

DROPSHIPPING ON SALE TRANSACTIONS OF SHARIA ECONOMIC PERSPECTIVE

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Abstract: The research aims to determine online sales transaction of dropshipping in within sharia economic. Therefore, the sales transaction performed are based on the sharia economic principles, share satisfaction while bringing advantage within contracting parties. This study is library research in which the documentation technique for data collection was employed. Content analysis was also used to analyze the data. The findings revealed that the implementation of sharia economic principles in online dropshipping sales transaction was performed in several ways, including not only focus on profit-oriented purposes, but also *ta'abbud ila Allah* (devotion to Allah), particularly. Consequently, the sales transaction should be in accordance to sharia, avoiding transaction that violates Allah's orders. The transactions are also must be free from *ribâ* (usury), *maysîr* (gambling), and *gharâr* (uncertainty) elements. The parties should be careful during the transaction otherwise, they will bring *mudarat* (harm) and avoid *maslahat* (benefit). The supplier or dropshipper are not allowed to hoard the goods (*ihtikâr*) that are highly needed for society.

Keywords: dropshipping; jual beli; sharia economic.

Abstrak: Tujuan dari penelitian ini adalah untuk mengetahui transaksi jual beli online menggunakan sistem dropshipping dalam perspektif ekonomi syariah. Sehingga, jual beli yang akan dilakukan sesuai dengan prinsip-prinsip ekonomi syariah, bisa memberikan kepuasan dan tidak saling merugikan pihak-pihak yang berakad. Penelitian ini merupakan kajian pustaka, yang menggunakan teknik dokumentasi sebagai teknik pengumpulan data. Sedangkan teknik analisa data yang digunakan adalah melalui konten analisis. Setelah melakukan penelitian ditemukan beberapa hal penting antara lain bahwa implementasi prinsip ekonomi syariah pada jual beli online dengan sistem *dropshipping* dilakukan dengan beberapa cara, yakni ketika melakukan transaksi tidak hanya berorientasi pada profit semata, namun ada tujuan lain yang lebih penting yakni *ta'abud ila Allah* (pengabdian kepada Allah). Sehingga transaksi jual beli yang akan dilakukan harus sesuai dengan ketentuan syariat, tidak boleh bertransaksi dengan melanggar perintah Allah. Transaksi yang terjadi juga harus terbebas dari unsur *ribâ*, *maysîr* dan *gharâr*. Ketika bertransaksi harus berhati-hati agar tidak terjebak pada transaksi barang yang membawa mudarat dan tidak ada maslahat didalamnya. Seorang supplier atau dropshipper tidak boleh melakukan penimbunan barang dagangan (*ihtikâr*) yang sangat dibutuhkan oleh masyarakat.

Kata kunci: dropshipping; jual beli; ekonomi syariah.

Introduction

Sale and purchase are essential economic activities for human beings. This occurs due to none of them is being able to meet their own needs without others' help. The only way that is permitted by sharia is sales transaction, in order to fulfill daily needs. Towards this transaction, an individual could freely achieve their own needs without harming others.¹

Considered followed arguments, Imam Ibn Hajar al-Asqalani in his popular multi-volume commentary books, Fath al-Bari, argues:

وَالْحِكْمَةُ تَقْتَضِيهِ لِأَنَّ حَاجَةَ الْإِنْسَانِ تَتَعَلَّقُ بِمَا فِي يَدِ
صَاحِبِهِ، وَصَاحِبُهُ لَا يَبْذُلُهُ بِغَيْرِ عَوَضٍ

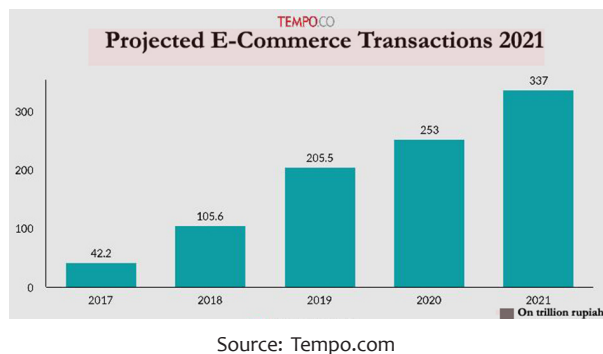
The wisdom behind sale and purchase is that humans cannot meet their own needs. Human needs depend on what others have, while another individual sometimes does not merely give the

¹ Shobirin, "Jual Beli dalam Pandangan Islam", *Jurnal Bisnis dan Manajemen Islam*, vol. 3, no. 2, (August 2016), p. 240

worth away without any reward.²

In a while, sale and purchase activities develop in recent years due to the growth of shopping trends in society. This condition becomes higher and higher especially during pandemic Covid-19 while people should away from the crowd. The rapid growth of online shopping trends is presented in the diagram below.

