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ANALYSIS OF ISLAMIC ECONOMIC LAW ON THE ELEMENTS OF *TADLIS* AND *GHARAR* IN THE PRACTICE OF RICE ADULTERATION (A CASE STUDY AT JOHAR RICE MARKET KARAWANG)

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Abstract

The practice of rice adulteration is still found in trade to adjust quality and prices according to the needs of the community. This study aims to analyze the practice of rice adulteration at Johar Rice Market, Karawang, based on the concepts of *Tadlis* and *Gharar* as stipulated in the Compilation of Sharia Economic Law (KHES). This study employed a qualitative method with an empirical juridical approach through observation, interviews, and documentation. The results indicate that rice mixing is carried out to provide variations in quality and price; however, information regarding the quality of the rice is not always disclosed to buyers. Based on the analysis of KHES, this practice contains elements of deception as referred to in Article 33 and Article 34 of KHES, which constitute *Tadlis* in terms of quality, and also contains *Gharar* regarding the object of the transaction as referred to in Article 76 letter (f) of KHES, since buyers do not have definite knowledge of the quality of the rice at the time the contract is concluded. Therefore, the practice of rice mixing can only be justified if it is conducted honestly and transparently.

Keywords: Rice Adulteration, *Tadlis*, *Gharar*, Compilation of Sharia Economic Law (KHES)

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INTRODUCTION

Humans are social beings who cannot fulfill all of their needs independently; therefore, buying and selling activities serve as the primary means of meeting their daily necessities (Tenritappu et al., 2026). Rice is the staple food that plays a vital role in fulfilling consumption needs and ensuring food security in Indonesia. Therefore, the quality and safety of rice distributed in the market must be guaranteed. The high demand for rice creates opportunities for trading practices that do not comply with established standards, one of which is the circulation of adulterated rice (Fitriani & Suminar, 2026). Indonesian society is highly dependent on rice, making it a commodity with significant social and economic importance. In addition to being the primary staple food, rice is also a major commercial commodity traded in both traditional and modern markets. The high demand for rice gives it substantial economic value and provides opportunities for traders to gain profits from its trade.

Furthermore, rice prices frequently fluctuate over time due to various factors, including rice production, weather conditions, and market mechanisms. These price fluctuations have a direct impact on consumers' purchasing power. Therefore, monitoring the development of rice prices is essential to understand the dynamics of price changes within society. The trend in rice prices can be observed through the monthly rice price data for the period of January to May 2026 published by the Central Statistics Agency as presented in the following table.

Tabel 1.
Average Rice Prices at the Wholesale Trade Level in Indonesia (Companies)

Rice Price	2026				
	January	February	March	April	May
	14.218	14.282	14.419	14.476	14.574

Source: Central Statistics Agency (*Badan Pusat Statistik*), 2026.

Based on the monthly rice price data for 2026 published by the Central Statistics Agency, as presented in the table above, it can be seen that rice prices fluctuated from month to month. These price changes indicate that rice prices are not always stable and may increase or decrease during certain periods. Such price instability creates opportunities for traders to engage in rice adulteration practices.

Johar Rice Market, Karawang, is one of the largest wholesale rice markets in West Java, located on Tuparev Street, Karawang Wetan, East Karawang District, Karawang Regency. This market serves as a major rice

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distribution center and acts as one of the price references for wholesale rice in Karawang and the surrounding Greater Jakarta (Jabodetabek) areas. As a wholesale market that facilitates large-scale rice trading, Johar Rice Market brings together various suppliers, distributors, and traders offering rice of different quality grades, resulting in a high volume of transactions. These conditions create opportunities for rice mixing practices as a trading strategy that requires further examination to determine its compliance with the principles of Islamic Economic Law.

