

## Ownership and Sale of Illegal Gold Mining Products from a Fiqh Muamalah Perspective: A Study of the Batang Masumai River, Merangin Regency

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| Submitted: 19-06-2025 | Accepted: 05-11-2025 || Published: 22-11-2025

**Abstract:** Illegal gold mining practices in the Batang Masumai River area of Merangin Regency have been ongoing for years and have become the main livelihood for some residents. This activity is carried out without official government permits and by residents living along the riverbanks, thus falling into the category of illegal mining. This study aims to analyze the ownership and trade of gold resulting from this mining from the perspective of *fiqh muamalah*. The method of this study is field research (qualitative) using a normative-empirical approach, with data collection techniques through observation and interviews with miners as well as gold traders. The data is analyzed through stages of collection, reduction, presentation, and conclusion. The findings of this study indicate that gold obtained from illegal mining does not fulfill the conditions and requirements to be legally traded because it is sourced from activities that violate the law, damage the environment, and have the potential to unilaterally infringe on public property rights. The buying and selling of gold from illegal mining cannot be justified from the perspective of *fiqh muamalah*, as it does not meet the elements of lawful ownership and public benefit.

**Keywords:** Ownership; sale; illegal gold mining; *fiqh muamalah*.

### Introduction

Islam is a teaching that applies throughout time, covers every aspect of human life, and provides solutions to various forms of problems, both those being faced now and in the future. Allah swt created humans as social creatures who need each other, provide benefits to each other in various areas of life, and help each other to meet financial needs, so that life can continue and develop with full virtue and priority.<sup>1</sup> Islam not only regulates matters of worship between humans and God, but also encompasses aspects of muamalah, namely relationships between humans, relationships with other creatures, interactions with the surrounding environment, including socio-cultural matters, agriculture, technology, and economics. From an Islamic perspective, economic issues are crucial because they directly relate to the needs of everyday life. However, economics is not the ultimate goal of life, but rather a means to a better and more meaningful life.<sup>2</sup> In this case, *fiqh muamalah* is present to provide guidelines on relations between humans in the economic field, such as buying and selling, lending and borrowing, renting and leasing, pawning, debts and various other forms of transactions.<sup>3</sup>

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<sup>1</sup> Edi Mulyono, "Perspektif Fiqh Muamalah Terhadap Transaksi Jual Beli Uang Rusak Di Pasar Kotabumi Lampung," *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman* 11, no. 1 (2023): 111.

<sup>2</sup> Nur Muhammad Iqbal, "Pendayagunaan Zakat Produktif Dalam Pemberdayaan Ekonomi Umat Menurut Yusuf Qardhawi," *Jurnal Landraad* 1, no. 1 (2022): 23.

<sup>3</sup> Lalu Ahmad Ramadani, "Implementasi Harta Dalam Akad (Harta Sebagai Hak Milik Juga Sebagai Objek Bisnis)," *Jurnal Ekonomi* 9, no. 2 (2018): 100.

In a real-world context, this issue of muamalah can be seen directly in the field. In fact, in Merangin Regency, specifically in the Batang Masumai River area, illegal gold mining has been ongoing for approximately 15 years. This mining is considered illegal because the location is not owned by the community, and there is no official permit from the government or approval from residents. This activity arises due to the difficult livelihoods of the community, the majority of whom rely solely on plantations and trade, which are sometimes insufficient to meet daily needs. Given these economic constraints, gold mining is seen as an easy solution. Gradually, this activity has become commonplace and passed down through generations; young people are learning to mine and pan for gold from their parents. However, despite the importance of gold as a source of livelihood, this mining has had a very serious environmental impact. The once-clear river is now murky and polluted by mud and chemical waste. It is also often shallow or floods during heavy rains, making the river water unusable for bathing, washing, drinking, or other daily needs.<sup>4</sup>

Despite this, mining remains a primary source of livelihood for some residents. After gold is recovered from the Batang Masumai Riverbed, miners manually clean it with cloths and small plates to ensure it remains clean and shiny. The gold is then weighed to determine its exact weight, which is then calculated based on the prevailing price. Sales typically take place during the day, either at nearby gold shops or at stalls willing to purchase the mined gold. Once sold, the proceeds are divided equally between the workers and the mine management according to a pre-agreed agreement. Despite its potential negative environmental impact, gold mining continues as it serves as a livelihood for the residents of Sungai Batang Masumai.<sup>5</sup>

