



TikTok Live Gifts and the Ethics of Earning a Living According to Islam

Akhmad Ilham Kamalik^{1✉}, Kharistma Fitriyani², Cory Vidiati³

^{1,2,3}Universitas Islam Bunga Bangsa Cirebon, Indonesia

Email : akhmadilhamk@gmail.com, kharistmadaffa@gmail.com,
coryvidiati29@gmail.com

Received: 2025-10-28; Accepted: 2026-1-30; Published: 2026-3-12

ABSTRACT

The live gift feature on TikTok has become a new trend in the digital economy, where users can earn income through virtual gifts from their viewers. However, this trend raises ethical concerns, especially when it involves actions that contradict Islamic teachings, such as exposing the aurah, excessive dancing, or inappropriate behavior to gain more gifts. This study aims to analyze the TikTok live gift phenomenon from the perspective of Islamic ethics in earning a livelihood. The method used is library research, focusing on the interpretation of Qur'anic verses, Hadith, and contemporary Islamic economic literature. The results indicate that digital economic activities such as live streaming are permissible as long as they are conducted in a lawful, honest, and ethical manner according to Islamic principles. However, when such activities involve immoral behavior, exploitation, or deception, they become prohibited. Therefore, Islamic ethics emphasize the importance of dignity, honesty, and blessings (*barakah*) in every form of earning income in the digital era.

Keywords: *TikTok, Islamic ethics, digital economy.*

INTRODUCTION

The development of digital technology has transformed many aspects of life, including the way people interact and, from an economic perspective, how they earn income. One rapidly growing phenomenon is live gifting on the TikTok platform, where users can broadcast live and receive virtual gifts from viewers, which can then be converted into cash. This phenomenon has given rise to a new form of digital economic activity known as content monetization. However, behind these economic opportunities, various ethical and moral issues arise in

how to generate income. Many users display excessive content, dance in inappropriate clothing, or even perform extreme stunts solely to attract viewers' attention in order to receive gifts. This situation raises a fundamental question: are these types of activities in line with Islamic principles of earning a halal and ethical livelihood?

In Islam, earning a living is considered an act of worship if it is done in a halal, honest manner, and does not violate Sharia norms. However, in reality, modernization and economic pressures often lead some people to resort to various methods without considering ethics and the blessings of their livelihood. The TikTok live gift phenomenon reflects the dilemma between economic needs and moral values, making it important to examine it from an Islamic ethical perspective.

This research seeks to provide an understanding of the boundaries of what is halal (permissible) and haram (forbidden) in the context of the digital economy, particularly in activities that utilize online entertainment as a source of income. To address this issue, this study uses a library research approach by examining Islamic economic literature, interpretations of verses in the Quran, and the hadiths of the Prophet Muhammad (peace be upon him) relating to the ethics of earning a living.

This study also considers Islamic economic theories that emphasize the balance between material and spiritual matters in economic activities, as explained by Syafi'i Antonio (2001) and Adiwarmanto Karim (2019), who argue that economic activities must be directed towards achieving *falah* (well-being in this world and the hereafter). Thus, this analysis focuses not only on the economic aspects, but also on the moral and social values of digital economic behavior.

The objectives of this study are to: (1) analyze the TikTok live gift phenomenon as a form of digital economic activity; (2) examine this practice from the perspective of Islamic ethics in earning a living; and (3) provide an understanding of moral and sharia boundaries in digital-based economic activities. The results of this study are expected to contribute to contemporary Islamic economic literature, especially in addressing ethical challenges in the increasingly complex digital era.

Theoretically, this study is grounded in the principles of Islamic work ethics, which emphasize the values of honesty (*shidq*), trustworthiness (*amanah*), justice (*'adl*), and blessings (*barakah*) in every economic transaction. Islamic ethics rejects all forms of activity that contain elements of *gharar* (uncertainty), *maysir* (speculative activity), and *tabdzir* (wastefulness), including in the context of the digital economy. Therefore, TikTok's live gift activity needs to be carefully

analyzed to distinguish between halal forms of creativity and self-exploitation that contradict Islamic teachings.