Previous studies have also shown that rice mixing is frequently carried out by business actors. Traders have been found to market adulterated rice produced by mixing medium-grade rice with old rice contaminated by pests, such as rice weevils, as well as rejected rice that failed to meet quality sorting standards. Generally, rejected rice is sold at low prices and intended for animal feed because it is unfit for human consumption. Nevertheless, such rice is mixed with rice that is still suitable for consumption and then redistributed in the market. This practice is also accompanied by repackaging using packaging that does not accurately reflect the actual condition and quality of the rice (Fitriani & Suminar, 2026).

From the perspective of Islamic Economic Law, commercial activities must be based on the principles of honesty, fairness, and transparency between sellers and buyers. Islam emphasizes that every transaction should be conducted transparently to prevent harm to either party. Therefore, any manipulation of the quality, quantity, or information concerning the goods being traded may be categorized as fraudulent conduct in transactions. One such form of fraud is *Tadlis*, namely the act of concealing information or defects in goods so that the other party is unaware of their actual condition (Solekhan, 2025).

Tadlis refers to a transaction in which one of the parties lacks knowledge of certain essential information. According to Islamic principles, every transaction must be based on the mutual consent (*ridha*) of both parties, and each party must possess equal information regarding the goods or services involved to ensure that no party suffers a loss due to deception arising from information unknown to one of the parties (Kamal et al., 2025). The concept of *Tadlis* is highly relevant to the practice of rice adulteration, in which sellers mix different qualities of rice in order to obtain significantly higher prices without the buyers' knowledge.

In addition to the element of *Tadlis*, the practice of rice adulteration also has the potential to involve *Gharar*. *Gharar* refers to uncertainty or ambiguity concerning the object of a contract, whether arising from one of the contracting parties or another party, resulting in a transaction that does not proceed as it should, either through words or actions. Had the parties been aware of such

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uncertainty, they would have withdrawn from the transaction (Jalaluddin, 2024). The practice of mixing rice without informing buyers may therefore be categorized as *Gharar* because it creates uncertainty regarding the quality of the goods being traded.

Several previous studies have examined the practice of rice mixing and the adulteration of food products from the perspective of Islamic Economic Law. The practice of selling mixed rice in Sepit Village involved combining high-quality rice with lower-quality rice so that the lower-quality rice could still be sold, thereby preventing financial losses for traders. This practice has become a long-standing custom and is generally accepted by the local community. However, from the perspective of the sociology of Islamic law, it is considered to contain elements of *Gharar* (H. Hidayati, 2023). Meanwhile, the circulation of adulterated rice, when examined from the perspective of positive law, has been found to violate consumer protection and food safety regulations. Consequently, consumers who suffer losses are entitled to legal protection and compensation (Fitriani & Suminar, 2026). Furthermore, the practice of rice adulteration has also been classified as a form of commercial fraud because it contradicts the principles of honesty and trustworthiness (*amanah*) in Islamic economics (Solekhan, 2025). An international study further explains that *Gharar* in business transactions arises from information asymmetry regarding product quality, price, or the object of the transaction, which may disadvantage one party and potentially lead to disputes (Ahmad Farikhin, 2022).

Nevertheless, these previous studies have not specifically examined the practice of rice adulteration based on the provisions of the Compilation of Sharia Economic Law (KHES), particularly through an analysis of Article 33, Article 34, and Article 76 letter (f). Therefore, this study focuses on analyzing the practice of rice adulteration at Johar Rice Market, Karawang, based on the concepts of *Tadlis* and *Gharar* within the KHES framework. It is expected that this study will contribute to the development of Islamic Economic Law scholarship, particularly regarding transparency of information in sale and purchase transactions.

Based on the preliminary observations conducted by the researcher on rice retailers obtaining their supplies from Johar Rice Market, Karawang, it was found that traders mixed glutinous rice with white rice. Consumers were not clearly informed about the composition of the rice they purchased because traders did not provide adequate information regarding its quality. This situation creates the potential for uncertainty in transactions and the possibility of fraudulent elements that may cause losses to consumers.

