

***Ihtikar's* Behavior Towards Rising Price and Rarity of Fried Oil Tree Materials: A Study of Takhrij and Syarah Hadith**

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Abstract

This study aims to discuss the behavior of *ihlikar* towards rising prices and scarcity of oil staples. This research uses a qualitative approach, by applying descriptive-analysis methods. The formal object of this research is the science of hadith, while the material object is the hadith about the behavior of *ihlikar* (hoarding) in the narration of Abu Daud No. 2990. The results and discussion of this study show that the status of hadith about *ihlikar* quality *shahih*, which meets the qualifications of *maqbul ma'mul bih* for Islamic practice and can be used as signposts (*introspection*) in avoiding behavior that does not reflect Islamic morals, namely carrying out buying and selling activities that lead to tyranny which results in harming many people and the perpetrators are reproached by *Shara'*.

Keywords: Fried Oil; Hadith; *Ihtikar*; Syarah; Takhrij

Introduction

Ihtikar is the behavior of hoarding goods carried out by traders or entrepreneurs to get a double profit. This can lead to elements of fraud and tyranny in the buying and selling process. One of the negative impacts raised is the loss to consumers, so according to Islamic law, *ihlikar* is one of the actions that must be avoided and abandoned by an entrepreneur or trader (Junaid, 2021). However, activities that involve the issue of development and search for wealth (profit or profit) are sometimes faced with two problems that are not easy to balance two, namely the problem of normative concepts that demand the enforcement of an idealistic state, also faced with applicative problems that often demand a pragmatic direction under the pretext that a business activity or business must generate profits

(Taqiyudin, 2018). One of the problems that has recently occurred is the increase in cooking oil prices and stock scarcity in some regions, one of the causes is hoarding (Rahayu, 2022). Therefore, this study is interested in discussing ihtikar (hoarding) behavior, especially from the perspective of hadith.

The results of previous studies have been presented very well by several researchers related to ihtikar behavior. Izwany, dkk (2021), "Ihtikar menurut Hukum Islam dan Hukum Positif," *Tahqiq: Jurnal Pemikiran Hukum Islam*. This study aims to determine the concept of ihtikar according to Islamic law and positive law. This research uses the library research method. In the results of this study, two conclusions were obtained. First, the jurisprudence scholars of both Malikiyah, Shafi'iyah, and Hanablah forbid ihtikar (hoarding) behavior, except Hanafiah scholars who insist on hoarding merchandise, especially those related to foodstuffs and staples of the general public, which can give rise to mudharat for the economy of society. Likewise, in positive law it is permissible to hoard with a record not to the point of scarcity, to help the availability of society as well as private and production; Second, the similarity between the concept of ihtikar according to Islamic law and positive law is that both prohibit ihmatar in times of scarcity of goods, prohibit hoarding equally on foodstuffs and staples of the general public in general. The difference is in the provisions for the types of goods that cannot be hoarded and the time when they are allowed to hoard (Izwany & Jamal, 2021).

Current research and the results of previous research have something in common, namely discussing ihtikar (hoarding). However, previous research discussed hoarding perspectives of Islamic Law and Positive Law, while the current research discusses ihtikar behavior toward price increases and scarcity of cooking oil staples through takhrij and hadith syarah studies.

A frame of mind needs to be drawn up to answer the question of how the hadith is about ihtikar. The word ihtikar comes from the words "hakara" which means "az-Zulm (persecution)" and "Isa'ah al-Mu'asyarah (damaging association)," with tashrif "ihtakara- yahtakiru-ihtikar" which means an attempt to hoard merchandise to wait for soaring prices (Taqiyudin, 2018). Ihtikar is defined as buying and selling carried out by hoarding merchandise, aiming to make the price of goods soar high and after prices rise they just release or sell their merchandise in the market (Taqiyudin, 2018). The concept of hoarding behavior in Islam can be understood based on hadith. Hadith is anything that comes from the Prophet Muhammad (peace be upon him), whether spread in the books of hadith or actualized in society, known as sunnah (Soetari, 1994). Hadith regarding hoarding behavior (ihtikar), one of which is found in the hadith narrated by Abu