This research is expected to raise awareness that earning a living in this digital age should not only be assessed in terms of material gain, but also from a moral and blessed perspective. Economic activities aligned with Islamic values will create a balance between worldly needs and responsibilities in the hereafter. This research is expected to serve as a reference for the development of Islamic digital economic studies and provide ethical guidance for the younger generation of Muslims in utilizing technology as a means of earning halal and blessed livelihood.

METHOD

This research uses a qualitative approach with a library research method. This approach was chosen because the problem being studied is conceptual and normative, namely examining the TikTok live gift phenomenon from an Islamic ethical perspective. The focus of this research is not on empirical field data, but rather on a deep understanding of religious texts and academic literature relevant to the research theme.

This research design was conducted by exploring various literature sources related to the ethics of earning a living in Islam and modern digital economic practices. The researcher studied key concepts in Islamic economics related to the principles of halal and haram (permissible and forbidden), work ethics, and moral values in economic activities. Furthermore, the researcher also reviewed contemporary digital economic theory that explains the work dynamics of content creators on social media.

The target of this research is the social and economic phenomena emerging from TikTok live gift activities, which are then examined using theories of Islamic ethics and Islamic economics. Thus, this study does not involve a population and sample in a quantitative sense, but rather focuses on the object of study, namely digital economic behavior and Islamic normative views on it (Dwihapsari et al., 2021).

Data collection techniques were conducted through literature and documentation reviews, namely by exploring scientific sources such as:

1. The Qur'an and Hadith relating to the ethics of earning a living, honesty, and the prohibition of sin in economic transactions;
2. Islamic economics books by prominent figures;
3. Journal articles, research reports, and credible online sources regarding the digital economy and the live streaming phenomenon on TikTok.

The data obtained were then analyzed using qualitative descriptive analysis. This analysis was conducted by categorizing information from various sources and then interpreting the meaning and values of Islamic ethics relevant to the phenomenon under study. An interpretive approach was used to connect Islamic economic theories with the modern context of the digital economy.

To ensure the validity of the research results, the researcher conducted conceptual data validation by comparing various literature sources and the views of different scholars, ensuring that the resulting analysis was objective and comprehensive. This research was conducted from October 15 to 17, 2025, and was conducted online through document studies, scientific journals, and digital reference sources with recognized credibility.

RESULTS AND DISCUSSION

1. The TikTok Live Gift Phenomenon as a Form of Digital Economic Activity

The development of social media has changed the way people work and earn income. TikTok, as one of the largest digital platforms, offers live streaming and virtual gift features, where users can receive gifts from viewers in the form of points that are then converted into cash. This phenomenon reflects the emergence of a new economic model called the creator economy, an economy based on individual creativity in the digital space (Ahmad, 2022).

From an economic perspective, the TikTok Live Gift phenomenon reflects the transformation from a conventional economic system to a digital platform-based economy, where economic value is no longer solely generated through the production of tangible goods, but also through content creation, attention (the attention economy), and user interaction. This feature contributes to the formation of a digital value chain involving various stakeholders, including content creators, audiences, and digital platforms that function as mediators and facilitators of virtual economic transactions.

Furthermore, this phenomenon is also an integral part of the creative economy, as it relies on individual capabilities to build self-image (personal branding), attract public participation, and produce aesthetically and communicatively valuable content to garner engagement and financial support from other users. Thus, TikTok Live Gifts can be viewed as a concrete manifestation of contemporary digital economic activity that combines elements of technology, creativity, and online community-based consumption patterns (Kurniawan et al., 2025).

In Indonesia, live gifting has become an income-generating opportunity for various groups, including students, informal workers, and even housewives. However, in practice, not all of these activities align with Islamic ethics.