The phenomenon of rice adulteration potentially contains elements of fraud that have not yet been thoroughly examined from the perspective of

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Islamic Economic Law in the research location. Therefore, further study is needed to analyze how rice adulteration practices are carried out and how the elements of *Tadlis* and *Gharar* contained in these practices can be analyzed from the perspective of Islamic Economic Law.

LITERATURE REVIEW

1. The Concept of Sale and Purchase in Islamic Economic Law

In Islamic jurisprudence (*fiqh*), sale and purchase are referred to as *al-bay'*, which literally means selling, exchanging, or trading one thing for another (Nafsah, 2023). A sale and purchase transaction is conducted by two parties who mutually engage in the exchange of goods or property (Siswadi & Najihah, 2023). It is an activity involving the exchange of property based on the mutual agreement of the parties to transfer ownership of an item. In Islamic law, sale and purchase constitute one of the fields of legal regulation (Puspita et al., 2024). According to the teachings of the Qur'an and the Hadith, commercial transactions should be conducted honestly, as exemplified by the Prophet Muhammad (peace be upon him). This principle was practiced by the Prophet Muhammad (peace be upon him) when he established a marketplace as a center for commercial transactions during the first year of the Hijrah. In Islamic economics, the Qur'an serves as the primary source of guidance. It contains fundamental principles related to economic activities, including the permissibility of sale and purchase transactions and the prohibition of *riba* (usury) (Robbani, 2023). As stated in Qur'an, Surah Al-Baqarah (2):275:

"Those who consume usury cannot stand except as one stands who is being beaten by Satan into insanity. That is because they say, 'Trade is just like usury.' But Allah has permitted trade and has forbidden usury. Whoever, after receiving admonition from his Lord, desists may keep what he has earned previously, and his matter rests with Allah. But whoever returns to dealing in usury—those are the companions of the Fire; they will abide therein eternally." (Qur'an, Al-Baqarah [2]:275)

Qur'an, Surah Al-Baqarah verse 275 explains that Allah has made trade lawful and prohibited *riba*. This verse demonstrates that Islam permits people to engage in economic activities through sale and purchase transactions as a lawful means of fulfilling their needs and earning legitimate profits.

In Islam, a sale and purchase transaction must fulfill certain essential elements (*arkān*) and legal requirements (*shurūṭ*) in order to be considered valid under Islamic law. According to the Compilation of Sharia Economic Law (KHES), the essential elements of a sale and purchase transaction include the contracting parties, the contract (*ijab* and *qabul*), and the object of the transaction. The contract represents the mutual agreement of the parties,

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indicating their willingness to enter into the transaction. Such an agreement may be concluded orally, in writing, or through gestures, provided that it complies with Islamic legal principles. Furthermore, the transaction must involve legally competent sellers and buyers who enter into the contract voluntarily and without coercion.

The object of the sale must also satisfy several legal requirements. The goods being traded must be lawful (*halal*), possess economic value, be deliverable, and be clearly identifiable to the buyer. In addition, the characteristics and quality of the goods must be clearly known and ascertainable at the time the contract is concluded (Mahkamah Agung, 2011). These requirements regarding the certainty of the object of sale are essential to prevent fraudulent practices (*Tadlis*) and uncertainty (*Gharar*) in commercial transactions.

2. Provisions on Sale and Purchase in the Compilation of Sharia Economic Law (KHES)

The Compilation of Sharia Economic Law (KHES) serves as a guideline for judges in adjudicating disputes related to Islamic economic law (Musaiyana et al., 2025). KHES contains several provisions concerning the principles of honesty, transparency, and certainty regarding the object of a transaction, all of which are relevant to the practice of rice adulteration.

Article 33 of KHES states that: *"Fraud is the act of influencing another party through deception in order to induce the formation of a contract under the impression that the contract serves that party's benefit, whereas in reality it does not."* Furthermore, Article 34 provides that: *"Fraud constitutes grounds for the annulment of a contract if the deception employed by one party is of such a nature that it is evident the other party would not have entered into the contract had the deception not occurred."* These provisions demonstrate that Islam places honesty as a fundamental principle in economic transactions. Therefore, any act of concealing information that may cause harm to another party is not permissible.

