

Islamic Legal Review of Pre-Eid Money Exchange Practices and Exchange Rate Impacts in Medan

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Abstract

This study aims to analyze the practice of exchanging Rupiah money ahead of Lebaran in Medan City and its impact from the perspective of Islamic law and economics. The phenomenon of non-official money changers that is rampant in various locations such as Medan Tembung, Medan Helvet, and Merdeka Square raises questions related to the status of sharia law and the socio-economic effects for the community. This research uses a qualitative approach with a field research method and descriptive analysis. The results show that the practice of money changers is generally carried out with various schemes, including the addition of administrative fees of up to 20%, a reduction in the exchange rate, or online transactions. From the perspective of muamalah fiqh, this kind of transaction has the potential to contain *riba fadhil* due to the additional measure of similar objects, so it is classified as haram. However, if the contract used is *ijarah* - with a clear and transparent fee - then the transaction can be justified under Islamic law. On the other hand, this practice provides economic benefits to consumers who need money quickly, although it comes with the risk of spreading counterfeit money, disturbing public order, and unwittingly violating sharia norms. This research contributes to understanding the application of Islamic law to contemporary economic phenomena and recommends the need for stricter regulations from relevant authorities and Islamic law education for the community.

Keywords: Rupiah Exchange; Islamic Jurisprudence; Economic Implications

Introduction

Exchanging money is a tradition of all Muslim communities in Indonesia during the Eid al-Fitr holiday (Romi, 2024). Sharia economic activities in Indonesia are so highly developed, so that many contemporary economic activities are found that were not found in previous times, one type of contemporary economic activity in question is the activity of exchanging money, with the name of the Indonesian state currency, namely, Rupiah. (Sahrani et al., 2023)

When welcoming Eid al-Fitr, Muslims in Indonesia are certainly excited about the exchange of money that will be used for the distribution of Holiday Allowances or commonly abbreviated as THR to relatives (Gultom, 2024). The exchange of money in question such as; exchanging bad money into new money and / or exchanging large nominal money into small nominal money (change) (Saqina Maulita Pradewi et al., 2024).

However, in actual practice that occurs in today's society, with the tradition of giving THR during Eid al-Fitr among Muslims, it gives mere benefits to a person or group of people (Yanti, 2019b). especially in Medan City to open a Rupiah money exchange business or commonly called "Money Exchange Services". Money exchange services in Medan City can be found in several specific locations, such as in the Merdeka Square area of Medan City, Medan Helvet and Medan Tembung.

There are two types of money exchange transactions that occur in several areas around Medan, namely; face to face (directly between the parties) and online (ordered first through a social media account or application then the seller delivers to the buyer's

address). There are two types of money exchange transactions that occur in several areas around Medan, namely; face to face (directly between the parties) and online (ordered first through a social media account or application then the seller delivers to the buyer's address). Face-to-face currency exchange is common on the side of the road during Ramadan. This phenomenon often occurs in several areas of Medan, such as Merdeka Square in Medan City, Medan Tembung and Medan Marelan with two methods, namely addition and subtraction.

The additional method means that if there are consumers who want to exchange rupiah notes with a nominal value of hundreds into fractions (small change), it will be charged 15% more than what they want to exchange. For example, if a customer wants to exchange a fraction of Rp. 5,000.00 as much as 1 block, where the contents of 1 block of Rp. 5,000.00, totaling Rp. 500,000.00), then an administration fee of 15% will be charged. So that the amount that must be paid by consumers to the money exchange service is Rp. 575,000.00. This method of addition was found in online money exchange services through several applications on social media, which are located in Medan Tembung and Medan Marelan.

