

Usury in the Light of the Qur'an in Contemporary Problems

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Keywords: Al-Qur'an, Usury, <i>Shopee PayLater</i> , Smart Credit, Savings and Loans Cooperative	Abstract This article aims to examine the verses of usury and its relation to human activities by making three lending applications namely <i>Shopee PayLater</i> , <i>Smart Credit</i> , and <i>Savings and Loan Cooperative</i> as research objects. These three applications are quite popular among the public so that many Muslims participate in them. This research is a qualitative research by applying the <i>maudhu'i</i> method. Primary data comes from verses of the Qur'an, while secondary data is taken from books and articles related to the research. All data will be analyzed with descriptive-analytical method that describes and interprets the object of research by containing facts in accordance with the actual situation. The results of the study found that usury confirmed in several verses of the Qur'an has five indicators, namely: First; there is an addition to the payment time, second; there is an addition to the payment, third; the exchange of unequal value of goods, fourth; there is an element of intimidation, and fifth; there are parties who benefit and parties who are harmed. These five indicators are not met in the Cooperative Savings and Loan application, but are indicated in <i>Shopee PayLater</i> and <i>Smart Credit</i> . The existence of these five indicators is expected to be able to help in filtering any form of economic activity of the Muslim community so as to avoid usury activities that are forbidden. This research contributes to helping filter any form of economic activity of the Muslim community so as to avoid usury activities that are forbidden by religion.
Kata Kunci: Al-Qur'an, Riba, <i>Shopee PayLater</i> , Kredit Pintar, Koperasi Simpan Pinjam	Abstrak Artikel ini bertujuan untuk mengkaji ayat-ayat riba dan kaitannya dengan aktifitas manusia dengan menjadikan tiga aplikasi peminjaman yaitu <i>Shopee PayLater</i> , <i>Kredit Pintar</i> , dan <i>Koperasi Simpan Pinjam</i> sebagai objek penelitian. Ketiga aplikasi ini cukup populer dikalangan masyarakat sehingga banyak muslim yang ikut serta didalamnya. Penelitian ini merupakan penelitian kualitatif dengan menerapkan metode <i>maudhu'i</i> . Data primer berasal dari ayat-ayat al-Qur'an, sedangkan data sekunder diambil dari buku dan artikel yang terkait dengan penelitian. Semua data akan dianalisis dengan metode deskriptif-analitis yang menggambarkan dan menafsirkan objek penelitian dengan memuat fakta-fakta yang sesuai dengan keadaan sebenarnya. Hasil penelitian menemukan bahwa riba yang ditegaskan dalam beberapa ayat al-Qur'an mempunyai lima indikator, yaitu: <i>Pertama</i> ; adanya tambahan atas waktu pembayaran, <i>kedua</i> ; adanya penambahan pembayaran, <i>ketiga</i> ; pertukaran nilai barang yang tidak seimbang, <i>keempat</i> ; ada unsur intimidasi, dan <i>kelima</i> ; ada pihak yang diuntungkan dan pihak yang dirugikan. Kelima indikator ini tidak terpenuhi dalam aplikasi Koperasi Simpan Pinjam, namun terindikasi di <i>Shopee PayLater</i> dan <i>Kredit Pintar</i> . Keberadaan lima indikator ini diharapkan akan dapat membantu dalam menyaring apapun bentuk kegiatan perekonomian masyarakat muslim sehingga terhindar dari aktifitas riba yang diharamkan. Penelitian ini berkontribusi dalam membantu dalam menyaring apapun bentuk kegiatan perekonomian masyarakat muslim sehingga terhindar dari aktifitas riba yang diharamkan oleh agama.
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INTRODUCTION

Usury has actually been a matter of debate since the time of the Companions such as: Abbas bin Abdul Muttalib the Prophet's uncle.¹ They both have a closeness in the days of jahiliyah. They practiced usury to the people who came from the Saqif Tribe, so that they became wealthy from the results of the usury transaction.² Meanwhile Umar bin Khattab, a person who was close to the Prophet, once regretted the case of the Prophet Muhammad who had died before he gave a more detailed explanation regarding usury.²

The discussion of usury is explained in the Qur'an surah Ali Imran verse 130 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe, do not eat usury with double, and fear Allah, that you may have good fortune."

