

**IMPLEMENTATION OF SHARIA ECONOMIC VALUES IN
TRANSACTIONS IN THE BAKKEDARE MARKET, SORO
VILLAGE, TAKKALALLA DISTRICT, WAJO DISTRICT**
*IMPLEMENTASI NILAI-NILAI EKONOMI SYARIAH DALAM TRANSAKSI DI
PASAR BAKKEDARE DESA SORO KECAMATAN TAKKALALLA KABUPATEN
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ABSTRACT

This research examines the implementation of sharia economic values in buying and selling transactions at Bakkedare Market, Takkalalla District, Wajo Regency. This research is motivated by the existence of unhealthy competition between traders, especially in seeking profits. This type of research uses qualitative methods and an empirical-normative approach. Data collection techniques were carried out using observation, interviews and documentation. The data analysis technique is carried out through three stages, namely data reduction, data presentation and verification and conclusions. Based on the research results, it is stated that the transaction process used at Bakkedare Market is a direct and cash transaction type, where buyers bid directly for goods sold or offered by traders. The implementation of sharia economic values in buying and selling transactions has not been fully implemented by traders at Bakkedare Market, because there are still traders who deliberately arrange their scales in such a way, deliberately do not level their weighing plates and there are still traders who deliberately mix their vegetables between fresh vegetables and which is not fresh.

Keywords: sharia economic values, transactions, markets

ABSTRAK

Penelitian ini mengkaji tentang implementasi nilai-nilai ekonomi syariah dalam transaksi jual beli di Pasar Bakkedare Kecamatan Takkalalla Kabupaten Wajo. Penelitian ini dilatar belakangi oleh adanya persaingan yang tidak sehat antar pedagang terutama dalam mencari keuntungan. Jenis penelitian ini menggunakan metode kualitatif dan pendekatan *empiris-normatif*. Teknik pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Teknik analisis data yang dilakukan dengan melalui tiga tahapan yaitu reduksi data, penyajian data dan verifikasi dan kesimpulan. Berdasarkan hasil penelitian menyatakan bahwa proses transaksi yang digunakan di Pasar Bakkedare adalah jenis transaksi secara langsung dan *cash* (tunai), dimana pembeli menawar langsung barang yang dijual atau ditawarkan oleh pedagang. Implementasi nilai-nilai ekonomi syariah dalam transaksi jual beli belum sepenuhnya diterapkan oleh pedagang di Pasar Bakkedare, karena masih ada pedagang yang sengaja mengatur timbangannya sedemikian rupa, sengaja tidak meratakan piring timbangannya dan masih ada pedagang yang sengaja mencampur sayur-sayurannya antara sayur yang segar dan yang tidak segar.

Kata-kata Kunci: nilai-nilai ekonomi syariah, transaksi, pasar

A. INTRODUCTION

Humans are social creatures, namely creatures who always need the presence of other people. In fulfilling their needs, humans must help and work together. Whether we realize it or not, in social life, humans are always in contact with one another.

As the words of Allah SWT in Q.S. Al-Maidah/5: 2

.... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

The translation:

".... and help each other in (doing) virtue and piety, and do not help each other in committing sins and enmity. Fear Allah SWT, indeed Allah SWT is very severe in His punishment".

In the business world, there are three main actors who play an important role in the occurrence of a business transaction. The three actors consist of sellers, intermediaries and buyers. This means that the process of carrying out business transactions must involve these three actors. At a minimum, a new business transaction can be carried out if it is carried out only by the seller and the buyer.

Islamic teachings highly respect the market as a place for transactions or commerce that is halal (legal/illegal) and thayyib (good) so that in general it is the most ideal mechanism for allocation and distribution of economic resources. And commerce must be

carried out in a good manner based on the most pleasing principles ('an taradin minkum) so that justice can be created. As we know, Islam really respects buying and selling as a form of transaction or commerce that is halal or legal. And commerce or transactions must be carried out in a good manner based on Islamic teachings, must uphold fairness in carrying out transactions.

In an Islamic market, market players are driven by the spirit of competition to achieve goodness (fastabiqul hairat) as well as cooperation and mutual assistance (ta'awun) within the framework of Islamic values and morality. Market players do not only pursue material profits, but also have blessings from Allah SWT so that the market becomes a place for halal commodities so that those which are haram must be abandoned. Such as transactions containing usury, gambling, pork, alcohol and others. Market activities must also reflect healthy competition (fair play), honesty, transparency and fairness so that the price created is a just price.

