

## **COMMUNITY WELFARE IN DURIAN TREE *SLETONGAN* TRAILER: A CASE STUDY IN PEKALONGAN DISTRICT, INDONESIA**

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### **Abstract**

The practice of buying and selling *Sletongan* durian is a sale and purchase of durian carried out by both parties within a certain period of time and the object being traded is not clear in terms of quantity. This practice is often carried out by the people of Pekalongan District. The practice of buying and selling in the form of *Sletongan* durian is a form of *ijon* system which is basically prohibited by Islam. This study aims to determine how the transaction in the *Sletongan* model, the relationship between buyers & sellers in the *Sletongan* model, the public's view of the *Sletongan* model transaction and how the welfare of tree owners in the *Sletongan* model transaction. This research is a qualitative research. Data collection techniques using interviews, observation and documentation. The data analysis technique is descriptive research method by explaining existing social phenomena by developing concepts and gathering facts, but does not test hypotheses. Technique validity of data using triangulation techniques methods and triangulation of data sources. The results showed that the practice of buying and selling durian in the *Sletongan* model is a process of buying and selling durians that have not yet flowered or have not yet seen the object of goods that are traded

and taken when they have been harvested for some time (harvest) which has been agreed at the beginning of the agreement by both parties. Transactions and pricing based on the estimated selling price of the harvest in the previous season. Buying and selling durian with the *Sletongan* model is something that is commonly done by the community. Even though the transactors already know about the law of selling and buying *Sletongan*, they do not care about it because it has become a hereditary habit and is ingrained in the community. Prosperity in the sale and purchase of the *Sletongan* durian model tends to side with the buyer, while the seller indirectly loses.

**Keywords:** Welfare, buying, selling, and *Sletongan*.

## 1. Introduction

Pekalongan Subdistrict, most of whose territory is upland, is one of the durian centers in Pekalongan. Of the several villages in Pekalongan sub-district which are centers for producing durian, among others are Lemahabang Village, Pekalonganrejo Village, Sawangan Village and Rogoselo Village with various kinds of durian characteristics in their respective areas such as *durian boyo* in Pekalonganrejo village (Kurniadinata et al., 2020).

During the durian season there are many opportunities for people to find a fortune, even though someone who is not a durian farmer. They can buy durian from farmers then sell them at market prices, even if the profits they get can exceed market prices. The durian season will also create jobs for the surrounding community to work as day laborers for durian farmers or masters. So that the economic activities created as a result of the durian season will lead to an increase in people's income to the welfare of the community. This welfare shows a good condition, a condition in which the people are prosperous, their needs are met, have sufficient income, are healthy and peaceful in carrying out their life activities in the community environment (Sundari et al., 2017).

Durian commodities that have high economic value are expected by the community to provide better income than before (Efendi et al., 2017). In practice, the sale and purchase of durian in Pekalongan District is carried out by both parties when the fruit is still on the tree and not yet harvested, so the quality and quantity is not known. The seller offers to prospective buyers or vice versa, to buy fruit that is still young, even most of them sell it in a state that is still in the form of flowers (flowers). Also, the buyer can bid and ask the seller of the fruit to sell the fruit when it is not yet fit for harvest, even though the harvest is done at the right time. Samukti, a durian farmer said “usually my durian doesn’t sell. Grandma is still developing, Areng nggon Mr. Bambang (Big Farmer) and sometimes I sell *Sletongan*”.

Prosperity for someone with a certain level of income cannot also be said to be prosperous for others (Dar, 2020). It explains that farmer welfare is explained from several aspects of household welfare which depend on the farmer’s income level. Farmers’ income that is not in accordance with household expenses will result in the status of the household’s standard of living. Income is obtained by calculating the difference between the revenue received from the results of the business and the production costs incurred in one year (Gädicke et al., 2010). The existence of individual buyers of *Sletongan* durian will extend the marketing channel so that it will cut income for the seller. The length and shortness of the marketing channel of an item is indicated by the number of marketing agencies that the product passes from the producer to the final consumer. Therefore, the longer the distribution channel, the income of the durian farmer or seller will decrease.