Slightly different from the additional method of money exchange that researchers found on the streets, precisely around Merdeka Square, Medan City. The form of money exchange transactions around the area, for example; if there is a consumer who wants to exchange money in the amount of Rp. 200,000.00, into a form of bills of Rp. 2,000.00, then the total that must be paid by the consumer is Rp. 240,000.00. So the amount of Rp. 200,000.00 is the actual nominal money to be exchanged, while the money of Rp. 40,000.00 is an additional type of funds from the money exchange process set by the money exchange service. The price of each money exchange that occurs around Merdeka Square in Medan City varies

1. If you exchange bills with a denomination of Rp. 2,000.00, the fee is Rp. 40,000.00
2. If you exchange bills with a denomination of Rp. 5,000.00, you will be charged Rp.45,000.00.
3. If you exchange a denomination of Rp. 10,000.00, you will be charged Rp. 50,000.00
4. If you exchange a bill with a denomination of Rp. 20,000, you will be charged Rp.55,000

The additional method referred to above is that the larger the number of rupiah denominations to be exchanged, the higher the tariff charged. The rate that must be paid is an additional method. While the practice of the reduction method is, if consumers want to exchange money in the amount of Rp.200,000.00 into bills of Rp.2,000.00, then, the money exchange service provides bills of Rp.2,000.00, in the amount of Rp.180,000.00. So that the funds in the amount of Rp.20,000.00 is a method of deduction and profit by the money changer.

The strong reason for the illegal exchange of money in some areas of Medan is due to the absence of sanctions imposed by Bank Indonesia to those who conduct money exchange services before Eid, so that the money exchange services consider the act as an act that does not violate the law, so they really take advantage of the moment before Eid to generate and / or improve economic income. Without realizing that, the parties who exchange and who give exchange rupiah when viewed in terms of Islamic law, have violated the law and produce usury obtained from the method of deduction and additional methods on money exchange (Hendri, 2024).

Islam has provided guidelines regarding the exchange of bills, as practiced by the people of Medan city. The signs are laid out in a hadith of the Prophet PBUH. Which reads

عن أبي سعيد الخدري , أن رسول الله ص.م: لا تباعوا الذهب بالذهب إلا مثلاً بمثل , ولا تشفوا بعضها على بعض , ولا تباعوا الورق بالورق إلا مثلاً بمثل , ولا تشفوا بعضها على بعض , ولا تباعوا منها غაცبا بنأجز. (رواه البخاري)

Translation:

Abi said al-Khudri (r.a) reported that the Messenger of Allah (saw) said: Do not sell gold for gold unless it is equal, and do not give some of it for others. Do not give paper money for other paper money except in equal measure, and do not give some of it for some of it. You shall not sell anything thereof that is not in cash. (HR. AL-Bukhari) (as-Shan'ani, 2013).

The above Hadith is a sign that regulates how to exchange and/or buy and sell. However, the current practice in the Medan city community related to the exchange of rupiah money deviates from the signs described in the hadith above. Officially, the money exchange process in Indonesia has been regulated in Bank Indonesia Regulation (PBI) No. 21/10/PBI/2019 of 2019 article (2) which states that the form of rupiah money exchange is carried out only for the exchange of rupiah money in the same denomination or other denominations and also the replacement of rupiah money because it is no longer suitable for circulation (Dewi & Adhari, 2021).

While in article (4) of BI Board of Governors Regulation 19/2017, which regulates the determination of places when exchanging money transactions may only be at the office and /or outside the Bank Indonesia office and / or outside the office designated by Bank Indonesia. The time allowed for money exchange is on days and hours of rupiah exchange operations determined by BI and announced to the public (Indonesia, 2017).

Previous research by Muftihatul Bariroh, IAIN Tulungagung with the research title Islamic Law Review of New Money Exchange Ahead of Eid al-Fitr. The author concludes that the act of exchanging new money is allowed. The difference between the money exchanged and the money exchanged is not usury, but the wage (ujoro) that must be received by the service provider for his services while queuing at the bank to exchange money (Baririoh, 2016).

Second, research by Nyayu Nurlaili Maharani with the title The Phenomenon of Exchanging New Money Ahead of Hari Raya in Hadith Perspective. This study shows that the first opinion accepts this because the excess obtained from the money changer service is related to the wages for its performance. This is in accordance with the Prophet's hadith number 4147, narrated by Imam Muslim. To avoid doubts when exchanging new money, it is better to exchange money directly at the bank, because there is no profit and price difference when exchanging money at the bank (Maharani, 2023).

