

When Online Transportation Becomes a Space for Fraud: A Critique of Islamic Law on Violations of the Contract and the Principle of Shidq

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Abstrak: Penelitian ini bertujuan untuk menganalisis praktik penipuan dalam layanan transportasi online yang tidak sesuai dengan perjanjian dalam perspektif hukum Islam, dengan fokus pada pelanggaran akad ijarah dan prinsip kejujuran (shidq). Metode yang digunakan adalah penelitian hukum normatif dengan pendekatan perundang-undangan, konseptual, dan normatif Islam. Data diperoleh melalui studi kepustakaan terhadap peraturan perundang-undangan, literatur ilmiah, serta sumber-sumber hukum Islam seperti Al-Qur'an dan Hadis, kemudian dianalisis secara deskriptif-analitis. Hasil penelitian menunjukkan bahwa layanan transportasi online pada dasarnya merupakan bentuk akad ijarah yang mensyaratkan adanya kejelasan manfaat, harga, serta kesepakatan para pihak. Namun, dalam praktiknya, ditemukan adanya penyimpangan berupa penambahan biaya di luar kesepakatan dan ketidaksesuaian layanan, yang dapat dikualifikasikan sebagai bentuk tadlis (penipuan). Tindakan tersebut juga merupakan pelanggaran terhadap prinsip shidq dan amanah, yang menjadi landasan utama dalam muamalah Islam. Implikasi hukum Islam terhadap praktik tersebut mencakup hak korban untuk menuntut ganti rugi (ta'widh) dan pembatalan akad (fasakh), serta kewajiban pelaku untuk mengembalikan hak yang diperoleh secara tidak sah. Selain itu, pelaku dapat dikenakan sanksi ta'zir guna menjaga ketertiban dan kemaslahatan umum. Penelitian ini menegaskan pentingnya integrasi antara hukum positif dan nilai-nilai hukum Islam dalam menciptakan sistem layanan transportasi online yang adil, transparan, dan berorientasi pada perlindungan konsumen.

Kata Kunci: Penipuan, Transportasi, Online, Ijarah, Tadlis

Abstract: This study aims to analyze fraudulent practices in online transportation services that are inconsistent with the agreed terms from the perspective of Islamic law, focusing on violations of the ijarah contract and the principle of honesty (shidq). The research employs a normative legal method with statutory, conceptual, and Islamic normative approaches. Data were collected through library research, including legislation, academic literature, and primary Islamic legal sources such as the Qur'an and Hadith, and were analyzed using a descriptive-analytical method. The results indicate that online transportation services fundamentally constitute an ijarah contract, which requires clarity of benefits, pricing, and mutual agreement between the parties. However, in practice, deviations are found, such as additional charges imposed outside the initial agreement and discrepancies in service delivery, which can be classified as tadlis (fraud). These actions also violate the principles of shidq (honesty) and amanah (trust), which serve as the ethical foundation in Islamic commercial transactions. The legal implications in Islamic law include the right of the aggrieved party to claim compensation (ta'widh) and to terminate the contract

(fasakh), as well as the obligation of the perpetrator to return unlawfully obtained benefits. Additionally, the offender may be subject to ta'zir sanctions to maintain public order and ensure societal welfare. This study emphasizes the importance of integrating positive law with Islamic legal principles to establish a fair, transparent, and consumer-oriented online transportation system.

Keywords: *Fraud, Transportation, Online, Ijarah, Tadlis*



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A. INTRODUCTION

Crime is an act that violates legal norms, social norms, and moral values that exist and develop within society. Crime is not only understood as an act that violates written rules, but also as behavior that disrupts the social order by causing harm to others. The impact of crime is not limited to material losses, such as the loss of property or money, but can also cause immaterial losses, such as fear, loss of trust, disruption of public order, and a decreased sense of security in society. Therefore, crime is a serious issue that consistently receives attention in legal, social, and religious studies.[1]

In criminology, crime can occur due to the influence of various interrelated factors. In general, the causes of crime can be divided into internal and external factors. Internal factors originate from within the perpetrator, such as psychological conditions, weak self-control, low moral awareness, a lack of responsibility, and the drive to gain quick profits without regard for legal and social consequences. Meanwhile, external factors originate from the surrounding environment, such as economic pressure, unemployment, social inequality, a consumerist lifestyle, technological developments, and the influence of social interactions and popular culture. In many cases, crime does not arise from a single factor, but rather from a combination of internal motivations within the perpetrator and environmental conditions that support the unlawful act.[2]

