

The Analysis of Buying and Selling Promo Products in Islamic Law Perspective

¹M. Iman Wahyudi

¹Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
e-mail: iman.wahyudi@uinbanten.ac.id

²Ahmad Harisul Miftah

²Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
e-mail: harisul.miftah@uinbanten.ac.id

³Sabo Jamilu Saidu

³Ahmadu Bello University Zaria, Nigeria
e-mail: jameelsabo2013@gmail.com

⁴Mustagfiroh

⁴Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
e-mail: mustagfiroh478@gmail.com

Received: 21-08-2024

Accepted: 05-10-2024

Advance Access Published: 11-12-2024

Published: 31-12-2024

doi: <https://doi.org/10.37035/ajh.v20i2.11314>

URL: <https://jurnal.uinbanten.ac.id/index.php/ahkm/article/view/11314/version/12902>

Abstract

Buying and selling is a fundamental daily activity with a long history for humans. It is a social interaction that highlights the necessity for mutual assistance. Islamic law regulates this process to address concerns such as doubts about quality due to prices below market value. This study examines the Islamic perspective on such practices. The research adopts a qualitative approach, focusing on literature review and sourcing information from various sources such as Books, E-books, E-journals, Thesis, Al-Qur'an, and Hadiths. The study findings highlight the application of sharia principles in marketing and product promotion strategies within the context of Islamic law. The Islamic law governing the purchase and sale of promotional products entails the application of sharia principles in these transactions.

Keywords: Promo Products, Marketplace, Islamic Law

How to cite:

Wahyudi, M. I., Miftah, A. H. ., Saidu, S. J., & Mustagfiroh, M. *The Analysis of Buying and Selling Promo Products in Islamic Law Perspective. Al Ahkam*, 20(2), 270–291. <https://doi.org/10.37035/ajh.v20i2.11314>

A. INTRODUCTION

The nature of a human being, as described by Aristotle, is interdependence or zoon politicon (social beings), one of the needs of human life is to interact with each other, so that the interaction of mutual help, interaction causes two sides, namely positive and negative, one of the negative things leads to committing tyranny, the treatment of tyranny can also occur in the process of buying and selling.

Buying and selling is an act of process that is permissible in Islam. This activity is allowed to do buying and selling business to support the survival of life, and in the process of buying and selling, there are practical rules that must be followed, both in terms of payments, contracts, and others. Islamic law regulates this activity in accordance with the words of Allah SWT which legalizes buying and selling activities but prohibits the practice of *riba* as mentioned in QS Al-Baqoroh: 275.

Buying and selling activities have become one of the living things of human beings meaning that humans will not be separated from this activity, therefore Islamic sharia establishes its authority as a religion for all nature and establishes it in the Qur'an and As-Sunnah, the meaning of the word buying and selling comes from a word taken from the Arabic language *sale (Ba'i)*¹; In Latin, it means exchange or exchange with each other.

The internet facilitates various activities for humans, including accessing information, news, entertainment, and remote interaction (Communication). The development of the internet has penetrated into all aspects of human life including buying and selling, the results of a survey that has been conducted and reported by the Indonesian Internet Operators Association (APJII) show that in 2018 there were 171.17 million people who actively used the Internet out of a total population of 264.16 million people,² this data shows that more than 50% of Indonesians are active internet users. The development of the internet in Indonesia extends beyond one field and encompasses various sectors, including the practice of buying and selling.

Even traditional traders have embraced online platforms for conducting their business transactions. This leads to the emergence of new regulations governing online transactions that align with contemporary practices. Which sometimes trades with pre-existing laws. As an illustration, the *fiqh* experts of the madzhab Imam Ash-Shafi'i formulated that buying and selling activities get various conditions, namely:

1. There are sellers and buyers,
2. The occurrence of *ijab* and *qobul (Shighat)*,
3. And there must be an object (Goods) that will be traded continuously.

Buying and selling is an integral part of economic activity. A reliable legal framework plays a crucial role in supporting market development and economic growth through buying and selling.

The law of buying and selling provides specific procedures, such as mediation or arbitration, for resolving disputes. In the event of a dispute between the seller and the buyer, the law provides certain ways to resolve the matter, such as through mediation or arbitration. By

¹ Heri, *Ma'badhi Kamus Saku Indonesia-Arab*.

² APJII, "Laporan Survey: Penetrasi & Profil Pelaku Pengguna Internet Indonesia."

providing a clear and fair legal basis, buying and selling is governed by positive law to create a stable and profitable business environment for all parties involved. The process of buying and selling is a means of media to help in people's daily lives, as for what is a source of a strong foothold that allows this buying and selling activity is the postulates contained in the Qur'an, As-Sunnah, and Ijma scholars. The legal source of the permissible sale and purchase contract is found in Surah Al-Baqoroh verse: 275 which means; *"Those who eat (take) riba cannot stand but are like the establishment of a person who is possessed by the devil because of madness. Their situation is because they say (argue) that buying and selling is the same as usury, even though Allah has legalized buying and selling and forbade usury. Those who have received the prohibition from their Lord and then continue to stop (from taking usury), then for him what he has taken first (before the prohibition comes); and his business is up to Allah. Those who return (take usury), then they are the inhabitants of Hell; they stay in it"*³

Likewise, it is stated in Surah An-Nisa verse: 29 which means; *"O you who believe! Do not eat one another's wealth in an unrighteous way, except in a trade that is consensual among you. And do not kill yourselves. Indeed, Allah is Most Merciful to you."*⁴

Surah An-Nisa verse 19 explains the prohibition of engaging in buying and selling activities improperly (bathil) in muamalah. It clarifies that believers are prohibited from taking other people's property in a bathil manner. *In this context, economic transactions such as [provide examples] that violate sharia principles are considered bathil.*

The source of Islamic law in the hadith that *Sahih* Related to buying and selling, the hadith always refers to the source to the Prophet Muhammad SAW. One of them is the hadith from Ria'ah ibn Rafi which means: *From Rifa'ah ibn Rafi' ra. The Prophet PBUH was asked by one of the companions about what is the best job (profession)? The Messenger of Allah (may Allah's peace and blessings be upon him) replied: the efforts of man's own hands and every and every blessed trade. (HR. Al-Bazzar and Al-Hakim).*⁵

While the legal basis related to buying and selling which is based on the ijma of the scholars agreed that it is permissible to buy and sell is contained in the ijma of the scholars where all scholars have agreed that buying and selling in the present era is permissible along with the development of the times as long as it does not clash with the conflicting rules that have been determined by the origin of the source of Islamic law, namely the Qur'an and hadith, This also shows that the practice of buying and selling indicates that humans always need other humans in fulfilling their needs.⁶

³ Qordoba, *Terjemah Al-Qur'an*.