The implications of economic activities do not only lie in the worldly context, but also in the ukhrawi context through various processes as a form of implementation of worship to Allah SWT. Humans spend time in conciliation with other people, such as working, interacting with business partners, socializing with the community and other things. Islam establishes work as worship and a manifestation of one's faith.

Based on this research regarding the things done by several traders in the bakkedare market, the author is interested in conducting research related to traders in the market. For a clearer discussion, this research will be compiled in an article entitled: "Implementation of Values- Sharia Economic Value in Transactions at the Bakkedare Market, Soro Village, Takkalalla District, Wajo Regency."

B. LITERATURE REVIEW

Islamic Market

The market is a mechanism for the natural exchange of goods and services and has been going on since early Islamic human civilization established markets in an important position in the economy. The Prophet really appreciated the prices established by the market as fair prices. He rejects price intervention if price changes occur due to normal market mechanisms. However, the market here requires morality, including: fair play, honesty, transparency and justice. If values are established, then there is no reason to reject

market prices. The market can also be interpreted as a group of people who are organized to bargain so that prices are formed.

Market during the time of Rasulullah SAW

Markets played an important role in the economy of Muslim communities during the time of Rasulullah saw and Khulafaurra- syidin. Even Muhammad saw. himself was originally a business- man, as were Khulafaurrasyidin and most of his friends. At the age of 7, Muhammad was invited by his uncle Abu Talib to trade in the land of Syria. Then as he got older, Muhammad became more ac- tive in trading, either with his own capital or in partnership with other people. Partnerships, whether using the mudharabah or musyarakah system, could be considered quite popular in Arab so- ciety at that time. One of his business partners was Khadijah, a well-respected businesswoman in Mecca, who eventually became his wife. Many times Muhammad was involved in trade affairs abroad (Syam, Syria, Yemen and others) by bringing capital from Khadijah. After becoming Khadijah's husband, Muhammad also remained active in business, including trading in local markets around the city of Mecca.

Muhammad was a professional trader who always upheld hon- esty, he earned the nickname 'al-amin' (the trusted one). After be- coming an Apostle, Muhammad was no longer an active business- man because his situation and conditions made it impossible. At the beginning of the development of Islam in Mecca, Rasulullah saw. and the pagan people of Mecca (especially the Qurais tribe, the tribe of the Prophet himself) so that struggle and da'wah were priori- ties. When the Muslim community had emigrated (immigrated) to Medina, the Messenger of Allah saw. shifted to become a market supervisor or al-muhtasib. He supervised the running of the pasa mechanism in Medina and its surroundings so that it could take place in an Islamic manner.

At that time market mechanisms were highly valued. He re- fused to make a virtue of fixing prices when the price level in Medi- na at that time suddenly rose. As long as the increase occurs due to pure supply and demand forces, which are not accompanied by monopolistic and monopsonistic impulses, there is no reason not to respect market prices. At that time the companions said, "O Mes- senger of Allah, determine the price for us." He answered, Allah SWT is truly the determiner of prices, the protector, the provider and the giver of sustenance. I hope to meet my God where one of you does not sue me for injustice in terms of blood and property."

Sharia Economic Values

Sharia economics aims to provide harmony for life in this world and the afterlife. The value of Islam is not only for the lives of Muslims, but for all living creatures on earth. Where in the Islamic economic process the fulfillment of human needs is based on Islamic values in order to achieve religious goals.

Islamic economics has Rabbani and human characteristics. It is called a Rabbani economy because it is full of divine values. Then Islamic economics is said to have a basis as a human economy because this economic system is implemented and aimed at human prosperity.

The values included in Islamic economics are as follows:

1. Tawhid (Oneness of God)

Tauhid, Islam is based on economic activity as an effort to worship Allah SWT. Tauhid is the main foundation of all Islamic teachings. The essence of monotheism can mean complete surrender to Divine will, both regarding worship and muamalah. So that all activities carried out are within the framework of creating a pattern of life that is in accordance with the will of Allah SWT. Humans are only given the mandate to own them for a while as a test for them. In Islam, everything that exists is not created in vain but has a purpose. The purpose of creating humans is to worship Him, therefore all human activities in relation to nature and humans are framed within the framework of a relationship with Allah SWT, because to Him we will be responsible for all our actions, including economic and business activities.

2. Justice (Adl)

In Islam, justice is defined as not being unjust and not being wronged. The economic implication of this value is that economic actors are not allowed to pursue personal gain if it harms other people or damages nature. Without justice, humans would be grouped into various groups. One group will oppress another group, resulting in human exploitation of humans. Each tries to get results that are greater than the effort he expends because of his greed.