One form of crime that frequently occurs in society is fraud. Fraud is an act committed by using lies, deception, false statements, or disguised circumstances to deceive others into giving them something of value. Fraud is generally closely related to property because the perpetrator's primary goal is to gain profit through improper means. Fraud victims often experience losses not only in the form of money or goods, but also in the form of a loss of trust in others, businesses, or certain service systems. This demonstrates that fraud is not only economically detrimental but can also damage social relationships within society. Legally, fraud is a crime against property.[3] Under Indonesian positive law, fraud is regulated by Law Number 1 of 2023 concerning the Criminal Code. A crucial element in the crime of fraud is the perpetrator's intention to deceive the victim through lies or deception, thus inducing the victim to hand over goods, money, or something of value. Therefore, fraud is not only defined by the loss suffered

by the victim, but also by the perpetrator's method of obtaining that profit. If the profit is obtained through dishonest means and harms another party, the act can be categorized as unlawful.

From an Islamic legal perspective, fraud has broader dimensions because it is not only seen as a violation of legal rules but also as a violation of moral values, ethics, and religious responsibilities. Islam places honesty as one of the main principles in life, especially in social relationships and muamalah transactions. Everyone who engages in transactions is obliged to be honest, open, and not harm others. Therefore, fraud contradicts the principles of shidq (honesty), amanah (responsibility), and justice in muamalah. Fraudulent acts indicate a deviation from Islamic values because the perpetrator intentionally conceals the truth or manipulates circumstances to gain an advantage. Islam strictly prohibits all forms of lying, manipulation, and betrayal in interpersonal relationships. This prohibition aligns with the basic values of Islamic law, which aim to safeguard religion, life, intellect, lineage, and property. In the context of fraud, the elements most harmed are the victim's property and rights. Fraud can be linked to the concept of tadlis, which is the act of concealing defects, information, or the true state of a transaction. Furthermore, fraud is also related to gharar, which is the existence of ambiguity or uncertainty that can harm one of the parties. Both concepts are prohibited under Islamic law because they contradict the principles of justice, willingness, and transparency in contracts.[4]

With the changing times, the forms of crime have also changed. Developments in information and communication technology have made various aspects of life easier for people, including transportation. The presence of online transportation services is a form of digital innovation that allows people to travel more quickly, practically, and efficiently. Through digital applications, service users can book vehicles, check fares, select service types, make payments, and assess service quality. This convenience makes online transportation a highly sought-after service in modern society. From an Islamic legal perspective, online transportation services can be understood as a form of ijarah contract, a rental contract. This contract establishes a legal relationship between the service provider, namely the driver, and the service user, namely the passenger. Both parties are essentially bound by an agreement regarding the benefits of the service, the service fee, travel time, and the quality of the service provided. The ijarah contract requires clarity regarding the object of the service, the price, and the benefits received by the service user. Therefore, if the application has determined specific fares and types of services from the outset, both drivers and passengers are obligated to comply with these agreements honestly and responsibly.

However, in practice, not all online transportation services operate in accordance with the principles of contract and honesty. One phenomenon that has occurred is alleged fraudulent practices by unscrupulous drivers, particularly in online transportation services with low fares. In some cases, passengers are asked to pay additional fees beyond the rates specified by the application. For example, there are requests for additional fees for air conditioning, even though these facilities should be part of the vehicle's standard service. This type of action can cause losses for passengers because they have agreed to the fare based on the information provided in

the application, but are then asked to pay more than the initial agreement. Requesting additional fees outside the agreement can be seen as a violation of the contract because there is a discrepancy between the promised service and the service provided. In Islamic law, every contract must be implemented based on the principles of mutual consent, honesty, and openness. If one party unilaterally changes the terms, withholds information, or forces the other party to pay more than agreed, such actions can undermine the validity and moral value of the contract. Apart from that, this action also shows a violation of the principle of *shidq* because the perpetrator did not provide services in accordance with the agreement that had been formed through the application.