Figure 1. The e-commerce transaction in 2021



The diagram above shows that the e-commerce transaction trend is significantly increasing year by year. This also occurs in dropshipping sales transactions³ because it becomes more convenient in dropshipping. Dropshipping has many benefits, such as flexibility, wide product offerings, low-risk, and investment. This opportunity brings a new alternative for the young entrepreneur who wants to start running a small business without having a startup cost and inventory. The dropshipping system provides sellers to perform sales transactions only with their gadgets and internet.⁴

Nevertheless, despite the conveniences provided, problems may occur that lead to detrimental for consumers and the dropshippers. The problems are the consumer unable to directly identify, see, or touch the ordered items. Therefore, wrong orders and items purchased are

not as ordered are commonly occur.⁵

In terms of Islamic law, it has been debatable arguments among *ulemas* who question the validity of dropshipping sales transactions. Some of them argue that the products offered by the dropshipper are not their inventory. Moreover, the physical condition of the products offered is unknown and only as displayed in e-commerce merchant photos (seen with the help of the technology).⁶

The aforementioned problems can be prevented by implementing the principles of sharia economic in dropshipping practice. Regarding of these facts, it is interesting to explore how to implement the sharia economic principles in an online sales transaction with dropshipping. It is also expected that the results would highlight the necessary and unnecessary that should be avoided in dropshipping transaction, so that negative impacts could be reduced based on sharia compliance.

Method

The type of research carried out is library research, using techniques of documentation data collection. The primary data in this study are kitabs and books that are directly related to the object being studied, namely kitabs and books related to trade with a dropshipping system. While the secondary data used in this study are from books, scientific journals or the internet which are not directly related to the object of research but supporting this research. The analytical technique used by researchers in this study is descriptive analysis.

The Dropshipping Transaction System

In particular, the dropshipping system is similar to a common sales transaction which involves seller, buyer, and the goods offered, as well as dropshipping agreement (*akad*). The only difference is the transaction process. Dropshipping

² Ibn Hajar Al-Asqalani, *Fath Al-Bari*, (Beirut: Darul- Fikr, tt), p. 287.

³ Elpina Fitriani and Deni Purnama, "Dropshipping dalam Perspektif Konsep Jual Beli Islam", *Jurnal Ekonomi dan Perbankan Syariah*, vol. 3, no.2, (October 2015), p. 89

⁴ Mohammad Jauharul Arifi, "Keabsahan Akad Transaksi Jual Beli dengan Sistem Dropshipping dalam Perspektif Ekonomi Islam", *Lisyabab: Jurnal Studi Islam dan Sosial*, vol. 1, no.2, (December 2020), p. 280.

⁵ Rif'ah Roihanah, "Perlindungan Hak Konsumen Dalam Transaksi Elektronik (E-commerce)", *Jurnal Justicia Islamica*, vol. 8, no. 2 (December 2011), p. 113

⁶ Ahmad Isa Asyur, *Fiqh Islam Praktis*, (Libanon: Darul Fikr, 1995), translation edition, p.30

is a form of sales transaction wherein the seller does not sell the goods in stock, because the goods are still belonging to supplier. Sellers only provide photos of product samples and market the products straight to the consumers.⁷

In contrast, conventional sales transaction does not require third-party seller and consumers to directly bargain the products to the seller without intermediaries. The sales transaction occurs when both parties are concured with the price.

