



The Liability of TikTok Shop Transactions via E-Money Based on the Principle of Hifdzul Mal in Maqasid al-Syari'ah at the Individual and Family Levels

Rosa Nur Wijayanti^{1*}, Moch. Cholid Wardi²

¹²Department of Islamic Economics, Faculty of Economics and Islamic Business, UIN Madura Indonesia
rosanwj23@gmail.com; moch.cholid@iainmadura.ac.id

Article Info

Article History:

Received October th, 2025

Revised November th, 2025

Accepted November th, 2025

Available online on Decem,th 2025

DOI: 10.35891/ml.v16i2.6249

Corresponding Author:

Rosa Nur Wijayanti

email: rosanwj23@gmail.com

ABSTRACT

Purpose: This study aims to examine the conformity of digital transactions conducted through the TikTok Shop platform using e-money with Sharia principles, particularly the principle of Hifdzul Mal (protection of wealth) as part of Maqasid al-Shari'ah in the context of Muslim society.

Design/methodology/approach: This study adopts a descriptive quantitative approach grounded in the theory of Maqasid al-Shari'ah formulated by Al-Syatibi in Al-Muwafaqat. Data were collected through structured questionnaires distributed to 200 respondents who actively use TikTok Shop for digital transactions. The analysis focuses on respondents' perceptions of Sharia compliance, especially related to digital contracts and transaction transparency.

Findings: The results indicate that 65% of respondents feel assured that digital transactions via TikTok Shop align with Sharia values and provide adequate protection of wealth. However, a significant proportion of respondents still express concerns regarding the full implementation of Sharia principles, particularly in relation to the clarity of digital contracts and transparency of transaction fees. These findings suggest that while digital platforms offer convenience, Sharia compliance remains a critical issue that requires further attention.

Practical implications: The study provides valuable insights for digital platform providers, policymakers, and Islamic financial authorities to enhance Sharia compliance in digital transactions. Improving Sharia financial literacy and developing more transparent and accountable transaction systems are essential to strengthen trust and ensure the effective application of the Hifdzul Mal principle.

Originality/value: This study contributes to the literature on Islamic digital finance by empirically linking e-money-based digital transactions with the Maqasid al-Shari'ah framework, particularly Hifdzul Mal, offering evidence from a popular social commerce platform in a developing country context.

Keyword: Maqasid al-Shari'ah; Hifdzul Mal; Digital Transactions; TikTok Shop; E-Money; Sharia Compliance.

Paper type: Research paper

MALIA CC BY license. Copyright © 2025, the author(s)

A. INTRODUCTION

The development of digital technology over the past two decades has led to significant changes in the economic transaction patterns of global society, including in

Indonesia (Munadia, Umuri, Sentosa, & Nurlina, 2016). This transformation has occurred alongside the increasing use of the internet, the widespread adoption of smart devices, and the growth of various digital platforms that connect seller and buyers more quickly, easily, and efficiently (Syahriya & Himawan, 2022). One tangible manifestation of this change is the emergence of social commerce, which combines social media and e-commerce activities. Platform like TikTok Shop serve as a clear example of how digital innovation has transformed the image of traditional commerce into a more dynamic and practical digital-based system (Novianti et al., 2023). TikTok Shop is not a mere entertainment platform, it emerges as a novel marketplace that seamlessly integrates marketing tools, promotional features, and payment systems within a unified digital ecosystem. (Zulfa, Millah, Nuratin, & Novitasari, 2023)

One of the pivotal innovations facilitating digital-era transactions is the adoption of electronic money (e-money) as the primary payment instrument (Taan, 2023). E-money offers convenience, speed, and security in transactions, making it highly appealing to the general public, particularly younger generations. Based on the data from Bank Indonesia, the use of e-money instruments has experienced growth with over 20.4 billion transactions recorded in 2023 (Nurlita, Ariyanto, Badawi, & Yulianty, 2025). This figure demonstrates how e-money has become an integral component of modern economic life, displacing a significant portion of previously dominant cash-based transactions (Muawiyah Ulfa, Alrasyid Harun, & Anwar Siti Aminah, 2023).

Despite these technological advancements offering numerous benefits, such as enhanced transactional efficiency, expanded access to financial services, and the promotion of economic inclusion, they simultaneously give rise to new concerns (Rabiu, Ahmad, & Gohari, 2024). One of the main growing concerns is the compatibility of digital transactions, particularly including e-money, with the principle of sharia in Islam (Utami, Irwan, & Nasution, 2023). In Islamic teachings, commercial transactions must fulfill specific sharia requirements to be considered valid, such as the presence of a clear contract (*akad*), freedom from *riba* (usury or unjust gain), *gharar* (uncertainty), and *maysir* (gambling or speculation). These speculations are designed to uphold justice, transparency, and protect the rights of all transactional parties (Durrani et al., 2014).

This study uses the theoretical framework of Maqasid al-Shari'ah formulated by Al-Syatibi in his work Al-Muwafaqat, with a focus on the protection of wealth at both the individual and family levels (Syihab, 2021). The analytical model used is descriptive quantitative analysis to understand the perceptions and attitudes of respondents towards the application of sharia principles in digital transactions through TikTok Shop (Khambali Hambali, Khalil, & Daud, 2022).

Islam does not reject modern developments, as long as such innovations do not contradict Islamic legal principles. Therefore, every new innovation must be carefully examined for compliance with sharia law (Bigliardi & Galati, 2013). In this globalization era a product of modernization, Muslim societies face new challenges in ensuring the halal compliance and security of financial transactions. A critical issue is the prevailing lack of education regarding digital transaction safety. This makes some people vulnerable to fraud by third parties, especially in marketplace systems like TikTok Shop (Vera Maria & Raudohatul Janah, 2024). Therefore, competent human resources and a trustworthy

transaction system are needed to ensure that transaction practices remain aligned with sharia values. (Sharia et al., 2025)

These principles are grounded in the broader objectives of Islamic law, known as the concept of *Maqasid al-Syari'ah*. One of the primary objectives within *maqasid* is the protection of wealth or *Hifdzul Mal* (Arum et al., 2024). This protection encompasses not merely preserving the existence of wealth itself, but also ensuring that all forms of financial transactions are conducted fairly, transparently, and free from harmful practices. Al-Syatibi in his work, *al-Muwafaqat* elaborates that wealth protections include both macro and micro dimensions, from safeguarding individual assets to establishing a sound and equitable economic system at the societal level (Al-Syatibi, 2015).