The prohibition of usury in this verse is multiple. This is motivated by the tradition in the pre-Islamic era when a debt was due, there were two possibilities to pay or add interest.³ If the debt is paid then it will be paid off, but if otherwise it will be added a certain time then added interest on the principal loan up to a predetermined limit.⁴ This condition lasted continuously until the presence of Islam brought by the Prophet, where one of its teachings is to prohibit and forbid usury in every activity.⁵ Although it is difficult because it has been a tradition, but with patience and awareness of the companions of the harm of usury, finally the practice of usury was successfully discarded from the economic activities of the Muslim community at that time.⁶

However, the existence of a capitalist economy cannot be completely eliminated in human life. Slowly the capitalist system enters and mixes into the activities of Muslim society without realizing it. Usury activities also enter with various forms and names so as to color the lives of Muslims. The aspect that is widely entered by usury is lending and borrowing.⁷ Through creativity and innovation, usury is formed in attractive

¹ Itmamul Wafa, *Bunga Bank Dalam Pandangan Al-Qur'an (Telaah Komparasi Ayat-ayat Riba Dalam Perspektif M. Quraish Shihab dan Buya Hamka)*, Disertasi, Institut PTIQ Jakarta, 2022.

² Ulvah Kholidatul Jannah, *Penafsiran Ayat-ayat Riba Menurut Wahbah al-Zuhaili Dalam Kitab al-Tafsir al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj*, Skripsi, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2014, 3.

³ Eko Zulfikar, "Harta Dalam Perspektif Al-Qur'an: Kajian Tafsir Ayat-ayat tentang Harta Batil", *Dialogia: Jurnal Studi Islam dan Sosial* 16, no. 1 (2020), 14. <https://doi.org/10.21154/dialogia.v16i1.1163>.

⁴ Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, *Tafsir Ibnu Katsir Jilid 2*, terj. M. Abdul Ghoffar, (Bogor: Pustaka Imam Syafi'i, 2001), 137.

⁵ Muhammad Tho'fin, "Larangan Riba Dalam Teks dan Konteks (Studi Atas Hadits Riwayat Muslim Tentang Pelaknatan Riba)", *Jurnal Ilmiah Ekonomi Islam* 2, no. 2 (2016), 63-72. <https://doi.org/10.29040/jiei.v2i02.44>.

⁶ Muhammad Alyaafi, Muhammad Raffi Andhera, "Riba Dalam Pandangan Al-Qur'an Dan Hadist", *Jurnal Sosial Humaniora Sigli* 6, no. 1 (2023). <https://doi.org/10.47647/jsh.v6i1.1531>.

⁷ Ade Jamarudin, M. Khoirul Anam, Ofa Ch. Pudir, "Bahaya Riba Dalam Ekonomi Islam Dalam Perspektif Al-Qur'an", *Jurnal Shidqia Nusantara* 1, no. 1 (2020), 94-114.

packaging so that it seems as a solution in the form of assistance, not as something haram. In fact, currently the form of loans has been transformed in many platforms so that it can be accessed by anyone and anywhere easily. Among the platforms that offer loans are *Shopee PayLater*, *Smart Credit*, and *Savings and Loan Cooperative*. These three applications can at least help the needs of consumers in times of need. But on the other hand, there are consequences that they must accept, namely paying excess interest on the loans made. This excess payment is allegedly included in the usury category, so it is worth discussing and examining further in the research.

Research on usury has been done by many other researchers, including Syarifuddin's research which states that usury is forbidden because it has a bad impact on society, causing a break in *silaturahmi*, hatred, prejudice and exploitation. Whatever the form and context, usury is still haram.⁸ Ida Dahliawati's research focused on one book of interpretation, namely *Tafsir al-Mishbah* by M. Quraish Shihab on verses of usury. The results of the study found that the law of usury is haram but there are exceptions if there is no element of mistreatment and persecution so that it becomes not haram. This is based on QS. al-Baqarah verse 279.⁹

Megawati's research found that classical interpretations interpret usury as an additional transaction while contemporary interpretations interpret usury as a form of oppression committed to the weak so that the law is haram.¹⁰ Another research was also conducted by Patri Arifin Ali, who stated that according to ash-Shabuni, usury in Islam is haram. In usury there is the addition of interest or exceeding the initial loan amount beyond the principal loan.¹¹ Some of these previous studies are still connected to other studies, such as the concept of usury in the Qur'an,¹² comparison of the concept of usury in fiqh and the Qur'an,¹³ usury in the Qur'an by reviewing the Thought of Fazlurrahman and Abdullah Saeed,¹⁴ usury in al-Quran and strategies to deal with it,¹⁵

⁸ Syarifuddin, *Pemikiran Buya Hamka Tentang Riba Dalam Tafsir al-Azhar*, Tesis, Universitas Muhammadiyah Surakarta, 2010.

⁹ Ida dahliawati, *Penafsiran M Quraish Shihab Tentang Ayat-Ayat Riba Dalam Tafsir al Mishbah*, Skripsi, Universitas Islam Sunan Gunung Djati Bandung, 2013.