⁴ Qordoba.

⁵ Al-hafizh, *Terjemah Bulughul Maram*.

⁶ Rahmat, *Fiqih Muamalah*.

According to jurisprudence, the meaning of buying and selling is: "Exchanging property by way of ownership and mutual pleasure", In language, buying and selling or trading is *al-tijarah*, *al-ba'i* and *Almublà*, as Allah SWT says in the Qur'an surah Al-Fathir (35) verse: 29. Which means: "... They expect *tijarah* (trade) that will not lose ..." ⁷

In terminology, several definitions related to buying and selling have been put forward by several scholars, such as madhhab *Hanafiyah* argues that "Ownership of property by exchanging with other property on a predetermined path", Ulama *Malikiyah* argues that "Mutual agreements for non-manfa'at, and scholars *Shafi'i* Define An agreement that contains the exchange of property with other property with its conditions. Which aims to have an object or manfa'at that is eternal", as well as scholars from madhhab *Hanabila* defines buying and selling with "Exchange of property for property with the purpose of ownership", while *Imam Nawawi* defines this in relation to *Exchange of property for property for ownership*.⁸

According to the Compilation of Sharia Economic Law, a contract is defined as an agreement between two or more parties to perform or abstain from certain legal acts. *Al-ba'i* refers to the buying and selling of goods exchanged for other items, or the transfer of ownership between objects and property.⁹

According to jurisprudence, the meaning of buying and selling is: "Exchanging property by way of ownership and mutual pleasure", In language, buying and selling or trading is *al-tijarah*, *al-ba'i* and *Almublà*, as Allah SWT says in the Qur'an surah Al-Fathir (35) verse: 29. Which means: "... They expect *tijarah* (trade) that will not lose ..." ¹⁰

Several scholars have presented definitions related to buying and selling. For example, madhhab *Hanafiyah* argues for "Ownership of property by exchanging with other property on a predetermined path," Ulama *Malikiyah* argues for "Mutual agreements for non-manfa'at," and scholars *Shafi'i* define an agreement involving the exchange of property with its conditions. Which aims to have an object or manfa'at that is eternal", as well as scholars from madhhab *Hanabila* defines buying and selling with "Exchange of property for property with the purpose of ownership", *Imam Nawawi* defines it as the exchange of property for ownership.¹¹

Opinions according to the Compilation of Sharia Economic Law, define *contract* as an agreement between two or more parties in an agreement in order to do and not do certain legal acts. While *Al-ba'i* It is the buying and selling of goods replaced by other things, or the exchange between objects and property.¹²

⁷ Qordoba, *Terjemah Al-Qur'an*.

⁸ Murnati, *Jual Beli Organ Tubuh Manusia Menurut Hukum Islam*.

⁹ Marguna, *Kompilasi Hukum Ekonomi Syariah*.

¹⁰ Qordoba, *Terjemah Al-Qur'an*.

¹¹ Murnati, *Jual Beli Organ Tubuh Manusia Menurut Hukum Islam*.

¹² Marguna, *Kompilasi Hukum Ekonomi Syariah*.

One of the creative and innovative business ideas in buying and selling via the internet is "Promo Products". In accordance with the term used to buy and sell this product, selling a secret package (mystery) and without clear information from the product or the contents contained in *the box* (box) of the package, Promo Products are sold at varying prices, some are cheap to expensive. The practice of buying and selling Promo Products has actually been known to people around the world for a long time since 2015.

Promo products are generally sold online in the *marketplace*, some of these sales are carried out through the media. The content of the Promo Products that are traded is not binding and also varies from electronic products, daily necessities, equipment for playing, clothing. Promo products do not always have a high value according to the price offered, some even contain objects that are not valuable at all and do not match the price of the product in general if the item is calculated in units according to the original price.

Buying and selling promo products on online marketplaces in Islamic law can involve a number of ethical and legal issues related to Islamic principles in economic transactions. Some promos or discounts may contain an element of excessive uncertainty (*gharar*) in their terms. If the information regarding the promo is unclear or contains excessive uncertainty, this can be a problem from the perspective of Islamic law resulting in an unclear agreement (*Gharar*)

Some promo practices may involve fraudulent or deceptive actions. For example, an actual dishonest offer or the addition of a hidden fee that could be considered a *ghish* practice, which is contrary to the principle of honesty in Islam, so as to give rise to the Practice of Fraud or Deceptiveness (*Ghish*):

If the promo involves the practice of interest or additional benefits that are not in accordance with the principles of *riba* prohibited in Islam, this can become a legal problem, thus leading to promotions involving *Riba*.

Engaging in the buying and selling of promos that harm consumers or involve the abuse of consumer rights, such as misleading practices or unfair treatment, can lead to significant ethical issues. Islam respects consumer rights and prohibits detrimental or misleading actions in business transactions.

If the promo does not comply with the principle of fairness in the distribution of benefits or provides disproportionate benefits to one of the parties, this can be a problem from the perspective of Islamic law, so it occurs inconsistent with the principle of justice (*‘Adl*). Some promos or discounts may involve practices that are directly or indirectly contrary to Islamic law. For example, promos involving haram or *syubhat* (doubtful) products or services can be a serious issue that leads to haram or *syubhat* practices.

Ambiguity or confusion regarding the terms and conditions of the promo can cause problems, especially if the information is not clearly conveyed. This can be contrary to the principles of openness and honesty in Islamic law.

Promotional products are one of the effective marketing strategies to increase product sales and competitiveness. However, promo products must be used appropriately in order to achieve the desired goal. Product promotion refers to a series of marketing activities carried out to increase consumer awareness, interest, and purchase intent for a product or service. Promotion is one of the important elements of the marketing mix, which involves various ways to convey product information to the target market. Here are some of the key aspects in the definition of product promotion.

The main purpose of product promotion is to increase awareness among consumers of a particular product or service. This can involve the use of advertising, content marketing, and other marketing strategies. Through promotion, the company strives to create interest and desire among consumers for its products. This can be achieved by highlighting the benefits, unique features, or advantages of the product. One of the main goals of promotion is to increase product sales. An effective marketing strategy can encourage consumers to make a purchase or take other actions desired by the company.

Promotion also serves as a communication channel to convey information related to the product, such as price, advantages, how to use it, and others to potential consumers. Promotions can help build and strengthen a brand image. This strategy involves utilizing visual elements, promotional messages, and customer experience to increase consumer impression of the brand. Product promotion can be done through a variety of media, including television, radio, print, online, social media, content marketing, and more. The choice of media depends on the characteristics of the target market and the promotional objectives.

