

Sales Practices with Minimum Purchase Requirements at EIJI Coffee: An Analysis through the Lens of *An-Taradhin*, Justice, and *Gharar* Prohibition in Islamic Economic Law

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Received	Revised	Accepted	Published
01-05-2026	22-06-2026	02-09-2026	04-10-2026

Abstract

This study is motivated by the implementation of a minimum purchase requirement policy in a coffee shop business, which may raise concerns from the perspective of Islamic Economic Law, particularly regarding the principles of *an-taradhin* (mutual consent), justice, and the prohibition of *gharar* (uncertainty). The research problem addressed in this study is whether such a policy complies with Islamic principles governing sales transactions. This study aims to examine the implementation of minimum purchase requirements at EIJI Coffee in Bandung City, assess its conformity with the principles of Islamic Economic Law, and analyze its impact on both business owners and consumers. The research employs an empirical juridical approach with a descriptive-analytical method. The data used are qualitative in nature and were collected through observation, interviews, documentation, and literature review. The findings indicate that the minimum purchase policy, which requires customers to purchase one food item and one beverage, is implemented without providing written information to consumers. This practice generates diverse responses, with some consumers accepting the policy, while others express objections due to a lack of transparency and its inconsistency with their initial needs. The study concludes that the policy does not fully reflect the principles of *an-taradhin*, justice, and clarity in transactions.

Keywords: Minimum Purchase Requirement, Islamic Economic Law, Sale and Purchase, *Muamalah*

Abstrak

Penelitian ini dilatarbelakangi oleh penerapan kebijakan batas minimal pembelian pada usaha coffee shop yang berpotensi menimbulkan permasalahan dalam perspektif Hukum Ekonomi Syariah, khususnya terkait prinsip *an-taradhin* (kerelaan para pihak), keadilan, dan larangan *gharar* (ketidakjelasan). Rumusan masalah dalam penelitian ini adalah apakah kebijakan batas minimal pembelian tersebut telah sesuai dengan prinsip-prinsip syariah yang mengatur transaksi jual beli. Penelitian ini bertujuan untuk mengkaji penerapan kebijakan batas minimal pembelian di EIJI Coffee Kota Bandung, menilai kesesuaiannya dengan prinsip-prinsip Hukum Ekonomi Syariah, serta menganalisis dampaknya bagi pelaku usaha dan konsumen. Penelitian ini menggunakan pendekatan yuridis empiris dengan metode deskriptif-analitis. Data yang digunakan berupa data kualitatif yang diperoleh melalui observasi, wawancara, dokumentasi, dan studi kepustakaan. Hasil penelitian menunjukkan bahwa kebijakan batas minimal pembelian yang mewajibkan konsumen membeli satu makanan dan satu minuman diterapkan tanpa adanya informasi tertulis yang

disampaikan kepada konsumen. Praktik tersebut menimbulkan beragam tanggapan, di mana sebagian konsumen menerima kebijakan tersebut, sementara sebagian lainnya menyatakan keberatan karena kurangnya transparansi serta ketidaksesuaian dengan kebutuhan awal mereka. Penelitian ini menyimpulkan bahwa kebijakan batas minimal pembelian di EIJI Coffee belum sepenuhnya mencerminkan prinsip antartarādin, keadilan, dan kejelasan dalam transaksi sebagaimana yang diatur dalam Hukum Ekonomi Syariah.

Kata Kunci: Batas Minimal Pembelian, Hukum Ekonomi Syariah, Jual Beli, Muamalah

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Conflict of Interest: The authors declare that they have no conflicts of interest

INTRODUCTION

The food and beverage industry is one of the sectors that makes a significant contribution to Indonesia's economy. The Ministry of Industry reported that in 2024, the food and beverage manufacturing sector contributed 40.31% to the Gross Domestic Product (GDP) of the non-oil and gas manufacturing industry and 6.92% to the national GDP. In addition, investment realization in this sector reached IDR 110.57 trillion, indicating that the food and beverage industry remains a growing sector and continues to attract investors. On the other hand, Statistics Indonesia (BPS) recorded approximately 5.28 million food and beverage service businesses operating throughout Indonesia in 2024. These conditions demonstrate that competition within the food and beverage sector, including the coffee shop business, has become increasingly intense, requiring business operators to implement various strategies to maintain the sustainability and competitiveness of their enterprises (Badan Pusat Statistik, 2025).

The growth of coffee shops in Indonesia is influenced not only by the expansion of the food and beverage industry but also by changes in people's lifestyles, which have transformed coffee shops into social spaces for working, studying, and interacting. This phenomenon has intensified competition among coffee shop businesses in terms of products, services, and supporting facilities aimed at attracting and retaining customers. Ruslim et al. (2024) explain that the rapid growth of coffee shops in Indonesia has led to increasingly fierce competition, making service quality, pricing, and customer experience crucial factors for business sustainability. Meanwhile, Khristianto, W.; Trihartono, A.; Wahyudi (2023) emphasize that the flexibility of business strategies is a key factor enabling coffee shops to adapt to changing consumer behavior and increasingly competitive market dynamics.

In response to such competition, business operators implement various strategies, one of which is the adoption of a minimum order or minimum purchase requirement policy. This policy is commonly applied by businesses that provide additional facilities such as seating areas, internet access, workspaces, and meeting areas. From the perspective of business owners, a minimum purchase requirement is viewed as a means of optimizing the use of facilities and maintaining revenue stability. However, from the consumers' perspective, such a policy may raise concerns regarding the freedom to make purchasing decisions, the transparency of information, and the balance of rights and obligations between the parties involved in a transaction. Therefore, the practice of imposing minimum purchase requirements is an important subject for examination from the perspective of Islamic Economic Law, particularly in

relation to the principles of *an-tarāḍin* (mutual consent), *al-'adl* (justice), and the prohibition of *gharar* (uncertainty) in sale and purchase contracts.