¹⁰ Megawati, *Riba Menurut Ulama Klasik dan Kontemporer*, Disertasi, Institut PTIQ Jakarta, 2020.

¹¹ Muhammad Patri Arifin, Misaeropa, "Penafsiran Ali al-Shabuni Tentang Ayat-Ayat Riba", *Al-Munir: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2019).

¹² Abdul Ghofur, "Konsep Riba Dalam Al-Qur'an", *Economica: Jurnal Ekonomi Islam* 7, no. 1 (2016). <https://doi.org/10.21580/economica.2016.7.1.1030>. Ade Dedi Rohayana, "Riba Dalam Tinjauan Al-Qur'an", *Religia: Jurnal Ilmu-Ilmu Keislaman* 18, no. 1 (2015). <https://doi.org/10.28918/religia.v18i1.622>. Rukman Abdul Rahman Said, et al., "Konsep Al-Qur'an tentang Riba", *Al Asas* 5, no. 2 (2020). Muhammad Hasdin Has, "Riba Dalam Perspektif Al-Qur'an", *Li Falah: Journal of Islamic Economics and Business Studies* 1, no. 2 (2016). <http://dx.doi.org/10.31332/lifalah.v1i2.481>.

¹³ Ipandang Ipandang, Andi Askar, "Konsep Riba dalam Fiqih dan al-Qur'an: Studi Komparasi", *Ekspose: Jurnal Penelitian Hukum dan Pendidikan* 19, no. 2 (2020). [10.30863/ekspose.v19i2.114](https://doi.org/10.30863/ekspose.v19i2.114).

¹⁴ Riza Taufiqi Majid, "Riba dalam Al-Qur'an (Studi Pemikiran Fazlurrahman dan Abdullah Saeed)", *Muslim Heritage* 5, no. 1 (2020). <https://doi.org/10.21154/muslimheritage.v5i1.1989>.

¹⁵ Ahmad Naufal, "Riba Dalam Al-Quran Dan Strategi Menghadapinya", *Al Maal: Journal of Islamic Economics and Banking* 1, no. 1 (2019). <http://dx.doi.org/10.31000/almaal.v1i1.1838>.

text review and contest against usury in the Qur'an and hadith,¹⁶ FinTech and banks: Strategic partnerships that circumvent state usury laws,¹⁷ Evading the 'Taint of Usury': The usury prohibition as a barrier to entry,¹⁸ and the concept of usury in the Qur'an and jurisprudence literature.¹⁹

In contrast to previous studies that refer more to the theoretical aspects of the prohibition of usury and its impact, this research is focused on finding usury indicators traced from the verses of the Qur'an. This indicator will later be used as a barometer in measuring economic activities, especially in the form of loans. Thus, the results of this study can be a reference for Muslims when going to conduct lending and borrowing transactions, both as debtors and as creditors. This is what makes this research worth doing.

RESEARCH METHODS

This research is in the form of literature or often called Library Research and data collection techniques with documentation methods.²⁰ Primary data is taken from the verses of the Qur'an related to usury, while secondary data comes from various references related to the research theme. The analysis technique that will be applied is descriptive analytical. On the other hand, this research will also apply the *maudhu'i* interpretation method from the Lajnah Pentashihan Mushaf Al-Qur'an which contains nine steps as follows; *first*; Determine the theme or topic of discussion, *second*; collect all verses related to the theme to be discussed by searching in the book *Mu'jam al Mufahras*. *Third*; arranging the order of a verse based on the time of its revelation or what is called clarification of the revelation of the Makkiyah and Madaniyyah verses, *fourth*; understanding the relationship of verses with other verses or called munasabah verses, *fifth*; analyzing *asbab an-nuzul*, *sixth*; complementing the discussion with hadith history, as well as the opinions of companions and scholars, *seventh*; *Eighth*; analyzing the verses comprehensively and compromising between 'am and typical, *mutlaq* and *muqayyad* memorization and other memorization, *ninth*; concluding the subject matter that has been studied.²¹

¹⁶ Hidayatullah Hidayatullah, et al., "Riba Dalam Ayat Al-Qur'an Dan Hadits : Tinjauan Teks Dan Konteks", *Kasbana: Jurnal Ekonomi Syariah* 4, no. 1 (2024). <https://doi.org/10.53948/kasbana.v4i1.108>.

¹⁷ Gregory Elliehausen, Simona M. Hannon, "FinTech and banks: Strategic partnerships that circumvent state usury laws", *Finance Research Letters* 64 (June 2024), 105387. <https://doi.org/10.1016/j.frl.2024.105387>.

