

Research Article

Analysis of Arisan Berhadiah in the Perspective of Sharia Economic Law Case Study: Arisan Artha Syar`i at BMT Syariah Sejahtera Boyolali

Azam Isykarima*, Imron Rosyadi

Department of Sharia Economic Law, Universitas Muhammadiyah Surakarta, Jawa Tengah, Indonesia, 57169

*Corresponding Author: i000210037@student.ums.ac.id | Phone: +6285765866452

ABSTRACT

This research aims to analyze the implementation of *Arisan Artha Syar'i* at BMT Syariah Sejahtera Boyolali from the perspective of Sharia Economic Law. *Arisan Artha Syar'i* is a rewarded *arisan* program run by sharia principles, where every transaction and mechanism applied must be in accordance with Islamic economic fatwas and regulations. The research method used is qualitative with a case study approach. Data were obtained through observation, in-depth interviews, and documentation from *arisan* managers and participants. The results show that *Arisan Artha Syar'i* has implemented sharia-compliant contracts, such as *tabarru'* (helping) and *mudharabah* (profit sharing) contracts in fund management. The prize draw is conducted transparently and in accordance with sharia principles, without any elements of *maysir* (gambling) and usury. The socio-economic impact of this program not only increases Islamic financial literacy but also strengthens social solidarity among BMT members. The program is able to assist participants in meeting urgent needs such as education costs and business capital. However, there are several challenges in its implementation, including ensuring transparency in fund management and providing adequate education to participants on the principles of Islamic economics. Periodic supervision and evaluation are needed to maintain the sustainability of the program in accordance with Islamic law. *Arisan Artha Syar'i* at BMT Syariah Sejahtera Boyolali is a sharia-based financial management model that not only provides economic benefits but also builds public awareness to invest halal.

Keywords: Gharar; Islamic Economics; Maysir; Riba; Social Finance; Savings Group

1. INTRODUCTION

Along with the times, the economic and financial system in Indonesia continues to experience significant growth. One indicator is the increasing number of Sharia-based financial institutions that have sprung up in various regions. According to Tektona et al. (2023), this development shows that people are increasingly interested in an economic system that is in accordance with Islamic principles. Sharia financial institutions are not only present in the form of banking, but also in the form of Sharia-based savings and loan cooperatives, Baitul Maal wat Tamwil (BMT), and various financial products based on Sharia economic law. *Arisan* is a social practice that has long been recognized and practiced by the Indonesian people. In general, *arisan* is an activity of collecting funds periodically by a group of people, which is then drawn to determine who is entitled to receive the funds in each round. In the perspective of Sharia economics, *arisan* can be categorized as a form of mutual help (*ta'awun*) and economic cooperation in community groups (Wahid, 2022). However, along with the development of needs and innovations in the financial sector, various variants of *arisan* have emerged, one of which is *arisan* with prizes.

Arisan berhadiah is a form of development from conventional *arisan*, where in addition to getting funds from the lottery, participants also have the opportunity to get additional prizes. This makes *arisan berhadiah* more attractive to the community because it provides additional incentives (Afkarina & Kurniawan, 2023). One example of *arisan berhadiah* that has developed in Indonesia is *Arisan Artha Syar'i* organized by BMT Syariah Sejahtera Boyolali. This program not only offers financial benefits, but also claims to follow Islamic economic principles in its implementation. In practice, *Arisan Artha Syar'i* is managed professionally with a lottery system that takes place every month for a certain period. Participants are required to deposit a certain amount of funds every month, and every month a lottery is held to determine the winner of the *arisan*. In addition, there is a refund system for participants who do not win the lottery until the end of the period.

With this mechanism, participants have certainty that they will get back the funds that have been deposited, even though they do not get a prize during the *arisan* period (Fitriani et al., 2021).