From the perspective of *fiqh muamalah*, sale and purchase (*al-bay'*) is one of the most widely practiced forms of contract in economic activities. Wahbah al-Zuhaili defines sale and purchase as the exchange of property for property through means permitted by Islamic law and conducted based on the mutual consent of the parties involved in the transaction (Al-Zuhaili, 2011). This definition indicates that sale and purchase should not merely be understood as an activity involving the exchange of goods and services, but also as a legal relationship that gives rise to rights and obligations for the parties involved. In a similar vein, Ibn Rushd explains that the validity of a transaction is determined not only by the fulfillment of the essential elements and conditions of a contract but also by the existence of consent arising from the free will of the contracting parties, free from any factors that may diminish the quality of mutual agreement within the transaction (Ibnu Rushd, 2004).

In the study of Islamic Economic Law, sale and purchase transactions are classified as '*uqud tijārī*' (commercial contracts), namely contracts aimed at generating lawful profit through exchange mechanisms that are permissible under Islamic law. The implementation of '*uqud tijārī*' emphasizes not only economic gain but also the fulfillment of fundamental principles of *muamalah*, such as *an-tarāḍin* (mutual consent), *al-'adl* (justice), transparency of information, and the avoidance of *gharar* (uncertainty) that may cause harm to either party. Therefore, any policy implemented by business operators in commercial transactions must take into account the balance of rights and obligations between sellers and buyers.

The relationship between the concept of '*uqud tijārī*' and the practice of minimum purchase requirements is important to examine because such a policy constitutes an additional condition imposed by business operators in the transaction process. On the one hand, a minimum purchase requirement may be regarded as a business strategy aimed at maintaining operational stability and business sustainability. On the other hand, the existence of such a condition may affect consumers' freedom to make purchasing decisions based on their actual needs and preferences. In this context, the practice of minimum purchase requirements warrants further analysis to assess whether its implementation is consistent with the principles of '*uqud tijārī*' in Islamic Economic Law, particularly those relating to mutual consent between the parties, justice in transactions, and the provision of clear information prior to the conclusion of the contract.

The validity of a sale and purchase contract in Islamic Economic Law is determined by the fulfillment of the essential elements (*arkan*) and conditions prescribed in *fiqh muamalah*. The essential elements of a sale and purchase contract include the contracting parties (*'aqidain*), the subject matter of the transaction (*ma'qūd 'alayh*), and the contractual declaration (*siḡhat al-'aqd*), which consists of *ijab* (offer) and *qabul* (acceptance) signifying the mutual agreement of the parties. In Islamic jurisprudential literature, the existence of these elements must be accompanied by the fundamental requirement of mutual consent (*an-tarāḍin*), free from coercion, undue pressure, or information asymmetry that may undermine the quality of the agreement (Al-Zuhaili, 2011).

The principle of *an-tarāḍin* as the foundation of mutual consent in transactions is normatively grounded in the Qur'an, Surah An-Nisā' (4:29). According to the Official Translation of the Ministry of Religious Affairs of the Republic of Indonesia, the verse states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾

" O believers! Do not consume one another's wealth unjustly, but only through lawful trade conducted by mutual consent among you... " (Kementerian Agama Republik Indonesia, 2019)

In the exegesis of Ibn Kathir, this verse emphasizes the prohibition of acquiring wealth through unlawful means and affirms that permissible transactions are those based on mutual consent and willingness between the parties involved, thereby excluding elements of fraud, coercion, and injustice in the transaction process (Ibn Kathir, 2003). Similarly, Al-Qurtubi explains that the phrase "*an tarāḍin minkum*" indicates that the validity of a transaction depends greatly on the existence of consent arising from the free will of the parties, without any element of pressure, deception, or lack of knowledge that may disadvantage one of them (Al-Qurthubi, 2006)

Based on the foregoing, the principle of *an-tarāḍin* should not be understood merely as formal consent expressed through *ijab* and *qabul*, but also as substantive consent that reflects the freedom to make informed and voluntary choices without any form of pressure. This principle serves as an important foundation for evaluating various contemporary transactional practices, including minimum purchase requirement policies in coffee shop businesses, which may potentially influence consumers' freedom to determine their purchasing choices from the outset of the transaction.

Business policies continue to evolve in response to market demands and increasing competition (Sumiati, 2022). These policies encompass pricing strategies, service systems, and regulations governing consumer behavior during transactions. This phenomenon demonstrates that modern economic practices are influenced not only by market mechanisms but also by the strategies adopted by business operators to maintain the sustainability of their enterprises. Consequently, such practices require re-evaluation from the perspective of Islamic law to ensure their compliance with Sharia principles (Giovanardi, 2024).

The evolution of modern business practices has revealed a growing tendency to implement policies that bind consumers to specific business requirements. One such policy is the imposition of minimum purchase requirements. Under this policy, consumers are required to purchase a specified quantity or value of products as a condition for accessing certain services or facilities provided by the business. This practice is widely adopted in the food and beverage sector, particularly by coffee shops that rely on optimizing the utilization of their space while ensuring stable business revenue.

A minimum purchase requirement policy is also implemented at EJI Coffee in Bandung, where each customer is required to purchase at least one food item and one beverage. This policy is generally intended to maintain operational efficiency, increase revenue, and regulate customers' use of the facilities provided. From an economic perspective, such a practice may be understood as a rational business strategy. However, this situation becomes particularly interesting for further examination when viewed through the lens of Islamic Economic Law, especially regarding the principles of freedom of choice and voluntary consent in transactions.

Concerns arise when such a policy has the potential to restrict consumers' freedom to make purchasing decisions. Consumers who are confronted with mandatory requirements often have little alternative but to comply with the established rules. As a result, purchases may not be based entirely on genuine needs or preferences but rather on the obligation to satisfy the imposed conditions. This situation raises the question of whether the consent given by consumers truly reflects their free will or merely constitutes compliance with existing regulations.