¹⁸ Mark Koyama, "Evading the 'Taint of Usury': The usury prohibition as a barrier to entry", *Explorations in Economic History* 47, no. 4 (2010): 420-442. <https://doi.org/10.1016/j.eeh.2009.08.007>.

¹⁹ Mular Ibnu Syarif, "Konsep Riba Dalam Alquran Dan Literatur Fikih", *Al-Iqtishad : Jurnal Ilmu Ekonomi Syariah* 3, no. 1 (2011). 10.15408/aiq.v3i2.2527.

²⁰ Aprilina, Muhajirin, Hedhri Nadhiran, "Sistem Kredit Dalam Shopee Paylater Perspektif Hadis", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 2 (2023), 161-180. <https://doi.org/10.61994/alshamela.v1i2.120>.

²¹ Tim Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Maudhu'i (Tafsir Al-Qur'an Tematik)*, (Jakarta: Lentera Ilmu Makrifat, 2019).

RESULTS AND DISCUSSION

The Concept of Usury in the Qur'an

The theme of usury is a very important aspect to be studied in the modern era. Usury can be studied by collecting related verses by applying the *maudhu'i* method so that detailed results will be obtained in the form of the concept of usury in the view of the Qur'an. Based on the search of the Qur'an, the usury memorization is found repeated eight times contained in four letters namely; al-Baqarah, Ali Imran, an-Nisa, and ar-Rum. The usury memorization uses two forms of words, namely usury which is found in one verse and *ar-riba* as many as 5 verses in 3 surahs.²²

Based on the search in the book '*Ulum al-Qur'an*' obtained usury verse grouping in surah Makiyyah and Madaniyyah with the following details:

السور المكية	الرّوم
السور المدينة	البقرة، العنبران، النساء

Apart from this, the form of the prohibition of usury takes place in the following four phases. The *first* phase of the verse on usury that was first revealed was Surah ar Rum verse 39. This verse is the initial stage of preparation for the prohibition of usury which contains the word insinuation or hint to avoid it as a necessity. The *second* Phase, found in QS. an-Nisa 'Verse 161 in the form of warning or warning of the law of usury as well as notification that whoever violates Allah's command will be punished.²³ The *third* Phase is the stage of forbidding usury that multiplies and continues to grow. In QS. Ali Imran: 130, explains the prohibition of a very bad type of usury is multiplied. Although the element of usury is small, but the law is still haram.²⁴ The *fourth* Phase is the last phase in the form of the overall prohibition of all forms of usury. The last verse revealed in relation to the law received by the Prophet Saw is the verse about usury in surah al-Baqarah verses 275-281.²⁵

Analysis of the Interpretation of Usury Verses

1. Surah al-Baqarah verses 275, 276, 278

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ فَلْيَ ذَلِكِ بآئِهِمْ قَوْلًا
إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ
وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"Those who eat usury cannot stand but as one possessed by a demon through madness stands. That is because they say that buying and selling is the same as

²² Muhammad Fuad Abdul Baqi, *Kitab Mu'jam al-Mufahras Li al-Fazi al-Qur'an al-Karim*, (Beirut-Lebanon: Dar Al-Marefah, 2010), 528-529.

²³ Wahbah az-Zuhaili, *Tafsir al-Munir Jilid 2*, terj. Abdul Hay, (Jakarta: Gema Insani, 2013), 121.

²⁴ Wahbah az-Zuhaili, *Tafsir al-Munir Jilid 2*...., 122.

²⁵ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*.... hlm 510-511.

usury. But Allah has justified buying and selling and forbidden usury. Whoever receives a warning from his Lord and stops, then what he had earned is his, and his affair is for Allah. And whoever repeats it, then they are the inhabitants of Hell; they shall abide therein."

The meaning of usury in this verse is understood equally by classical and contemporary scholars. People who eat the proceeds of usury and transact with it, whether taking or giving, and are able to stand, and move, they are like people who are possessed by demons and become crazy. According to the scholars this condition will occur on the Day of Judgment, when the usurer is resurrected from the grave with staggering. When they are about to rise they immediately fall as if carrying a heavy load of usury proceeds that are forbidden.²⁶

This verse also explains that people who have known the prohibition of eating usury, then repent after knowing the sharia, then any results of muamalah that have been done before do not have to be returned.²⁷ Meanwhile, the person who repeats eating from usury, and deliberately does it even though he knows the prohibition, then it is obligatory for him to be punished. This person is a resident of Hell and will remain there forever. The above verse explains that anyone who transacts with usury, then Allah will remove the blessing from the transaction. The connection of this verse with the previous verse (verse 274) is that a good way to use and spend the wealth that Allah has permitted is by giving charity, or helping relatives in meeting their needs.²⁸