Some creators display inappropriate entertainment content, expose private parts, or engage in extreme acts to attract viewers' attention and encourage them to give gifts. This indicates an ethical deviation in digital economic activities, which should uphold moral values and public welfare (Noor Alif Roihatul Jannah & Nia Mintarsih, 2025).

According to Antonio (2001), economic activities in Islam are not only assessed in terms of productivity and profit, but also in terms of moral value and the legality of the method of obtaining them. Therefore, the TikTok live gift phenomenon needs to be examined from the perspective of Islamic work ethics so that it is not merely a form of entertainment that generates money but also has the value of blessings (barakah) (Saputra, 2022).

2. Ethics of Earning a Living from an Islamic Perspective

From an Islamic economic perspective, earning a living is positioned as an integral part of worship and a moral responsibility of every individual to themselves, their family, and the wider community. Islam views economic activities not merely as a process of fulfilling material needs, but also as an instrument for achieving blessings (barakah) and realizing social welfare (masalahah). Ethical principles in Islamic economic activities emphasize moral values such as honesty, justice, trustworthiness, and responsibility, and prohibit all forms of economic practices that harm others, including fraud (gharar), usury, corruption, and exploitation. Therefore, earning a living from an Islamic perspective has spiritual and social dimensions that emphasize a balance between worldly interests and eternal goals (Possumah, 2024).

Furthermore, the Prophet Muhammad (peace be upon him) exemplified that work that is lawful and done with good intentions has the value of worship. A hadith narrated by Al-Bukhari states, "There is no food better than the work of one's own hands." This principle demonstrates that Islam values hard work, professionalism, and economic independence. However, in the process of earning a living, Muslims are required to maintain a balance between worldly and afterlife interests, avoid greed, and channel a portion of their income to zakat, infaq, and sadaqah as a form of social solidarity. Thus, the ethics of earning a living in Islam not only emphasize the halal and haram aspects, but also develop the character of workers with integrity, responsibility, and a focus on the blessings of life (Mukhlas et al., 2024).

Islam teaches that earning a living is an act of worship if it is done in a halal manner and does not violate Islamic law. The Prophet Muhammad (peace be upon him) said, "Indeed, Allah is good and accepts only that which is good." (Narrated by Muslim).

This demonstrates that the sustenance a person receives is only considered an act of worship if it is obtained through good and ethical means. Islamic work ethics emphasize the principles of shidq (honesty), amanah (trustworthiness), and 'adl (justice). Adiwarman Karim (2016) stated that in the Islamic economic system, economic activities must not contain elements of gharar (uncertainty), mayisir (speculative), and tabdzir (waste) (SKIDELSKY, 2020).

In the context of TikTok live, this means that creators are allowed to earn income through digital media, as long as the content they convey does not conflict with Islamic teachings. Content that displays private parts, involves erotic dancing, or contains elements of deception falls into the category of unethical transactions and can damage the blessings of sustenance (Kinanti et al., 2024).

The ethics of earning a living in Islam also emphasize the dignity of humans as noble creatures. QS. An-Nisa' [4]:29 prohibits Muslims from "consuming wealth each other in a false way", God bless you

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

Which means: "O you who believe, do not eat your neighbor's wealth in a vanity (not true) manner, except in the form of commerce on the basis of mutual consent between you. Don't kill yourself. Indeed, Allah is Most Merciful to you."

While QS. Al-Muthaffifin [83]:1-3 emphasizes the prohibition of cheating and cheating in search of profit.

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

The Prophet Muhammad (peace be upon him) said: "Woe to those who cheat (in measuring and weighing)! (They are) those who, when they receive a measure from others, demand it in full. (Conversely,) when they measure or weigh for others, they reduce it."

This principle is relevant to the modern context, including digital economies like TikTok, where the line between entertainment and exploitation is often blurred (Fadhilah et al., 2024).

3. Analysis of the TikTok Live Gift Phenomenon from an Islamic Economic Perspective

The Live Gift phenomenon on the TikTok platform can be analyzed as a form of digital economic activity that represents a value exchange between content creators and audiences in a virtual interaction space. From an Islamic economic perspective, this practice needs to be studied comprehensively based on the principles of halal (permissible), justice, and benefit (maslahah).

