

Fraud in Trade Measurements and Weights from the Perspective of Sharia Economic Law

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Abstract

Buying and selling transactions constitute an essential part of daily economic activities in Muslim societies and are fundamentally governed by the principles of *mu'amalāt* in Islamic law. Despite clear Qur'anic injunctions and prophetic traditions that command honesty and fairness, fraudulent practices such as reducing measurements and weights continue to occur and harm consumers. This study examines the practice of measurement and weight fraud by sellers and analyzes its legal and ethical implications from the perspective of Islamic economic law. The research employs a qualitative method using a normative legal approach, relying on library research that draws upon primary Islamic legal sources, including the Qur'an and Hadith, classical fiqh literature, as well as secondary sources such as scholarly works on Islamic economic law and Law Number 8 of 1999 on Consumer Protection. The data are analyzed descriptively and conceptually to identify the legal norms and principles governing honesty in trade. The findings demonstrate that reducing measurements and weights constitutes a form of fraud that violates the principles of *mu'amalāt*, particularly honesty (*sidq*), trustworthiness (*amānah*), justice ('*adl*), and mutual consent (*tarādī*). Such practices infringe upon the protection of property rights (*hifz al-māl*), distort market fairness, and undermine consumer trust. This study concludes that honesty in measurements and weights is not merely an ethical virtue but a binding legal obligation in Islamic economic law, requiring legal firmness and ethical reform to ensure justice, social trust, and sustainable welfare in commercial life.

Keywords: buying and selling; fraud in measurements; honesty principle; consumer protection; Islamic economic law.

Abstrak

Transaksi jual beli merupakan bagian penting dari aktivitas ekonomi sehari-hari dalam masyarakat Muslim dan secara fundamental diatur oleh prinsip-prinsip mu'amalāt dalam hukum Islam. Meskipun Al-Qur'an dan hadis Nabi Muhammad Saw. secara tegas memerintahkan kejujuran dan keadilan dalam perdagangan, praktik kecurangan berupa pengurangan takaran dan timbangan masih sering terjadi dan merugikan konsumen. Penelitian ini bertujuan untuk mengkaji praktik kecurangan penjual dalam mengurangi takaran dan timbangan serta menganalisis implikasi hukum dan etisnya dari perspektif hukum ekonomi syariah. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan hukum normatif melalui studi kepustakaan terhadap sumber hukum Islam primer, meliputi Al-Qur'an dan hadis, literatur fiqh klasik, serta sumber sekunder berupa karya ilmiah dan Undang-Undang Nomor 8 Tahun 1999 tentang Perlindungan Konsumen. Data dianalisis secara deskriptif dan konseptual untuk mengidentifikasi norma dan prinsip hukum yang mengatur kejujuran dalam transaksi jual beli. Hasil penelitian menunjukkan bahwa praktik pengurangan takaran dan timbangan merupakan bentuk kecurangan yang melanggar prinsip-prinsip

mu‘āmalāt, khususnya kejujuran (ṣidq), amanah (amānah), keadilan ('adl), dan kerelaan para pihak (tarādī). Praktik tersebut juga melanggar perlindungan hak harta (hifż al-māl), merusak keadilan pasar, dan mengikis kepercayaan konsumen. Oleh karena itu, penelitian ini menegaskan bahwa kejujuran dalam takaran dan timbangan bukan sekadar nilai etis, melainkan kewajiban hukum yang mengikat dalam hukum ekonomi syariah guna mewujudkan keadilan, kepercayaan sosial, dan kesejahteraan ekonomi yang berkelanjutan.

Kata kunci: *jual beli; kecurangan takaran dan timbangan; prinsip kejujuran; perlindungan konsumen; hukum ekonomi syariah*

Introduction

Buying and selling occupies a fundamental position in Islamic economic activity. Islamic teachings view trade as a lawful and noble form of human interaction, reflecting the permissibility and flexibility of muamalah as long as it aligns with ethical and legal principles (Hidayat, 2020). The Qur'an affirms this permissibility that Allah has allowed trade, indicating that commercial transactions are a natural part of human livelihood (Qur'an 2:275). Classical scholars such as Ibn Taymiyyah and Al-Ghazali similarly emphasize that trade is not merely an economic exchange but a mechanism for promoting social justice, mutual benefit, and equitable distribution of wealth within society (Al-Ghazali, 2022; Taimiyyah, n.d.).