Although *arisan berhadiah* provides economic benefits to the community, there are various views in Sharia economic law regarding the validity of this practice. Some scholars argue that *arisan* is a form of loan contract (*qardh*), where members who receive money first are considered to be borrowing from other members who have not received their turn (Hakim, 2023). Therefore, if in *arisan* there is an element of reward or addition given to certain participants, it needs to be further reviewed whether the practice contains elements of usury or *gharar* (uncertainty) which is contrary to Sharia principles (Suryaningtyas & Rizka, 2023). According to Amelia & Mulyani (2021), *arisan* is basically a loan contract. The first member who receives funds in *arisan* actually receives a loan from another member, and so on until all participants get their turn. In this perspective, it is necessary to analyze whether *arisan* with prizes, as applied in *Arisan Artha Syar'i*, contains elements of transactions that are permitted in Islam or violates Sharia principles. Several previous studies have discussed *arisan* in the perspective of Islamic law. Afkarina and Kurniawan (2023) examined the law of *arisan* according to Sharia and found that *arisan* that does not contain elements of usury and speculation is allowed in Islam. Amelia and Mulyani (2021) in their study on *arisan* goods in Wawonduru Village also revealed that as long as no party is harmed and the contract used is clear, *arisan* is acceptable in Islamic law.

In addition, research conducted by Fadia, Pambudi, and Wijaya (2023) on the application of the National Sharia Council (DSN-MUI) Fatwa No. 86/DSN-MUI/XII/2012 to Sharia *arisan* products shows that the existence of this fatwa is a guideline for Sharia financial institutions in organizing *arisan* products in accordance with Islamic principles. Therefore, it is important to examine whether *Arisan Artha Syar'i* has followed these guidelines or still has the potential to contain elements that are contrary to Islamic economic law. In addition to the legal aspects, *arisan* with prizes also has social and economic impacts for its participants. A study conducted by Novari & Anwar (2023) showed that *arisan* can provide economic benefits to the community, especially in improving household financial liquidity. However, in some cases, *arisan* can also cause problems if there is uncertainty in the management system or if participants have difficulty in fulfilling their monthly deposit obligations.

In the context of BMT Syariah Sejahtera Boyolali, it is necessary to study how the *Arisan Artha Syar'i* system is implemented and whether the mechanism used is in accordance with the principles of justice in Islam. The clarity of the contract, transparency in fund management, and the validity of the gift element in *arisan* are aspects that must be considered in this research (Darwis & Bilondatu, 2021). In addition, this research also aims to identify whether there are practices that have the potential to cause speculation or uncertainty in this *arisan berhadiah*. This research will also analyze how the perspective of Sharia economic law on *Arisan Artha Syar'i* using relevant theories. Mahipal et al. (2024) in his book *Sharia Economic Law: Theory and Implementation* emphasizes that in Islamic financial transactions, the main principles that must be considered are justice, transparency, and balance between the rights and obligations of the parties. Therefore, this research will see whether the *arisan* system implemented by BMT Syariah Sejahtera Boyolali has fulfilled these principles. In addition, this research also considers the opinion of Yusuf Qardhawi who studied lotteries in trade. Nasution (2022) in his study explained that lucky draws in economic activities can be justified in Islam as long as they do not contain elements of gambling (*maysir*) or uncertainty (*gharar*). Therefore, this study will analyze whether the prize system in *Arisan Artha Syar'i* can be categorized as a legitimate form of incentive or if it contains elements of speculation.

By referring to various literatures and previous studies, this research aims to provide a deeper understanding of how the *arisan berhadiah* system is applied in Sharia financial institutions and how it is valid from the perspective of Islamic economic law (Basri et al., 2021). This research is also expected to provide recommendations for BMT Syariah Sejahtera Boyolali in organizing *arisan* products that are more in line with Sharia principles. The results of this research are expected not only to make an academic contribution in the field of Sharia economic law, but also to be a reference for other Sharia financial institutions in developing *arisan* products that are more transparent, fair, and in accordance with Islamic principles. Thus, this research is expected to provide benefits to the wider community, especially in understanding the practice of *arisan berhadiah* in the perspective of Sharia economic law.

