

THE PRACTICE OF UDDER ENGINEERING IN LIVESTOCK TRADE WITHIN URBAN MEDAN COMMUNITIES: PERSPECTIVE OF SHARIA ECONOMIC LAW

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Abstract

Animal trafficking in Medan City often involves illegal practices, including udder engineering. This research aims to analyze this practice within the framework of Sharia economic law, particularly through the lens of relevant Hadiths, and to provide actionable recommendations based on the findings. A qualitative approach, utilizing literature analysis, was employed to gather data from Hadiths, fatwas of Islamic scholars, and related Sharia economic law literature. The analysis was conducted both descriptively and analytically to explore the Sharia implications of udder engineering. The results indicate that udder engineering is a form of fraud explicitly prohibited in Islam. A Hadith narrated by Abu Hurairah forbids the mixing of milk from camels or goats to deceive buyers, allowing them to return the animal within three days if deceived and receive compensation. Sharia economic law emphasizes honesty, fairness, and transparency in trade. Udder engineering violates these principles by deceiving buyers, constituting a form of *tadlis* (fraud) that is prohibited in Islamic law. The study concludes that udder engineering not only undermines market trust and integrity but also directly contravenes key principles of Sharia economic law, particularly those related to honesty and fairness in transactions.

Keywords: Animal trade; Sharia economic law; Udder engineering; Urban society.

A. Introduction

The animal trade in Medan City is a significant economic sector for the local community, playing a crucial role in sustaining the livelihoods of many residents. However, this sector is often marred by illegal practices that undermine its integrity and the trust of consumers. One particularly concerning practice is udder manipulation, where milk from several animals is combined into one udder to make it appear more significant and productive. This deceitful practice is illegal and contradicts the principles of honesty and fairness mandated by Islamic economic law.

The main issue addressed in this study is the extent to which udder manipulation affects buyer trust and whether such practices are compatible with Islamic financial law principles, which emphasize justice and transparency in all commercial dealings.

Previous research on the topic of udder manipulation and its implications for Islamic economic law has been conducted by several researchers. For instance, Saifullah Junejo's study highlights that fraudulent practices in the animal trade severely undermine buyer trust and violate the fundamental principles of justice in Islam. This research indicates that the deceptive appearance of increased productivity due to udder manipulation leads to significant buyer mistrust, thereby destabilizing the market. Additionally, research by Ali and Zada (2019) emphasizes that illegal trading practices within the Islamic commercial system can have severe repercussions for buyers. Their findings suggest that such practices disadvantage buyers and harm animal welfare, as animals are subjected to unnecessary and harmful procedures to inflate their perceived value (M. Ali & Zada, 2019).

Further studies corroborate these findings by demonstrating the broader negative impact of udder manipulation on animal markets in various major cities in Indonesia. Hughes et al. (2019) provide evidence that such practices mislead buyers and negatively affect the welfare of animals, leading to broader market distortions. Their research points out that the illegal manipulation of animal products erodes consumer confidence, which is essential for a healthy market economy (Hughes et al, 2020). Additionally, the views of Islamic scholars on udder manipulation in the animal trade reinforce the notion that such practices are categorically prohibited. Osman Ahmed Osman (1988) argues that these manipulative practices fall under the category of fraud, which is strictly forbidden in Islamic law as it causes harm to buyers and undermines market fairness (Ahmed Osman, 2023).

This study aims to build upon previous research by focusing specifically on the practice of udder manipulation in the livestock trade within Medan City. Unlike earlier studies, this research employs a comprehensive literature analysis, integrating fatwas from Islamic scholars and relevant Islamic economic law literature. This approach seeks to provide a deeper understanding of the legal violations associated with udder manipulation within this specific regional context. The primary objective of this study is to analyze the practice of udder manipulation in livestock trade from the perspective of Islamic economic law. Additionally, the study aims to offer practical recommendations to assist livestock traders in Medan City in conducting their business in accordance with the principles of honesty and justice.