Another important aspect that warrants attention concerns the clarity of transaction-related information. Conditions that are not openly disclosed from the outset may introduce elements of *gharar* (uncertainty), which are prohibited under Islamic law. Transparency in the disclosure of information is a crucial factor in ensuring the validity of a contract, as it enables the parties to fully understand their rights and obligations before entering into a transaction. The absence of adequate information may lead to misunderstandings that could result in losses for one of the parties (Suwandono et al., 2025).

Numerous studies on sale and purchase transactions from the perspective of Islamic Economic Law have examined fundamental principles of *muamalah*, including *an-tarāḍin* (mutual consent), *al-'adl* (justice), the prohibition of *gharar*, and the protection of consumer rights within commercial contracts. Anggraini and Rohmati explain that the principle of *an-tarāḍin* serves as the philosophical foundation of sale and purchase contracts, requiring consent that arises from the free will and mutual satisfaction of the contracting parties, thereby ensuring that transactions are not only formally valid but also consistent with the values of justice in *muamalah* (Anggraini & Rohmati, 2018). Meanwhile, Iskandar (2017) examined standard clauses in Islamic contract law and concluded that provisions imposed unilaterally must still uphold the principles of freedom of contract, justice, and the protection of parties with weaker bargaining positions. Similarly, Hilda (2022) found that the use of standard clauses that provide no room for negotiation may potentially conflict with the principles of mutual consent and balance that form the foundation of contracts under the Compilation of Islamic Economic Law.

Studies on consumer protection in sale and purchase transactions have also developed through the work of Munggaran, Sudjana (2019) who emphasize that the inclusion of standard clauses that disadvantage consumers may create an imbalance of rights and obligations within contractual agreements. Furthermore, Putra et al., (2024) explain that standard clauses drafted unilaterally require legal safeguards to prevent consumers from being placed in a disadvantaged position in sale and purchase transactions. Likewise, Putri, Renantha Meggy; Suhendra, Ahmad; Hayati (2025) demonstrate that legal certainty regarding standard clauses from the perspective of Islamic Economic Law must be founded upon the principles of transparency, clarity of information, and the protection of consumer rights to ensure that contracts are conducted fairly and validly.

Nevertheless, previous studies have primarily focused on the philosophical aspects of *an-tarāḍin*, standard clauses, consumer protection, and the validity of contracts in general. To date, no study has specifically examined minimum purchase requirement policies (*minimum order policies*) in coffee shop businesses as an additional contractual condition and comprehensively analyzed them in relation to the principles of *an-tarāḍin*, *al-'adl*, and the prohibition of *gharar* from the perspective of Islamic Economic Law. Yet, minimum purchase requirements have become an increasingly common business practice in the food and beverage sector and may potentially affect

consumers' freedom to determine their purchasing choices as well as the quality of consent provided prior to the conclusion of a contract.

Based on these considerations, this study offers a scholarly contribution through an empirical analysis of the minimum purchase requirement policy implemented at EIJI Coffee, employing an Islamic Economic Law approach that integrates the principles of *an-tarādīn*, *al-'adl*, and the prohibition of *gharar* as its primary analytical framework. Accordingly, this study not only examines the validity of minimum purchase requirements as a business strategy but also provides insights into the relationship between information transparency, freedom of choice, and the protection of consumer rights within contemporary *muamalah* practices.

METHOD

This study employed a qualitative approach with an empirical legal research design. The qualitative approach was selected because the study aimed to gain an in-depth understanding of the implementation of the minimum purchase requirement policy at EIJI Coffee and to analyze its conformity with the principles of Islamic Economic Law based on empirical evidence obtained from the field. According to Creswell, (2018), qualitative research is used to explore and understand the meanings that individuals or groups assign to a social phenomenon, whereas empirical legal research views law as a living reality manifested through social behavior and practices within society. The research was conducted at EIJI Coffee, Bandung City, from March to April 2025. The research site was selected purposively because it had previously implemented a minimum purchase requirement policy, requiring each customer to purchase at least one food item and one beverage. Therefore, it was considered relevant to the focus of this study, which examines sale and purchase practices from the perspective of Islamic Economic Law.

Research informants were selected using a purposive sampling technique, which involves the selection of participants based on specific considerations relevant to the research objectives (Moleong, 2021). The criteria for selecting informants included individuals who possessed knowledge of, had experienced, and were directly involved in the implementation of the minimum purchase requirement policy. Based on these criteria, the study involved one manager of EIJI Coffee as the key informant and eight consumers who had conducted transactions during the period when the minimum purchase requirement policy was still in effect.

The study utilized both primary and secondary data sources. Primary data were collected through observation, in-depth interviews, and documentation. Observation was conducted to directly examine service procedures, the communication of information regarding the minimum purchase requirement policy, and interactions between business operators and consumers. Semi-structured interviews were carried out with the manager and consumers to obtain information regarding the rationale behind the policy, its implementation mechanisms, and consumers' perceptions of the policy. Documentation served as supporting data and included photographs of the research site, field notes, menus, and consumer reviews on Google Reviews related to the implementation of the minimum purchase requirement policy. Secondary data were obtained through a literature review encompassing the Qur'an, Hadith, *fiqh muamalah* literature, books on Islamic Economic Law, scholarly journals, and previous studies relevant to the research topic.

The validity of the data was ensured through source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from the EIJI Coffee manager, consumers, and available documentation to establish data consistency regarding the implementation of the minimum purchase requirement policy. Meanwhile, method triangulation was performed by comparing findings derived from observation, interviews, and documentation to ensure that the research conclusions were not based on a single data collection technique but were corroborated by multiple sources of evidence.

Data were analyzed using the interactive model developed by Miles, Huberman, Saldaña (2014) which consists of three stages: data condensation, data display, and conclusion drawing and verification. During the data condensation stage, the researcher selected, categorized, and focused the results of observations, interviews, and documentation on information related to the implementation of the minimum purchase requirement policy, the mechanisms used to communicate the policy, the reasons for its implementation, and consumer responses. Subsequently, the data were presented in the form of a narrative description organized according to the research themes to facilitate interpretation. The final stage involved drawing and verifying conclusions by relating the empirical findings to the principles of *an-tarāḍīn*, *al-'adl*, and the prohibition of *gharar* within the framework of Islamic Economic Law. This process enabled the researcher to develop a comprehensive analysis of the extent to which the minimum purchase requirement policy conforms to the principles governing *muamalah* in Islamic law.