2. RESEARCH METHOD

This research uses a qualitative approach with a descriptive method that aims to understand the phenomenon of *arisan* in a Sharia economic perspective in depth. The qualitative approach was chosen because it allows researchers to explore the

meaning, process, and implications of *arisan* practices in people's lives by considering Islamic economic principles. According to Sugiyono (2019), "Qualitative research methods are methods used research on natural object conditions, where the researcher is the key instrument." Therefore, this research emphasizes an in-depth understanding of the practice of Sharia-based *arisan* through direct interaction with informants. This study used purposive sampling technique to determine relevant informants, namely individuals who have direct experience in Sharia-based *arisan* activities, such as *arisan* participants, organizers, and religious leaders or Islamic economic experts. According to Sugiyono (2019), the purposive sampling technique is a data source sampling technique with certain considerations. Informants were selected based on active involvement in *arisan*, understanding of Sharia principles in economic transactions, and willingness to provide in-depth and valid information.

The data in this study were collected through several techniques, namely in depth interviews, participatory observation, and documentation studies. In depth interviews were conducted to explore the informants' understanding, experiences, and perceptions of *arisan* practices from an Islamic economic perspective. Participatory observation was used to directly understand how *arisan* took place, including the implementation mechanism, the interaction pattern between participants, and the social dynamics that emerged. Meanwhile, documentation studies were conducted by reviewing literature, regulations, and fatwas related to *arisan* in Sharia economics to enrich the analysis. In line with Sugiyono (2019), data collection techniques in qualitative research are triangulated (combined), with primary and secondary sources that support in depth analysis. Data analysis in this study used thematic analysis techniques, which involved the process of data reduction, categorization, and interpretation to find relevant patterns and meanings in the context of Sharia economics. Data obtained from interviews, observations, and documents were systematically analyzed to identify Sharia principles applied in *arisan* practices as well as potential risks that may occur. Sugiyono (2019) explains that qualitative data analysis is inductive, where data obtained in the field is then categorized and developed into meaningful patterns To ensure data validity, this research applied source and method triangulation techniques. Source triangulation was conducted by comparing information obtained from various informants to ensure data consistency and validity. Meanwhile, method triangulation was carried out by comparing the results of interviews, observations, and documentation to obtain a more comprehensive understanding of the phenomenon under study. According to Sugiyono (2019), triangulation in qualitative research is used to increase data validity by combining various data collection techniques and comparing information from various sources.

3. RESULTS AND DISCUSSION

This research analyzes *Arisan Artha Syar'i* at BMT Syariah Sejahtera Boyolali from the perspective of Sharia Economic Law. This *arisan* is a prize *arisan* program with a transparent drawing system and involves BMT members from various backgrounds. Data were obtained through interviews, observations, and documentation, then analyzed using qualitative methods. The results showed that most participants understood the concept of Sharia economics in general, especially related to justice and usury-free. However, participants' understanding of the concepts of *gharar* (uncertainty) and *maysir* (gambling) was limited. The prize draw was conducted openly to maintain transparency, but there is a potential risk of *maysir* if the prize comes directly from participants' funds. The implementation of this *arisan* has attempted to follow Sharia principles, where participant funds are used productively and prizes come from BMT business profits. The manager of BMT has also conducted socialization to increase participants' understanding of Sharia transactions. Nevertheless, improvements are still needed in the aspects of education and supervision of the implementation of *arisan* to comply with the principles of *fiqh muamalah*. The validity of the data was tested using triangulation techniques by comparing interview, observation, and documentation data. The data obtained was also validated using Sharia economic law theory to ensure the suitability of this *arisan* practice with Sharia principles.

3.1 The Concept of Artha Syar'i Arisan at BMT Syariah Sejahtera Boyolali

Arisan Artha Syar'i at BMT Syariah Sejahtera Boyolali is one of the innovations in sharia-based fund management system designed to provide benefits for participants and Islamic financial institutions. This program uses a fund collection system that is carried out every month with a nominal contribution of Rp150,000 per coupon. Participants who are members of this program have a minimum of 200 coupons, and each individual is allowed to have more than one coupon to increase the

chances of getting a prize. Payment of contributions is made no later than the 15th of each month, while the drawing of the *arisan* winner is held on the 20th. Every month, one winner's name will be announced and receive funds amounting to Rp3,600,000. However, not all participants get the chance to be drawn every month because the drawing system is only valid for the first 24 months. Participants who do not get a draw during the period will receive back the funds that have been deposited at the end of the period with the same amount, namely IDR 3,600,000.