However, in Islamic law, there are crucial aspects that must be taken into account when carrying out muamalah, namely the laws of ownership and buying and selling, which must meet the legal requirements and requirements according to Islamic law. Because not every asset can be owned and not everything owned can be bought and sold.<sup>6</sup> Various specific requirements must be met for an asset to be categorized as legitimate property, ensuring its use does not result in injustice or harm to others. Furthermore, the asset is also suitable for sale.<sup>7</sup> Ownership (*al-milkiyyah*) in Islamic law is defined as a person's right to control and utilize an object in accordance with sharia law, and to have full authority to manage it as long as it is done properly and does not conflict with Islamic teachings. In principle, Islam places no restrictions on the type of business or method of acquiring property, as long as it is conducted lawfully, nor does it limit the amount of profit earned from such business.<sup>8</sup> This depends on each person's individual abilities, expertise, and skills. As long as it is obtained in a reasonable and halal manner, meaning it is legal according to Islamic law, correct according to moral and rational standards, and does not harm the individual or others.<sup>9</sup>

In line with this, given the ever-increasing cost of living, many people are employing various methods to earn money to meet their daily needs. Many people earn money in very easy ways, such

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<sup>4</sup> Hawxx: Punya Tambang Emas, Interview, Merangin 23 April 2025.

<sup>5</sup> Marsxx: Pedagang Emas, Interview, Merangin 30 April 2025.

<sup>6</sup> Ihsan Helmi Lubis, "The Pillars and Conditions of a Contract in Muamalat Transactions," *Mu'amalah : Jurnal Hukum Ekonomi Syariah* 2, no. 1 (2023): 15.

<sup>7</sup> Fajarwati Kusuma Adi, "Perspektif Jual Beli Online Dalam Perspektif Hukum Islam serta KUHPerduta," *Lisyabab: Jurnal Studi Islam serta Sosial* 2, no. 1 (2021): 99.

<sup>8</sup> Iffah Febri Anti Fitriyatul Lailiyah and Muhammad Latoif Ghazali, "The Concept Of Property Ownership In The Perspective Of Ibn Taimiyah," *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (2023): 3234.

<sup>9</sup> Ulfah Fadilah, "Kepemilikan Dalam Islam," *Sustainability (Switzerland)* 11, no. 1 (2019): 2.

as buying and selling.<sup>10</sup> Buying and selling a very common activities and have become an integral part of Indonesian life. Every day, this activity occurs almost everywhere, on both a small and large scale.<sup>11</sup> In general, buying and selling can be interpreted as a form of transaction involving two parties, namely the seller who acts as a business actor, and the buyer who acts as a consumer or user of goods and services.<sup>12</sup>

The question then is, what is the ownership status of gold obtained through unauthorized or illegal mining activities, and are the results of such illegal mining permissible to be traded based on the perspective of Islamic jurisprudence (*fiqh muamalah*)? This study aims to examine how ownership of an item must be obtained through legal means, without causing injustice or damage, so that the item can be traded to meet daily needs. This issue needs to be seriously studied in the practice of community muamalah, because illegal gold mining activities not only impact environmental damage but also create unclear ownership status of assets. Many people do not understand that the results of unauthorized gold mining not only violate state law but can also be categorized as assets that are not valid according to Sharia to be owned or traded. Therefore, this study is very important to provide a more comprehensive understanding of the legitimacy of ownership and sale of gold from an illegal mining perspective from the perspective of Islamic jurisprudence (*fiqh muamalah*). In addition, this study is expected to serve as a moral and legal guideline for the community to be more careful in acquiring and buying, and selling assets, so that the economic activities carried out remain in accordance with the principles of justice, blessings, and responsibility towards the environment.

## Method

This research uses a (*qualitative*) field study method with a normative-empirical approach. The normative approach is implemented to examine the principles of Islamic jurisprudence in Islamic literature, such as the texts of the Qur'an, as well as journals and books on classical and contemporary jurisprudence, to describe the provisions of Islamic law regarding the validity of property ownership, buying and selling, and the prohibition of taking property from unauthorized sources (*ghasb*). The empirical approach is implemented through observation and interviews with various sources, including gold miners, local gold traders, and residents around the mining area. Through observation, researchers directly observed how the mining process is carried out and the form of buying and selling of illegally mined gold. Interviews were conducted in a semi-structured manner to understand the real practices that occur among illegal gold miners in Sungai Batang Masumai, Merangin Regency. The data sources collected in this study consist of primary and secondary data. Primary data includes the results of direct interviews with gold miners and traders. Secondary data were obtained from literature studies in the form of Islamic legal documents, journal articles, and books that are in accordance with the theme of the study. The data analysis technique used in this study is descriptive qualitative by means of data collection, namely (the process of collecting information from interviews and observations), data reduction, namely (a series of simplifying, sorting, and focusing raw data to make it more focused), data presentation, namely (a

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<sup>10</sup> Putri Yudini Aprianti et al., "Praktek Jual Beli Arang Di Bandar Jaya Persepektif Ekonomi Islam," *Jurnal Ekonomi Syariah* 6, no. 2 (2023): 31-32.

