

THE RELEVANCE OF THE STUDY OF HADITH SCIENCE IN THE CONTEXT OF CONTEMPORARY ISLAMIC ECONOMICS

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Abstract

This research examines the relevance of hadith science in building foundations and solving contemporary Islamic economic problems. As the second source of Islamic law after the Koran, hadith plays an important role in establishing economic principles and practices in accordance with Islamic teachings. In the modern context, the application of sharia principles such as justice, balance, prohibition of usury, and honest trading originates from the hadith of the Prophet Muhammad SAW. The research method used is the library study method. This research collects and analyzes data from various relevant literature, including books and scientific journals. The research results show that hadith science makes a significant contribution to the development of Islamic economic concepts that are based on sharia values and are able to answer the challenges of the contemporary era. This study confirms that an in-depth understanding of hadith not only enriches Islamic economic literacy, but also becomes the main instrument in formulating fair and sustainable economic policies and practices. Thus, it is hoped that this research will become a reference in developing theories and applications of Islamic economics that are contextual and relevant to the needs of modern society.

Keywords: Hadith Science, Islamic Economics, Contemporary

INTRODUCTION

Hadith science is a branch of science in Islamic studies that has an important role in shaping various aspects of Muslim life, including in the economic field. As the second source of Islamic law after the Koran, the hadith serves as a guide in determining attitudes, behavior, and principles in accordance with Islamic teachings. Therefore, the study of hadith is not only limited to theological and religious aspects, but also has broad implications in the social, political, and economic fields (Hsb et al., 2024).

The Al-Qur'an is God's revelation conveyed to the Prophet Muhammad SAW, while the Sunnah functions as a form of application and practical explanation of these teachings. Both contain economic principles and guidelines that can be applied in various conditions. After the Koran, the hadith is the second source of Islamic law that Muslims rely on in carrying out religious teachings. Muslims use hadith as the main reference in emulating and following in the footsteps of the Prophet Muhammad SAW. Despite various attempts to interpret hadith, most Muslims continue to follow the Prophet Muhammad SAW literally in various aspects of life.

The explanations of the Prophet Muhammad SAW in the hadith are often influenced by the situations and conditions of life of his companions. Therefore, the Prophet provided different guidance according to the needs and circumstances faced. The friends then interpreted the hadith based on their respective understanding and abilities, resulting in various interpretations. This process means that the Prophet's hadith are not only understood as written texts, but also as sources of teachings whose meaning is relevant to various events that occur.

According to Umar Chapra, Islamic economics is a branch of science that helps individuals achieve prosperity through the distribution and utilization of limited resources, following Sharia principles. This is done without excessively limiting personal freedom, without causing macroeconomic and ecological imbalances, and without weakening social relations, families, and moral values that already exist in society. Meanwhile, from an Islamic perspective, economic literacy is an ability obtained through a learning process, which allows someone to understand Islamic economic issues based on basic Islamic values, so that they can make the right decisions in economic practices to improve welfare (Suhadi, 2015).

In the context of contemporary Islamic economics, the need for a deep understanding of hadith becomes increasingly important. Concepts such as justice, balance, the prohibition of usury, recommendations for honest trading, and other sharia principles originate from the hadith of the Prophet Muhammad SAW. Therefore, the study of hadith science is the main instrument in formulating Islamic economic theory and practice that is relevant and in line with current developments.

In research conducted by (Pratiwi et al., 2023) it is stated that there is a difference between authentic hadith and hasan hadith, which lies at the level of dhabith (ability to write and memorize) of the narrator, where the authentic hadith has perfect dhabith, while the hasan hadith is slightly less perfect. This research also found that several authentic and hasan hadiths are relevant in resolving contemporary Sharia economic problems, especially related to buying and selling transactions, pawning, and food and drinks which are forbidden in Islam. It is hoped that the results of this research will become a reference in the study of hadith science and modern sharia economic issues, as well as encourage further research that brings novelty to this topic.

