental benefits)**

The benefit of using ijarah assets is that the object of the contract must be guaranteed because it is a pillar that must be fulfilled in exchange for rent and not the asset itself. This means that the benefits of the assets leased in ijarah must be guaranteed by the lessee, and the lessee is obliged to compensate them with wages (ujrah). As a form of transaction, ijarah can be considered valid if it meets the pillars above.

Dasar Hukum Ijarah

Dasar hukum ijarah yang digunakan for ulama adalah sebagai berikut:

Al-Qur'an

Meaning: "One of the two women said: "yes, my father, take him as someone who works (for us), because the best person you hire to work (for us) is someone who is strong and trustworthy." (QS Al-Qashash, 28:26).²¹

Al-Hadith

Meaning: "From Abu Sa'id al-Khudri, the Prophet SAW said: Whoever employs workers, determines their wages."

Meaning: "From Ibn 'Umar Radhiyallahu anhuma, he said, Rasulullah SAW said: Give wages to the workers before their sweat dries."

The two hadiths above explain about giving wages to workers or laborers, namely that you should give him wages before his sweat dries or in other words, you must immediately pay his wages when his work is finished and you should tell him the wages he will receive while he is still working. It is legally obligatory to immediately pay workers' wages based

²⁰ Musthafa Dib Al-Mugha, *Fiqh Al-Mu'awadhah translated with the title Smart Book on Sharia Transactions* , (Damaskusu: Darul Musthafa, 2009), 162.

²¹Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , (Bandung: CV Publisher Jumanatul Ali-Art (J-Art), 2004), 388.



on the above hadith, and it is obligatory to notify them of the wages they will receive.²²

Ijma'

The scholars agree that ijarah is permissible and no scholar disputes this agreement (ijma').²³ Even though there are some people among them who have different opinions, this is not considered a prohibition on ijarah. Allah SWT has mandated ijarah whose aim is for the benefit of the people, and there is no prohibition on carrying out ijarah activities.

Various types of Ijarah

According to fiqh scholars, the ijarah contract is divided into 2 (two) types, including:

Ijarah is beneficial.

In this ijarah, the objects or items being rented must have a benefit, such as renting a house, agricultural land, vehicles, clothes, jewelry, empty land where shops are built, clothes and jewelry. If the benefit is a benefit that is permitted by the syara' to be used, then fiqh scholars agree that it can be used as a rental object.²⁴

Ijarah is work (service).

In this ijarah, someone is hired to do a job, and according to the scholars, the law is permissible if the type of work is clear and does not contain elements of deception, such as tailors, construction workers, factory workers, shoemakers and so on. There are several parts of ijarah in work, such as those that are personal (ijarah typical), namely paying the housekeeper. Some are union/cooperative (ijarah musytarik), such as a group of people selling their services for the benefit of many people.

End of Ijarah

Every transaction in ijarah certainly has a time limit that has been mutually agreed upon by both parties. Both of them must comply with the agreement that has been agreed, not add to each other or limit the time specified.

Rounding Scales

In the KBBI (Big Indonesian Dictionary) rounding scales is the process, method, of rounding, namely reducing or simplifying a number value to a simpler number value, for example at the Kudus JNE (Jalur Nugraha Ekakurir) Agent, if there is a consumer who wants to send a package, then The goods to be sent are weighed first, then the rounding process begins, that is, if the weight of the goods to be sent exceeds 0.3 per

²²Sayyid Ahmad Al-Hisyam, *Syarah Mukhtaarul Ahaadits (Selected Hadiths with Explanations)*, (Bandung: Sinar Baru, 1993), 151-152.

²³ Hendi Suhendi, *Fiqh Muamalah*, (Jakarta: Rajawali Pers, 2013), 117.

²⁴Nasrun Haroen, *Fiqh Muamalah*, (Jakarta: Gaya Media, 2007), 236.



kg, it will be rounded to the next number. And conversely, if the weight of the goods to be sent is still below 0.3 per kg, then it is still considered the previous number.

Definition of Scales

Scales are taken from the word *imbang* which means appeal.²⁵ Scales are a weight measuring instrument that is used to determine whether an object corresponds to its standard weight. Scales reflect justice because the results involve a person's rights.