In terms of fund management, BMT Syariah Sejahtera Boyolali receives total *arisan* funds of Rp30,000,000 per month if the number of participants reaches 200 coupons. After allocating funds of Rp3,600,000 for the *arisan* winner, BMT has managed funds of Rp26,400,000 every month. These funds are then productive through various sharia contracts, such as murabahah, mudharabah, or musyarakah, so that they can provide halal profits and in accordance with Islamic economic principles. With this system, BMT not only functions as an *arisan* facilitator, but also plays a role in empowering people's funds for more productive and value added activities.

Apart from the economic aspect, the *Arisan Artha Syar'i* program also has a strong social dimension. *Arisan* is not only a means to manage participants' savings, but also to strengthen the relationship between BMT members. The transparent drawing system creates a sense of justice and togetherness among participants. On the other hand, with a guaranteed refund at the end of the period for participants who have not received a draw, this program provides certainty and avoids the element of *gharar* (uncertainty) which is prohibited in Islamic law. Moreover, this program also provides an opportunity for the community to participate in sharia-based activities that are not only financially beneficial, but also in accordance with Islamic principles of mingling. *Arisan Artha Syar'i* at BMT Syariah Sejahtera Boyolali is an example of Islamic financial innovation that combines savings, investment, and social aspects in one transparent and fair system. With good management and in accordance with sharia principles, this program not only provides benefits to participants in the form of savings and prizes, but also supports the sustainability of the sharia economy by utilizing the collected funds for productive activities. Through this program, BMT can further strengthen its role in community economic empowerment and strengthening the Islamic-based financial system.

3.2 Conformity of Artha Syar'i Arisan Practices with Islamic Economic Law

The practice of *Arisan Artha Syar'i* at BMT Syariah Sejahtera Boyolali can be analyzed from the perspective of Sharia Economic Law by paying attention to the main principles in muamalah. Sharia Economic Law emphasizes the importance of avoiding elements of *maysir* (gambling), *gharar* (uncertainty), and *riba* (interest) in every economic transaction (Afkarina & Kurniawan, 2023). In the context of *arisan*, the element of *maysir* can arise if the prize drawing system resembles gambling, where participants expect to benefit without clear effort (Swancara & Harun, 2019). Therefore, transparency in the draw is essential to ensure there is no speculative element that violates Sharia law. In *Arisan Artha Syar'i*, the drawing mechanism is carried out in an open and scheduled manner, where each participant has the same opportunity to get a prize. This is in accordance with Amelia and Mulyani's research (2021) which states that transparency in *arisan* practices can reduce *gharar*. In addition, the prizes given in this *arisan* do not come from other participants' funds, but from BMT's business profits. This approach avoids the potential for usury, where participants do not receive additional profits from the deposited capital, except through the agreed Sharia mechanism.

According to Fadia et al. (2023), the National Sharia Council Fatwa No. 86/DSN- MUI/XII/2012 states that *arisan* with prizes is allowed as long as the prizes come from halal sources and do not harm other participants. In practice, BMT Syariah Sejahtera Boyolali uses mudharabah (capital cooperation) or musyarakah (business cooperation) contracts, where *arisan* participants act as investors and BMT as fund managers. This agreement provides an opportunity for participants to obtain profits based on a predetermined profit-sharing ratio, without elements of usury or *gharar*. The importance of using Sharia contracts in economic activities, including *arisan*, is also emphasized by Mahipal et al. (2024) in their book on Sharia Economic Law. The use of the right contract not only provides legal certainty for the parties involved, but also maintains the blessing of the transaction in accordance with Sharia principles. In the context of *Arisan Artha Syar'i*, the use of mudharabah and musyarakah contracts provides a strong basis for managing participants' funds in a trustworthy and professional manner (Alfiyyah & Harun, 2021).

