

Conventional and Sharia Perspectives on Returns in the Form of Candy and Illegal Parking Attendants

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Abstract

Payment transactions at shops, minimarkets, or supermarkets, we as consumers have often experienced returns in the form of candy as a substitute for the remaining money paid. This of course raises various pros and cons between the cashier and the consumer, one of which is when the consumer refuses candy as a return for the remaining payment. The method used in carrying out this activity is Community-Based Participatory Research (CBPR). The purpose of this method is to provide education, provide an overview or example, and discuss information regarding Conventional and Sharia Perspectives on Returns Exchanged for Candy and Illegal Parking Attendants through social media platforms. The results of our campaign activities show that there are still many perspectives from the general public who do not know about whether or not it is permissible to exchange change for candy and how to refuse to pay illegal parking fees. It is hoped that by carrying out the social media campaign and interviews that we have created, the general public is aware of the importance of knowing how it is permissible or not to exchange change for candy and how to refuse to pay illegal parking fees.

Keyword: Return, Transaction, Conventional Perspective, Sharia.

Abstrak

Transaksi pembayaran di toko, minimarket, ataupun supermarket seringkali kita sebagai konsumen pernah mengalami pengembalian berupa permen sebagai ganti dari uang sisa pembayaran. Hal ini tentunya menimbulkan berbagai pro kontra antara kasir dengan konsumen salah satunya yaitu ketika konsumen menolak permen sebagai kembalian sisa pembayaran tersebut. Metode yang digunakan pada pelaksanaan kegiatan ini yaitu Community-Based Participatory Research (CBPR) Tujuan dari metode ini adalah untuk memberikan edukasi, memberikan gambaran atau contoh, dan pembahasan informasi mengenai Perspektif Konvensional dan Syariah Terhadap Uang Kembalian yang Ditukar Dengan Permen dan Juru Parkir Ilegal melalui platform media sosial. Hasil dari kegiatan kampanye yang kami lakukan menunjukkan bahwasanya masih banyak perspektif masyarakat umum yang tidak mengetahui tentang boleh atau tidaknya jika uang kembalian ditukar dengan permen dan cara menolak membayar uang parkir ilegal. Diharapkan dengan dilakukannya Kampanye media sosial dan wawancara yang telah kami buat dapat menyadarkan masyarakat umum pentingnya mengetahui cara boleh atau tidaknya jika uang kembalian ditukar dengan permen dan cara menolak membayar uang parkir ilegal.

Kata Kunci: Pengembalian, Transaksi, Perspektif Konvensional, Syariah

INTRODUCTION

In making payment transactions at stores, minimarkets, or supermarkets, we as consumers have often experienced returns in the form of candy in exchange for the remaining payment. This certainly raises various cons between cashiers and consumers, one of which is when consumers refuse candy as change for the rest of the payment, often the cashier will reason that they do not have a supply of coins. In the view of Islam, payments like this are allowed as long as both parties are mutually willing, namely the seller/cashier must offer the buyer first whether the buyer is willing if the nominal remaining change is replaced with candy or not, if the buyer agrees then it can be continued and if not, then do not continue. However, in the eyes of state law this is prohibited and regulated in Law No. 7 of 2011 Article 21 paragraph (1) that every transaction that has the purpose of payment, settlement of obligations, and other financial transactions carried out in Indonesian territory must use the Rupiah currency. And Law No. 7 of 2011 Article 33 paragraph (1) that every person who does not use rupiah in transactions as referred to in Article 21 paragraph (1) shall be punished with a maximum imprisonment of 1 (one) year and a maximum fine of Rp200,000,000.00 (two hundred million rupiah) (Indonesia, 2011).

In addition, the existence of illegal parking attendants in minimarkets/supermarkets makes consumers sometimes uncomfortable because consumers have to pay more for parking when consumers should not have to pay the parking attendant because basically the minimarket/supermarket has paid local taxes and levies on its business premises including its parking lot to the local government, so we as consumers do not need to pay for parking, and only need to say thank you to the parking attendant for being willing to guard our goods. This has also been regulated in Law No. 28 Year 2009 Article 1 No. 64 related to local retribution (Indonesia, 2009).

