

ISRG Journal of Arts, Humanities and Social Sciences (ISRGJAHSS)



ISRG PUBLISHERS

Abbreviated Key Title: ISRG J Arts Humanit Soc Sci

ISSN: 2583-7672 (Online)

Journal homepage: <https://isrgpublishers.com/isrgjahss>

Volume – II Issue-III (May – June) 2024

Frequency: Bimonthly



The Importance of Understanding Islamic Law on Online Loans for the Strawberry Generation

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| **Received:** 16.05.2024 | **Accepted:** 20.05.2024 | **Published:** 22.05.2024

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Abstract

The birth of the Strawberry Generation is influenced by two main factors, namely the parenting style of parents in educating their children and their habits in dealing with problems. Today's young generation is not fully able to fulfill the components of the ideal character needed to fulfill the welfare of life, especially financial needs. One way to fulfill their needs is by looking for online loans. Online loans currently remain an alternative to solving financial problems from various circles of society. After the passage of the Covid-19 period, many people's businesses failed, resulting in financial chaos which resulted in a lack of fulfillment of family needs. This study aims to further examine the importance of understanding Islamic law on online loans which currently often trap the Strawberry generation to meet their needs and lifestyle in all situations. The research method uses phenomenology as an effort to describe and reveal how Islamic law can help provide an understanding of online loans to this generation. The results of this study outline that Islamic Law on the law of online loans informed through online digital media is more concerned and understood by the current generation.

Keywords: Islamic Law, Online Loan, Strawberry Generation

INTRODUCTION

Online loans, which are often referred to as pinjol, are still rampant and are the topic of discussion of many circles. The impact of the Covid-19 period still leaves many economic problems. Most Indonesian people experience financial failure and chaos caused by various factors. Starting from workers or employees who are laid off to independent businesses that must go out of business. These

problems also have an impact on the fulfillment of daily life needs, including primary, secondary and tertiary needs. Many parents cannot fulfill and obey all the needs and desires of their children. Teenage children in particular already have orientations and life needs according to their era. It is not uncommon for parents to be

abused by their children because they are unable to fulfill their children's wishes.

From okenews.com it was reported that cases of murder of parents by children were found in a number of regions. The motives vary, ranging from the division of inheritance, to trivial issues such as not accepting being scolded and parents cannot fulfill the child's request. The results of UNODC (United Nations Office on Drugs and Crime) research in 2017 revealed the findings that Asia became the region with the highest murder rate committed by family members themselves¹. From the above facts, one solution that is considered by the community to be able to unravel financial problems and continue the continuity of life is online loans. Not inferior to parents, teenage children have also begun to participate in the meaning of online loans for various reasons and needs because of the convenience offered to borrowers. This is certainly due to the alignment of the demands of fulfilling life with the fast pace of development based on technological innovation. With an online system of easy and fast disbursement of funds, the funds we need can be disbursed immediately so that many pinjol users come from various circles with various needs.

Dr. Mudzakkir, S.H., M.H. one of the Lecturers of the Faculty of Sharia and Law UIN Sunan Kalijaga believes that there are many problems with online loans, including the relationship between financial service providers and customers can only be done online without any direct or face-to-face relationship, so it is very easy to be misused². He also emphasized that many people are deceived by the existence of pinjol because they are lured with various things, such as the ease of borrowing and lending transactions carried out by financial service providers. Because of this tantalizing lure, the community finally agreed without a second thought.

The conditions for granting loans are relatively easy and facilitated, prospective customers are offered tantalizing promises, the legal method of lending and borrowing relies on identity documents KTP alone is enough, all of which makes it easy. "The lender does not show something real and the recipient of the loan does not show something that is not real, but both give the impression that the recipient has the capacity to pay. From here, most of the people feel more helped and find solutions to their financial problems. The ease of meeting the needs of life is what attracts most of the strawberry generation. They mindlessly make online loan transactions without seeing the future effects for them and their families if they cannot repay on time.

From some research results, it is found that online loans can have an unfavorable impact on adolescents, namely the tendency to lose the ability to delay gratification and plan well for the future. Momentary pleasure becomes the main priority, so it is not wise in managing finances and is trapped in an uncontrollable debt cycle³. Similar research was conducted by Linatul Uyun et al who obtained the results that the lack of understanding of financial literacy in generation Z currently causes a lack of knowledge about legal and illegal online loan applications, so that generation Z is trapped in terror and the spread of personal data when they cannot

¹ A series of shocking cases of children killing their parents: Okezone National

² Examining Pinjol in Legal Perspective and Islamic Law - Universitas Islam Indonesia (uii.ac.id)

³ Dinda Daniarsah. 2023.thecolumnist.id/article/hedonistic-lifestyle-teenagers-and-the-impact-of-online-lending.

pay their debts⁴. In line with the research above, Jeremy Zefanya Y. A obtained the results that online loans are a solution to overcome difficult economic conditions that lead to consumptive behavior in young people and today's digital society⁵.