Basic Law of Scales

❖ Al-Qur'an

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الِّ مُسْتَقِيمٍ ذٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: "And perfect the measure when you measure, and weigh with the correct balance. That is what is more important (for you) and the consequences are better." (QS. Al-Isra' 17:35).²⁶

❖ Hadith

وجورالسلطانعليهم وشدة لاأخذوابالسنين إ والميزان ل ينقصواالكيا ولم

Meaning: "And it is not that they cheat when measuring and weighing, but they will be hit by drought, the high cost of living and the tyranny of businessmen."

The meaning of the hadith above is about people who cheat in terms of measures and scales and about threats. Where the threat is for people who cheat in measures and scales in the world, including that they will experience the high cost of living.

Prohibition of Cheating on the Scales

Al-Qur'an sebagai pedoman hidup bagi umat Islam memberikan penjelasan untuk umatnya agar mempunyai prinsip adil dalam menakar maupun menimbang. Allah has confirmed this surat Al-Muthaffifin.

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6)

Meaning: (1) woe to those who cheat (in measuring and weighing), (2) (namely) those who, when they receive a measure from another

²⁵ Attabiq Ali, *Contemporary Arabic-Indonesian Dictionary*, (Yogyakarta: Multi Karya Graphic, 2003), 284.

²⁶ Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations*, (Bandung: CV Publisher Jumanatul Ali-Art (J-Art), 2004), 285.



person, ask for it to be filled, (3) and when they want to measure or weigh (for other people), they reduce, (4) do not they think, that in fact they will be resurrected, (5) on a great day, (6) (namely) on the day (when) all people will rise to face the Lord of all the worlds .²⁷

This verse gives a strong warning to fraudulent traders. They are called *muthaffins* . This fraudulent trader was called *a muthaffifin* , because he weighed and measured things only up to the edge of the scale, not until it was full to the surface. In this verse, fraudulent behavior is seen as a huge moral violation. The perpetrator is threatened with severe punishment, namely going to prison in hell. In the book of Tafsir Ibn Kathir, it is explained that the cause of the revelation of Al-Muthaffifin's letter was when the Prophet SAW arrived in Medina, where the people of Medina were famous for cheating in terms of measurements.

Delivery service

In the KBBI (Big Indonesian Dictionary) this delivery service is called an expedition, which means a company that provides transportation or delivery services for goods, letters, etc. to the place where the consumer is going. Likewise, the JNE (Jalur Nugraha Ekakurir) Kudus agent also provides services related to the delivery of goods, letters, etc.

RESEARCH METHODS

In this research, the author uses *field research* , which is a form of research carried out by a researcher who uses information obtained from respondents or informants through data collection instruments. ²⁸Thus, *field research* is a part based on the main data collection which focuses on field activities, namely using methods of carrying out field research on a research object by reviewing the practice of rounding scales on goods delivery services at the JNE Kudus Agent. ²⁹The reason for this research using field methods is to find out directly the practice of rounding scales in goods delivery services at the JNE Kudus Agent.

This research uses a qualitative approach, namely a science or study that explains phenomena or problems that occur in social life by using facts and investigating the topic in depth. ³⁰Another definition of a qualitative approach is a research method that is oriented towards natural phenomena and is not obtained through statistics or calculations. ³¹This research intends to solve a problem that exists in the research object. ³²In this method, researchers provide a real picture of the practice of rounding scales in goods

²⁷Department of Religion of the Republic of Indonesia, *Al-Qur'an and its Translations* , (Bandung: CV Publisher Jumanatul Ali-Art (J-Art), 2004), 587.

²⁸Rahmadi, *Introduction to Research Methodology*, (Banjarasin: Antasari Press, 2011), 15.

²⁹Mahmud, *Educational Research Methods* , (Bandung: Pustaka Setia, 2011), 31.

³⁰ Farida Nugrahani, *Qualitative Research Methods* , (Solo: Buku Cakra, 2014), 15.

³¹Tedi Priatna, *Educational Research Procedures*, (Bandung: CV. Insan Mandiri, 2017), 48.

³² Muhammad Nazir, *Research Methods* , (Jakarta: Ghalia Indonesia, 1998), 63.



delivery services at the JNE Kudus Agent. The data that has been described is then analyzed into writing using good and appropriate methods.