Throughout Islamic civilization, buying and selling has been encouraged as a mechanism to uphold fairness, avoid exploitation, and maintain transparency between contracting parties (Rosadi, 2024). The Qur'an reinforces this by outlining key principles of trade, including fairness, honesty, mutual consent, usefulness, brotherhood, and responsibility—requiring that transactions be conducted without deception, transparently, voluntarily, with lawful and beneficial goods, and grounded in ethical and moral accountability between sellers and buyers (Albar et al., 2025).

Buying and selling, this term actually consists of two syllables, buying and selling. In fact, the words buying and selling have meanings that are opposite to each other. The word buying indicates the act of selling by the seller, while the word selling indicates the act of buying by the buyer (Pasaribu & Lubis, 1994). Trade in terms of Islamic jurisprudence (*fiqh*) is referred to as *al-bay'*, which means selling, replacing, and exchanging something for another. The term *al-bay'* in Arabic is sometimes used to mean its opposite, the word *asy-syira'* (buying). Thus, the term *al-bay'* means to selling, but it also means to buying (Yazid, 2016; Ismail & Pradesyah, 2022).

According to Suhendi (2019), Mondoringin (2023), Hidayah (2019), and Azani (2021), the pillars and conditions of buying and selling include the agreement of a competent seller and buyer, a clear offer and acceptance, the presence of an identifiable and lawful object, and a known exchange price under the seller's ownership. The conditions for a valid transaction

require both parties to be of sound mind and distinct individuals, the offer and acceptance to occur consciously without interruption—whether in one physical forum or through mutually acknowledged communication—and the traded object to be beneficial, owned, and deliverable as agreed. Meanwhile, the exchange price must be clearly determined, reflect a permissible market value, and, in cases of barter, involve goods that are not prohibited by sharia.

Islam teaches that worldly and spiritual well-being are interconnected, and achieving well-being in the hereafter requires lawful, ethical, and beneficial conduct in worldly affairs. Muamalah thus serves as a means to attain material welfare that does not harm others, violate rights, or cause injustice, forming the foundation for broader human prosperity (Suryaman & Bisri, 2023).

Muamalah, in our daily lives, is certainly inseparable from our daily activities in buying and selling. It can be assured that transactions in muamalah involve relationships among the parties, the goods being sold are not forbidden objects, and the principles of Sharia are met both in terms of pillars and requirements (Shidiq, 2017; Rahayu et al., 2024; Nafsah, 2023). In sharia principles, both the pillars and requirements determine the validity of a buying and selling transaction (Tuasikal, 2020; Syafe'i, 2017; Sidiq & Amsari, 2023).

In addition, muamalah is a consideration because of its benefits and the avoidance of losses in community life. In practice, it maintains the elements of justice, avoids disgraceful elements, oppression, and the taking of opportunities (Syam & Arif, 2022; Hasibuan & Siregar, 2020). After that, it is conducted on the basis of mutual consent without elements of fraud, ambiguity, usury, and others, because there are foundations and boundaries that regulate it (Nisak, 2017; Sudarmanto & Utami, 2021). The Qur'an emphasizes the prohibition of consuming wealth unjustly and requires mutual consent in all transactions (Qur'an 4:29), and it also condemns the practice of usury (Qur'an 2:279). Likewise, the hadith recorded in Sunan Ibn Majah No. 2176 affirms that a sale is valid only when conducted with the mutual consent of both parties..

