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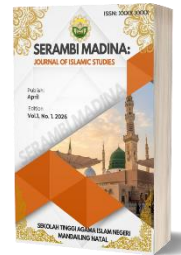
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Construction of Gharar Discourse in Islamic Economic Studies: A Systematic Literature Review in The Indonesian Archipelago

ORIGINAL ARTICLE

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Abstract

The rapid development of economic transactions in the digital era raises new challenges in maintaining the basic principles of Islamic economics, especially regarding the concept of gharar (uncertainty or ambiguity) which is expressly prohibited in muamalah because it has the potential to cause injustice and loss. Gharar is now present in various forms of contemporary transactions such as fintech and capital markets, which require more in-depth and contextual academic study. This article aims to systematically examine the development of research regarding the construction of the concept of gharar in Islamic economic transactions, identify thematic patterns, and examine academic contributions resulting from scientific publications for the period 2018 to 2025 in the archipelago. This research uses a qualitative method with a Systematic Literature Review (SLR) approach to 20 relevant scientific articles found through Google Scholar searches. The research results show a significant spike in academic interest, especially in 2024 and 2025, which indicates the urgency of the issue of gharar in responding to the dynamics of financial technology. The dominant discourse uses an Islamic Law and Religion approach (95%), which focuses on the normative basis for the prohibition of gharar from Hadith, the distinction between gharar yasir and gharar fahish, as well as its application in modern practices such as e-wallet, short selling, and margin trading. The conclusion emphasizes that gharar is a crucial analytical tool to ensure certainty and transparency, so that fairer and more sustainable Islamic

economic practices are realized in the digital era, supported by strengthening regulations and mitigating risks through technology such as blockchain.

Keywords: *Gharar; Hadith Perspective; Islamic Economics*

Abstrak

Perkembangan pesat transaksi ekonomi di era digital memunculkan tantangan baru dalam menjaga prinsip-prinsip dasar ekonomi Islam, khususnya terkait konsep gharar (ketidakpastian atau ambiguitas) yang secara tegas dilarang dalam muamalah karena berpotensi menimbulkan ketidakadilan dan kerugian. Gharar kini hadir dalam berbagai bentuk transaksi kontemporer seperti fintech dan pasar modal, yang menuntut adanya kajian akademik yang lebih mendalam dan kontekstual. Artikel ini bertujuan untuk mengkaji secara sistematis perkembangan penelitian mengenai konstruksi konsep gharar dalam transaksi ekonomi Islam, mengidentifikasi pola tematik, dan menelaah kontribusi akademik yang dihasilkan dari publikasi ilmiah periode 2018 hingga 2025 di Nusantara. Penelitian ini menggunakan metode kualitatif dengan pendekatan Systematic Literature Review (SLR) terhadap 20 artikel ilmiah relevan yang ditemukan melalui penelusuran Google Scholar. Hasil penelitian menunjukkan adanya lonjakan signifikan dalam minat akademik, terutama pada tahun 2024 dan 2025, yang mengindikasikan urgensi isu gharar dalam merespons dinamika teknologi finansial. Diskursus dominan menggunakan pendekatan Hukum Islam dan Agama (95%), yang berfokus pada landasan normatif larangan gharar dari Hadis, pembedaan antara gharar yasir dan gharar fahish, serta aplikasinya dalam praktik modern seperti e-wallet, short selling, dan margin trading. Kesimpulan menegaskan bahwa gharar merupakan perangkat analitis krusial untuk memastikan kepastian dan transparansi, sehingga terwujud praktik ekonomi Islam yang lebih adil dan berkelanjutan di era digital, didukung oleh penguatan regulasi dan mitigasi risiko melalui teknologi seperti blockchain.

Kata Kunci: Gharar; Perspektif Hadis; Ekonomi Islam aximum

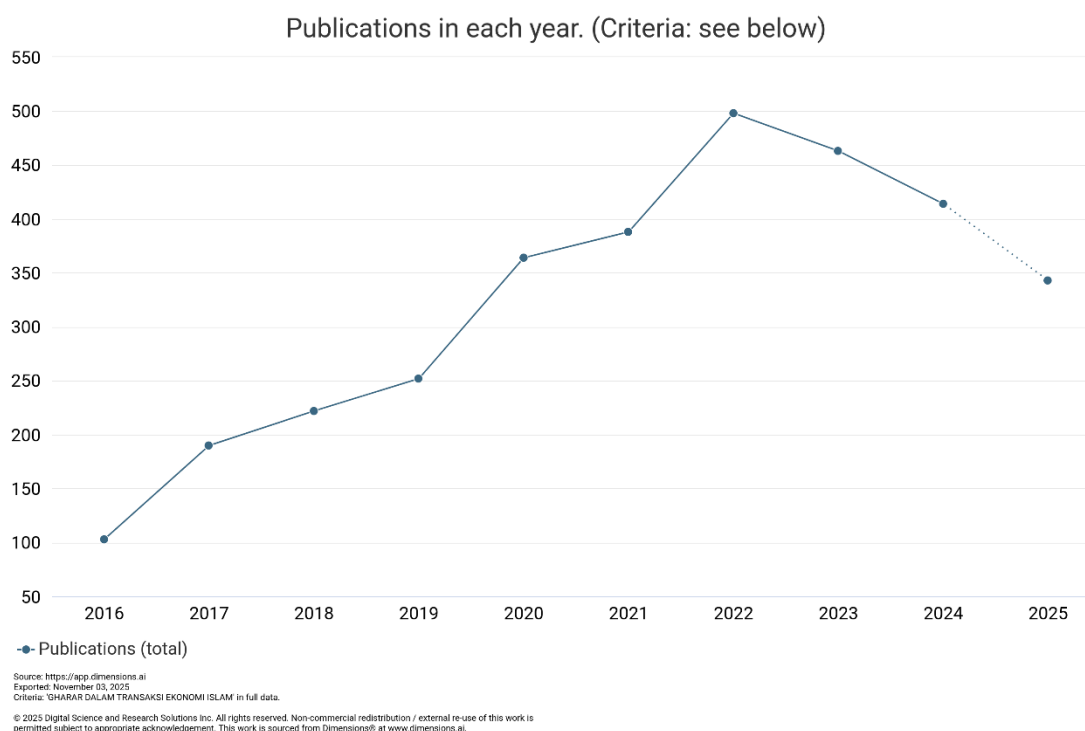
INTRODUCTION

The rapid development of information and communication technology has pushed the rate of digital economic transactions to unprecedented levels. The digital ecosystem, which has given birth to various innovations such as fintech, e-commerce and internet-based capital markets, has fundamentally changed the face of contemporary muamalah. In the context of Islamic economics, this change creates an urgency to maintain consistency in economic practices with sharia principles that ensure fairness and transparency. (Sagala & Nurlaila, 2025) One of the fundamental rules that is of primary concern is the prohibition against gharar, namely uncertainty, ambiguity, or excessive risk that has the potential to cause losses and disputes between transaction parties. (Rahman, 2018) The prohibition of gharar which is based on the hadiths of the Prophet Muhammad ﷺ is a pillar of ethics. Islamic businessminimum. Therefore, the construction and boundaries of the concept become very relevant to study in dealing with the complexity of digital financial products