From previous research, it is important for the author to examine in depth the importance of understanding Islamic law regarding online loans for the strawberry generation, which is part of the current generation Z. The purpose of this study is to provide answers and understanding of the law of online lending in the Islamic perspective based on the studies of scholars based on the Qur'an and Hadith.

Literature Review

Online Loan Goals

Online loans are loan services from peer to peer lending fintech for people who need quick funds. It can be applied for online or offline, easy terms, and without collateral. The unlimited development of technology in today's digital era is increasingly complete with the presence of fintech. The term fintech is a financial service using a technology base that will certainly facilitate transactions that we do anywhere and anytime. This new financial model, fintech was first started in 2004 by Zopa, a financial institution in the UK that runs money lending services. Then followed by Bitcoin which was initiated by Satoshi Nakamoto in 2008⁶.

The main problem with online lending is whether the online loan you choose is legal or not. The law on online lending already exists in the ITE Law. The process of lending and borrowing is regulated in order to establish a business relationship, but this relationship is carried out without a direct meeting or face-to-face. On the other hand, business relationships that are carried out online and cannot meet and are only carried out through virtual, video or electronic transactions are often prone to elements of fraud. Many people are deceived because there are various factors such as pinjol services that provide fake photos and fictitious addresses.

Generation Z has now dominated digital banking activities in Indonesia due to their active behavior in accessing the internet. In a study conducted by Muniaty Aisyah obtained data that the effects of Millennial behavior and their perceptions of banking have a significant effect on interest in using Islamic banking mobile banking, while the financial behavior of the Millennial generation affects their interest in meeting their needs by using Islamic

⁴ Linatul Uyun, 2024. The Impact of Pinjol on Generation Z and the Millennial Generation. Journal Sosio e-cons. Vol 16 no.1. DOI: <http://dx.doi.org/10.30998/sosioekons.v16i1.22041>

⁵Arvante, J. Z. Y. (2022). The Impact of Online Loan Problems and Legal Protection for Online Loan Consumers. Indonesian Law Student Writers Association Law Journal, 2(1). <https://doi.org/10.15294/ipmhi.v2i1.53736>

⁶ Muh. Rizal, et al, *Fintech As One Of The Financing Solutions For Smes*, AdBispreneur Journal: Journal of Business Administration and Entrepreneurship Thought and Research, Vol.3, No. 2, August 2018, p. 90- 90

banking mobile banking⁷. From the above description, it can be seen that it is the technologically savvy community that uses online loan facilities the most and is the main target in the current online loan system.

Dr. Mudzakkir in his seminar also emphasized that we should not berate and corner online loans, it is because online loans actually have a legal position in terms of law. This means that online loans are legal and have been registered with the OJK (Financial Services Authority Agency) Not all online loans can be hit equally as service providers that are negatively stigmatized by our society⁸. Instead, what we need to be aware of is the deviation from the online loan itself carried out by several individuals.

Online lending itself is one proof of the progress of financial technology. Fintech lending will always be related to online loan interest rates. Online loan interest rates are now getting lighter. The goal is to make legal online loans more affordable. Interest on online loans according to OJK (Financial Services Authority) was previously set at a maximum of 0.8% per day or 24% per month. Even the Indonesian Funding Fintech Association (AFPI) has agreed to reduce the online loan interest by 50%, to a maximum of 0.4% per day or 12% per month.⁹

Online Loans in the Perspective of Islamic Law

The lack of education that our society has, makes people easily believe, meaning that education and knowledge are very important so that people understand and can really choose and make good and right decisions in terms of addressing the existence of online loans that are rampant in the midst of Indonesian society.¹⁰ Nurul Fadliyah and Ahmad Musyahid's study outlines that online lending or borrowing is usury because it has interest and has not been labeled sharia, only registered with the financial services authority (OJK)¹¹.