<sup>11</sup> Kurniawaty et al., "Transaksi Jual Beli Dalam Pandangan Islam," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 1 (2024): 333-339.

<sup>12</sup> Puteri Asyifa Octavia Apandy, Melawati, and Adam Panji, "Pentingnya Hukum Perlindungan Konsumen Dalam Jual Beli," *Jurnal Manajemen & Bisnis Jayakarta* 3, no. 1 (2021): 13.

series of compiling data that has been reduced into narrative form so that it is easy to understand), and concluding, namely (a series of formulating the meaning of data logically based on in-depth understanding).<sup>13</sup>

## Result and Discussion

### Illegal Gold Mining and Gold Buying and Selling Activities from the Batang Masumai River, Merangin Regency

For approximately 15 years, the community around the Batang Masumai River has been mining gold due to limited livelihoods and the high cost of living, which generally rely solely on farming and trading. In these difficult economic times, gold found in the riverbed is considered a solution because it is readily available and readily available to meet daily needs. This activity has become a tradition passed down through generations, with even young people participating in gold mining and panning. In this study, researchers will explain the results of their study on the initial activities and the final process of illegal gold mining in the Batang Masumai River area of Merangin Regency, as follows:

#### 1. Initial Process of Gold Mining

Gold mining at the bottom of the Batang Masumai River is a laborious process that requires labor and equipment. Miners first locate specific points believed to contain gold, then excavate the riverbed to a depth of several meters, depending on soil conditions and water currents. Large rocks are pried out and chiseled away using excavators, revealing layers of sand mixed with small pebbles. This material is collected on the riverbank and then filtered using tools such as trays or catchment mats to separate the gold from the small pebbles. These mats serve to catch the gold grains carried by the sand. Once the filtering process is complete, the remaining gold grains are manually collected by the miners as the final product of the process.<sup>14</sup>

#### 2. Capital and Wages for Gold Mining

The initial capital required to start gold mining activities in the Batang Masumai Riverbed is quite large, namely around Rp. 800,000,000 (eight hundred million rupiah). This large amount of funds is used to purchase major equipment such as excavators, which are the main heavy equipment in the excavation process. In addition, capital is also allocated for the purchase of excavator fuel, the construction of ashbelts (material storage or processing places), the purchase of dulang (traditional gold filtering tools), and food needs such as basic food ingredients needed for worker consumption, including wages for cooks who are tasked with preparing meals every day at the mine site.

The wage system in gold mining is profit-sharing and is determined based on the amount of gold successfully obtained in a day. For example, if 100 grams of gold is obtained in a day, the two excavator operators will receive a wage of 5% of the total yield. Similarly, the team members, which usually consist of four people, also receive a 5% share. Meanwhile, the cook is given a fixed monthly wage of Rp.2,500,000 (two million five hundred thousand rupiah). Furthermore, if the mining yield exceeds the daily average, the workers will also receive an additional bonus as a form of appreciation for their hard work.<sup>15</sup>

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<sup>13</sup> Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: UI Press, 1994), 16–20.

<sup>14</sup> Hawxx: Punya Tambang Emas, Interview, Merangin 23 April 2025.

<sup>15</sup> Hawxx: Punya Tambang Emas, Interview, Merangin 23 April 2025.

### 3. Gold Mining Operating Hours

The operational time of gold mining in the Batang Masumai River depends heavily on the yields obtained at a particular location. For the first week or seven days, miners will survey the location. If the gold yield during this period is minimal or not commensurate with the effort and costs expended, the site will be abandoned immediately, and miners will move to another location deemed more promising. However, if a significant gold deposit is discovered within a short time, mining activities can last longer, even months, as long as the location remains profitable.<sup>16</sup>

### 4. Regarding Gold Mining Permits

The gold mining carried out by residents in the Batang Masumai River is illegal, just like sand mining, because neither has an official permit. The miner's primary reason for not obtaining a permit is that the permitting process is considered complicated, time-consuming, and expensive. Furthermore, they fear that once they obtain a permit, the mining profits will have to be shared with the government. Therefore, they carry out their gold mining activities independently, choosing the risk of risk, as long as they can work and earn an income, even without an official permit.<sup>17</sup>