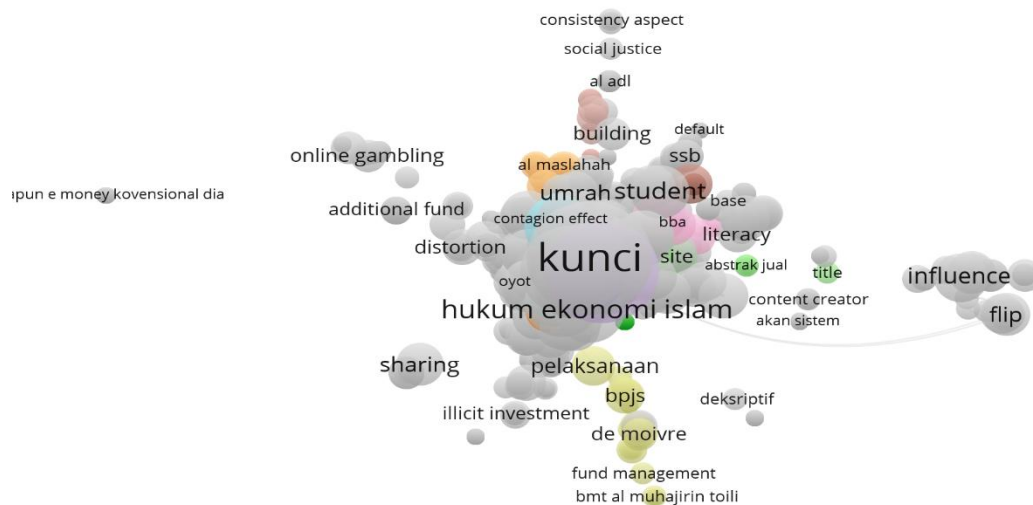
which often include elements of ambiguity, for example in price mechanisms, product specifications, or investment risks. A number of previous studies have reviewed the concept of gharar from various perspectives, such as theoretical reviews, implementation in specific cases, and comparative analysis. (Rudiansyah, 2020b) has conducted an in-depth study of gharar, usury, and maisir as the main prohibitions in Islamic economic transactions, while Rizki, Abubakar, and Basri (2023) focus on the view of the Koran regarding these prohibitions in Indonesia. In the modern context, (Zakaria et al, 2025) specifically identified elements of gharar inherent in the use of e-wallets from a sharia perspective. Although these studies have provided a strong foundation regarding normative and applicable aspects, most have focused on the results of single case analyzes or traditional theoretical reviews. The need for a comprehensive mapping of scientific discourse regarding gharar, especially one based on the Hadith perspective as a second source of law, is crucial. The hadiths provide practical and contextual details of Qur'anic rules, which are essential for distinguishing between the tolerable (light) gharar yasir and the forbidden (heavy) gharar fahish (severe). The gap in the existing literature lies in the absence of studies that systematically and comprehensively map the trends, thematic focus, and collective academic contributions of research on gharar. This research has high novelty and urgency because it not only adds to the literature, but also proposes a solution through the Systematic Literature Review (SLR) methodology to identify and crystallize the extent to which research in the archipelago (2018-2025) has succeeded in constructing the concept of gharar from its primary source, namely Hadith. This research aims to systematically examine the development of scientific discourse regarding the construction of the concept of gharar in Islamic economic transactions in the archipelago, identify thematic patterns, and analyze the academic contributions produced. The purpose of this research is to strengthen theoretical and methodological justification for academics and regulators in developing an adaptive and contemporary sharia economic legal framework, so that the practice of muamalah in the digital era remains based on the principles of certainty, justice and benefit.

LITERATURE REVIEW

Based on the author's search results using the keyword gharar in Islamic economic transactions in dimensions, 3504 publications were found with the following graph:



Based on the graph of search results on Dimensions using the keyword "gharar in Islamic economic transactions", it can be seen that there is an increasing trend in publications from year to year, although with fluctuations in certain periods. In 2016, the number of publications was still relatively low, but from 2017 to 2020 there was a significant increase, indicating growing academic attention to the issue of gharar in the context of Islamic economics. The peak of publications will occur in 2022 with a number approaching 500 publications, indicating increasing interest in research and scientific studies related to this topic, along with the development of Islamic economic and financial practices globally. After that, the number of publications begins to decline in 2023 to 2025, with projections showing the downward trend continuing. This decline is likely due to a shift in research focus to other contemporary issues in Islamic economics, although overall this graph illustrates that gharar remains an important and relevant theme in the study of Islamic economic transactions.



Based on the results of the analysis using VOSviewer with the keyword "gharar in Islamic economic transactions", it can be seen that the visualization map shows the relationship between keywords that often appear in scientific publications related to this topic. The words "key" and "Islamic economic law" are the main focus in the network, indicating that research on gharar is generally associated with legal and regulatory aspects in the Islamic economic system. Several other words such as "implementation", "bpjs", "literacy", and "sharing" show various research directions, including the implementation of sharia principles in modern economic practices, sharia financial literacy, to the application of the concepts of social justice (al-adl) and benefit (al-maslahah). The emergence of terms such as "online gambling" and "illicit investment" shows that the issue of gharar is also widely studied in the context of risk and uncertainty in digital transactions and non-sharia investments. Overall, this visualization illustrates that research on gharar does not only focus on theoretical aspects of Islamic law, but also penetrates contemporary issues such as digital finance, fund management, and the economic behavior of modern Muslim societies.

Based on the results of in-depth analysis of various previous studies, it can be seen that studies regarding the concept of gharar in Islamic economic transactions have developed through various methodological approaches and scientific perspectives:

First, a study conducted by Rudiansyah (2020) with the title: Study of Gharar, Usury, and Maisir in the Perspective of Islamic Economic Transactions. using a qualitative research approach with descriptive methods. The theoretical framework of this

research is rooted in muamalah fiqh, which emphasizes the principles of justice, balance, and avoidance of danger in economic activities, and is supported by primary Islamic legal sources such as the Al-Qur'an, Sunnah, Ijma', and Qiyas. The research results show that these three elements are expressly prohibited in Sharia because they have the potential to cause injustice, exploitation and losses in transactions. Gharar is defined as the existence of uncertainty or ambiguity regarding the objects and results of transactions which can open up opportunities for fraud, while maisir is understood as a speculative practice in which one party's profit is obtained through the loss of another party without any productive basis. Usury is identified as an unauthorized addition to an exchange or loan, which contains elements of economic injustice. (Rudiansyah, 2020a)

Second, a study conducted by Nurinayah (2023) with the title: Gharar Practices in Islamic Economic Transactions: An Examination of Fiqhiyah Rules. using qualitative research methods with a library research approach. The theoretical framework of this research is based on the principles of Islamic law (fiqhiyah rules), especially the rule which states that a transaction can be canceled if it contains large gharar (gharar fahish), but remains valid if it only contains small gharar (gharar yasir). This principle is the basis for distinguishing between permitted and prohibited uncertainties in transactions. Apart from that, Islamic economic theory which emphasizes the values of justice, balance, and the prohibition of practices that harm other parties is also the conceptual basis for this research. The research results show that gharar is considered permissible if it falls into a small and unavoidable category, such as minor uncertainties that are common in market practices. On the other hand, significant and deliberate gharar is considered to cancel the transaction because it creates potential losses and injustice. This research also confirms that gharar can be tolerated under certain conditions, such as in a social contract (tabarru') or when there is a syar'i need (hajah), as long as it does not conflict with the basic principles of justice in Islamic economic transactions. (Nurinayah, 2023a)