In the contemporary context, the challenge of upholding the *Hifdzul Mal* principles has grown increasingly complex with the advancement of financial technologies, including e-money transactions in social commerce platforms (Manik & Zulham, 2024). These innovations demand the strengthening of deprived *maqasi*, for instance, consumer protection against digital fraud, ensuring the halal nature of transaction funds, and eliminating unethical practices that may disadvantage certain parties (Dixit et al., 2018). Islamic finance development in Indonesia has begun addressing these challenges through digital transaction standards and guidelines aligned with sharia principles. However, field observations reveal that the level of sharia financial literacy among the society particularly young Muslim generations who are active users of platforms like TikTok Shop remain relatively low. Many of them engage in transactions using e-money without understanding the halal or haram aspects of the products or payment methods they use. This can have serious implications for the divine blessing and juristic validity of the wealth acquired through such transactions (Syafika, Wahyuni, & Hartini, 2024).

Based on the background, this study aims to examine whether e-money transactions on TikTok Shop comply with Islamic sharia principles. This focus is chosen due to the importance of ensuring that innovations in digital commerce remain aligned with Islamic values, thus delivering benefits that are not only material (worldly) but also spiritual (*ukhrawi*) (Siti Fauziah Azis, Busmar, & Zaeni, 2025). This study is expected to contribute to enhancing Islamic financial literacy while serving as a reference for industry stakeholders, regulators, and consumers in developing a digital commerce ecosystem that aligns more closely with Islamic values. In this way, the integration of technology and religious principles can progress harmoniously, fostering a society that is not only technologically advanced but also strong in ethical and spiritual foundations (Literacy, 2025). This analysis is conducted within the framework of Islamic sharia compliance, encompassing both *muamalah* and *ukhrawi* dimensions (Khairunnisa, Aulia, Safitri, Setiawan, & Jannah, 2024).

This study is expected to contribute theoretically to understanding the conformity of e-money transactions on social commerce platforms with sharia principles. The findings of this study can serve as a reference for the development of Islamic finance theory in the context of digital transactions (Andikutama & Turisno, 2024). Additionally, this study is also expected to contribute practically to industry players, regulators, and

consumers in developing a digital trade ecosystem that is more in line with Islamic values.

Ensuring that digital transactions align with the principles of *Maqasid al-Syari'ah* brings benefits beyond horizontal impacts encompassing economic justice and protection of human rights in financial transactions to vertical dimensions as an expression of obedience to Allah SWT. In this sense, Sharia compliant transactions reflect both social and spiritual piety, thus fostering blessings in human relationships as well as in one's relationship with the Creator.

B. LITERATURE REVIEW

1. Electronic Money and Digital Transactions

Electronic money (e-money) has become a core instrument in the contemporary digital economy, facilitating cashless transactions across various online platforms (Nasution, Rangkuty, & Putra, 2024). Bank Indonesia defines e-money as a payment instrument stored electronically, used for payment transactions with parties other than the issuer, where the stored value represents funds prepaid by users. The rapid adoption of e-money such as GoPay, OVO, Dana, and ShopeePay has been driven by its efficiency, speed, and broad accessibility, particularly in digital and mobile-based commerce (Roy, Rochaida, Suharto, & Rizkiawan, 2021). In the context of social commerce platforms like TikTok Shop, e-money functions as a critical enabler of seamless transactions between sellers and consumers within an integrated digital ecosystem (Pratama, 2025).

Despite its advantages, e-money also presents structural and ethical challenges, including data privacy risks, lack of transparency in transaction fees, vulnerability to misuse of funds, and weak consumer protection mechanisms (Durrani et al., 2014). These risks are amplified in social commerce environments, where transactions are embedded within entertainment-driven content and algorithmic persuasion (Andrianto, 2020). Consequently, evaluating e-money transactions requires not only technological and legal perspectives but also ethical and normative frameworks, particularly within Islamic jurisprudence, which emphasizes the protection of wealth and fairness in economic activities (Rahmi, Fadhillah, Danuri, Ikhwan, & IRsyad, 2024).

2. Islamic Financial Ethics in the Context of Digital Commerce

Islamic financial ethics are grounded in universal moral values such as honesty (ʿsidq), justice (ʿadl), responsibility (amānah), and transparency (bayān), which must govern all forms of economic transactions, including those conducted digitally. Choiruddin & Musaddad, (2025) emphasize that these ethical principles are essential in maintaining trust and legitimacy in modern financial systems. In digital commerce, particularly within social media-based platforms like TikTok Shop, the application of Islamic ethics becomes increasingly significant due to asymmetric information, complex digital contracts, and the absence of direct physical interaction between transacting parties (Md Husin, Haron, & Aziz, 2021).

Islam strictly prohibits exploitative practices such as gharar (excessive uncertainty), maysir (gambling), and riba (usury), which may inadvertently arise in poorly regulated digital transaction systems. Hakim, Marini, & Basyaruddin, (2024) argue that Islamic ethics demand transparent contractual arrangements, clear pricing mechanisms,

and adequate consumer safeguards to prevent injustice. Therefore, digital commerce platforms serving Muslim consumers must ensure that their transaction models comply with these ethical imperatives to uphold Sharia legitimacy and public trust (Mantik, Thahery, & Martha, 2024).

3. Maqasid al-Shari'ah and the Protection of Wealth (Hifdzul Mal)

Maqasid al-Shari'ah represents the overarching objectives of Islamic law, systematically articulated by Al-Syatibi in Al-Muwafaqat (Saidu Ado, Mohammad Abdel Salama, & Abdallah Saleh Abdallah, 2025). This framework identifies five essential protections: religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal) (Subli, Syamsuddin, Muhammad, Rahim, & Sulaiman, 2025). Within the context of modern economic and financial activities, hifz al-mal serves as a critical normative foundation for ensuring the legitimacy and sustainability of financial transactions (Rosidi, Mokhtar, & Abdul Majid, 2022).

Yasin & Billah, (2024) emphasizes that hifz al-mal extends beyond mere asset accumulation to include safeguarding wealth from loss, fraud, injustice, and unethical exploitation. In digital finance, this protection encompasses not only physical assets but also digital wealth, such as electronic balances, digital wallets, and transaction data integrity. Ashafa & Raimi, (2025) further argue that Sharia-compliant financial systems must ensure transparency, accountability, and risk mitigation to prevent violations of hifz al-mal. Accordingly, digital transactions via e-money platforms must be evaluated based on their ability to protect users' wealth from both material and immaterial harm.

