



Research Paper

Islamic Economic Ethics in the Formulation of Export Import Policy in the Modern Era

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ARTICLE INFO	ABSTRACT
<p>Keywords: Ethics, Islamic business ethics, Export and import policy</p> <p>Article history: Received: 11-12-2024 Revised: 30-05-2025 Accepted: 16-06-2025 Available online: 30-06-2025</p>	<p>The era of economic globalization is growing, so that the application of Islamic ethics in import activities in Indonesia is becoming increasingly relevant to the global demand for sustainable and ethical business practices. This research aims to examine how Islamic ethics can be applied practically in import activities, as well as its impact on the economy and people's welfare. The method used in this study is qualitative with a literature study to evaluate the extent to which import policies can reflect Islamic values. The results of the study show that Islamic ethics not only regulates aspects of economic transactions but also morality in business, prohibits the import and import of goods that have haram elements, the practice of usury, and fraud, and emphasizes the balance between economic benefits and environmental sustainability and community welfare. Sharia-based import policies aim to support local economies, pay attention to social and environmental impacts, and ensure transparency and fairness. With the integration of Islamic values into global trade regulations, import policies can be instrumental in creating a fairer, more sustainable, and beneficial economic system for the wider community.</p>

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Introduction

In this era of increasingly developing globalization, international trade has become an important element in the economic development of a country. One of the dominant forms of international trade is import activities. This process involves different countries with different cultural, economic, and legal system backgrounds. As a country with a majority Muslim population, Indonesia has its own challenges in ensuring that every trade activity, including imports, runs in accordance with Islamic ethical principles. In Islamic teachings, trade is governed by sharia law that emphasizes the values of justice, honesty, and social responsibility, so it is important to examine how Islamic ethics can be applied in import activities to maintain economic blessings and sustainability.

Islam as a perfect religion (kaffah) and syumul has regulated several things related to Muamalah one of which is related to International Trade in the field of Imports. In full of Globalization era like today, it requires many countries to be able to access import transactions to meet their needs. Each of these activities is a Muamalah problem that must be relied on for the benefit of humans (Marsam et al., 2020, p. 1). The welfare of the ummah is a top priority in Islam, and import policies must be assessed based on their impact on the welfare of the wider community. Whether the import policy will increase the accessibility of essential goods for the community or even cause an increase in prices and reduce people's purchasing power must be the main consideration. In addition, the ethical aspect of trade must also be considered in the context of import policy (Qayyimah & Huda, 2024, p. 1792).

The perspective of sharia economic law becomes relevant if it is associated with the context of imports because it demands an evaluation of policies taken by the government. The evaluation must consider the extent to which the import policy reflects the principles of fairness, balance, and sustainability in economic relations. This means considering not only the direct economic benefits of imports, but also their impact on the distribution of wealth and overall well-being of society, as well as the preservation of the environment and natural resources for future generations. Therefore, understanding the principles of sharia economics is crucial in evaluating the government's import policy. The evaluation will help ensure that the policies taken not only optimize economic growth, but also strengthen the moral and ethical foundations in economic activities. Thus, the implementation of import policies that pay attention to the principles of sharia economics can make a positive contribution to the realization of a fairer, more balanced, and sustainable economy for all people (Royan Al Hafiz & Muhibban, 2024, p. 25).

Islamic ethics in import activities not only regulate aspects of economic transactions, but also include morality in doing business, such as avoiding practices that harm others or committing fraud. One of the main principles in Islamic ethics is the existence of equality and justice in economic transactions, which is in line with the prohibition on *riba* (interest) and *gharar* (uncertainty). In addition, trade activities must also pay attention to the balance between material profits and responsibility for the environment and community welfare. Thus, import activities not only provide financial benefits, but also have a positive impact socially and spiritually. The application of Islamic ethics in import activities in Indonesia is becoming increasingly relevant with the global demand for sustainable and ethical business practices. The Indonesian government through international trade regulations has also begun to encourage the application of moral values in trade, including compliance with sharia principles. Therefore, it is important for business actors and the government to understand and integrate Islamic ethics in import activities to create fair, transparent, and beneficial transactions for all parties. This article aims to examine how Islamic ethics can be applied practically in import activities.