B. Methods

This study employs a qualitative approach with descriptive-analytical methods (Bowen, 2009), involving the collection of secondary data from literature related to the hadith of the Prophet Muhammad (PBUH), fatwas from Islamic scholars, and Islamic economic law, as well as primary data through direct observation of the animal market in Medan City. Observations were conducted to monitor the practice of udder manipulation and the interactions between sellers and buyers. Additionally, informal interviews with market participants were conducted to understand their motivations and knowledge of Islamic economic law. The data were analyzed descriptively to explain the practice of udder manipulation and qualitatively to link the findings with Sharia principles, aiming to draw conclusions and provide recommendations. The validity and reliability of the data were maintained through data source triangulation and detailed audit trail recording. This study aims to provide a comprehensive overview of the practice of udder manipulation in animal trade in Medan City from the

perspective of the hadiths on Islamic economic law and to offer recommendations for improving fairness and honesty in animal trading.

C. Findings and Discussion

1. Findings

The Practice of Udder Manipulation in Medan City's Livestock Trade: Legal and Ethical Implications

The practice of udder manipulation (*rekayasa ambing*) in Medan City's livestock trade involves various deceptive techniques aimed at misleading consumers by making the animal's udder appear more prominent and fuller. One commonly used method is injecting milk from other animals into the udder of the animal being sold, creating a false impression of high milk production. Another technique involves deliberately withholding milking for some time before the sale, causing the udder to swell with accumulated milk, thus giving the illusion of greater productivity. Additionally, some traders use drugs or hormones to temporarily stimulate milk production, making the udder appear larger and more attractive to potential buyers. These manipulative techniques are intended to enhance the animal's appeal, allowing traders to increase the sale price and maximize profits. Such practices directly violate the Islamic legal maxim/*kaidah fikih "Al-gharar yufsid al-bay"* uncertainty and deception invalidate a sale (Aksamawanti, 2019; Gunariah et.al, 2024).

The primary motive behind udder manipulation is economic gain. In the competitive market of Medan City, traders employ these deceptive methods to attract buyers and outdo their competitors. However, the lack of strict supervision and law enforcement against fraudulent practices in the livestock trade encourages the continuation of udder manipulation. Traders feel emboldened to engage in these practices, believing they can evade legal consequences. Some traders may even view these methods as legitimate competitive strategies, disregarding the negative impact on consumers and the welfare of the animals involved. This conduct contradicts the Islamic principle "*Al-kharaj bil-daman*" – profit comes with liability – emphasizing that traders must be responsible for the consequences of their business practices (Nurjamil, 2024).

The negative impacts of udder manipulation on consumers are significant. Chief among them is fraud, as consumers deceived by these practices purchase animals with the expectation of high milk production, only to find that reality falls short. This deception leads to financial losses for consumers who pay a premium price for animals that do not meet the described standards. Such fraud undermines consumer trust in sellers and the broader livestock market. As consumers become aware of the deception, they lose confidence and approach future transactions with caution. This erosion of trust can lead to a reduction in market activity, ultimately harming all market participants, including honest traders (Sabri, 2014). Dissatisfied consumers may also spread their negative experiences through word-of-mouth, further damaging the reputation of the traders and the market as a whole. The impact of udder manipulation thus extends beyond individual transactions, affecting the overall dynamics of the market. This violation is encapsulated in the fiqh principle "*La darar wa la dirar*" – there should be neither harming nor reciprocating harm – indicating that any practice causing harm to others is forbidden.

In addition to harming consumers, udder manipulation has severe adverse effects on animal welfare. Techniques like milk injection or withholding milk cause significant stress and discomfort to the animals. Stressed animals are more prone to poor health and various diseases. The process of milk injection, especially when done

without proper sterilization, increases the risk of infections, leading to further suffering and reduced productivity. The use of hormones to artificially stimulate milk production can also harm the animals' reproductive health, reducing their ability to produce offspring. These long-term effects are detrimental to farmers who depend on their animals' productivity, both in terms of animal health and economic viability. Consequently, udder manipulation not only violates Islamic economic law but also breaches legal standards related to animal welfare. This is reinforced by the principle "*Al-darar yuzal*" – harm must be eliminated – highlighting the need to prevent practices that cause harm to animals.