Promotional strategies often involve special offers, discounts, or other incentives to encourage immediate purchases and improve consumer response. Companies can hold special events, meetups, or brand activations to strengthen relationships with consumers, demonstrate products, or provide hands-on experiences. It is important to design a promotional strategy that aligns with the company's target market, product characteristics, consumer preferences, and current market trends. Through effective promotion, companies can build a positive brand image and increase consumer engagement with their products.

Marketplaces often offer special promotions and discounts to attract consumers. This includes daily offers, loyalty programs, and special discounts over a specific period. Marketplaces generally have security and consumer protection policies. This includes transaction security

guarantees, return policies, and customer service to respond to consumer complaints and inquiries in addition to the marketplace facilitating online payments through a variety of methods, including credit cards, digital wallets, and bank transfers. This payment system is designed to provide ease and security of transactions.

Many marketplaces work with shipping and logistics providers to provide reliable delivery services. Users can monitor the status of shipments in real-time. The use of marketplaces in Indonesia continues to grow in line with the growth of the e-commerce industry and digital transformation in the country. This contributes significantly to the digital economy and provides wider access for consumers and sellers to engage in online buying and selling activities.

In Islamic law, the concept of buying and selling promos or discounts can be analyzed through the prism of several relevant theories or concepts. Here are some theories or concepts that can be the basis for understanding in the context of promo products in Islamic law.

The main concept in business transactions in Islam is *muwada'ah*, *Muwada'ah* is a term in the context of Islamic law that refers to an agreement or agreement between two parties in a transaction. This concept is based on the basic principles of muamalah (world affairs), which include buying and selling transactions, rent-lease, and other forms of business transactions. Referring to the agreement between the seller and the buyer. The promo or discount must involve a clear and voluntary agreement from both parties.

The concept of justice (*ʿadl*) very important in Islamic law. The concept of fairness in buying and selling or business transactions in Islam is very important and is one of the basic principles of Islamic law. Justice serves as an integral guide in muamalah (world affairs) to ensure that economic and business interactions are conducted in good faith, without exploitation, and in alignment with Islamic moral principles. In the context of promo products, fairness in determining the terms of the promo, price, and benefits for both parties must be considered.

The concept of trade (*tijarah*) in Islam emphasizes that transactions must be carried out in good faith and follow Islamic ethical principles. The concept of *tijarah* (trade) in Islam refers to economic activities that involve the buying and selling or exchange of goods and services between individuals or business entities. These principles of *tijarah* have been set forth in Islamic teachings and include a number of values and norms that guide business behavior. Discounts or promos must be conveyed clearly and transparently.

The principle of *gharar*, which aims to prevent excessive uncertainty, prohibits transactions that involve elements of ambiguity or excessive risk. In the context of buying and selling, the principle of *gharar* is one of the principles of Islamic law that prohibits or restricts transactions that involve elements of excessive uncertainty. In promo products, the terms and conditions must

be clearly explained to avoid gharar. The principle of *gharar* is considered as one of the principles to prevent excessive uncertainty that can be detrimental to the parties involved in business transactions. Avoiding gharar ensures that transactions are conducted with integrity, transparency, and fairness, fostering trust and ethical business practices.

The economic aspect of Islamic law emphasizes sustainability and balance. Promos that involve waste or the creation of harmful policies can be contrary to Islamic economic principles. Cooperation and mutual assistance (*ta'awun*) are important values in Islam. In promo products, there must be a mutually beneficial cooperation between sellers and buyers.

The principle of trust (*wadiah*) requires that each party in the transaction hold the trust properly. The concept of wadiah in the context of buying and selling in Islamic law refers to the principle of trust or trust. Wadiah is a form of trust or trust given to a person or entity to maintain or store goods or money in good faith. In the context of buying and selling, the concept of wadiah can include several aspects, especially in terms of storage and trust. Promo products must not involve manipulation or breach of trust.

Satisfaction (*pleasure*) from both parties must be the goal. The concept of satisfaction in buying and selling includes the extent to which customers or parties involved are satisfied and benefit from a transaction. In the context of Islam, satisfaction in buying and selling reflects the principles of ethics, justice, and honesty recommended in the religious teachings of Promo Products that provide satisfaction to consumers without harming the seller can be considered positive. Integrating Islamic values into business practices and transactions, it is hoped that satisfaction in buying and selling can be achieved holistically, involving moral, ethical, and economic aspects. Trust, fairness, and honesty are considered key elements that can improve customer satisfaction and build sustainable business relationships.

Research on the marketplace has been conducted by ¹³ related to Islamic law in *marketplace* in the Resolution Center feature related to the process of handling buyer complaints, and ¹⁴ focusing on the use of Shopee coins in buying and selling stocks, while ¹⁵ researching related to Shopee Pay later credit practices, ¹⁶ focusing on the dropship system in the marketplace, while ¹⁷

¹³ Syakdiyah, "Analisis Hukum Islam Terhadap Proses Penanganan Komplain Pembeli Di Fitur Pusat Resolusi Marketplace Online Shopee."

¹⁴ Lestari, Fitriyah, and Rahmawati, "Penggunaan Koin Shopee Dalam Jual Beli Salam Di Shopee."

¹⁵ Hasanah, *Tinjauan Hukum Islam Terhadap Praktik Kredit Shopee Paylater Dari Marketplace Shopee*.

¹⁶ Muniko Azzuhro, "Analisis Hukum Islam Terhadap Jual Beli Dengan Sistem Dropship Pada Marketplace Shopee Akun Toko 'Fariz_shop.'"

¹⁷ Luqman Muhammad, *Perlindungan Hukum Terhadap Konsumen Marketplace Shopee Dalam Program Flash Sale Perspektif Undang-Undang No. 8 Tahun 1999 Tentang Perlindungan Konsumen Dan Hukum Islam*.

conducting research on the perspective of Islamic law and state law in the realm of flash sale in marketplace¹⁸ Focusing on the pre-order system in the marketplace in the review of Islamic law.

Review of Islamic Law on Paytren's Multi-Level Marketing Business Practices,¹⁹ While²⁰ discussing a review of Islamic law on the contract of buying the Dropship system, there is also a discussion about Islamic law reviewing promotions using online games that shake Shopee on Shopee e-commerce²¹ While²² researching about buying and selling gold online on the Tokopedia Emas feature with indirect payments but the payment method uses interbank transfers, As for²³ Perspectives of Islamic Law on the Practice of Buying and Selling Using Discounts with a Term at the Ramayana Shopping Center, Salatiga City, and²⁴ conducted research on Umrah promos and this research stated that the marketing carried out by Rabbani Muslim Fashion Shop largely uses promotional strategies which include advertising (Adversiting), Sales Promotion (Sales Promotion), personal selling (personal selling), and publicity (publicity). From the analysis of the promotion model carried out by the Rabbani Muslim Fashion Store in attracting consumers, by creating the latest innovations.

