



## Fraud in the Perspective Hadith: Study on Thematic of Hadith

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### Abstract

Fraud is a form of fraudulent act designed to benefit a person or group in order to obtain something that does not belong to them, this study aims to explain the problem of depicting perpetrators of fraud in the mass media, both print, electronic, and digital, which is always associated with religion, especially Islam. This needs to be clarified, for those who do not yet have objective information about this. In this case, the researcher uses a descriptive qualitative method in an effort to explain in detail how fraud is viewed from the perspective of hadith, and the views of hadith scholars in responding to this behavior. The researcher collects hadiths related to this nature and then provides conclusions from various opinions of hadith scholars.

**Keywords:** Fraud, Cheating, Thematic Hadith.

### Abstrak

*Fraud* (kecurangan) adalah suatu bentuk tindakan kecurangan yang dirancang untuk menguntungkan seseorang atau kelompok guna mendapatkan sesuatu yang bukan miliknya, penelitian ini bertujuan untuk menjelaskan masalah penggambaran pelaku *fraud* (kecurangan) di media massa baik cetak, elektronik, maupun digital yang selalu dikaitkan dengan agama, khususnya Islam. Hal ini perlu diperjelas, bagi mereka yang belum memiliki informasi obyektif mengenai hal ini. Dalam hal ini peneliti menggunakan metode kualitatif deskriptif dalam upaya



menjelaskan secara rinci bagaimana pandangan *fraud* dalam perspektif hadits, dan pandangan ulama-ulama hadits dalam menyikapi perilaku tersebut. Peneliti mengumpulkan hadits-hadits yang berkaitan dengan sifat ini kemudian memberikan kesimpulan dari berbagai pendapat para ulama ahli hadits.

**Kata kunci:** *Fraud*, Kecurangan, Hadits Tematik.

## Introduction

Talking about the issue of fraud cannot be separated from the behavior of a country's citizens as measured by the global corruption index. In this index, countries with a Muslim majority population are ranked 102 out of 180 countries. According to [transparency.org](http://transparency.org), Somalia, South Sudan, Syria, Yemen, Sudan, and Libya are ranked 170 to 180 out of 180 countries, with the lowest scores and very high levels of corruption in these countries. What about Indonesia, which is predominantly Muslim? According to [transparency.org](http://transparency.org), Indonesia is still ranked 102 out of 180 countries, so when compared to Malaysia at 57 and Brunei Darussalam at 35, we can conclude that the level of corruption in Indonesia is still quite high. The ranking shows that very strong efforts are needed from both the government and the community to work together to eradicate the culture of corruption (Safuan et al., 2021, p. 219)

*Fraud* /corruption is a form of dishonest act that aims to obtain something that is not their right for the benefit of either individuals or groups. This *fraud* is not a representation of a particular religion embraced by the perpetrators, all religions never teach such vile acts. However, the depiction of mass media, both print, electronic and digital, towards perpetrators of *fraud* /corruption is always associated with a particular religion, especially Islam. This needs to be enlightened, especially for the community who have already lacked objective information regarding this matter. There needs to be objective information provided so that the information received can be balanced and can even be enlightening so that the negative stigma against perpetrators of *fraud* /corruption is not associated with the perpetrator's religion, especially Islam, but returns to the nature of the perpetrator himself. In this case, ethics also influence the attitude of *fraud*, this association is the basis for the discussion that will be studied.

The results of previous studies have similarities and differences with the current study. The similarities lie in the topic of " *Fraud*", and the qualitative approach. While the difference is, the current study application in the thematic method of hadith and trying to interpret the results of the thematic hadith with ethical and moral analysis.

This study requires a literature review or theoretical basis as a reference or theoretical basis for discussing the main problems of this study (Yunedi, 2022). This study is based on ethical theory. Ethics is etymologically called "ethos," it is a philosophical study that investigates human behavior

## Method

*fraud* research in the perspective of hadith was conducted using a qualitative approach by taking several journals both national and international. *Fraud research* in the perspective of hadith is still very rarely revealed or studied, so this study attempts to explain *fraud* in the perspective of hadith by collecting hadiths related to *fraudulent behavior*. Then provide an explanation based on the perspective of hadith scholars so as to obtain conclusions that are explained simply so that they are easily understood by all readers.

## Result and Discussion

The research results are the results of processing the methods applied in this research. While the discussion is an interpretation of the research results supported by the theoretical basis of ethics towards curiosity. The research results and discussion are below:

It has been explained that this research is the result of processing through the method. While the method used here is the thematic method (Khaeruman et al., 2020). Within the scope of the science of hadith dirayah (Soetari, 2005). The results of this study are the themes of hadith related to *fraud*. Thematic hadith is done through tracking with the keywords "Cheating," "curiosity," "guessing," "finding out," and "he said" in Tazqia Hadith, Hadith of Islamic Science and Encyclopedia of Hadith Book 9 Imams (Saltanera, 2015).