However, the reality of our muamalah actually shows that often in buying and selling, the seller engages in dishonest practices, the seller sells goods that do not match the promotion, and it is not uncommon for sellers to reduce the quantity on the scale in an unlawful manner (Basari et al., 2024). The Qur'an strictly warns against such actions, commanding fairness in measurement and balance (Qur'an 55:8–9) and prohibiting any reduction in measure or weight as conveyed in the story of Prophet Shu'ayb (Qur'an 11:84–85). This occurs partly because buyers cannot fully verify what the seller measures, making manipulation difficult to detect and

enabling practices that diminish the buyer's rightful share. Such deception is considered a disgraceful act that violates the buyer's rights (Pradini et al., 2023; Rasjid, 2018).

Seller fraud in reducing measurements and weights clearly harms buyers, reflecting how honesty in trade has become increasingly rare (Sabilillah & Azwar, 2023; Pangiuik, 2019). The Qur'an strongly warns against diminishing measure and weight as conveyed in the story of Prophet Shu'ayb (Qur'an 11:84–85), and this problem is not new, as cheating in scales had long been practiced before the Prophet's arrival in Medina (Putri & Saputra, 2021). Historical accounts note that after the revelation of Surah Al-Muthaffifin, the people of Medina corrected their practices, exemplified by Abu Juhainah who began perfecting his measures (Az-Zuhaili, 2012), in line with the Qur'anic condemnation of those who give less than what is due (Qur'an 83:1–6). This type of buying and selling transaction is called *tathif*. It refers to the seller's act of reducing the measure and weight of the goods being sold to the buyer. The practice of cheating by reducing the measure and weight like this is essentially an action that has deprived us of our rights in the form of fraud, not only the inaccuracy of the weights but also the measuring weights (Huda, 2011). Therefore, fulfilling the measure and weight is a form of honesty known only to the seller and to Allah Swt. (Al Kausari, 2021).

Measuring is defined as the process of measuring to determine the quantity, weight, and/or price of certain goods. Measuring or weighing is a part of the buying and selling transaction commonly performed by sellers using tools for measuring and weighing, namely scales, because they have equilibrium (Suwiknyo, 2010). A measuring device is used for measuring; the level must not exceed. Fraud is treachery; being dishonest is an untruthful act; not being sincere; being unfair. Dishonesty; a fraudulent act (Poerwadarminta, 2016), while a scale is an object that is necessary for a person working, such as in a market, hospital, and others. By the seller, scales are very necessary to determine the price of the goods they sell. If the weighing results are accurate, then we as buyers will certainly be satisfied with the goods sold by the seller (Masadi, 2002). Scales also function to know the kilogram measurement unit of a load (Haryanto & Ramadhan, 2020).

To uphold the principles of buying and selling and prevent sellers from reducing quantities and weights, sellers must ensure honest and accurate measurement, as deceitful practices are strictly warned against and lead to severe consequences in the hereafter. In practice, many sellers demand full measure when buying but reduce it when selling, reflecting a pursuit of profit at the buyer's expense. Sharia economic law prohibits all forms of manipulation in measurement and weighing, as such fraud ultimately harms both parties and contradicts Islamic teachings (Nasikhan, 2020).

The issue of fraud in measurements and weights represents a persistent problem in commercial transactions, affecting market fairness, consumer protection, and ethical business conduct. Despite clear Qur'anic prohibitions and established principles of honesty within Islamic commercial jurisprudence, deceptive practices continue to occur in traditional markets as well as modern trade settings. This study is important because it provides a systematic examination of such fraud through the lens of Sharia economic law, offering normative clarity on the legal and moral duties of sellers, the rights of buyers, and the broader implications of dishonesty for economic justice. By grounding the analysis in scriptural texts, classical scholarship, and contemporary legal frameworks, this research contributes to strengthening ethical trade practices, enhancing consumer trust, and supporting policy formulations that align with Islamic principles of fairness and transparency in the marketplace.