In research related to promo products that have been conducted by Amir, the author analyzes product promotion strategies on online marketplaces. The author concludes that an effective product promotion strategy on the online marketplace is a strategy that can attract consumer interest and increase sales.²⁵ In another study, iqbal analyzed the impact of product promotion on consumer behavior. The authors conclude that product promotion can influence consumer behavior, such as increasing buying interest, changing purchasing decisions, and increasing consumer loyalty²⁶.

In her research, Prastivi analyzed the factors that affect the decision to purchase promo products. The author concludes that the factors that influence the decision to purchase promo products are internal factors, such as consumer needs and budgets, as well as external factors, such

¹⁸ Ambawani and Mukarromah, "Praktik Jual Beli Online Dengan Sistem Pre-Order Pada Online Shop Dalam Tinjauan Hukum Islam."

¹⁹ Riflase, "Tinjauan Hukum Islam Terhadap Praktik Bisnis Multi Level Marketing Paytren PT, Veritosa Sentosa Internasional."

²⁰ Haryosan, "Tinjauan Hukum Islam Terhadap Akad Jual Beli Sistem Dropshipping (Studi Kasus Di Toko Online Syafa OnShop Website Www. Facebook. Com/Groups"

²¹ Al Awal, Iswandi, and Fitri, "TINJAUAN HUKUM ISLAM TERHADAP PROMOSI PENJUALAN MELALUI GAME GOYANG SHOPEE (Studi Kasus Pada E-Commerce Shopee)."

²² Fauziah, "Tinjauan Hukum Islam Terhadap Jual Beli Emass Online Di Tokopedia."

²³ Afida and Zamzami, "Perspektif Hukum Islam Terhadap Praktik Jual Beli Menggunakan Potongan Harga (Diskon) Dengan Berjangka Waktu Di Pusat Perbelanjaan Ramayana Kota Salatiga."

²⁴ Nur Aulia, M.Chamim, and Abdullah Afif, "Tinjauan Hukum Islam Terhadap Model Promosi Umroh Sistem Member Card Dalam Transaksi Jual Beli Di Toko Busana Muslim Rabbani Jombang."

²⁵ Amir, "Analisis Strategi Pemasaran Dalam Meningkatkan Penjualan. Swalayan Ismart Ponorogo."

²⁶ Iqbal, "PEMBELIAN PRODUK PADA ONLINE MARKETPLACE (Studi Pada Konsumen Tokopedia Di Universitas Diponegoro)."

as product prices, promos offered, and seller reputation.²⁷ This study specifically focuses on examining the application of Islamic law in sales and purchase practices related to promo products prevalent in online marketplaces.

B. RESEARCH METHOD

Writing this scientific paper, the method used by the author is by using library *research*, in this study the author makes several books, e-books, scientific journals and relevant theses from reliable sources as references in this writing. And the author also quotes everything that is needed to be used as consideration for the problem being discussed in this paper. This paper uses the analysis of thoughts contained in scientific journals, books, and other library sources.

The literature review research method is a research approach that focuses on the analysis and synthesis of existing literature, such as books, journal articles, research reports, and other sources of information. The purpose of literature studies is to present, evaluate, and synthesize existing knowledge on a specific topic.

There are several reasons underlying the selection of literature study methods in research. Some common reasons for choosing literature study methods in research include the ability to build a strong theoretical basis for the research. By investigating the relevant literature, researchers can understand existing theories and formulate a conceptual foundation for their research, through literature studies, researchers can identify knowledge gaps or gaps in existing research. This forms the basis for new research that enhances the understanding of the topic.

Literature studies assist researchers in gathering supporting evidence for their arguments or hypotheses, strengthening the validity of their research findings. By elaborating on the findings from previous studies, researchers can bolster the foundation of their arguments with empirical support. In literature studies, researchers can understand the research methods that have been used in similar contexts. This aids researchers in selecting and designing appropriate methods for their own research, ensuring methodological alignment with existing literature. Literature studies allow researchers to explore variables and concepts relevant to the research topic. It helps in detailing the conceptual or theoretical framework of the research.

In some cases, especially when the availability of resources is limited, literature studies can be an efficient alternative to understanding a topic without involving primary data collection, literature studies can help researchers understand the historical development of a topic or

²⁷ (Prastivi, 2023)

discipline. This historical context can provide crucial insights for newer research, offering valuable perspectives on the evolution of the topic.

C. RESULT AND DISCUSSION

Buying and selling is one of the muamalah activities that are allowed in Islam. Buying and selling is an agreement between two parties to exchange goods or services with the aim of making a profit.

Promo products are products that are offered at a lower price or with additional benefits, such as gifts or discounts, to attract consumer interest. According to Islamic law, the buying and selling of promo products is explicitly permitted. However, there are several things that need to be considered so that buying and selling promo products is in accordance with Islamic law.

The practice of buying and selling promos on online marketplaces from the perspective of Islamic law involves adherence to ethical and legal principles such as honesty, transparency, and fairness. Based on a study of 4 madzhab²⁸ Considerations for buying and selling in accordance with Islamic law include ensuring voluntary and fair agreements, adherence to principles of justice ('Adl), and mutual benefit for both parties. The seller and the buyer must both benefit from the transaction. Promotions that contain elements of fraud or misleading can be considered contrary to the principles of justice in Islam.

Promotions must be transparent and free from elements of gharar or excessive uncertainty, which are prohibited in Islamic transactions. The information provided regarding the promo must be clear and not misleading.

The prohibition of Riba (Interest), practices that involve additional fees or interest that are not in accordance with sharia principles must be avoided. Discounts or promos must not include any elements of interest or unclear benefits, as they go against Islamic principles.

Obey the Agreement (*Wafā' bi'l-'Ahd*); both parties must abide by the agreement that has been made. The terms of the announced promo must be respected and carried out in good faith.

Openness (*Basyar*); sellers must provide honest and not misleading information regarding the promos offered. Openness in providing information is a principle that is valued in Islamic law.

Consumer Protection; The practice of buying and selling online must also pay attention to consumer rights. The promos provided must be in accordance with ethical and legal standards involving consumer protection.

²⁸ Abdurrahman, *Fikih Empat Madzhab Jilid 5, Diterjemahkan Oleh Shofa'u Qolbi Djabir, Dkk.*

No Adverse Action Practices (*Ghibsh*); promos should not involve actions that are detrimental to either party. Acts of deception or manipulative practices that harm consumers or sellers are not in accordance with Islamic values.