Table 1 Themes of Hadith

No	Final Code/Hadith Caption	Hadith Data
<b>A. Definition and Urgency of Fraud</b>		
1	Definition of <i>fraud</i>	
1.	<i>Fraud</i> in the judiciary	Sunan Ibn Majah No. 2303
2.	<i>Fraud</i> in buying and selling	Sunan Ibn Majah No. 2214
3.	<i>Fraud</i> is an illegal act	Sunan Tirmidhi No. 1236

2 Urgency of fraud

- |    |                                  |                         |
|----|----------------------------------|-------------------------|
| 4. | Belongs to the hypocrites        | Sahih Bukhari No. 33    |
| 5. | Stealing Ghanimah before sharing | Sahih Bukhari No. 7042  |
| 6. | Swear in the name of Allah       | Sunan Tirmidhi No. 1190 |

**B. Types of Fraud**

1 Various types of fraud

- |    |  |                          |
|----|--|--------------------------|
| 7. | Behaving corruptly (Ghulul)              | Sahih Bukhari No. 2456   |
| 8. | Gharar (conducting unclear transactions) | Sunan Abu Dawud No. 2935 |
| 9. | Taghrir (Deception)                      | Sahih Bukhari No. 2006   |

**C. Positive and Negative Impacts of Fraudulent Behavior**

1 Positive impact

- |     |                     |                       |
|-----|---------------------|-----------------------|
| 10. | Maintaining Honesty | Ahmad's Musnad No. 47 |
| 11. | Maintaining honor   | Al-Mustadrak No. 133  |

2 Negative impact

- |     |   |                          |
|-----|---|--------------------------|
| 12. | Heaven is Haram for those who cheat                   | Sahih Muslim No. 203     |
| 13. | Cheating and accepting bribes will be cursed by Allah | Sunan Ibn Majah No. 2304 |
| 14. | Not our group   | Sahih Muslim No. 147     |

1. Definition of Fraud

1. fraud if in the judiciary Hadith Sunan Ibnu Majah No. 2303 - Book of Laws

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ عَنْ عِمْرَانَ الْقُطَّانِ عَنْ حُسَيْنِ يَعْنِي ابْنَ عِمْرَانَ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَخْذِلْ فَإِذَا جَارَ وَكَلَّهُ إِلَى نَفْسِهِ

"Has told us Ahmad bin Sinan said, has told us Muhammad bin Bilal from Imran Al Qaththan from Husain namely Ibn Imran from Abu Ishaq Asy Syaibani from Abdullah bin Abu Aufa he said, "The Messenger of Allah sallallaahu 'alaihi wasallam said: "Allah will be with a judge as long as he does not cheat. If you cheat, you will be charged to yourself." Hadith of Sunan Ibnu Majah No. 2303 - Book of Laws"

2. Fraud in buying and selling, Sunan Ibnu Majah Hadith No. 2214 - Book of Commerce

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ بْنِ الْحَكَمِ وَمُحَمَّدُ بْنُ عَقِيلِ بْنِ حُوَيْلِدٍ قَالَا حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاqِدٍ حَدَّثَنِي أَبِي حَدَّثَنِي يَزِيدُ النَّحْوِيُّ أَنَّ عِكْرِمَةَ حَدَّثَهُ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ كَانُوا مِنْ أَحَبِّ النَّاسِ كَيْلًا فَأَنْزَلَ اللَّهُ سُبْحَانَهُ { وَيْلٌ لِّلْمُطَفِّفِينَ } فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذَلِكَ

"We have told 'Abdurrahman bin Bisyr bin Al Hakam and Muhammad bin Aqil bin Khuwailid both said; has told us Ali bin Al Husain bin Waqid said, has told me My father said, has told me Yazid An Nahwi that Ikrimah told him from Ibn Abbas he said, "When the Prophet sallallaahu 'alaihi wasallam arrived in Medina, they were the people who were the worst at weighing. So Allah revealed the verse: '(Woe to those who cheat in the scales)', After that they were honest in their scales." Hadith of Sunan Ibn Majah No. 2214 - Book of Commerce"