Based on the analysis of linguistic aspects, the verse of usury includes the form of 'am memorization which is seen in the fragment of the verse *وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا*. In this verse there is an *isim mufrad* accompanied by *alif-lam* (*ma'rifah*), namely lafaz *الْبَيْعَ* and *الرِّبَا*. All nouns (*ism*) that are *ma'rifat* and include all forms of compensation are lafaz 'am.²⁹ Thus it can be understood that all forms of buying and selling are halal and permissible, while all forms of usury are forbidden and haram. On the other hand, the pronunciation *الْبَيْعَ* in the verse *وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا* is also included in the category of *mutlaq* pronunciation.³⁰

The next verse al-Baqarah 276 Allah says:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

"Allah destroys usury and nourishes charity, and Allah dislikes those who remain in disbelief and indulge in sin".

In this verse Allah confirms that He has abolished usury, both eliminating it entirely from everyone who does it and forbidding the property that has been taken

²⁶ Imaduddin Abi Fida' Ismail Ibn Umar Ibn Katsir Al-Damasyqi, *Tafsir al-Qur'an al-'Azhim*, terj. M. Abdul Ghoffar, (Bogor Pustaka Imam Syafi'i, 2001), Jilid 2, 547.

²⁷ Ibn Katsir Al-Damasyqi, *Tafsir al-Qur'an al-'Azhim*, Jilid 1, 548.

²⁸ Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, (Jakarta: Widya Cahaya, 2011), 421.

²⁹ Agus Miswanto, *Ushul Fiqh Metode Istinbath Hukum Islam* (Yogyakarta: Magnum Pustaka Utama, t.th), Jilid 1, 81-83.

³⁰ Agus Miswanto, *Ushul Fiqh Metode Istinbath Hukum Islam*, 100.

from usury and deprived of its blessing, so that it does not benefit. Indeed, Allah will eliminate usury in this world and will reward it with punishment on the Last Day.³¹ The *munasabah* of verse 276 of surah al-Baqarah is related to surah Ar-Rum 39 where Allah abolishes usury and removes its blessings. The meaning of "*fertilizing charity*" is that Allah will multiply wealth with charity in accordance with religious provisions. The multiplication of the blessings of this wealth is due to the zakat that has been paid.³²

Furthermore, in verse 278 Allah says the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

"O you who believe! Fear Allah and leave behind the residue of usury (which has not been collected) if you are believers."

This verse begins with a warning from Allah to the believers to always be careful, because Allah is always watching everything they do. The next warning is aimed at leaving behind any remaining usury that has not been taken. They should leave behind the wealth with the principal interest that others have to pay.³³

2. Surah Ali Imran Verse 130

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً صَلُّوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe, do not eat usury with double, and fear Allah, so that you may have good fortune."

The *asbab an-nuzul* of this verse is described in the following narration. Malik narrated from Zayd bin Aslam, who said "During the pre-Islamic period, buying and selling was done without cash, by giving a grace period. When payment was due, they would ask for additional assets to be paid by giving a grace period for payment. So Allah swt revealed this verse: "O you who believe, do not eat from the proceeds of usury multiply."³⁴

Ibn Jarir al-Thabari explains the above verse as a form of Allah's prohibition to His believing servants to eat usury by multiplying as was their custom in the jahiliyah era. When the debts of the creditors are nearing maturity, the debtors give the creditors two options, pay off the entire credit with cash or defer the bill with an extension of time. If the creditors chose the second option, the debtors increased the amount of credit to be paid. This happens every year so that the amount to be paid continues to multiply, even though the loan was originally small but eventually became very large.³⁵

³¹ Ibn Katsir Al-Damasyqi, *Tafsir al-Qur'an al-'Azhim*, Jilid 1, 553.

³² Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 421.

³³ Ibn Katsir Al-Damasyqi, *Tafsir al-Qur'an al-'Azhim*, Jilid 1, 556-557.

³⁴ Imam Malik, Nasrullah, *Terjemahan Kitab al-Muwatha Imam Malik (Hadis Fiqih dan Pendapat Sahabat, Panduan Hidup Muslim Sehari-hari*, (Jakarta: Shahih, 2016), 401

³⁵ Muhammad Ibn Jarir al-Thabari, *Jami' al-Bayan 'An Ta'wil Ay al-Qur'an*, ed. 'Abd al-Muhsin al-Turki, (Kairo: Dar Hijr, 2001), Juz VI, 50.