Islamic economics is based on justice. The right to equality is not only based on the verses of the Qur'an and the Sunnah of the Prophet SAW but is also based on considerations of natural law. In the Qur'an, the Prophet was taught to give even to those who are unjust. This also means that a just economy is also based on sharia law.

The characteristics of the Prophet Muhammad saw. that must be implemented by economic actors are as follows:

a. Siddiq (honest)

Honesty is an attitude and behavior that does not like lying and cheating, says what it is and truly admits one's mistakes. Being honest or truthful means saying what is true and clear or giving news according to reality, according to what the subject knows and is not known by other people. Honesty is a good quality, people who want to progress must have an honest nature. Honesty is behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work.

b. Trust (responsibility, trust)

Trustworthiness is the main character of a sharia economic actor and all human beings. The nature of trust occupies the most important position in the economy and business, so without trust, the journey and life of the economy and business will definitely experience failure and destruction. The implication is that every economic actor must be a professional and responsible person so that he can be trusted by the public and all customers. The basic value of trust is trustworthiness, and the business values are trust, responsibility, transparency and punctuality.

c. Tabligh (communication, openness)

The tabligh character in economic actors is able to dialogue or discuss well, and able to talk to consumers or other people easily and can be accepted with reason. Tabligh also means that the management of funds and profits must be carried out transparently within limits that do not compromise confidentiality.

d. Fathanah (ingenuity, wisdom, intellect)

Fathanah requires that economic and business activities be based on knowledge, skills, honesty, truth and responsibility in economics and business. Economic actors must be intelligent and rich in insight so that the business they run can be effective and efficient so they can win the competition and not become victims of fraud. Fathanah deals with marketing strategies, ways to get buyers to relate to and buy merchandise.

3. Khilafah (Government)

The value of the caliphate generally means responsibility as a substitute or messenger of Allah SWT in the universe. Humans were created by Allah SWT to be Caliphs on earth, that is, to be representatives of Allah SWT to prosper the earth and the universe. Man has been equipped with all the mental-spiritual and material characteristics to enable him to live and carry out his mission effectively. Humans have also been provided with all adequate re-

sources to fulfill all human needs for happiness if used efficiently and fairly.

4. Ma'ad (Result)

Although it is often translated as resurrection, ma'ad literally means return. And all will return to Allah SWT, human life not only in this world, but continues until the afterlife. A typical Muslim view of the world and the hereafter can be formulated as "The world is the field of the hereafter". This means that the world is a vehicle for people to work and carry out activities (baramal shaleh), however the afterlife is better than this world. Because of this, Allah SWT forbids humans to only be attached to the world, because when compared with the pleasures of the afterlife, the pleasures of the world are not much. Ma'ad is also interpreted as reward/reward.

Transaction Ethics in the Market

In carrying out work, ethical aspects are fundamental that must be taken into account, such as working well based on faith and piety, being honest and trustworthy, not cheating, not being arbitrary, being expert and professional, and not doing work that is contrary to Islamic law. . The following are the ethics that must be relied upon, namely:

1. Shidiq (honest)
2. Trust (Responsibility)
3. Don't sell haram goods
4. Do not hoard merchandise
5. Fairness in measurements and scales
6. Prohibition of consuming usury
7. Honesty in transactions (muamalah)
8. Be generous
9. Do not swear falsely

C. METHOD

This type of research uses qualitative methods and an empirical-normative approach. Data collection techniques were carried out using observation, interviews and documentation. The data analysis technique is carried out through three stages, namely data reduction, data presentation and verification and conclusions.

D. RESULT AND DISCUSSION

Before the people settled in Soro village they lived in a place called "Bakkedare", and at that time a woman came, Datu Tungkenna Bola, the wife of Petta Lamaddaremmeng, whose name was "ST. RISAMA PAPPOLO BONGA" who wanted to go hunting

for jonga (Deer), and when he got there the datu climbed to a place that was a large rock and he named the place "Lappobatu" (current Lappobatu hamlet). While looking for their game, the Datu's group put their game tools in a place called "Assappiangenge", and when the deer came out they then rushed to get their game tools and when they saw the hunters, the deer retreated which in Bugis language is "Soro" which means was used as the name of the village and then the animal was caught in "Apala" which is now one of the names of the hamlets in Soro village.

Bakkedare Market is a market that has been around for a long time. In ancient times, bartering was used to meet human needs, namely a system applied between two individuals by exchanging one item for another and eventually this bartering system developed widely.

Transaction process at Bakkedare Market, Soro Village, Takkalalla District, Wajo Regency.