To address the practice of udder manipulation in Medan City, a multifaceted approach is necessary. Authorities must enhance supervision and enforce stricter laws to combat these fraudulent practices. Market supervision should be intensified to detect and prevent instances of udder manipulation, with authorities taking decisive action against offending traders. Stricter law enforcement is essential, with harsher penalties imposed on those found guilty of udder manipulation. These sanctions could include fines, compensation to affected consumers, imprisonment, business restrictions, and public announcements of violations to deter future misconduct. Educational programs are equally important, raising awareness among traders about the negative impacts of udder manipulation and emphasizing the importance of honesty and legal compliance in trade. Effective education can help change traders' behavior, encouraging them to adopt legal and ethical trading practices in line with Islamic economic principles. This approach aligns with the principle "*Al-umur bi maqasidiha*" – actions are judged by intentions – underscoring that all business practices should be guided by the intention to uphold justice and fairness.

Consumers also need to be educated to be more vigilant against fraudulent practices. By knowing the signs of udder manipulation, consumers can make more informed decisions when buying animals. Certification and quality standards for animal trade can also help ensure that traded animals are naturally produced and free from udder manipulation practices. Implementing this certification requires cooperation between authorities, traders, and consumers to create a fairer and more transparent animal market (Hamdi, 2011).

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ أَبُو هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ .
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، فَمَنْ ابْتَاعَهَا بَعْدُ فَإِنَّهُ بِخَيْرِ النَّظَرَيْنِ بَعْدَ
أَنْ يَحْتَلِبَهَا إِنْ شَاءَ أَمْسَكَ، وَإِنْ شَاءَ رَدَّهَا وَصَاعٌ تَمْرٍ مَتَّقٍ عَلَيْهِ " ولمسلم فهو بالخيار ثلاثة أيام
وفي رواية له علقها البخاري ورد معها صاعا من طعام لاسمراء قال البخاري والتمر أكثر

"Ibn Bukair narrated to us, Al Laits narrated to us, from Ja'far ibn Robi'ah, from A'roj, Abu Huraira (may Allah be pleased with him) from the Prophet Muhammad (peace be upon him) who said: "Do not mix camel milk with goat milk in one udder. Therefore, whoever buys it afterward can choose between two options after milking it: if he wishes, he can keep it; and if he wishes, he can return it with one mud of dates." It is mentioned in the narration of a Muslim that he has the freedom to choose for three days. In another narration, Bukhari includes one mud of food; according to Bukhari, dates are better".

The phrase "*لا تصروا الابل والغنم*" in this hadith implies a prohibition against mixing camel milk with goat milk in one udder (al Fauzan, 2008), which can deceive buyers by making the udder appear larger as if it is naturally large (Din, 2000). Al Bukhari explains This practice further by stating that milk is injected into the udder and milked

over several days (al Fauzan, 2008). This interpretation is supported by Abi Ubaid and several linguists, as well as Al Shafi'i, who explain that tying the backs of camels or sheep to accumulate their milk is a tactic to attract buyers by making the udder appear large.

The isnad (chain of narrators) of this hadith includes Ibn Bukair, Al Laits (al Bastiy, 2007), Ja'far ibn Robi'ah, A'roj, and Abu Huraira (*Ensiklopedi Islam 1*, 2002), making it a markup hadith since it is directly attributed to the Prophet Muhammad (SAW). The biographies of these narrators show that they were reliable/ *thiqah* individuals, such as Al Laits Ibn Sa'ad, a jurist and scholar, and Abu Huraira, known for his closeness to the Prophet (SAW) and his expertise in hadith narration (al Tirmidzi, 2015a). This hadith also has two parallel isnads. The first parallel chain includes Muhammad bin Busysyar, Abu 'Amir, Qurroh Ibn Kholod, Muhammad bin Sirin, and Abu Huraira. The second parallel chain includes Abu Bakr Ibn Syaibah, 'Aly Ibn Muhammad, Abu Usamah, Hisyam bin Hassan, Muhammad bin Sirin, and Abu Huraira (al Khotib, 1982). Despite differences in wording/ *lafz*, the hadith's substantive/ *maknawi* meaning remains consistent concerning prohibiting fraudulent practices in the form of udder manipulation.