This phenomenon demonstrates a gap between the ideal concept of a contract in Islamic law and the practice of online transportation services in the field. Ideally, an *ijarah* contract should provide certainty, fairness, and protection for both parties. The service provider is entitled to receive wages for the service rendered, while the service user is entitled to receive the benefits of the service as agreed. However, when unclear and unagreed-upon additional fees are requested, the consumer's position becomes vulnerable. They may feel compelled to pay due to travel circumstances, need for the service, or want to avoid conflict with the driver. This situation demonstrates that fraudulent practices in online transportation are not only related to legal aspects, but also to service ethics and consumer protection. Furthermore, such practices can also impact public trust in online transportation services. Trust is a crucial element in digital transactions because service users do not interact directly from the outset but rely instead on information displayed in the application. If information regarding fares and services is not consistently provided, consumers will feel disadvantaged and lose their sense of security in using the service. Therefore, the issue of fraud in online transportation requires serious examination, particularly from the perspective of Islamic law, which emphasizes the importance of honesty, trustworthiness, and fairness in every transaction.

Based on this description, this study is crucial for analyzing fraudulent practices in online transportation services from an Islamic legal perspective. This study focuses on violations of the *ijarah* contract and the principle of honesty or *shidq* in the relationship between drivers and passengers. This research is expected to provide a deeper understanding of the status of fraudulent practices in online transportation services under Islamic law, while also contributing to the development of sharia-based consumer protection. Therefore, online transportation services should not only be viewed as digital innovations that make things easier for the public, but should also be operated based on the principles of justice, openness, trustworthiness, and moral responsibility.

B. METHOD

This research uses a normative legal method with an Islamic legal, conceptual, and normative approach. The study focuses on analyzing fraudulent practices in online transportation services that are inconsistent with the agreement, particularly those related to violations of the *ijarah* contract and the principle of honesty (*shidq*).^[5] The data used consist of primary legal materials (statutory regulations, the Qur'an, and Hadith) and secondary legal materials (books, journals,

and relevant research results). Data collection was conducted through systematic literature and document studies. Data analysis was conducted qualitatively using a descriptive-analytical method, namely examining and linking positive legal provisions with Islamic legal principles such as the prohibitions on *tadlis* and *gharar*. This approach aims to provide a comprehensive understanding and formulate recommendations based on Sharia values for consumer protection in online transportation services.

C. DISCUSSION

1. The Concept of Ijarah Contract in Online Transportation.

From an Islamic legal perspective, online transportation services can be classified as a form of *ijarah* contract, namely a contract for the transfer of the right to use a service in exchange for a specified fee. In this context, the driver acts as the service provider (*mu'jir*), while the passenger acts as the service recipient (*musta'jir*), with the object of the contract being the benefit of the transportation service from one location to another. This legal relationship places the service as the primary object of the contract, rather than the goods, so that service quality becomes an inherent part of the agreement binding both parties. The *ijarah* contract requires clarity regarding the object of the benefit, the price (*ujrah*), and the mutual agreement of both parties (*ijab* and *qabul*). In the online transportation system, these elements are technically facilitated by a digital platform through an application, where information regarding fares, routes, service types, and estimated travel times is displayed transparently before the transaction is concluded. The user's agreement to the service offered through the "message" or "order" feature in the application can be understood as a form of *qabul*, while the service offer by the application system represents *ijab*. Thus, a contract is considered valid if it meets the principle of willingness (*an-taradhin*) and does not contain any elements of ambiguity (*gharar*).[6]

Furthermore, in Islamic jurisprudence (*fiqh muamalah*), the validity of an *ijarah* contract is also determined by the fulfillment of the pillars and conditions, namely the presence of legally competent parties, a lawful and transferable object of benefit, and a clear and agreed-upon reward. In the context of online transportation, the service of delivering passengers must be carried out in accordance with service standards established by the platform provider. This includes aspects of comfort, safety, and the suitability of vehicle facilities. Therefore, any reduction in service quality without the passenger's consent can be considered a violation of the substance of the contract. Along with technological developments, *ijarah* contracts have undergone a digital transformation (*e-contracts*), which remain legally binding as long as they comply with the basic principles of Islamic law.[7] This digitalization essentially simplifies the transaction process and increases efficiency, but also presents new challenges, particularly related to the gap between the agreements stated in the system and their implementation on the ground. In this regard, the platform's role as a third party is also crucial in ensuring compliance with the contract and providing a dispute resolution mechanism.[8]