This *arisan* practice also pays attention to the principles of justice (*al-'is*) and the consent (*ridha*) of all its members. According to Budiman et al. (2021), consent in muamalah transactions is one of the conditions for the validity of a contract

in Islamic law. Each participant of *Arisan* Artha Syar'i is given complete information about the *arisan* mechanism, percentage of profit sharing, and risks that may arise, so there is no element of coercion or ignorance (*jahalah*). Transparency and fairness in this *arisan* are also supported by the existence of written rules and periodic monitoring by BMT's internal Sharia supervisor. This is in line with Darwis and Bilondatu's research (2021) which states that good supervision in Sharia-based economic activities can minimize deviations from Islamic principles. This supervision also helps maintain participants' trust in the *arisan* manager and ensures that the entire process runs according to Sharia principles.

Hakim (2023) states that every *muamalah* transaction must pay attention to aspects of benefit (*maslahah*) and not cause harm (*dharar*) to the parties involved. In *Arisan* Artha Syar'i, participants not only get economic benefits, but are also educated about Sharia financial management and the importance of investing *halal*. These mentoring programs improve participants' Sharia literacy and provide added value beyond just financial benefits. *Arisan* Artha Syar'i at BMT Syariah Sejahtera Boyolali can be considered as one of the innovations in the management of Sharia-based *arisan* that complies with the principles of Sharia Economic Law. This shows that *arisan* activities are not always against Sharia, as long as they are managed with a transparent, fair mechanism, and in accordance with the contracts allowed in Islam.

3.3 Socioeconomic Impact and Implementation Challenges

In terms of socioeconomic impact, *Arisan* Artha Syar'i not only provides financial benefits but also strengthens social solidarity among its participants. According to Yulistiani and Syahrizal (2023), *arisan* managed in accordance with sharia can improve the economic welfare of participants and strengthen social relations. Through *arisan* activities, BMT members have the opportunity to help each other with urgent needs, such as education costs, business capital, or other sudden needs. This *arisan* program also has a positive impact on improving people's sharia financial literacy. In accordance with the views of Nur and Sohrah (2022), good sharia literacy will encourage people to be more selective in choosing financial products that are *halal* and in accordance with sharia principles. In this case, BMT Syariah Sejahtera Boyolali routinely conducts training and seminars on sharia economy, which is an added value for *arisan* participants.

In addition to economic benefits and financial literacy, *Arisan* Artha Syar'i also serves as a means of community empowerment. According to Novari and Anwar (2023), a well-managed *arisan* can be an instrument to encourage active community participation in local economic activities. This can be seen from the initiative of *arisan* participants who utilize the funds received to develop small and medium enterprises in Boyolali. However, there are also many challenges in the implementation of *Arisan* Artha Syar'i. According to Nasution (2022), strict supervision is needed to ensure that the entire *arisan* mechanism remains in accordance with Sharia law. One of the main challenges is maintaining transparency in the prize draw and the management of participants' funds. BMT needs to have a good administration and reporting system to avoid any suspicion or dissatisfaction from participants.

In addition, Budiman et al. (2021) mentioned that in the practice of *arisan berhadiah*, the manager must ensure that the prizes given do not come from direct participant contributions, but from business profits managed according to Sharia. Another challenge is to provide sufficient education to participants regarding the difference between the profits obtained from the profit sharing system and usury, so as not to cause misunderstandings. In facing these challenges, BMT Syariah Sejahtera Boyolali takes a proactive approach through transparency in fund management and continuous supervision. According to Amelia and Mulyani (2021), *arisan* management in accordance with Sharia economic principles must involve all parties in decision making, especially regarding the use of funds and the prize distribution system. Through this participatory approach, BMT is able to create a sense of security and trust among *arisan* participants.