RESULT AND DISCUSSION

EIJI Coffee is a coffee shop business that adopts a Japanese city pop concept and provides facilities for gathering, working, and relaxing, which are widely utilized by university students and the general public. This study was conducted at the EIJI Coffee branch located on Belitung Street, situated at Jl. Belitung No. 22, Merdeka Subdistrict, Sumur Bandung District, Bandung City, West Java 40113. Based on field observations, this branch was identified as a location that had previously implemented a minimum purchase requirement policy, requiring each customer to purchase at least one food item and one beverage in order to use the café's facilities.

The study focused on the Belitung Street branch because, based on interviews with the management, the minimum purchase requirement policy had previously been implemented at this location as part of an operational strategy to maintain revenue stability and optimize the management of business facilities. As the business expanded and a new branch was established in the Turangga area, the policy was subsequently discontinued. Therefore, this study examines only the practices that were previously implemented at the Belitung Street branch.

The research site was selected purposively because it was capable of providing empirical data regarding the implementation of the minimum purchase requirement policy, which constitutes the primary focus of this study. Accordingly, all findings and analyses presented in this research are limited to the practices implemented at the EIJI Coffee Belitung Street branch and are not intended to represent or describe policies applied at other EIJI Coffee branches.

Sales Practices Involving Minimum Purchase Requirements at EIJI Coffee, Bandung

Based on the observation results, EIJI Coffee was found to have previously implemented a minimum purchase requirement policy that required each customer to purchase at least one food item and one beverage before using the available facilities. During the observation process, the researcher found that information regarding this policy was not displayed in the form of a written notice in an area easily visible to customers. Instead, the policy was communicated directly by employees when customers placed their orders.

The interview results with the Manager of EIJI Coffee (Informant P1, April 2025) indicate that the implementation of the minimum purchase requirement policy was based on considerations related to business sustainability. The manager stated:

"At that time, we implemented a minimum purchase requirement of one food item and one beverage in order to maintain the stability of the business's revenue." (Informant P1, April 2025)

This statement indicates that the minimum purchase requirement policy was implemented as a business strategy to maintain stable revenue while ensuring the optimal utilization of facilities provided to customers. These observational findings were further supported by the interview results with consumers. One consumer (Informant K3) stated:

"I only became aware of the policy after I had taken a seat and looked at the menu. Initially, I was somewhat surprised because I had intended to purchase only a beverage, but I ultimately complied with the policy in place." (Informant K3, April 2025)

Similarly, another consumer (Informant K6) stated:

"I did not find the policy problematic because I had already decided to use the café. However, it would have been preferable if the information had been provided in advance or displayed in a location that was easily visible to customers." (Informant K6, April 2025)

The interview findings indicate that consumers' responses to the minimum purchase requirement policy were not entirely homogeneous. While some consumers accepted the policy as part of the business operator's internal regulations, others expressed a preference for greater transparency regarding the policy before making a purchasing decision. These findings highlight the importance of information disclosure mechanisms in shaping consumers' perceptions of the minimum purchase requirement policy.

Table 1. Summary of Observation and Interview Results Regarding the Minimum Purchase Requirement Policy at EIJI Coffee

Aspect Observed	Research Findings
Policy Description	Minimum purchase of one food item and one beverage
Communication Method	Communicated verbally by employees during the ordering process
Implementation Rationale	Maintaining revenue stability and optimizing the use of facilities
Manager Informant	1 person
Consumer Informants	8 persom
Consumer Responses	Some consumers accepted the policy, while others preferred greater transparency regarding the information provided.

Policy Status	Previously implemented during a certain period, based on observation and interview findings.
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Based on the findings obtained from observations, interviews, and documentation, it can be understood that the minimum purchase requirement policy at EIJI Coffee was not merely related to business management strategies but also concerned the manner in which information was communicated to consumers prior to the conclusion of a sale and purchase contract. These empirical findings provide the basis for analyzing the conformity of the minimum purchase requirement policy with the principles of *an-tarāḍin*, *al-'adl*, and the prohibition of *gharar* from the perspective of Islamic Economic Law, as discussed in the following section.

Implications of the Principle of *An-Tarāḍin* for the Minimum Purchase Requirement Policy at EIJI Coffee

The principle of *an-tarāḍin* constitutes one of the fundamental requirements for the validity of a sale and purchase contract under Islamic Economic Law. Wahbah al-Zuhaili explains that a contract is considered valid when it is carried out based on the mutual consent of the parties without any element that restricts their freedom to make choices (Al-Zuhaili, 2011). Such consent is not merely manifested through the existence of *ijab* (offer) and *qabul* (acceptance), but must also arise from the free will of the parties, accompanied by adequate knowledge of both the subject matter and the conditions of the transaction.

Based on interviews with the Manager of EIJI Coffee, the minimum purchase requirement policy was implemented as a business strategy to maintain revenue stability and optimize the utilization of facilities provided to consumers. Meanwhile, interviews with consumers revealed two distinct responses. Some consumers accepted the policy as part of the business's internal regulations, whereas others stated that they only became aware of the minimum purchase requirement after entering the café and preparing to place an order.