However, in practice, deviations from the agreed-upon contract often occur, such as unilateral changes to the services provided by drivers. For example, the driver may not provide certain facilities implicitly included in the service, or request additional fees outside the application's provisions. These actions indicate a discrepancy between the digitally formed contract and

its implementation on the ground, potentially giving rise to disputes and harming one of the parties, particularly the passenger. From an Islamic legal perspective, such deviations are not only viewed as contractual breaches but also as a form of disobedience to the principles of justice and balance (*al-'adl wa al-tawazun*) in transactions. The *ijarah* contract requires good faith from both parties in exercising their rights and obligations. Therefore, any form of manipulation or breach of the initial agreement not only undermines the validity of the contract but also violates the ethical values that underpin the Islamic economic system. In Islamic law, fraud is known as *tadlis*, which is the act of concealing facts, providing false information, or presenting conditions as if they were real in order to gain illegitimate benefits. *Tadlis* is a form of transactional irregularity (*muamalah*) that is strictly prohibited because it contains elements of manipulation and is detrimental to the other party. This prohibition is rooted in the principles of justice and transparency in Islam, where every transaction must be based on honesty and openness of information.[9]

In the context of online transportation services, the practice of *tadlis* can occur in various forms, both directly and indirectly. One of the most common forms is providing information that does not align with the actual conditions, such as stating that a facility is not included in the service when it is implicitly part of the service standard. Furthermore, manipulating service conditions, such as reducing service quality to encourage passengers to pay additional fees, also falls under the category of *tadlis*. These actions demonstrate an intention to deceive consumers in order to gain illegitimate benefits. Cases such as adding fees beyond the initial agreement, for example, for the use of basic facilities like air conditioning (AC), are clear examples of *tadlis*. In an *ijarah* contract, all service components that constitute the object of the contract must be clearly communicated from the outset, including the standard of facilities that will be received by the service user.[10] When a driver intentionally fails to provide facilities that should be included in the service, or requires additional fees without a valid agreement, such actions violate the principle of transparency and can be classified as fraud.[11]

Furthermore, in the study of Islamic jurisprudence (*fiqh muamalah*), *tadlis* is not limited to verbal deception but also encompasses any form of concealment of defects (*kitman al-'aib*) or important information that should be known to the other party before the contract is entered into. In online transportation, this can include failure to disclose vehicle conditions that are unsuitable, limiting facilities without notice, or other practices that diminish the benefits of the agreed-upon service. Thus, *tadlis* can occur both during the pre-transaction stage and during the contract execution. *Tadlis* is also closely related to the concept of *gharar*, which is the lack of clarity regarding the object or terms of a transaction. When drivers create non-transparent conditions or create ambiguity regarding the service, the transaction no longer meets the principle of certainty, a requirement for a valid contract in Islam. This combination of *tadlis* and *gharar* reinforces the element of violation in fraudulent practices, as it involves not only deception but also ambiguity that harms consumers.

From a normative perspective, the prohibition of *tadlis* aims to maintain balance and justice in economic relations. Islam views transactions as a means to achieve the common good (*maslahah*), not as a tool for unilateral exploitation. Therefore, any form of fraud involving *tadlis* is viewed as an act that not only violates individual rights but also undermines social order and public trust in the economic system.

2. Violation of the Principles of Shiddiq and Amanah and the Implications of Islamic Law for Fraudulent Practices.

The principles of shidq (honesty) and amanah (trustworthiness) are fundamental values in all Islamic transactions. These two principles are not only ethical but also have a normative dimension that binds every legal relationship between individuals. Shidq requires consistency between words, intentions, and actions, while amanah implies the obligation to carry out responsibilities properly in accordance with the trust given. In the context of online transportation services, drivers, as service providers, have both a moral and legal obligation to provide services in accordance with the agreement established through the ijarah contract. [12] In practice, the relationship between drivers and passengers is not merely transactional but also based on trust. Passengers entrust their safety, comfort, and service assurance to the driver from the outset. Therefore, any action that deviates from the agreement, such as not turning on a facility that should be available, providing misleading information, or charging additional fees beyond the specified limits, constitutes a violation of the principle of shidq. Such actions demonstrate a discrepancy between the information conveyed and the actual service provided.[13]

Furthermore, a violation of shidq directly implies a breach of trust. In the ijarah contract, the driver has accepted the mandate to provide services according to agreed standards. When a driver intentionally reduces the quality of service or exploits a passenger's ignorance to gain additional profit, this constitutes a form of betrayal of the trust. From an Islamic legal perspective, betrayal of the trust is a reprehensible act that not only harms the individual but also undermines broader social trust.[14] In the Quran and Hadith, the principles of honesty and trustworthiness are emphasized as key characteristics that every individual must possess, particularly in economic activities. Honesty is the basis for legitimate transactions, while trustworthiness is the foundation for sustainable social and economic relationships. Therefore, violating these two principles not only invalidates or invalidates a contract but also implies the loss of blessings (barakah) in business activities.[15]