Third, research conducted by Darania Anisa and Ali Amran Hasibuan from the State Islamic Institute of Padangsidempuan with the title of the Phenomenon of Money Exchange Ahead of the Feast Day Perspective Sociology of Law The findings that researchers found from this study that the activities of money exchange is not in question, but to the public still appealed to if you still do money exchange directly to Bank Indonesia and / or authorized agencies on the practice in order to avoid fraud, such as fraud on money exchange, such as; the occurrence of transactions that objectify counterfeit money by irresponsible parties. As well as other issues, namely if the money changer is not in question, but to the public still appealed to if you still do money exchange directly to Bank Indonesia and / or authorized agencies on the practice in order to avoid fraud, such as fraud on money exchange, such as; the occurrence of transactions that objectify fake money by irresponsible parties. As well as other issues, namely if the

money changer money exchange practices in a location that is not strategic, for example on the side of the road that is too close to the traffic, it could disrupt the smooth flow of traffic on the road (Anisa & Hasibuan, 2021).

Based on the phenomenon of money exchange before Eid al-Fitr that is rampant in Medan City, including transaction practices with exchange rate differences that potentially contain elements of usury, questions arise regarding the Islamic legal status of the practice as well as its economic and social impacts on society. This study aims to analyze the form and mechanism of Rupiah money exchange practices in Medan City ahead of Eid al-Fitr, evaluate the law of such transactions based on fiqh muamalah, and identify the economic effects and social implications of exchange rate differences that occur in the field.

Method

The type of research used is field research with the nature of the research used is descriptive analysis. This method is used with the aim of obtaining real data on the phenomenon of money exchange that occurs in the community. Informants were selected using purposive sampling technique including service providers and consumers. Primary data sources from in-depth interviews with the community of rupisah money exchange service providers and secondary data from other supporting documents. The research location of this research is around the Gambir Market Area in Medan Tembung, Online Sales with the account name Elsha Damanik who lives in the Medan Marelán area, and around the Merdeka Field area in Medan City. Data collection techniques were conducted through in-depth interviews, observations and document studies. To increase data validity, researchers used data triangulation and source triangulation. The author uses several steps to analyze the data in this study, including: Collecting information from primary and secondary data sources, The author then reviews and understands the data after it has been collected, Clarifying data, data that has been collected effectively, then explained, After the clarification is complete, then the data that has been collected is associated with the components found by the researcher, so that the researcher can take the value of the research conclusions, and Draws research conclusions using the data that has been associated as described in the previous step of the interactive model of Miles, Huberman, and Saldana:

Results and Discussion

1. The Practice of Exchanging Money Ahead of Eid that Occurs in Medan City

The development of the times, of course, also develops the types of muamalah transaction procedures (Hidayah et al., 2022). Starting from all transactions that have been represented by machines or technology, such as;

- a. Online buying and selling, transactions only need to use a cellphone and make an agreement through the intermediary media on the cellphone (chotimah, 2018).
- b. Buying and selling in person (face to face), but during payment transactions with machines. For example, buying and selling in supermarkets and transactions made at toll gates (payment when going through tolls) (Badrin, 2021).

Likewise, the object of the transaction may still have to be examined more seriously regarding the law of applying the object. Legal uncertainty in carrying out muamalah practices is due to the fact that at the time of the Prophet Muhammad, no such form of transaction was found, so there is no legal provision in carrying out the transaction (Rohmah, 2016).

One type of money exchange transaction is during the lead-up to the Muslim holiday of Eid al-Fitr. Eid al-Fitr is certainly very synonymous with something

new.(Zulkifli et al., 2023) The above matter has become a tradition when celebrating the day of victory on Eid al-Fitr, so it is not surprising that many Muslims before the celebration of Eid al-Fitr flocked to exchange money with a large nominal into a small nominal. The purpose of the exchange of money is usually to be distributed to relatives who are still small. After greeting with family, the next activity is the distribution of THR to relatives. This activity is very common in every region of Indonesia (Yanti, 2019a).