3. Fraud is makruh in buying and selling, Hadith Jami' At-Tirmidhi No 1236 - Book of Buying and Selling

دَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ مِنْ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ يَا صَاحِبَ الطَّعَامِ مَا هَذَا قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ ثُمَّ قَالَ مَنْ غَشَّ فَلَيْسَ مِنَّا قَالَ وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي الْحُمَيْرِ وَأَبْنِ عَبَّاسٍ وَبُرَيْدَةَ وَأَبِي بُرْدَةَ بْنِ نِيَارٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْغِشَّ وَقَالُوا الْغِشُّ حَرَامٌ

"Ali bin Hujr has told us, has told us Isma'il bin Ja'far from Al 'Ala' bin Abdurrahman from his father from Abu Hurairah that the Messenger of Allah sallallaahu 'alaihi wasallam passed by a pile of food, then he put his hand in it and his fingers touched something wet, he said: "O owner of the food, what is this?" he answered; Rain, O Messenger of Allah. He said: "Why don't you put it on top of this food so that people can see it?" then he said: "Whoever cheats, he is not among us." He said; In this case there are similar hadiths from Umar, Abu Al Hamra', Ibn Abbas, Abu Burdah bin Niyar and Hudzaifah bin Al Yaman. Abu Isa said; The hadith of Abu Hurairah is a hasan authentic hadith and is a guideline for charity according to the ulama, they condemn fraudulent acts, they say; Cheating is haram." Hadith of Sunan At-Tirmidhi No. 1236.

Looking at the description of the hadith above, we can see several hadiths that define Fraud in the context of buying and selling, in the context of justice. This can be



interpreted as Fraud can be included in various points of view. However, in this case, Fraud is an act that is not justified by Allah, but sometimes humans consider that cheating is an act that has no impact (normal).

Fraud is a bad behavior and fraudulent act that occurs not only in the economic aspect but can also occur in the legal, political, educational and many more aspects. The biggest problem in this country is the low ethical values of a person, ethics that are not considered will make people unethical (Kurniawan et al., 2020).

The practice and terms related to fraud in Islam are as follows, "The theory of fraud in Islam has been assigned with many various terminologies. the main common ones include taghrir, tadelis, ghabn, ghubn, ghushsh and gharar, while the fewer common include khallab, khiyanah, ihtiyal, tahayul, tadelil, iham, nasb and khadi'a, which all vary in connotation from fraud, scam, cheating, laceration, misrepresentation, duplicitous to imbalance." The concept of fraud in Islam is defined by many different terminologies. The most common include taghrir, tadelis, ghabn, ghubn, ghushsh and gharar, while the less common include khallab, khiyanah, ihtiyal, tahayul, tadelil, iham, nasb and khadi'a, all of which are variations of fraud, deception, deception, lesion, misinterpretation, fraudulent imbalance (Jabbar, 2012).

In the definition above, the behavior that influences the occurrence of fraud is the formation of ethics, even in the educational aspect, this fraudulent behavior is practiced by students by cheating during exams, this cheating is what makes fraudulent behavior continue.

Thus it can be concluded that fraud is a variety of human ingenuity that is planned and carried out individually or in groups to obtain benefits or advantages from other parties in an improper manner that causes losses to other parties. In other words, fraud is deliberate deception, which is intended to take the assets or rights of others (Sayyid, 2013).

#### 1. Types of fraud

Fraud in the explanation above is categorized into several aspects, including legal aspects, buying and selling, politics, and ghanimah. Examples in the table above

2. لَا تُشْهِدُنِي عَلَى جُورٍ وَقَالَ أَبُو حَرِيرٍ عَنِ الشَّعْبِيِّ لَا أَشْهَدُ عَلَى جُورٍ ( Do not invite me to testify fraudulently." And said, Abu Hariz from Asy Sya'biy: "I do not want to testify to fraudulent testimony) (Al-Bukhari No. 2456).

3. عَنْ بَيْعِ الْمُسْتَطَرِّ وَبَيْعِ الْغَرَرِ وَبَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ Allah has forbidden the sale of people who are in dire need (in a forced condition), as well as selling by gharar (deception), and selling fruit before its time (Abu Dawud No. 2935).
4. وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَنَاجَشُوا ( do not increase the bid price of goods that other people are bidding on, with the intention of deceiving the buyer) (Hadith Tazkia).

### Conclusion

Fraud is a form of dishonest act that aims to obtain something that is not his right for the benefit of either individuals or groups. This fraud is not a representation of a particular religion embraced by the perpetrator, all religions never teach such vile acts. However, the depiction of mass media, both print, electronic and digital, towards perpetrators of fraud is always associated with a particular religion, especially Islam. Fraud is bad behavior and fraudulent acts that occur not only in the economic aspect but can also occur in the legal, political, educational aspects and many more. The biggest problem in this country is the low ethical values of a person, ethics that are not considered will make people unethical.

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