Furthermore, in the context of the digital economy, violations of shidq and trustworthiness have a broader impact, namely a decline in public trust in technology-based service systems. When dishonest practices persist without adequate oversight, they can disrupt the stability of the digital ecosystem and harm not only consumers but also platform providers as a whole. Therefore, upholding the values of shidq and amanah (trustworthiness) is crucial as an ethical foundation for maintaining the sustainability of the online transportation system. From an Islamic legal perspective, violations of shidq and amanah carry not only legal consequences in the form of liability for losses (dhaman) but also moral and spiritual consequences before Allah SWT. Every individual will be held accountable for the trust entrusted to them, so integrity in carrying out contracts is essential. Therefore, any form of deviation in service delivery must be viewed as a serious violation that not only violates individual rights but also undermines the ethical order of transactions as a whole. Based on the previous analysis, fraudulent practices in online transportation services can be classified as prohibited under Islamic law because they contain elements of tadlis (traditional fraud), violate the ijarah contract, and contradict the principles of shidq (trustworthiness) and amanah (trustworthiness). Therefore, the legal implications are not limited to normative aspects but also encompass the interrelated juridical, ethical, and social dimensions within the Islamic

legal framework. From a muamalah (Islamic civil law) perspective, such fraudulent acts can be categorized as a form of breach of contract (*ingkar al-'aqd*), which is the failure to fulfill obligations as agreed in the contract. In this case, the injured party, namely the passenger, has the right to claim compensation (*ta'widh*) for the losses suffered, both material and immaterial. Furthermore, the passenger also has the right to cancel the contract (*fasakh*) if there is evidence of fraud or substantial discrepancies between the agreement and its implementation. This principle aligns with the Islamic jurisprudence principle that "every harm must be eliminated" (*al-dharar yuzal*), making protection for the injured party a top priority.

Furthermore, from an Islamic legal perspective, fraudulent practices can also give rise to legal liability in the form of an obligation to return illegitimate benefits (*radd al-mazalim*). This means that any profits obtained through dishonest means must be returned to the rightful party. This demonstrates that Islam emphasizes not only prohibitions but also provides a mechanism for restoring justice for victims. Beyond the civil aspect, there are also implications in the realm of social and administrative sanctions. In the modern context, online transportation platforms have the authority to impose sanctions on drivers found to have committed violations, such as warnings, access restrictions, and even termination of partnerships. From an Islamic legal perspective, this form of sanction can be likened to *ta'zir*, which is a sanction imposed by authorities to maintain order and prevent similar violations. The primary purpose of *ta'zir* is to provide a deterrent effect while maintaining the public interest (*maslahah 'ammah*). From an Islamic moral and ethical perspective, fraudsters are not only responsible horizontally to fellow human beings, but also vertically to Allah SWT. Fraud is an act that reflects weak moral integrity and can deprive us of the blessings of our sustenance. In Islam, honesty and trustworthiness are inseparable from faith, so violating these principles has serious spiritual consequences. Therefore, resolving fraudulent practices cannot be achieved solely through formal legal approaches; they must also be accompanied by moral development and the internalization of Islamic values.

More broadly, fraudulent practices in online transportation services also impact public trust in the digital economy. If not addressed comprehensively, this can disrupt the stability and sustainability of the technology-based service ecosystem. Therefore, systematic preventative measures are needed, such as improving legal literacy and digital ethics, strengthening consumer protection-based regulations, and integrating Sharia values into digital business practices.

D. CONCLUSION

Based on the results and discussion, it can be concluded that fraudulent practices in online transportation services violate both positive and Islamic law. Under Islamic law, online transportation services are considered *ijarah* contracts, which must be carried out clearly, honestly, and in accordance with the agreement. However, the existence of inconsistent services and the collection of additional fees outside the agreement indicate a violation of the contract and can be categorized as *tadlis*, or fraud, because it harms the other party. Such actions also violate the principles of *shidq* (honesty) and *amanah* (trust) in transactions. Consequently,

victims have the right to demand compensation, cancellation of the contract, and the return of rights obtained illegally. Furthermore, perpetrators can also be subject to social or administrative sanctions as a form of accountability. Therefore, strengthening positive law and Islamic legal values is necessary so that online transportation services can operate fairly, transparently, honestly, and provide protection for consumers.

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