Third, a study conducted by Hamnah (2021) entitled: Validity of Hadith Concerning Buying and Selling Gharar. using a qualitative approach with library research methods. The theoretical framework of the research is centered on the validity of hadith as the second source of Islamic law after the Al-Qur'an, especially in discussing muamalah (transactions) which contain elements of gharar, namely uncertainty or ambiguity in the contract. The validity of hadith is analyzed through two main aspects, namely sanad (chain of narrators) and matan (text content). A sanad is considered valid if the chain is continuous, the transmitters are 'just and dhabith (thorough), and free from syadz (irregularities) and 'illat (hidden defects). Meanwhile,

a hadith matan is said to be valid if it does not contain elements of maqlub (reversed), mudraj (insertion), ziyadah al-tsiqah (addition from a trusted narrator), mudhtarib (confusion), mushahhaf, or muharraf (writing or pronunciation errors). Research results show that a hadith can only be used as a basis for Islamic law if its sanad and matan meet these validity criteria. This research specifically examines the hadith narrated by Abu Daud (no. 2932) which prohibits the practice of buying and selling gharar, namely transactions that contain elements of uncertainty, fraud, speculation or danger. (Hamnah, 2021)

Fourth, a study conducted by Muthia Azzahra (2024) entitled: *Gharar Concept of Understanding in Fiqh: Definition and Implications in Transactions*. uses a qualitative approach with a literature review method. The theoretical framework of this research is rooted in the principles of muamalah fiqh, which emphasizes fairness ('adl) and transparency (shafafiyah) in transactions. The concept of gharar, which means uncertainty or speculation, is central to Islamic economic ethics because it is considered to cause injustice and loss for one party. In the Islamic view, large gharar is prohibited to prevent conflict and inequality, while small gharar is tolerated as long as it does not have a negative impact on transaction fairness. The research results show that gharar is a form of high uncertainty that can threaten economic justice and cause losses for one party. Gharar is divided into two types, namely small gharar (minor gharar) which is still permitted under certain conditions, and large gharar (major gharar) which is prohibited because it contains elements of excessive speculation. Several forms of modern transactions such as conventional insurance and futures trading are categorized as practices that contain major gharar, so they are not in accordance with sharia principles. (Muthia Azzahra et al., 2024a)

Fifth, the study conducted by Fauzan Rizki Fadhlurrohman (2025) is entitled: *Legal Aspects of Gharar in Contemporary Sharia Business Contracts*. This research uses a qualitative approach with a literature review method. The theoretical framework of this research is centered on the concept of gharar, which etymologically means uncertainty, risk, or speculation in transactions (al-khathr, al-mukhatharah, and al-jahalah). In an Islamic economic perspective, gharar is defined as uncertainty and ambiguity that can cause injustice to one of the parties to the transaction. The prohibition against gharar is a fundamental principle in Islamic economic law which aims to prevent exploitative practices and maintain fairness in trade. The research results show that the principle of gharar remains relevant in the digital era, but its application needs to be adapted to the characteristics of modern transactions. The integration of blockchain technology, implementation of Sharia contracts such as salam and murabahah, as well as strengthening technology-based Sharia audit

systems have proven effective in minimizing the risk of gharar and high volatility in digital assets such as cryptocurrency. (Fadhlurrohman et al., 2025)

Based on the results of the study of the five literatures above, it can be identified that there is a research gap which is the basis for research entitled "Literary Study of the Concept of Gharar in Islamic Economic Transactions." In general, previous studies have studied gharar from various perspectives, such as reviewing classical Islamic law, the validity of hadith, and its relevance to modern transaction practices. However, this study is still partial and has not presented a comprehensive analysis that integrates the normative dimension (theological-legal) and the applicable dimension (contemporary economics). For example, studies by Rudiansyah (2020) and Muthia Azzahra (2024) emphasize the aspect of prohibiting gharar based on the principles of justice and transparency, but have not discussed how this concept has been adapted in modern digital transaction systems. Meanwhile, research by Nurinayah (2023) and Hamnah (2021) focuses more on the fiqhiyah approach and the validity of hadith without linking it to practical implications in the digital economy era. Meanwhile, Fauzan Rizki Fadhlurrohman's (2025) research has begun to touch contemporary issues such as digital contracts and blockchain, but is still limited to a legal approach and has not explored the epistemological dimensions of the concept of gharar itself. Thus, there is still research space to deepen the conceptual understanding of gharar as a whole, both in terms of muamalah fiqh, Islamic economic theory, and its application in modern transactions in order to produce a theoretical framework that is more integrative and relevant to the dynamics of Islamic economics in the digital era.

RESEARCH METHOD

This research employs a qualitative approach using a Systematic Literature Review (SLR) method to identify, classify, and analyze scientific studies discussing gharar in Islamic economic studies in the Indonesian Archipelago. The SLR was conducted systematically to provide a structured overview of the development of scientific discourse on gharar, including the themes, research approaches, and areas of discussion that have emerged in previous studies.

The literature search was conducted using Google Scholar as the primary database. The keyword "gharar" was used to identify relevant scientific publications. The literature search focused on articles published between 2015 and 2024. The selection process followed the principles of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) to ensure a transparent and

systematic procedure for identifying, screening, assessing, and selecting relevant studies.

The inclusion criteria consisted of scientific articles published between 2015 and 2024 that discuss gharar in relation to Islamic economics, Islamic financial transactions, Islamic commercial law, or related issues in the Indonesian context. Articles were excluded if they did not substantially discuss gharar, were unrelated to Islamic economic studies, were duplicate publications, or did not provide sufficient information relevant to the research objectives. The selected articles were then classified based on publication year, research focus, methodological approach, geographical or institutional context, and the main issues discussed.

The data analysis was conducted through thematic classification and descriptive analysis. The selected studies were compared and grouped according to recurring themes and patterns in the discussion of gharar. The analysis focused on identifying how the concept of gharar has been discussed, interpreted, and developed within Islamic economic studies. The findings were presented descriptively through narrative explanations, tables, and graphs to illustrate the development and characteristics of the existing scientific discourse. Based on these findings, conclusions were drawn regarding the construction and development of gharar discourse in Islamic economic studies in the Indonesian Archipelago.

RESULT AND DISCUSSION

Based on search results on the Google Scholar search website using the keyword "Gharar", it was found: 20 relevant publications from 2018 to 2025. Analysis of these publications shows that the topic of gharar (uncertainty or speculation) is an active and continuously developing field of study in the study of Islamic law and economics. The majority of publications found are research articles in scientific journals, which indicates that this topic is widely studied through empirical approaches, conceptual analysis and case studies. These studies cover various dimensions, from theoretical and fundamental studies to practical applications in contemporary contexts.