Methods

Qualitative research design with a normative legal approach is not only to find legal rules and principles of sharia economic law but also the legal basis for seller fraud in reducing measurements and weights in buying and selling that harms the buyer. Marzuki (2021); Ishaq (2017) explains that the normative legal approach is referred to as library legal research to emphasize the principles of sharia economic law and to examine literature or secondary data as rules that apply in our daily lives in society. Soekanto et al. (2019) strengthen the normative legal approach as a foundation applicable to everyone in buying and selling in response to issues of sharia economic law so that sellers do not recklessly commit fraud against buyers by reducing measures and weights.

This research was carried out through systematic collection and analysis of primary and secondary legal sources, including Qur'anic verses, hadith, classical fiqh texts, statutory regulations, and contemporary scholarly works on sharia economic law. The data were examined using descriptive-analytical techniques to identify legal norms governing measurements and weights, followed by conceptual analysis to interpret how these norms apply to cases of seller fraud in trade. The study also employed comparative analysis to assess the alignment between classical jurisprudence and modern legal regulations, allowing the researcher to construct a comprehensive understanding of the legal implications of measurement fraud within the framework of Sharia economic law.

The Danger of Cheating in Measurements and Scales Harms Buyers

The practice of cheating by reducing measurements and scales continues to occur in everyday trading activities and causes direct losses to buyers (Kutairaya.com, 2025). Reports on public complaints in Tenggarong, Kutai Kartanegara, reveal that certain unscrupulous traders deliberately manipulate weighing instruments so that the goods received by consumers do not correspond to the amount paid. Such practices are not merely incidental but reflect a recurring pattern of misconduct in traditional markets, particularly involving basic commodities whose quantities are difficult for buyers to verify independently. As a result, consumers are placed in a vulnerable position, lacking both access and capacity to assess the accuracy of the measuring tools used by sellers.

Cheating in measurements and scales does not only result in individual economic losses but also produces broader systemic consequences for public trust and market stability (Tempo.co, 2025). Various national media reports have highlighted cases of reduced quantities in social assistance rice, packaged cooking oil, and agricultural products, triggering public outrage and prompting intervention by law enforcement authorities (AksesJambi.com, 2025; Rochmannudin, 2025; Shaid, 2025; Yanti, 2025). These incidents demonstrate that measurement fraud can lead to social conflict, damage the reputation of business actors, and generate distributive injustice, particularly affecting vulnerable groups. When such dishonest practices are tolerated, the market loses its function as a fair exchange mechanism and instead becomes an arena of exploitation, contrary to the very purpose of trade.

The dangers of reducing measurements become even more evident when such practices are assessed not only through positive law but also through ethical and religious norms. Media coverage of statements issued by regional branches of the Indonesian Council of Ulama (MUI) has emphasized that reducing measurements and scales is prohibited (*harām*) in Islam, as it constitutes deception and the unlawful appropriation of others' rights (Rostanti, 2025). In parallel, the government, through trade offices and legal metrology institutions, has conducted periodic re-verification of weighing instruments as a preventive measure, while also affirming that such fraudulent acts carry criminal sanctions. Therefore, measurement fraud should not be regarded as a mere technical violation, but as conduct that undermines economic justice, erodes social trust, and contradicts the principle of honesty that forms the foundation of *mu'amalāt* in Islamic law.

For those who think clearly and logically, it cannot be denied by anyone that Islam is a way of life. Islamic teachings encompass rules for all aspects of a Muslim's daily life. In principle, these rules are not only about faith but also about morals and sharia. The first two

parts, faith and morals, are constant, whereas sharia constantly changes not only according to needs but also to the developments of our daily lives as human beings (Suprayitno, 2015).

Sharia consists of muamalah and ibadah. Muamalah serves as the rules of engagement for humans in their relationships with one another, while ibadah is a means for humans to connect with Allah Swt. Muamalah is the broadest object that must be developed by humans over time, as the needs of human life will constantly change. Muamalah does not differentiate between a Muslim and a non-Muslim (Ali, 2021; Khaira, 2018).