Daud No. 2990, the Prophet (peace be upon him), said, "No one hoards goods unless he has done wrong" (Salnatera, 2015). The discussion of hadith about ihtikar (hoarding) behavior is part of the study of hadith. The science of hadith is the science of hadith (Soetari, 1994). Hadith about hoarding behavior can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018a). Based on the discussion of this hadith science, it can be concluded how ihtikar (hoarding) behaves according to hadith.

Theoretical foundations are needed for theoretical foundations in conducting discussions. This research applies the theory of hadith science. In the science of hadith, there is the science of dirayah hadith (Soetari, 2005), of *sanad* and *matan* hadith from the matter of acceptance or rejection (Ash-Shiddieqy, 1999). The science of hadith dirayah, in short, is also interpreted as a science whose material objects are *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narrator of hadith, *sanad* is the link in the chain of narrators of hadith, and *matan* is the text of hadith (Darmalaksana, 2018b). The science of hadith establishes the requirements for shahihan (authenticity) of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity) which is a combination of '*adl* and *dhabit*; *Sanad* must be connected (*muttashil*) in the sense that it cannot be interrupted (*munfashil*); and *matan* is not awkward (*syadz*) and there must be no defects ('*illat*) (Darmalaksana, 2020c)(Darmalaksana, 2020c). If it meets all the requirements for authenticity, then the status of the hadith is *shahih*, while if it does not meet one of these conditions, the quality of the hadith becomes *dhaif* (Darmalaksana, 2020c). According to the science of hadith, the hadith of *shahih* is *maqbul* (accepted), while the hadith of *dhaif* is *mardud* (rejected) (Soetari, 2005). However, hadith *dhaif* can be elevated to *hasan li ghairihi* if there are *syahid* and *muttabi* (Soetari, 2015b). *Syahid* is another hadith *matan*, while *muttabi* is another hadith *sanad* (Mardiana & Darmalaksana, 2020)(Mardiana & Darmalaksana, 2020). However, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith, but it cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on

The main problem of this study is that there are hadiths about ihtikar behavior. The formulation of this research problem is how the hadith about *ihtikar* behavior. This study aims to discuss hadith about ihtikar behavior. Theoretically, this research is useful as a review of hadith science. Practically, this research is useful as knowledge about hoarding (*ihtikar*) according to hadith.

Research Methods

This research uses a qualitative approach, by applying a descriptive-analysis method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Data sources of this study include primary sources and secondary sources. The primary data source is *the Encyclopedia of Hadith Kitab 9 Imam* (Saltanera, 2015). Secondary data sources are literature related to this research topic sourced from journal articles, books, and others. Data collection techniques are carried out through *library research*. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analysis method in this study is taken from the field of hadith, especially the three methods that are carried out in stages, namely thematic methods, takhrij, and syarah (Darmalaksana, 2020b). First, the thematic method is the process of collecting hadiths related to one topic or one purpose and then compiled according to Asbab (Al-Farmawi, 2002). Second, the takhrij method is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020a). Third, the hadith syarah method is an explanation of the *matan* (text) of hadith, to obtain an understanding (Soetari, 2015a). Finally, interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017) until a conclusion is drawn.

Results and Discussion

1. Result

The stages of takhrij hadith require removing hadith from the book of hadith which is then examined for validity. After tracking the hadith with the keyword "hoarding" in the *Hadith Encyclopedia of the Book of 9 Imams* and *Kutub al-Tis'ah* as *Mashadir Ashliah*, several hadiths were found. Among them is the hadith narrated by Sunan Abu Daud No. 2990. The redaction of the hadith text is as follows.

