Jurnal Dinamika Ekonomi Syariah
Vol 12, No. 1, 2025, hlm. 302 - 311
http://ejurnal.iaipd-nganjuk.ac.id/index.php/es/index
ISSN-e 2715-7334 | ISSN-P 2654-3567



DROPSHIPPING IN ONLINE GAMIS SALES: AN ANALYSIS THROUGH THE LENS OF SALAM CONTRACT PRINCIPLES

Dewi Manda Angraini[1]

[1]UIN Sjech M. Djamil Djambek Bukittinggi, Indonesia
E-mail:*dewimandaangraini@uinbukittinggi.ac.id*

Received: December *Revised: Januari* *Accepted: Januari*

ABSTRACT

Dropshipping is a modern business method that allows sellers (dropshippers) to sell products without having direct stock of the items. In practice, dropshippers only utilize product images and descriptions from suppliers, then forward customer orders to the suppliers for product delivery. This study aims to analyze the mechanism of dropshipping in the online sale of gamis clothing and its compliance with the akad salam in the perspective of Islam. This research uses a qualitative approach with a literature review method to examine the concepts of dropshipping and akad salam. Based on the study results, dropshipping can be implemented in a Sharia-compliant manner under certain conditions, such as the clarity of contracts between dropshippers, suppliers, and customers; detailed product descriptions; and transparent collaboration. Furthermore, the application of akad salam in e-commerce can provide a solution for SMEs to empower the economy without reliance on interest-based debt, while maintaining honesty in business practices. By meeting Sharia requirements, dropshipping has significant potential to become a modern business alternative that not only fulfills market demands but also adheres to the principles of Islamic economics. A Sharia-compliant dropshipping system can support the development of online businesses with a foundation of integrity and sustainability.

Keywords:*dropshipping; akad salam, e-commerce; Islamic perspective*

ABSTRAK

Dropshipping merupakan metode bisnis modern yang memungkinkan penjual (dropshipper) menjual produk tanpa harus memiliki stok barang secara langsung. Dalam praktiknya, dropshipper hanya menggunakan gambar dan deskripsi produk dari supplier, kemudian meneruskan pesanan konsumen kepada supplier untuk pengiriman barang. Penelitian ini bertujuan menganalisis mekanisme dropshipping dalam jual beli pakaian gamis online serta kesesuaiannya dengan akad salam dalam perspektif Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode kajian literatur yang menelaah konsep dropshipping dan akad salam. Berdasarkan hasil penelitian, dropshipping dapat diterapkan secara syariah dengan beberapa syarat, seperti adanya kejelasan kontrak antara dropshipper, supplier, dan konsumen; deskripsi produk yang rinci; serta kerja sama yang transparan. Selain itu, penerapan akad salam dalam e-commerce dapat menjadi solusi bagi UKM untuk memberdayakan ekonomi tanpa ketergantungan pada utang berbunga, sekaligus menjaga kejujuran dalam berbisnis. Dengan memenuhi ketentuan syariah, dropshipping memiliki potensi besar untuk menjadi alternatif bisnis modern yang tidak hanya memenuhi kebutuhan pasar tetapi juga mematuhi

This is an open access article under CC-BY-SA license.



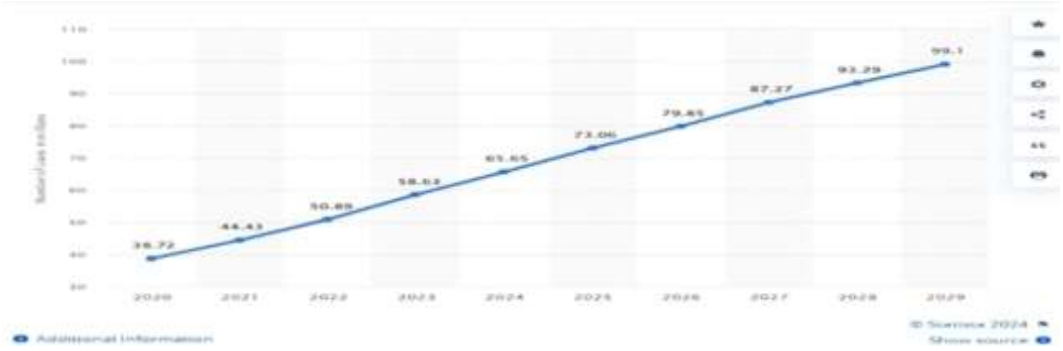
prinsip-prinsip ekonomi Islam. System dropshiping yang sesuai syariah dapat mendukung pengembangan bisnis online dengan landasan integriotas dan keberlanjutan.
Kata kunci:dropshipping; akad salam, e-commerce; perspektif Islam