BMT also continues to improve the competence of *arisan* managers through training and capacity building of human resources. This is in line with the research of Basri et al. (2021) which emphasizes the importance of manager expertise in maintaining compliance with Sharia law at every stage of *arisan* implementation. Thus, the potential for irregularities or practices that are not in accordance with Sharia can be minimized. From the perspective of Sharia economic law, the implementation of *Arisan* Artha Syar'i must follow the provisions of a clear and transparent Sharia contract. Mahipal et al. (2024) stated that every contract in Sharia transactions must be free from elements of *gharar* (uncertainty), *maysir* (speculation), and usury. Therefore, BMT ensures that the entire *arisan* process from participant registration, fund collection, to prize distribution is conducted in accordance with these principles. The successful implementation of *Arisan* Artha Syar'i is highly dependent on the BMT's commitment to consistently implement Sharia principles and provide adequate education to the community. With the right approach, this *arisan* can become a Sharia-based financial

management model that not only provides economic benefits but also builds awareness of investing halal and in accordance with Islamic law.

4. CONCLUSION

Arisan Artha Syar'i at BMT Syariah Sejahtera Boyolali has successfully applied the principles of Sharia Economic Law in every mechanism. The program not only provides financial benefits to participants but also strengthens social solidarity among BMT members. The use of sharia contracts such as *tabarru'* and *mudharabah*, as well as transparency in the prize draw, ensures the absence of *maysir* and *usury*. The positive impact of this program is also seen in the improvement of the community's Islamic financial literacy, thus encouraging participation in halal and sharia-compliant financial products. In order to optimize the implementation of *Arisan* Artha Syar'i, BMT Syariah Sejahtera Boyolali is advised to continue to improve the transparency of fund management and strengthen education to participants on the principles of sharia economics. Internal supervision and periodic evaluations need to be carried out to ensure that the entire process remains in accordance with sharia regulations. In addition, developing innovations in sharia-based *arisan* products can be a strategic step in attracting more participants and providing a broader economic impact to the community.

REFERENCES

- Afkarina, R. H., & Kurniawan, R. R. (2023). *Hukum Arisan Menurut Syariah*.
- Agnes, F., & Khalik, M. F. (2025). *Arisan* Uang dalam Perspektif Ekonomi Syariah (Studi Empiris pada Masyarakat Kelurahan Pekkabata, Kecamatan Duampanua Kabupaten Pinrang). *Jariqa: Journal of Management, Business, and Economics*, 2(1), 01-12.
- Alfiyyah, H., & Harun, M. H. (2021). *Tinjauan Hukum Islam Terhadap Arisan Online Dengan Sistem Menurun* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Amelia, R., & Mulyani, A. (2021). Analisis Praktik *Arisan* Barang di Desa Wawonduru Kecamatan Woja Kabupaten Dompu dalam Perspektif Ekonomi Islam. *J-ESA (Jurnal Ekonomi Syariah)*, 4(1), 51-64.
- Basri, S. R., Sastrawati, N., & Anis, M. (2021). Pelaksanaan *Arisan* Handphone Secara Online Ditinjau Dari Hukum Islam. *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syar'i'ah*, 126-131.
- Budiman, V. A. F., Febriadi, S. R., & Yunus, M. Tinjauan Fikih Muamalah terhadap Transaksi Permainan Berhadiah di Shopee Pada Fitur Shopee *Arisan*. *Universitas Islam Bandung*, 7.
- Darwis, R., & Bilondata, H. (2021). Pergeseran Praktik Jual Beli Ke Sistem *Arisan* Pada Masyarakat Desa Dulamayo Selatan Kabupaten Gorontalo Perspektif Hukum Ekonomi Syariah. *Al-Mizan (e-Journal)*, 17(1), 139-162.
- Fadia, A., Pambudi, D. S., & Wijaya, A. P. (2023). Analisis Penerapan Fatwa Dewan Syariah Nasional NO. 86/DSN-MUI/XII/2012 terhadap Produk *Arisan* Berkah Di Koperasi Simpan Pinjam Dan Pembiayaan Syariah (Kspps) Harapan Umat Pati. *JURNAL ECONOMINA*, 2(12), 3674-3687.
- Fitriani, R., Jalaludin, J., & Damiri, A. (2021). Praktek Jual Beli Barang Sistem *Arisan* di Desa Gardusayang Kecamatan Cislak Kabupaten Subang Dalam Perspektif Ekonomi Syariah. *EKSISBANK (Ekonomi Syariah dan Bisnis Perbankan)*, 5(1), 1-16.
- Hakim, I. A. (2023). Tinjauan Hukum Ekonomi Syariah Terhadap *Arisan* Perhiasan Emas Di Kelurahan Imopuro Kecamatan Metro Pusat. *Jurnal Az Zahra: Jurnal Ekonomi dan Bisnis Islam*, 1(1), 441-450.
- Khalidah, S., & Harun, M. H. (2022). *Tinjauan Hukum Islam Terhadap Sistem Arisan Motor Secara Lelang Pada Arisan Cahaya Motor (Studi Kasus Di Desa Ngawen Kecamatan Ngawen Kabupaten Blora)* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Mahipal, M., Wahyudin, Y., Zahara, A. E., & Patahuddin, A. (2024). *Buku Referensi Hukum Ekonomi Syariah: Teori dan Implementasi*. PT. Sonpedia Publishing Indonesia.
- Mapuna, H. D., & Chotban, S. (2024). Tinjauan Hukum Ekonomi Syariah Terhadap Praktik Jual Beli Dengan Sistem *Arisan* Di Desa Boneoge Kabupaten Buton Tengah. *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syar'i'ah*, 484-493.
- Nasution, M. (2022). Tinjauan Pendapat Yusuf Qardhawi Tentang Undian Berhadiah Pada Perusahaan Dagang. *El-Ahli:*