The practice of buying and selling durian with the bonded system can harm either the buyer or the seller, because of the uncertainty of the quality and quantity of the object. If the buying and selling system is carried out with the correct system in accordance with Islamic teachings, the quantity and quality of the object is clear, this can improve the welfare of each party, both the buyer and

the seller. The level of welfare in question is a concept used to express the quality of life of a community or individual in an area at a certain period of time (Bovenkerk & Meijboom, 2013). The concept of welfare that is owned is relative, depending on how each individual assesses the welfare itself (Azizy, 2019). Fulfilling the needs of the community is an indicator of the achievement of welfare for the community. However, events on the ground are different from what Islam teaches (Broom, 2019). The seller sells his durian out of necessity and the buyer takes advantage of this situation to make a profit by bidding less than the market price. So it can be said that the determinant of the price in this system is the buyer (Bae & Park, 2019). Bambang, said “I buy durians to people who usually sell them right on the tree ... I bid the price according to my wishes, if and sometimes I lose, usually there is crop failure due to wind and the durian on the rubble”.

Based on the researcher’s observations, the impact of this bonded bond system is felt more by the buyer, or in other words, the skipper who has a large market share. The greater the capital they have, the wider the market share they have, so that the welfare of buyers increases (Mérel & Sexton, 2017). This study aims to find out about the bonded bond system in the *Sletongan* model, the relationship between buyers and sellers, people’s views and the impact of the bonded bond system in the *Sletongan* model on people’s welfare. Therefore, based on the observations of researchers in the field, researchers are interested in examining how far the community’s welfare is in the bondage of durian buying and selling transactions with the bonded system with the title “Community Welfare in the Durian Tree *Sletongan* Trap (Case Study of Durian Tree *Sletongan* Practices in Pekalongan District, Kab. Pekalongan) “.

This study aims to determine how the transaction in the *Sletongan* model, the relationship between buyers and sellers in the *Sletongan* model, the public’s view of the *Sletongan* model transaction and how the welfare of tree owners in the *Sletongan* model transaction.

## 2. Durian *Sletongan* Model Sale and Purchase Transactions

The practice of buying and selling durian in the *Sletongan* model that occurs in Pekalongan District is a process of buying and selling durians that have not yet bloomed or have not yet seen the object of the object being traded and taken when it has been harvested for some time, the cut (harvest) has been agreed at the beginning of the agreement by both parties who transact. Durian is the object of sale and purchase transactions in the *Sletongan* model because it has a high selling value compared to other types of plants and durian is the most common commodity found in the Pekalongan sub-district (Prasetya et al., 2020).

Determination of *Sletongan* Durian Model Sale and Purchase Pric. The selling price of *Sletongan* durian yields is determined based on the calculation of the selling price of the harvest in the previous year's season. The price referred to here is the wholesale price (cut). This price is calculated from the harvest habits of certain durian trees in previous seasons. Meanwhile, the determination of the number of pieces (harvest) is adjusted to the money needed by the seller. The more money is asked for, the more pieces (harvest) the buyer will receive. For example, a buys durian B with *Sletongan* as much as 4 trees for Rp. 6,000,000 for 4 pieces (harvest). The discounted price is estimated at Rp. 1,500,000 million based on previous year's yields with an estimated number of harvests of 4 trees reaching  $\pm 500$  pieces.

How to contact each other in the sale and purchase of *Sletongan* Durian models? The practice of buying and selling durian in the *Sletongan* model in Pekalongan District is carried out at any time depending on whether or not there are those who sell durian with the *Sletongan* model. Most of the people who sell durian with the *Sletongan* model come directly to the prospective seller's house based on information from neighbors, relatives, or certain people who act as intermediaries (brokers). A buyer is usually someone who is used to buying durian and has sufficient capital to make a transaction. Conversely, if there is no buyer who takes the initiative to find information about people who will sell durian

with the *Sletongan* model, usually a seller will go to the house of someone who usually buys durian. Sellers usually know who often buys durian with the *Sletongan* model (Prathyusha et al., 2013). The buyer is usually a durian boss who has a large capital to make durian buying and selling transactions using either the *Sletongan* or other models.