Given the limited time, distance traveled and of course the large number of people queuing to exchange money, it has an effect on others who are reluctant to exchange money in official places as described above, thus making someone choose a shortcut to exchange money outside of the officially designated place. The presence of this phenomenon makes a bait for people in Indonesia to do trading services or exchange money from large nominal to small nominal. So that money exchange transactions become a type of annual business that always appears during the middle week of Ramadan. One of the business models that arise as a result of the growing times is the exchange of money before Eid (Hendri, 2024).

Money that was originally a tool used as a buying and selling transaction is now also traded like merchandise (Miyatno, 2004) . In the practice that occurs in the field regarding the exchange of money is not necessarily, replacing large nominal money with small money with the same amount of money. But consumers pay more than the amount of money exchanged. So that the amount of money exchanged is not proportional to the amount to be paid.

Money exchange activities actually occur around the Medan area, where in this study researchers focused on three locations that researchers have encountered, namely; Medan Tembung, Medan Marelan and Medan City coinciding in the field of independence of Medan city (in front of the Medan city post office).

As an example of the practice of exchanging money that occurs in the Tembung field, where researchers directly ask the reality of the case to several related parties, both the perpetrators of the change service before Eid and the consumers who exchange money with the money exchange service. Here are some of the data results that researchers found in the field;

First, Mr. Syarif, a resident of Bandar Setia village, Market 12, as a money changer, works as a security guard in a housing complex. explained the main reason for choosing to exchange money for services.

The main reason I opened this business was because many people needed small denominations of money ahead of Eid al-Fitr to share with their families. However, many of them faced obstacles such as time constraints and the lengthy exchange process at official institutions. Therefore, they chose to use non-official money changers. In addition, I also use this business as an additional income to fulfill my family's needs.

Syarif also explained the sales system and the profits he makes.

Every day I can spend as much as Rp5,000,000 to Rp8,000,000 to exchange money for customers. The exchange system that I use is a percentage system, depending on the amount and denomination of money to be exchanged. For example, if a customer wants to exchange 1 block (100 pieces) of money into Rp5,000 denominations, the total value is Rp500,000 and an administration fee of 15% is charged, so the customer has to pay Rp575,000.

With the 15% tax system, Mr. Sharif benefits from the percentages. For example, as in the example above, it can be seen that the profit from the money exchange service performed by Mr. Syarif is Rp. 75,000.00

Second, with Mr. Hakim as the money exchange service provider, who is located in tembung pasar 7. His occupation is as a fish farmer. He explained the reasons for opening this business and the administration fee system he applied:

I run this money exchange business as an additional income to help my family's economy, especially before Lebaran. The system I apply is slightly different from other businesses, by imposing an administration fee of 20%. For example, if a customer wants to exchange a block of Rp10,000 bills (100 pieces) worth Rp1,000,000, the customer has to pay Rp1,200,000.

Furthermore, the consumer who conducts the money exchange service. First, with Mrs. Rusmini, a resident of Bandar Khilppah village as a consumer who transacted in the money exchange before Eid. consideration of using money exchange services through third parties. Because of time efficiency.

In my opinion, this money exchange can be done directly to the bank or through a third-party intermediary. I chose to use the services of a third party because of practical considerations, considering that I am a worker with working hours from 07:30 to 16:00 WIB. If I want to exchange money at the bank, my working hours are usually over by the time the bank closes. The second reason was that even though I could take permission to go to the bank, I was worried that I wouldn't get the bills I needed because of the long queue and the limited stock of money at the bank.