In Islam, interest is the same as usury. Islam states clearly that usury is prohibited or forbidden, as Allah Subhanahu Wa Ta'aala says in Surah Al-Baqarah verse 275 which has the basic essence of prohibiting usury in Islam is to avoid injustice and injustice in all economic practices. The Indonesian Ulema Council MUI, Ijtima' Ulama MUI Fatwa Commission which was held in November 2021 with a decision that online lending activities are Haram. This is because in online lending there are elements of usury, making threats, and revealing one's secrets or disgrace to fellow debtors¹². This also refers to the Book of Allah and the Sunnah of the Prophet. It can even be said that the prohibition has become an

axiom in Islamic teachings¹³. The prohibition of the practice of usury is actually firm and clear in the Qur'an and Hadith, enough to express it and reproach the perpetrators, so that in principle it is agreed to prohibit usury.¹⁴

Furthermore, the texture of human thought on all these understandings was finally summarized from the beginning by Allah swt in the Qur'an Surah Ar-Ruum verse 39 which means: "*Riba is the value or price that is added to the property or money borrowed from others*". Asbabul nuzul of the history and discussion of usury in the heavenly books Allah swt prohibits usury. This prohibition is scattered in every preaching of Godliness on every messenger sent to earth in His holy books, even long before the Qur'an as an up to date holy book was revealed to the Prophet Muhammad PBUH. Usury is said to be a poison in the economic activities of a people and has been strictly prohibited in various heavenly books before the Qur'an as an *eternal rule and blessing* for mankind.

The practice of interest is contrary to the principles of Islamic teachings, which are concerned with lower socio-economic groups so that these groups are not exploited by the rich (owners of funds). This is because Islamic economic teachings carry the mission of humanism, social order and reject the existence of injustice and injustice which has an effect on poverty. This implies that it is impossible for justice to be created without eliminating interest from the economic habitat and upholding an economic system that is free from all forms of usury that creates a model of *homo economicus* behavior that ignores moral and religious values and is concerned with protecting individual rights (*utilitarian individualism*) and instead ignores the common good.

The technical definition of usury according to the fuqaha is the taking of additional assets from the principal or capital unlawfully either in debt and credit or buying and selling¹⁵. Batil in this case is an act of injustice (zalim) or silent acceptance of injustice. Taking additional money unlawfully will lead to injustice among economic actors. Thus, the essence of the prohibition in online loans that are rampant because of the terms or conditions of interest that participate in the agreement.¹⁶ Therefore, the development of Islamic economics in the future is very important and cannot be done in isolation or partially, but must be done in total. The prohibition of usury in Islam is expressly stated both in the Quran and Hadith which were revealed gradually as well as the prohibition of alcohol.

Research Methods

This research uses the phenomenological method as an effort to describe and reveal how Islamic law can help provide an

⁷ Muniaty Aisyah, 2023. **The Effects of Millennial Behavior and Perceptions on Interest in Using Islamic Banking Mobile Banking in Indonesia.**Journal of Management and Finance 12 (2): 214-230. DOI:10.33059/jmk.v12i2.7532

⁸ Examining Pinjol in Legal Perspective and Islamic Law - Universitas Islam Indonesia (uui.ac.id)

⁹ Darwin, "What are online loans and the types," p1.

¹⁰ Elsa, A. E. F. (2021). The Dilemma of Online Lending in Indonesia: A Review of Legal Sociology and Sharia Law. *Dictum: Journal of Sharia and Law*, 19(2), 109-119.

¹¹ Nurul Fadliyah, Ahmad Musyahid in Qadauna: Islamic Family Law Student Scientific Journal; Vol 1 (2020), p. 350.

¹² narasi.tv/read/narasi-daily/law-of-online-lending-in-islam

¹³ Abdullah al-Mushlih and Shalah ash-Shawi, *Fikih Ekonomi Keuangan Islam*. cet. I, (Jakarta: Darul Haq, 2004), pp. 89-90.

¹⁴ Hamzah Ya'qub, *Code of Trade Ethics According to Islamic Patterns of Development of Economic Life*, cet. 2, (Bandung: Diponegoro, 1999), p. 171.

¹⁵ Abu al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Ahmad ibn Rusyd al-Qurtubi, *Bidayah al-Mujtahid wa an-Nihayah al-Muqtasid* (Beirut: Dar al-Ma'rifah, 1981), Juz 2, pg. 128.

¹⁶ Sri-Edi Swasono, "*Islamic Economics in Pancasila*", *Paper of the International Seminar on Implementation of Islamic Economics, in the framework of the Annual Meeting of Indonesian Economics Experts Association UNAIR* (Surabaya, August 1-3, 2008), pp. 22-23.

understanding of online loans to the generation of Islamic strawberry, so that later this generation has consideration in making decisions related to financial matters. The sample used is generation z among 7th and 8th semester students with a total of 35 students consisting of 15 women and 20 men through interviews which are then analyzed according to the predetermined classification.