INTRODUCTION

Online trading has become a familiar practice among the public. It not only simplifies transaction processes through technology but also offers a more efficient and effective alternative, as it can be accessed anytime, anywhere, and by anyone[1]. Many merchants leverage technological advancements in conducting transactions, enabling them to reach a broader range of consumers through online trading platforms [2].

The Indonesian Ministry of Trade reports that 99% of business units in Indonesia consist of micro-enterprises, with the number of micro, small, and medium enterprises (MSMEs) reaching 66 million as of 2023.

Jumlah pengguna e-commerce di Indonesia 2020-2024



Sumber. Statista 2024

E-commerce in Indonesia between 2020 and 2029, as predicted by the Statista Research Department in August 2024, indicates that e-commerce users in Indonesia are expected to continue increasing between 2024 and 2029, with a total addition of 33.5 million users (+51.03 percent). After nine consecutive years of growth, this indicator is projected to reach 99.1 million users by 2029. However, one of the biggest challenges in online business is providing goods or services for sale. Storing goods also requires capital, which can be a significant obstacle for entrepreneurs with limited funds [3].

---

[1] Tasya Safira and Prima Dwi Priyatno, "Analisis Transaksi Jual Beli Mystery Box Di E- Commerce Shopee Dalam Tinjauan Etika Bisnis Islam," *Islamic Economics and Business Review* 1, no. 2 (2023): 145–54, https://ejournal.upnvj.ac.id/iesbir/article/view/5484/1915.

[2] Husnul Khatimah, "Perlindungan Hukum Terhadap Konsumen Dalam Transaksi Jual Beli Online Di Aplikasi Lazada Dan Shopee," *Lex LATA* 4, no. 3 (2023): 384–404, https://doi.org/10.28946/lexl.v4i3.1757.

[3] Evi Khairani Harahap, "Upaya Mengatasi Masalah Jual Beli Dropshipping Perspektif Ekonomi Syariah," *Economic Shari'a Alifana* I, no. I (2024).

Currently, there is a business model known as dropshipping, which involves a dropshipper (an intermediary between buyers and suppliers). Dropshippers neither own product samples nor store inventory. Instead, they sell products solely based on images provided by the product owners [4] When a dropshipper receives an order from a buyer after viewing posts on the dropshipper's social media account, the dropshipper directly forwards the order and the shipping details of the requested product to the relevant supplier.

Dropshipping continues to grow, with the global dropshipping market reaching $243.42 billion in 2023 and projected to increase to $301 billion in 2024 (Statista). The dropshipping system is a marketing process that can be conducted online or offline, although online methods are more effective for many individuals [5]. Dropshippers do not need to store inventory; they simply utilize various platforms or specific media to market products online, such as forums, online stores, personal blogs, social media (Facebook, Twitter, Instagram), smartphone messengers (WhatsApp, Line), and other media [6]. The capital for dropshipping aligns with the capital in bai' salam. Salam is a sales transaction in which the goods being sold or purchased are not yet available, and the payment is made up front[7].

Payments are conducted when both parties, the seller and the buyer, agree on the contract. Payment can also be made upfront, even though bank account transfers. Therefore, the expression of ijab (offer) and qabul (acceptance), or the contract, can be carried out in various ways and through different media [8]. What matters most is that the ijab or contract and the qabul are understood by the parties involved in the agreement. In this context, it reflects the mutual consent of both parties, the seller and the buyer.

The dropshipping sales model is fundamentally advantageous for sellers. However, the primary concern lies in the legal validity of this sales model, specifically regarding the compliance

[4] Yuni - Rinawati, Nuril Amirotus Zahro, and Agus Eko Sujianto, "Strategi Marketing Mix Syariah Untuk Bisnis Online Dalam Meningkatkan Penjualan Pada Lumintu Mukena Grosir Tulungagung," *Jurnal Justisia Ekonomika: Magister Hukum Ekonomi Syariah* 7, no. 2 (2023): 785–97, https://doi.org/10.30651/justeko.v7i2.18590.