In addition, KHES regulates the certainty of the object of a transaction. Article 76 letter (f) stipulates that *"the specific characteristics of the goods being traded must be known."* This provision aims to prevent ambiguity or uncertainty in transactions that may give rise to elements of *Gharar*. By ensuring clarity regarding the characteristics and quality of the goods being traded, the rights and interests of all parties involved in the transaction can be protected.

3. The Concept of *Tadlis* in Islamic Economic Law

Tadlis refers to the concealment of defects in goods by the seller from the buyer (D. Hidayati, 2026). *Tadlis* is a transaction in which one of the parties

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lacks knowledge of essential information. According to Islamic principles, every transaction must be based on the mutual consent (*ridha*) of both parties, and each party must possess the same information regarding the goods or services involved so that no party suffers a loss due to deception arising from information unknown to one of the parties (Kamal et al., 2025). The concept of *Tadlis* is highly relevant to the practice of rice adulteration, in which sellers mix rice of different qualities in order to obtain significantly higher prices without the buyers' knowledge. The following are the forms of *Tadlis*:

A. Quantity *Tadlis*

Quantity *Tadlis* refers to reducing the quantity of goods delivered to the buyer, whether in large or small amounts. For example, when a seller sells a container of sarongs, the quantity may be too large to count individually, allowing the seller to reduce the number of items delivered without the buyer's knowledge (Syaparuddin, 2017).

B. Quality *Tadlis*

Quality *Tadlis* refers to the practice of selling goods of inferior quality while representing them as goods of superior quality, thereby violating the agreement previously made between the seller and the buyer (D. Hidayati, 2026).

C. Price *Tadlis*

Price *Tadlis* refers to selling goods at prices significantly higher or lower than the prevailing market price due to the buyer's lack of knowledge of the actual market value (Syaparuddin, 2017).

D. Time *Tadlis*

Similar to *Tadlis* concerning quantity, quality, and price, *Tadlis* related to the delivery time is also prohibited. An example is when a seller promises to deliver goods within a specified period despite knowing that the goods cannot be delivered as promised (D. Hidayati, 2026).

4. The Concept of *Gharar* in Islamic Economic Transactions

Linguistically, *Gharar* is derived from the Arabic terms *al-khatr* and *al-taghrir*, which refer to risk or an appearance that leads to harm (Rahmawati & Jawab, 2023). It also refers to dishonesty and deception, which may take the form of an appearance that causes loss or something that appears beneficial but in reality leads to adverse consequences (Ningrum, 2023). Islamic Economic Law prohibits the existence of *Gharar* in commercial transactions. According to Imam Al-Qarafi, *Gharar* refers to a contract in which it is

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uncertain whether its legal consequences will materialize, such as selling fish that are still in the water (Azqia, 2022).

In determining whether *Gharar* invalidates a transaction, Islamic scholars generally distinguish between excessive *Gharar* (*gharar fahish*), which is prohibited, and minor *Gharar* (*gharar yasir*), which is tolerated because it is unavoidable and inseparable from the object of the transaction. For example, selling a building whose foundation cannot be directly observed remains permissible despite the existence of minor uncertainty (Jalaluddin, 2024).

Gharar refers to uncertainty or ambiguity in a transaction that may result in losses for one of the parties involved. Such uncertainty may relate to the object of the transaction, the quality or quantity of the goods, or the information provided regarding the goods being traded. The following are the types of *Gharar*:

A. *Gharar* Related to the Object of the Transaction

Gharar concerning the object of the transaction refers to uncertainty regarding the existence or characteristics of the goods being traded. When the goods are unclear or not yet owned by the seller, this creates an unfair risk for the buyer. In Islam, transactions involving uncertain objects are strictly prohibited because they may harm one of the parties (Kusuma et al., 2024). An example is when a middleman purchases an entire rice field while the rice plants are still green or have only recently grown. Since the quantity and quality of the harvested rice remain uncertain, such a transaction exposes one of the parties to potential losses.