Following the explanations above, it is assumed that dropshipping transactions involve at least three actors, they are seller, supplier (own the inventory), and dropshipper (sell the products). The process of selling products through dropshipping system appears once the customer purchases the selected item in the dropshipper's merchant. Then, the dropshipper continues the order to the supplier by enclosing the customer sales invoice. The supplier ships the selected product straight to the customer with the dropshipper's merchant name.⁸

Dropshipping Transaction Flow Chart

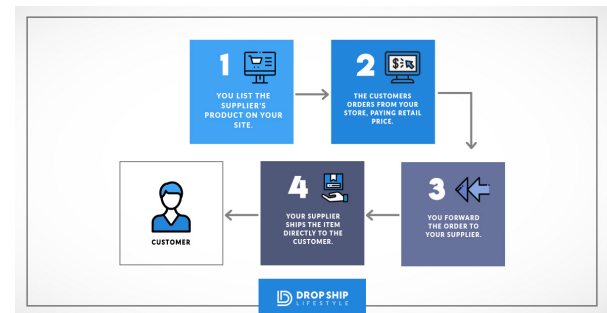
Dropshipping is a supply chain management system of goods distribution wherein the dropshipper does not manage the stock inventory. Instead, the seller displays the photo products and market them online.⁹ The product manufacturer or wholesaler ship straight to the customer. The profit earnt is obtained from a product profit margin added of a total price. The mechanism of dropshipping system is presented as follow.

Figure 2 above show that the flow of dropshipping sales transactions includes:

1. Consumers purchase the selected items from the website or marketplace in dropshipper merchant, then the consumers transfer the total price to the dropshipper.

2. After dropshippers receive the transaction of the bank account, they purchase the products to the supplier as ordered by the consumers. If the products are available in stock, the dropshipper will transfer the money to the supplier. The dropshipper already marked the price up to get the profit of the products. Moreover, they request to the supplier to ship items to customers.
3. Suppliers reassure the money have been being transferred and confirm the shipped quantity to be shipped to the customer address.
4. Purchased items ship to the customer with custom label of the dropshipper, not the supplier.¹⁰

Figure 2. Dropship system flow



Source: Primaberita.com

Generally, the cooperation process between dropshipper and supplier is described as follows. First, supplier brings the price to the dropshipper and market to the consumers by adding profit margins to the dropshipper's products; second, supplier has decided the price beforehand, including fee for dropshipper, so the dropshipper does not need to increase the existing price to their products.¹¹

In first model, supplier gives choices for dropshipper to market the goods and calculate the price by their own. It is commonly no registration fee and no minimum purchase. This first model is the easiest and most favored by the individuals who run the dropshipping business.

⁷ Purnomo Hadi Catur, *Jualan Online Tanpa Repot Dengan Dropshipping*, (Jakarta: Elex Media Komputindo, 2012), p.56

⁸ Ahmad Syafii, *Step By Step Bisnis Dropshipping dan Reseller*, (Jakarta: PT Elex Media Komputindo, 2013), p. 2

⁹ Feri Sulianta, *Terobosan Berjualan Onli ne ala Dropshipping*, (Yogyakarta: Penerbit Andi, 2014), p. 2

¹⁰ Beranda Agency, *Dropshipping: Cara Mudah Bisnis Online*, (Jakarta: Elex Media Komputindo, 2013), p. 78

¹¹ Muflihatul Bariroh, "Transaksi Jual Beli Dropshipping Dalam Perspektif Fiqh Muamalah", *Jurnal Ahkam*, vol. 4, no. 2 (2016), p.6.

Whereas in the second model, it is usually needs a member registration fee as well as minimum purchase.¹²

Dropshipping Advantage and Convenience

Dropshipping in online sales transaction has several advantages compare to other transaction systems, such as:

1. Dropshipper is able to determine the price as they wanted, so they could earn more profit
2. Dropshipper is able to lower the investment capital in paying employees, spending packages or transportation, registering online merchants, and others.
3. Dropshipper does not provide space and place to keep the inventory.
4. Dropshipper does not need to worry about items not selling or being damaged due to long stored.
5. The risk that dropshipper assumes is relatively low because it is only as an intermediary between the dropshipper and the customer.
6. Dropshipper does not need to manage product promotion because the supplier already provided a product catalog or photo product as a promotional tool.¹³

The Sharia Economic Principles

There are several principles in sharia economics must be present in every transaction, including:

1. The Tawhid Principle

This principle encourages an attitude when the individuals carry out *muamalah* transaction. The purpose behind is not only to gain more profit, but also there is another more important goal, namely *ta'abbud ila Allah* (devotion to Allah). Therefore, that *muamalah* transaction must be regarding to provisions of the sharia, it is also expected not to violate Allah's order. Reward from Allah will be

obtained when implementing *muamalah* with this principle, as in the words of Prophet Muhammad PBUH,

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

Meaning: On the authority of Abu Saeed, on the authority of the Prophet, may God's prayers and peace be upon him, who said: "The honest and truthful merchant is with the Prophets, the truthful and righteous". (Sahih HR. Tirmidzi).