[5] Taufik Akbar and A. K. Siti-Nabiha, "Objectives and Measures of Performance of Islamic Microfinance Banks in Indonesia: The Stakeholders' Perspectives," *ISRA International Journal of Islamic Finance*, 2022, https://doi.org/10.1108/IJIF-11-2020-0231.

[6] Tito Siswanto and Gusneli Gusneli, "Meningkatkan Pendapatan Pemuda Di Desa Parigi Mekar Melalui Pelatihan Dan Pendampingan Bisnis Model Dropshipping Berbasis Online," *Intervensi Komunitas* 1, no. 2 (2020): 103–9, https://doi.org/10.32546/ik.v1i2.640.

[7] Erwandi Tarmizi, Dan Muhammad, and Maulana Hamzah, "Dropshipping Dalam Perspektif Fiqh Muamalah Kontemporer," *Iltizam Journal of Shariah Economic Research* 5, no. 1 (2021): 103–13.

[8] Chandra Kurniawan et al., "Analisis Akad Salam (PSAK Syariah 103) Pada Transaksi Jual Beli Online," *Jurnal Pemimpin Bisnis Inovatif* 1, no. 2 (2024): 14–23, https://doi.org/10.61132/jpbi.v1i2.72.

of dropshipping practices with the concept of akad salam [9]. A dropshipper is obligated to provide honest explanations about the quality and quantity of the goods, while consumers are required to make full payment at the beginning of the agreement [10]. Nevertheless, issues still arise in online transactions using the dropshipping model, such as the presence of gharar (uncertainty) or tadlis (deception). These issues include selling items that do not meet the agreed-upon criteria or specifications, or committing fraud regarding the quality of the goods sold. For instance, providing consumers with information claiming the goods are of high quality, only for the delivered items to be of inferior quality. Such practices fall under tadlis (deception) in transactions. Research from several scholars indicates that dropshipping sales are permissible provided they avoid ambiguity, both in terms of the goods and the transaction process. This is because buying and selling must fulfill certain pillars and conditions to be considered valid, one of which is the absence of gharar (uncertainty) [11] Another study by [12] suggests that the dropshipping system, which has become a common practice in society, is not prohibited in Islam and can be carried out using several types of contracts, such as akad salam, wakalah, or samsarah. Each of these contracts has distinct conditions and consequences, particularly regarding the source of profit obtained.

Salam sale and the dropshipping system are two transactions models with unique characteristics and benefits. Salam sale ia s contractual agreement where the buyer pre orders goods and makes full payment upfront, while the delivery of goods occurs later. In this transactions, the specifications of the goods must be the cleary defined to avoid. Misunderstandings, and if the goods received don't meet the agreed upom terms, the contract can be canceled. Salam sale is permissible in islam, as long as it meets the requirments outlined in islamic teachings, such as upfornt payment and deferred delivery. The main advantage of this system is the flexibility in transactions, but it also carries potential risks if the goods received don't align with the specified terms.[13]

On the other hand, dropshipping is a business model where the seller acts as an intermediary between the customer and the supplier without holding stock. This system allows the seller to start

[9] Nana Diana; Mentari Aprillia Nurfatah, "Penerapan Ba'I As-Salam Dalam Transaksi Jual Online Dalam Perspektif Ekonomi Islam," *Competitive Jurnal Akuntansi Dan Keuangan* 06, no. 1 (2022): 32–36, http://jurnal.umt.ac.id/index.php/competitive/article/view/4354/3062.

[10] Sahnaz Kartika Harahap and Dhiauddin Tanjung, "Sistem Akad Transaksi Jual Beli Online Dropshipping Perspektif Maqashid Syari'Ah," *HUMAN FALAH: Jurnal Studi Ekonomi Dan Bisnis Islam* 9, no. 2 (2022): 46, https://doi.org/10.30829/hf.v9i2.11840.

[11] Mohammad Jauharul Arifin, "Keabsahan Akad Transaksi Jual Beli Dengan Sistem Dropshipping Dalam Perspektif Ekonomi Islam," *Lisyabab : Jurnal Studi Islam Dan Sosial* 1, no. 2 (2020): 279–90, https://doi.org/10.58326/jurnallisyabab.v1i2.34.