B. *Gharar* Related to Price

Gharar concerning price refers to uncertainty regarding the amount or conditions of the agreed price in a transaction. When the price is unclear or excessively fluctuating, it may cause losses to one of the contracting parties. For example, when the selling price of goods is determined based on unstable market conditions, the buyer may not receive fair value for the purchased goods. Therefore, price certainty is essential to ensure fairness in commercial transactions (Kusuma et al., 2024).

C. *Gharar* Related to Time

Gharar related to time refers to uncertainty regarding the timing of the performance or completion of a transaction (Ista et al., 2024). In Islam, every transaction should specify a clear and definite time for its execution. Uncertainty regarding the timing of performance may result in financial losses and dissatisfaction, which are contrary to the principle of justice in Sharia. By establishing a definite time in every agreement, both parties can enjoy greater

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legal certainty and protection, thereby fostering mutually beneficial business relationships (Kusuma et al., 2024).

RESEARCH METHOD

This study employed a qualitative research method with an empirical juridical approach. The qualitative method was used to gain an in-depth understanding of the phenomena occurring in society through direct observation and information gathering in the field. The empirical juridical approach was applied by examining practices occurring within the community and analyzing them based on the applicable legal provisions, particularly from the perspective of Islamic Economic Law. In this study, the approach was used to analyze the practice of rice adulteration at Johar Rice Market, Karawang, and to assess whether the practice contains elements of *Tadlis* and *Gharar* in sale and purchase transactions under Islamic Economic Law.

The data sources in this study consisted of primary and secondary data. Primary data were obtained through observations and interviews with three informants who were rice traders at Johar Rice Market, Karawang. In addition, the researcher conducted preliminary observations of rice retailers who obtained their rice supplies from Johar Rice Market, Karawang, in order to gain an overview of the rice trading practices occurring in the field. Meanwhile, secondary data were collected from various sources, including books and scholarly journals related to Islamic Economic Law, particularly those discussing the concepts of *Tadlis* and *Gharar* in commercial transactions. The collected data were analyzed using a descriptive qualitative approach through the processes of data reduction, data presentation, and conclusion drawing to determine whether the practice of rice adulteration is consistent with the principles of Islamic Economic Law.

RESULTS AND DISCUSSION

1. The Practice of Rice Adulteration at Johar Rice Market, Karawang

Based on the preliminary observations conducted by the researcher, the practice of rice adulteration was found to occur at Johar Rice Market, Karawang. This finding was further supported by an interview with a rice shop owner who obtained rice supplies from Johar Rice Market. The informant revealed that he had experienced financial loss after purchasing glutinous rice that turned out to be a mixed product without any prior explanation regarding its quality. As stated by the informant:

A. PT-01 (Rice Shop Owner)

"I once bought glutinous rice, but it turned out that it had been mixed. I felt

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disadvantaged because when I purchased it, I was not informed about its quality. Moreover, the glutinous rice was packaged in a non-transparent sack, so I could not see the entire contents of the rice."

This statement indicates that, in practice, some buyers still do not receive clear information regarding the quality of the rice they purchase. The use of non-transparent packaging also prevents buyers from thoroughly examining the condition of the rice before completing the transaction. This finding serves as an initial indication that rice adulteration continues to occur in rice trading activities and therefore requires further investigation involving traders who engage in rice mixing.

Based on interviews with rice traders at Johar Rice Market, Karawang, it was found that rice adulteration is carried out to produce rice with quality and prices that correspond to consumers' needs. The traders explained that rice mixing is not solely intended to maximize profits but rather to provide medium-quality rice at prices affordable to the public.