This hadith is reported by Al Bukhari and Muslims, with the first parallel chain authenticated by Al Tirmidhi (al Tirmidzi, 2015b), who declared the hadith *hasan sahih*, and the second by Baihaqi. The hadith's authenticity is affirmed after comparison with the statements of Al Tirmidhi, Ibn Hibban, and Abu 'Isa. Thus, this hadith holds a strong position in hadith literature.

From this hadith, several legal rulings/ *istinbat ahkam* can be derived: the prohibition of injecting milk from halal animals into the udders of other halal animals to make the udder appear large; a large udder is perceived as containing more milk for milking and attracts buyers; a large udder enhances the appearance of the female animal and indicates high productivity; udder manipulation as a form of fraud will cause buyer regret; buyers are given the right to accept or return the animal within a specified period, accompanied by one mud of dates as compensation. In conclusion, this hadith underscores the importance of honesty in trade and prohibits all forms of deceit, including udder manipulation. By understanding and applying these principles, it is hoped that the animal trade can proceed more honestly and fairly by Islamic economic law.

2. Discussion

The Impact of *Ambing Engineering* on Hewa Trade

Udder manipulation in the animal trade in Medan City has become a severe issue affecting various aspects of trade and animal welfare. Standard techniques used in this practice include injecting milk from other animals into the animal's udder to be sold, giving the impression of high milk production. This practice creates the illusion that the animal is highly productive and does not naturally produce milk. This is a form of fraud that misleads consumers and undermines the integrity of the animal trade. Fraudulent trade practices are strictly prohibited in Islamic law as they harm buyers and compromise market fairness. They emphasize the necessity for high standards of Shariah governance to prevent such deceitful actions (Swandaru & Muneeza, 2022).

From the perspective of Islamic economic law, this practice is strictly prohibited. A hadith from the Prophet Muhammad (PBUH), narrated by Abu Huraira, states: "Do not mix camel milk with goat milk in one udder. Therefore, whoever buys it afterward can choose between two options after milking it: if he wishes, he can keep it; and if he wishes, he can return it with one mud of dates" (Al-Bukhariy, 1998). This hadith

explicitly forbids fraud in animal trade through udder manipulation, emphasizing the importance of honesty and transparency.

From the consumer's perspective, the impact of udder manipulation is highly detrimental. Consumers deceived by this practice purchase animals expecting high milk production, only to find unmet expectations. This results in financial losses for consumers, as they pay higher prices for animals that do not match the seller's description. This disappointment can lead to a loss of trust in the seller and the animal market, ultimately disrupting market stability. In Islamic teachings, honesty in trade is highly emphasized, and deceiving buyers is considered a major sin.

Islamic finance and trade principles are designed to protect consumers from fraud and deceit. The importance of lawful practices in Islamic marketing, highlighting that any form of deception, including the misrepresentation of products, is strictly prohibited as it leads to mistrust and financial harm to consumers (A. J. Ali & Al-Aali, 2015). Islamic economic law prohibits fraudulent practices as they undermine market integrity and consumer confidence (Kutty, 2020). These principles ensure that trade practices are conducted honestly and transparently, maintaining the integrity of the market and protecting consumers from fraudulent activities.

Consumer trust is critical to the smooth functioning and stability of the market. Consumers become more cautious and reluctant to engage in future transactions when deceived. This decline in trust affects individual buyers and has broader implications for the animal market in Medan City. A market known for dishonest practices will see a decrease in transactions, ultimately harming all market participants, including honest traders. The hadith mentioned above reminds us that honesty and integrity are the foundations of fair and sustainable trade. Trust is a key prerequisite for establishing a reliable market, as it significantly influences consumer decisions and overall market performance. When trust is compromised, consumers are less likely to engage in transactions, leading to market instability and reduced economic activity (Nuttavuthisit & Thøgersen, 2017).