[12] Tarmizi, Muhammad, and Hamzah, "Dropshipping Dalam Perspektif Fiqh Muamalah Kontemporer."

[13] Arifin, "Keabsahan Akad Transaksi Jual Beli Dengan Sistem Dropshipping Dalam Perspektif Ekonomi Islam."

a business with low capital and minimal operational costs, as there is no need to provide storage space or handle direct product shipping. However, dropshipping also presents challenges, such as uncertainly regarding stock availability, limited control over product quality , and reliance on third parties for shipping, which can affect the seller's reputation. Additionally, issues such as delayed shipments and unexpected costs can impact customer experience.[14]

Both models, salam sale and dropshipping, offer various advantages but also come with challenges that entrepremeurs must carefully consider. In practice, it is crucial for seller to ensure that the agreements made with buyers meet the needs of both parties and fulfill all necessary conditions to avoid potential issues in the future. Good service, clear communication, and the smooth and successful operation of both transaction models, ensuring they benefit all parties involved.[15]. In Islam, transactions in muamalah (commercial dealings) are permissible as long as they do not contradict Islamic law (sharia), and this applies to the dropshipping system. Dropshipping is permissible under Islamic law when contracts, such as the *salam* contract, are used, provided the conditions and pillars of the contract are fulfilled.There are two types of contracts involved in online dropshipping transactions that are 1) The contract between the buyer and the dropshipper, known as a *salam* contract; 2) The contract between the dropshipper and the supplier, known as a *wakalah* contract, where the dropshipper acts as the representative of the supplier. This includes the delivery of goods from the seller to the buyer through a courier.It is essential to underline, that sales must be conducted with the owner's consent, in this case, the supplier. Therefore, explicit permission and cooperation between the supplier and the dropshipper are required. This is necessary because the dropshipping mechanism allows the dropshipper to sell or offer another party's goods without prior consent. To avoid this issue, a clear agreement is necessary [16]. If the *salam* contract is chosen as a solution for conducting dropshipping businesses, the dropshipper is required to specify the criteria and specifications of the products marketed to consumers. Once an agreement is reached between the consumer and the dropshipper, the consumer will transfer payment to the dropshipper, covering the product price plus shipping fees. The dropshipper will then procure the product from the supplier with whom they have established a prior partnership. Subsequently, the supplier will deliver the ordered product to the consumer on behalf

[14] Harahap and Tanjung, "Sistem Akad Transaksi Jual Beli Online Dropshipping Perspektif Maqashid Syari'Ah."
[15] Harahap and Tanjung.
[16] Lailatul Risma, "Analisis Jual Beli Online Dengan Sistem Dropshipping Di Toko Alhusna Herbal Pemalang Dalam Perspektif Ekonomi Islam," *Jurnal Ilmiah Manajemen, Bisnis Dan Kewirausahaan* 2, no. 3 (2022): 110–18, https://doi.org/10.55606/jurimbik.v2i3.147.

of the dropshipper. Prohibited Practices in the Dropshipping Process [17]The presence of fraudulent elements, such as products that do not match the description or the consumer's order and Lack of clarity in conducting buying and selling transactions, including ambiguity regarding product quantity, price, quality, and delivery time.

Based on these issues, the dropshipping sales system is an interesting subject to study, as it involves analyzing and considering the benefits (maslahah) and harms (mafsadah) of such transactions. Additionally, it aims to determine how the practice of dropshipping is implemented in online sales of gamis (Islamic dresses), whether it aligns with and fulfills the conditions of akad salam, and to examine the mechanisms of dropshipping in the online sale of gamis.

THE RESEARCH METHOD

The research method employed in this study is a qualitative research method with descriptive analysis based on a literature review. Descriptive qualitative research is used to explore and explain the meaning of the studied topic and systematically describe the contractual systems in online dropshipping transactions from an Islamic perspective. Data collection techniques involve a review of literature, books, journals, and relevant reports needed for this study. The collected data will be organized and systematically explained to address the identified problems. The sources of data in this research include primary and secondary data. Primary data are obtained through observations of online transactions involving the sale of gamis clothing. Meanwhile, secondary data are derived from reference books and other documents related to the research problem.