The location of this research is the Bakkedare market. This market is one of the markets in Soro Village, which is precisely in Lappobatu Hamlet in Soro Village, Takkalalla District, Wajo Regency, South Sulawesi Province. Bakkedare Market has become a shopping center for local residents because people want to fulfill their needs. Community needs are people's desires to obtain goods to fulfill their daily needs. Desires that are accompanied by the ability to buy and desires that are not accompanied by the ability to buy.

The traders who are informants in this research are traders who fall into the category of traders who sell basic food items. These include selling a mixture of daily necessities (sugar, salt, eggs, milk, oil, bread and others). Fish traders, vegetable traders and ready-made food traders.

On average, traders at Bakkedare Market have been selling for 5 years, some have even been selling for up to 15 years. Traders start their activities at dawn. They trade in their own way, as I have discussed above, there are those who shout and call for buyers, there are also those who sell and wait for buyers who want to buy. When there are buyers who are interested in the goods being sold by the trader, a bargaining process occurs between the seller and the buyer both regarding the price and the quantity of goods to be given. If both of them agree, a sale and purchase transaction will occur. Buying and selling transactions at Bakkedare Market carried

out between buyers and traders are a type of transaction carried out in cash.

As for the results of observations and interviews, researchers found several facts as follows:

1. Trade because you want to get blessings from Allah SWT

Traders prioritize the rules of the Qur'an and will not delay or neglect their duties to Allah SWT, because if traders obey the rules in accordance with Islamic law, then in carrying out their activities they will receive blessings from Allah SWT.

Allah SWT praises his servants who combine seeking sustenance with buying and selling and worship. In this case, buying and selling does not neglect a person in worshiping Allah SWT. Those who trade but still prioritize their worship, for example not forgetting the morning prayer before going to sell at the market.

Islam in economic activities is an effort to worship Allah SWT, so that the goal of business is not only to seek profit or profits, material satisfaction and personal interests but to seek the pleasure of Allah SWT, as well as spiritual and social satisfaction.

2. Honesty in conveying the quality of the goods sold

A trader is obliged to be honest in carrying out buying and selling business. Honesty in the broad sense of not lying, not making things up, not cheating, never breaking promises and not betraying and so on. Because dishonest actions are sinful, they also have a very negative impact on the personal and family lives of the traders themselves and will also affect social life.

A businessman must act honestly based on ensuring that other people get the goodness and happiness that he desires by explaining the weaknesses, deficiencies and advantages of goods that he knows about to buyers or consumers, both visible and invisible to other people. The public in general is often deceived by this kind of treatment by business people.

In Islamic teachings, honesty is the most basic requirement in business activities. The Messenger of Allah strongly recommended honesty in all forms and it will lead to virtues and will lead to heaven. Likewise, on the contrary, lying will bring the perpetrator to evil and in the afterlife to hell. Rasulullah SAW prohibited all forms of business activities carried out by fraud because fraud can harm other people and violate human rights in consensual business.

3. Fairness in measurements or scales

Traders when selling are expected to behave honestly and openly with buyers regarding measurements or scales, quality of

goods and prices of their merchandise. Regarding this, some fish traders at Bakkedare Market use measures in the form of uneven iron plates. However, the measurements used by fish traders are not intended to make the goods sold look more abundant, but rather the measurements are to make it easier and help fish traders in measuring goods and serving buyers quickly.

Sometimes traders underestimate fairness in measuring or weighing, even though Allah SWT tells us to be fair in this matter. Many people, especially those who trade and often use tools in the form of scales or measures, are often tempted to take advantage by reducing the scales or measures, even for the sake of a small profit, we are willing to sacrifice consumers by reducing the quality and measures, even though this act is prohibited by Allah SWT.

4. The trader gets other people to praise his merchandise

Trading in accordance with Islamic law is very important to gain approval and reward from Allah SWT in order to avoid sin and gain happiness in this world and the hereafter. Looking at the conditions above, praising goods excessively is prohibited in Islam, especially if promoting goods by lying and exaggerating the quality of the goods. Exaggerating in Islam is not recommended for traders with elements of fraud. Traders must carry out trade in accordance with Islamic rules so that we do not violate ethics in trading and do not violate the provisions of Allah SWT.

5. Do not compete with other traders

Traders at Bakkedare Market do not mind if there are new traders or other traders whose goods sell better because the traders believe that each trading has its own fortune. This means that traders at Bakkedare Market provide opportunities for other traders to carry out the same business.

Everyone who trades wants and gets profit in their business. Traders at Bakkedare Market when carrying out buying and selling activities get profits in the form of money. Apart from that, the existence of buying and selling activities at the Bakkedare Market means that traders can further expand their ties with people at the Market, both from traders and from buyers or customers.