2. The Justice Principle

The implementation of justice principle in economic activities can be in the form of transaction rules which prohibit the elements of *ribâ* (usury), *maysîr* (gambling), and *gharâr* (uncertainty). These three elements are strictly prohibited in *muamalah* because they harm one party. *Illat* of prohibition of usury is the element of *zulm* on it. In this case, *zulm* means the exploitation; oppression, extort, and persecute other people who have transactions with another party concerned.¹⁴

This *Illat* of prohibition of usury has been contained in the word of Allah SWT, surah al-Baqarah [2]: 279:

وَأِنْ تُبْتَغُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

Meaning: But if you repent, you may have your principal – neither wronging, nor being wronged.

The verse above shows that usury contains *zulm* elements that do not implement the justice principle. Similarly, the *maysîr* prohibition leads to *mudarat*, including wasting wealth and has great influence inflict hostility.¹⁵

In addition, *maysîr* includes gambling that is strictly prohibited by sharia.¹⁶ On the other hand, the transaction band that include *ghahâr*

¹⁴ Saifullah Abdusshamad, "Pendangan Islam Terhadap Riba, Al-Iqtishadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah", vol. 1, no.1, (December 2014), p.77.

¹⁵ Maisyarah Rahmi Hasan, "Qanun Man'i al-Maysir fi Wilayati Aceh: Dirasatun Tahliliyatun fi Dhaui Maqasid al-Syari'ah", *Mazahib Jurnal Pemikiran Hukum Islam*, vol. 15, no.1, (June 2016), p.65

¹⁶ Evan Hamzah, "Muamalah Terlarang: Maysir dan Ghahar", *Jurnal Asy-Syukriyyah*, vol. 18, no.2, (October 2017), p.86.

¹² Risvan Hadi, "Analisis Praktek Jual Beli Dropshipping", *AT -Tawassuth: Jurnal Ekonomi Islam*, vol. IV, no. 2, (July – December 2019), p. 234

¹³ Putra Kalbuadi, *Jual Beli Online Dengan Menggunakan Sistem Dropshipping Menurut Sudut Pandang Akad Jual Beli Islam*, (UIN Syarif Hidayatullah, 2015), p. 71-72.

is caused by the uncertainty about the *akad* outcome.¹⁷

According to the terms of fiqh experts, *ghahâr* defines sales transaction that has no clear end. Some *ulemas* argue that it is a sales transaction whether it has consequences or not. For instance, the seller says “I sell this item on the box to you for Rp 10.000,00”. Afterward, the seller does not make any explanation as the buyer does not know the physical condition of the item.¹⁸ To sum up, if the elements of usury, *maysîr*, and *ghahâr* are involved in *muamalah* transaction, it is assumed that the transaction is unfair and benefit only for one party.

3. Maslahat Principle

Muamalah purpose is to realize the *maslahat* (benefit) and reject *mudarat* (harm) from both seller and buyer. The *mudarat* can be lost due to goods defects or when paying for the goods.

Sharia also strictly prohibits the *haram* goods, such as alcohol, drugs, and others. This prohibition is based on the fact that these items have no benefit, and even contain long-term harm risks for health.¹⁹

4. Ta`awun Principle (Cooperation)

The *muamalah* transaction is basically made for *halal* profit gain. However, it does not mean that there is no *ta`awun* element at all. The sharia of cooperation is quoted in Quran, surah al-Maidah [5]: 2, as follow,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ

Meaning: And cooperate with one another in virtuous conduct and conscience, and do not cooperate with one another in sin and hostility.

¹⁷ Muhammad Nadratuzaman Hosen, “Analisis Bentuk Ghahar dalam Transaksi Ekonomi, *Al-Iqtishad: Journal of Islamic Economics*”, vol. 1, no.1 (January 2009), p.55.