The search shows a significant increase in the number of publications in 2024 and 2025, with 6 and 5 articles respectively. This indicates that academic interest in gharar issues is increasing, especially in response to rapid developments in the financial and technological sectors. Then 20 research article themes were found, with the following details:

Citations should be written as shown in the example: while table and figure titles should be written as follows:

No	Author Name	Title	Journal name/link
1.	Cindy Ayu Azhara et al (2025)	Kajian Hukum Islam Terhadap Teknologi Finansial Modern (Fintech): Tinjauan Fiqih Terhadap Riba, Gharar, Dan Maysir	SALSABIL: Jurnal Syariah Dan Hukum Ekonomi
2.	Fadhlurrohman et al (2025)	Aspek Hukum Gharar dalam Kontrak Bisnis Syariah Kontemporer	El-Fata: Journal Of Sharia Economics and Islamic Education
3.	Hamidah et al (2025)	Substansi Riba Dan Gharar Pada Praktik Short Selling, Scalping, Dan Margin Trading di Pasar Saham Dalam Fatwa Dsn Mui	Jurnal Inovasi Hukum
4.	Fajeri et al (2025)	Gharar, Barang Haram Dan Zhalim Dalam Muamalah (Studi Hadis Al-Ahkām)	Integrasi: Jurnal Ilmiah Keagamaan dan Kemasyarakatan
5.	Zakaria et al (2025)	Unsur Gharar Dalam E- Wallet Mengikut Perspektif Syariah	Journal of Islamic Philanthropy & Social Finance (JIPSF)
6.	Heny May Widiyawati & Zen (2024)	Macam-Macam Gharar (Gharar Katsir Dan Khofi) Dan Aplikasinya Di Lembaga Keuangan Syariah: Akad Dalam Transaksi Syariah Dan Aplikasinya di Bank Syariah	Maro; Jurnal Ekonomi Syariah dan Bisnis
7.	Fazda & Hidayat (2024)	Fiqih Muamalah Sebagai Solusi Dalam Menghadapi Praktik Riba Dan Gharar	Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory
8.	Muthia Azzahra et al (2024b)	Gharar Konsep Memahami Dalam Fiqih: Definisi Dan	Hikmah: Jurnal Studi Pendidikan Agama Islam

		Implikasinya Dalam Transaksi	
9.	Muhammadi et al (2024)	Mitigating Gharar in Sharia Capital Market Volatility: Governance, Regulation, And Technology	Az-Zarqa' Jurnal Hukum Bisnis Islam
10.	Affero & Mustofa (2024)	dinamika konsep gharar dalam transaksi keuangan perspektif ulama fikih klasik	Ma'mal Jurnal Laboratorium Syariah dan Hukum
11.	Khunaini et al (2024)	dilema gharar dalam jual beli bibit durian musang king: studi kasus desa jatisari bondowoso	JPIK:Jurnal Pemikiran dan Ilmu Keislaman
12.	Rizki et al (2023)	Pandangan Al-Qur'an Terhadap Bentuk Transaksi Maysir, Gharar & Riba di Indonesia	Economics and Digital Business Review
13.	Nurinayah (2023b)	praktik gharar dalam transaksi ekonomi islam: telaah terhadap kaidah fiqhiyah	TADAYUN: jurnal hukum ekonomi syariah
14.	Maulana (2022)	batasan riba, gharar, dan maisir (isu kontemporer dalam hukum bisnis syariah)	SYARAH: jurnal hukum islam dan ekonomi
15.	Basyariah (2022)	larangan jual beli gharar: kajian hadist ekonomi tematis bisnis di era digital	Mukaddimah: Jurnal Studi Islam
16.	Hamnah (2021)	validitas hadis tentang jual beli gharar	Shar-E: Jurnal Kajian Ekonomi Hukum Syariah
17.	Rudiansyah (2020b)	Telaah Gharar, Riba, dan Maisir dalam Perspektif Transaksi Ekonomi Islam	Al-Huquq: Journal of Indonesian Islamic Economic Law

18.	Hidayatullah (2019)	analisis bai' gharar terhadap jual beli follower di instagram	AL-MIZAN: Jurnal Hukum dan Ekonomi Syariah
19.	Putri Nova Khairunisa (2019)	etika bisnis dalam islam terhadap transaksi terlarang riba dan gharar	LABATILA: Jurnal Ilmu Ekonomi Islam
20.	Rahman (2018)	hakekat dan batasan-batasan gharar dalam transaksi Maliyah	SALAM; Jurnal Sosial & Budaya Syar-i

Table 1. Details of Article Publications based on Google Sclorable

Based on the table above, it can be understood that there are twenty scientific articles collected in the period 2018 to 2025 showing that the discourse regarding the construction of the concept of gharar in the archipelago has a very high level of urgency and dynamics. Temporally, there is a significant concentration of publications, with eleven out of twenty articles (55%) published in the last two years (2024 and 2025). This sharp increase, dominated by works such as Cindy Ayu Azhara et al. (2025), Zakaria et al. (2025), and Muhammadi et al. (2024), emphasized that the issue of gharar is an urgent contemporary problem, driven by innovation in the fields of fintech and capital markets.

Thematically, this literature can be grouped into three main focuses. First, a study of the application of gharar in the context of modern transactions, which includes analysis of fintech in general (Cindy Ayu Azhara et al., 2025), e-wallets (Zakaria et al., 2025), to high-risk capital market instruments such as short selling and margin trading (Hamidah et al., 2025). This cluster shows that the academic focus is shifting from classical theory towards the challenges of practical implementation. Second, research that focuses on legal construction from primary sources, which is the core of your research. Articles such as Fajeri et al. (2025) and Basyariah (2022) explicitly conducted an Al-Ahkām Hadith Study and a Thematic Economic Hadith Study for the prohibition of buying and selling gharar, while Hamnah (2021) focused on the validity of the Hadith. This cluster provides essential material for mapping how the Hadith is

interpreted in determining the boundaries between gharar yasir and gharar fahish. Third, conceptual and comparative studies, which define and classify gharar. For example, Heny May Widiyawati & Zen (2024) discuss Gharar Katsir and Gharar Khofi, while Rudiansyah (2020b) and Rizki et al. (2023) analyzed gharar together with riba and maisir as pillars of prohibition in muamalah.

The thematic diversity and methodological approaches of these 20 articles actually reinforce the gaps in research. Although many existing studies discuss gharar and hadith separately or in single case studies, there has been no work that has carried out a systematic and collective mapping (Systematic Literature Review) of the entire discourse trend in the archipelago. Therefore, the use of these 20 articles as a basis for SLR will contribute significant novelty by producing a comprehensive synthesis of Hadith interpretation patterns in responding to the complexity of gharar in the digital era.