### 5. Buying and Selling Gold Mining Products

After extracting gold from the bottom of the Batang Masumai River, miners manually clean it using cloths and small plates to ensure it remains clean and shiny. The cleaned gold is then weighed and valued according to the current gold price. Typically, the sale takes place during the day, either directly to a gold shop or to a nearby shop willing to buy gold from residents. The proceeds are divided equally among the mine owner, managers, and workers, according to an agreement reached at the beginning of the partnership.<sup>18</sup>

### 6. Impacts of Gold Mining

Illegal gold mining (PETI) has a very detrimental impact, not only on environmental sustainability, but also on the safety and well-being of surrounding residents, including those living along rivers. The area is vulnerable to natural disasters such as floods and landslides due to ecosystem damage caused by illegal mining activities. Even more concerning, in the mining process, PETI often uses dangerous chemicals such as mercury. This substance, which residents often call "kalam," is used to separate gold from other metals, but it is highly toxic and has a destructive impact on the environment. According to one study, approximately 37% of global mercury emissions come from illegal gold mining activities. Therefore, the existence of PETI in the Merangin region poses a real threat to the health of residents and the preservation of the environment.<sup>19</sup>

## Ownership and Sale of Illegal Gold Mining Results from the Perspective of Fiqh Muamalah in the Batang Masumai River, Merangin Regency

One of the most important aspects of life is the jurisprudence of transactions, where every Muslim is tested on their religious values, prudence, and adherence to God's teachings. Know that wealth is the sibling of the soul (spirit), filled with various desires and vulnerable to evil.<sup>20</sup> In a broad sense, fiqh

<sup>16</sup> Ahmxx: Pengelola Emas, Interview, Merangin 23 April 2025.

<sup>17</sup> Ahmxx: Pengelola Emas, Interview, Merangin 23 April 2025.

<sup>18</sup> Marsxx: Pedagang Emas, Interview, Merangin 30 April 2025.

<sup>19</sup> Admin, "PETI Di Kecamatan Batang Masumai Tidak Tersentuh Hukum, Diduga Polres Merangin Masuk Angin," *Detikperistiwa.Co.Id*, 2025, <https://detikperistiwa.co.id/peti-di-kecamatan-batang-masumai-tidak-tersentuh-hukum-diduga-polres-merangin-masuk-angin/>.

<sup>20</sup> Jamaluddin, "Elastisitas Akad Al-Ijarah (Sewa-Menyewa) Dalam Fiqh Muamalah Perspektif Ekonomi Islam," *At-Tamwil; Kajian Ekonomi Syariah* 1, no. 1 (2019): 17.

muamalah is the legal rules of Allah swt, which are intended to regulate human worldly affairs, including their relationships with one another.<sup>21</sup> However, in a limited sense, it emphasizes the importance of following Allah's rules that have been established to regulate relationships between humans in terms of acquiring, organizing, managing, and developing wealth, including in terms of ownership and buying and selling transactions.<sup>22</sup>

#### 1. Ownership of Illegal Gold Mining Proceeds from the Perspective of Fiqh Muamalah

Islam has a unique view of wealth; in essence, everything on earth belongs to Allah, and every wealth owned by mankind is actually a gift from Allah.<sup>23</sup> With Allah's permission, people can control such wealth. However, they must adhere to Islamic law regarding how they use and develop it, ensuring that they can legally control it.<sup>24</sup> In this regard, Allah Almighty says in Surah An-Nur, verse 33: *وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ* "And give them some of the treasures of Allah that He has given you".

Ownership is the control over an item or object. This allows the owner to carry out legal actions such as buying, selling, donating, and so on. Therefore, it may not be used or enjoyed by anyone other than the owner, whether another person or a group.<sup>25</sup> So that other people are not permitted to use the item without the owner's permission, except through forms of muamalah that are permitted in Islamic law.<sup>26</sup> For example, if Ahmad owns a motorcycle, then the motorcycle is under his control. Ahmad has the full right to use or utilize it, and no one may obstruct or use the motorcycle without his permission as the rightful owner.<sup>27</sup>

In Islamic law, ownership can be grouped into 3 three types, namely:

*First*, individual ownership is a sharia law that is determined by certain substances or uses, which allows anyone who gets them to use them and obtain compensation for them, whether the use of the goods is taken by someone else, such as renting, or because they are consumed to use up the substance, such as purchasing the goods.<sup>28</sup>

*Second*, public ownership is a syar'i (Allah swt) permission for everyone to use an object or goods together. On the other hand, objects that al-Syar'i considers to be common ownership are objects that must be owned by everyone together and cannot be controlled by just one person. In terms of natural resources such as water, energy sources (gas, electricity, coal, nuclear power, etc.), apart from that, you must not have natural property rights that affect individual life, such as river,

<sup>21</sup> Muhammad Syarif Hidayatullah, "Kontemporer (Membangun Paradigma Ekonomi Syariah Di Warga) Urgensi Mempelajari Fikih Muamalah Dalam Merespon Ekonomi serta Keuangan," *Al-Mizan: Jurnal Hukum serta Ekonomi Islam* 5, no. 1 (2021): 40.