4. Maqasid al-Syari'ah in the Individual and Family Domains

The application of Maqasid al-Syari'ah operates across both individual and family domains, reflecting Islam's holistic view of economic welfare. In the individual context, hifz al-mal emphasizes personal financial security, ethical consumption, and responsible financial decision-making. Individuals are obligated to manage their wealth prudently, avoid wastefulness (israf), and ensure that transactions do not compromise their financial well-being or moral integrity (Busriyanti, 2021).

In the family domain, hifz al-mal extends to collective financial responsibility, joint asset protection, and the fulfillment of economic obligations within the household. According to Cholid Wardi, family-level wealth protection involves safeguarding shared assets, ensuring transparent financial management, and preventing economic exploitation that could undermine household resilience (Tahir & Hamid, 2024). In the digital era, family economic vulnerability may arise from unregulated digital spending, unclear contractual terms, or manipulative commercial practices embedded within social commerce platforms (Nadialista Kurniawan, 2021). Therefore, analyzing TikTok Shop transactions through the lens of Maqasid al-Syari'ah at both individual and family levels provides a comprehensive framework for assessing ethical compliance and economic sustainability.

5. Previous Studies and Research Gap

Previous studies have extensively examined the intersection of Islamic ethics, Maqasid al-Shari'ah, and digital financial systems. Aljamos, Mohd Noor, Mohd Aswadi, & Baharuddin, (2022) analyze blockchain technology from a Maqasid perspective, highlighting transaction security and economic justice as manifestations of hifz al-mal.

Similarly, Zailani, Mohd Satar, & Zakaria, (2023) demonstrate that the protection of wealth is the most prominent Maqasid dimension articulated by Islamic banks in Indonesia, reinforcing its centrality in evaluating Sharia compliance within digital finance.

Other studies focus on practical applications of Islamic ethics in digital payment systems. Mutia et al., (2024) emphasize transparency, security, consumer protection, and Islamic financial literacy as key determinants of Sharia-compliant digital transactions. More recent research by Fahmi Halim & Aziz, (2025) highlights the successful integration of Maqasid principles within Islamic fintech crowdfunding models, while Masyithoh, Amrah, & Musthofa, (2024) provide critical insights into digital ethical violations on TikTok, particularly concerning human dignity.

However, most existing studies concentrate on conventional digital payment platforms and Islamic fintech services, with limited attention to social commerce platforms like TikTok Shop, which merge entertainment, persuasion, and commercial transactions. (Suliswanto, Mahyudi, & Nizam Barom, 2024) notes that social commerce introduces unique ethical challenges due to its hybrid nature, yet remains underexplored within Maqasid-based analysis.

C. METHODOLOGY

This study uses a quantitative descriptive approach with analytical methods to examine the application of Maqasid al-Syari'ah in digital transactions on TikTok Shop. The design of this study is descriptive-explanatory, aiming to describe the phenomenon of digital transactions and explain the relationship between variables. Primary data is collected through the distribution of online questionnaires to TikTok Shop users who have made transactions using e-money in the last six months. Purposive sampling is used to ensure respondents are relevant to the study objectives (A Mulyana, C Vidiati, PA Danarahmanto, 2016). This study adopts a descriptive quantitative approach grounded in the theory of Maqasid al-Shari'ah formulated by Al-Syatibi in Al-Muwafaqat. Data were collected through structured questionnaires distributed to 200 respondents who actively use TikTok Shop for digital transactions. The analysis focuses on respondents' perceptions of Sharia compliance, especially related to digital contracts and transaction transparency.

This study aligns the theory of *Maqasid al-Syari'ah* with digital transaction practices on TikTok Shop, particularly from the perspective of wealth protection. In other words, this research seeks to explain how the principle of *Hifdzul Mal* is applied in the context of e-money and social commerce as well as the assess users' perceptions regarding security and shariah compliance in the digital transactions. Secondary data is obtained from various credible references, such as reports from Bank Indonesia, publications by the Financial Services Authority (OJK), and academic journals on Islamic finance and digital transactions. Data analysis is conducted through descriptive statistics, comparative analysis against *Maqasid al-Syari'ah* standards, and visual representations of e-money transaction trends to support the analytical narrative (Eni, 2022). The data analysis process is carried out in several stages, including:

1. Descriptive statistical analysis to identify patterns in user's transaction compliance with shariah principles. (Nursiwan, 2023)
2. Comparative analysis by contrasting empirical findings with the theoretical standards of *Maqasid al-Shari'ah*, particularly in the aspect of *Hifdzul Mal*. (Muhri, Habbe, & Rura, 2022)
3. Transaction trend visualization in the form of graphs to illustrate the growth of e-money usage from 2015 to 2025 as supporting context for the analysis.

Data collection was conducted entirely online from March to April 2025 entirely through online media. This strategy was chosen to expand respondent participation along with the increasing level of digital literacy in Indonesian society, as well as to ensure efficiency and effectiveness in the data collection process. The questionnaire is designed to collect primary data from TikTok Shop users who have made transactions using e-money in the last six months. The questionnaire consists of several sections, including:

Table 1. Questionnaire consists of several sections

No	Questions	Purpose
1	Have you ever made a transaction using e-money on TikTok Shop?	To determine the respondent's experience in using e-money on TikTok Shop
2	How do you assess the security of transactions using e-money on TikTok Shop?	To determine the respondent's perception of the security of e-money transactions on TikTok Shop
3	Are you sure that transactions using e-money on TikTok Shop comply with shariah principles?	To determine the respondent's perception of the compliance of e-money transactions on TikTok Shop with shariah principles

Secondary data is obtained from various credible references, such as reports from Bank Indonesia, publications by the Financial Services Authority (OJK), and academic journals on Islamic finance and digital transactions. The secondary data is used to provide a comprehensive understanding of the research topic and to support the analysis of primary data. Data collection was conducted entirely online from March to April 2025 entirely through online media. This strategy was chosen to expand respondent participation along with the increasing level of digital literacy in Indonesian society, as well as to ensure efficiency and effectiveness in the data collection process, this is conceptual framework of the research:

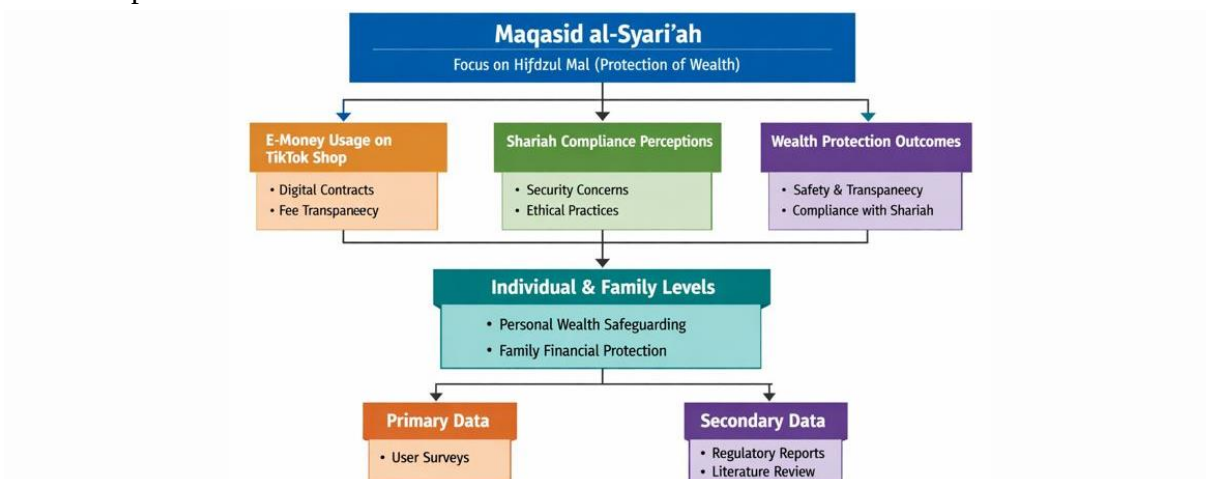


Figure 1. Conceptual framework of the research

D. RESULTS

1. Respondent Description

This study initially involved 200 respondents who were users of TikTok Shop and e-money based payment systems. Following the data validation process, 129 respondents met the predetermined criteria and were therefore deemed valid for further analysis. All valid respondents completed the online questionnaire distributed through social media platforms. The selection criteria required respondents to be active TikTok Shop users, to have used e-money for conducting transactions, and to possess a basic understanding of Shariah principles in financial transactions. This validation process ensured that the data analyzed accurately reflected the perceptions of relevant and knowledgeable users, thereby enhancing the reliability and relevance of the research findings.

2. Closed-Ended Questionnaire Result (Yes/No)

Table 2. Respondents' Perceptions of E-Money Usage and Shariah Compliance in TikTok Shop Transactions

Question	Yes (%)	No (%)
Have you ever shopped at TikTok Shop?	97.67%	2.33%
Do you use e-money for TikTok Shop transactions?	81.40%	18.60%
Do you possess knowledge of shariah principles?	90.70%	9.30%
Do you consider shariah principles when transacting?	76.74%	23.26%
Do you believe e-money on TikTok Shop protects wealth (Hifdzul Mal)?	77.52%	22.48%
Do you trust that Hifdzul Mal principles are applied in TikTok Shop e-money transactions?	70.54%	29.46%
Do you feel secure conducting financial transactions on TikTok Shop with e-money?	86.72%	13.28%

The results of the closed-ended questionnaire presented in Table 2 indicate that the majority of respondents are active users of TikTok Shop and e-money-based payment systems. Nearly all respondents (97.67%) have shopped on TikTok Shop, and a substantial proportion (81.40%) use e-money for their transactions, reflecting the strong penetration of digital payment instruments within social commerce platforms. This high level of usage demonstrates that e-money has become an integral component of consumers' transactional behavior in the digital economy.

In terms of Shariah awareness, the findings reveal that most respondents possess knowledge of Shariah principles (90.70%) and consider these principles when conducting transactions (76.74%). This suggests a relatively high level of Islamic financial awareness among TikTok Shop users, although a noticeable gap remains between general knowledge and its consistent application in transactional decision-making. Importantly, more than three-quarters of respondents (77.52%) believe that e-money transactions on TikTok Shop support wealth protection (Hifdzul Mal), and 70.54% trust that Hifdzul Mal principles are applied in such transactions. These results indicate a generally positive perception of Shariah compliance, particularly in relation to transaction security and contractual clarity.

Furthermore, a large majority of respondents (86.72%) report feeling secure when conducting financial transactions on TikTok Shop using e-money. This sense of security reinforces the perception that digital transactions on the platform are aligned with the objectives of Hifdzul Mal, which emphasize the safeguarding of wealth from loss, uncertainty, and exploitation. Collectively, these findings suggest that TikTok Shop's transaction mechanisms are largely perceived as trustworthy and compatible with Islamic

ethical standards, although room for improvement remains in strengthening users' confidence in the consistent application of Shariah principles.

To ensure the reliability of the measurement instrument, a reliability test using Cronbach's alpha was conducted. The resulting alpha value of 0.85 indicates a high level of internal consistency, confirming that the questionnaire items reliably measure respondents' perceptions of e-money usage and Shariah compliance. This reliability strengthens the credibility of the findings and supports their use in analyzing the alignment between digital transaction practices on TikTok Shop and the principles of Maqasid al-Syari'ah.

3. Likert Scale Result

The near-maximum average Likert scores, approaching a value of 4, indicate that the majority of respondents hold positive perceptions toward e-money transactions on TikTok Shop. Specifically, respondents generally feel secure when conducting transactions, which reflects alignment with the principle of wealth protection (Hifdzul Mal) in Maqasid al-Syari'ah. In addition, the respondents tend to perceive the transaction system of TikTok Shop and the associated e-money services as being free from gharar (uncertainty), suggesting that transactions are considered clear, predictable, and ethically acceptable. This perception is further reinforced by respondents' trust that transactions are conducted in a transparent and professional manner, thereby strengthening confidence in the platform's digital financial practices.

Table 3. Likert Scale Analysis of Respondents' Perceptions on Transaction Security and Hifdzul Mal Compliance in TikTok Shop E-Money Transactions

Statement	Mean score
I feel safe conducting transactions using e-money on TikTok Shop	3.85
I believe TikTok Shop adheres to Hifdzul Mal principles in transactions	3.72
I am satisfied with my shopping experience using e-money on TikTok Shop	3.70
I trust TikTok Shop and e-money have good system to protect user assets	3.65
I will continue using TikTok Shop due to its security features	3.61

Overall, the findings demonstrate that most respondents feel safe using e-money on TikTok Shop and believe that the platform adheres to Hifdzul Mal principles in its transaction mechanisms. This positive perception reflects users' confidence in the security and transparency of digital transactions within a social commerce environment. To ensure the robustness of these findings, data validation was conducted using both internal and external validation methods. Internal validation involved examining the consistency of respondents' answers across questionnaire items, while external validation was carried out by comparing the results with findings from previous studies on Islamic digital finance and e-money usage. The data are presented in the form of tables and graphical illustrations to enhance clarity and facilitate interpretation, allowing patterns and trends in respondents' perceptions to be clearly identified and analyzed.