Candy returns and illegal parking attendants as described above are examples of fraud that exist in the environment around us. According to the Indonesian Institute of Certified Public Accountants or IAPI (2013), fraud is an intentional act by one or more individuals (organizations) in management or parties responsible for governance, employees, and third parties involving the use of deception to obtain an unfair and unlawful advantage. As for the Islamic perspective, cheating is forbidden as confirmed in the Qur'an letter AlMuthaffifin/83 verses 1-3. Islam forbids cheating because this action can harm many parties, Islam firmly orders its people to behave fairly, be pleased, and not behave fraudulently towards fellow humans in business (Sharia, 2023).

Access to information on fraud needs to be socialized to the public in order to increase public awareness of the importance of knowledge to prevent and reject fraud both on a small and large scale, because fraud is an act of corruption that can harm various parties. One of them is by utilizing the internet and social media that exist today.

With the presence of the internet and supported by the existence of sophisticated devices in this era, it has become very easy for humans to carry out various activities and also communicate and search for and obtain a wide variety of information. In Indonesia, there are already many people who utilize the use of the internet, you could even say that almost all Indonesian people have become friends with the internet. Based on the results of a survey conducted by the Indonesian Internet Service Providers Association (APJII) in 2022-2023, it states that internet users in Indonesia have now reached 215.63 million people. This number increased by 2.67% compared to the previous period (2021-2022) which amounted to 210.03 million users (APJII, 2023).

Regarding information, nowadays we can search and obtain information anywhere, one of which is social media such as Twitter, Facebook, Instagram, Line, Whatsapp, Youtube, Whatsapp, Discord, and others. Social media is a media platform focused on the existence of users who facilitate them in activities and collaboration so that social media can be seen as an online facilitator that strengthens relationships between its users as well as a social bond. Based on this statement, social media is not a place that is only used to obtain information but also as a place to express people's creativity. Therefore, the large number of users on social media can certainly be an opportunity for people to use it as a medium of communication, socialization, and other things to the wider community both in the fields of education, education, politics, business, and others.

Instagram is one of the social media that we chose to socialize the program, namely the program to prevent and reject fraudulent actions in the form of returning payment transactions with candy and illegal parking attendants with the aim of providing knowledge to the public at large and also aims to make people aware that they can freely reject these actions. In this program, we spread posters on Instagram with the contents of the poster in the form of laws and what actions must be taken regarding the return of payment transactions in the form of candy and also the existence of illegal parking attendants.

IMPLEMENTATION METHOD

The method used in the implementation of this activity is Community-Based Participatory Research (CBPR). CBPR practitioners recognize that individuals have larger, socially constructed identities that shape strengths, challenges and differences. As such, individuals are seen as embedded in their communities, which are characterized by connection and identification with other individuals, a common symbol system, shared values and norms, mutual influence, shared interests, and a shared commitment to meeting common needs (Wallerstein N, 2017). The purpose of this method is to provide education, provide illustrations or examples, and discuss information regarding Conventional and Sharia Perspectives on Change Exchanged for Candy and Illegal Parkers through social media

platforms. All information conveyed through social media is presented with illustrative images to make it easier for the public or community to understand the information.

The social media platform used in this service activity is Instagram. The Instagram platform is used to provide a space for the community to discuss and exchange ideas with the facilitator. The facilitators of this discussion are several UIN Sunan Kalijaga students who are conducting digital technology-based community service. In this discussion process, people who still do not understand about cheating actions that are contrary to sharia and the law, are given space through the comments page on Instagram beranitolak to express their opinions and questions. Then the facilitator will answer questions from the community and discuss the problems they convey through the comment page. The method used in this discussion activity is the Online Forums method. Online Forums is an online discussion platform where users can enter topics and start conversations in the form of messages or comments (Kurniawan, 2016). The Online Forums method is used so that people can provide their ideas and insights on the topic of the problem contained in the instgram discussion page.

RESULT AND DISCUSSION

The results of the poster campaign activities through Instagram @beranitolak regarding conventional and sharia perspectives on the return of candy and illegal parking attendants. In making posters and then posting them on the @beranitolak Instagram, but many respondents do not know whether it is permissible or not if change is exchanged for candy and how to refuse to pay illegal parking fees according to conventional and sharia perspectives. Through Instagram @beranitolak tries to answer respondents' questions. And from the answers that have been explained, respondents began to understand and find out the differences between conventional and sharia perspectives.

A. Poster making time

Before conducting a poster campaign on Instagram, the group first discussed the concept to be used in the poster. And after being approved by all members of the new group, it was compiled.