¹⁸ Erwandi Tarmizi, *Harta Haram Muamalat Kontemporer*, (Bogor: Berkas Mulia Insani, 2019), p. 243

¹⁹ Jamaluddin, “Konsepsi Pencegahan Bahaya Narkoba Perspektif Hukum Islam”, *Tribakti: Jurnal Pemikiran Keislaman*, vol. 27, no.1 (January 2016), p. 160

The example of cooperation in *muamalah* is *mudharabah akad* which the capital owner helps people who do not have business capital, and reversely.

Another example is in *akad* which are *tabaru'*,²⁰ such as *shadaqa* (charity), *zakat* (obligatory almsgiving), *infaq* (pious spending), *waqf* (donated asset of property), and so on.

5. Equilibrium Principle

In sharia economic, this principle comprises of several aspects; financial and real sector balance, risks and benefits, business and humanity, as well as natural resources use and conservation.²¹

An example of equilibrium principle implementation in *muamalah* is the prohibition of hoarding goods (*ihtikâr*) which are goods in highest demand. *Ihtikâr* is kind of world trade issue. This issue is crucial for market stability, violates the consumer rights to get standard pricing as applied. In short, the impact of *ihtikâr* will damage market balance.²²

The Implementation of Sharia Economic Principles on Dropshipping Sales Transaction

The sharia economic principles are necessary to be implemented in every *muamalah* transaction in order to gain *al-taradhin* (willingness/satisfaction) in every individual involved in the transactions. The *al-taradhin* element represents the *aqada* or agreement that occurs in any kind of transactions pursuant to the sharia, where sharia only allows to take the other's wealth if the *al-taradhin* element (willingness/satisfaction) had been achieved by both parties in the transactional agreement. The

²⁰ Muamalah akad is broadly divided into two, namely *tabaru' akad* (non-profit orientation) and *tijarah akad/muwadoh* (profit orientation). Novi Indriyani Sitepu, “Tinjauan Fiqh Mu'amalah: Pengetahuan Masyarakat Banda Aceh Mengenai Akad Tabarru' Dan Tijarah”, *Islamic Bussiness Law Review*, vol. 1, no. 1 (2018) , p.91

²¹ Mursal, “Implementasi Prinsip-Prinsip Ekonomi Syariah: Alternatif Mewujudkan Kesejahteraan Berkeadilan”, *Jurnal Perspektif Ekonomi Darussalam*, vol. 1, no. 1, (March 2015), p. 83

²² Salim Hasan, “Praktik Ihtikar Dalam Tinjauan Kritik Etika Bisnis Syariah”, *Al-Tafaqquh: Journal of Islamic Law, Fakultas Agama Islam*, vol. 1, no. 2 (July 2020), p. 140

al-taradhin element can be found in the word of Allah, surah al-Nisa [4]:29,

لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِنْكُمْ

Meaning: Do not consume one another's wealth in a wrongful way, except it be dealing by mutual agreement (*al-taradhin*).

The *tijârat* word in the verse refers to *isim nakirah* that also covers the dropshipping system in online transactions. In this case, the implementations of sharia economic principles are necessary in order to embody the *al-taradhin* in all involved parties: the drop-shippers, the consumers, and the suppliers.

1. The Implementation of *Tawhid* on Dropshipping System in Online Transactions

The implementation of *tawhid* principles is represented in sales transaction manners that are not only oriented in profit but is oriented in more necessary aspects: *ta'abbud-ila Allah* (the obedience to Allah). Therefore, the *muamalah* transactions should follow the shariah principles that do not allow any kind of sales transaction by violating Allah.

The implementation of *tawhid* in dropshipping sales transaction should follow the general sharia principles in Islam wherein every *aqada* or agreement in *muamalah* transaction have different requirements and conditions.

If the dropshipping uses the sales transaction agreement, the main point that should be fulfilled is the ownership of the products. The products should belong to the drop-shippers, not the suppliers.²³ This requirement is absolute and should be fulfilled. Moreover, the agreement is legally canceled if the requirement is not fulfilled.

If the dropshipping uses the *salam* (shipment) *akad*, the validity of the sales transaction should be fulfilled where the price should be paid before the products are delivered and cash-on-delivery

payment is not allowed. In *salam*, the specification of the products should be clearly defined.