Results and Discussion

From the results of the interviews, almost half of the students knew about the procedures for online loans, but many did not know the impact and law of these loans in Islam. They do not seek much information about how the law of online loans in Islam so they feel they need a deeper understanding of why online loans are forbidden. In the interview results, they assume that online loans are common and legitimate. Some of them also revealed that usury in online loans is considered vague. Implicitly, the term interest is not mentioned in the Qur'an, but practices similar to it are called usury, when viewed from existing history it is clear that usury is not only forbidden in Islam, but also all religions such as Judaism and Christianity have prohibited the practice of usury. Interest is also considered a form of prohibition. The Qur'an mentions only one term Riba and the word is mentioned 8 times in four different letters, namely Surah Al-Baqarah (2): 275-279, Al-Imran (3): 130, An-Nisa' (4): 160-161, and Ar-Rum (30): 39. The first three suras are madaniyah (revealed after while the apostle of Allah migrated to madinah), Surah Ar-Rum is Makiyah (revealed before migrating)¹⁷. The prohibition on usury was not revealed at once, but was revealed in 4 letters¹⁸ namely:

The first letter is Surah Ar-Rum verse 39:

وَمَا آتَيْتُم مِّن رِّبَا يَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ

"And whatever riba (usury) you give to increase the wealth of men, it does not increase in the sight of Allah. And what you give in the form of zakaah that you intend to earn the pleasure of Allah, then those are the ones who multiply (their reward)." (QS. Ar-Rum 30: Verse 39).

In the verse above, it is not explained directly about the prohibition of usury, but only the hatred of Allah for those who make usury transactions. In the Book of Jalalain by Al-Imamaini, namely Syeh Jalaluddin Muhammad bin Ahmad Al Mahallii and Jalaluddin Abdul Ar Rohman bin Abu Kar As Syuyuti, related to Surah Ar-Rum verse 39 interpreted that the Lafadz "آتَيْتُم منوما" is like something given or gifted to others so that from what has been given others give him a reward that is more than what he has given, understanding something in a matter of muamalah. The word "is used to mean "اليربو" that the one who gives the gift is rewarded with more of what he has given.¹³

The second letter is Surah An-Nisa verses 160-161:

فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَاتٍ أُجِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْبَهُمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

¹⁷ M.Quraisy Shihab, *Membumikan al-Qur'an*, (Bandung: Mizan, 1992.), pp. 259

¹⁸ Muhammad Syafi'i Antonio, *Islamic Banking from theory to practice...*p. 23.¹³ Jalalaini, *Tafsir Al-Quran Al Karim, Volume 1*, pp. 295.

"Because of the injustice of the Jews, We have forbidden to them the good things which were once lawful, and because they used to prevent others from the way of Allah, and because they practiced usury when they had been forbidden to do so, and because they consumed people's wealth illegally. And We have prepared for the disbelievers among them a painful punishment." (QS. An-Nisa 4: Verses 160-161).

Asbabun nuzul verses 160-161:

The habit of the Jews is to commit sins. They legalize what is forbidden and forbid what is legalized. One of them is usury. Only a few of them did not want to do it like Abdullah bin salam, Ts'alabah bin sa'yah, asad bin sa'yah and asad bin ubaid. In connection with that Allah revealed verses 160-162 as a description of the group that disobeyed and obeyed (HR. Ibn Abi Hatim from Muhammad bin Abdillah Bin Yazid Al Murqi from Sofyan Bin Unaiyah from Amrin from Ibn Abbas).

The third letter is Surah Ali Imron verse 130:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً تَوْفِئُوا لِلَّهِ تَعْلَمَ كَيْفَ تَقْلُحُونَ

"O you who believe! Do not eat usury with double and fear Allah so that you may be fortunate." (QS. Ali 'Imran 3: Verse 130).

This verse 130 the commentator explains that the lafadzh يا ايها الذين امنوا is meant to be the Sakifs or the group of people from the Banu Sakif. Then lafadzh تاكل الربا اضعافا ل means that in the excessive treasure of dirhan, followed by another lafadzh as a reinforcement of مضاعفة this means الجل mission or purpose, then continued with the word واتقوا الله fear you all people of faith in Allah in eating something that contains usury. تاكلون لعلكم this is with the intention that you all get salvation from the wrath of Allah's torment¹⁹.