Islam does not inherently reject innovation in the modern economic sector, including technology-based activities such as live streaming and virtual gift giving, as long as they do not conflict with Islamic law. However, a thorough analysis is needed to determine the validity of the contract (aqad) and ensure that the practice does not contain elements of gharar (uncertainty), maysir (speculative or gambling), or israf (waste). If Live Gifting activities are carried out with sincere intentions as a form of voluntary appreciation for the creator's work, without any elements of gambling, exploitation, or harm, then the activity can be categorized as halal and in accordance with Islamic muamalah principles (Andriyani et al., 2025).

Socio-economically, this phenomenon reflects the emergence of a new paradigm in the participatory economy and the attention economy, where economic value is created through digital social interaction, popularity, and online community support. Islam encourages its followers to generate income in a halal and ethical manner and to provide social benefits, so TikTok Live Gifting can be considered positive if it fosters creativity, productivity, and digital solidarity among individuals. However, this phenomenon still requires critical examination if it leads to consumptive behavior, riya (showing off), or emotional exploitation solely for material gain. Thus, within the framework of Islamic economic analysis, the Live Gift phenomenon demands a balance between digital innovation and moral values, so that all economic activities in the digital era remain oriented toward justice, blessings, and social responsibility in accordance with the maqāsid al-syarī'ah (the principles of Islamic law) (Arianti Putri et al., 2025).

Based on the results of the literature analysis, it can be concluded that the basic principle of live streaming and virtual gift giving is mubah (permissible), as long as they do not contain prohibited elements.

The principle of Islamic jurisprudence states: "Al-ashlu fil mu'amalat al-ibahah illa an yadulla dalilun 'ala tahrimiha."

(The basic principle in muamalah is that it is permissible, unless there is evidence that prohibits it.)

This means that digital economic activities such as TikTok live streaming are permissible as a form of creativity and enterprise, provided they meet two main conditions:

- a. It does not violate Sharia values (such as exposing private parts, lying, or committing sins), and
- b. It does not contain elements of fraud, exploitation, or wasteful behavior (Yunitasari, 2024).

If the activity actually gives rise to slander, encourages sin, or leads to waste, then it is considered haram. Conversely, if it is carried out for a positive purpose, such as sharing knowledge, politely entertaining, or preaching, then the activity can be considered worship and be rewarded (Konferensi et al., 2024).

This finding aligns with the view of M. Umer Chapra (1999), who emphasized that the Islamic economic system rejects all forms of activity that undermine morality and social stability, because the primary goal of Islamic economics is the achievement of *falah* (well-being in this world and the hereafter) (Dewi et al., 2022).

4. Interpretation and Implications of Research Results

Interpretation of research results is a stage of scientific analysis that focuses on deepening the meaning of the empirical findings obtained by the researcher, with the aim of explaining the significance of the data and linking it to theories, concepts, and previous research findings. At this stage, the researcher does not simply present numerical or descriptive data but also attempts to interpret the conceptual meaning of the research results in the context of the problem being studied. The interpretation process requires analytical and reflective skills from the researcher to identify causal relationships, discover specific patterns, and understand the determinants influencing the research results. Therefore, this section serves as a link between the empirical data and the theoretical framework, ensuring that the research has scientific value, conceptual relevance, and argumentative clarity.

The implications of the research results explain the consequences, benefits, and practical significance of the research findings for various stakeholders, including those in academia, industry, public policy, and the wider community. Implications also include the application of research results in real-world practice, such as improving strategies, making evidence-based decisions (evidence-based policy), or developing further research.

In the context of socio-economic research, for example, implications can be realized in the form of strategic recommendations for improving business effectiveness, formulating equitable economic policies, or designing economic models based on Islamic ethical values. Therefore, the interpretation and

implications of research results play a strategic role in converting empirical data into applicable and meaningful scientific knowledge, and ensuring that research results make a substantial contribution to the development of societal knowledge (Nurul Infitah, 2022).