Research Methods

This research uses qualitative methods and literature studies to get a complete picture of a subject based on the perception of the person being researched. Qualitative research methods are related to the ideas, views, opinions, or beliefs of the subject being studied, all of which cannot be measured with numbers. In addition, in this study, a literature study was used to obtain some related information. The Literature Study referred to here is by collecting from various sources journals and articles that are reliable and accountable so that they can be used as a reference in the framework of writing.

Results and Discussion

Definition of Ethics and Islamic Economic Ethics

Ethics comes from the Greek words *ethos* and *ethos*. The meaning of the word *ethos* from the word *ethos* means good behavior, good behavior, culture, tradition and place. According to Greek, the meaning of virtue comes from practice, which is an act that is repeated so that it is easy to do. Meanwhile, the meaning of discipline comes from the word *ethikos* which means decency, decency, or decency and ethics. In terms of creation, according to Endang Syaifuddin Ansari, punishment means deeds and contains the meaning of *the words khuliq* (creator) and *makhlūq* (creator). However, it was also found that the meaning of holiness comes from the Arabic word "*akhlaq*". The word *mufrad* is *khulqu* which means *jasayyah* (appearance), *mur'iah* (purpose), *thab'in* (attitude), and *adab* (respect) (Naingolan & Kartini, 2024, p. 5006).

The term ethics generally refers to the good and bad of human behavior. Ethics is a good and bad basis that becomes a reference for individual decision-making before carrying out a series of activities. Ethics is not just normative prohibitions, but rather the culmination of the accumulation of the operational ability of human intelligence. Because it involves the operationalization ability of human intelligence, ethics is also called a philosophical system, or a philosophy that questions human praxis in relation to its responsibilities and obligations (Erly Juliyan, 2016).

Ethics in Islam has a special meaning. Islam is not a superstitious religion that teaches its adherents to isolate themselves from the general public. Islam is also not a religion that regulates ritual matters alone. However, Islam teaches its adherents to be ethical in Islam which has been taught by its own religion (Islam) so ethical values are upheld to govern it. The teachings of ethics in Islam concern all aspects of human life, namely being ethical with fellow humans, the environment, animals and so on. The position of Islamic ethics in human life occupies the best place as an individual and as a member of society. If a person's ethics are good, then he will be prosperous in birth and mind, but if his ethics are bad, then his inner birth is bad (Hardiono, 2020, p. 29).

If ethics is interpreted as a collection of rules as expressed by Aristotle, then trade ethics in Islam can be interpreted as a trade that must comply with the set of rules that exist in Islam. The use of the term ethics is equated with morality, while the similarity lies in the object, namely both discuss the good and bad of human behavior. The difference in ethics determines the good and bad of humans with the benchmark of reason (Sri Wahyuningsih, 2022, p. 3). Meanwhile, morality is determined by the benchmark of religious teachings (al-Quran and al-Sunnah). From this description, we can conclude that the teachings of ethics are guided by the goodness of an act which can be seen from its contribution in creating the goodness of the lives of fellow humans, the good and bad of a person's deeds can be seen based on the amount of small he provides benefits to others. In determining the good or bad of a person's deeds, the benchmark is the mind. In addition to ethics, there are also those who can determine a good or bad deed, namely morals. However, in determining the good or bad deeds that are the benchmark in morality, namely the Quran and al-Sunnah.

Islamic ethics and ethics have similarities in discussing the good and bad of human behavior, although the approaches and benchmarks are different. Ethics, which originate from reason, function as a normative foundation in determining the good or bad of an act based on its benefits for common life. Meanwhile, Islamic ethics or morals make religious teachings, namely the Quran and al-Sunnah, as the main benchmark. Thus, ethics in the Islamic perspective is not only oriented to rationality, but also to adherence to divine values, thus resulting in comprehensive guidelines in building a more dignified and beneficial life for fellow

human beings.