Protection of Goods and Services (*Dhaman*); the seller must ensure that the goods or services being promoted meet the expected quality and safety standards. Consumers are entitled to get products or services according to the description given in the promo.

Here are some literature studies that discuss buying and selling promo products in Islamic law:

In research ²⁹, the author analyzes the law of buying and selling promo products in the online marketplace. The author concludes that buying and selling promo products in the online marketplace is basically allowed, as long as it meets the conditions for buying and selling in Islam. Deep ³⁰, the author examines the law of buying and selling promo products from the perspective of Islamic law. The author concludes that buying and selling promo products is allowed, as long as it does not contain elements that are prohibited in Islam, such as fraud, lies, and usury. Research ³¹, the author analyzes the law of buying and selling promo products in Islamic law. The author concludes that buying and selling promo products is allowed, as long as it does not contain elements that are contrary to Islamic law, such as fraud, lies, and *riba*.

Based on the literature review that has been discussed, it can be concluded that buying and selling promo products is basically allowed in Islamic law. However, there are several things that need to be considered so that buying and selling promo products is in accordance with Islamic law, namely:

- a. The products sold must be halal and useful goods or services.
- b. The price offered must be reasonable and does not contain elements of fraud or lies.
- c. The promos offered do not contain elements that are prohibited in Islam, such as usury, gambling, and haram goods.

To ensure compliance with Islamic law, Muslims engaging in buying and selling promo products must adhere to these guidelines.

a. Review of Islamic Law in Online Marketplaces

Islam knows the term *muamalat* which means the exchange of goods, services or something that provides benefits through buying and selling, renting and debting. Etymologically, buying and selling is the process of exchanging goods for goods. This includes transacting with

²⁹ Adyan, "Tinjauan Hukum Islam Terhadap Promo Harga Murah Menyambut Natal."

³⁰ Bahri, "Hukum Promosi Produk Dalam Perspektif Hukum Islam."

³¹ Al Awal, Iswandi, and Fitri, "TINJAUAN HUKUM ISLAM TERHADAP PROMOSI PENJUALAN MELALUI GAME GOYANG SHOPEE (Studi Kasus Pada E-Commerce Shopee)."

services or using money as a medium of exchange. In Islam, this type of buying and selling is similar to buying and selling online or in the market. Meanwhile, the purchased goods are not yet available, but only mention their characteristics, types, and sizes at the time of signing the contract. The sale and purchase is also called a purchase order, a purchase order is a special purchase order because the goods are not available at the time of signing the contract. Therefore, this exemption is justified by the essential need people have for such transactions. This type of trade is regulated in Islam based on the word of Allah. Surah al-Baqarah: 2 verse 282 contains:

*O you who believe, if you owe a debt for a certain time, write it down. Let one of you write it down correctly....*³²

Review of Islamic law on buying and selling carried out through online schemes (*online*) The law may be based on the results of research from ³³Buying and selling in the online market is carried out in accordance with the rules and procedures set and in accordance with Islamic law, starting from registration, fulfillment of requirements and completion of the buying and selling process so that buyers can make purchases based on the type of product. selected, a confirmation appears that the goods will be delivered to the destination address. If the goods received are not suitable and/or damaged, consumers can receive a refund or exchange. According to Islamic law, online purchases, especially those made on the Marketplace, are allowed according to Islamic law because they are in accordance with Islamic law. Buying and selling is based on the postulates of the Quran, Sunnah and Ijma. This online buying and selling system is similar to the greeting buying and selling system, also known as the pre-order buying and selling system, and has completed the harmony, terms of buying and selling greetings and transactions in this online buying and selling.

In this modern era, technological advancements are constantly evolving and leading to what is called online trading. By utilizing the existing internet network, businessmen and consumers can use internet access to buy and sell goods. In this way, economic actors and consumers can maintain a sense of mutual trust and shared responsibility. The basic principles of buying and selling activities are listed in verse 275 of the Qur'an surah al-Baqarah. Which explains that Allah legalizes buying and selling and prohibits usury.

According to the rules of fiqh, the main principle and conditions related to muammarah transactions are the following conditions: may, unless you do it. The argument that the Prohibition Law assumes or is not in line with the presumption (Nash) of Sharia According to the rules of fiqh: "Basically, everything related to Mu'amarat is permissible until there is a postulate that prohibits it. Imam al-Nawawi said: Two people When people meet each other, they call from afar.

³² RI, *Al-Qur'an Al Karim Dan Terjemabannya*.

³³ Arny et al., "TINJAUAN HUKUM ISLAM TERHADAP JUAL BELI PADA MARKETPLACE ONLINE LAZADA."

In this case, the sale is legal or permissible even if there is no "slight" scientific dispute. The law regarding buying and selling transactions online or through the internet media is permissible according to Islamic law. This is based on how to find the law against something that is not stipulated in the law, which is also called the law *of Maslaha Mullab* or *the law of Masarif al-Mullab*.

Both in the Qur'an and Al-Hadith are based on considerations of the interests of the community or the public interest. In transactions via the Internet, the submission of the offer of goods by the seller on the website is a contract, and the settlement and submission of the offer completed by the buyer is Kabul. The product can only be seen on the photo, the specifications are drawn through the photo, equipped with an explanation that can be understood by understanding the existing literature.

The implementation of buying and selling in the online market is carried out in accordance with regulations and procedures ranging from registration, fulfillment of requirements, to the implementation of the buying and selling process that allows buyers to make purchases according to their type. The number of products selected Payment can be made via bank transfer or at the time the product arrives, once the payment is completed, the inspection and validation will be done automatically and your order will be ready to be sent to the address you specified.

If the ordered product arrives in an inappropriate or damaged condition, the consumer has the right to request a refund or replacement according to Islamic consumer rights. According to Islamic law, online buying and selling, especially online buying and selling in the market, is allowed according to Islamic law because it is based on Islamic law based on the verses of the Qur'an as follows: Above are Sunnah and Ijma.

Ibn Abbas stated that the above verse contains the law of buying and selling as-Salam which must be clear in terms of time. The Prophet (peace and blessings of Allaah be upon him) said:

"Narrated from Ibn Abbas RA, he said the Prophet (saw) came to Medina where his people made a transaction of salam (ordering) dates for two years and three years. Then the Prophet said: "Whoever performs a contract of greeting on something should be done in a clear measure, a clear scale, and up to a clear time limit." ³⁴

Because the online buying and selling system is the same as the *Salam* (ordering) buying and selling system which is allowed by the Prophet PBUH. or commonly called pre-order buying and selling, the harmony and basic conditions are also the same, so buying and selling through the online system is allowed. The purchase and sale *of Salam* is based on the will of both parties, Payment is made first by both parties, the characteristics of the ordered product are clearly displayed in the form of pictures and specifications are clearly stated.