These findings indicate that consumers do provide consent to the minimum purchase requirement policy; however, the nature and quality of such consent warrant further examination. Within the discourse of *fiqh muamalah*, a distinction is drawn between *ridha haqiqi* (genuine consent) and *ridha ṣḥābiri* (apparent consent). *Ridha haqiqi* refers to consent that is formed through an individual's free and informed choice after receiving adequate information and having a fair opportunity to determine their course of action. Conversely, *ridha ṣḥābiri* denotes consent that outwardly appears to signify acceptance of a transaction but is given under circumstances that constrain an individual's freedom of choice. As a result, such consent may not fully reflect the individual's genuine intention and autonomous will. (Ibn Rushd, 2004)

Based on the field data, some consumers proceeded to purchase both food and beverages even though they had initially intended to purchase only one of those products. This decision was made after they became aware of the minimum purchase requirement policy during the ordering process. This situation indicates that consent was indeed given consciously; however, the available choices had already been influenced by the transactional circumstances at hand. Therefore, the resulting consent may be more appropriately understood as a form of *ridā ṣḥābiri*

(apparent consent) rather than *ridā haqīqī* (genuine consent), as consumers were placed in a position where they were psychologically inclined to comply with the existing requirements rather than cancel the transaction.

This analysis may also be associated with the concept of *ikrah* in *fiqh muamalah*. Fundamentally, *ikrah* refers to a form of coercion that eliminates or diminishes an individual's freedom to make legal choices. In the implementation of the minimum purchase requirement policy at EIJI Coffee, no element of *ikrah mulji'* was identified, namely coercion accompanied by a real threat that leaves a person with no option but to comply with the will of the coercing party. Consumers still retained the option to cancel the transaction and leave the business premises. Nevertheless, the practice may be analyzed as a form of *ikrah kbafī* (indirect pressure), as information regarding the minimum purchase requirement was communicated only after consumers had entered the premises and were preparing to conduct a transaction. Such a situation has the potential to create psychological pressure that may influence consumers' freedom of choice, despite the absence of physical coercion or explicit threats. (Al-Zuhaili, 2011)

Nevertheless, this study found no evidence of fraud, threats, or coercion that would substantially undermine consumers' consent. Therefore, the minimum purchase requirement policy implemented at EIJI Coffee cannot be classified as a contract rendered invalid due to *ikrah*. However, from the perspective of Islamic Economic Law, the implementation of the principle of *an-taraḍīn* would be more fully realized if information regarding the minimum purchase requirement were communicated before consumers decide to use the business's facilities, for example through informational signage or other media that can be easily noticed from the outset.

Greater transparency in the disclosure of such information would provide consumers with a genuine opportunity to make decisions freely, thereby allowing the resulting consent to more closely reflect *ridā haqīqī* (genuine consent), which constitutes one of the primary objectives of contractual agreements in *fiqh muamalah*.

This finding indicates that the primary issue with the practice of minimum order requirements does not lie in the existence of additional conditions within the contract itself, but rather in the mechanism through which such conditions are communicated to consumers. Therefore, this study offers the perspective that the quality of *an-taraḍīn* (mutual consent) in modern business transactions is not merely measured by the presence of formal agreement, but also by the extent to which such consent is formed through a transparent and voluntary process that provides equal opportunity for all parties to make informed decisions in accordance with the principles of Islamic Economic Law.

The Implications of the Principle of *Al-'Adl* (Justice) on the Practice of Minimum Order Requirements at EIJI Coffee

The principle of *al-'adl* (justice) is one of the fundamental principles of Islamic Economic Law, which requires the establishment of a balance between the rights and obligations of all parties involved in every transaction. Justice is not merely understood as equal treatment, but also as the provision of rights in a proportional manner according to the position and interests of each party. From the perspective of *maqāṣid al-syarī'ah* (the objectives of

Islamic law), this principle is closely related to *hifẓ al-māl* (the protection of wealth) and *hifẓ al-nafs* (the protection of individual welfare), so that every economic activity should be able to sustain business continuity without neglecting the rights of consumers. (Al-Zuhaili, 2011).

Based on the interview results, the management of EIJI Coffee explained that the minimum order policy is implemented as part of an operational strategy to maintain revenue stability and to offset operational costs arising from consumers' use of the facilities. From the perspective of *maqāsid al-syarī'ah*, this objective is consistent with the concept of *hifẓ al-māl* (the protection of wealth), as business owners have the right to protect their assets, income, and the sustainability of their economic activities, provided that such measures are carried out in a manner that is permissible under Islamic law.

However, the principle of justice in Islamic Economic Law is not solely oriented toward protecting the interests of business owners; it also requires the protection of consumers' rights to obtain clear information before entering into a contract (*akad*). The interview results indicate that some consumers only became aware of the minimum order requirement after entering the café and preparing to place an order. One consumer stated: "*Initially, I only intended to purchase a drink, but after being informed of the minimum order requirement, I ended up ordering food as well.*" (Informant K3, April 2025)

These findings indicate that consumers still had the option to proceed with or cancel the transaction; however, their freedom of choice had already been influenced by psychological factors, as they were already present at the business premises and prepared to make a purchase. This situation reflects an imbalance of information between the business operator and the consumer, which has the potential to affect the quality of decision-making in the transaction process.

This analysis can be linked to the *fiqh* maxim *lā darar wa lā dirār*, which means that one should neither inflict harm upon oneself nor cause harm to others. This principle requires that every business policy should not only provide benefits to business operators but also avoid causing detrimental effects to consumers. Based on the findings of this study, no significant material loss was found to result from the implementation of the minimum order policy, as consumers still received the products they purchased and retained the opportunity to cancel the transaction. However, the delayed disclosure of information regarding the policy has the potential to cause inconvenience and reduce consumers' freedom to make informed choices independently from the outset of the transaction.

When analyzed using the framework of *maqāsid al-syarī'ah*, the minimum order policy has essentially fulfilled the aspect of *hifẓ al-māl* (the protection of wealth) because it aims to maintain business sustainability. However, its implementation still requires improvement to align with *hifẓ al-nafs* (the protection of individual welfare), which emphasizes the protection of consumers' comfort, certainty, and benefit in conducting transactions. Providing information regarding the minimum order requirement through clearly visible media before consumers enter the ordering process would create a balance between the interests of business operators and consumer rights. Based on the explanation above, this study shows that the minimum order policy at EIJI Coffee is essentially not contrary to the principle of *al-'adl* (justice), as it has a legitimate purpose of maintaining business sustainability. However, the implementation of the principle of justice would be more optimal if it were accompanied by transparency of information from the beginning, so that the protection of *hifẓ al-māl* (the protection of wealth) for business operators can go hand in hand with the protection of consumer rights and the

implementation of the principle *lā darar wa lā dirār* (no harm and no causing harm) in transactional practices according to Islamic Economic Law.