B. Poster Making

First, the action in making a poster is to prepare the content of the material on the poster starting from the definition, other information, applicable laws. After making the poster, the next action is to post it on Instagram to provide information and explanations to everyone. The steps in the poster campaign on Instagram are as follows:

1. Creating an Instagram account

Created as a supporter in the activities carried out, so that it can run well with an instagram account.

2. Posting posters on Instagram

Posting posters is done after the editing process is complete, then you can post. from posting posters, it is hoped that respondents can see and read.

3. Dissemination of instagram links on social media

The distribution of this Instagram link aims to get respondents and support the activities carried out. And notify information that may not be known to people.

4. Respondent's questions

After distributing the Instagram link, respondents are welcome to ask questions if they feel they do not understand the conventional and Islamic perspectives on the return of candy and illegal parking attendants.

5. Response to respondent's questions

After the questions from the respondents, then answer the questions one by one. And try to explain so that respondents understand what was presented.

Figure 1. Instagram account view

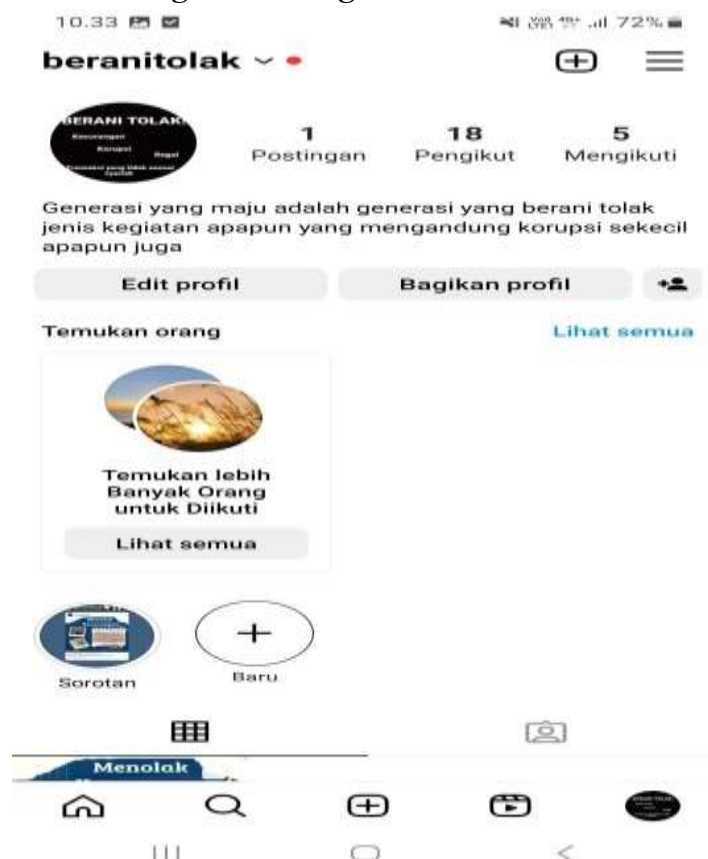


Figure 2. First Poster View

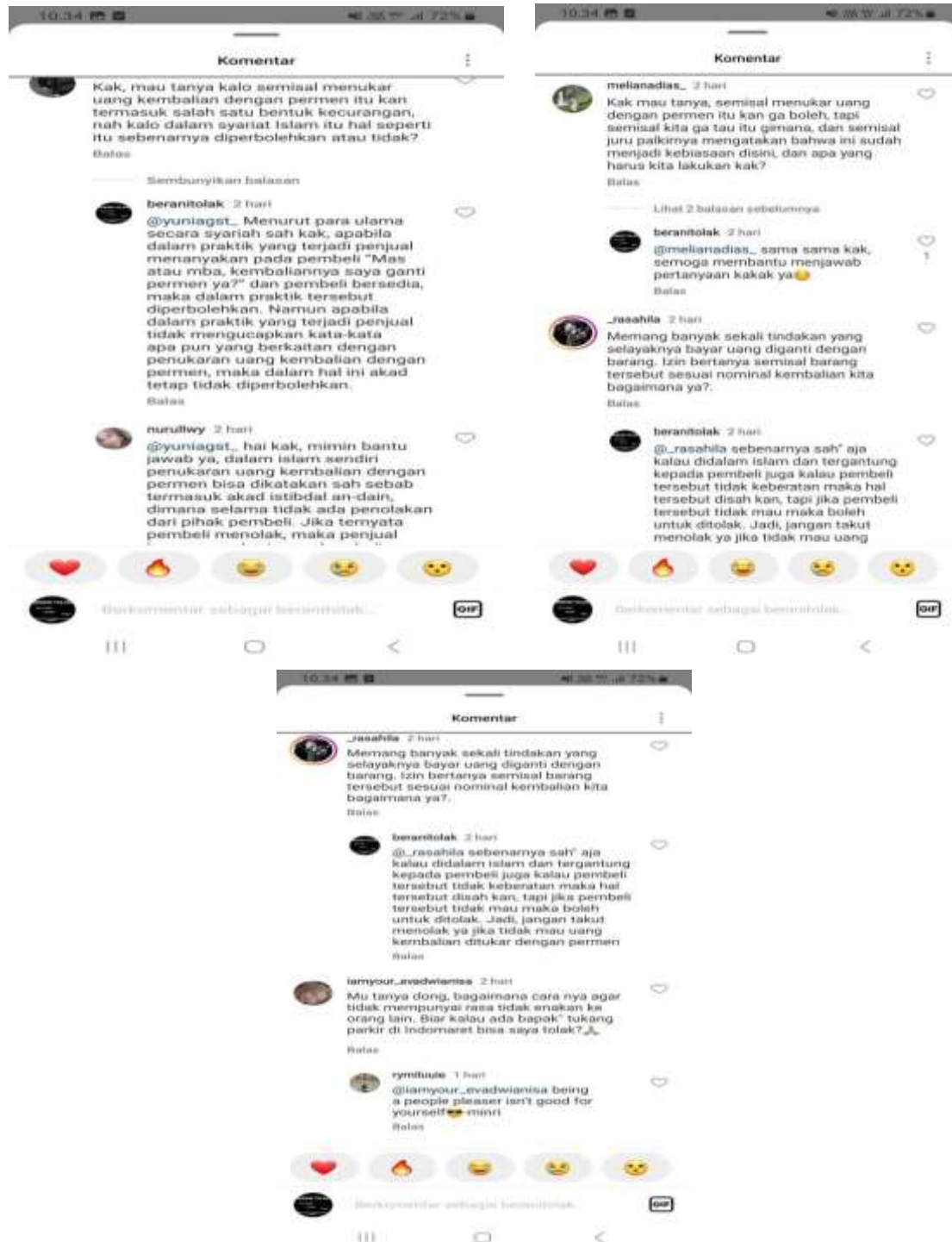


Figure 3: Second Poster View



From the respondents' questions and answers, it is clear that the respondents who saw the posters have begun to understand the differences between conventional and Islamic perspectives on candy refunds and illegal parking. Therefore, respondents are now able to reject candy refunds and reject illegal parking.

Figure 4. Respondent Question Display