³⁴ Al-Bukhari, "Ensiklopedia Hadits; Shahih Al-Bukhari 1, Terj. Masyhar Dan Muhammad Suhadi."

On the other hand, if the condition of the product is unknown, the transaction is considered illegal if either party is unaware of the quantity and quality of the product. In addition, the transaction in this online buying and selling system also does not contain an element of ambiguity because it is given clear specifications in the form of images, models, shapes and colors.

Online buying and selling are a form of buying and selling that is carried out through electronic media, such as the internet. Online buying and selling have become a part of the daily lives of Muslims, especially in this digital era.

In the 4 madzhab fiqh books, online buying and selling is generally allowed, as long as it meets the conditions for buying and selling in Islam, namely:

- a. There is an agreement between the seller and the buyer.
- b. agreement between seller and buyer
- c. There are goods or services that are traded.
- d. There is an agreed price.
- e. There is a delivery of goods or services from the seller to the buyer.³⁵

In addition, there are several special things that need to be considered in online buying and selling, based on the 4 madzhab fiqh books, namely:

According to Madzhab Hanafi, online buying and selling is allowed if it meets the conditions in Islam and is free from fraud or deception. Transactions in online buying and selling must involve the use of halal money. Transactions in online buying and selling must be conducted through secure and lawful payment methods. Transactions in online buying and selling must involve a secure and dependable delivery service.

Madzhab Maliki, online buying and selling is allowed, as long as it meets the conditions for buying and selling in Islam and does not contain elements of *riba*, gambling, and haram goods. Online buying and selling must be done using halal money. Online buying and selling must be done using a safe and legal means of payment. Online buying and selling must be done using a safe and reliable delivery service.

Madzhab Shafi'i, online buying and selling is allowed, as long as it meets the conditions for buying and selling in Islam and does not contain elements of usury, gambling, and haram goods. Online buying and selling must be done using halal money. Online buying and selling must be done using a safe and legal means of payment. Online buying and selling must be done using a safe and reliable delivery service.

Madzhab Hambali, online buying and selling is allowed, as long as it meets the conditions for buying and selling in Islam and does not contain elements of *riba*, gambling, and haram goods.

³⁵ Abdurrahman, *Fikih Empat Madzhab Jilid 5, Diterjemahkan Oleh Shofa'u Qolbi Djabir, Dkk.*

Online buying and selling must be done using halal money. Online buying and selling must be done using a safe and legal means of payment. Online buying and selling must be done using a safe and reliable delivery service.

Online buying and selling is a form of buying and selling that is allowed in Islamic law, as long as it meets the terms and conditions that have been set. By paying attention to these terms and conditions, Muslims can buy and sell online calmly and comfortably.

b. Review of Islamic Law Regarding Promo Products in the Online Marketplace

In the promotion of one of the sales strategies using discount products, buying and selling discounts is a form of buying and selling that is carried out by providing discounts to buyers. Buying and selling discounts is often done by sellers to attract buyers and increase sales.

Analysis conducted by ³⁶ about Buying and Selling with a Discount System in Basmalah Shops Using the Sadd Adz-Dzari'ah Theory allows on the basis that the system of buying and selling goods must be properly studied, starting from the goods that are halal, how the seller analyzes correctly, whether the seller of goods that are indeed valuable according to Syara' and free from uncleanness

In Islamic law, buying and selling discounts is basically allowed. This is because buying and selling discounts is one of the forms of bargaining that is allowed in Islam. However, there are several things that need to be considered so that buying and selling discounts is in accordance with Islamic law, namely; The products sold must be halal and useful goods or services. This is in accordance with sharia principles that prohibit Muslims from buying or selling haram goods, such as liquor, drugs, and non-halal food. The price offered must be reasonable and does not contain elements of fraud or lies. This is in accordance with sharia principles which prohibit Muslims from committing fraud or lies in buying and selling. The promos offered do not contain elements that are prohibited in Islam, such as usury, gambling, and haram goods. This is in accordance with sharia principles which prohibit Muslims from conducting transactions that are prohibited by applicable laws or norms. Here are some examples of buying and selling discounts in accordance with Islamic law:

- a. A seller offers halal and useful clothing products at a 25% discount.
- b. A buyer buys the clothing product at a reasonable price and does not contain elements of fraud.
- c. The promos offered do not contain elements that are prohibited in Islam.

Here are some examples of buying and selling discounts that are not in accordance with Islamic law:

³⁶ (And & Hammam, 2022)

- a. A seller offers liquor products at a 50% discount.
- b. A buyer buys the liquor product at a reasonable price.
- c. The promos offered do not contain elements that are prohibited in Islam.

Buying and selling discounts is a form of buying and selling that is allowed in Islamic law, as long as it meets the terms and conditions that have been set. By paying attention to these terms and conditions, Muslims can buy and sell discounts calmly and comfortably.

There are also those who use gift promos in the practice of buying and selling promo products, the four main madhhabs in Islam, namely Hambali, Hanafi, Maliki, and Shafi'i, have the basics of Islamic law that provide guidance related to buying and selling transactions and gifts. The general view from the perspective of the four madhhabs is in the context of buying and selling with gifts.³⁷

According to the Hambali madzhab, buying and selling with gifts is allowed as long as it does not involve elements that are contrary to the principles of Islamic law. Gift-giving in the context of buying and selling must be transparent and sincere.

In the Hanafi madzhab, buying and selling with gifts is also permitted. Gift-giving should not be considered as a bribe or practice that could damage the integrity of the transaction. However, clarity regarding gifts and deals between sellers and buyers is essential.

Madzhab Maliki allows buying and selling with gifts as long as the gifts are not used to cover defects or shortages of goods. The agreement between the two parties must be clear and transparent.

Madzhab Shafi'i also allows buying and selling with gifts as long as there is no element of fraud or obscurity in the transaction. Gift-giving must be done in good faith and sincerely.

There are also product promos by offering free shipping in the practice of buying and selling in the online marketplace, in this case the four main madzhab in Islam, namely Hambali, Hanafi, Maliki, and Shafi'i, have the basics of Islamic law that provide guidance related to buying and selling transactions. Although the issue of free shipping may not be directly discussed in the classical Islamic legal literature, some general principles can be applied from the perspective of the basic principles of muamalah (world affairs).³⁸

A general opinion that may be applied from the perspective of the four madhhabs to buying and selling transactions with free shipping; In the Hambali madzhab, the general principles of muamalah can be applied. Transactions with free shipping can be considered legitimate as long as there is no element of fraud or ambiguity in the transaction.