The Implications of the Prohibition of Gharar on the Minimum Order Practice at EIJI Coffee

The prohibition of gharar is one of the fundamental principles in Islamic Economic Law, which aims to create legal certainty, clarity of information, and protection of the rights of the parties involved in a transaction. Wahbah al-Zuhaili explains that gharar refers to uncertainty or ambiguity that may affect the object, conditions, or legal consequences of a contract (*akad*), thereby potentially causing disputes and losses for one of the parties. (Al-Zuhaili, 2011). Therefore, every sale and purchase contract (*akad*) must be carried out based on the principle of transparency (*al-wudūh*), so that all elements of the transaction are clearly known before the contract is agreed upon.

In the literature of *fiqh muamalah* (Islamic commercial jurisprudence), scholars distinguish gharar into two main categories, namely *gharar fahisy* and *gharar yasir*. *Gharar fahisy* refers to uncertainty that concerns the essential elements of a contract (*akad*) and has the potential to invalidate the transaction because it creates a significant level of ambiguity. Conversely, *gharar yasir* refers to minor uncertainty that does not relate to the substance of the contract and is still considered tolerable because it does not eliminate the rights and obligations of the parties involved. (Al-Kasani, 1986).

Based on the results of observations and interviews, EIJI Coffee had implemented a minimum order policy in the form of a requirement for each consumer to purchase at least one food item and one beverage. Information regarding this requirement was not provided through written notices in areas that were easily visible to consumers, but was instead communicated directly by employees when consumers placed their orders. The management of EIJI Coffee explained: “The minimum order policy is usually communicated directly by employees when customers are about to place their orders.” (Informant P1, interview, April 2025).

These findings indicate that the minimum order requirement was indeed communicated before the completion of the sale and purchase contract (*akad*). However, some consumers stated that they only became aware of the requirement after entering the business premises and deciding to use the available facilities. One consumer stated: “I only became aware of the requirement when I was about to place my order. Previously, I thought I could order just a drink.” (Informant K4, interview, April 2025).

From the perspective of *fiqh muamalah* (Islamic commercial jurisprudence), this situation is more appropriately analyzed using the concept of *jahalah*, which refers to a condition in which one of the parties has not obtained sufficient information regarding the conditions attached to a transaction. *Jahalah* in the minimum order practice at EIJI Coffee is not related to the object of sale and purchase, the product price, the quality of the goods, or the amount of payment that must be fulfilled, but rather concerns the timing of the disclosure of information regarding additional conditions in the transaction. Therefore, the element of uncertainty found does not affect the fundamental substance of the contract (*akad*).

Based on these characteristics, this study concludes that the minimum order practice at EIJI Coffee does not constitute *gharar fahisy* that could invalidate the contract (*akad*), but rather is more appropriately categorized as *gharar yasir*. This conclusion is based on several considerations.

First, the object of the transaction and the price are clearly known by consumers before payment is made. Second, consumers still have the right to accept or reject the transaction after receiving an explanation regarding the minimum order requirement. Third, there was no indication of fraud, concealment of defects in the goods, or manipulation of information that would cause one of the parties to lose their rights.

Nevertheless, the existence of such *gharar yasir* still has legal implications from the perspective of Islamic Economic Law. The sale and purchase contract (*akad*) remains valid because there is no uncertainty that affects the essential pillars and conditions of the contract. However, the mechanism of providing information, which is only carried out during the ordering process, does not fully reflect the principle of transparency (*al-wuduh*), which is one of the important foundations in *muamalah* (Islamic commercial transactions). This situation has the potential to cause misunderstandings and affect the quality of the consent given by consumers. Therefore, this study recommends that information regarding the minimum order requirement be communicated openly through clear information boards or other media that can be easily accessed before consumers use the business facilities. Providing information from the beginning will eliminate the element of *jahalah*, strengthen legal certainty in the contract (*akad*), and ensure that transactions are conducted in accordance with the principles of transparency, honesty, and protection of the rights of the parties, as required by Islamic Economic Law.

The Impact of the Implementation of Minimum Order Requirements on Business Operators and Consumers

Based on the results of observations, interviews, and documentation, the implementation of the minimum order policy at EIJI Coffee has generated various responses from consumers. To obtain a more systematic overview, the interview and documentation results were analyzed using a thematic approach, resulting in three main themes: acceptance of the policy, objections regarding the mechanism of information disclosure, and adjustments in consumption patterns.

1. Acceptance of the Minimum Order Policy.

Some consumers perceive the minimum order policy as an acceptable rule because it is considered proportional to the facilities and convenience provided by EIJI Coffee. Consumers who utilize the café area for working, discussions, or relaxation consider the obligation to purchase one food item and one beverage as a reasonable form of contribution toward the use of the business facilities. This view is consistent with the results of an interview with one of the consumers, who stated: *"In my opinion, it is not a problem because the place is comfortable and I am indeed using the facilities provided."* (Informant K6, interview, April 2025). This theme suggests that some consumers regard the minimum purchase requirement as a legitimate business practice, provided that the benefits obtained are proportional to the costs incurred.

2. Objections to the Information Disclosure Mechanism

The second theme indicates that consumers' objections were not primarily directed at the minimum purchase requirement itself, but rather at the manner in which the information was communicated, namely that it was disclosed only when consumers were about to place an

order. One consumer stated: "I only became aware of the policy after I had taken a seat and looked at the menu. Initially, I had intended to purchase only a beverage." (Informan K4, interview, April 2025).

These findings suggest that the delayed communication of information affected the transaction experience and created the perception that consumers were not given sufficient opportunity to consider their options before using the business's facilities.