Based on the discussion, it can be concluded that TikTok live gifts as a digital economic phenomenon represent a new opportunity for people to be creative and earn income. However, these activities also carry the risk of moral violations if not controlled by Islamic ethical principles (Muhammad Fasichul Lisan et al., 2025). Islamic ethics serve as a moral safeguard to prevent technological advances from distancing humans from spiritual values. Therefore, it is important for social media users to understand that in Islam, halal sustenance is not only judged by the end result, but also by the process and intention (Hendra Rofiullah & Riesty, 2023).

This research also reinforces the theory of Islamic economic ethics put forward by Syafi'i Antonio (2001), which states that a balance between material and spiritual aspects is the foundation of the economic sustainability of the community. Therefore, TikTok live gifts can be a means of halal and dignified sustenance if carried out with good intentions, polite content, and in accordance with Sharia principles (Yasyifa et al., 2025).

Table 1. Summary of Ethical Analysis of TikTok Live Gifts from an Islamic Perspective

Analysis Aspect	Permitted Activities	Prohibited Activities
Content	Moderate music, education, motivation	Excessive dancing, exposing private parts
Purpose	Positive entertainment, preaching, works	Self-exploitation, sensation seeking
Methods of obtaining gifts	Voluntary, transparent	Manipulative, coercive, Lies
Islamic Values	Honest, trustworthy, beneficial	Gharar, maysir, tabdzir

5. Contribution to the Development of Islamic Economics

Research on modern economic phenomena such as Live Gifts on the TikTok platform makes a significant contribution to the development of Islamic economic studies, particularly in understanding the application of Sharia principles amidst the dynamics of the digital economy. This study plays a role in broadening the horizons of Islamic economics, from its initial focus on conventional sectors to a creative and technology-based economy, ensuring that Islamic values remain contextual and relevant in the era of digital transformation.

Through an analysis of contemporary digital economic practices, this research allows for an evaluation of the alignment of modern economic activities with fundamental Islamic principles, such as justice (al-'adl), lawfulness (halal), benefit (maslahah), and balance (tawazun). Thus, this research plays a significant role in enriching Islamic economic literature through the integration of classical Islamic jurisprudence (fiqh muamalah) theory with the evolving reality of contemporary economics.

This research's contribution to the development of Islamic economics is also reflected in the effort to formulate ethical guidelines for digital economic actors, ensuring that all economic activities remain aligned with Sharia principles. The results of this research can serve as a conceptual and practical basis for formulating Sharia economic policies that are adaptive to technological developments, such as fatwa issuance, digital transaction regulations, virtual donation systems, and online content monetization mechanisms. From an academic perspective, this research also strengthens the position of Islamic economics as a holistic economic system that is not solely oriented toward material profit, but also emphasizes moral, social, and spiritual values. Therefore, this research's contribution is comprehensive, both theoretically and practically, as it provides strategic direction for equitable, ethical, and sustainable economic development, in accordance with the maqāṣid al-syarī'ah (Tuhah et al., 2025).

The findings of this study emphasize that the digital economy needs to be guided by Islamic ethics to prevent it from falling into practices that ignore human values. The ethics of earning a living are an integral part of the Islamic economic system, which prioritizes spiritual well-being over material well-being (Yazid, n.d.).

Therefore, this research provides a conceptual contribution to the study of digital Islamic economics, particularly in the areas of work ethics and moral economics. The TikTok live gift phenomenon is a concrete example that Islamic principles remain relevant and applicable in the face of modern technological developments (Oktaviani et al., 2023).

CONCLUSION

Based on the results and discussion regarding the TikTok Live Gift phenomenon and the ethics of earning a living according to Islam, it can be concluded that modern digital economic activities must always be based on Sharia values to avoid deviating from the main goal of Islamic economics, namely achieving falah (well-being in this world and the hereafter). The live gift phenomenon is an economic innovation that allows people to creatively earn income in the digital age. However, this activity also carries the potential for

ethical violations if conducted in ways that are not in accordance with Islamic teachings, such as displaying inappropriate content, exploiting oneself, or deceiving viewers for profit.