Principles in Islamic Business Ethics

The ethical principles in Islam are moral guidelines that shape the behavior of individuals and society. These principles not only serve as rules, but also as a foundation for building good character. Here are some of the key principles in Islamic ethics:

1. *Tauhid*

The concept of monotheism is the basis of all Islamic teachings, emphasizing the belief in the oneness of Allah. This principle leads individuals to live with the awareness that all their actions will be held accountable before God, encouraging good and moral behavior. The essence of monotheism in Islam itself is a complete surrender to the will of Allah, both in terms of worship and muamalah. From the point of view of monotheism, man was created as His caliph or His representative on earth. The natural resources created must be used for the fulfillment of the happiness of all mankind. The implication of this view is the existence of a view of universal brotherhood, which then creates social equality and makes natural resources a mandate from God who created the universe (Aqbar & Iskandar, 2021, p. 34). The concept of monotheism (vertical dimension) means that Allah swt has set certain limits on human behavior as a caliph, to benefit individuals without sacrificing the rights of other individuals, and horizontal relationships with the lives of fellow humans and nature as a whole to achieve the same ultimate goal.

2. *Al-'Adl*

Justice is one of the fundamental principles in Islamic ethics. Muslims are taught to be fair in all aspects of life, including in social, economic, and political interactions. Justice includes equal treatment of all people regardless of ethnicity, religion, or social status. When viewed in the business world, the business carried out must produce optimal benefits for all parties involved, paying attention to the principle of fairness. Therefore, this accountability will fundamentally change economic and business calculations, with reference to the principle of fairness in various aspects, such as the minimum wage and the calculation of profits (Maulida et al., 2024, p. 55).

3. *Equilibrium*

Fair behavior will bring us closer to piety, therefore in business, Islam forbids cheating, even if it is just to bring something to a situation that raises doubts. This condition can cause disruption to market mechanisms or the existence of important information about transactions that is unknown to either party. Islam teaches that its adherents should act justly and always do good deeds (Haryanti & Wijaya, 2019, p. 126). In addition, the concept of balance in Islam also includes the principle of moderation, where every economic actor is encouraged to avoid extreme attitudes, both in consumption, production, and distribution. This moderate attitude aims to ensure that wealth does not only circulate among certain circles, but can provide benefits to all levels of society. Thus, balance is not only a matter of fairness in individual transactions, but also a collective responsibility to create an economic system that is oriented towards the common good.

4. *Free will*

Freedom is an important thing in Islamic business ethics, but this freedom should not interfere with or harm the interests of the common or others. Islam allows its ummah to innovate in muama, especially in business activities, but Islam does not allow its ummah to do things that are forbidden by the postulate. Islam allows its people to innovate in muamalah especially in business activities, but Islam prohibits its people from doing things that are prohibited by its sharia. The Islamic concept means that economic institutions such

as the market are able to achieve targets in economic activities. This applies if there is no intervention from any party. In Islam, free will has its own place, because the potential for freedom already exists from humans born in this world. But once again it needs to be emphasized that the freedom that is embedded in humans is special, while the freedom that is not special belongs only to Allah SWT. Therefore, Muslims must realize that in any situation it must be based on God's provisions, guided by the rules in Islamic law that have been exemplified by His Messenger (Wati et al., 2021, p. 144). Islam allows its people to innovate in muamalah especially in business activities, but Islam prohibits its people from doing things that are prohibited by its sharia. The Islamic concept means that economic institutions such as the market are able to achieve targets in economic activities. This applies if there is no intervention from any party. In Islam, free will has its own place, because the potential for freedom already exists from humans born in this world. But once again it needs to be emphasized that the freedom that is embedded in humans is special, while the freedom that is not special belongs only to Allah SWT. Therefore, Muslims must realize that in any situation it must be based on God's provisions, guided by the rules in Islamic law that have been exemplified by His Messenger (Ramadhany et al., 2023, p. 16).

5. *Responsibility*

Acceptance of this principle of individual responsibility means that everyone will be judged personally on the Day of Judgment. There is no way for a person to get rid of his evil deeds except by asking Allah's forgiveness and doing good deeds. The importance of the principle of responsibility in business is unquestionable. Transparency towards consumers and partners is the key to creating business success. Freedom in doing business must be accompanied by accountability that complies with the ethical values regulated by the Islamic religion (Maulida et al., 2024, p. 56).