However, in terms of payment, there is additional money called administration money, the amount of administration fees charged:

However, in terms of payment, there is additional money called administration money, depending on how much money we need. Like yesterday I exchanged 2 blocks of Rp2,000 bills (Rp400,000), 2 blocks of Rp5,000 bills (Rp1,000,000), and 2 blocks of Rp10,000 bills (Rp2,000,000). The total amount of money I exchanged was Rp2,400,000. However, because of the gratuity for each amount of money, I was charged Rp2,970,000. So, the gratuity I paid amounted to Rp570,000.

Secondly, Mr. Wanto, a resident of lau dendang village, who is a customer who conducts money exchange transactions at tembung in bandar setia village, market 12. He also explained the limitations encountered when exchanging money at the bank:

According to me, I don't know the name of the money changer. I have exchanged money through both the bank and the money changer. I exchanged money at the bank before Ramadan arrived. But due to the limited stock of money in the bank, I could only exchange a small amount. After entering the second week of Ramadhan, I exchanged small change again, but at that time I did not use the bank's services anymore.

He explained the details of the amount of money exchanged and the reason for choosing the exchange service:

I exchanged my money with a third party other than a bank. The amount of money I exchanged was Rp1,500,000, consisting of 1 block of Rp5,000 denominations (Rp500,000) and 1 block of Rp10,000 denominations (Rp1,000,000). The total amount that I have to pay is Rp1,650,000, because each block of money is charged 10%. I chose to exchange money outside the bank because of the approaching Lebaran time and the limited availability of money in the bank, so I was forced to use a third-party money exchange service.

Mr. Wanto is one of the customers who used money changers in the run-up to Lebaran. He explains his preference for bank-based money changers and why he ended up using a non-official money changer:

In principle, I prefer to exchange money through banks because they are official financial institutions that guarantee the authenticity of the money, there are no additional fees, and the transactions are legal. I am concerned about non-official money changers who risk spreading counterfeit money, charge additional fees such as gratuities, and are unclear on the acceptance of damaged money. However, due to time constraints and the approaching Hari Raya, I was forced to use a third-party exchange service to fulfill my small denomination needs. Even so, I will not repeat this practice if conditions permit in the future.

Some of the cases that researchers wrote above are cases that occurred in the tembung area. While the money exchange cases that occurred in the Medan Helvet area have differences with those that occurred in Medan Tembung. Money exchange services that occur in Medan Helvet are money exchange by online. Where the order is made through social media applications, namely Market Place on Facebook social media. In ordering money exchange services through this online using two ordering methods, namely, subject to a 15% gratuity with a fixed amount or not subject to gratuity but the amount of money ordered is directly deducted by the money exchange service. For example, if Si A orders a money exchange service of Rp. 2,000.00 for 2 blocks, then the money changer will give the amount of money desired by the consumer and is taxed at 15%. Then, Si B orders a money exchange of Rp. 2,000.00, as many as 2 blocks, but the amount given to consumers is not as much as 2 blocks because it is immediately cut by the money changer service of Rp. 60,000.00, so the total given to the consumer is Rp. 360,000.00 and no longer taxed.

The researcher took this explanation directly from the source Mrs. Fiqih who is located at Jl. Bajak I, Sisingamangaraja, Medan City. Where she is one of the consumers who make money exchange transactions through online exchange services through the Facebook application. where he explained the process of exchanging money, the payment method, and the services provided by the exchange service:

Initially, I ordered two blocks of Rp2,000 denomination notes, totaling Rp400,000. Due to the 15% administration fee, I had to pay a total of Rp460,000. The payment process was done online via bank transfer, after which the exchange service team delivered the money directly to my address. This online money exchange service does not only serve during the Eid al-Fitr period, but also remains open and serves the exchange of small change outside the Eid al-Fitr period.

Another variant also occurs in the change service before Eid al-Fitr, precisely at Lapangan Merdeka in Medan City (in front of the Grand Aston hotel). The method of money exchange that occurs at Lapangan Merdeka in Medan City is different from the money exchange services in Medan Tembung and Medan Marelan as described above. The money changer at Lapangan Merdeka in Medan City does not use gratuity and does not charge deductions, but there is a direct price given by the money changer.