Furthermore, conducting interviews with random respondents encountered in the campus environment then videoed for evidence of activities. This was conducted to find out directly from the respondents about the conventional and Islamic perspectives on the return

of money in the form of candy and illegal parking attendants. It turns out that from the results of these interviews it can be seen that some of them already understand and others do not understand this. After the interview, combine the video interview results through the Capcut application.

Figure 5. Video display of Interview results



Based on the results of the Poster Campaign activity, it was found that there were respondents who already understood and some had not yet understand the conventional and Islamic perspectives on the return of money in the form of candy from illegal parking attendants. From this activity there were 4 respondents from Instagram and 3 respondents through direct interviews. And after this activity made respondents understand more and add insight.

CONCLUSION

The research we conducted on "Conventional and Sharia Perspectives on Returns in the Form of Candy and Illegal Parkers" shows the results that there are still many perspectives of the general public who do not know about whether it is permissible or not if change is exchanged for candy and how to refuse to pay illegal parking fees, due to the occurrence of these incidents, we recommend that the government be more vigorous in increasing literacy insights for the public with campaigns through digital platforms or social media regarding these issues. so that ultimately harmful actions like this can be reduced and the laws relating

to these violations can be enforced. So that in the end harmful actions like this can be reduced and the laws relating to these violations can be enforced. we hope that the research we have done can be useful for similar research in the future, for academics and the wider community who use this research.

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