RESULTS AND DISCUSSION

Salam Contract in Online Transactions (E-Commerce)

In the practice of online transactions, the salam contract is a type of sale and purchase agreement regulated in Islamic law, conducted through pre-order arrangements. Under this contract, the buyer pays the full price of the goods upfront, while the delivery of the goods is deferred to a mutually agreed-upon future date.[18] The salam contract is recognized as a sharia-compliant solution for fulfilling future transactional needs, whether involving goods or services. In e-commerce, the salam contract can beapplied when buyers make full payments for goods before they are available.[19] For instance, in pre-order systems, the salam contract allows sellers to receive payment before the product is manufactured or shipped. To avoid disputes, the goods being sold must have clearly defined

[17] Labib Nubahai, "| Labib Nubahai" 04 (2019): 79–100.

[18] Mohammad Suyudi, "Jual Beli Online Dengan Dropshipping Menurut Hukum Islam Dan Hukum Positif Indonesia," *Indonesia Sosial Teknologi* 75, no. 17 (2021): 399–405.

[19] Irfan Cindy, Angga, "Penerapan Akad Salam Dalam Transaksi Jual Beli Online : Antara Syariah Dan Praktik Bisnis," *Kajian Islam Dan Sosial Keagmaan* 2, no. 2 (2024): 282.

specifications, including form, quantity, price, and quality, in compliance with sharia principles. The following conditions must be met to ensure the validity of this transaction:[20]

1. Clarity of the Goods Being Sold

   The goods must be described in detail, including type, size, quality, quantity, and other characteristics. In e-commerce, this information is typically provided in the product descriptions on digital platforms. For example, if a customer orders clothing, details such as fabric, size, and color must be explicitly stated.

2. Advance Payment

   Payment must be made in full at the time the contract is agreed upon. In e-commerce, this can be facilitated through bank transfers or other digital payment systems. Full advance payment is a fundamental requirement for the validity of a salam contract, distinguishing it from other types of sale and purchase agreements.

3. Delivery of Goods at the Agreed Time

   In a salam contract, the delivery time of goods must be clear and mutually agreed upon by both parties. The seller is responsible for delivering the goods on time as per the agreement. In the event of delays or delivery failures, the seller is obligated to provide an explanation and, if necessary, refund the buyer's payment.

4. Goods Must Be Under the Seller's Control

   The seller must have the capability to supply the ordered goods, either through direct production or a reliable source. In e-commerce, sellers often collaborate with third parties to ensure product availability.

The implementation of the salam contract in e-commerce not only facilitates transaction processes but also provides security guarantees for buyers. This is because transactions are conducted based on the principles of fairness and transparency. Furthermore, the salam contract encourages businesses to maintain integrity and commitment in meeting customer needs. Nevertheless, applying the salam contract in e-commerce faces several challenges. One major challenge is the risk of goods not matching their description or the expected quality. From an Islamic perspective, such situations can be classified as gharar (uncertainty), which can jeopardize the validity of the contract. Therefore, it is crucial for sellers to provide clear and accurate product information, while buyers are expected to carefully read and understand product descriptions before making a payment.

[20] Hardiyanti Ridwan et al., "Adz Dzahab Konsep Jual Beli Online Dalam Al-Qur ' an Adz Dzahab" 8, no. 1 (2023): 23–42.

Online Buying and Selling (E-Commerce) from the Perspective of Islamic Economics

Online buying and selling in Islam is considered valid as long as it adheres to the principles of fairness, transparency, and mutual consent (ridha). The pillars and conditions of trade must be fulfilled to ensure the validity of the transaction. Islam emphasizes the importance of honesty, transparency, and mutual consent between the parties involved. The Quran, in Surah An-Nisa: 29, states that individuals are forbidden from consuming others' wealth unlawfully, except through trade based on mutual agreement. This principle is also applicable in online transactions, where both sellers and buyers must uphold trust and establish clear agreements.[21]

In Islam, transactions that are not conducted directly between sellers and buyers are permissible if they meet certain conditions. This concept aligns with the salam contract, where buyers make advance payments for goods that will be received later. As narrated in a hadith by Ibn Abbas, the Prophet Muhammad permitted salam contracts as long as the quantity, measurement, and delivery time of the goods were agreed upon. Additionally, online transactions must be free from elements of riba (usury), fraud, and manipulation. Islam prohibits practices that harm either party, such as unfair pricing or concealing product defects.Online transactions face certain challenges, one of which is the risk of gharar, or uncertainty in product information, which can lead to buyer dissatisfaction. To mitigate this risk, sellers are required to provide accurate and detailed product information, while buyers must ensure they fully understand the product description before making a purchase.