Mr. Rivai, one of the customers met at Merdeka Square in Medan City, explained the reason for choosing money exchange services.

I planned to go home and share my THR with my family, so I was looking for a money changer. I went to one of the non-official money changers in front of the Grand Aston Hotel. Interestingly, they offer a fixed rate per block depending on the fraction requested, instead of using a gratuity system.

When inquiring about the rate, Mr. Rivai conveyed his intention to exchange bills, and the service provider informed him of the additional fee for each denomination. The money changer replied;

It depends on how many denominations you want sir, denominations of Rp. 2,000.00 will cost Rp. 40,000.00, denominations of Rp. 5,000.00 will cost Rp. 45,000.00, denominations of Rp. 10,000.00 will cost Rp. 50,000.00 and denominations of Rp. 20,000.00 will cost Rp. 55,000.00 (per block).

Then Mr. Rivai did not exchange his money, on the grounds that the contract used by the money changer was a money sale and purchase contract and Mr. Rivai knew how to deal with such an object. In addition to the high price and the existence of Islamic law that explains the impermissibility of buying and selling money, Mr. Rivai canceled his intention to exchange money at Lapangan Merdeka, Medan City and wanted to exchange his money at the bank with any amount that would be obtained from the bank.

2. Review of Islamic Law on the Practice of Exchanging Money Ahead of Eid that Occurs in Medan City

In human life, exchange is a dharuri need. Money exchange carried out by money exchange services is certainly different from money exchange carried out in financial institutions such as banks in Indonesia. One of the differences is that when the money exchange is done with a third party (money changer service), it will incur additional costs when you want to get the fractional money. Some consumers and money changers may think that the transactions they make are transactions that do not violate Islamic law, but more or less if the parties use the wrong contract, then the transaction contract they do is also wrong so that the transaction falls into an unlawful and haram law.

there are three provisions or formulas related to exchange or buying and selling between the same or different currencies. First, if there is an exchange between the same currency, it must be cash and must be the same value. Secondly, if there is an exchange between different currencies (foreign exchange), then there is only one condition, namely that the transaction must be carried out in cash. Third, if the exchange of money for commodities (sil'ah), then the benchmark is the agreement between the seller and the buyer (Syahroni, 2019).

These three formulas are in accordance with the reference argument from the hadith of Ubadah bin Shamit and Umar al-Faruq, the hadith of Ubadah bin Shamit which reads (Syahroni, 2019).

الذهب بالذهب، والفضة بالفضة، والبر بالبر، و الشعير بالشعير، و التمر بالتمر، والملح بالملح مثلاً
بمثل، سواء بسواء، إذا بيد، فإذا اختلفت هذه الأصناف فبيعوا كيف شئتم إذا كان يدا بيد

Translation:

The sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates and salt for salt must be of the same kind, equal and in cash. If they are of different kinds, then you may sell them as you wish, if it is for cash." And the hadith of Umar al-Faruq, which reads (Muslim, 2002).

Referring to the two basis above exchanging rupiah for rupiah ntaris is not allowed unless it is cash and the same nominal. From the maqashid and mashlahat aspects of the three formulations above, the most widely practiced in this era, precisely when welcoming Eid al-Fitr, is the first formulation.

In the book Minhajul Muslim by Shaykh Abu Bakar Jabir al-Jaza'iri it is also explained that buying and selling currency is permissible. With several conditions that must be met, including (Al-Jaza'iri, 2018);

First, the seller and buyer must hand over in one place which is done in cash. Based on the words of the Prophet, which means: "sell gold (including dinar currency) with silver (including dirham currency) according to your will in cash". So, if the two parties to the transaction part ways before the handover, then the transaction is invalid, based on the Prophetic hadith above (Hidayat, 2019).

Secondly, it is permissible to exchange currency if it is for the same amount, so that the amount of one is not exceeded by the amount of the other. This is based on the Prophet's hadith;

لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تَشِيفُوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تَشِيفُوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ

Translation:

Do not sell gold for gold (including gold money) except for the same amount. And do not defer some of it for others. Do not sell silver for silver (including silver currency), unless it is the same amount, and do not defer some of it for others. You shall not sell that which is not on the spot for that which is on the spot (Bukhori, 2002).