<sup>22</sup> Abdul Mujib, "Ekonomi Islam Global Dalam Ranah Fiqh," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi serta Perbankan Syariah* 2, no. 2 (2017): 3.

<sup>23</sup> Ismail Hannanong, Achmad Abu Bakar, and Muhsin Mahfudz, "Perspektif Hak Kepemilikan Menurut Al-Quran (Analisis Tafsir Ayat-Ayat Ekonomi)," *IQRO: Journal of Islamic Education* 6, no. 2 (2023): 134.

<sup>24</sup> Nurul Sultina and Sri Dwi Friwanti, "Perspektif Islam Terhadap Harta Simpanan (Tinjauan Fiqh)," *At-Tasyri': Jurnal Ilmiah Prodi Muamalah* 10, no. 1 (2018): 63.

<sup>25</sup> Muhammad Hasan Mun'im et al., "Tinjauan Konseptual Kepemilikan Dalam Ekonomi Islam," *AMAL: Jurnal Ekonomi Syariah* 6, no. 1 (2024): 71.

<sup>26</sup> Khairul Bahri Nasution, "Konsep Hak Milik Dalam Fiqh Islam (Analisis Filosofis Terhadap Pengaturan Kepemilikan Dalam Islam)," *Islamic Circle* 1, no. 2 (2021): 83.

<sup>27</sup> Kemala Dewi and Muhammad Adnan Azzaki, "Prinsip Kepemilikan Dalam Ekonomi Islam : Keseimbangan Antara Hak Individu Dan Kesejahteraan Sosial," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 5, no. 2 (2024): 825.

<sup>28</sup> Nur Efendi, Neneng Nurhasanah, and Udin Saripudin, "Etika Dalam Kepemilikan serta Pengelolaan Harta Serta Dampaknya Terhadap Ekonomi Islam," *Fair Value: Jurnal Ilmiah Akuntansi serta Keuangan* 5, no. 1 (2022): 312.

sea, port, road, bridge, airport, mosque, and valuable objects without Sharia permits such as gold, silver and petroleum.<sup>29</sup>

*Third*, state ownership is a right granted by God to all its people, and the state or caliph is entrusted with managing it. In managing it, the state has the right to grant or allocate it to certain members of its people according to its policies. Although state ownership is essentially a public right, meaning it belongs to all the people, the government has the authority to manage it. There is a difference between state property rights and public property rights. State property rights can be transferred to individual property if state law permits it. However, public property rights cannot be transferred to individual property.<sup>30</sup>

In a state society, public ownership is limited, namely limited to property designated by applicable laws and regulations as property that can be freely owned. In order to protect the public interest, the state or the ruler has the right to declare certain objects or natural resources as state property or controlled by the state. For example, mining wealth, trees in the forest, rare animals, protected forests, nature reserves and so on. Thus, a person is no longer free to mine gold in rivers, and cut down trees in the forest, a person may not control and own state-owned land or gardens without permission, and also a person may not hunt rare animals, etc.<sup>31</sup>

The control of a person over property or natural resources constitutes a violation of the rights and interests of the general public. If natural resources, which affect the livelihoods of many people, were freely owned by individuals and not controlled by the state, arbitrary control and ownership would inevitably result, leading to loss, environmental damage, and disaster on Earth.<sup>32</sup> The Quran explicitly warns people to avoid harming themselves and those around. Some verses discuss the environment and prohibit damaging it, as in QS Al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

The translation: And do not cause damage on the face of the earth, after (Allah) repairs it, and pray to Him with fear and hope (it will be granted). Indeed, Allah's mercy is very close to those who do good.

This verse demonstrates that destroying nature and disrupting the balance of the environment are reprehensible acts that must be avoided. Therefore, illegal gold mining, which damages rivers, pollutes water, and destroys ecosystems, is considered an act contrary to Islamic sharia values.<sup>33</sup>

This is reinforced by the principles of Islamic jurisprudence (*usul al-fiqh*), which emphasize that the state has the right to regulate and limit community activities to safeguard the public interest.

<sup>29</sup> Nuri Aslami and Sri Sudiarti, "Konsep Kepemilikan serta Distribusi Dalam Ekonomi Islam," *Jurnal EK&BI* 5, no. 1 (2022): 83.