Research (Firdausiyah & Sofa, 2025) states that the principles in the Al-Qur'an and Hadith have strong relevance and are applicable in modern life, covering various aspects such as social, political, economic, educational, and technological. In the social field, Islamic teachings emphasize the importance of solidarity, justice, and brotherhood, which are considered capable of responding to current social challenges, such as social inequality and discrimination, as well as strengthening ties in a pluralistic society. In the political field, the Qur'an and Hadith emphasize the importance of moral principles in government, such as honesty, trustworthiness, and protecting people's rights. These principles play a role in supporting the creation of a political system that is fair, democratic, and free from abuse of power. In the context of decision-making, both in the private and public spheres, Islam emphasizes the importance of deliberation (shura), justice, and responsibility. This principle is considered very relevant to be applied in making public policies and decision-making processes that are inclusive and support the welfare of the people. The teachings of the Qur'an about deliberation and respect for collective decisions are also in line with the principles of modern democracy, so public policies based on Islamic values are expected to be able to

reduce social injustice and improve the welfare of society. In the fields of law and economics, Islam provides guidelines for building a just and just system, such as the prohibition of usury, the obligation of zakat, and the importance of maintaining a balance between wealth and social welfare. Thus, this research confirms that the principles of the Qur'an and Hadith provide comprehensive and contextual guidance in facing the challenges of the contemporary era.

Therefore, this research aims to examine the relevance of hadith knowledge in building foundations and solving contemporary Islamic economic problems. Through the method of analyzing hadiths related to economic principles and practices, it is hoped that this research can contribute to developing an Islamic economic concept that is not only based on Sharia values but is also able to answer the challenges and needs of modern society.

RESEARCH METHOD

This research employs a qualitative approach with a library research method (*library research*). The study focuses on analyzing hadiths that are relevant to Islamic economic principles and their application in contemporary contexts. The main objective of this method is to explore and interpret hadith-based economic values and their implications in addressing modern economic challenges.

The data in this research is collected from various primary and secondary sources. Primary sources include collections of hadiths from well-known and credible hadith compilations such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan an-Nasa'i*, *Sunan at-Tirmidhi*, and *Sunan Ibn Majah*. These sources are selected based on their authenticity and recognition in Islamic scholarship. Secondary sources include books, journal articles, conference papers, and research reports discussing the relationship between hadith and Islamic economics. The selection of secondary sources is carried out by focusing on peer-reviewed and reputable publications to ensure academic rigor and credibility.

The research applies a thematic analysis method to categorize hadiths based on key Islamic economic principles such as justice (*'adl*), balance (*tawazun*), prohibition of usury (*riba*), ethical trading, and social welfare. The analysis follows these steps: 1) **Identification of Hadiths**: Relevant hadiths related to economic principles are extracted from primary

sources; 2) **Classification and Categorization:** The hadiths are categorized according to their economic themes, such as trade ethics, financial transactions, and wealth distribution; 3) **Verification and Validation:** The authenticity (*sahih, hasan, or da'if*) of the selected hadiths is verified using hadith criticism (*naqd al-hadith*), examining the reliability of the narrators (*sanad*) and the coherence of the content (*matan*); 4) **Interpretation and Contextualization:** The hadiths are analyzed in their historical context and interpreted in relation to contemporary Islamic economic issues; 5) **Comparative Analysis:** The study compares the findings with contemporary economic theories and Islamic economic perspectives to assess their relevance in solving modern economic problems.

To ensure the validity and reliability of the research, the study employs triangulation techniques by cross-referencing multiple hadith sources and consulting established scholarly interpretations (*sharh al-hadith*) from classical and contemporary Islamic scholars. Additionally, the research incorporates critical analysis of previous studies to strengthen the argumentation and provide a comprehensive understanding of the topic.

RESULTS AND DISCUSSION

The Urgency of Case Settlement in Buying and Selling Transactions in the Contemporary Economy

The type and form of muamalah that developed in the modern era, as a result of innovation and development, can be accepted as a legitimate economic activity. In muamalah, the main concern is the essential meaning contained in a form of transaction as well as the purpose it wants to achieve (Fahmi, 2022). If the muamalah that is carried out and developed has a substance that follows the provisions of Sharia, in line with the principles and rules that have been established and aims to create benefit people and prevent them from harm, then the form of the muamalah can be accepted. This view is based on several words of Allah SWT, one of which is verse 275 of Surah al-Baqarah.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ
بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٧٥﴾