In a study, there must be data presented to solve the problem being studied. The data must be valid and obtained from clear and appropriate sources. This is because the data collected is in sync with the problem being studied, so that there are no errors in preparing theoretical views on the results obtained and conclusions. This data is able to strengthen and prove that the research was actually carried out and obtained results. In this research, there are 2 (two) types of data sources used, namely:

Primary data

Primary data is data obtained directly from the first source, namely informants or sources or respondents or also research subjects.³³In this case, the researcher obtained the data source from the results of observations and interviews from the parties concerned, originating from JNE employees as admin agents as well as *customer service*, and consumers or users of goods delivery services at the JNE Kudus Agent regarding the practice of rounding the scales.

Secondary Data

Secondary data is data supporting primary data which is data sourced from documents and reading sources, such as scientific journals and books that are relevant to this problem which is related to the practice of rounding scales carried out by the JNE Kudus Agent. According to Amirin, quoted from Rahmadi, secondary data is data obtained from non-original sources or informants that contain the required information or research data. The non-original source in question is the second source of data from the actual informant. In this research, researchers use secondary data in the form of documentation notes, pictures or data regarding reports related to the research required.³⁴This data source can also be obtained from libraries or previous research. This data is usually used to complement primary data sources.

So, the two sources above have a related relationship with each other, both complementing each other and supporting each other in completing research. During the interview, the writer needed these two data to be used as a research guide.

In this research, data collection techniques were used using observation, interviews and documentation as sources. Prof. Sugiyono (2019) stated that data collection techniques can be carried out using various

³³Deni Dermawan, *Quantitative Research Methods*, (Bandung: PT Teen Rosdakarya, 2016), 13.

³⁴Rahmadi, *Introduction to Research Methodology*, 76.



sources, methods and *settings*.³⁵Data collection is one of the strategic steps in conducting research. The aim is to make it easier to get valid results. With this, of course you have to know and get the right sources, so that the information obtained is in accordance with the researcher's needs. This research uses several methods, including:

Observation Method

The observation method is carried out by researchers who are conducting studies directly in the field.³⁶This method is used to make research and observations structured, in order to describe data by taking and collecting data by observing or conducting research directly, taking clear and coherent notes on the issues being studied. This method is used to determine the practice of rounding scales in goods delivery services at the JNE Kudus Agent.

In this research, the researcher used participant observation, because the data obtained in this research was data from direct observations regarding rounding practices in goods delivery services at the JNE Kudus Agent.

Interview Method

The interview method is a data collection method by providing questions and answers to research sources. An interview is a tool used to prove information or information that has been obtained previously. This research uses data collection techniques by interviews, because it is to find the problem being studied and wants to know more deeply from the respondents. In this case, the researcher conducted more in-depth interviews with sources by interviewing JNE employees as admins as well as *customer service* agents for JNE Kudus, and JNE consumers or users. Interviews can be conducted in a structured, semi-structured or unstructured manner.³⁷And interviews can also be conducted face to face or by telephone.³⁸

This research uses structured interviews, where in conducting interviews, researchers have prepared written questions that will be asked face-to-face to informants or resource persons regarding the practice of rounding goods scales at the JNE Kudus Agent. The purpose of conducting

³⁵Sugiyono, *Comprehensive Action Research Method (for Performance Improvement and Action Science Development)*, (Bandung: Alfabeta, 2015), 256.

³⁶ Sugiyono, *Educational Research Methods Quantitative, Qualitative and R&D Approaches*, (Bandung: Alfabeta, 2014), 308.

³⁷Boedi Abdullah and Beni Ahmad Saebani, *Islamic Economic Research Methods (Muamalah)*, (Bandung: CV Pustaka Setia, 2014), 208.

³⁸ Sugiyono, *Quantitative, Qualitative and R & D Research Methods*, (Bandung: CV Alfabeta, 2017), 138.



interviews is to dig deeper into clear and precise information and obtain accurate data and relevant data sources regarding the practice of rounding scales.

Documentation

Documentation is various notes or events which can be in the form of writing, drawings, or someone's works. Documentation is the collection of data that is used as evidence and material that will later be processed to get good results. With this, researchers document by taking notes and taking photos, as well as recording observations and interviews in the field. Apart from that, researchers also collected scientific material from various books and journals.