Meanwhile, if classified from the year the article was published in the journal based on searches using the search platform, it can be detailed as follows:

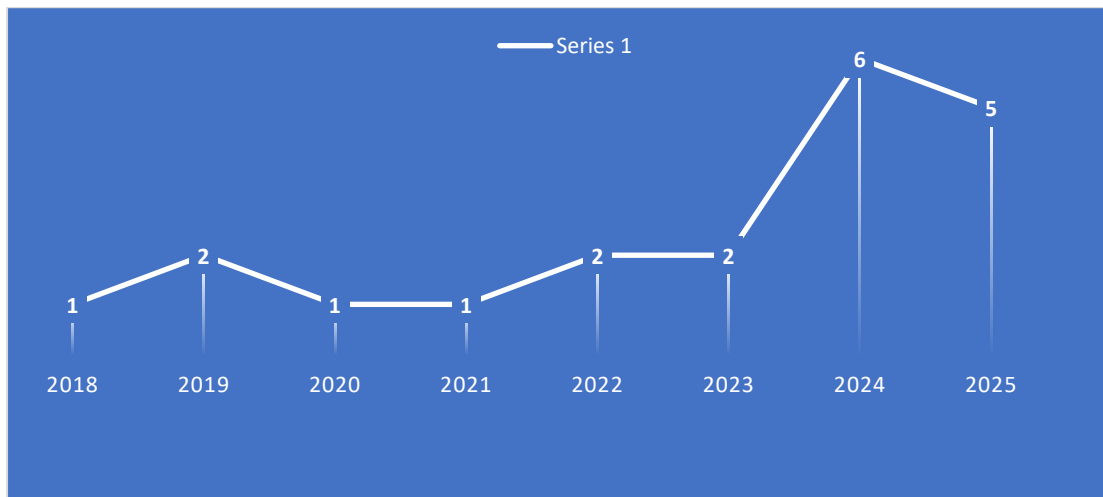
No	Range to years	Jumlah
1.	2018	1
2.	2019	2
3.	2020	1
4.	2021	1
5.	2022	2
6.	2023	2
7.	2024	6
8.	2025	5

Table 2. Year of Article Publication

Based on the table above, it can be understood that there are several numbers of articles published in journals based on year of publication, the results of searches using the search platform. The data shows publication trends from 2018 to 2025. In 2018, there was 1 article published. This number increased slightly in 2019 with 2 articles, then fell again to 1 article in 2020 and 2021. 2022 and 2023 showed a slight increase again with 2 articles each. A significant increase was seen in 2024, where the number of articles published jumped to 6. This positive trend continued until 2025,

with 5 articles published. These data indicate a substantial increase in publication activity in the final years of the analysis period.

Then, if you look at the research results that have been published in journals using Google Scholar with the following graph:



Graph 1. Identify the year of development of Article Publication

Based on the graph above, research results have been published in journals, based on searches using Google Scholar, from 2018 to 2025.

In 2018 the number of publications was recorded at 1 publication, this number increased slightly in 2019 the number of publications was recorded at 2. This figure then decreased in 2020 and 2021, where there was only 1 publication per year. The trend begins to show an increase again in 2022 and 2023, with 2 publications each. The peak of publications occurs significantly in 2024, reaching the highest number of 6 publications. Even though it has decreased slightly, the number of publications in 2025 will still remain high with 5 publications. Overall, this graph shows a quite drastic increase in interest and publication productivity in recent years, especially from 2023 to 2024.

No	Journal Name	Accreditation
1.	Salsabil: Jurnal Syariah Dan Hukum Ekonomi	Not Accredited
2.	El-Fata: Journal of Sharia Economics and Islamic Education	Sinta 5

3.	Jurnal Inovasi Hukum: Jurnal Inovasi Hukum	Sinta 6
4.	Integrasi: Jurnal Ilmiah Keagamaan dan Kemasyarakatan	Sinta 4
5.	Jipsf: Journal of Islamic Philanthropy & Social Finance	Not Accredited
6.	Maro: Jurnal Ekonomi Syariah dan Bisnis	Sinta 5
7.	Ijijel: Indonesian Journal of Islamic Jurisprudence,Economic and Legal Theory	Not Accredited
8.	Hikmah: Jurnal Studi Pendidikan Agama Islam	Not Accredited
9.	Az-Zarqa':Jurnal Hukum Bisnis Islam	Not Accredited
10.	Ma'mal:Jurnal Laboratorium Syariah dan Hukum	Sinta 4
11.	Jpik:Jurnal Pemikiran dan Ilmu Keislaman	Not Accredited
12.	Economics and Digital Business Review	Sinta 5
13.	Tadayun: Jurnal hukum ekonomi syariah	Sinta 5
14.	Syarah: Jurnal hukum islam dan ekonomi	Sinta 5
15.	Mukaddimah: Jurnal Studi Islam	Sinta 4
16.	Shar-E: Jurnal Kajian Ekonomi Hukum Syariah	Sinta 5
17.	Al-Huquq: Journal of Indonesian Islamic Economic Law	Sinta 3
18.	AL-MIZAN: Jurnal Hukum dan Ekonomi Syariah	Sinta 4
19.	LABATILA: Jurnal Ilmu Ekonomi Islam	Sinta 4
20.	SALAM: Jurnal Sosial & Budaya Syar-i	Sinta 4

Table 3. Classification of Article Publication Years

Based on the table above, it can be understood that there are several years that did not have scientific article publications. Accreditation data from 20 journals shows a varied distribution. Most journals (70%) are accredited, indicating that there are efforts to improve the quality of scientific publications. However, there are still 30% of journals that have not been accredited, which is a concern for improving journal quality and management. The distribution of accreditation is dominated by Sinta 4 (35%) and Sinta 5 (25%), indicating that the majority of journals are at the middle level. The Legal Innovation Journal is the only journal with the highest accreditation, namely Sinta 6, which reflects good quality and reputation in the legal field. On the other hand, journals such as Salsabil, Jipsf, Ijijel, Hikmah, Az-Zarqa', and Jpik need to carry out evaluations and improvements to meet accreditation standards. This data provides important implications for authors in choosing the right journal for publication, for journal managers in improving quality and accreditation rankings, and for institutions in monitoring the performance of scientific publications. Further analysis of the scientific fields covered by each journal and comparison with previous year's data can provide a more comprehensive picture.

Then, if you look at the affiliation of the authors who conducted research on articles published from 2018 to 2025, they are as follows:

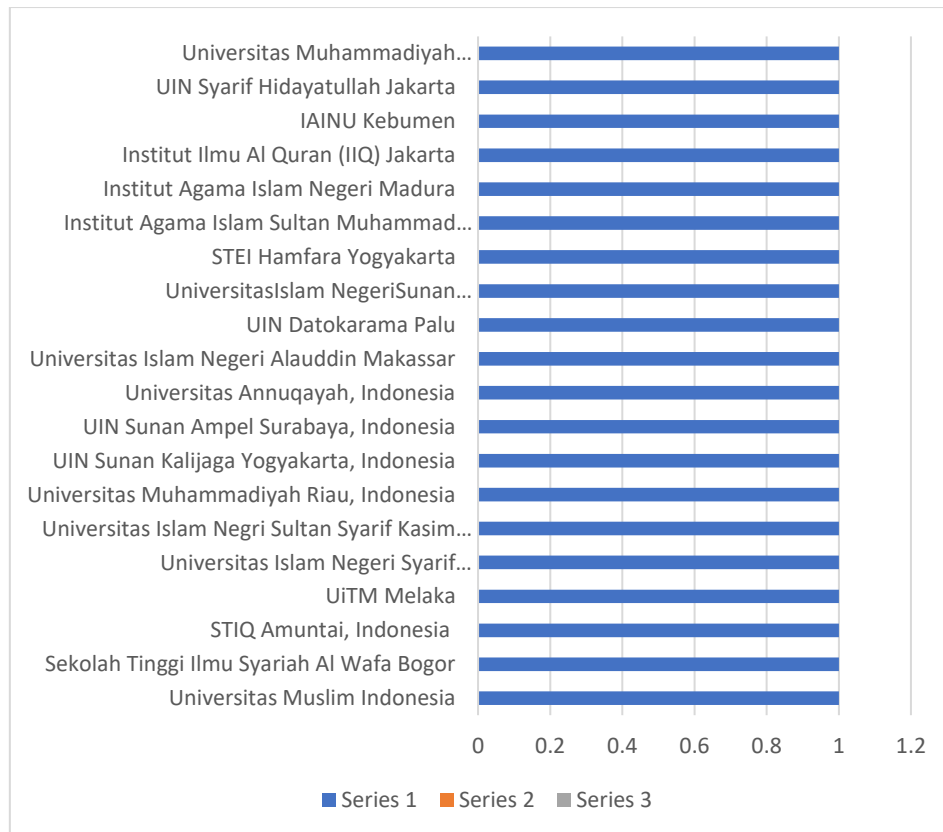
No	Campus Name	Area	Island
1.	Universitas Muhammadiyah Surakarta, Indonesia	Surakarta, Jawa Tengah	Jawa
2.	Universitas Muslim Indonesia	Makassar, Sulawesi Selatan	Sulawesi
3.	Sekolah Tinggi Ilmu Syariah Al Wafa Bogor	Cileungsi, Kabupaten Bogor, Jawa Barat	Jawa
4.	STIQ Amuntai, Indonesia	Kabupaten Hulu Sungai Utara, Kalimantan Selatan.	Kalimantan
5.	UiTM Melaka	Melaka, Malaysia	Malaysia

6.	Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia	Ciputat, Tangerang Selatan, Banten	Jawa
7.	Universitas Islam Negeri Sultan Syarif Kasim Riau	Riau	Sumatra
8.	Universitas Muhammadiyah Riau, Indonesia	Riau	Sumatra
9.	UIN Sunan Kalijaga Yogyakarta, Indonesia	Yogyakarta	Jawa
10.	UIN Sunan Ampel Surabaya, Indonesia	Surabaya	Jawa
11.	Universitas Annuqayah, Indonesia	Bondowoso	Jawa
12.	Universitas Islam Negeri Alauddin Makassar	Makassar	Sulawesi
13.	UIN Datokarama Palu	Palu, Sulawesi Tengah	Sulawesi
14.	Universitas Islam Negeri Sunan Kalijaga Yogyakarta	Yogyakarta	Jawa
15.	STEI Hamfara Yogyakarta	Yogyakarta	Jawa
16.	Institut Agama Islam Sultan Muhammad Syafiuddin Sambas	Sambas, Kalimantan Barat	Kalimantan
17.	Institut Agama Islam Negeri Madura	Madura, Jawa Timur	Jawa
18.	Institut Ilmu Al Quran (IIQ) Jakarta	Jakarta	Jawa
19.	IAINU Kebumen	Kebumen, Jawa Tengah	Jawa
20.	UIN Syarif Hidayatullah Jakarta	Jakarta	Jawa

Table 4. Classification of Article Author Affiliations

Article Classification based on Author Affiliation and Country

Then, if you look at the affiliation of the authors who conducted research on articles published in Google Scholar indexed journals with the following graph:



Graph 2. Classification of article author affiliations

The graph shows a list of institutions or universities whose researchers wrote the most articles on the topic "Gharar" in journals indexed on Google Scholar. From the graph. Based on the results of author affiliation mapping, it can be seen that the publication of this article involved contributions from various leading Islamic universities in Indonesia and Malaysia. This extensive involvement shows that there is academic collaboration across regions and even across countries in strengthening the development of Islamic scholarship in the modern era. Most of the authors come from universities in Indonesia, such as Muhammadiyah University, UIN Syarif Hidayatullah Jakarta, IAINU Kebumen, Institute for Al-Qur'an Sciences (IIQ) Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Sunan Ampel Surabaya, and UIN Alauddin Makassar. Apart from that, several other higher education institutions such as the Madura State Islamic Institute, STEI Hamfara Yogyakarta, Sultan Syarif Kasim Riau State Islamic University, STIQ Amuntai, and the Al-Wafa Bogor Sharia Science College also play an active role in producing quality scientific work.

Interestingly, the involvement of Universiti Teknologi MARA (UiTM) Melaka, Malaysia, shows that academic collaboration between Indonesia and Malaysia is increasingly open and productive. This is a positive indicator for the development of Islamic research in the Southeast Asia region, as well as strengthening the position of the two countries as influential centers of Islamic studies in the world. Overall, the diversity of the author's affiliations reflects the spirit of synergy and scientific integration between Islamic higher education institutions. Each institution makes a unique contribution in enriching scientific perspectives, expanding research networks, and strengthening academic traditions oriented towards the progress of the people and global benefit. Based on these data, it can be concluded that most research on gharar was carried out by writers from the island of Java. This can be seen from the distribution of the countries of the authors as follows:

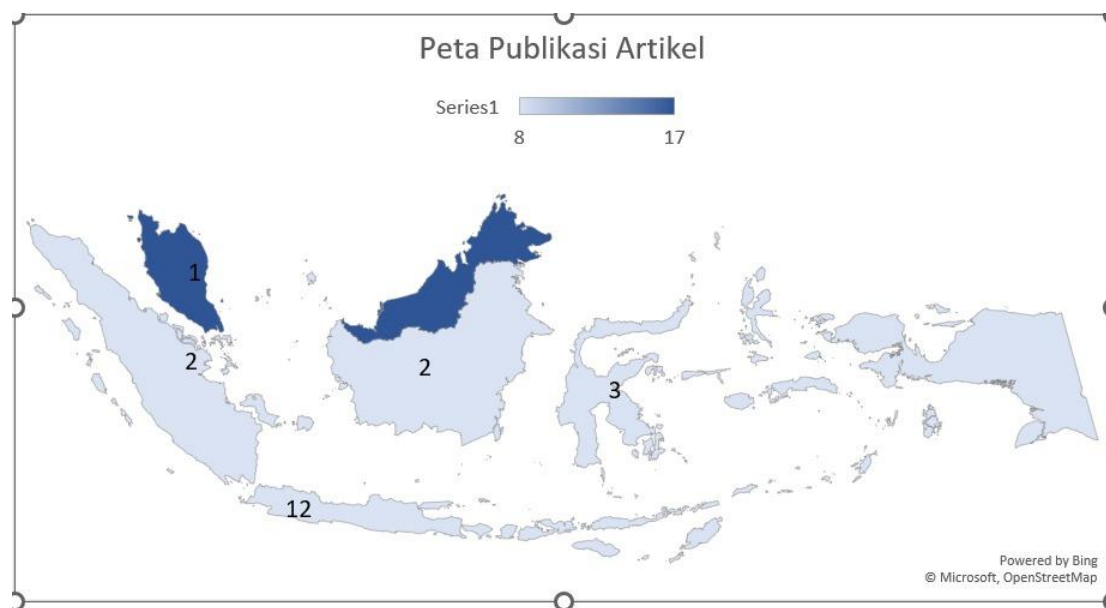


Figure 1. Map of Article Author Area

The article publication map above illustrates the distribution of the number of scientific publications in several regions in Indonesia and Malaysia. Based on the data displayed, it can be seen that there are quite significant differences in the number of publications between regions, which also reflects the level of development of academic and research activities in each region. The region with the highest number of publications is on the island of Java, namely 12 articles. This number shows that