Furthermore, related to the handover of the object of buying and selling currency, must be in one assembly. As the Prophet said, which reads:

الذَّهَبُ بِالذَّهَبِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالْفِضَّةُ بِالْفِضَّةِ رِبًا إِلَّا هَاءَ وَهَاءَ

Translation:

Selling gold for gold (is possible) usury unless it is done in cash. And selling silver for gold is riba unless it is done in cash (Bukhari, 1992)

Thirdly, in buying and selling currencies, it is permissible to exceed one of them if they are of different types. For example, selling gold for silver. If it is done in one meeting. Based on the Prophet's hadith (al-Jaza'iri, 1419).

إِذَا اخْتَلَفَ هَذِهِ الْأَشْيَاءُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ

Translation:

If the goods are different, then sell them as you wish, if it is done in cash (Muslim, 2002)

Some of the above arguments have locked the answer that the law of money exchange transactions that occur in the city of Medan is haram because of the additional measure on the same object, thus giving rise to riba fadhl. The act is a risk in this developing era. The risk means that more and more types of transactions are developed and applied with the aim of gaining profit and improving the quality of the household economy, given the difficulty of finding work and the increasing prices of household needs both in terms of food, clothing and shelter (Bariroh, 2016).

According to the researchers, the money exchange transaction before Eid has a slight legal shift when viewed in terms of ijarah or ujah contracts. In the Quran, Allah has said that every effort will definitely get its reward. So it can be related, that all the efforts made by the money exchange service starting from the sacrifice of time he queued at the bank to exchange money, the sacrifice of energy he traveled from home to the bank to get the exchange of money, and maybe some obstacles that we do not know happened to the money exchange service, then it is natural that all the efforts made by the money exchange service get a reward for his efforts. All the efforts made by the money changer services are merely a job to help ease the burden on the community's economy and fight for a living. While working to make a living to meet the needs of life is an obligation.

In a hadith, the Prophet said that it is permissible to take wages; Meaning: Ibn Abbas reported that the Prophet (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was doing cupping, and he paid the man who had cupped him his wages. If the Prophet had known that cupping was a hated occupation, he would not have paid the man who cupped him (Bukhari, 1992)

The reason for the author's analysis is that several requirements of the ijarah contract have been fulfilled and there is a right to wages that must be received by the money changer because his services have been used to meet the needs of the consumer.

3. The Difference Effect of Money Exchange Rate Ahead of Lebaran in Medan City Community

Looking at the explanation of some of the arguments above, if the transaction of exchanging small change before Eid is changed by using a money sale contract, then the transaction carried out contains elements of usury *fadhl* so that the law of doing this transaction is *haram*.

According to the Big Indonesian Dictionary, an effect is a form or strong influence that can have bad or good consequences. It can also mean that there is a strong enough collision between two objects to cause a change that occurs in life (Suryaningsih, 2019). So that the effect of money exchange before Eid in Medan city can be found by going to the field, looking for information to several parties related to money exchange. Some of the interview results have been presented in the previous subtitles.

Furthermore, the researcher will analyze some of the opinions of the parties regarding the effect on the transaction of exchanging small change before Eid al-Fitr. From the side of the money changer service provider, the party who opens the money changer service is a person who has an economic situation below the average. So that on the occasion before Eid, they took the initiative to open an annual business, namely money changer services with the aim of helping their household economy. Because, they stated from this money changer service, they get a decent profit to help finance in welcoming Eid al-Fitr.