In testing the validity of the data in this research, *triangulation was used*. In data collection techniques, *triangulation* is defined as a data collection technique that uses one of various existing data collection techniques and data sources. This method applies to get data from the same source, the data collection methods used are different. *Triangulation* in credibility testing is checking data from various sources in various ways and at various times. Testing the validity of data in a study can use 5 (five) types of *triangulation*, namely source *triangulation*, technique/method *triangulation*, time *triangulation*, data *triangulation*, and informant *triangulation*. However, in this research the researcher used source *triangulation* and technique/method *triangulation*.

Source *triangulation* is used to test the credibility of data which is done by checking data that has been obtained through several sources.³⁹ So this research uses different informants or respondents.

Triangulation techniques/methods are the process in research of searching for data obtained using observation, interviews, documentation and then comparing them with each other, so that their validity is tested. This *triangulation* technique is also used to test the credibility of data which is done by checking data against the same source with different techniques.⁴⁰

Data analysis techniques in this qualitative research were carried out before entering the field, in the field and after being in the field.⁴¹

Qualitative data analysis methods, Anwar Sanusi explains the analysis techniques that will be used by researchers as material for qualitative research carried out before, during and after data collection. Data processing techniques describe the data that has been obtained, including testing.⁴² Data analysis techniques describe the search stages and

³⁹Lexy J Moleong, *Qualitative Research Methods*, (Bandung: PT Teen Rosdakarya, 2007), 6.

⁴⁰Sugiyono, *Quantitative, Qualitative and R & D Research Methods*, (Bandung: CV Alfabeta, 2017), 174.

⁴¹Sugiyono, *Qualitative Research Methods for Exploratory, Interpretive, Interactive and Constructive Research*, (Bandung: Alfabeta, 2018), 184-195.

⁴² Anwar Sanusi, *Business Research Methodology*, (South Jakarta: Slemba Empat, 2011), 115.



structured arrangement of interview copies, field notes, and other components so that researchers can present their research well. The qualitative method is carried out in three stages as follows:

Analyze data before going to the field.

In this process, analysis of the second data is carried out in order to find the focus of the research in order to prepare a research proposal in order to know what data is needed, what its source is, and what its characteristics are. Secondary data in question is data from scientific journals and books.

Data analysis during the field.

In this stage, data analysis is carried out at the same time as data collection through interviews and observations. From these two analyzes a journal or article is made so that the data sources and techniques needed can be identified. The several daily journals that have been created can be used by researchers to solve existing problems. So data analysis during the field is a combination of secondary data that has been obtained with direct observation data in the field.

Data analysis after in the field.

Data analysis after going into the field, in this research uses a qualitative description analysis method and combines facts obtained in the field with secondary data, namely data from scientific journals and books.⁴³ Furthermore, it can be seen how Islamic law reviews the practice of rounding scales in goods delivery services at the JNE Kudus Agent which will be used as the object of research by researchers.

DISCUSSION / RESULTS AND DISCUSSION

Practice of Rounding Scales in Goods Delivery Services at JNE Kudus Agents

Based on observations made by researchers, many consumers are aware of the rounding of scales carried out by JNE. Consumers feel disadvantaged and are not happy with this rounding. Consumers are forced to send goods via delivery services, because there is no other option to send goods outside the city or to the province. Consumers who feel forced to generally send goods in the form of documents, small items that weigh no more than 1 kg or only 0.45 ounces, but JNE rounds it up to 1 kg. There are some consumers who do not feel disadvantaged by this rounding, in general consumers do not know that the goods being shipped actually use a scale rounding system, which must be in accordance with the per kilogram rate. It can be concluded that all consumers feel disadvantaged because JNE has determined rates based on scales, but the scales use kilograms. In reality, all goods sent via delivery services will not be exactly the right kilogram.

⁴³ Lapau Buchari, *Scientific Methods for Writing Theses, Theses and Dissertations*, (Jakarta: Indonesian Pustaka Obor Foundation, 2012), 96.