E. DISCUSSION

Through analyzing the security and compliance of TikTok Shop transactions with *Hifdzul Mal* principles, it is essential to understand the transaction mechanism implemented by the platform (Munadia et al., 2016). The transactions scheme that TikTok Shop employs have two main transaction models, direct transactions and

platform-mediated transactions. First, the direct transactions occur when buyers and sellers are acquainted (Antin Rakhmawati & Muhammad Nizar, 2023), allowing the transaction to proceed personally without intermediaries. However, in common practice on TikTok Shop, the most frequently used scheme involves the platform acting as a third party that mediates between both parties (Syahriya & Himawan, 2022).

In this scheme, buyers place orders through the TikTok Shop app. The system then forwards the order to the seller, who processes and ships the item to the buyer (Novianti et al., 2023). TikTok Shop manages the payment procedure using e-money and provides refund policies along with a product review system. This mechanism is designed to protect consumers' rights from fraud and deception while ensuring a sense of security in transactions (Zulfa et al., 2023).

TikTok Shop's role as an intermediary implements the principle of *Hifdzul Mal* in *Maqasid al-Syari'ah* by safeguarding both consumers' and seller's assets from illegitimate losses (Nur Kholis & Vivin Maharani Ekowati, 2023). Furthermore, the platform carries a moral responsibility to uphold honesty and trustworthiness, which is part of *Hifdzud Din* (Muawiyah Ulfa et al., 2023). By providing product verification systems, consumer reviews, and strict seller regulations, TikTok Shop contributes to maintaining transparent and ethical transactions. This analysis is supported by Islamic legal theory and scriptural evidence, particularly aligning with the warning in Surah Baqarah verse 275 which prohibits unjust and harmful transactions- a risk mitigated through TikTok Shop's refund mechanisms and seller verification systems. As Allah says:

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 مِنْ رَبِّهِ فَاتَّقَها فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

“Those who consume interest will stand on Judgment Day like those driven to madness by Satan's touch. That is because they say, ‘Trade is no different than interest.’ But Allah has permitted trading and forbidden interest. Whoever refrains after having received warning from their Lord may keep their previous gains, and their case is left to Allah. As for those who persist, it is they who will be the residents of the Fire. They will be there forever.” (Qs. Al-Baqarah: 275)

This verse emphasizes that the practice of *riba* (usury) and form of exploitative transactions must be avoided. Therefore, transactions conducted through platforms that ensure fairness and protect both parties are more aligned with shariah principles. The Hadith of Prophet Muhammad (peace be upon him) also states:

الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا

“The seller and the buyer have the right to keep or return goods in the transaction as long as they have not parted.” (Shahih al-Bukhari)

This Hadith highlights the importance of mutual consent (*ridha*) and clear contractual terms between transacting parties. Features such as product reviews, warranties, and refund policies on TikTok Shop facilitate the realization of these

principles. Thus, digital transactions on TikTok Shop systematically incorporate elements aligned with the Islamic objective of wealth protection (*Hifdzul Mal*), though there remains a need to enhance Islamic financial literacy among MSMEs (Micro, Small, and Medium Enterprises) regarding shariah values (Utami et al., 2023).

Although the majority of respondents perceive TikTok Shop as secure for money transactions, the author emphasizes the need for deeper scrutiny of its safety mechanism. Based on the observation of TikTok Shop's features, such as refund services, consumer reviews, and seller account verification the platform demonstrates a general commitment to consumer protection. However, this study highlights persistent vulnerabilities, particularly regarding data misuse and gaps in users' digital literacy. Therefore, users' security must be critically evaluated alongside efforts to enhance education and regulatory frameworks (Syihab, 2021). This aligns with the *Hifdzul Mal* principles in *Maqasid Syariah*, which safeguards assets from loss, damage, or diminished value due to non-compliant transactions. (Gema Achmad Ramadhan, 2019). This study's findings align with previous research that suggests digital transactions can comply with *Hifdzul Mal* principles if platforms provide features that support transparency, security, and fairness. However, this study also highlights the importance of enhancing Islamic financial literacy among users and formalizing digital contracts to ensure better compliance with shariah principles (Khambali Hambali et al., 2022). The Data reveals that:

1. Users' high level of trust in digital payment systems may indicate compliance with the requirement of a clear transactional contract (*akad bay'*).
2. Users' perceived transaction security may indicate the absence of *gharar* or fraud, aligning with DSN-MUI No. 116/DSN-MUI/IX/2017 on Electronic Money. (Husni, A dan Randi, 2024)
3. However, 29,46% respondents expressed uncertainty about the full implementation of the *Hifdzul Mal* principle. This indicates persistent gaps in Islamic financial literacy and the transparency of digital transaction systems.

Thus, overall, transactions via TikTok Shop using e-money generally align with the objectives of *maqashid*. However, they still require formalization of digital contracts and enhanced Islamic financial literacy for users. This study's findings have implications for both theory and practice:

1. Theoretical Implications: The study highlights the importance of considering *Hifdzul Mal* principles in digital transactions and the need for further research on the application of shariah principles in modern financial systems.
2. Practical Implications: The study suggests that digital platforms, regulators, and educational institutions need to collaborate to ensure that technological advancements do not overshadow Islamic ethical and legal principles in contemporary *muamalah*. Specifically, platforms need to formalize digital contracts and enhance Islamic financial literacy among users.

According to Al-Syatibi in Al-Muwafaqat, (Kurniawan & Hudafi, 2021) One of the core pillars of *Maqasid al-Shari'ah* is the protection of wealth (*Hifdzul Mal*), which includes contractual clarity (*akad*), equitable exchange, and prohibition of fraud, including *riba*, *gharar*, and *maysir*. In modern transactions, these principles demand fee transparency, user data protection, and fair refund systems. This study's findings showing

high users' trust in TikTok Shop's transaction security suggest broad adherence of *Hifdzul Mal* in practice, though gaps remain in user literacy and comprehension dimensions.