Then from the buyer or who utilizes money changer services (consumers), the good effect in their favor is that with the existence of money exchange services, consumers are greatly helped in getting change or new money that will be used for Eid al-Fitr. It also saves time, considering that many consumers are working so they do not have time to queue at the bank, and also considering that banks have limited working hours and money. The next effect is to save energy, by using money changer services on the street there is no need to travel long distances. Although all the effects of the benefits that exist with the consumer provide benefits to the producer (money changer services). That is, consumers give the excess amount of money requested to the money changer service, but consumers no longer sacrifice time and energy to obtain fractions. So it can be said, money changer services are alternative helpers for consumers in obtaining fractional money in welcoming Eid al-Fitr (Anisa & Hasibuan, 2021b).

So the conclusion is that when re-examined with some of the explanations of the sources above, the activity of exchanging money ahead of Eid outside of transactions in banks or using third parties, namely money changer services such as on the streets, raises *mashlahat* between the parties. As for the *mashlahat* for the seller, getting profit from the services that have been provided to consumers in money exchange transactions. While the *mashlahat* for the consumer is to help consumers get money exchange in an easy way by saving time not queuing at the bank and disrupting the workday.

From the reciprocal relationship between producers (money changers) and consumers (those who exchange money), there is a populist and Islamic economic relationship. Where both parties uphold a sense of trust, honesty, independence, and the spirit of work and especially on how Islam seeks to overcome inequality to realize social justice (Baririoh, 2016).

However, we cannot deny that in addition to the good effects, there are also some unfavorable effects of money exchange transactions before Eid al-Fitr. Some of the effects in question are if we refer to some of the provisions of Islamic law through the arguments that researchers have poured in the previous discussion. The phenomenon of money changers before Eid in Medan city using three different money exchange techniques has one thing in common, which is the excess price of the exchanged rupiah.

The excess price that is set as an administrative gratuity on the money exchange transaction is what becomes an unfavorable effect. With the reason that the additional amount or gratuity includes causing Riba Fadhl, which is an additional measure on similar objects. So that without realizing it, many Muslims who want to welcome the fitri day begin with a sinful act, namely making transactions that contain usury fadhl.

The loss felt by the money changer is one form of the effect of exchanging money outside the bank environment. The Islamic community should be able to take their rights only by sacrificing time and energy that are not subject to any fees when making transactions at the bank, the community is charged additional fees to obtain fractional money. The State of Indonesia has created special regulations on currency as outlined in Law No. 7 of 2011. Article 2 states that in order to meet the need for rupiah in the community in sufficient nominal amounts, the type of fraction that is appropriate and in a condition that is suitable for circulation, there are several things that must be done in the breakdown of money, including; exchange of rupiah damaged for certain reasons will be replaced with the same nominal.

Furthermore, in article (4) of BI Board of Governors Regulation 19/2017, which regulates the determination of places when exchanging money transactions may only be at the office and / or outside the Bank Indonesia office and / or outside the office designated by Bank Indonesia. The time allowed for money exchange is on days and hours of rupiah exchange operations determined by BI and announced to the public.

Conclusion

The practice of money changers ahead of Lebaran in Medan City shows a wide variety of non-official transactions in three main locations, namely Medan Tembung, Medan Helvet, and Lapangan Merdeka in Medan City. Researchers identified three main models of money changers: the application of a 15% administration fee, fixed pricing based on denomination, and direct deduction of the amount of money received by consumers. In addition, some businesses also offer online money exchange services. From the perspective of Islamic law, money exchange transactions with additional fees on similar objects such as rupiah bills fall under the category of usury fadhl. However, if the practice is carried out with an ijarah (service rental) contract, the transaction can be justified under Islamic law, as long as the terms and conditions of the ijarah contract are fulfilled clearly and transparently. From a social and economic perspective, this illegal money exchange practice has a dual impact. On the one hand, this service helps people with limited time and access to small bills quickly and easily. On the other hand, this practice has the potential to cause losses, both in normative terms, as well as legal and security aspects, such as the rampant circulation of counterfeit money and disruption of public order in public spaces. Therefore, the researchers recommend that money changers switch to ijarah contracts to avoid usury, and advise the authorities, especially Bank Indonesia, to strengthen regulations and provide strict sanctions against illegal money changers, in order to protect the public from fraud and maintain law and sharia order.

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