If the dropshipping uses the *simsarah* (use mediator) *akad*, the identity of the person who owns the products (*supplier*) should be added and can not use the dropshipper's identity to deliver the product. A mediator should sincere in doing the sales transaction by stating that the individual is only a mediator and is not the owner of the products. The *simsarah akad* occurs between the drop-shippers and suppliers where drop-shippers become the mediator that does the sales transaction of the suppliers' product with a certain work fee agreement.²⁴

If the dropshipping uses *wakalah akad*, the sales transaction should follow the *wakalah akad* and can not use the sales transaction *akad*. By using the *wakalah* contract, the dropshippers become the representation of the suppliers that should sell the products or the dropshippers may become the representations of the consumers before buying the products from the suppliers.

Furthermore, the consumers will give a certain amount of fee to the dropshippers as a service fee.²⁵ The transaction that occurs between the dropshippers and the suppliers is considered a general sales transaction. The difference in this sales transaction is the drop-shippers become the representation of the suppliers or the consumers, therefore the drop-shippers do not sell or buy the items on behalf of the dropshippers.

The implementation of *tawhid* principles in dropshipping sales transactions is also represented in the transacted product that should be in a form of *halal* product, or have *halal* advantages. A Muslim who has good *tawhid*, will not sell or buy a product that is considered as *haram* by Allah. The embodiment of this *tawhid* concept will develop an entrepreneurship character that is sincere, credible, trustful, and have a high work ethics.

²⁴ Ismail Nawawi, *Fikih Muamalah Klasik dan Kontemporer*, (Bogor: Ghalia Indonesia, 2012), p. 82

²⁵ Ika Yunia Fauziya, "Akad wakalah dan samsarah sebagai solusi atas klaim keharaman dropship dalam jual beli online", *Islamica: Jurnal Studi Keislaman*, vol. 9, no. 2 (March 2015), p.338

²³ Rachmat Syafei, *Fiqh Muamalah*, (Bandung: Pustaka Setia, 2001), p. 79

2. The Implementation of the Justice Principle in Dropshipping Sales Transaction

The implementation of justice principles in a dropshipping sales transaction is represented in the transaction that is free from *ribâ*, *masyîr*, and *gharâr*. When the three aspects are found in the dropshipping sales transaction, the sales transaction is confirmed as unfair and only beneficial to one party. Meanwhile, the other parties, such as the consumers, drop-shippers, and even the suppliers, may be harmed.

The *riba* that may appear in the online transaction is *riba nasi'ah*. *Riba nasi'ah* occurs in the temporal payment of sales transaction that has two different selling prices. The two selling prices generally occur in the sales transaction that the payment is conducted on the following date (temporal payment) and applied several amounts of additional prices from the initial prices (more expensive).²⁶

To protect the interest of the involved parties and to create a fair transaction so none is harmed in the process, the products that are being sold in the sales transaction should be clearly identified. The payment should only use a single price and provide a *khiyâr* right if a defect is found in the products.

3. The Implementation of Maslahat Principle in Dropshipping Sales Transaction

The implementation of *maslahat* principle in a dropshipping online transaction can be examined in the awareness of the person, to avoid the transaction of a particular product that may not contain *maslahat* and even contain *mudarat*, such as selling drugs and alcohols.

The *maslahat* refers to the benefit that is authorized by sharia, such as the alcohols. In some cases, several groups of people may argue that alcohols have advantages, even only a few. For instance, to warm the body temperature in cold

weather. However, regarding to sharia, this kind of benefit is not allowed.²⁷

Drugs and alcohols are products that may cause harm to the human body if the products are not used in a proper way. Therefore, it becomes reasonable if sharia prohibits the use of the product. In the case of drugs and alcohol, the merchant may gain large amount of money however, the health of the customers may be extremely harmed once the customers consume the products.

In this case, any kind of products that may contain harm (*mudarat*) will be prohibited by sharia islamic law. The *maslahah* principle is critical to be implemented in all economical transactions in order to protect the rights of all transacted parties. The *maslahah* principle is done by manifesting the *maslahat* and avoiding *mudharat* in both the merchants and the customers.

4. The Implementation of Ta'awun (Cooperation) Principle in Dropshipping Sales Transaction

The dropshipping sales transaction has a high sense of *ta'awun*. This is caused by the drop-shippers who indirectly help the products' owner (supplier) by selling the products. On the other hand, the dropshippers also help the consumers to obtain their desired products. The condition is embodied in dropshipping sales transactions using *wakalah akad*, *simsarah akad*, and *salam akad*, or in the sales transaction *akad*.