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ أَخْبَرَنَا خَالِدٌ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ سَعِيدِ بْنِ
الْمُسَيْبِ عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيٍّ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا يَحْتَكِرُ إِلَّا خَاطِيٌّ فَقُلْتُ لِسَعِيدٍ فَإِنَّكَ تَحْتَكِرُ قَالَ وَمَعْمَرٌ كَانَ يَحْتَكِرُ قَالَ أَبُو دَاوُدَ وَسَأَلْتُ أَحْمَدَ
مَا الْحِكْمَةُ قَالَ مَا فِيهِ عَيْشُ النَّاسِ قَالَ أَبُو دَاوُدَ قَالَ الْأَوْزَاعِيُّ الْمُحْتَكِرُ مَنْ يَعْتَرِضُ السُّوقَ

Wahb bin Baqiyyah told us, told us Khalid from 'Amr bin Yahya, Muhammad bin 'Amr bin 'Atho' from Sa'id bin al-Musayyab from Ma'mar bin Abu Ma'mar one of Bani Adi bin Ka'b, said; The Holy

Prophet(saw) said: "No one hoards goods unless he has done wrong." Then I said to Sa'id; verily thou hast hoarded. He said, and Ma'mar once hoarded. Abu Daud said, and I asked Ahmad; What is Hukrah? He said; something in which there is human life. Abu Daud said; al-Auza'i said; Muhtakir is a person who comes to the market to buy what people need and store it (HR. Abu Daud No. 2990).

The next stage is the assessment of the *rawi* and the continuity of the *sanad* as shown in the table below:

Table 1. List of *Rawi dan Sanad*

No.	<i>Rawi-Sanad</i>	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Ma'mar bin 'Abdullah bin Nafi' bin Abi Ma'mar Nadlolah	-	-	Medina	-	-	Ibnu Hajar al- 'Asqalani: Sahabat	Sahabat
2	Sa'id bin al- Musayyab bin Hazan bin Abi Wahab bin 'Amru	-	93 H	Medina	Abu Muhammad	-	Ahmad bin Hambal: Tsiqah; Abu Zur'ah Arrazy: Tsiqah Imam; Adz- Dzahabi: Imam; Adz- Dzahabi: Ahadul A'lam; Adz- Dzahabi: Tsiqah Hujjah; Adz- Dzahabi: Ahli Fiqih	Tabi'in among the elderly

3	Muhammad bin 'Amru bin 'Atha' bin 'Abbas bin 'al-Qamah	-	-	Medina	Abu 'Abdullah	-	Abu Zur'ah: Tsiqah; Abu Hatim: Tsiqah; An-Nasa'i: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah	Tabi'ut Tabi'in among the elderly
4	Amru bin Yahya bin 'Umarah bin Abi Hasan	-	140 H	Medina	-	-	Abu Hatim: Shalih; An-Nasa'i: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah; Adz-Dzahabi: Tsiqah	Tabi'in (don't find Friends)
5	Khalid bin 'Abdullah bin 'Abdur Rahman bin Yazaid	-	179 H	Hait	Abu al-Haitsam	-	At-Tirmidzi: Hafizh; Ibnu Hibban : mentioned in 'ats-Tsiqaat; Ibnu Hajar al-'Asqalani: Tsiqah Tsabat; Adz-Dzahabi: One of the scholars	Tabi'ut Tabi'in Intermediate Circle
6	Wahab bin Baqiyyah bin 'Utsman	-	239 H	Hait	Abu Muhammad	-	Yahya bin Ma'in: Tsiqah; Ibnu Hibban: Mentioned in 'ats-	Tabi'ut Tabi'in among the elderly

									Tsiqaat; Abu Bakar al-Khatib: Tsiqah; Maslamah bin Qasim: Tsiqah; Ibnu Hajar al- 'Asqalani: Tsiqah; Adz- Dzahabi: Tsiqah
7	Sulaiman bin al-Asy'as bin Ishaq bin Basyir bin Syidad bin 'Amr al-Azdi as-Sijistani	202 H	275 H	Sijistan	Imam Abu Daud	-	Imam Hadis	<i>Mukharrij</i>	

Table 1 shows that the hadith narrated by Abu *Daud* No. 2990 is narrated by seven narrators. All narrators are known to have died only, except Ma'mar bin 'Abdullah bin Nafi' bin Abi Ma'mar Nadlolah and Muhammad bin 'Amru bin 'Atha' bin 'Abbas bin 'al-Qamah. While the biography of Abu *Daud*, *mukharrij al-hadith*, is known to be complete, namely born in 202 AH and died in 275 AH. The scholars gave positive comments to the narrators.