"People who consume (transact with) usury cannot stand, except like people who stand staggering because they are possessed by Satan. This happened because they said that buying and selling was the same as usury. Allah has permitted buying and selling and prohibited usury. Whoever has received a warning from his Lord (concerning usury), then he stops so that what he has obtained first becomes his and his business (is up to) Allah. Whoever repeats (usury transactions), those are the inhabitants of hell. They remain in it"

Related to this, Ibn Qayyim al-Jauziyah, in his book, *I'lam al-Muwaqqi'in 'an Rabb al-'Alamin*, expressed a rule of *usul fiqh*: "*La Yunkaru Taghayyur al-Fatwa by Taghayyur al-Azminah wa al-Amkinah wa al-Akhwal wa al-Niyyat wa al-'Awa'id*" (It cannot be denied that fatwas can be different due to changes in time, place, social conditions, intentions, and culture).

Settlement of contemporary economic cases, especially in buying and selling transactions, is very important because it is closely related to justice, legal certainty, and the smooth running of economic activities. In the modern world, forms of buying and selling transactions are increasingly diverse, not only occurring directly (conventionally) but also through digital systems such as e-commerce and marketplaces. This development gives rise to various new problems, such as contract disputes, non-compliance with goods, delivery delays, or violations of consumer rights. Settlement of cases in buying and selling transactions aims to protect the rights and obligations of the parties involved, both sellers and buyers, to create a healthy and mutually beneficial economic relationship (Harianto & Dharma, 2024).

In Islam, the principles of justice, honesty, and mutual consent are the basis for buying and selling. Therefore, case resolution must also pay attention to the provisions of the Sharia and applicable positive law. There are several methods for resolving disputes in buying and selling transactions, such as deliberation, mediation, arbitration, and court proceedings. Deliberation is often the first step because it prioritizes peaceful and family resolution. If an agreement cannot be reached, mediation or arbitration could be an alternative before taking the case to court. By resolving cases well and following legal and sharia principles, trust in economic transactions can be maintained, thus supporting fair and sustainable economic growth.

The Role of Hadith in Upholding Justice and Economic Equity in Islam

Justice or injustice can be done by someone to themselves or others. An example of someone who is unjust towards themselves is someone who only pursues this world but abandons the afterlife. Busy pursuing physical needs and forgetting spiritual needs. Including being unjust to oneself is breaking religious rules by doing something that is forbidden.

بِالْخِيَارِ فِيهَا السَّلْعَةِ بِحَ فَصَاعَهُ فَإِنَّا إِنْسَانٌ تَلَقَّ فَإِنِ الْجَلْبُ يَتَلَقَّى أَنَّ النَّبِيَّ نَهَى: قَالَ اللَّهُ
هُرَيْرَةَ رَضِيَ أَبِي عَنِ السُّوقِ وَرَدَّ إِذَا

"From Abu Hurairah r.a, he said, "The Prophet SAW forbade intercepting goods (from outside the area before they reached the market). "If someone intercepts it and buys it, then the owner of the goods has the right to choose (to continue the transaction or not) when it reaches the market." (HR. Jama'ah except Al Bukhari)."

وَفِيهِ بَيْعًا يَهْ أَحْ مِنْ بَاعَ لِمُسْلِمٍ يَحِلُّ لَا الْمُسْلِمِ أَخُو مُسْلِمٍ: إِنْ يَقُولُ النَّبِيُّ سَمِعْتُ قَالَ مُرَّ عَا
بْنُ عُفْبَةَ عَنْ لَهُ بَيْنَهُ إِنْ عَيْبُ

"From Uqbah bin Amir, he said. "I heard the Prophet saying, a Muslim is the brother of another Muslim. It is not permissible for a Muslim to sell an item to his brother which contains flaws, except after he explains it to him."(HR. Ibnu Majah)."

During the time of Rasulullah Sahulu, one day the Prophet was involved in a theft case. Then the family of the condemned asked Usamah bin Zaid (one of the Prophet's close companions) to ask the Prophet for a lightening of the punishment. When Usamah bin Zaid approached the Prophet and presented the question, the Prophet not only rejected Usamah's request but even reprimanded him and said: 26 "Will you give dispensation to someone from carrying out legal decisions (had) from Allah's laws?! If Fatima, Muhammad's daughter, stole, I would still cut off her hand."