Documentation findings in the form of consumer reviews on Google Reviews revealed a similar pattern. Most positive comments were related to the quality of the venue, atmosphere, and service, whereas negative comments primarily highlighted the lack of transparency regarding the minimum purchase requirement policy. This pattern indicates that the manner in which the policy was communicated constituted a more significant concern than the existence of the policy itself.

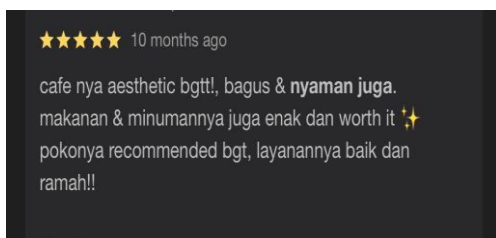


Figure 1.
Customer Reviews

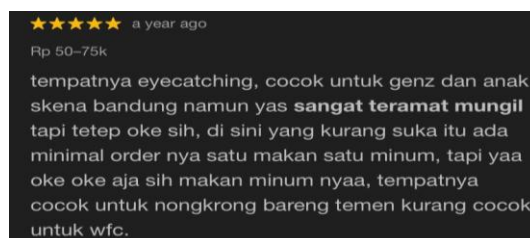


Figure 2.
Customer Reviews



Figure 3.
Customer Reviews

3. Adjustment of Consumer Purchasing Behavior

The interview findings indicate that several consumers ultimately made purchases beyond their initial needs in order to comply with the minimum purchase requirement policy. Consumers who had originally intended to purchase only a beverage chose to add a food item so that the transaction could proceed.

These findings demonstrate that the minimum purchase requirement policy influenced consumers' purchasing behavior. Although consumers still retained the option to cancel the

transaction, the existence of the additional requirement encouraged changes to purchasing decisions that had previously been planned.

4. Management's Perspective on the Policy Change

Based on the interview findings, the management of EIJI Coffee explained that the minimum purchase requirement policy is no longer implemented following the expansion of the business. The manager stated that the change was part of an internal evaluation of operational needs and feedback received from consumers. *"Following the expansion of the business, we no longer enforce the minimum purchase requirement policy, as we have adjusted our operations to better accommodate operational conditions and customer comfort."* (Informan P1, interview, April 2025).

From the perspective of Islamic Economic Law, this policy change does not necessarily indicate that the previous minimum purchase requirement policy was inconsistent with Sharia principles. Rather, the change may be understood as an application of the principle of *maṣlaḥah* (*jalb al-maṣāliḥ*, the promotion of public benefit) and continuous improvement (*iṣlah*) in business management, aimed at creating a balance between the interests of business operators and the protection of consumer rights.

5. Comparison of Minimum Purchase Requirement Practices

Minimum purchase requirement policies are not unique to EIJI Coffee. Similar policies are implemented by a number of coffee shops and co-working cafés, particularly during certain hours or for the use of designated spaces, with the objective of ensuring the effective utilization of facilities and maintaining business sustainability.

The key difference lies in the mechanism used to communicate the policy. Some business operators convey minimum purchase requirements through informational signage, menu lists, or digital media that can be accessed by consumers before engaging in a transaction. Such mechanisms provide consumers with the opportunity to make purchasing decisions freely and therefore better reflect the principles of transparency (*al-wuduh*), *an-tarāḍin*, and the protection of the rights of the contracting parties under Islamic Economic Law.

Based on the overall findings of this study, it can be understood that the primary impact of minimum purchase requirement policies is not limited to economic considerations but also relates to the quality of policy communication provided to consumers. Accordingly, minimum purchase requirement policies may, in principle, be justified as a business strategy, provided that they are implemented in a proportional and transparent manner and do not give rise to *gharar*, diminish the quality of *an-tarāḍin*, or conflict with the principle of *al-'adl* in Sharia-compliant transactions.

Analysis of the Minimum Purchase Requirement Policy from the Perspective of Islamic Economic Law

Based on the findings obtained through observation, interviews, and documentation, this study demonstrates that the minimum purchase requirement policy at EIJI Coffee constitutes a business strategy aimed at ensuring business sustainability, optimizing the utilization of facilities, and maintaining revenue stability. From the perspective of its objective (*maqṣad*), the

policy is aligned with the principle of *ḥifẓ al-māl* (protection of wealth), which seeks to preserve business assets and economic activities. Therefore, the imposition of a minimum purchase requirement is not inherently prohibited under Islamic Economic Law, provided that it does not conflict with the fundamental principles of *muamalah*.

The analysis of the principle of *an-tarādīn* indicates that consumer consent in the implementation of the minimum purchase requirement policy was still expressed through the process of *ijab* and *qabul* when the transaction took place. However, the interview findings revealed that some consumers became aware of the minimum purchase requirement only after entering the business premises and preparing to place an order. This circumstance suggests that the resulting consent was closer to *riḍā zāhiri* (apparent consent), namely consent that is outwardly expressed but influenced by situational factors that limit the freedom of choice, rather than *riḍā ḥaqīqī* (genuine consent), which arises from a fully voluntary decision made from the outset of the transaction. Nevertheless, since consumers still had the opportunity to cancel the transaction without facing any threats or sanctions, the practice cannot be categorized as *ikrah mulji*; rather, it merely reflects the presence of indirect psychological pressure (*ikrah khafi*).

From the perspective of *al-'adl* (justice), this study found that the minimum purchase requirement policy provided economic benefits to the business operator in the form of increased transaction value and more efficient utilization of facilities. However, the principle of justice in Islamic Economic Law is not measured solely by the achievement of business interests but also by the fulfillment of consumers' rights to obtain adequate information prior to entering into a contract. The delayed communication of information regarding the minimum purchase requirement indicates that the balance of rights and obligations had not been fully realized, although no significant material loss to consumers was identified. Accordingly, the objective of protecting wealth (*ḥifẓ al-māl*) had been achieved, but its implementation still requires improvement in terms of information transparency.