This study found that the majority of TikTok Shop users feel assured and believe that their transactions comply with shariah principles, particularly *Hifdzul Mal*. However, some respondents still express doubts regarding the comprehensive application of shariah principles, especially concerning contract (akad) and system transparency. These findings align with the result of a study by Shop Vera Maria & Raudohtul Janah, (2024) which indicated that although millennial users feel comfortable using e-money services, (Halimah & Riza, 2022) their understanding of the systems compliance with shariah principles remains limited. This conditions underscore the importance of more comprehensive Islamic financial financial education. Therefore, collaboration between digital platforms, regulators, and educational institutions is essential to ensure that technological advancements do not overshadow Islamic ethical and legal principles in contemporary muamalah. (Herdinata & Pranatasari, 2019)

F. CONCLUSION

This study concludes that the majority of respondents perceive e-money-based transactions on TikTok Shop as secure and generally aligned with the principle of *Hifdzul Mal* within the framework of Maqasid al-Syari'ah. These findings indicate that digital transactions facilitated through social commerce platforms have the potential to support wealth protection at both the individual and family levels. Nevertheless, the study also reveals that a segment of users still lacks a comprehensive understanding of Shariah aspects, particularly concerning the transparency of transaction fees and the clarity of digital contracts (akad). This gap underscores the need for improved digital Shariah literacy and stronger regulatory oversight to ensure fairness, transparency, and accountability in digital transaction systems.

From a theoretical perspective, the results reinforce the relevance of *Hifdzul Mal* as a normative framework for assessing digital financial practices and highlight the importance of integrating Maqasid al-Syari'ah into the evaluation of emerging financial technologies. Practically, the findings suggest that effective collaboration among digital platform providers, regulators, and Islamic educational institutions is essential to ensure that technological innovation remains aligned with Islamic ethical and legal principles. Accordingly, platform providers such as TikTok Shop are encouraged to provide clearer explanations of digital contracts and ensure fee transparency, while regulators should strengthen Shariah-compliant governance mechanisms. In addition, Islamic educational institutions play a critical role in expanding public outreach and education on digital Shariah finance. Ultimately, while digital transactions on platforms like TikTok Shop are broadly consistent with the principle of *Hifdzul Mal*, continuous improvements in Shariah literacy and contractual transparency are necessary to fully safeguard family wealth and to ensure that such transactions yield not only economic benefits but also spiritual value in fostering ethical human relations and obedience to divine principles.

REFERENCES

- A Mulyana, C Vidiati, PA Danarahmanto, A. A. (2016). *Metode penelitian kualitatif*.
- Al-Syatibi, S. Is. (2015). al-Muwafaqat fi Ushul al-Syari'ah. *El-Hikam: Journal of Education and Religious Studies*.
- Aljamos, Y. M., Mohd Noor, A., Mohd Aswadi, M. S., & Baharuddin, A. S. (2022). The Blockchain Technology from Maqasid Shari'ah Perspective. *Journal of Contemporary Maqasid Studies*. <https://doi.org/10.52100/jcms.v1i2.54>
- Andikatama, A. Z., & Turisno, B. E. (2024). Consumer Protection Law in the Digital Era. *International Journal of Social Science and Human Research*. <https://doi.org/10.47191/ijsshr/v7-i07-03>
- Andrianto, A. (2020). FAKTOR YANG MEMPENGARUHI BEHAVIOR INTENTION UNTUK PENGGUNAAN APLIKASI DOMPET DIGITAL MENGGUNAKAN MODEL UTAUT2. *Jurnal Ilmiah Ekonomi Bisnis*. <https://doi.org/10.35760/eb.2020.v25i2.2412>
- Antin Rakhmawati, & Muhammad Nizar. (2023). Analysis of Small Business Performance in Terms of Islamic Financial Literacy and Inclusion. *Malia (Terakreditasi)*, 14(2), 269–285. <https://doi.org/10.35891/ml.v14i2.4138>
- Arum, H. S., Rupita, N. E., Arum, H. S., Rupita, N. E., Albahi, M., & Info, A. (2024). Maqasid Sharia As A Philosophical Foundation In Islamic Economic Policy Making, 16(1), 28–43. <https://doi.org/10.35891/ml.v16i1.5798>
- Ashafa, S. A., & Raimi, L. (2025). Exploring the impact of Islam's social well-being and economic justice on peaceful coexistence in Nigeria: implications for conventional welfare policy. *Journal of Entrepreneurship and Public Policy*. <https://doi.org/10.1108/JEPP-11-2023-0116>
- Bigliardi, B., & Galati, F. (2013). Models of adoption of open innovation within the food industry. *Trends in Food Science and Technology*. <https://doi.org/10.1016/j.tifs.2012.11.001>
- Busriyanti. (2021). Maqasid al-Syari'ah dalam Penegakkan Hukum Lalu Lintas di Indonesia. *Al-Istinbath: Jurnal Hukum Islam*. <https://doi.org/10.29240/jhi.v6i1.2470>
- Choiruddin, M. F., & Musaddad, E. (2025). The Relevance of Muamalah Hadiths in Addressing the Challenges of Modern Buying and Selling: A Study of Contemporary Islamic Law Responses. *Aslama: Journal of Islamic Studies*.
- Dixit, A. M., Subba Rao, S. V., Article, O., Choudhary, K., Singh, M., Choudhary, O. P., ... Helmy, M. (2018). PENGARUH GAYA HIDUP, KELOMPOK ACUAN, CITRA MEREK DAN LABEL HALAL TERHADAP KEPUTUSAN PEMBELIAN KOSMETIK DENGAN CELEBRATY ENDORSER SEBAGAI VARIABEL MODERASI PADA MAHASISWI JURUSAN PERBANKAN SYARIAH IAIN TULUNGAGUNG. *Analytical Biochemistry*.
- Durrani, B. A., Lecturer, S., Ivanauskien, N., Volung, J., Rahmani-Nejad, L., Firoozbakht, Z., ... Wirawan, V. (2014). Implementation of E-Government in Welcoming the Contemporary Industrial Revolution 4.0 Era in Indonesia. *International Journal of Marketing Studies*.