³⁷ Abdurrahman, *Fikih Empat Madzhab Jilid 5, Diterjemahkan Oleh Shofa'u Qolbi Djabir, Dkk.*

³⁸ Abdurrahman.

From the perspective of madzhab Hanafi, as long as the transaction is valid and does not involve elements that are prohibited in Islam, such as *riba* or *gharar*, then free shipping can be accepted. Madzhab Maliki may also view transactions with free shipping as legitimate, as long as the principles of fairness and honesty are adhered to and there is no element of fraud. In madzhab Shafi'i, the principles of justice, honesty, and cleanliness in transactions can be used as a guide. Free shipping is acceptable as long as there is no element of fraud or ambiguity in the agreement. Research conducted by [39] supports this by concluding that transactions using this method are based on waiving the cost of freight through *tabarru'* transactions when purchasing goods at the seller's predetermined minimum price.³⁹

In the online marketplace there are also those who use cashback promos in practice, Cashback is a form of promotion that is commonly used by sellers to attract buyers. Cashback is a partial refund of money that has been paid by the buyer to the seller, usually in the form of vouchers or balances. Here are some examples of buying and selling using cashback in accordance with Islamic law:

- a. A seller offers halal and useful clothing products at a price of IDR 1,000,000,-. Buyers buy the product at that price and get cashback of IDR 200,000,-.
- b. A seller offers halal and useful food products at a price of IDR 500,000,-. The buyer buys the product at that price and gets a cashback of IDR 100,000,-.

In Islamic law, buying and selling using cashback is basically allowed. This is because cashback is a form of bargaining that is allowed in Islam. To ensure compliance with Islamic law when using cashback, it is essential that the products sold are halal and provide useful goods or services. This is in accordance with sharia principles that prohibit Muslims from buying or selling haram goods, such as liquor, drugs, and non-halal food.

The price offered must be reasonable and does not contain elements of fraud or lies. This is in accordance with sharia principles which prohibit Muslims from committing fraud or lies in buying and selling. The promos offered do not contain elements that are prohibited in Islam, such as usury, gambling, and haram goods. This is in accordance with sharia principles which prohibit Muslims from conducting transactions that are prohibited by applicable laws or norms.

In madzhab Hanafi, buying and selling using cashback is allowed, as long as it meets the conditions of buying and selling in Islam and does not contain elements of fraud or lies. In the Maliki madhhab, buying and selling using cashback is allowed, as long as it meets the conditions for buying and selling in Islam and does not contain elements of usury, gambling, and haram goods. In madzhab Shafi'i, buying and selling using cashback is allowed, as long as it meets the

³⁹ Fuad et al., "Jual Beli Online, Gratis Ongkos Kirim, Hukum Islam, Online Shopping."

conditions of buying and selling in Islam and does not contain elements of riba, gambling, and haram goods. in madzhab Hambali, buying and selling using cashback is allowed, as long as it meets the conditions of buying and selling in Islam and does not contain elements of riba, gambling, and haram goods.⁴⁰

The results of the study obtained that cashback on buying and selling transactions, ijarah and profit sharing is allowed as long as there are no elements that are prohibited in Islam⁴¹. Buying and selling using cashback is a form of buying and selling that is allowed in Islamic law, as long as it meets the terms and conditions that have been set. By paying attention to these terms and conditions, Muslims can buy and sell using cashback calmly and comfortably.

D. CONCLUSION

A review of Islamic law on promo products involves the application of sharia principles in marketing and product promotion strategies. Buying and selling promo products in Islam involve the application of Sharia principles in transactions. Here are some important points related to the law of buying and selling promo products in Islam; Buying and selling transactions in Islam must be based on the principles of fairness and transparency. Sellers and buyers are required to provide clear and accurate information regarding products, prices, and terms of transactions. The promoted product must comply with sharia principles. This includes the halalness of the product, both in terms of materials and the production process. Items that are prohibited or suspected should be avoided. The provision of discounts and special offers in Islam is acceptable as long as it does not involve prohibited elements, such as riba or ambiguity in transactions. The offer must also be honest and transparent. There are restrictions in Islam related to some marketing practices, especially those that can be considered as consumer fraud or misleading, such as false advertising or deceptive pricing strategies. Sellers should not use tactics such as false promises or deceptive marketing practices that can harm buyers or mislead them. The giving of gifts or bonuses in buying and selling transactions can be done in Islam, but it must be done without any element of riba or practices that are contrary to sharia principles. Buyers and sellers have their own rights and obligations in Islam. For example, the buyer is entitled to a product that matches the promised description and quality, while the seller is entitled to receive payment according to the agreement. Ethical and moral principles also play an important role in buying and selling transactions. Both

⁴⁰ Abdurrahman, *Fikih Empat Madzhab Jilid 5, Diterjemahkan Oleh Shofa'u Qolbi Djabir, Dkk.*

⁴¹ Shovia Indah, "HUKUM ISLAM PEMBERIAN CASHBACK PADA TRANSAKSI JUAL-BELI ONLINE (Studi Kasus Pada Aplikasi E-Commerce Tokopedia) Pendahuluan Fiqh Muamalah Merupakan Cabang Ilmu Yang Mengatur Tata Kehidupan Hubungan Antara Manusia Dengan Manusia Lainnya . Dalam Konteks M."

parties must conduct their transactions with integrity, honesty, and avoid unethical practices. A fundamental principle in Islamic buying and selling law is the strict prohibition of usury to uphold ethical business practices. Therefore, payment methods that involve interest or additional benefits that are prohibited should be avoided.