<sup>30</sup> Ahmad Sainul, "Konsep Hak Milik Dalam Islam," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan serta Keperdataan* 6, no. 2 (2021): 202.

<sup>31</sup> Hariman Surya Siregar and Koko Khoeruddin, *Fiqh Muamalah: Teori Dan Implementasi* (Bandung: PT Remaja Rosdakarya, 2019), 49-50.

<sup>32</sup> Abdi Widjaja, *Fikih Muamalah* (Makassar: Fakultas Syariah dan Hukum UIN Alauddin Makassar, 2022), 60.

<sup>33</sup> Muh. Alwi and Nurafifah Nurafifah, "Praktek Jual Beli Batu Sungai Dalam Tinjauan Hukum Islam Di Lingkungan Jambu Tua Kelrahan Darma Kecamatan Poewali," *J-Alif: Jurnal Kajian Hukum Ekonomi Syariah serta Budaya Islam* 5, no. 1 (2020): 33.

This principle is reflected in the following principles of Islamic jurisprudence:<sup>34</sup> *تَصَرَّفُ الْإِمَامُ عَلَى الرَّعِيَّةِ مَنْوُطٌ*,<sup>34</sup> “which means that: Government policies towards the people must be based on the public interest.”

Furthermore, in the context of Islamic jurisprudence (fiqh muamalah), illegal gold mining activities can be examined through the application of these principles. Based on this principle, any activity that causes environmental damage, harms society, and threatens the sustainability of natural resources cannot be justified according to Sharia. The state has the authority to prohibit and take action against activities that cause such damage.<sup>35</sup> As expressly stipulated in Law Number 3 of 2020 concerning Mineral and Coal Mining (Minerba Law), Article 158 states that anyone conducting mining activities without an official permit can be subject to a maximum prison sentence of 5 (five) years and a maximum fine of IDR 100,000,000,000.00 (one hundred billion rupiah).<sup>36</sup> This provision aligns with the principles of Islamic jurisprudence (fiqh muamalah), which rejects all forms of unauthorized control or exploitation of assets. Therefore, from both Islamic law and state regulations, illegal gold mining activities cannot be justified because they violate the principles of justice, public welfare, and social responsibility towards nature and society.<sup>37</sup>

## 2. Buying and Selling Illegal Gold Mining Products from the Perspective of Fiqh Muamalah

Buying and selling is an agreement between the seller who delivers goods and the buyer who pays the price of the goods.<sup>38</sup> Everyone has the right to sell or buy anything, but this must be done in accordance with Islamic law, namely, with mutual consent, without deception, lying, or disrupting the public interest. Furthermore, they have the freedom to choose.<sup>39</sup> The legal basis for buying and selling can be found in the Qur'an, which states that Allah forbids trade in unlawful ways, as explained in Surah An-Nisa verse 29:<sup>40</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

The translation: O you who believe, do not falsely devour each other's wealth, except by means of business that is carried out mutually between you. and do not kill yourself; Verily Allah is Most Merciful towards you.

Transfer of ownership of assets can occur if the terms and conditions for a valid sale and purchase have been met.<sup>41</sup> Scholars have different opinions about the harmony and legal conditions for buying and selling. According to the Hanafi school of thought, the pillars of buying and selling

<sup>34</sup> Muhammad Harfin Zuhdi, *Qawaid Fiqhiyah* (Mataram: CV Elhikam Press Lombok, 2023), 178.

<sup>35</sup> Alfath Sandjaya and Sujono, “Legal Considerations of Judges in Applying Criminal Sanctions To Perpetrators of the Criminal Acts of Mining Without a Permit,” *JILPR Journal Indonesia Law and Policy Review* 6, no. 2 (2025): 310.

<sup>36</sup> Pemerintah Republik Indonesia, “Undang-Undang Nomor 3 Tahun 2020 Tentang Pertambangan Mineral Dan Batubara,” *JDIH BPK* (Jakarta, 2020).

<sup>37</sup> Suparman Kholil, “Etika Produksi Islami Berbasis Maqashid Al-Shariah: Pilar Kesejahteraan Sosial Dan Ekonomi,” *Equality: Journal of Islamic Law (EJIL)* 3, no. 1 (2025): 13–25.

<sup>38</sup> Farhan Arangga and Muhammad Aulia Firmansyah, “Akad serta Hukum Jual Beli Online Pada Transaksi,” *Jurnal Religion: Jurnal Agama, Sosial, serta Budaya* 1, no. 1 (2023): 1027.