Interestingly, if a Muslim is not allowed to take the property of others, except for reasons permitted by Sharia, then what the seller has done clearly harms the buyer. Deceit in measurements and weights is deliberately carried out by the seller, thus clearly violating the provisions from the perspective of Islamic economic law. To gain the value of worship, the deceit in measurements and weights that harms the buyer can be eliminated by the seller by following the rules and provisions that Allah Swt. has established. The principle states that “harm must be eliminated”. The danger referred to is the disputes that lead to the breaking of brotherhood among Muslims. This is the reason why the Quran encourages fairness in buying and selling transactions. However, it is not only among Muslims but also among non-Muslims (Zaidan, 2013). The provisions are, the word of Allah Swt. in Q.S. Al-An‘am/6: 152, which states: *“And give full measure and weight in justice.”*

In a buying and selling transaction, a seller who claims to be Muslim should not commit any fraudulent acts or deceit towards the buyer, whether it involves measurements, sizes, or weights. If this is done by the seller, it constitutes fraud and even dirty work. It is better to avoid the seller as soon as possible because they violate the ethics of buying and selling (Abubakar & Basri, 2023). Measurements and weights are special tools in transactions that are used by sellers not only accurately but also correctly in their sales (Wartoyo, 2020).

The perspective of sharia economic law serves as a parameter for us as Muslims that in conducting buying and selling transactions, we solely seek the pleasure of Allah Swt. We originate from Allah Swt., who lives on His earth and will surely return to Him. Therefore, in every buying and selling transaction, it must comply with the commands of Allah Swt. However, in reality, at this moment, this perspective of sharia economic law has not been fully applied in our daily lives, even though we claim to be Muslims (Sulthonuddin & Syaripudin, 2023; Ramadhani & Hayati, 2023).

The Honesty of Sellers by Not Cheating in Measurements and Scales Leads to Values of Goodness

Buying and selling transactions play a very important role in our daily lives. It is no wonder that buying and selling are considered quite promising transactions in improving the welfare of sellers. In this buying and selling, at least the seller obtains a relatively large profit. However, this buying and selling transaction can lead to quite serious problems if the seller conducts it without following the rules and norms. The primary goal of the seller in buying and selling is to seek profit from the buyer, but if the established rules of the game are not adhered to, the seller may at any time deviate to engage in dishonest practices in measurement and weighing for temporary greater profit (Fauziah et al., 2021).

Dishonest actions by sellers have become a way of life and are no longer considered sinful. Isn't the relationship between sellers and buyers always interconnected? Doesn't our trust as buyers diminish every time we are cheated by sellers? If understood, this actually harms the sellers because they face difficulties in every transaction. Even when, at some point, sellers no longer cheat in their transactions. Therefore, dishonest actions by sellers are bad and unvirtuous deeds, which even all honest people acknowledge (Ghazaly et al., 2018; Subhi & Taufik, 2004).

Islam forbids cheating in all our activities including buying and selling. If a seller cheats by reducing the measure and weight, it is considered deceit and is a sinful act. The act of reducing measures and weights harms the buyer, and the seller must be dealt with immediately. (Kurniawan & Purnama, 2023). Buying and selling that use measures and weights are closely related to the character of the Prophet Muhammad Saw., namely honesty. Honesty leads to the value of goodness. On the Day of Judgment, the seller's honesty in his trade according to Islamic teachings will bring him close to the Prophets, the companions, and martyrs (Hakim, 2012).

In a hadith narrated by Imam Bukhari, Number 6094, the Prophet Muhammad Saw. said: "*You should always be honest because honesty leads to goodness and goodness takes a person to heaven.*" In another hadith narrated by Sunan Tirmizi Number 1209, the Prophet Muhammad Saw. said: "*An honest and trustworthy Muslim trader will be gathered with the Prophets, the truthful ones, and the martyrs on the day of judgment (in heaven).*"

Thus, buying and selling transactions in Islam are not only about seeking material gain, but also about conducting them with high integrity and morality. Ultimately, ensuring that these buying and selling activities are in accordance with Islamic teachings and provide benefits to both the seller and the buyer, not only in this world but also in the hereafter (Anggraeni et al., 2023).