E. REFERENCES

- Abdurrahman, Al-Juzairi. *Fikih Empat Madzhab Jilid 5, Diterjemahkan Oleh Shofa'u Qolbi Djabir, Dkk.* Jakarta: Pustaka Al-Kautsar, 2017.
- Adyan, Fitriana. "Tinjauan Hukum Islam Terhadap Promo Harga Murah Menyambut Natal." *Jurnal Pemikiran Hukum Dan Hukum Islam* 5, no. 35 (2014).
- Afida, Afibatus, and M. Taufiq Zamzami. "Perspektif Hukum Islam Terhadap Praktik Jual Beli Menggunakan Potongan Harga (Diskon) Dengan Berjangka Waktu Di Pusat Perbelanjaan Ramayana Kota Salatiga." *J-HES: Jurnal Hukum Ekonomi Syariah* 04, no. 2 (2020).
- Agus, and Hammam. "Tinjauan Hukum Islam Tentang Jual Beli Dengan Sistem Diskon (Studi Kasus Pada Toko Basmalah Cabang Klakah, Kabupaten Lumajang)." *Jurnal Kaffa* 1, no. 4 (2022): 1–19.
- Al-Bukhari, Abu Abdullah Muhammad bin Ismail. "Ensiklopedia Hadits; Shahih Al-Bukhari 1, Terj. Masyhar Dan Muhammad Suhadi." In *Hadits*. Al Mahira, 2011.
- Al-hafizh, Ibnu Hajar Al-Asqalani. *Terjemah Bulughul Maram*. Semarang: Pustaka Nuun, 2011.
- Ambawani, Tiyas, and Safitri Mukarromah. "Praktik Jual Beli Online Dengan Sistem Pre-Order Pada Online Shop Dalam Tinjauan Hukum Islam." *Alhamra Jurnal Studi Islam* 1, no. 1 (2020). <https://doi.org/10.30595/ajsi.v1i1.9115>.
- Amir, Lutfi. "Analisis Strategi Pemasaran Dalam Meningkatkan Penjualan. Swalayan Ismart Ponorogo." IAIN Ponorogo, 2021.
- APJII, Tim. "Laporan Survey: Penetrasi & Profil Pelaku Pengguna Internet Indonesia," 2018. www.apjii.org.
- Arny, Sumarni, Hadi Daeng Mapuna, Muhammad Anis, Universitas Islam, Negeri Alauddin, and Jual Beli Online. "TINJAUAN HUKUM ISLAM TERHADAP JUAL BELI PADA MARKETPLACE ONLINE LAZADA" 2 (2021): 222–40.
- Awal, Insan Al, Irvan Iswandi, and Ahmad Asrof Fitri. "TINJAUAN HUKUM ISLAM TERHADAP PROMOSI PENJUALAN MELALUI GAME GOYANG SHOPEE (Studi Kasus Pada E-Commerce Shopee)." *Jurnal Hukum Dan HAM Wara Sains* 2, no. 01 (2023). <https://doi.org/10.58812/jhhws.v2i01.153>.
- Bahri, Syabbul. "Hukum Promosi Produk Dalam Perspektif Hukum Islam." *Episteme* 08, no. 1

- (2013): 136–54.
- Fauziah, Hilda. “Tinjauan Hukum Islam Terhadap Jual Beli Emass Online Di Tokopedia.” *Bandung Conference Series: Sharia Economic Law* 3, no. 2 (2023). <https://doi.org/10.29313/bcssel.v3i2.7770>.
- Fuad, Lian, Institut Pesantren, K H Abdul, and Chalim Pacet. “Jual Beli Online, Gratis Ongkos Kirim, Hukum Islam, Online Shopping,,” n.d., 1–9.
- Haryosan, W I. “Tinjauan Hukum Islam Terhadap Akad Jual Beli Sistem Dropshipping (Studi Kasus Di Toko Online Syafa OnShop Website Www. Facebook. Com/Groups” *LAIN Walisongo*, 2013.
- Hasanah, Rohmatul. *Tinjauan Hukum Islam Terhadap Praktik Kredit Shopee Paylater Dari Marketplace Shopee*. SKRIPSI Fakultas Syariah LAIN Purwokerto, 2020.
- Heri, Gusnadi. *Ma’badi Kamus Saku Indonesia-Arab*. Aceh: Maiza Publisher, 2013.
- Iqbal, Muhammad. “PEMBELIAN PRODUK PADA ONLINE MARKETPLACE (Studi Pada Konsumen Tokopedia Di Universitas Diponegoro)” 12 (2023): 1–13.
- Lestari, Irsa Egi, Mahdiyah Fitriyah, and Riska Fitri Rahmawati. “Penggunaan Koin Shopee Dalam Jual Beli Salam Di Shopee.” *El-Qist: Journal of Islamic Economics and Business* 9, no. 1 (2019).
- Luqman Muhammad. *Perlindungan Hukum Terhadap Konsumen Marketplace Shopee Dalam Program Flash Sale Perspektif Undang-Undang No. 8 Tahun 1999 Tentang Perlindungan Konsumen Dan Hukum Islam*. Fakultas Hukum Ekonomi Syariah. Vol. 4, 2020.
- Marguna, Suyud. *Kompilasi Hukum Ekonomi Syariah*. Jakarta: Novindo Pustaka Mandiri, 2009.
- Muniko Azzuhro. “Analisis Hukum Islam Terhadap Jual Beli Dengan Sistem Dropship Pada Marketplace Shopee Akun Toko ‘Fariz_shop.’” *Universitas Islam Negeri Sunan Ampel*, 2020.
- Murnati. *Jual Beli Organ Tubuh Manusia Menurut Hukum Islam*, 2015.
- Nur Aulia, M.Chamim, and Abdullah Afif. “Tinjauan Hukum Islam Terhadap Model Promosi Umroh Sistem Member Card Dalam Transaksi Jual Beli Di Toko Busana Muslim Rabbani Jombang.” *Irtifaq: Jurnal Ilmu-Ilmu Syari’ah*, 2021.
- Prastiwi, Ika. “Analisis Faktor - Faktor Yang Mempengaruhi Keputusan Pembelian Produk Pada Promo McD Kelapa Gading Jakarta Utara Analysis of Factors Influencing Product Purchasing Decisions at North Jakarta Kelapa Gading McD Promo” 2, no. 1 (2023): 200–206.
- Qordoba, A. *Terjemah Al-Qur’an*. Bandung: Arif, 2018.
- Rahmat, Syafe’i. *Fiqih Muamalah*. Bandung: Pustaka Setia, 2011.
- RI, Departemen Agama. *Al-Qur’an Al Karim Dan Terjemahannya*. Semarang: PT. Karya Toha Putra, 1998.

Riflase, Dita nur. “Tinjauan Hukum Islam Terhadap Praktik Bisnis Multi Level Marketing Paytren PT, Veritra Sentosa Internasional.” *Director* 15, no. 2 (2018).

Shovia Indah, Firdiyanti. “HUKUM ISLAM PEMBERIAN CASHBACK PADA TRANSAKSI JUAL-BELI ONLINE (Studi Kasus Pada Aplikasi E-Commerce Tokopedia) Pendahuluan Fiqh Muamalah Merupakan Cabang Ilmu Yang Mengatur Tata Kehidupan Hubungan Antara Manusia Dengan Manusia Lainnya . Dalam Konteks M.” *Jurnal Eksyar (Jurnal Ekonomi Syariah)* 08, no. 02 (2021): 340–61. <http://ejournal.staim-tulungagung.ac.id/index.php/Eksyar>.

Syakdiyah, Halimatus. “Analisis Hukum Islam Terhadap Proses Penanganan Komplain Pembeli Di Fitur Pusat Resolusi Marketplace Online Shopee.” *Skripsi*, 2019.