Additionally, having a clear return policy for goods that do not meet expectations is an essential aspect of maintaining fairness in online transactions. This aligns with Islamic teachings, which emphasize the importance of consultation (musyawarah) and peaceful conflict resolution.By upholding Islamic values in online commerce, Muslims can wisely utilize modern technology without violating sharia. This approach not only yields economic benefits but also strengthens faith and fosters harmonious relationships among individuals

Salam Contract in E-Commerce from the Perspective of Islamic Economics

The Salam contract in e-commerce offers significant opportunities for small and medium enterprises (SMEs) to secure financing without relying on interest-based debt. With upfront payment from buyers, sellers gain access to capital that can be used to produce goods or expand their business capacity. This aligns with the principles of Islamic economics, which emphasize community empowerment.

[21] Muammar Khaddafi, Nazwa Nabila, and Selvisah Pitriyani, "Penerapan Akuntansi Syariah Dalam Jual Beli Online (E-Commerce)" 2, no. 4 (2024).

In e-commerce, the buying and selling process is fast and efficient. The Salam contract supports this efficiency by providing certainty to both parties at the outset of the transaction. Buyers are assured that the goods will be available at the agreed-upon time, while sellers are guaranteed a committed buyer through the upfront payment. Islamic economic systems prioritize integrity and ethical conduct in business. The Salam contract in e-commerce compels sellers to maintain product quality and timely delivery, as consumer trust is a critical asset in the digital marketplace. Sellers who violate the agreed terms risk losing their reputation, which is vital in e-commerce environments. By implementing the Salam contract, the economy can thrive in accordance with Islamic sharia, ultimately promoting societal well-being and prosperity.

CONCLUSION

Dropshipping is a buying and selling system in which the goods being sold are not yet in the possession of the dropshipper. Instead, the dropshipper directly sells items from the supplier to the consumer without needing to maintain stock. Payments are made upfront, while the delivery of goods is carried out later, in accordance with the agreed terms. In Islam, transactions in muamalah (economic dealings) are permitted as long as they do not contradict sharia principles, and this includes the dropshipping system. Dropshipping is permissible if it adheres to contracts such as the Salam contract, provided that its conditions and pillars are fulfilled. There are certain practices that must be avoided in dropshipping transactions, especially for sellers 1) Fraud or Deception: Fraudulent practices can damage consumer trust, particularly in online transactions and dropshipping models. Maintaining transparency and honesty is essential. 2) Clarity in Goods and Prices: Ensuring clear descriptions of products and prices is crucial for consumers, as it helps avoid misunderstandings and fosters trust. Additionally, such transparency simplifies business processes. The Salam contract in e-commerce demonstrates that the principles of Islamic economics can be adapted to modern technology. By adhering to the stipulated conditions and pillars, this contract can serve as an effective solution to support the economic growth of the Muslim community while upholding Islamic values. Although challenges exist, solutions such as proper regulations, sharia-compliant e-commerce platforms, and advanced technological applications can address these obstacles. Ultimately, the Salam contract in e-commerce not only facilitates transactions but also promotes the establishment of an ethical, just, and sustainable business environment.

REFERENCE

Akbar, Taufik, and A. K. Siti-Nabiha. “Objectives and Measures of Performance of Islamic Microfinance Banks in Indonesia: The Stakeholders’ Perspectives.” *ISRA International Journal of Islamic Finance*, 2022. https://doi.org/10.1108/IJIF-11-2020-0231.

Arifin, Mohammad Jauharul. "Keabsahan Akad Transaksi Jual Beli Dengan Sistem Dropshipping Dalam Perspektif Ekonomi Islam." *Lisyabab : Jurnal Studi Islam Dan Sosial* 1, no. 2 (2020): 279–90. https://doi.org/10.58326/jurnallisyabab.v1i2.34.

Chandra Kurniawan, Hasbullah Eka Saputra, Yulia Dwi Safitri, and Ersi sisdianto. "Analisis Akad Salam (PSAK Syariah 103) Pada Transaksi Jual Beli Online." *Jurnal Pemimpin Bisnis Inovatif* 1, no. 2 (2024): 14–23. https://doi.org/10.61132/jpbi.v1i2.72.