However, one thing that should be noticed is the *ta'awun* (cooperation) is only permitted in *halal* activities and is not allowed to any kind of *haram* activities. For instance, become dropshippers to certain products that are considered *haram* if the products are being consumed, such as *tuak* (local alcohols). Therefore, the *ta'awun* that is "allowed" in the initial state will shift into "prohibited".

²⁶ Rudiansyah, "Telaah Gharar, Riba, dan Maisir dalam Perspektif Transaksi Ekonomi Islam", *Al-Huquq: Journal of Indonesian Islamic Economic Law*, vol. 2, no. 1 (2020), p. 111.

²⁷ Salma, "Maslahah Dalam Perspektif Hukum Islam", *Jurnal Ilmiah Al-Syir'ah*, vol. 10, no. 2 (2016), p.4

5. The Implementation of Equilibrium Principles in Dropshipping Sales Transaction

The implementation of equilibrium principles in dropshipping sales transactions can be examined in the attitude of the suppliers and the drop-shippers that do not do a hoarding of particular products (*ihtikâr*) that is in high demand.

The business that does not consider the sharia economic principles often uses the momentum to maximize the profit by hoarding several products and selling the products at extremely higher prices when the demand for the products is very high. The example of this case can be clearly examined in the initial outbreak of Covid-19. At the time, a lot of merchants hoard surgical masks, hand sanitizers, and any other healthcare equipment. The intention of hoarding is to increase the selling prices because the particular products are not available in the market when the demand is very high. Therefore, the prices of particular products will become costly.

When the products price become expensive, the misbehaved hoarding merchant will release the products to the market. The act of the hoarding merchant contradicts the sharia economical principles: The Equilibrium Principles.

If the merchants have a willingness to implement the equilibrium principle in their *muamalah akad*, the merchants will not hoard the products (*ihtikâr*).²⁸ When the prices of particular products are very expensive, the merchants should continuously sell their products. Thus, when the price of particular products is very cheap, the merchant should also continuously sell the products.

Conclusion

The implementation of sharia economic principles in a dropshipping sales transaction can be observed in several aspects, as follows: *First*, the implementation of *tawhid* principles that is

represented through the sales transaction manners that are not only oriented in profit but is oriented in more necessary aspects: *ta'abbud ila Allah* (the obedience to Allah). Therefore, the *muamalah* transaction that is going to be done pursuant to sharia law, where should not make a transaction that violates Allah's command. A Muslim who has good *tawhid* will not sell or purchase a particular product that is *haram* or not allowed by Allah. The implementation of the *tawhid* principle will develop an entrepreneurship character that is sincere, credible, trustworthy, and also have high ethical works.

Second, the implementation of justice principles in a dropshipping sales transaction is represented in the transaction that is free from any elements of *ribâ*, *maysîr*, and *gharâr*. When the three aforementioned elements are found in the dropshipping sales transaction, therefore, the transaction is confirmed as unfair and only profitable to one party. The other parties whether the consumers, the drop-shippers, and even the suppliers, may be harmed in the process. *Third*, the implementation of *maslahat* principle in dropshipping sales transactions can be examined in the awareness of all parties in the sales transaction activities to avoid the products that may contain *maslahat* and even *mudarat*, such as selling drugs and alcohols.

Fourth, the dropshipping sales transaction has a high sense of *ta'awun* where the drop-shippers, indirectly, help the owners of the products (supplier) to sell the products. On the other hand, the dropshippers also help the consumers to obtain their desired products. The condition is embodied in dropshipping sales transactions using *wakalah akad*, *simsarah akad*, *salam akad*, and even pure sales transaction *akad*. *Fifth*, the implementation of equilibrium in dropshipping sales transaction can be examined through the attitude of the suppliers and dropshippers that do not hoard particular products (*ihtikâr*) that, at the time, is highly desirable by a lot of people.

²⁸ Putri Nuraini, "Dampak Ekonomi dari Ihtikar dan Siyasah Al-Ighraq dalam Konsep Jual Beli", *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, vol.16, no.1 (April 2019,) p.38

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