The way sellers or buyers contact each other or look for information that is mostly done is by going directly to the buyer's house (Cespedes & Heddleston, 2018). This is because the motive for selling durian with the *Sletongan* model is because prospective sellers are pressed by economic needs (Mosen et al., 2020). So that the seller tries to find people who usually buy durian with the *Sletongan* model to get money to meet their economic needs. There are also those who use intermediary services to search for information on people who are willing to buy durian with the *Sletongan* model. However, most sellers prefer to find information on their own without using intermediaries because it will add to the expense of the wages of someone who acts as an intermediary. After the seller contacts the buyer, usually the seller immediately offers the durian fruit crop that will be sletonged while explaining to the buyer the number of durian plants or trees to be sold using the *Sletongan* model. A custom that occurs in Pekalongan Subdistrict is that the sale and purchase of *Sletongan* durian fruit is carried out by parties who have a close relationship and are familiar with each other. Thus, people who buy basically know the ins and outs of the *Sletongan* object so that the seller is not too complicated to explain the object of the *Sletongan*.

How to Consent in the Sale and Purchase of *Sletongan* Durian Models?  
The consent of the qabul in the sale and purchase of durian with the *Sletongan* model in Pekalongan District is carried out by both parties orally in clear, clear words that can be understood by both parties after an agreement has been made on what was previously negotiated apart from being stated in the statement, the buyer asks to be presented with a witness and a written agreement is made. Witnesses usually come from the closest person to the seller, either the messenger

or the intermediary (Roberts et al., 2020). This is done to avoid something that is not desirable in the future.

### **3. Buyer and Seller Relationship in the *Sletongan* Model Durian Sale and Purchase**

In a trade, establishing a relationship with partners is an important component in running the wheels of trade (Feyrer, 2019). In Islam, the relationship between humans and humans is called *habluminannas*, while the relationship between humans and Allah is called *habluminallah* (Adinugraha, 2013). These two things are mutually sustainable to gain the pleasure of Allah SWT in carrying out daily activities (Adinugraha, Hasan, et al., 2020). Every human being is obliged to establish a good relationship with each other and is obliged to pay attention to his obedience to Allah SWT by carrying out the Islamic religious law (Board et al., 2021).

The relationship between the seller and the buyer of *Sletongan* durian is a trading partner and a relationship of mutual help. It is called a trading partner because both parties carry out transactions with commercial motives for their business (Hejazi et al., 2017). The tree owner sells the *Sletongan* durian model to get funds for his economic needs, while the buyer buys the *Sletongan* durian model with the hope of getting a profit without risking loss in his business. Then, the relationship between the buyer and the seller can be called a relationship whose purpose is to help each other (Dritsaki & Dritsaki, 2020). This is due to the fact that in carrying out the transaction, the motive of the buyer is to help the tree owner (seller) who is experiencing economic difficulties by giving a certain amount of funds to the tree owner but with a durian tree guarantee for a certain period of time. The result of this guarantee can be used as a form of debt payment in accordance with the money given to the owner of the tree.

The sale and purchase of the *Sletongan* durian model involves the buyer and seller as parties bound by a sale and purchase agreement. In implementing this agreement, both parties must exercise their respective rights and obligations

according to their position. The buyer has the right to take full advantage of the object being traded, namely the durian until the time limit stated in the agreement. Meanwhile, the seller has the right to receive money for selling durian in accordance with the agreement and the seller is not allowed to use or resell it before the contract period is over. However, along the way, there were problems that resulted in the separation of the two parties. Among the problems that occurred was the violation of the time of the agreement (Ismail et al., 2013). Sometimes, the seller resells his durian with the *Sletongan* model with other people before the end of the agreement, which results in loosening or even breaking of the relationship between the two parties. This was said by Mr. Kalari as the buyer of the *Sletongan* model durian.