<sup>39</sup> Desy Safira and Alif Ilham Akbar Fitriansyah, “Bisnis Jual Beli Online Dalam Perspektif Islam,” *AL YASINI: Jurnal Hasil Kajian serta Kajian Dalam Bidang Keislaman serta Pendidikan* 5, no. 1 (2020): 59.

<sup>40</sup> Acep Faizal Ramdan and Neli Purnamasari, “Konsep Jual Beli Dalam Perspektif Al-Quran serta Al-Sunnah (Urgensitas Penerapan Prinsip Halalan Hayyiban Sebagai Indikator Dalam Mengukur Hukum Keabsahan Terhadap Praktik Jual Beli),” *Mutawasith: Jurnal Hukum Islam* 3, no. 2 (2020): 12.

<sup>41</sup> A Pangerang Moenta and Muhammad Azwan, “Provision of Notary Services in Making Preliminary Sale and Purchase Agreement Deeds for Low-Income Communities in Makassar City,” *Al-Bayyinah* 6, no. 2 (2022): 2580–5088.

are only consent and qobul. According to them, what is harmonious in buying and selling is only the willingness of both parties to buy and sell. However, the element of willingness is related to the heart which is often invisible, so indicators are also needed that show this willingness from both parties. However, most scholars state that the pillars of buying and selling include three, namely:<sup>42</sup>

a. *Aqidain* (The Subjects of the contract, consisting of the seller and the buyer)

That there are 2 (two) individuals who hand over and own the goods in a sale and purchase agreement, the agreement is not valid without the presence of both parties who carry it out, and both parties who carry it out must fulfill the following conditions: being Muslim, of sound mind, of puberty or adult, not under duress, and also of their own free will.<sup>43</sup>

b. *Ma'qud Alaihi* (The Existence of goods or items to be sold)

The goods sold must meet the following requirements, as the sale will be void if any of the requirements are not met. These requirements are as follows:<sup>44</sup> (1) The object of a sale and purchase that is beneficial is that the usefulness of the goods does not conflict with the norms that exist in Islamic law; (2) The goods belong entirely to the seller or can be controlled by the buyer without depending on ownership by another party; and (3) Sellers and buyers both know exactly what is being sold, such as the substance, content, origin, and nature, so that no one is disappointed and also avoids buying and selling *gharar* (there are elements of fraud).

*Gharar* is uncertainty in a transaction resulting from the failure to comply with Sharia provisions. The impact of a transaction containing *gharar* is injustice to one of the parties involved, and is therefore prohibited in Islam. Some categories of *gharar* include, in terms of quantity, where weights or measures are inconsistent; in terms of quality, where the origin of the goods is unclear; in terms of price, where there are two prices in one transaction; and finally, in terms of time, where there is uncertainty regarding the time of delivery. Uncertainty arising from the failure to comply with Islamic sharia provisions in a transaction constitutes *gharar*, which is prohibited by Islamic teachings.<sup>45</sup>

c. *Shighat Akad* (the existence of an *ijab* contract of delivery and *qabul* acceptance)

Fiqh scholars agree that the main element of a sale and purchase agreement is the willingness between the two parties. The willingness between the two parties can be seen from the wording of the *ijab* and *qabul* that takes place, by fulfilling the following conditions:<sup>46</sup> (1) Every person who utters the *ijab* and *qabul* is an adult and of sound mind; (2) The *ijab* and *qabul* are not interspersed with other words, are not contingent upon other matters, and are not limited by time; and (3) The *ijab* and *qabul* are carried out in a gathering, meaning that both parties involved in the sale and purchase are present to discuss a similar topic.

From the perspective of Islamic jurisprudence (*fiqh muamalah*), in the context of illegal gold mining in the Batang Masumai River in Merangin Regency, the practice of buying and selling gold

<sup>42</sup> Khumedi Ja'far, "Analisis Pendapat Imam Madzhab Tentang Jual Beli Air Susu Ibu (ASI)," *ASAS: Jurnal Hukum Ekonomi Syariah* 11, no. 1 (2019): 6.

<sup>43</sup> Sri Ulfa Rahayu, Sahrudin Sahrudin, and Sandrina Malakiano Ritonga, "Analisis Jual Beli Dalam Perspektif Islam," *El-Mujtama: Jurnal Pengabdian Warga* 4, no. 2 (2023): 1174.

<sup>44</sup> Shovia Indah Firdiyanti et al., "Etika Bisnis Dalam Islam: Dampak serta Analisis Jual Beli Thrifting," *OIKONOMIKA: Jurnal Kajian Ekonomi serta Keuangan Syariah* 5, no. 1 (2024): 15.