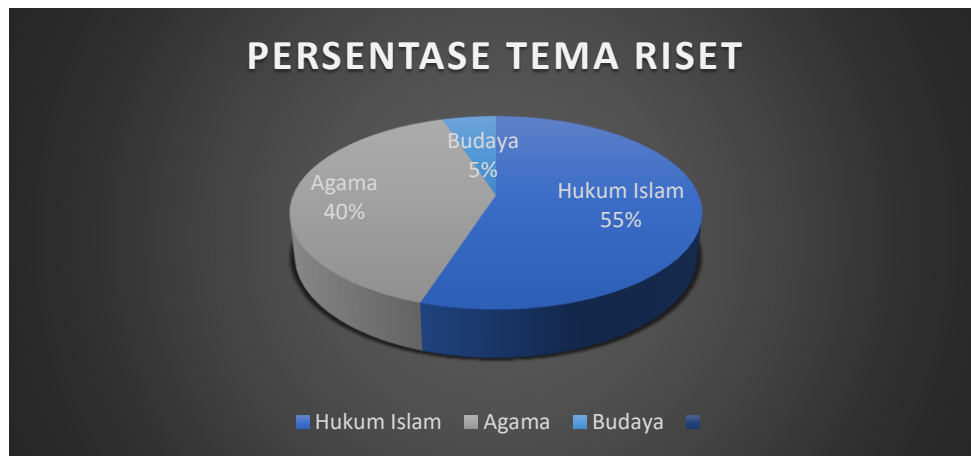
Java is still the main center for academic and research activities in Indonesia. This is inseparable from the many well-known universities, research institutions and adequate educational facilities in this region. Apart from that, the availability of quality human resources, easy access to information, and digital infrastructure support also encourage high publication productivity on the island of Java.

Furthermore, Sulawesi Island is in second place with 3 articles. Even though it is not as much as Java Island, this figure shows that there is positive movement in research development in the eastern region of Indonesia. Several universities in Sulawesi, especially in Makassar and Manado, are starting to show increased research activities that are relevant to the needs of local communities. Then, Sumatra Island and Kalimantan Island each contributed 2 articles. This indicates that research activities in these two regions are still developing, although not as intensive as in Java. The causal factors may come from limited access to research facilities, a smaller number of active researchers, and the concentration of academic activities in western Indonesia.

Meanwhile, outside Indonesia, Malaysia was recorded as having 1 article. Even though the number is the smallest, the presence of publications from Malaysia shows that there is a regional contribution to cooperation and knowledge exchange between countries in the Southeast Asia region. This publication also reflects the same interest in developing cross-border research that is relevant to global and regional issues. Overall, the publication map of this article provides a clear picture that Java Island is still the main concentration center for scientific publications in Indonesia. However, other regions such as Sulawesi, Sumatra and Kalimantan are also starting to show an increase in research activity. This is a positive indication for the equitable development of science throughout Indonesia. On the other hand, Malaysia's involvement shows the potential for collaboration between countries in improving the quality and quantity of scientific publications at the Southeast Asian level.

Classification Based on Thematic Discussion of Articles

Meanwhile, related to the theme of discussion of the results of the publication of scientific articles indexed by Google Scholar with the following percentages:



Graph 3. Discussion themes of articles indexed by Google Scholar

Based on the graph above, the thematic distribution of discussions of articles regarding Gharar in Islamic economic transactions shows that the scientific focus is very dominated by Sharia and religious disciplines. The Islamic Law approach is the largest umbrella in the discussion, contributing 55% of the total articles studied (11 articles). This high percentage indicates that the main research interest is in aspects of Muamalah Fiqh, including an in-depth study of the limitations of the Gharar concept and its application in contemporary financial contracts and institutions. In second place, the Religious Approach has a very significant contribution with a percentage of 40% (8 articles). This approach focuses on normative foundations, such as studying the validity of hadiths regarding the prohibition of Gharar and Islamic business ethics regarding prohibited transactions. Collectively, these two approaches (Islamic Law and Religion) account for 95% of the total research, indicating that the study of Gharar is strongly driven by Islamic disciplines. Of the remainder, the Cultural Approach is the most specific with the lowest percentage, namely 5% (1 article), focusing on contextual local case studies. This percentage distribution clearly reflects that Gharar's research in Indonesia is focused on halal-haram (normative) and sharia implementation (applicative) aspects, which is very in line with the author's affiliation which is dominated by UIN and IAIN.

This discussion is based on a thematic analysis of 20 relevant scientific publications regarding the concept of Gharar in Islamic economic transactions from 2018 to 2025. This analysis is classified to answer three main research problems: the basic concept of Gharar, identification of its practice in modern transactions, and mitigation solutions. The theoretical studies found mostly focus on the nature and limitations of Gharar in *maliyah* transactions, as well as the dynamics of the Gharar concept in financial transactions from the perspective of classical jurisprudence scholars. A number of studies have attempted to differentiate Gharar from other uncertainty concepts such as Riba and Maisir in contemporary issues of sharia business law. The classification of Gharar into Gharar Katsir and Gharar Khofi is also discussed in depth, especially in its application to contracts and transactions in Sharia Financial Institutions, including sharia banks. Normatively, several studies also review the prohibition of Gharar through hadith studies, including the validity of hadiths regarding buying and selling Gharar and the prohibition of buying and selling Gharar as a thematic economic hadith study of business in the digital era.

The majority of research focuses on the application of Gharar in modern transactions, along with rapid developments in the financial and technological sectors. In the realm of Fintech, a study of Islamic law has been carried out which reviews the Fiqh of Riba, Gharar and Maisir, including an analysis of the elements of Gharar in the use of e-wallets from a Sharia perspective. The issue of Gharar is also crucial in the sharia capital market, where the substance of Riba and Gharar is studied in the practices of short selling, scalping and margin trading based on the MUI DSN Fatwa. Apart from that, Gharar is also found in specific contracts and buying and selling, such as the legal aspects of Gharar in contemporary sharia business contracts, *bai' gharar* analysis of buying and selling followers on Instagram, and case studies of the Gharar dilemma in buying and selling Musang King durian seeds. In general, Gharar practices are often found in various forms of modern transactions, from online buying and selling, conventional insurance, to derivative investments, and raise questions about their impact on fairness and economic efficiency.