- Jurnal Hukum Keluarga Islam*, 3(1), 87-105.
- Novari, A. R., & Anwar, M. K. (2023). Praktik *Arisan* Kelompok Tani Sebagai Upaya Pemberdayaan Masyarakat Dalam Perspektif Ekonomi Islam Di Desa Werungotok Kota/Kabupaten Nganjuk. *BISEI: Jurnal Bisnis dan Ekonomi Islam*, 8(1), 1-15.
- Nur, N. A., & Sohras, S. (2022). Tinjauan Hukum Islam Terhadap *Arisan* Uang Yang Diganti Barang. *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syar'ih*, 94-100.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Suryaningtyas, A. T., & Rizka, S. A. (2023). *Unsur Tadlis Dan Perlindungan Hukum Arisan Online One Pay Get (Studi Kasus pada Grup Arisan Online di Wonogiri)* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Swancaka, A. P., & Harun, M. H. (2019). *Undian Berhadiah di BMT Amanah Ummah Kartasura Dalam Prespektif Hukum Islam* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Syarbaini, A. M. B. (2022). Implemetasi Akad Syariah dalam Tradisi *Arisan* Uang. *Studia Economica: Jurnal Ekonomi Islam*, 8(1), 115-133.
- Tarmizi, E. (2016). *Harta haram muamalat kontemporer* (Cet. 25). P.T. Berkat Mulia Insani.
- Tektona, R. I., Purwoto, A., Junaedi, M., Dewi, P. M., Bidari, A. S., Hamdallah, M. A. H., ... & Sudrajat, A. S. S. N. S. (2023). *Hukum Ekonomi Syariah*. Sada Kurnia Pustaka.
- Wahid, N. (2022). *Hukum Ekonomi Syariah Di Indonesia: Teori dan Regulasi*. wawasan Ilmu.
- Yulistiani, R., & Syahrizal, A. (2023). Analisis Dampak Sosial Ekonomi Kegiatan *Arisan* Sembako Hajatan Di Desa Harapan Makmur Kecamatan Rantau Rasau Kabupaten Tanjung Jabung Timur (Studi Akad *Arisan* Sembako Dilihat Dari Ekonomi Syariah). *Journal Sains Student Research*, 1(1), 29-42.
- Zulaekah, Z., & Moneque, E. L. N. (2024). Analisis Game Berhadiah Pada Fitur Shopee Tanam Perspektif Fiqh Muamalah:(Studi Kasus Mahasiswa Prodi Hukum Ekonomi Syariah IAIN Madura). *Fintech: Journal of Islamic Finance*, 6(1), 66-82.