The Principle of Honesty in Measurements and Weights in Buying and Selling from the Perspective of Islamic Economic Law

Sharia economic law refers to the set of legal and ethical principles derived from the Qur'an, Sunnah, and classical Islamic jurisprudence that govern economic behavior, financial transactions, and commercial relationships (Antonio, 2001; Az-Zuhaili, 2012; Chapra, 2016). Its primary aim is to ensure justice, transparency, and mutual benefit by prohibiting elements such as riba, gharar, fraud, and exploitation, while promoting fairness, honesty, welfare, and the protection of rights. Sharia economic law thus serves not only as a regulatory framework for lawful transactions but also as a moral compass that harmonizes economic activity with broader spiritual and social objectives in Islam.

The principle of honesty in measurements and weights occupies a central position in Islamic economic law, particularly when viewed through an integrative framework that combines conventional economic theory with Islamic ethical values. In the comparative and integrative approach developed by Hafizd et al., economic activities are not merely assessed based on efficiency and profit maximization, as emphasized in conventional economics, but must also be evaluated through moral and legal dimensions rooted in sharia principles, such as justice, transparency, and responsibility (Hafizd et al., 2025). From this perspective, cheating in measurements and scales represents a distortion of market rationality, as it creates asymmetric information and undermines fair exchange, which even conventional contract theory seeks to prevent. Islamic economic law goes further by explicitly prohibiting such practices because they violate the mandate of trust (*amānah*) and the objective of protecting wealth (*hifz al-māl*) within the *maqāṣid al-sharī‘ah* framework. Therefore, honesty in measurements and weights is not only an ethical recommendation but a binding legal principle that ensures market fairness, protects consumers' rights, and reinforces the integration of moral values into economic transactions as envisioned in the development of Islamic economic law.

The Consumer Protection Law can be viewed as consistent with the principles of Sharia economic law because its substance upholds justice, protects the rights of vulnerable parties, and prevents all forms of fraud (Law, 1999). From a Sharia perspective, any regulation that aims to safeguard people from harm, ensure fairness in transactions, and protect the rights of others falls within the scope of *maqāṣid al-sharī‘ah*, particularly the protection of wealth (*hifz al-māl*). Therefore, although the Consumer Protection Law is not explicitly framed as Islamic law, its orientation toward public benefit, the prevention of injustice, and the restoration of rights aligns it with the core values of Sharia economic law, since any rule that promotes justice and human welfare is, in essence, compatible with Sharia.

Law Number 8 of 1999 on Consumer Protection provides firm safeguards against fraudulent practices in trade, including the prohibition of reducing measurements, quantities, or weights. Article 8 paragraph (1)(c) explicitly states that business actors are prohibited from producing or trading goods and/or services that do not comply with the actual size, quantity, weight, or measure. This provision ensures that consumers receive goods in the correct amount for which they have paid, preventing sellers from manipulating measurements to their advantage. In addition, Article 8 paragraph (1)(d) prohibits trading goods that do not match the quality, composition, or condition stated on the label or in the advertisement. The law grants consumers the right to accurate information, to receive goods according to their value, and to be protected from dishonest practices. If a business actor is proven to reduce weights or measures, they may be subject to administrative or criminal sanctions, as stipulated in Article 62, which provides penalties of imprisonment and/or fines for violations of Article 8. Thus, the Consumer Protection Law offers a concrete legal foundation to prevent the reduction of measurements and to ensure fairness in commercial transactions.

In the perspective of sharia economic law, fraud committed by sellers in measuring and weighing does not comply with the principles of buying and selling. One of these principles is honesty in measurement and weighing. Furthermore, the perspective of Islamic economic law on buying and selling includes: (1) Selling halal goods; (2) Selling goods of good quality; (3) Not concealing defects in goods; (4) Not making false oaths; (5) Not competing unfairly with other sellers; (6) Not engaging in usury; and (7) Paying zakat if it has reached the nisab and haul (Mujahidin, 2019).