The fourth surah is Surah Al-Baqarah verses 275:

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

"Those who eat usury cannot stand but as one who is possessed with a demon through madness stands. That is because they say that buying and selling is the same as usury. But Allah has justified buying and selling and forbidden usury. Whoever receives a warning from his Lord and ceases, then what he had earned is his, and his affair is for Allah. Whoever repeats it, then they are the inhabitants of Hell, they will abide therein ;Allah destroys usury and nourishes charity. Allah dislikes those who remain in disbelief and indulge in sin."

(QS. Al-Baqarah 2: Verses 275-276). In summary, Ibn Kathir interpreted the verse Al Baqarah verse 275, namely: that people who eat usury then when they rise on the Day of Judgment but like the stand of a madman when he raged and possessed by the devil. This situation forbids usury, "reinforced by the words of Ibn Abbas, namely, "Usury eaters will be resurrected on the Day of Resurrection in a state like a madman who is raging"²⁰.

Usury is discussed by the Qur'an through four stages, similar to the stages of the prohibition of khamr (liquor). The first stage simply describes the existence of a negative element, namely Surah al-Rum verse 39. Then followed by a hint about the prohibition (QS.

¹⁹ Ibn Thohir ibn Ya'kub Al-Fauruzi zadi, Tanwirul Al Miqbaas min Tafsir Ibn Abbas, Dar Al-Fikr, p. 56. 56.11

²⁰ 15 Tafsir Ibn Kathir Volume 1, 452

Al-Nisa': 161). Then in the third stage, it is explicitly stated that one of its forms is forbidden, namely the double one (QS. Ali Imran: 130, then finally, the total prohibition and in its various forms, namely in QS. Al-Baqarah 278. In the beginning of the 39th verse of Surah al-Rum above, Allah swt. begins with a call to the believers, followed by the prohibition of usury. This indicates that it is not the nature and behavior of believers who earn money from the practice of usury. That is, collecting debts by multiplying the amount of the debt²¹. The word ad'afan mudafah in the Quran is not a requirement for this prohibition. but simply describes the reality that prevailed at that time. However, the final decision for those who enter into debt transactions is His word: "For you is your wealth; you have neither wronged nor been wronged" (al-Baqarah: 279). Indeed, it may be thought at first glance that those who stop the practice of usury suffer losses, but that assumption is not true. By leaving usury there will be harmonious relations between members of the community, as well as fostering cooperation and help which in turn leads to happiness²².

From the explanation above, it is necessary to educate the current young generation about how Islam prohibits and forbids online loans because there is interest which is usury, because the amount of the loan is greater than the original loan value. There are two steps that can be taken to provide an understanding that can be well received among young people today, namely the appeal and education of teachers during class and the installation of posters that contain the adverse effects of digital online loans. Some solutions that may be useful to minimize the Strawberry Generation in taking attitudes or decisions to make online loans are: 1) build mentality; 2) give trust to be responsible for everything that is done; 3) train themselves to make decisions by considering the good/bad according to Islamic teachings; and 4) understand the conditions and direct them according to Islamic teachings.

Conclusion

Based on the analysis of the interview results, the conclusions that can be drawn include: (a) the target of online loans is a technologically savvy society and most of them are generation z in which there is a generation of strawberry (b) online loans in National law are valid and allowed as long as they are in accordance with the agreed sharia provisions and are legal, (3) online loans are forbidden in Islam because they have set a percentage of interest called "Riba". The practice of usury that is prohibited in Islam has two types (models), *first*, usury fadl, which is usury that applies a system of paying debts with an amount more than the money borrowed. *Second*, nasiah usury, which is usury that applies a system of delaying maturity in paying debts, provided that the borrower wants to pay twice the money he borrowed, (d) In the Qur'an, it is explained that usury is a condition in online loans through four stages, and is equivalent to the prohibition of khamr (liquor). The **first stage** merely illustrates the existence of a negative element, namely Surah al-Rum verse 39. Then followed by a hint about its prohibition in the **second stage** (QS. Al-Nisa': 161). Then in the **third stage**, it is explicitly stated that one of its forms is prohibited, namely the one that is doubled (QS. Ali

Imran: 130). The last stage, the total prohibition and in various forms of usury is in QS. Al-Baqarah 275-279.

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²¹ Sulaiman Ibn 'Amr, *Al-Futuhat al-Ilahiyah*, (Cairo: Dar Fikr, 1994), p. 200.

²² Hendi Suhendi, *Fikih Muamalah*, (Jakarta: Raja Grafindo Persada, 2002), p. 60

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