In Islam, earning a living is not only about the end result, but also the lawfulness of the process and the underlying intention. Provisions will be considered an act of worship if they are obtained honestly, responsibly, and benefit others. Therefore, Islamic work ethics serve as an important guideline to ensure that the development of the digital economy remains within moral and spiritual boundaries.

This research emphasizes that technological advances should not distance people from Islamic values, but rather serve as a means of preaching and empowerment that brings blessings. It is hoped that the results of this study will enrich the discourse on the digital Islamic economy and serve as a reference in formulating ethical transactions in the virtual space.

REFERENCES

- Ahmad, I. U. (2022). Islam and the Economic Challenge. In *American Journal of Islam and Society* (Vol. 9, Issue 4). <https://doi.org/10.35632/ajis.v9i4.2540>
- Andriyani, A. D., Saputra, D., Hardi, I., Mahabbah, H. I. N., & Hemawan, M. A. F. (2025). The Effects of Personal Motivations, Islamic Economic Law, and Perceived Behavioral Control on Gifting Behaviour for Z Generations in TikTok's Live Streaming. 1(1), 173–183. https://doi.org/10.2991/978-94-6463-698-7_19
- Arianti Putri, S., Choiri, A., & Aminuddin. (2025). Fenomena Saweran (Gifting) TikTok: Tinjauan Etika Transaksi Dalam Perspektif Ekonomi Syariah. *Jurnal At-Tamwil: Kajian Ekonomi Syariah*, 7(1), 46–60. <https://doi.org/10.33367/at-tamwil.v7i1.7001>
- Dwihapsari, R., Kurniaputri, M. R., & Huda, N. (2021). Analisis Efektivitas Kebijakan Moneter Dalam Perspektif Konvensional dan Syariah Terhadap Inflasi di Indonesia Tahun 2013–2020. *Jurnal Ilmiah Ekonomi Islam*, 7(2), 980–993. <https://doi.org/10.29040/jiei.v7i2.2368>
- Fadhilah, F., Saputra, G. G., Wahyudi, T., & Fakhrudin, M. (2024). How to Build Online Consumer Trust in an Islamic Perspective Through TikTok Live Streaming Shopping. *Al Muamalat: Jurnal Ekonomi Syariah*, 11(1), 59–74. <https://doi.org/10.15575/am.v11i1.33794>