Indeed, the perspective of sharia economic law does not make it difficult for us as Muslims to uphold the value of goodness in buying and selling. The value of goodness in honesty is a value that exists and must be present in the seller during transactions. Honesty is the pinnacle of morality and the most important characteristic of a seller who claims to be a Muslim. Honesty is the trust of the seller to return every right of the buyer, whether small or large, not to take more than what is due, and not to diminish the buyer's rights either in terms of selling; or in the quantity of goods sold (Hariyanti & Wildan, 2024).

Setiawahyu & Efendi (2022); Ridwan et al. (2023) explain that Muslim sellers who have committed fraud in buying and selling by reducing measures and weights against buyers have negative impacts. The negative impacts include: (1) Decrease in the seller's sales income; (2) The seller is continually sinning; (3) The seller does not belong to the group of Prophet Muhammad Saw.; (4) The seller is hated by friends, family, and society; (5) The seller's fraud is a deceitful behavior; (6) The seller's fraud is among the characteristics of hypocrites; (7) The

closure of the seller's business due to continuous losses; and (8) The seller's life becomes unblessed.

Various empirical and analytical studies demonstrate that dishonesty in measurements and weights generates tangible harm not only to buyers but also to sellers themselves, particularly through the erosion of trust and market sustainability (Akerlof, 1978). Research on traditional markets in Indonesia shows that consumers who detect discrepancies in weights or quantities tend to perceive such practices as deliberate fraud, leading to a decline in repeat transactions and long-term customer relationships (Sabillah, 2022). From a microeconomic perspective, this phenomenon reflects the problem of asymmetric information, where sellers exploit informational advantages at the expense of buyers, ultimately undermining market efficiency and fairness (Mascarenhas et al., 2008). Beyond immediate economic losses, dishonest measurement practices also produce reputational damage that can threaten business continuity. Studies on consumer trust indicate that even minor deviations in weights or quantities are often interpreted as moral failings rather than technical errors, causing consumers to socially sanction dishonest sellers by avoiding their businesses [3]. In local market contexts, this loss of reputation accumulates over time and may result in declining income or even business closure, confirming that fraud in measurements is economically irrational in the long run despite short-term gains (Zahrani et al., 2025). Within the framework of Islamic economic law, the consequences of cheating in measurements extend beyond material harm to include moral and spiritual dimensions (Ibrahim, 2018). Scholarly analyses in Islamic business ethics emphasize that honesty (*ṣidq*) and trustworthiness (*amānah*) are foundational principles governing market transactions, and violations of these principles negate the realization of *maqāṣid al-sharī‘ah*, particularly the protection of wealth (*hifż al-māl*) and social trust (Aziz & Ahmad, 2019; Mulyono & Edris, 2025). As a result, dishonest practices in measurements and weights are understood not merely as legal or ethical violations, but as actions that deprive economic activity of barakah, reinforcing the view that sustainable trade in Islam must be grounded in transparency, fairness, and honesty.

Allah SWT. condemns sellers who have committed fraud against buyers by reducing measurements and weights in trade. Why do sellers dare to cheat by reducing the buyers' measurements and weights? Do sellers not think that they will be resurrected and that on that day of resurrection, there will be no one? If sellers merely assume this, then they do not truly believe in the day of resurrection. Of course, sellers do not avoid the actions they have taken (Cahyana et al., 2022).

In perfecting the measurement, sellers are required to use the correct weighing tools to ensure accuracy in buying and selling. Therefore, sellers are advised to give more than what the buyers purchase as an effort to perfect the measurement and weighing as stated in Q.S. Al-Isra' /17: 35. This is done to obtain blessings in buying and selling (Apriani & Amran, 2023). At the very least, Q.S. Al-Isra' /17: 35 emphasizes the perfection of measurement and the use of accurate scales. It is done by the seller, ensuring that the balance is made as accurately as possible to instill trust in the buyer (Oktapiani & Firmansyah, 2024). The word of Allah Swt. in Q.S. Al-Isra' /17: 35, which states: "*And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.*"

Q.S. Al-Isra' has another name, "Surah Bani Israil." It is named Surah Al-Isra' because the beginning of the verse talks about the Isra' of the Prophet Muhammad Saw., which is a narrative not found in writing except in this Surah. Likewise, it is called Bani Israil because it only discusses the destruction and annihilation of Bani Israil. Some also refer to it as "Subhana" because the verse begins with that word. Surah Al-Isra' is the 17th Surah with a total of 111 verses, and it is a Makkiyah Surah revealed in the city of Makkah. Surah Al-Isra' was revealed over a period of 12 years, 5 months, and 13 days (Shihab, 2012).