The prohibition of usury in this passage is usury that has the nature of *أَضْعَافًا مُّضَاعَفَةً* which means multiplying.³⁶ According to Wahbah az-Zuhaili, something is said to be usury if there is an addition, even if it is a little or a lot, which is haram and includes a major sin. Although usury is basically forbidden, but there are exceptions for people who are in a state of necessity and fear of hunger then perish so it is permissible to transact with usury. Furthermore, Wahbah az-Zuhaili explained that if someone enters into usury transactions intentionally with the aim of enlarging industry, agriculture, business, factories and other purposes then it is forbidden, except in the event of bankruptcy, crop failure, or damage to agricultural land. If in this condition no one is found who provides loans other than usury transactions, it is permissible to transact usury in an emergency but still must be adjusted to the level of need only.³⁷

This verse has a connection with the verse after it (verse 131). Allah explains to Muslims a warning not to befriend Jews or polytheists who are hostile to Islam. Allah also warns to be wary of their actions. This prohibition is due to the nature and character of the Jews and polytheists who always make transactions with usury.³⁵ Meanwhile, there is a *muqayyad* form of lafaz in the verse *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَ الْيَهُودِ اضْغَعَفَةً*. This verse is said to be classified as *muqayyad* because it is in the form of an inherent characteristic of usury.³⁸ During the Jahiliyyah period, the practice of usury that occurred at that time was done in multiples. Borrowers can be given a grace period for payment with the condition that there is additional interest on the loan as the grace period increases.³⁹

3. Surah an-Nisa' verse 161

Allah Almighty says:

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبُطْلِ فَلَيَ وَاعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

"And because they practiced usury, when indeed they had been forbidden from it, and because they consumed people's wealth unlawfully. And We have prepared for the disbelievers among them a painful punishment."

The verse *وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ* is interpreted that Allah strictly forbade the Jews to take usury. However, they still practiced this prohibition by taking and eating usury through various forms of *shubhat*. They also eat other people's rights by false means.⁴⁰ They also eat other people's rights by false means. The false actions they do, namely by obtaining property from bribes, seizures or from the results of fraud and other similar actions, will later be tortured very painfully in the akhirat.⁴¹ This verse is closely

³⁶ Wahbah az-Zuhaili, *Terjemahan Tafsir al-Munir* Jilid 2, 419.

³⁷ Wahbah az-Zuhaili, *Terjemahan Tafsir al-Munir* Jilid 2, 419.

³⁸ Agus Miswanto, *Ushul Fiqh Metode Istinbath Hukum Islam* Jilid 1, 103.

³⁹ Rosihon Anwar, *Metode Tafsir Maudhu'i Dan Cara Penerapannya*, (Jakarta: Raja Grafindo Persada, 1994), 56.

⁴⁰ Ibn Katsir al-Damasyqi, *Tafsir al-Qur'an al-'Azhim*, Jilid 2, 460.

⁴¹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 323.

related to the previous verse (verse 160). The passage above is specific to the Jews who have a bad nature and always commit despicable acts. While the verse after it explains the consequences that will be obtained by Jews in the afterlife, where they will be provided with a very painful place.⁴²

4. Surah ar-Rum Verse 39

وَمَا آتَيْتُم مِّن رَّبًّا لِّيَرْبُوَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَا عِنْدَ اللَّهِ ۚ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

"And whatever usury (extra) you give so that people's wealth may increase, it does not increase in the sight of Allah. And what you give in the form of zakat, intending to gain the pleasure of Allah, then those are the ones who multiply (their reward)."

According to the scholars, the wording of the verse in QS. ar-Rum: 39 indicates that anything that will be given to another person in order to gain good popularity with that person in the hope of more profit is an act that is not approved by Allah, because it is a self-interest that is beneficial to oneself.⁴³

Usury Indicator

Based on the results of the research on the verses of usury in the Qur'an with reference to many references used, five indicators were produced which became the criteria of usury. The following is an explanation of five indicators:

1. Additional time for payment

If the debt is due, there are two possibilities, namely being paid or adding to the excess of the principal debt. If the debt is paid, it will be considered paid off. However, if it is not paid, it will be given additional time as well as the addition of the nominal debt as an excess of the principal loan up to a predetermined limit.⁴⁴ This is in line with the following hadith of the Prophet Muhammad:

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ : أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّمَا الرِّبَا فِي السَّيِّئَةِ

"Ubaidillah bin Yazid reported that he heard Ibn 'Abbas say: "Usamah bin Zaid told me that the Prophet said: 'Usury is only found in delaying payment'." ⁴⁵

2. Additional payment

According to Wahbah az-Zuhaili, what is said to be usury is the addition of either a little or a lot and multiply, where the law is haram and is a big sin.⁴⁶ Additional

⁴² Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 322.