6. *Benevolence (Ihsan)*

Ihsan means carrying out good deeds that can provide benefits to others, without any specific obligations that require such deeds or worshipping and doing good as if seeing Allah, if you are not able, then be sure that Allah sees. According to Siddiqi, the presence of courtesy is more important than justice in social life. Because according to him, justice is only "*the corner stone of society*", while Ihsan is the "*beauty, and perfection*" of the social system. If justice can save the social environment from unwanted actions and the bitterness of life, it is the virtue that makes this social life sweet and beautiful (Zulfa et al., 2021, p. 115). Ihsan also includes a deep spiritual and emotional dimension, where individuals are invited to live the awareness that every good deed done has the value of worship before Allah. In this context, ihsan not only functions as a social ethic but also as a strong internal motivation to always do good selflessly. With kindness, individuals not only maintain rights and justice between others, but also create harmonious, affectionate, and respectful relationships. This shows that ihsan plays an important role in building a society that is not only just, but also dignified and full of moral beauty.

Principles of Export Import Policy in Islam

Import policy from an Islamic perspective prioritizes a number of principles based on sharia values. Here are some key principles to consider in formulating an import policy that is in accordance with Islamic teachings: first, Islam emphasizes the importance of fairness in all economic transactions, including international trade. In Islam, the principle of social justice is strongly emphasized. Natural resources that are resources for production are considered the common property of humanity. Therefore, import policies must pay attention to the equitable distribution of such natural resources, ensuring that the benefits are enjoyed not only by a few

people or certain groups, but also by the entire society. In addition, sustainability is also a focus in an Islamic perspective (Qayyimah & Huda, 2024, p. 1792). Import policies should be designed to ensure that no party is harmed, and that all countries are treated equally. This principle is in line with the concept of the Most-Favored Nation (MFN), where all member states should be treated equally without discrimination.

Second, the prohibition of illegal elements. Import policies must avoid goods that contain haram elements, such as alcohol or products that endanger public health. Import agreements must also be sharia-compliant, without involving the elements of *riba* (interest) or *gharar* (uncertainty) that are prohibited in Islam. In export and import trade, the Islamic economy has very specific rules to ensure that transactions are carried out without the elements of *riba* (interest), *gharar* (uncertainty), and *maysir* (speculation or gambling) (Fachrezi & Muchlis, 2024, p. 41). Third, protection of the Local Economy. Supporting the local economy is what is recommended in Islam. Import policies should not harm local producers and should be designed to create fair conditions for them to compete with imported products. This includes measures such as fiscal incentives or certain restrictions on goods that could threaten domestic industries.

Fourth, sustainability and Social Responsibility. Import policies must also consider the environmental impact of imported goods. Products that are environmentally damaging or unsustainable should be avoided, in accordance with Islamic principles about protecting the earth and natural resources. In addition, the policy must reflect social responsibility to ensure the overall well-being of the community. Fifth, Transparency and Accountability. Islam encourages honest and transparent trading practices. Import policies should be drafted with clear regulations to prevent corrupt practices, bribery, or market manipulation. The application of the principle of transparency in decision-making is also important to build trust among economic actors. Import policies should be designed in such a way that they do not hinder domestic economic growth and ensure that local producers can still compete fairly in the global market. In addition, honesty and transparency in trade are also important aspects that must be considered in import policies. Islam emphasizes the importance of honest and fair trade, and avoids corrupt practices or market manipulation. Therefore, import policy must be based on fair and transparent regulation to ensure that trade is conducted with integrity and honesty (Qayyimah & Huda, 2024, p. 1794).

Sixth, international cooperation. The principle of *ta'awun* or mutual assistance between countries is very important in the context of import policy. Indonesia, for example, can fight for policies that support fair and mutually beneficial trade with other countries. It is important to ensure that the policy not only benefits one party but also takes into account global interests. From an Islamic perspective, the principle of *ta'awun* or mutual assistance between countries is important to ensure that import policies do not only benefit one party, but also pay attention to broader global interests (Petty Christin Mahgaraini & Nurul Cahya Arsita, 2024, p. 164).