“Previously, I had a problem with him (the tree seller or owner), so the amount should be 4 pieces, but before the 4 pieces are finished, they are sold first, they are sold again before the cut is finished. I told him he said he forgot, but I didn’t know that he really forgot or was just an excuse. I’m actually annoyed. Then yes, it is quite trivial if you meet him. Maybe because he was embarrassed when he met me”.

In line with what Mr. Turnaji said as the seller, he said that it was true that there had been a conflict in the sale and purchase of durian transactions. “Yes, that’s right, I once sold a durian that I slipped before the cut was finished. Because at that time I needed money, so I sold it again without the previous buyer knowing. When I found it, I was embarrassed, but I have explained everything and I have finished it”.

Based on the interview above, establishing a relationship with good communication is important in maintaining friendship (Holik & Sanda, 2020; Korstjens et al., 2021). The sale and purchase of the *Sletongan* durian model, which is a form of buying and selling bonds, can have a positive and negative impact on the relationship between the two parties. The positive impact that occurs is a



sense of joy because you can help each other. The negative impact that occurs is the separation or even breaking of the relationship between the two parties.

#### **4. Community Views on the *Sletongan* Model of Durian Buying and Selling Transactions**

Transactions in buying and selling are inseparable things in community social activities (Adinugraha et al., 2016). In Islam, buying and selling transactions are allowed and some are not. One of the transactions that are not allowed is a sale and purchase transaction that contains *gharar* elements, namely the unclear object of the transaction, its price and its form (Adinugraha et al., 2020). In the case of the sale and purchase of durian, the *Sletongan* model is included in the buying and selling of *gharar* where the object of the sale and purchase is not clear in its form (Adinugraha & Sartika, 2019). In this study, all informants are followers of the Islamic religion, of course, as Muslims, they must obey the Islamic religious law (Sartika & Adinugraha, 2016). People who buy and sell durian with the *Sletongan* model have different views. The following are the results of research that has been carried out from the perspective of buyers, sellers and workers regarding the sale and purchase of durian using the *Sletongan* model:

##### **1. Buyer's view**

According to Mr. Witnyo as the buyer, he said that buying and selling of durian in the *Sletongan* model has become a habit that has been done for a long time. Durian fruit, which has high economic value, is an opportunity for capital owners to do business in the durian business. The main motive is because of the huge profits. "I've always bought durian here. The results are good, very profitable. I often buy durian *Sletongan*, because the results are profitable and I will not lose. So, *Sletongan* durian is normal here".

According to Mrs. Karmonah, as the buyer, said that the sale and purchase of *Sletongan* durian models is common in the Pekalongan area. The profit that will be obtained and the absence of losses obtained by the buyer are the main motives in deciding to buy and sell durian with the *Sletongan* model. "In

my opinion, *Sletongan* is mediocre and here it is common with *Sletongan* duren. Even though it is said that religion is prohibited, in fact many people buy durian from *Sletongan*. Even those who are *ustadz*, religious leaders have not been able to durian *Sletongan*. I think that while I'm not cheating it doesn't matter. The important thing is to get money and I will not lose if I buy *Sletongan* durians”.

Based on the results of the interview above, it shows that according to the buyer's view, people are already accustomed to buying and selling durian with the *Sletongan* model. As a buyer, the hope is that the profit will be obtained and the buyer will not experience a loss.

## 2. The seller's view

According to Mr. Casono, as the seller, said that buying and selling of durian models in *Sletongan* is something that has been often done by the community. The motive of the buyer is profit, while the motive of the seller is because he needs money. “*Sletongan* durian is only natural here, there are already many who sell *Sletongan* durians. Because someone needed money, so they sold the durian in *Sletongan*. I offer it to people who usually buy. And most of them want to buy it, because if you buy *Sletongan* durian there is no possible loss”.

According to Mr. Sahroni, he said that the sale and purchase of durian in the *Sletongan* model is a community habit that has been implemented long ago. “*Sletongan* durian is common here. From time immemorial it has existed. In my opinion, it is normal, even though the word *Sletongan* according to religion is not allowed. But there are still many who buy. If in my opinion it is fine because yes, how about it, it has become a habit of the people here”.