The interpretation of Qur'an 17:35 shows a clear command to perfect measurements and weights, continuing the preceding instruction on fulfilling responsibilities and emphasizing that honesty in weighing is both a social trust and a reflection of inner integrity, which ultimately strengthens community relations and brings lasting blessings (Quthb, 2008). The verse underscores honesty as a fundamental virtue essential for sustaining life (Zakaria, 2012). It also uses the term al-kail to indicate proper measurement, instructing believers to weigh with a straight and just scale so that buying and selling remain free from deceit, for true prosperity can only be achieved through honest conduct grounded in faith (Hamka, 2015). Furthermore, Qur'an 17:35 affirms that perfecting measure and weight protects property rights, builds public trust, promotes social stability, and prevents the harmful consequences that arise when individuals diminish the rights of others through fraudulent practices (Shihab, 2019).

The principle of honesty in measurements and weights holds a decisive position in Islamic economic law as both a moral imperative and a binding legal standard governing fair market transactions. In Islamic jurisprudence, buying and selling are legal acts (*mu'amalāt*) that must adhere to the principles of *mu'amalāt*, particularly honesty (*sidq*), trustworthiness (*amānah*), justice (*'adl*), and mutual consent (*tarādi*), all of which are fundamentally violated when sellers engage in dishonest measurement practices. The prohibition of cheating in weights reflects Islam's firm commitment to protecting property rights (*hifz al-māl*) and preventing unjust

enrichment that harms buyers and distorts legitimate trade. Moreover, honesty in measurements functions as a crucial safeguard against market manipulation, exploitation, and information asymmetry, which can erode public trust and disrupt economic stability. Accordingly, Islamic economic law does not regard honesty as a mere ethical recommendation, but as a legal obligation whose violation carries moral, social, and juridical consequences, thereby affirming the need for legal firmness and ethical reform to ensure justice, social trust, and sustainable welfare in commercial life.

Conclusion

This study concludes that the practice of reducing measurements and weights in buying and selling transactions constitutes a form of fraud that is clearly prohibited from the perspective of Islamic economic law. Such practices contradict the fundamental principles of *mu'amalāt*, particularly honesty (*sidq*), trustworthiness (*amānah*), justice (*'adl*), and mutual consent (*tarādī*). Islamic economic law explicitly condemns cheating in measurements and weights as it violates the protection of property rights (*hifz al-māl*) and disrupts market fairness, social trust, and ethical economic relations. The analysis further demonstrates that this prohibition is consistently reinforced by Qur'anic injunctions, prophetic traditions, classical Islamic jurisprudence, and contemporary legal frameworks, including Law Number 8 of 1999 on Consumer Protection, which collectively affirm that dishonest measurement practices harm buyers, undermine legitimate trade, and warrant legal accountability.

Nevertheless, this research is limited by its normative legal approach, which relies primarily on textual analysis of Islamic legal sources, statutory regulations, and scholarly literature without incorporating empirical field data or quantitative market analysis. As a result, the study does not measure the prevalence or economic magnitude of measurement fraud in specific markets or sectors. Future research is therefore recommended to adopt empirical, socio-legal, or mixed-method approaches to examine the real-world implementation of honesty principles in trade, including case studies in traditional and modern markets, consumer behavior analysis, and enforcement effectiveness. Such studies would enrich the normative findings of this research and contribute to more comprehensive strategies for strengthening ethical business practices, consumer protection, and the realization of justice and barakah in contemporary Islamic economic life.

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