⁴³ M. Quraish Shihab, *Tafsir al-Mishbah Pesan, Kesan dan Keserasian al-Quran*, (Jakarta: Lentera Hati, 2002), 73.

⁴⁴ Wahbah az-Zuhaili, *Terjemahan Tafsir al-Munir Jilid 2*, 419.

⁴⁵ Abu al-Husain Muslim bin al-Hajjaj al-Naisaburi, *Shahih Muslim*, terj. Adib Misri Musthofa, (Kuala Lumpur: Victory Agencie, 1994), 119.

⁴⁶ Wahbah az-Zuhaili, *Terjemahan Tafsir al-Munir Jilid 2*, 419.

payments that are required are strictly not allowed and prohibited. This is as confirmed by Allah SWT in QS. Ali Imran verse 130.

3. Unequal exchange of value of goods

Goods that are exchanged can fall into the category of usury if the exchange is made with other goods of different values. This exchange usually occurs in barter buying and selling which is vulnerable to usury. This is not allowed as the Prophet's hadith:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « الدَّهَبُ بِالذَّهَبِ وَزَنًا بِوزنٍ مِثْلًا بِمِثْلِ
وَالْفِضَّةُ بِالْفِضَّةِ وَزَنًا بِوزنٍ مِثْلًا بِمِثْلِ فَمَنْ زَادَ أَوْ اسْتَزَادَ فَهُوَ رِبَاً ».

"Abu Hurairah reported that he said: 'The Messenger of Allah said: 'Gold is to be exchanged for gold, in equal weights and measures, and silver for silver, in equal weights and measures. Whoever adds or asks for more is usury.'" ⁴⁷

Although the barter trade of goods is no longer practiced today, the exchange of banknotes today is the same as the barter of gold and silver because they are both valuable means of exchange. This means that the ruling that applies to this Hadith can still be applied to the present and the future.

4. There is an element of intimidation

Wahbah az-Zuhaili explained that if someone conducts usury transactions intentionally with the aim of enlarging industry, agriculture, business, factories, taking profits by committing acts of violence then the law is forbidden. ⁴⁸

5. One party benefits and the other is harmed

Actions that are carried out to gain benefits at the expense of other parties are not approved by Allah.⁴⁹ According to the scholars, this issue has been emphasized by Allah in QS. ar-Rum verse 39.

These fifth criteria become indicators in determining the element of usury. However, in its application, these fifth indicators do not all have to be fulfilled in order to be categorized as usury, because there are difficulties if they are all fulfilled. Therefore, researchers only set four indicators as a reference in measurement. This means that if a transaction does not meet four of these six indicators, it is not included in usury. Conversely, if at least four indicators are met, it can be determined that the transaction contains elements of usury.

Relevance of Understanding Usury Verses with Problematics

1. Shopee PayLater

⁴⁷ Abu al-Husain Muslim bin al-Hajjaj al-Naisaburi, *Shahih Muslim*, (CD: al-Maktabah al-Syamilah, Digital), Juz 5, hadis no: 4152.

⁴⁸ Wahbah az-Zuhaili, *Terjemahan Tafsir al-Munir Jilid 2*, 419.

⁴⁹ M. Quraish Shihab, *Tafsir al-Mishbah*...., 73.

Shopee PayLater is generally a form of purchasing with a credit system where a digital company will cover the payment when a person buys an item, then will pay the installments according to the due date, which is the following month.⁵⁰ Every Shopee PayLater user if there is a delay from each payment, a fine of 5% of the total bill will be imposed.⁵¹ An example of a case that occurred to a *Shopee PayLater* customer, with the initials Y, who used *Shopee PayLater*. In the first month the payment process was smooth. However, after the next month he was unable to pay. Finally he had to pay 5% interest for being in arrears. However, before the specified payment time, *Shopee PayLater* had already called to collect the payment. They called so many times that it made Y very dizzy and anxious. Finally, Y disappeared and did not care about the arrears for 1 week because he did not have the money yet. The total number of phone calls from *Shopee PayLater* was approximately 50 times. After 2 weeks of late payment, *Shopee PayLater* sent a message and threatened to come to her house. Finally, Y was afraid and confessed to his family that he used *Shopee PayLater* not for necessities but only for pleasure.⁵²