- Hendra Rofiullah, A., & Riesty, K. (2023). Manajemen Pemasaran Dalam Perspektif Masalah Mursalah. *Esa*, 5(2), 10–18. <https://doi.org/10.58293/esa.v5i2.55>
- Kinanti, A. P., Karimah, A. D., Karmila, K., & Fahra, C. A. (2024). Live Shopping TikTok dalam Perspektif Ekonomi Syariah serta Keberlanjutan Pasar. *Jihbiz : Jurnal Ekonomi, Keuangan Dan Perbankan Syariah*, 8(1), 29–46. <https://doi.org/10.33379/jihbiz.v8i1.3592>
- Kurniawan, R., Hidayat, I., & Rheksa, S. I. (2025). Digital benevolence: What drives TikTok users to donate to online beggars? *Linguistics and Culture Review*, 9(1), 23–34. <https://doi.org/10.21744/lingcure.v9n1.2317>
- Muhammad Fasichul Lisan, Darul Islam, & Achmad Fahim. (2025). Pemanfaatan Tiktok Live Sebagai Media Komunikasi Pemasaran Digital Dalam Meningkatkan Penjualan Baju Bekas (Thriftling) Ditinjau Dari Perspektif Manajemen Pemasaran Syariah. *Esa*, 7(2), 40–47. <https://doi.org/10.58293/esa.v7i2.148>
- Mukhlas, A. A., Faradisy, A. R., & Masulah, S. (2024). Work Ethics In Review Of The Qur ' An And Al-Hadist. 3(1), 17–23.
- Noor Alif Roihatul Jannah, & Nia Mintarsih. (2025). Live Selling Produk Syariah oleh Influencer di TikTok : Tinjauan Fikih Muamalah dan Implikasinya terhadap Ekonomi Islam. *Ekonomi Keuangan Syariah Dan Akuntansi Pajak*, 2(3), 119–142.
- Nurul Infitah. (2022). Social-Economic Background of the Economic Digitalization in Indonesia. *Journal of Islamic Economics Perspectives*, 4(1), 63–73. <https://doi.org/10.35719/jiep.v4i1.74>
- Oktaviani, L., Anwar, Z., & Sholiha, I. (2023). Strategi Penjualan di Aplikasi Tik Tok Dalam Perspektif Pemasaran Konvensional dan Pemasaran Syariah. *At-Tasharruf "Jurnal Kajian Ekonomi Dan Bisnis Syariah,"* 5(2), 71–81. <https://doi.org/10.32528/at.v5i2.1022>
- Petriani, D. R. (2025). Tinjauan Maqashid Syari'ah Dalam Pengembangan Industri Halal di Indonesia. *Konferensi Integrasi Interkoneksi Islam dan Sains*, 6(1), 232–238.
- Possumah, B. T. (2024). Searching for Islamic Perspectives on Livelihood Theory: Insights From Al-Ghazali and Al-Shaybani. *Afkar*, 26(1), 219–244. <https://doi.org/10.22452/afkar.vol26no1.7>
- Ridwan, M., Pratama, G., & Abrori, A. (2026, February). The Relevance of Jasser Auda's Thoughts on Maqashid Sharia to the Study of Islam as Rahmatan Lil Alamin. In *Proceeding International Conference on Islam, Law, and Society (INCOILS) (Vol. 5, No. 1)*.

- Saputra, A. E. (2022). Pengaruh Pengetahuan, Promosi, Dan Fasilitas Terhadap Keputusan Menabung Dengan Minat Menabung Sebagai Variabel Intervening. *Jurnal Al Mujaddid Humaniora*, 8(1), 8–20. <https://doi.org/10.58553/jalhu.v8i1.116>
- Skidelsky, R. (2020). The Future of Economics. In *What's Wrong with Economics?* (pp. 191–194). <https://doi.org/10.2307/j.ctvxkn7jq.18>
- Tuhah, M. M., Muhlis, M., Permanasari, L., & Fitriyah, D. B. (2025). Exploring the Potential of the Sharia Economy in the Midst of the Digital Revolution. *ADILLA: Jurnal Ilmiah Ekonomi Syari'ah*, 8(2), 85–100. <https://doi.org/10.52166/adilla.v8i2.8659>
- Widya, W., Hanifah, H., Yulia, D., & Ridwan, M. (2025). Improving Community Financial Literacy through Financial Education Seminar and Assistance in Making Business Identification Numbers (NIB) in Mundu Mesigit Village. *Journal of Social Research*, 5(1), 260-271.
- Yasyifa, M. D., Supriyanto, J., & Nur, S. M. (2025). Pandangan Hadis Terhadap Fenomena Meminta Gift di Media Sosial Tiktok. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, Volume 6(1).
- Yazid, M. (2022). The Ambiguity Of Indonesian Constitutional Court Decisions Concerning Islamic Family Law Cases. *Jisrah: Jurnal Integrasi Ilmu Syariah*, 3(3), 551-562.
- Yunitasari, D. (2024). Jual Beli Baju Thrifting Melalui Live Tiktokshop Berdasarkan Etika Bisnis Islam. *Jurnal Ekonomi Dan Implementasi*, 2(1), 1–16.
- Yusuf, S. D. (2022). Pemikiran Ekonomi Islam M. Umar Chapra. *Mutawazin (Jurnal Ekonomi Syariah)*, 3(1), 65-79.