Cindy, Angga, Irfan. "Penerapan Akad Salam Dalam Transaksi Jual Beli Online : Antara Syariah Dan Praktik Bisnis." *Kajian Islam Dan Sosial Keagmaan* 2, no. 2 (2024): 282.

Harahap, Evi Khairani. "Upaya Mengatasi Masalah Jual Beli Dropshipping Perspektif Ekonomi Syariah." *Economic Shari'a Alifana* I, no. I (2024).

Harahap, Sahnaz Kartika, and Dhiauddin Tanjung. "Sistem Akad Transaksi Jual Beli Online Dropshipping Perspektif Maqashid Syari'Ah." *HUMAN FALAH: Jurnal Studi Ekonomi Dan Bisnis Islam* 9, no. 2 (2022): 46. https://doi.org/10.30829/hf.v9i2.11840.

Khaddafi, Muammar, Nazwa Nabila, and Selvisah Pitriyani. "Penerapan Akuntansi Syariah Dalam Jual Beli Online (E-Commerce)" 2, no. 4 (2024).

Khatimah, Husnul. "Perlindungan Hukum Terhadap Konsumen Dalam Transaksi Jual Beli Online Di Aplikasi Lazada Dan Shopee." *Lex LATA* 4, no. 3 (2023): 384–404. https://doi.org/10.28946/lexl.v4i3.1757.

Lailatul Risma. "Analisis Jual Beli Online Dengan Sistem Dropshipping Di Toko Alhusna Herbal Pemalang Dalam Perspektif Ekonomi Islam." *Jurnal Ilmiah Manajemen, Bisnis Dan Kewirausahaan* 2, no. 3 (2022): 110–18. https://doi.org/10.55606/jurimbik.v2i3.147.

Nubahai, Labib. "| Labib Nubahai" 04 (2019): 79–100.

Nurfatah, Nana Diana; Mentari Aprillia. "Penerapan Ba'I As-Salam Dalam Transaksi Jual Online Dalam Perspektif Ekonomi Islam." *Competitive Jurnal Akuntansi Dan Keuangan* 06, no. 1 (2022): 32–36. http://jurnal.umt.ac.id/index.php/competitive/article/view/4354/3062.

Ridwan, Hardiyanti, Achmad Abubakar, Muhammad Sadiq Sabri, and Rahmat Ali. "Adz Dzahab Konsep Jual Beli Online Dalam Al-Qur ' an Adz Dzahab" 8, no. 1 (2023): 23–42.

Rinawati, Yuni -, Nuril Amirotus Zahro, and Agus Eko Sujianto. "Strategi Marketing Mix Syariah Untuk Bisnis Online Dalam Meningkatkan Penjualan Pada Lumintu Mukena Grosir Tulungagung." *Jurnal Justisia Ekonomika: Magister Hukum Ekonomi Syariah* 7, no. 2 (2023): 785–97. https://doi.org/10.30651/justeko.v7i2.18590.

Safira, Tasya, and Prima Dwi Priyatno. "Analisis Transaksi Jual Beli Mystery Box Di E- Commerce Shopee Dalam Tinjauan Etika Bisnis Islam." *Islamic Economics and Business Review* 1, no. 2 (2023): 145–54. https://ejournal.upnvj.ac.id/iesbir/article/view/5484/1915.

Siswanto, Tito, and Gusneli Gusneli. "Meningkatkan Pendapatan Pemuda Di Desa Parigi Mekar Melalui Pelatihan Dan Pendampingan Bisnis Model Dropshipping Berbasis Online." *Intervensi Komunitas* 1, no. 2 (2020): 103–9. https://doi.org/10.32546/ik.v1i2.640.

Suyudi, Mohammad. "Jual Beli Online Dengan Dropshipping Menurut Hukum Islam Dan Hukum Positif Indonesia." *Indonesia Sosial Teknologi* 75, no. 17 (2021): 399–405.

Tarmizi, Erwandi, Dan Muhammad, and Maulana Hamzah. "Dropshipping Dalam Perspektif Fiqh Muamalah Kontemporer." *Iltizam Journal of Shariah Economic Research* 5, no. 1 (2021): 103–13.