Based on the results of the interview above, it shows that according to the seller's view, buying and selling of durian in the *Sletongan* model is a common habit that is considered normal by the people of Pekalongan.

## 3. The view of the worker

According to Mr. Widodo as a durian picking worker, he said that in the *Sletongan* durian system the beneficiary is the buyer. “In my opinion, *Sletongan*

durian only enriches the durian boss (buyers) because they will never lose. The more *Sletongan* durian, the more income will be”.

Then, if it is seen from the point of view of the Shari’a, that the system of buying and selling durian in the *Sletongan* model is the same as the *ijon* system which is not legally allowed. According to Casmuji, durian buyers actually know about the law of buying and selling durian with the *Sletongan* model, but they don’t care about it. “All the buyers here are Muslims, and they may actually know that graft is not allowed in Islam. But they don’t care about that, maybe because it has become a habit here huh. In the end, they don’t get it right when they buy *Sletongan* durians like this. They do not care haram or lawful “.

Based on the results of the interview above, it shows that according to the workers’ view, buying and selling durian with the *Sletongan* model is something that is commonly done by the community. Even though the transactions already know about the law of selling and buying *Sletongan*, they do not care about it because it has become a hereditary habit and is ingrained in the community.

## **5. Tree Owner’s Welfare in *Sletongan* Model Durian Sale and Purchase Transactions**

Prosperity is a condition where all needs can be fulfilled evenly, both physical and spiritual needs for daily life (Anwar et al., 2020). In another sense, a person can be said to be prosperous if the income is greater than the expenses (Slama, 2016). In the context of buying and selling durian with the *Sletongan* model, there are two parties who transact with each other, namely the seller and the buyer. The seller is the owner of the tree while the buyer is the beneficiary of the durian fruit harvest (Nugroho et al., 2020).

Based on the results of the interview, it shows that the party who benefits in the sale and purchase transaction of durian using the *Sletongan* model is the buyer. Buyers can get a profit of up to twice the purchase price. According to Mr. Damuri as the buyer of durian, said that the advantages of buying durian with the *Sletongan* model are very promising and will not harm the buyer. “I think the

profit buying durian *Sletongan* is big. For example, if I buy *Sletongan* durian four pieces (four seasons) for four million, then I can get double the profit, even more than that. In fact, buying *Sletongan* durian will not suffer a loss. Because if, for example, when the harvest has not reached the purchase price, then I will not deduct it. So suppose I buy four pieces at a price per piece of four million, and when the second season the harvest is less than or equal to the purchase price, I don't receive the discount during that season and will be replaced with the following season".

In addition, Mr. Riyanto as the seller said that the buyer is the beneficiary. He said that actually as a seller he feels disadvantaged and the buyer is the party who gets the benefit. "Actually, it's a loss, if for example I managed it myself, maybe I could get eight million or more. But because I didn't sell *Sletongan*, I only got four or five million at most. And that clearly benefits the buyer, because the buyer will never lose. When the loss occurs or the result is not more than the purchase price, they usually return the durian to me, or I can sell it according to the number of durians on the tree. I did *Sletongan*, yes, it's not really my intention, bro. But what about it, because at that time I needed money, so I was forced to sell a sletogan so that I could get money for my needs".

According to the narrative expressed by the workers, the benefits obtained by buyers of *Sletongan* durian models are very large and will not harm the buyers. This was expressed by the worker, namely Mr. Ciswanto said "*Sletongan* durian is clearly profitable for the buyer. How not profitable, wong, for example, when there is a season when the harvest fails, just return it to the owner of the tree, bro. Buyers don't want to accept that their harvest doesn't exceed the purchase price right at the start. And later the number of pieces will be changed in the following season, if the result is not according to the purchase price, then it will be changed in the next season until you really get the appropriate profit".