A. PB-01 (Ahmad Rifai, Rice Trader)

"Some consumers prefer medium-quality rice that is not too soft after cooking, so we mix soft-textured rice with dry-textured rice. It depends on consumer demand. We mix rice to reduce the selling price. Nowadays, there is no inexpensive rice anymore, so we process it to make it more affordable. If consumers ask, I explain honestly according to the actual quality of the rice."

B. PB-02 (Syawaluddin, Rice Trader)

"Sometimes rice prices become very high, causing people's purchasing power to decline. Occasionally, medium-quality rice is unavailable, and only high-quality and low-quality rice are available. Whether we like it or not, we have to mix them to produce medium-quality rice. It is not done to seek greater profits. Glutinous rice also cannot be mixed with ordinary rice because their physical characteristics are different. If they are mixed, it would actually reduce their market value."

C. PB-03 (Saroha, Rice Trader)

"Glutinous rice cannot be mixed because its physical characteristics are different, so the mixture would be obvious. Premium rice is also not allowed to be mixed. What is usually mixed is medium-quality rice with lower-grade or broken rice so that the price becomes more affordable. The purpose is to keep prices stable so that people can still afford to buy rice. Usually, buyers are not aware that the rice they purchase is a mixed product."

Based on the interview results, it was found that rice adulteration is still practiced by some traders at Johar Rice Market, Karawang. Rice is mixed to produce a certain level of quality so that the selling price can be adjusted to consumers' needs and purchasing power. The findings also

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indicate that not all types of rice are mixed. Regarding the mixing of glutinous rice, differences of opinion exist among traders. Some informants stated that glutinous rice can be mixed with dry-textured rice to produce a better taste, while others argued that glutinous rice cannot be mixed because its physical characteristics are distinct and the mixture would be easily recognized.

Furthermore, the researcher found that information regarding the quality of mixed rice is not always disclosed openly to buyers. PB-01 stated that they would explain the condition of the rice only if the buyer asked. However, PB-03 admitted that buyers generally do not know that the rice they purchase is a mixed product. This finding is reinforced by the interview with the rice shop owner, who stated that he did not receive any explanation regarding the quality of the rice purchased and therefore felt disadvantaged. These findings indicate that there is still a discrepancy between sellers and buyers regarding information about the quality of the rice being traded. Therefore, this practice will be further analyzed from the perspectives of *Tadlis* and *Gharar* under the Compilation of Sharia Economic Law (KHES).

2. Analysis of the Elements of *Tadlis* in the Practice of Rice Adulteration

A. Article 33 of the Compilation of Sharia Economic Law (KHES) states:
   "Fraud is the act of influencing another party through deception to induce the formation of a contract under the assumption that the contract serves that party's benefit, whereas in reality the opposite is true."

B. Article 34 of KHES provides that:
   "Fraud constitutes grounds for the annulment of a contract if the deception employed by one party is of such a nature that it is evident the other party would not have entered into the contract had the deception not occurred."

Based on Article 33, a transaction may be considered to contain elements of *Tadlis* when one party does not receive accurate or complete information regarding the object of the contract and consequently enters into the transaction based on a mistaken understanding. Furthermore, Article 34 indicates that a contract may be annulled if one party entered into the agreement based on information that did not reflect the actual condition of the object being traded. In this study, if buyers are unaware that the rice they purchase is a mixed product, such circumstances may constitute grounds for contract annulment as provided under Article 34 of KHES.

The findings reveal that rice adulteration is carried out to produce rice with quality and prices that meet consumers' needs. However, information concerning the quality of mixed rice is not always disclosed openly to all buyers. As a result, some buyers complete transactions

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without knowing that the rice they purchase has been mixed and only realize this after the transaction has been completed, causing them to suffer losses.

When analyzed based on the theory of quality *Tadlis*, the practice of rice mixing does not, in itself, constitute *Tadlis* if the seller honestly informs the buyer that the rice is a mixed product and the buyer nevertheless agrees to proceed with the transaction. However, if information regarding the mixing process and the quality of the rice is not disclosed, causing the buyer to enter into the contract based on incomplete information, the practice fulfills the elements of quality *Tadlis*, since material information regarding the condition of the goods is unknown to the buyer at the time the contract is concluded.