To reduce or eliminate the risk of Gharar, the literature offers solutions based on Fiqh and regulations. Fiqh solutions are realized through Muamalah Fiqh as a solution in dealing with the practices of Riba and Gharar, and through examining Gharar practices against the rules of Fiqhiyah. Apart from that, the importance of business ethics in Islam regarding prohibited transactions of Riba and Gharar is also emphasized. In the context of capital markets, Gharar's volatility mitigation strategy is analyzed through Governance, Regulation and Technology. Publication trends show that the Gharar issue is receiving increasing attention, with a significant increase in the number of articles in 2024 (6 articles) and 2025 (5 articles), indicating a substantial increase in publication activity in the last years of the analysis period. This research is dominated by affiliates of the State Islamic University (UIN) and the State Islamic Institute (IAIN), reflecting a strong focus on Islamic studies and sharia business law in Indonesia. This emphasizes the need for an active role in regulation and supervision to prevent detrimental Gharar practices, so that Islamic economic practices can be realized that are fairer, more transparent and sustainable.

Discussion

The construction of the concept of gharar from a hadith perspective relies on an understanding of the prohibitive texts of the Prophet Muhammad ﷺ which firmly reject forms of uncertainty, ambiguity and speculation in transactions. In the hadith narrated by Abu Hurairah, the Prophet prohibited بَيْعُ الْغَرَرِ (Buying and selling gharar), a normative principle that is the basis of all discourse about transactions that contain ambiguity regarding the object, price, time of delivery, or the results to be received. Classical scholars such as Imam al-Nawawi, Ibn Qudamah, and al-Syaukani emphasized that gharar is anything whose consequences are unclear, its realization is uncertain, or its nature is hidden so that it has the potential to cause disputes and losses. (Ista et al., 2024) In the hadith perspective, this prohibition is intended to close the door to fraud (tadlis), injustice (zulm), and economic practices that harm one party. Fiqh scholars then developed this understanding into two main categories, namely gharar fahish (large) which is prohibited because it causes mafsadah (damage), and

gharar yasir (small) which is forgiven because it does not affect the substance of the contract. In the Islamic scientific tradition, the construction of the concept of gharar is also enriched by in-depth analysis of the sanad and matan hadith. Hadith scholars such as Ibn Hajar al-Asqalani and al-Dzahabi emphasized that the legality of a hadith can only be accepted if the sanad is authentic (continuous, the narrator is fair and dhabith, not shaz, and free from 'illat) and the translation does not contain irregularities. (Saputra & Alif, 2023) This is important because the concept of gharar is used as a legal basis in various forms of transactions. Hadiths prohibiting the sale and purchase of gharar are not only found in Sunan Abu Daud, but also in Sahih Muslim, Musnad Ahmad, and various other hadith books that strengthen their validity. Through this analysis, the scholars concluded that gharar is a universal principle in sharia aimed at protecting certainty and clarity in economic transactions.

The construction of the concept of gharar from a hadith perspective developed with a distinctive style influenced by the Shafi'i fiqh tradition and the local approach of Malay-Indonesian scholars such as Shaykh Nawawi al-Bantani, Shaykh Arsyad al-Banjari, and Daud al-Fatani. They apply the concept of gharar in local economic situations such as buying and selling harvests that are not yet suitable, the practice of bonded labor, renting land, trading marine products, or commodity transactions whose quality is not yet visible. (Danari, 2016) They interpret the hadith prohibiting gharar not literally, but through the rules of saddu al-dzari'ah (closing madharat roads) and ta'lil al-ahkam (excavating legal illat), thereby producing theoretical constructions that are more adaptive to the social context of society. Archipelago. The views of these scholars are an important reference for modern academics in understanding the concept of gharar more contextually.

Contemporary scientific discourse in the archipelago shows that the hadith perspective of gharar theory is not only understood as a normative prohibition, but also as a tool for analysis of modern economic phenomena. Scientists such as Rudiansyah (2020), Nurinayah (2023), Hamnah (2021), Muthia Azzahra (2024), and Fauzan Rizki (2025) construct the concept of gharar as a fundamental principle in

maintaining fairness, transparency and certainty of transactions. They emphasized the importance of distinguishing gharar in classic transactions from new forms of gharar in the digital economy and fintech. Gharar in the hadith, for example in the example of selling animal fetuses, unexpressed milk, or fish in the sea, is associated with contemporary cases such as buying and selling Instagram followers, e-wallet transactions, margin trading, short selling, derivative contracts, conventional insurance, and the unclear algorithm in the digital marketplace. Thus, the meaning of gharar theory is expanded as a regulatory instrument that ensures that all transactions take place within the framework of legal certainty and social justice.

Islamic economic scholars such as Muhammad Taqi Usmani and Monzer Kahf added that gharar must be understood within the framework of *maqasid sharia*, especially the protection of assets (*hifz al-mal*) and prevention of losses. (Saphira et al., 2025) In this perspective, the hadith regarding the prohibition of gharar becomes an epistemological basis for filtering various financial products so that they remain in accordance with sharia. The concept of gharar is also understood dynamically, not textually, and always considering legal *illat*, namely the existence of ambiguity which has the potential to harm one of the parties. This kind of thinking greatly influences scientific discourse in the archipelago, which tends to combine approaches to hadith, *fiqh*, and analysis of economic reality.

Overall, the construction theory of the gharar concept from a hadith perspective based on scientific discourse in the archipelago is comprehensive, methodological and adaptive. Hadith is understood as a normative foundation that determines the limits of uncertainty in transactions, but its meaning is expanded through analysis of *fiqh*, social context and modern economic developments. The combination of the authority of hadith texts, the depth of classical ulama methodology, and the critical thinking of contemporary scientists has given birth to a rich theoretical building: that gharar is a sharia principle that maintains fairness, certainty and integrity of transactions, and is an important instrument in regulating digital economic practices, sharia finance and modern transactions in the archipelago. (Adityangga & Rafiuddin, 2025)

CONCLUSION

Based on search results of two decades of scientific publications related to the Gharar concept indexed in Google Scholar in the 2018–2025 period, it can be concluded that academic interest in the Gharar issue has shown a significant and consistent increase. The spike in publications in 2024 and 2025 indicates that the study of Gharar is increasingly relevant and urgent to be discussed in the context of developments in financial technology, digital transactions, and modern economic dynamics which are full of uncertainty. The dominance of research published in medium-accredited journals shows that the discourse on Gharar has gained wide scientific space, although there are still opportunities to improve the quality of publications in higher-reputation journals. The author's affiliation, the majority of whom come from Islamic higher education institutions on the island of Java, reveals that the center of Islamic economic research activities in Indonesia is still focused on that region, while reflecting more established academic capacity and research infrastructure. However, contributions from Sulawesi, Sumatra, Kalimantan and Malaysia show that Gharar studies have become a growing regional concern. From a thematic perspective, research on Gharar is still dominated by Islamic legal approaches and religious studies, which account for 95% of all publications. The focus of the discussion ranges from the theoretical construction of Gharar, its application in contemporary transactions, to mitigation strategies through sharia regulations and fatwas.

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