The process of sending goods in the field is by the consumer meeting JNE, then JNE providing information on the weight of the goods package which has been rounded up, after that the consumer chooses the service or service they want to send the goods. After choosing one of several services provided by JNE, consumers pay the shipping costs which have been determined based on the destination of the delivery area and the weighing results per kilogram. During transactions between consumers and JNE, JNE did not provide clear information regarding the rounding scale system for the weight of the package of goods to be sent. JNE assumes that all consumers are aware of the existence of a scale rounding system and JNE has provided information about the weight of the goods to be sent, but in reality what is informed is the weight of the goods that have been rounded off. The goods delivery service, namely JNE, has determined the shipping rate which is divided into 2 (two) calculations, namely calculations based on weight and volume. From the two tariff determination system calculations, JNE uses a scale rounding system where the results must be per kilogram. The provisions are that goods weighing 0.1 – 0.99 ounces are rounded up to 1 kg, while goods weighing more than 1.3 kg are rounded up to 2 kg and so on. The more kilograms the weight of the goods sent, the higher the tariff charged.

Islamic Law Review of the Practice of Rounding Scales in Goods Delivery Services at JNE Kudus Agents

Islam is a perfect religion, which regulates all aspects of human life, both aspects of worship (human relationships with Allah SWT), aqidah, and aspects of muamalah (human relationships with fellow humans). Of these three aspects, the one that is very dominant in the Qur'an is the muamalah aspect because muamalah is very closely related to human life. The aspects of muamalah include buying and selling, debts, pawning, renting or wages.

Based on research results, the practices of JNE Kudus Agents are closely related to services (ijarah). In the Al-Qur'an, surah al-Baqarah verse 233, it is explained that the practice of these services is permitted. As Allah says:

﴿... وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Meaning: "...If you want to breastfeed your child (to someone else), there is no sin for you if you make payment in an appropriate way. Fear Allah and know that Allah is All-Seeing of what you do." Qs. Al-Baqarah: 233.⁴⁴

⁴⁴Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and its Translation*, (Bandung: Diponegoro, 2005), 559.



However, in reality on the ground, JNE in implementing the ijarah agreement uses a rounding scale system, which is not permitted by Islamic law. There are reasons why the rounding system at the JNE Kudus Agent is not justified.

First, the principle of muamalah is that it is permissible or permissible as long as there is no argument that prohibits it. However, the muamalah activities carried out by the JNE Kudus Agent use a rounding scale system which is contrary to the arguments of the Koran. The Qur'anic proposition is found in Surah Hud verse 85 where the proposition commands one to act fairly when weighing or measuring. In this way, JNE provides favorable scales for itself, even though the scales are in accordance with the measurements, JNE still gets a profit from the ijarah contract as in the Al-Qur'an Surah Hud verse 86. In fact, according to Sayyid Sabiq, it is recommended to exaggerate the scales when buying and selling. .

Second, in Islam transactions are said to be permissible or justified by the Shari'a through the pillars and conditions of transactions carried out when seen from the pillars of ijarah in JNE Kudus Agent transactions, namely: The two people who enter into a contract are between the consumer and JNE, the consumer as mu'jir and JNE as musta 'jir, there is a wage, in this case the consumer gives a wage to JNE to send a package of goods, the ijab qabul is a statement of will and a statement of acceptance of the will.

Apart from harmony, there are conditions that must be met for the ijarah contract to be considered valid. When implementing a contract at JNE, the contract is haram, because it is based on the conditions of ijarah, namely that there is an element of willingness of both parties to the contract, as explained in the Al-Qur'an, Surah an-Nisa' verse 29.

Artinya: "Wahai orang-orang yang beriman, janganlah kamu memakan harta sesamamu dengan cara yang batil (tidak benar), kecuali berupa perniagaan atas dasar suka sama suka di antara kamu. Janganlah kamu membunuh dirimu. Sesungguhnya Allah adalah Maha Penyayang kepadamu." (QS. An-Nisa: 29).

According to Yusuf Qardhawi, what is ordered in Surah an-Nisa verse 29 above is that it is forbidden to harm other people for one's own interests. Apart from that, Afzalur Rahman also said that illegal or flawed transactions will cause dissatisfaction and exploitation of one of the parties. Transactions carried out by JNE Kudus agents only benefit one party, namely JNE, and harm the other party, namely consumers. *Third*, although there are some JNE consumers who do not feel disadvantaged, this does not mean that the contract is valid, seeing that the rounding system implemented by JNE is not in accordance with the muamalah principle, namely the values of justice and avoiding elements of abuse in the transaction where JNE is the company party. The strong are free to determine their own rules for rounding the scales. Meanwhile, consumers,



as the weak party, have no other choice, even though in Islam it is recommended to act fairly and not exploit either party. In the rules of Ushul Fiqh which read:⁴⁵

Meaning: "Eliminating a mafsadah is more important than taking a benefit."