The impact of udder manipulation extends beyond individual consumers to broader systemic effects. Consumer dissatisfaction can spread through word-of-mouth, tarnishing the reputation of the animal market and its traders. This can lead to a decline in market demand, harming the entire community of traders and breeders. A bad reputation can also deter potential investors or buyers from other regions from engaging in market transactions. This contradicts the Islamic principle that traders should create a fair and trustworthy environment.

Udder manipulation practices significantly affect animal welfare and harm consumers. Techniques such as milk injection or withholding milk in the udder can cause animal stress and discomfort. Stressed animals have poorer health and are more susceptible to various diseases. The non-sterile process of milk injection increases the risk of infections and diseases, which are painful for the animals and reduce their future productivity. Islam emphasizes the importance of treating animals well and avoiding actions that cause them to suffer.

Using hormones to stimulate milk production temporarily also negatively impacts animal health. These hormones can affect the animals' reproductive health, reducing their natural reproduction ability. The long-term impact of using these hormones can be highly detrimental in terms of animal health and economically for farmers who rely on their animals' productivity. Dependence on these manipulation techniques creates a negative cycle that is difficult to break. Islam teaches that animal welfare must be preserved, and any form of exploitation that harms animals must be avoided.

The existence of udder manipulation practices creates an unhealthy trading environment. Honest traders who strive to adhere to Sharia principles feel disadvantaged because they have to compete with traders who use fraudulent methods. This creates unfair pressure in the market and can push other traders to engage in similar practices to remain competitive. As a result, the norm of honesty in trade is neglected, and business ethics are damaged. The hadith of the Prophet Muhammad (PBUH) clearly states that such fraudulent practices must be stopped to create fair and honest trade.

The negative impact of udder manipulation also extends to the broader economic sector. Consumer distrust and a poor market reputation can lead to declining demand and trade volume. This harms traders and negatively impacts breeders who rely on selling their animals. If the animal market declines, breeders may face difficulties selling their animals moderately, ultimately affecting their well-being. In Islam, economic justice is a fundamental principle, and fraudulent trade practices contradict this principle.

Udder manipulation practices can affect international relations in animal trade. If the Medan City animal market is known for illegal practices, it can damage trust and cooperation with other countries or regions. Animal exporters may face obstacles in selling their products to international markets that uphold strict legal and quality standards. The long-term impact is a decline in the competitiveness and global reputation of the local animal trade sector. Islam teaches the importance of maintaining reputation and integrity in all aspects of life, including international trade.

To address these negative impacts, collaborative efforts from various parties are needed. The government needs to strengthen supervision and law enforcement against illegal practices in animal trade. This can be done by regularly inspecting animal markets, imposing strict sanctions on udder manipulation practitioners, and promoting the importance of honest and fair trade to traders. Vigorous law enforcement is expected to deter perpetrators and prevent similar practices. This aligns with Islamic teachings that emphasize the importance of justice and appropriate punishment for wrongdoers.

Educational and training programs for traders are also crucial. Traders need to be made aware of the negative impacts of udder manipulation, both from a Sharia law perspective and in terms of its effects on consumers and animals. Effective education can help change traders' behavior and encourage them to follow legal trading practices. With better understanding, traders are expected to conduct their business honestly and in accordance with Sharia principles. This education can also involve scholars and religious leaders to provide deeper religious perspectives.

Consumers also play an essential role in addressing this issue. By recognizing the signs of udder manipulation, consumers can make more informed decisions when buying animals. Educating consumers about their rights and how to identify fraudulent practices can help reduce the risk of fraud and increase trust in the animal market. More informed and vigilant consumers will be harder to deceive, encouraging traders to be more honest in their business practices. Islam teaches that individuals must be careful and diligent in their transactions to avoid fraud.