- Eni. (2022). Politik ekonomi syariah (dalam perspektif al-Qur'an). *Angewandte Chemie International Edition*, 6(11), 951–952., 5–24.
- Fahmi Halim, A., & Aziz, A. (2025). The Impact of Member Satisfaction on Sharia-Compliant Transaction Efficiency in Digital Islamic Cooperatives. *El-Kahfi | Journal of Islamic Economics*.
- Gema Achmad Ramadhan. (2019). *Perspektif Maqashid Syariah Tentang Penggunaan Dagcoin Dalam Transaksi. Pendidikan Islam*.
- Hakim, A. I., Marini, Y., & Basyaruddin. (2024). Penegakan Hukum Pidana dan Praktik Akutansi Rumah Tangga Terhadap Perilaku Judi Online Di Indonesia. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*.
- Halimah, I. H., & Riza, A. F. (2022). Millennials Response on The Existence of The First Sharia Electronic Money in Indonesia. *Jurnal Al-Qardh*, 7(2), 151–168. <https://doi.org/10.23971/jaq.v7i2.5760>
- Herdinata, C., & Pranatasari, D. F. (2019). Panduan Penerapan Financial Technology Melalui Regulasi, Kolaborasi, dan Literasi Keuangan Pada UMKM.
- Husni, A dan Randi, M. (2024). Analisis Penerapan Fatwa Dsn Mui No. 116/Dsn-Mui/Ix/2017 Tentang Uang Elektronik Syariah Pada Produk Kartu Debit Otp Bsi Kc Bogor Pajajaran Sukasari. *Jurnal Inovasi Global*, 2(3), 543–551.
- Khairunnisa, K., Aulia, R., Safitri, M., Setiawan, R., & Jannah, M. (2024). AKAD SALAM DALAM JUAL BELI ONLINE: PLATFORM TIKTOK SHOP. *MUSYTARI: Neraca Ekonomi, Akuntansi, Dan Manajemen*.
- Khambali Hambali, K. M., Khalil, S. A., & Daud, M. Z. (2022). 'MY SEJAHTERA' APPLICATION AS COVID-19 CONTROL MECHANISM FROM ISLAMIC THOUGHT PERSPECTIVE: MALAYSIA EXPERIENCE. *Afkar*. <https://doi.org/10.22452/afkar.sp2022no1.8>
- Kurniawan, A., & Hudafi, H. (2021). Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat. *Al Mabsut*, 15(1), 29–38.
- Literacy, F. (2025). Intention to Invest in Islamic Capital Market Among Youth: The Influence of Sharia Financial Literacy and Religiosity, 16(2), 231–243.
- Manik, I. P., & Zulham, Z. (2024). Responsibility for campaign grant funds in the 2024 presidential election: Hifdzul Mal's perspective. *The International Journal of Politics and Sociology Research*. <https://doi.org/10.35335/ijopsor.v11i4.234>
- Mantik, J., Thahery, R., & Martha, D. (2024). Analysis of consumer behavior on purchasing decisions using q-ris as digital money at stationary Toko Merdeka in Pekanbaru. *Jurnal Mantik*.
- Masyithoh, L. D., Amrah, D. P., & Musthofa, I. (2024). SHARIA ECONOMIC LAW ANALYSIS OF MUD BATHING IN TIKTOK LIVE AS ONLINE BEGGING (MAQASHID SYARIAH APPROACH). *Mu'amalah: Jurnal Hukum Ekonomi Syariah*. <https://doi.org/10.32332/muamalah.v3i1.7831>
- Md Husin, M., Haron, R., & Aziz, S. (2021). Adoption of Financial Technology in Islamic Crowd-Funding. In *Research Anthology on Concepts, Applications, and Challenges of FinTech*. <https://doi.org/10.4018/978-1-7998-8546-7.ch013>

- Muawiyah Ulfa, Alrasyid Harun, & Anwar Siti Aminah. (2023). Pengaruh Kepercayaan, Kenyamanan, Dan Persepsi Resiko Terhadap Keputusan Pembelian Online Melalui TikTok Shop Dalam Perspektif Ekonomi Islam (Studi Kasus Mahasiswa Universitas Islam Malang). *Islamic Economic and Finance Journal*.
- Muhri, A., Habbe, A. H., & Rura, Y. (2022). Analisis Perbandingan Stabilitas Bank Syariah dan Bank Konvensional. *Owner*, 7(1), 346–366. <https://doi.org/10.33395/owner.v7i1.1360>
- Munadia, M., Umuri, K., Sentosa, D. S., & Nurlina, E. (2016). DETERMINANTS OF PURCHASING DECISIONS IN TIK TOK SHOP E-COMMERCE WITH TRUST AS A MEDIATING VARIABLE. *Scientific Journal of Students Islamic Economics and Business Available*.
- Mutia, T., Anggun Lestari, L. T., Amry, A. D., Nabila, D. R., Afrilian, B., & Lailatifa, L. (2024). Tantangan dan Peluang Etika Bisnis Islam dalam Strategi Pemasaran Pengusaha Muslim Kota Jambi di Era Digitalisasi. *Maro: Jurnal Ekonomi Syariah Dan Bisnis*. <https://doi.org/10.31949/maro.v7i2.9675>
- Nadialista Kurniawan, R. A. (2021). ASPEK MAQÂSID AL-SYARÎ'AH SERTIFIKAT VAKSINASI UNTUK KEBUTUHAN PERJALANAN (Studi Peraturan Menteri Kesehatan Nomor 84 Tahun 2020 tentang Vaksinasi Covid-19) Skripsi. *Industry and Higher Education*.
- Nasution, L. N., Rangkuty, D. M., & Putra, S. M. (2024). THE DIGITAL PAYMENT SYSTEM: HOW DOES IT IMPACT INDONESIA'S POVERTY? *ABAC Journal*. <https://doi.org/10.59865/ABACJ.2024.37>
- NGUYEN, O. T. (2020). Factors Affecting the Intention to Use Digital Banking in Vietnam. *The Journal of Asian Finance, Economics and Business*, 7(3), 303–310. <https://doi.org/10.13106/jafeb.2020.vol7.no3.303>
- Novianti, A., Ekowati, D., Nawarcono, W., Margiutomo, S. A., Tinggi, S., Ekonomi, I., ... 49-51 Yogyakarta, S. (2023). Pengaruh Online Customer Review, Online Customer Rating Dan Cash On Delivery Terhadap Keputusan Pembelian Pada Aplikasi Tiktok Shop. *Seminar Nasional Manajemen, Ekonomi Dan Akuntansi Fakultas Ekonomi Dan Bisnis UNP Kediri*.
- Nur Kholis, & Vivin Maharani Ekowati. (2023). Operational Risk Control Strategy in Sharia Cooperatives. *Malia (Terakreditasi)*, 15(1), 45–58. <https://doi.org/10.35891/ml.v15i1.3942>
- Nurlita, A., Ariyanto, F., Badawi, & Yulianty, P. D. (2025). THE MEDIATING ROLE OF ONLINE CUSTOMER REVIEWS ON PURCHASE DECISIONS: EXPLORING THE IMPACT OF LIVE SHOPPING FEATURES AND CONTENT MARKETING. *The International Conference on Sustainable Economics Management and Accounting Proceeding*. <https://doi.org/10.32424/icsema.1.1.309>
- Nursiwan, A. (2023). Persepsi Masyarakat terhadap Penggunaan Fintech Dana Syariah dalam Perspektif Hukum Islam. *Persya: Jurnal Perbankan Syariah*, 1(2), 60–65. <https://doi.org/10.62070/persya.v1i2.15>
- Pratama, A. (2025). Peran Keuangan Digital Dalam Mendeteksi Dan Mencegah Tindak Pidana Pencucian Uang Pada Transaksi Elektronik. *Sumbang 12 Journal*.