Islamic Economic Ethics Regarding Export Import Policy

Islam has regulated how ethics in every business activity. Import policy in the context of Islamic ethics involves a number of principles that must be adhered to in line with religious values. From an Islamic perspective, import policy can be analyzed using Islamic ethical principles that are based on the values of justice, benefit, honesty, and prohibition of exploitation. Import policy should not only be oriented towards economic benefits, but should also consider the balance between the interests of local producers, consumers, and international trade relations. Islamic trading business must be different from non-Islamic trade practices because it has the purpose of *falah* (profit in the hereafter), so its character must be sourced

from divine values. The character must be in accordance with Islam which prioritizes honesty. So in it there is no known term zero zoom game in the sense of profits obtained from the losses of others. Several regulations in Islam are important to pay attention to, especially those related to international trade, especially in the import of goods and services (Agil, 2020, p. 7).

From the perspective of sharia economic law, the export and import of goods and services that contain elements that are prohibited in Islam are actions that are not allowed because they are contrary to the basic principles of sharia which emphasizes halal and benefits. Goods such as liquor, pork, narcotics, gambling tools, and services that contain immoral elements such as pornography or usury activities are clearly included in the category that is prohibited for trade, both domestically and cross-country. When the goods or services are clearly haram, the law on export or import becomes haram. In addition, international trade activities involving haram goods can damage the image and integrity of the Islamic economy and have the potential to cause moral damage in society. Therefore, in the Islamic economic system, the government or the competent authorities are obliged to carry out strict supervision and regulation so that foreign trade flows remain in harmony with sharia values and do not become an entry point for legally organized corruption through import-export.

Agreements in import activities must be adjusted to Islamic shari'a because transactions that are not in accordance with sharia have the potential to contain elements of usury, gharar (uncertainty), fraud (tadlis), or tyranny which is clearly prohibited in Islam. In the context of Islamic economics, contracts or contracts are the main foundation in determining the validity of a transaction, so every import agreement must be based on a valid contract according to sharia law, such as a contract of sale and purchase (al-bay'), ijarah (lease), or wakalah (representative). If the agreement contains conditions that are void or contrary to the principles of justice and halal, then the transaction becomes invalid and sinful for the parties involved. For example, if there is an element of riba in the financing in the import contract, or there is no clarity about the goods and the delivery time, then it violates the principles of transparency and honesty which are the core values in Islamic muama. Therefore, the conformity of import agreements with sharia is not just a formality, but a form of moral and spiritual responsibility to maintain blessings in economic activities and prevent losses and disputes in the future.

Islam does not allow the importation of goods or services that can harm the community, especially Muslims, because it is contrary to the basic principles of sharia which emphasizes the protection of the soul, intellect, and morals of the ummah. Goods or services that have a real negative impact such as damaging health (e.g. illegal drugs), disrupting social stability (such as illegal means of violence), or damaging moral values and beliefs (such as pornographic media or heretical ideologies), must be prevented from entering a country. Islam views the state as the guardian of the public interest (maslahah 'ammah), so the government has a shari'i responsibility to filter every product that enters so that it does not become a means of damage or slander in the community. Importing dangerous products is the same as opening the door to damage (mafsadah) which is actually forbidden in the fiqh rules "*dar'ul mafasid muqaddam 'ala jalbil mashalih*"—avoiding damage must take precedence over extracting benefits. Therefore, supervision of imported goods and services is not only an economic issue, but also a religious mandate that concerns the protection of the people from dangers that can threaten their lives and minds.

All of the above regulations are not as a barrier and restriction in carrying out trade activities between countries, but to maintain the peace of the community, especially the Muslim community, and ensure the safety and security of each individual. Allah SWT has regulated all human affairs in the world, whether they are related to Him directly, or regulations that relate to fellow humans with other humans, or humans with other creatures on earth. All of these

rules aim to make human life easier and comfortable. On the other hand, if humans violate and do not comply with existing rules, especially in the field of import and export, then humans will experience difficulties in living an economic life, there will be negative impacts in the future that will further distance humans from a safe and comfortable life.

Conclusion

The application of Islamic ethics in import activities includes fairness in the distribution of benefits, a balance between economic benefits and environmental sustainability, and responsibility for the welfare of the community. With the integration of these principles, import policies can have a widespread positive impact, both socially and spiritually, thus contributing to the creation of a more equitable and common benefit-oriented economic system. The government and business actors are expected to combine sharia values with global trade regulations to create fair, transparent, and beneficial transactions for all parties.

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