6. Selling halal and good goods

The goods sold by traders, including mixed traders, fish traders, vegetable traders and ready-made food traders at Bakkedare Market, are sourced from halal places and are also obtained in a good and halal way because they are obtained from traders, pond owners

and plantations, whether they are taken directly. or through intermediaries. The traders who sell at Bakkedare Market aim to make a profit for daily living expenses, the needs of their children or family, and for their future.

Implementation of sharia economic values in the Bakkedare Market, Soro Village, Takkalalla District, Wajo Regency

Implementation of sharia economic values, namely, the value of monotheism, the value of adl' (justice), the value of nubawwah (prophecy), the value of the khilafah and the value of ma'ad (results).

1. The Value of Tauhid (Oneness of God)

The value of monotheism in buying and selling transactions means that traders carry out good and halal buying and selling practices. That way, traders sell good and halal goods, not goods whose substances are forbidden and prohibited in the Shari'a, such as pork, alcohol and so on. The traders at Bakkedare Market sell goods that are halal and needed by consumers or buyers because the goods sold are basic necessities, namely various types of fish, vegetables, sugar, salt, bread and ready-made foods such as yellow rice and others. -other. The goods sold by Bakkedare Market traders are sourced from halal places and the merchandise is obtained in a halal way. The merchandise is sourced from the farms themselves, there are also those who buy and resell plantation products to other traders.

2. The value of 'adl (justice)

Justice means that there is no element of injustice between one party and another in economic activities. Regarding the value of justice, traders at Bakkedare Market provide and offer at the same price as fellow buyers. The prices set by traders at Bakkedare Market do not oppress buyers but rather provide prices according to their respective portions and this price setting is not an arbitrary price setting that can harm buyers and also traders at Bakkedare Market in carrying out buying and selling transactions. without containing elements of gharar and maysir. Because traders at Bakkedare Market carry out buying and selling transactions in real terms, they are handed over at the time the transaction takes place.

3. Nubawwah (prophetic) value

The value of nubawwah (prophecy) in the economic field means that every economic actor must emulate the characteristics of the Prophet Muhammad. in every activity. The characteristics of the Prophet Muhammad SAW that must be implemented by economic actors are siddiq (honesty), amanah (responsibility or trustworthiness), tabligh (communication and openness) and fathanah. Traders' honesty can be known by the way traders use scales or measures.

Regarding the nubawwah (prophetic) value of traders at Bakkedare Market in carrying out buying and selling transactions, there are still some traders who deliberately adjust their scales or deliberately change the shape of the scales in order to reap large profits. Even though the intent and purpose is not to deceive, indirectly by adjusting the measurements or not leveling the scales used in trading, it can affect the quantity or mass of merchandise, and there are still traders who deliberately mix up their vegetables between fresh vegetables and vegetables that are not. fresh.

4. The value of the caliphate

The value of the caliphate in the economic field means human responsibility as a caliphate who is entrusted with the trust/mandate to utilize, manage and develop natural resources in the right way and provide opportunities for other people to try and work. Regarding the value of the caliphate, traders at Bakkedare Market have provided opportunities for other traders to try. The traders don't mind and don't mind if there are new traders and also if other traders sell better because the traders at Bakkedare Market assume that every human being has their own sustenance and it has been determined by Allah SWT.

5. Ma'ad Value (Results)

The value of ma'ad is defined as profit or profits, both profits in this world and profits in the afterlife. In relation to the ma'ad (yield) value, traders at Bakkedare Market when carrying out buying and selling transactions obtain profits or profits from their sales, namely in the form of money. Another advantage obtained by traders at Bakkedare Market is that they can strengthen ties with other traders and buyers or customers.

E. CONCLUSION

Based on the results of the author's research, the following conclusions can be drawn:

1. The transaction process carried out by traders at Bakkedare Market is that traders offer merchandise to buyers. Then buyers will haggle over the price and sometimes ask about the quality of the goods. If an agreement is reached during the bargaining process, a transaction will occur. Buying and selling transactions at Bakkedare Market carried out between buyers and traders are types of transactions carried out in cash, and do not use non-cash payments because at Bakkedare Market there are no machines for using cards.
2. Sharia economic values have not been fully implemented by traders at Bakkedare Market, because there are still *nubuwwah* (prophetic) values that have not been implemented by some traders, namely in terms of measurements or scales, there are still traders who deliberately arrange the scales in such a way, deliberately not leveling them. the weighing plate and there are still traders who deliberately mix up their vegetables between fresh and non-fresh vegetables.

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