<sup>45</sup> Hadist Shohih and Ro'fah Setyowati, "Perspektif Hukum Islam Mengenai Praktik Gharar Dalam Transaksi Perbankan Syariah," *Dialogia Iuridica: Jurnal Hukum Bisnis serta Investasi* 12, no. 2 (2021): 73.

<sup>46</sup> Zakiyah Nafsah and Ali Arifin, "Jual Beli Dalam Ekonomi Islam (Aplikasi Jual Beli Dalam Fiqih serta Perbankan Syariah)," *Jurnal Ilmiah Ekonomi Islam* 9, no. 2 (2023): 2076.

between miners and buyers (both from gold shops and other parties) appears to fulfill the element of consent. The seller (miner) hands over the gold, and the buyer provides the money. However, when examined more deeply from the perspective of legal ownership, this sale and purchase raises serious problems under Islamic law. In this case, the gold originated from unauthorized mining activities. This means that the gold is not legally owned by the seller or under formal legal law, as it was obtained from the unauthorized extraction of state-owned natural resources. Therefore, this type of sale and purchase does not fulfill the requirements for a valid object of sale (*ma'qud alaihi*), namely that the goods must truly belong to the seller and be obtained lawfully and legally.<sup>47</sup> In line with this, the rules of fiqh also emphasize that if an item is not lawful to own because it was obtained unlawfully, then the item is also not lawful to give or sell to another party:<sup>48</sup> مَا حُرِّمَ أَخْذُهُ حُرِّمَ إِعْطَاؤُهُ "What is haram to take is haram to give."

Furthermore, it is possible that the buyer may not be clear about the origin of the gold being traded, including whether it is legal or illegal. If the seller conceals this information, it could lead to an element of *gharar* (uncertainty) or even fraud, invalidating the sale and purchase agreement. Even if both parties appear willing to enter into the transaction (*shighat ijab qabul*), if the goods being traded are problematic in terms of the validity of ownership, then the transaction contains elements of invalidity, as it involves assets obtained through illegal means, which is feared to fall under the category of "*aklu amwal al-nas bil bathil*" (devouring another's assets in an invalid manner).<sup>49</sup>

Thus, the sale and purchase of gold from illegal mining in the Batang Masumai River, Merangin Regency, is not only problematic under state law but also contradicts the principles of Islamic jurisprudence (fiqh muamalah). The transaction is invalid because it fails to fulfill the pillars and requirements of a valid sale and purchase, particularly regarding legal ownership and lawful benefits. Islam strongly emphasizes the importance of lawful means of acquiring wealth, not just the result.

## Conclusion

This study found that illegal gold mining practices in the Batang Masumai River in Merangin Regency are not only problematic according to Islamic jurisprudence (Fiqh Muamalah) but also raise issues from a state regulatory perspective. This mining activity is categorized as illegal because it lacks official permits for exploration and exploitation. Gold obtained without official permits and through environmentally damaging processes does not qualify as legitimate property to be owned and traded according to Islamic teachings. This finding is important because it emphasizes that ownership in Islam is determined not only by hard work but also by the legality and ethics of the acquisition process. Therefore, this study can provide new contributions to the development of understanding of Islamic jurisprudence (Fiqh Muamalah), particularly in addressing contemporary economic practices involving natural resources. However, this study has limitations, particularly in terms of the area covered and the number of informants, which are still limited to a single mining location. It does not involve policymakers, religious leaders, traditional leaders, or government officials directly, so the resulting perspective tends to be from

<sup>47</sup> Siswadi, Wilda, and Ainun Najihah, "Jual Beli Yang Dilarang (Fasid/Bathil) Dalam Pandangan Hukum Islam," *OPPORTUNITY: Jurnal Penelitian Dan Pengabdian Masyarakat* 1, no. 2 (2023): 85-94.

<sup>48</sup> Duski Ibrahim, *Al-Qawa'id Fiqhiyyah (Kaidah-Kaidah Fiqih)* (Palembang: Noerfikri, 2019), 137.

<sup>49</sup> Nurinayah, "Praktik Gharar Dalam Transaksi Ekonomi Islam: Telaah Terhadap Kaidah Fiqhiyah," *Tadayun: Jurnal Hukum Ekonomi Syariah* 4, no. 1 (2023): 101-16.

the perspective of the perpetrators only. Therefore, generalizations of this study's results need to be carried out carefully, to produce a more comprehensive and in-depth analysis. To strengthen these findings, further studies are needed using a multidisciplinary approach that incorporates positive legal aspects and is based on broader legislation. Further studies could also explore the government's educational approach, in accordance with Islamic law, for gold miners, so that they are not simply presented with prohibitions but also with concrete solutions. This approach is expected to encourage a transition to more ethical, legal, and sustainable economic activities.

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