- Rabiu, L., Ahmad, A., & Gohari, A. (2024). Advancements of Unmanned Aerial Vehicle Technology in the Realm of Applied Sciences and Engineering: A Review. *Journal of Advanced Research in Applied Sciences and Engineering Technology*. <https://doi.org/10.37934/araset.40.2.7495>
- Rahmi, C., Fadhillah, I. R., Danuri, A. H., Ikhwan, M. R., & IRsyad, M. (2024). Dampak Perkembangan Uang Elektronik Terhadap Efektivitas Kebijakan Moneter Dalam Perspektif Sistem Ekonomi Islam. *Jurnal Ilmiah Ekonomi Dan Manajemen*.
- Rosidi, M. H., Mokhtar, A. W. Bin, & Abdul Majid, M. N. Bin. (2022). The Role of Maqasid Al-Shari'ah as a Fundamental Ethics in Social Media Use. *International Journal of Academic Research in Business and Social Sciences*. <https://doi.org/10.6007/ijarbss/v12-i4/13044>
- Roy, J., Rochaida, E., Suharto, R. B., & Rizkiawan, R. (2021). Digital and electronic transactions against velocity of money. *Corporate Governance and Organizational Behavior Review*. <https://doi.org/10.22495/cgobrv5i2sip3>
- Saidu Ado, Mohammad Abdel Salama, & Abdallah Saleh Abdallah. (2025). The Maqasid al-Shari'ah and the Protection of Family Economics in Islamic Law: A Reflection on Surah al-Baqarah 2:188. *QURU': Journal of Family Law and Culture*. <https://doi.org/10.59698/quru.v3i3.477>
- Sharia, D., Knowledge, I., Fund, M., Through, I., Investor, T., & Info, A. (2025). Does Sharia Investment Knowledge and Investment Experience on Choosing Sharia Mutual Fund Investment Through The Investor Lifestyle 1, 16(2), 193–209.
- Siti Fauziah Azis, Busmar, A. A., & Zaeni, M. R. (2025). TikTok PayLater dan Praktik Riba: Kajian Hukum Islam atas Mekanisme Pembiayaan Digital. *Jurnal Riset Ekonomi Syariah*. <https://doi.org/10.29313/jres.v5i1.5841>
- Subli, M., Syamsuddin, D., Muhammad, A. R., Rahim, A. W., & Sulaiman. (2025). Green Investment in Contemporary Islamic Perspective: A Maqasid al-Syari'ah Analysis of the Mining Industry in Morowali. *MILRev: Metro Islamic Law Review*. <https://doi.org/10.32332/milrev.v4i1.10269>
- Suliswanto, M. S. W., Mahyudi, M., & Nizam Barom, M. (2024). A Critical Analysis of The Existing Maqasid-Based Welfare Index. *Journal of Contemporary Maqasid Studies*. <https://doi.org/10.52100/jcms.v3i1.113>
- Syafika, N., Wahyuni, E. S., & Hartini, K. (2024). Revealing Gen Z ' s Interest in Sharia Investment in The Capital Market, 16(1), 56–69. <https://doi.org/10.35891/ml.v16i1.5713>
- Syahriya, I., & Himawan, A. F. I. (2022). The effects of cash on delivery, online customer review, and rating on Tiktok shop application towards customer loyalty. *Enrichment: Journal of Management*.
- Syihab, Z. (2021). THE INNOVATION OF AL-NAJJAR'S THOUGHT IN MAQASID AL-SHARI'AH. *Mimbar Agama Budaya*. <https://doi.org/10.15408/mimbar.v38i1.23375>
- Taan, H. (2023). EFFECT OF CONVENIENCE AND TRUST TIKTOK SHOP ONLINE PURCHASE DECISIONS Hapsawati. *AT-TAWASSUTH: Jurnal Ekonomi Islam*.
- Tahir, T., & Hamid, S. H. A. (2024). Maqasid Al-Syari'ah Transformation in Law Implementation for Humanity. *International Journal Ihya' 'Ulum Al-Din*. <https://doi.org/10.21580/ihya.26.1.20248>

- Utami, A., Irwan, M., & Nasution, P. (2023). Perkembangan Pasar Online (E-Commerce) Di Era Modern Dan Pengaruhnya Terhadap Kepercayaan Konsumen. *Jurnal Ekonomi Manajemen Dan Bisnis*.
- Vera Maria, & Raudohtul Janah. (2024). Analisis Peran Tiktok Shop dalam Mendorong Ekonomi UMKM di Indonesia. *Sammajiva: Jurnal Penelitian Bisnis Dan Manajemen*. <https://doi.org/10.47861/sammajiva.v2i2.992>
- Yasin, A., & Billah, A. (2024). Blockchain-Based Digital Transaction Security System: Perspective of Imam al-Shāṭibi's Maqāṣid al-Sharī'ah Concept. *Al-Muamalat: Jurnal Ekonomi Syariah*. <https://doi.org/10.15575/am.v11i2.34379>
- Zailani, M. N., Mohd Satar, N., & Zakaria, R. H. (2023). A REVIEW OF INDICATORS FOR THE PRESERVATION OF WEALTH (HIFZ AL-MAL) BASED ON MAQASID AL-SHARIAH. *Journal of Islamic Philanthropy and Social Finance*. https://doi.org/10.24191/jipsf/v4n12022_23-29
- Zulfa, N., Millah, N. N., Nuratin, N., & Novitasari, K. (2023). Konsep Maqashid Syariah Dalam Praktik Strategi Pemasaran Tiktok Dengan Landasan Etika Bisnis Islam. *AB-JOIEC: Al-Bahjah Journal of Islamic Economics*, 1(2), 79–94. <https://doi.org/10.61553/abjoiec.v1i2.64>.