Implementing certification and quality standards for animal trade can also help ensure that traded animals are naturally produced and free from udder manipulation practices. Implementing this certification requires cooperation between authorities, traders, and consumers to create a fairer and more transparent animal market. Certification can serve as a trust indicator for consumers that the animals they purchase have met established legal and quality standards. With accreditation,

consumer trust is expected to increase, thereby improving the reputation of the animal market.

Efforts to eradicate udder manipulation practices must also be supported by awareness and commitment from all parties involved in animal trade. This includes breeders, traders, consumers, the government, and related organizations. By working together, it is hoped that a more honest, fair, and transparent trading environment can be created. This will benefit consumers and traders and enhance animal welfare and the sustainability of the animal trade sector. Islam teaches the importance of cooperation and solidarity in creating a prosperous society.

Overall, the practice of udder manipulation in the animal trade in Medan City has significant negative impacts on both consumers and the animals themselves. From the perspective of Islamic economic law, this practice is classified as fraud and is prohibited. This prohibition aims to maintain justice and honesty in trade while protecting animal welfare from illegal and unethical treatment. Therefore, to create a fairer and more transparent animal market, there is a need for increased supervision, strict law enforcement, and education for traders and consumers on the negative impacts of udder manipulation.

In the long run, these efforts are expected to bring significant positive changes in the animal trade in Medan City. An animal market free from fraudulent practices will be more trusted by consumers, increasing trade volume and benefiting all parties involved. The treated animals will receive better treatment, enhancing their overall welfare. Thus, addressing udder manipulation practices is about maintaining honesty in trade and creating a fairer and more sustainable environment for all parties involved.

Fair and honest trade is highly emphasized in Islam as part of good morals. Fraudulent practices like udder manipulation not only violate Sharia law but also undermine the moral values that should be upheld in business. Therefore, it is essential for all parties to collectively maintain the principles of honesty and transparency in animal trade for familiar, sound, and sustainable economic justice.

D. Conclusion

The practice of udder manipulation in the livestock trade in Medan City, involving various techniques to make an animal's udder appear more prominent and fuller, constitutes fraudulent actions that harm consumers. Techniques such as injecting milk from other animals, withholding milk in the udder, and using hormones to temporarily stimulate milk production are intended to enhance the attractiveness of the animal being sold, thereby increasing the sale price and the trader's profit. However, the negative impacts of these practices are significant, affecting consumers, animals, and the market as a whole. From a consumer perspective, udder manipulation results in deception, leading to financial losses and a decline in trust toward sellers and the livestock market. This erosion of trust destabilizes the market, harming all participants, including honest traders. Moreover, udder manipulation has detrimental effects on animal welfare, causing stress, increasing the risk of infections and diseases, and negatively impacting reproductive health. These harmful practices perpetuate a negative cycle that is difficult to break and violate the legal principles upheld in Islam.

This study contributes to the existing body of knowledge by providing a detailed examination of the specific techniques of udder manipulation within the unique regional context of Medan City and their direct implications under Islamic economic law—an area previously underexplored in the literature. Furthermore, the research introduces a novel framework for addressing these issues, combining legal sanctions,

trader education, consumer awareness, and certification standards. Addressing these negative impacts requires collaborative efforts from various stakeholders. The government must strengthen supervision and law enforcement against illegal practices in the livestock trade by imposing strict sanctions on those involved in udder manipulation. Such sanctions may include fines, compensation to affected consumers, imprisonment, business restrictions, and public announcements of violations to deter future misconduct. Education and training programs for traders are essential to help them understand the negative impacts of udder manipulation and encourage adherence to legal and ethical trading practices. Additionally, consumers should be educated to become more vigilant against fraudulent practices, enabling them to make informed purchasing decisions. Implementing certification and quality standards in livestock trade ensures that animals are naturally produced and free from udder manipulation. Certification can serve as a trust indicator for consumers, assuring them that the animals they purchase meet established legal and quality standards. By embracing these principles, the livestock trade in Medan City can be conducted more honestly and fairly, in full compliance with Islamic economic law.

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F. Author Contributions Statement

This article is the result of the author's personal thoughts, which are all done individually, both ideas and analyses, to produce conclusions.

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