The hadith above shows that the law must be implemented without discrimination in order to achieve justice law. To implement equitable justice, the obligation to pay zakat is stipulated (Solehuddin et al., 2024). In addition, the Sharia requires the rich to provide for their poor relatives. For the poor who are unable to work, the state must provide living allowances for them as long as the state has the capacity.

Sahih Hadith

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ

"From Abu Sa'id Al Khudri, may God be pleased with him, the Messenger of God, may God bless him and grant him peace, said: "Do not sell gold for gold, unless it weighs the same (like for like). Do not exceed the weight of one over the other. Do not sell silver for silver, unless it weighs the same. Do not exceed the weight of one over the other. And don't exchange gold and silver, one of which is cash while the other is owed/deferred." [HR. Bukhari]".

This hadith contains important principles in buying and selling transactions, especially regarding ribawi commodities such as gold and silver. The Prophet sallallahu 'alaihi wasallam emphasized the prohibition of exchanging gold for gold or silver for silver except in the same measure or weight (M. Ridwan, 2015). This prohibition aims to avoid usury fadhil, namely usury that arises due to excesses in the exchange of similar goods. Apart from that, this hadith also prohibits it exists weight advantage or amount in the transaction because this imbalance is considered a form of injustice that harms one of the parties. The Prophet also warned that gold and silver should not be exchanged with a deferral system, where one is handed over in cash while the other is deferred, because this has the potential to become *riba nasiah* (usury due to time delay). Thus, this hadith affirms the principle of justice, equality, and agreement in transactions, which aims to protect the rights of both parties and avoid the practice of usury in economic activities (Pratiwi et al., 2023).

Hadith Hasan

Then in the hadith HR. Bukhari said that

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ، وَالْمَيْتَةِ وَالْخَنْزِيرِ وَالْأَصْنَامِ، فَقِيلَ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهَا يُطْلَى بِهَا السُّنُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبَحُ بِهَا النَّاسُ؟ فَقَالَ: «لَا، هُوَ حَرَامٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهَا، ثُمَّ بَاعُوهَا، فَأَكَلُوا ثَمَنَهَا، قَالَ أَبُو عَاصِمٍ، حَدَّثَنَا عَبْدُ الْحَمِيدِ، حَدَّثَنَا يَزِيدُ، كَتَبَ إِلَيَّ عَطَاءٌ، سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Has told us Qutaibah has told us Al Laits from Yazid bin Abi Habib from 'Atho' bin Abi Rabah from Jabir bin 'Abdullah radliallahu 'anhu that he listen to The Messenger of Allah, may God bless him and grant him peace, said on the Day of Conquest when he was in Makkah: "Allah and His Messenger have forbidden alcohol, carcasses, pigs and statues". Someone asked: "O Messenger of Allah, what about fat from carcasses (cows and goats) because it can be used to polish sword scabbards or to oil skins and as an oil for lighting for people? He said: "No, it remains haram". Then at that same time the Messenger of Allah, may God bless him and grant him peace, said: May God curse the Jews, because when God forbids animal fat (cows and goats) they melt it and sell it and eat the money from the sale and purchase". Said, Abu 'Ashim has narrated to us 'Abdul Hamid has narrated to us Yazid; 'Atho' wrote a letter to me in which he said he heard Jabir radillallahu 'anhu from the Prophet sallallahu 'alaihi wasallam." (HR. Bukhari)" (Darmalaksana, 2020)

In this hadith you can find several directions for resolving contemporary economic problems that are related to prohibited foods and drinks. The hadith above states that *khamr*, carrion, pork, and statues are forbidden by Allah and His Messenger, this is also stated in the holy book Al-Qur'an. It can be concluded that these foods and drinks are haram and cannot be sold in economic activities. Furthermore, this hadith conveys the rules that people need to obey even though these products have benefits. In the hadith, it is stated that fat from cow and goat carcasses can be used for various purposes such as polishing sword sheaths or fuel. However, the Prophet opposed it because this product was haram, therefore the product was not allowed to be consumed or sold in economic activities. Therefore, this hadith can be used as a guide for resolving contemporary economic problems related to prohibited foods and drinks (Moslem, 2022).

الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَلَبْنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي
يُرْكَبُ وَيَشْرَبُ النَّفَقَةَ

"Has told to us Muhammad bin Muqatil has informed us 'Abdullah has informed us Zakariya' from Ash-Sya'biy from Abu Hurairah radillallahu 'anhu said; Rasulullah sallallahu 'alaihi wasallam said: "(Animals) can be driven if pawned with a certain payment, animal milk can also be drunk if it is pawned for a certain payment, and the person who drives and drinks the milk is obliged to pay." (HR Bukhari, no: 2329)"

This hadith provides several guidelines for resolving contemporary economic problems. First, this hadith indicates the existence of pawning practices in the Islamic economic system. Pawning could be a solution alternative in overcoming debt and receivable problems or as business capital. However, it is important to remember that pawn transactions can only be made with certain payments to avoid the practice of usury or interest which is

prohibited in Islam. Second, this hadith also emphasizes the importance of protecting animal rights in economic activities. Animals can be used as a means of transportation provided there is adequate payment, so this principle can be the basis for maintaining the welfare of animals involved in economic sectors such as tourism or transportation. Third, this hadith shows the obligation to pay for the use of other people's goods and services. For example, someone who drives or uses milk from a pawned animal is obliged to pay according to the agreed agreement. This principle can be used as a guideline in economic agreements to ensure that the rights and obligations of all parties are protected fairly, so that no party is harmed.

Sahih Hadith and Hasan Hadith

The criteria in both can be used to differentiate between *hasanic* and authentic hadiths. A hadith is considered authentic if it has continuous sanad, the narrator is fair and has good capacity, does not contain irregularities (*syadz*), and is free from hidden defects (*'illat*). Continuous sanad means that the chain of transmission of the hadith is unbroken, starting from the first narrator to the last narrator. The fair nature of the narrators shows that they are Muslims who are mature, sensible, have upright morals, and maintain their dignity (Arifuddin, 2005).

Apart from that, narrators must also have the characteristic of *mundhabith*, namely the ability to maintain and memorize hadiths well, either through accurate recording without changes, additions, or subtractions or through strong memorization. The hadith must also not contain *shadz*, that is, it must not conflict with other narrations conveyed by more reliable narrators. Lastly, the hadith must be free from *'illat*, namely the absence of hidden defects that could cause doubt regarding the validity of the hadith.

Sahih hadith are divided into two types, namely *I love you so much* and *shahih li ghairihi*. Hadith *I love you so much* hadith Which fulfills all eligibility requirements independently, as previously explained. Meanwhile, *shahih li ghairihi* Initially had the status of a Hasan hadith, but its position was increased to become authentic because it was supported by other hadiths, either stronger ones or those narrated by other narrators with comparable meaning (Dawud, 2021).

The main difference between Hasan hadith and authentic hadith lies in the level of reliability of the narrator in the sanad (*dhabith*). In Hasanese hadith, some or all of the

narrators may not have perfect abilities in maintaining and understanding the hadith, either through recording or memorizing.

Hasan hadith are also divided into two types, namely *hasan li dzatihi*, and *hasan li ghairihi*, following the division similar to authentic hadith. *Hasan li dzatihi* is a hadith that Hasan assesses because it meets certain criteria independently. On the contrary, *hasan li ghairihi*. Basically it is a *dha'if* (weak) hadith, but its position rises to Hasan because it is supported by various factors, such as reinforcement from other narrations or lines of narration that strengthen its validity.

CONCLUSION

This research confirms that hadith science has very strong relevance in building foundations and solving contemporary Islamic economic problems. As the second source of Islamic law after the Koran, hadith provides essential moral and practical guidance in economic activities, such as the principles of justice, balance, the prohibition of usury, and the recommendation of honest trade. In the context of an increasingly complex modern economy, the study of hadith is very important to ensure that economic practices remain in line with sharia values and are able to respond to the challenges of the times.

Furthermore, the hadith emphasizes the importance of resolving disputes in economic transactions through methods that are in accordance with sharia principles, such as deliberation, mediation, and arbitration. This matter is intended to maintain trust and smooth economic activity, especially in facing various transaction innovations in the digital era such as e-commerce and marketplaces.

Thus, the study of hadith science becomes the main instrument in formulating Islamic economic theory and practice that is relevant to current developments. It is hoped that this research can become a reference in strengthening Islamic economic literacy and encouraging the development of new concepts based on sharia values to answer the needs of modern society.

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