The rule above emphasizes that if there is a tug-of-war between something that is destructive and something that is a problem, then rejecting something must take priority, even if it means losing something that is a problem. In the case above, JNE did help distribute goods, but because there was an arbitrary scale rounding system which resulted in harm, it had to be abandoned.

Fourth , for goods delivery services there are no significant regulations regarding determining tariffs for goods delivery services. But the government has issued Law no. 8 of 1999 concerning Consumer Protection. In this regulation, regulations are issued regarding rounding off weighing transactions. As stated in paragraph 8 points a, b, and c which reads:

Business actors are prohibited from producing and/or trading goods and/or services that: Do not meet or do not comply with the required standards and provisions of laws and regulations, do not comply with the net weight, net or net content, and the calculated quantities as stated in the label or label of the item, and does not correspond to the actual measurements, measurements, scales and quantities. ⁴⁶So, in this article it is clear that rounding of scales is prohibited.

Fifth, based on statements from employees of the JNE Kudus Agent, that the scale rounding system has become a common habit carried out by goods delivery services. But this is not justified by syara', because *al-'Adah, al-Urf* or custom can be used as a legal basis if something has similarities with what is considered true by religious experts who have common sense (*uli al-bab*) and they do not deny it and are considered true by many people. However, there is no justification for the practice of rounding the scales carried out by JNE and the majority of consumers do not confirm the existence of this system of rounding the scales.

Thus, it can be concluded that the practice carried out by the goods delivery service, namely the JNE Kudus Agent, of rounding the weights of goods is haram, because there are several reasons, namely the practice of rounding the scales is not in accordance with the orders of Hud letter paragraph 85, not in accordance with the ijarah requirements. There must be an element of willingness on both parties, this practice is contrary to the principle of muamalah, namely the principle of justice, and the practice of

⁴⁵Ahmad Sudirman Abbas, *Qawa'id Fiqhiyyah in the Fiqh Perspective* , (Jakarta: Ilmu Jaya Guidelines with Anglo Media, 2004), 148-149.

⁴⁶Consumer Protection Law no. 8 of 1999 Article 8 Points (a, b, and c).



rounding the scales violates the Consumer Protection Law Number 8 of 1999 contained in article 8 point c.

CONCLUSION

Based on the results of research conducted by the author who examined the practice of rounding scales in goods delivery services at the JNE Kudus Agent, it can be concluded that the majority of consumers feel forced to send goods to goods delivery services because there is no other option to send goods out of town. This is because many consumers send goods in the form of documents which are then rounded up to 1 kg. Even though the document is no more than half a kilogram. Then, a small number of consumers feel that they are not disadvantaged by rounding, generally consumers do not know that the goods sent actually use a scale rounding system, which must be in accordance with the per kilogram rate. Based on the interviews that have been conducted, it can be concluded that all consumers feel disadvantaged because the JNE Kudus Agent has determined rates based on scales, but scales are only determined based on kilograms. But in reality, all the goods sent will not fit per kilogram. Apart from that, the practice of goods delivery services carried out by JNE uses per kilogram scales, so that every consumer who wants to send goods must follow the per kilogram scales. In fact, each item sent by consumers generally does not fit 1 kilogram. In this way, the majority of JNE consumers feel forced to send their goods because they have no other choice.

In a review of Islamic law, the practice of rounding scales for goods delivery services at JNE Kudus agents is considered impermissible or haram. Because the rounding system for weighing scales at JNE is not in accordance with the command of the Koran, Surah Hud verse 85, which states that it is required to fill the scales. The JNE Kudus Agent's transaction practices are not in accordance with the *ijarah* requirements where there must be an element of consent by both parties and the majority of consumers do not agree with rounding on the scales. Apart from that, this practice is also contrary to the principle of justice which includes the *muamalah* principle where rounding off the scales at the JNE Kudus Agent only benefits one party, namely JNE and harms the consumer. The rounding practiced by JNE violates the Consumer Protection Law no. 8 of 1999 contained in article 8 point (c), states that business or service actors are prohibited from trading in goods or services that do not comply with the actual measurements, measurements, scales and quantities.

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