Therefore, based on Articles 33 and 34 of KHES as well as the theory of quality *Tadlis*, this study concludes that rice adulteration does not always contain elements of *Tadlis*. It becomes *Tadlis* when the seller fails to disclose that the rice being sold is a mixed product, resulting in the buyer entering into the transaction without knowing the actual condition of the goods. Conversely, if the seller honestly informs the buyer about the quality and composition of the mixed rice and the buyer nevertheless agrees to proceed with the transaction, the practice cannot be categorized as *Tadlis*.

3. **Analysis of the Elements of *Gharar* in the Practice of Rice Adulteration**

Article 76 letter (f) of the Compilation of Sharia Economic Law (KHES) provides that:

"The specific characteristics of the goods being traded must be known."

Based on this provision, the specific characteristics of the object of a transaction must be clearly known by both parties before the contract is concluded. Such clarity includes not only the type and quantity of the goods but also their quality and condition. Therefore, all information regarding the object of the contract must be clearly disclosed to prevent uncertainty that could harm one of the contracting parties.

The findings of this study indicate that information regarding the quality of mixed rice is not always disclosed to buyers before the contract is concluded. Although some traders stated that they would provide an explanation if buyers asked, in practice there are still buyers who complete transactions without knowing that the rice they purchase is a mixed product. Consequently, buyers do not receive complete information regarding the quality of the rice that constitutes the object of the sale.

When analyzed using the theory of *Gharar* concerning the object of the transaction, this situation demonstrates uncertainty regarding the quality of the goods being traded. The uncertainty does not relate to the

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existence of the goods, their quantity, or their price, but rather to information concerning the quality of the mixed rice that is unknown to the buyer. As a result, buyers enter into the contract without fully understanding the condition of the object of the transaction, which is inconsistent with Article 76 letter (f) of KHES.

Therefore, based on Article 76 letter (f) of KHES and the theory of *Gharar* concerning the object of the transaction, the practice of rice adulteration at Johar Rice Market, Karawang, contains elements of *Gharar* when the seller fails to disclose information regarding the quality and composition of the mixed rice before the contract is concluded. Conversely, if the seller honestly explains that the rice being sold is a mixed product and accurately discloses its quality so that the buyer understands the condition of the goods before entering into the transaction, the element of *Gharar* is not fulfilled because the object of the contract is clearly known to both parties.

CONCLUSION

Based on the perspective of Islamic Economic Law, the practice of rice adulteration is not inherently contrary to Sharia principles, provided that it is conducted honestly, transparently, and accompanied by complete disclosure of information regarding the quality of the goods to the buyer. However, if the seller fails to disclose that the rice being sold is a mixed product, causing the buyer to enter into the transaction based on incomplete information, such practice constitutes fraud as referred to in Articles 33 and 34 of the Compilation of Sharia Economic Law (KHES). When analyzed using the theory of *Tadlis*, this form of fraud falls under quality *Tadlis* because it involves the concealment of information regarding the quality of the rice being traded. Furthermore, the practice also contains an element of *Gharar* concerning the object of the transaction, as stipulated in Article 76 letter (f) of KHES, since the buyer does not have definite knowledge of the quality of the rice that constitutes the object of the contract at the time the transaction is concluded.

Based on these findings, it can be concluded that the primary issue in the practice of rice adulteration does not lie in the act of mixing rice itself, but rather in the lack of transparency and disclosure of information between sellers and buyers. Therefore, rice traders are expected to provide honest and transparent information regarding the quality and condition of the rice before the contract is concluded so that buyers receive complete information when making their purchasing decisions. On the other hand, consumers should also take a more active role in seeking information about the quality of the rice they

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intend to purchase. In this way, transactions can be conducted fairly, transparently, and in accordance with the principles of Islamic Economic Law.

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