2. Smart Credit

Smart credit is an application service that provides online money or fund loan services quickly and easily. PT Kredit Pintar was established in 2018 as a business entity.⁵³ The calculation of the amount of interest contained in the Smart Credit application is 0.19% per day charged to the borrower, not only charged interest, the balance of the loan limit is also subject to admin fees according to the amount of loan and tenor. Administrative service fees range from 5-15% of the loan amount.⁵⁴ An example of a Smart Credit user case is a tiktok user named @atikerr_ who went viral because he borrowed because he was curious about the application. At first he only applied for a loan of Rp 2,300,000.00 which was immediately disbursed. However, the money that must be returned is IDR 3,100,000. He felt sorry, immediately weakened and confused to return it. Moreover, he borrowed the money without his parents' knowledge. Every late payment on this Smart Credit application will be charged interest with a certain nominal.⁵⁵

3. Savings and Loan Cooperative

The Savings and Loan Cooperative is an institution that provides pawnshop services in the form of vehicle registration or BPKB motorcycles and cars. This

⁵⁰ Adinda Putri Fauziah, *Fenomena Belanja Online: Kasus Pengguna Fitur Shopee PayLater*, (Saskara: Indonesia Journal of Society Studies, 2022), 33.

⁵¹ Ah Khairul Wafa, *Tinjauan Hukum Ekonomi Syariah terhadap Shopee Pay Later*, *HES: Jurnal Hukum Ekonomi Syariah* 4, no. 1 (2020), 24. <https://doi.org/10.26618/j-hes.v4i01.3588>.

⁵² Interview with initials Y, Shopee PayLater user, October 1, 2023, Via Whatsapp.

⁵³ Kredit Pintar, *Pentingnya Aplikasi Kredit Pintar Sebagai Media Pelayanan dan Kebutuhan Masyarakat menggunakan metode 7C Framework*, Internet Archive Scholar, 2022, 1.

⁵⁴ Sari Ramadanti, *Analisi Pinjaman Uang Online Pada Aplikasi Kredit Pinter*

⁵⁵ View: @atikerr_, *kapok bgdd*, 2022, <https://vt.tiktok.com/ZSNNfmTPs/>

cooperative is similar to other lending institutions by charging a late payment fee of 4000 per day.

An example of a case of a Savings and Loan Cooperative customer, namely a person with the initials A pawned a motorcycle BPKB. This loan is made for his child's school fees. A took a loan of Rp 5,000,000.00 with monthly installments of Rp 655,000.00 with a period of 12 months. So the total payment amount of the loan of Rp 5,000,000 will increase to 7,860,000.00 in a year. This bill also has a penalty of Rp 4000 per day for lateness. A admitted that he had no intention of getting into debt but because there was a need. In addition, she did not get a loan from her family. However, A did not feel burdened by the loan because she felt able to pay on time. Although basically having debt makes the mind uneasy.⁵⁶

Moving on from the description of the three money lending applications above, the following will be measured by the 6 usury indicators that the author has previously set.

No	Indicator	<i>Shopee PayLater</i>	<i>Smart Credit</i>	<i>Savings and Loan Cooperative</i>
1	Additional time for payment	✓	✓	✓
2	Additional payments required	✓	✓	✓
3	There is an element of intimidation	✓	✓	✗
4	There is one aggrieved party	✓	✓	✗
5	Ada salah satu pihak yang diutungkan	✓	✓	✓
6	Unequal exchange of value of goods			
Total		5	3	3
Conclusions		Usury	Usury	No

The table above is the accumulated result of a search of three lending applications, namely *Shopee PayLater*, *Smart Credit* and *Savings and Loan Cooperative*. Of the six indicators that have been set, *Shopee PayLater* and *Smart Credit* fulfill five indicators, while *Savings and Loan Cooperative* only fulfills three indicators. Based on this, only the *Savings and Loan Cooperative* application does not contain elements of usury. While the *Shopee PayLater* and *Smart Credit* applications allegedly contain elements of usury in them.

⁵⁶ Interview with initials A, savings and loan cooperative expert, October 1, 2023, in Kijang Ulu Village, Kayu Agung Sub-district, Ogan Komering Ilir District.

CONCLUSIONS

Based on the explanation and description above, it can be concluded that the verses in the Qur'an state that usury is a transaction that contains elements of excess, multiple, and there are legal sanctions against the perpetrator. Usury transactions can occur in the form of money lending and barter buying and selling. The Qur'an, which is a guide for Muslims, will always be relevant to human problems anytime and anywhere. This includes the discourse of usury that exists in society. The implementation of usury indicators applied to the three money lending applications in this study shows that *Shopee PayLater* and *Smart Credit* contain elements of usury because they fulfill five indicators. Meanwhile, the *Savings and Loan Cooperative* does not contain elements of usury because it only fulfills three indicators.

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