The analysis of the prohibition of *gharar* indicates that the minimum purchase requirement policy at EIJI Coffee did not involve *gharar faḥish* (excessive uncertainty) that would render the contract invalid. The subject matter of the transaction, the price, and the products being sold were clearly known to the parties before payment was made. The element identified in this study is more appropriately classified as *jahālah* leading to *gharar yasir* (minor uncertainty), namely a limited lack of clarity regarding an additional contractual condition because the information was communicated only during the ordering process. In *fiqh muamalah*, *gharar yasir* is generally tolerated so long as it does not affect the substance of the contract or deprive the parties of their rights.

The findings of this study are also consistent with the *fiqh* maxim that the default ruling in *muamalah* is permissibility (*al-aṣlu fī al-mu'āmalāt al-ibāḥah*), provided that there is no evidence prohibiting the practice and that it does not involve elements of injustice (*ẓulm*), *gharar faḥish* (excessive uncertainty), or *riba*. Therefore, the minimum purchase requirement policy may essentially be regarded as an additional contractual condition (*shart fī al-'aqd*) that is permissible, provided that it upholds the principles of mutual consent, clarity of information, and justice for all parties involved in the transaction.

This study further demonstrates that EIJI Coffee's decision to discontinue the minimum purchase requirement policy following the expansion of its business operations may be

understood as an application of the principle of *maṣlahah* (public benefit) and continuous improvement (*iṣlah*). This change does not imply that the previous policy was contrary to Sharia principles; rather, it represents an effort to enhance service quality while strengthening consumer protection through a more transparent transaction mechanism.

Based on the overall analysis, this study concludes that the minimum purchase requirement policy implemented at EIJI Coffee remains valid under Islamic Economic Law, as no element of *ikrah* capable of invalidating consent was identified, no *gharar faḥish* (excessive uncertainty) that could invalidate the contract was found, and no harm contrary to the legal maxim *lā ḍarar wa lā ḍirār* (“there should be neither harm nor reciprocating harm”) was caused. Nevertheless, the fact that information regarding the policy was communicated only during the ordering process indicates that the implementation of the principles of *an-tarāḍin*, *al-'adl*, and transparency has not yet been fully optimized.

Accordingly, this study recommends a policy alternative that is more consistent with Sharia principles, namely communicating the minimum purchase requirement through informational signage, digital media, or notices displayed at the entrance so that consumers receive the relevant information before deciding to use the business's facilities. Such an approach would enable the business operator to safeguard its interests while simultaneously ensuring the realization of *riḍā ḥaqīqī* (genuine consent), justice, and clarity of information, which constitute the primary objectives of Islamic Economic Law in promoting *maṣlahah* (public benefit) for all parties involved.

CONCLUSION

Based on the findings obtained through observation, interviews, and documentation, this study concludes that the minimum purchase requirement policy can generally be considered consistent with the principles of Islamic Economic Law, as it does not involve any element of *ikrah* that would invalidate consent, does not give rise to *gharar faḥish* (excessive uncertainty) that would undermine the validity of the contract, and does not contravene the legal maxim *lā ḍarar wa lā ḍirār* (“there should be neither harm nor reciprocating harm”). Furthermore, the objective underlying the implementation of the policy may be understood as an effort to ensure business sustainability, which is consistent with the principle of *ḥifẓ al-māl* (protection of wealth) within the framework of *maqāṣid al-sharī'ah*.

Nevertheless, the study found that the mechanism for communicating information regarding the minimum purchase requirement did not fully satisfy the principle of transparency, which constitutes an important component of both *an-tarāḍin* and *al-'adl*. Some consumers became aware of the minimum purchase requirement only when they were about to place an order, resulting in a form of consent that more closely resembled *riḍā ḡabirī* (apparent consent) rather than *riḍā ḥaqīqī* (genuine consent). In addition, the delayed communication of information introduced an element of *jahalah* that led to *gharar yasir* (minor uncertainty), a degree of uncertainty that remains tolerable because it does not affect the substance of the contract or the validity of the transaction.

This study contributes to the development of Islamic Economic Law scholarship by demonstrating that the assessment of minimum purchase requirement policies should not be

based solely on the existence or absence of additional contractual conditions. Rather, it must also take into account the quality of the parties' consent, the degree of information transparency, and the balance between the interests of business operators and the protection of consumer rights. Accordingly, this study enriches contemporary *fiqh muamalah* discourse concerning the implementation of additional contractual conditions (*shart fi al-'aql*) in modern business practices, particularly within the coffee shop sector.

Based on these findings, the study recommends that coffee shop operators who implement minimum purchase requirement policies communicate such requirements openly through informational signage, menu lists, digital media, or notices displayed at the entrance before consumers make use of the business's facilities. Such measures would strengthen the implementation of the principle of *an-taraḍin*, enhance transactional transparency, reduce the potential for *gharar yasir* (minor uncertainty), and promote a fair balance of rights and obligations between business operators and consumers in accordance with the values of Islamic Economic Law.

This study has several limitations. First, it was conducted at a single research site with a limited number of informants. Second, it employed an empirical qualitative approach. Consequently, the findings are not intended to be generalized to all minimum purchase requirement practices in Indonesia. Therefore, future research is encouraged to undertake comparative studies involving multiple coffee shops or similar businesses across different regions, include a more diverse range of informants, and combine qualitative and quantitative approaches (*mixed methods*) in order to obtain a more comprehensive understanding of the implementation of minimum purchase requirement policies from the perspective of Islamic Economic Law.

ACKNOWLEDGMENT

This research was made possible through the support and contributions of various parties. The author would like to express sincere appreciation to EIJI Coffee in Bandung for its willingness to provide access to information and the opportunity to conduct this study. The author also extends gratitude to all informants who contributed the data and insights necessary for the completion of this research. Appreciation is further extended to the Islamic Economic Law Study Program for the academic support and facilities provided throughout the research process. The guidance, assistance, and cooperation of all parties involved played a significant role in the successful completion of this study.

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