The results showed that the durian business would contribute to the welfare of the buyer. This is in line with research expressed by Mochamad

Machrus Ali, who explained that durian farming has a high enough contribution to total income with a total income score of 84.51%. However, this is inversely proportional to the welfare of the seller, which can be said that indirectly the seller experiences a loss. This is because the selling value of durian with the *Sletongan* model is smaller than selling durian with a system other than *Sletongan*. This was revealed by Mr. Tarsono that the selling value of *Sletongan* durian is less than without *Sletongan*. “This durian *Sletongan* is smaller than I sell it myself or I sell it when I have the fruit. If I sell it when it’s there, it’s clear. Suppose a tree bears 100 fruit, then just count 100 times 10,000, for example. So that’s clear. But if it’s *Sletongan*, we don’t know how many of the fruit will be. And the calculation of selling per fruit is smaller than without *Sletongan*.”

In addition, according to economics, welfare is a subjective matter, so that every household or individual in it has different guidelines, goals and ways of life which will then give different values about the factors that determine the level of social welfare in society (Purwanto et al., 2020). So, the indicators of the welfare of each individual vary depending on the perceptions of each individual. Based on this theory, the welfare of the durian buying and selling transactions using the *Sletongan* model depends on the perceptions of each individual. This is because in the sale and purchase of the *Sletongan* model of durian, there are those who feel the level of welfare has increased and some feel that they are not.

In addition, it can be seen from the level of income earned by each actor differently. There are differences in the income of the buyer and the seller (Adinugraha, 2020). The buyer tends to experience an increase in income, while the seller does not experience an increase in income. This was said by Agus Wijayanto as the buyer of the *Sletongan* model durian: “*Alhamdulillah*, by buying *Sletongan* durians, my income will increase, I want them to buy more *Sletongan* durians. Because automatically the more my income will be. And also the buyer may not lose if buying duren *Sletongan*”.

Then, Mr. Sahroni as the seller said that as a seller there was no increase in income. “Yes, my income is mediocre. Because selling *Sletongan* includes selling cheap. Because I need fast funds and I have durian, so I sell *Sletongan*”. In line with what was said by Mr. Sahroni and Mr. Agus Wijayanto, Rohani as a worker said the same thing that buyers tend to increase their income, while sellers have stagnant income. “In my opinion, the more *Sletongan* durian (buyers), the more income will automatically be obtained. But if the seller is like that. Buyers are unlikely to lose, while the seller of *Sletongan* durian sells it cheaper and the income is like that”.

Based on the results of the interview above that in the sale and purchase transaction of the *Sletongan* model durian the buyer has an increase in income so that it can be said that his welfare has increased. Meanwhile, the seller does not experience an increase in income so that the seller’s welfare has not been felt (Adinugraha, 2017). This is in line with the theory expressed by Sajogyo, the indicators used in measuring welfare are to use two approaches, namely income and expenditure. So, the greater the income, the welfare will increase.

## **6. Conclusion**

Based on the discussion that has been described, the conclusion can be drawn as follows: The practice of buying and selling durian in the *Sletongan* model is a process of buying and selling durians that have not yet flowered or have not seen the object of goods that are traded and taken when they have been harvested for some time. Agreed at the beginning of the agreement by the two transacting parties and determining the price based on the estimated selling price of the harvest in the previous season. The sale and purchase of the *Sletongan* durian model has a positive and negative impact on the relationship between the two parties. The positive impact that occurs is a sense of joy because you can help each other. The negative impact that occurs is the separation or even breaking of the relationship between the two parties. Buying and selling durian with the *Sletongan* model is something that is commonly done by the community. Even

though the transactors already know about the law of selling and buying *Sletongan*, they do not care about it because it has become a hereditary habit and is ingrained in the community. Prosperity in the sale and purchase of the *Sletongan* durian model tends to side with the buyer, while the seller indirectly loses.

Based on the results of the research that has been described, the suggestions that can be conveyed are as follows: There is a need for counseling by government agencies or community leaders on the importance of knowing the law of buying and selling *Sletongan* to the community so that the implementation of muamalah is in accordance with Islamic law and does not harm either party. Further research is needed on the sale and purchase transaction of the *Sletongan* model durian because of the lack of research on the *Sletongan* model transaction.

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