According to the theory of hadith, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi* (Soetari, 2015a). *The above hadith includes muttashil sanad.* The requirement for *sanad* connection is *liqa* (meeting) between teacher and student (Soetari, 2015a). *Liqa* can be seen from their existence in contemporary, professional, and in one region. Judging from the country, they were in adjacent territory, although Khalid bin 'Abdullah and Wahab bin Baqiyyah were from Hait. Teachers and students can be said to be contemporaries although most of them have unknown years of birth (Sanusi, 2014). According to the theory of hadith science, hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020b). So it is predicted that the narrators in the *sanad* chain may meet between teacher and student. *The above hadith matan* is not awkward in the sense that it does not contradict the Qur'an, the hadith is stronger and common sense, while it is not flawed in the sense that there are no insertions, reductions, and changes (Soetari, 2015a). although not in

the same form as *lafadz*, the hadith narrated by Abu Daud No. 2290 received support from other hadiths, namely ad-Darimi No. 2431 and Ahmad No. 4648. In other words, the hadith has *syahid* and *muttabi*. The hadith narrated by Abu Daud No. 2990 has the degree of *shahih* because it meets the requirements of *shahih*. Because all narrators also get positive comments, the hadith is *maqbul* as an argument for the practice of Islam.

2. Discussion

Ihtikar is defined as buying and selling where previously sellers hoarded merchandise, with the aim that the price of goods soared high, and after prices rose they just released or sold their merchandise in the market (Taqiyudin, 2018). *Ihtikar* is prohibited because a *muhtakir* (*ihhtikar* actor) takes advantage of the normal profit prevailing at that time, by selling a small amount of goods to get a high price (Suherman & Rozalinda, 2023). The definition of *ihhtikar* according to scholars from various sources is as follows: According to Imam ash-Shaukani, *ihhtikar* is: حَبْسُ السِّلْعِ عَنِ الَّتَيْعِ "Hoarding is the detention of merchandise from circulation". According to Imam al-Ghazali, *ihhtikar* is: بَانِعِ السِّلْعِ يُدْخِرُ السِّلْعَ يَنْتَظِرُ بِهِ غَلَاءَ الْأَسْوَارِ "Storage of merchandise by food vendors, to wait for soaring prices". According to Maliki scholars *ihhtikar* is: الْإِدْخَارُ لِلَّتَيْعِ فِي جَمِيعِ الْأَشْيَاءِ مِنَ الطَّعَامِ وَاللِّبَاسِ وَكُلِّ مَا أَضَرَ بِالسُّوقِ "Storage of goods by producers of food, clothing, and all goods that may damage the market". *Ihtikar* is often translated as *monopoly* or *hoarding*, when in fact not all forms of monopoly or hoarding are spoken *ihhtikar*. In Islam anyone can do business regardless of whether he is the only seller (*monopoly*) or the existence of other sellers, if only storing goods for his supplies then it is not a problem and is allowed, because what is prohibited is only *ihhtikar* (Karim, 2007).

Hoarding behavior (*ihhtikar*) is influenced by several things, including 1) Producers have *patents* for the *output* produced. Such as author rights, trademarks, and trade names; 2) The manufacturer has one resource, which is very important and keeps it secret or the manufacturer has knowledge of the other than others about the technicalities of production; 3) Granting special permits by the Government to certain producers, to manage a particular business as well; 4) The market size is so small as to be served by more than one company, which operates the optimum *enterprise scale*. In reality, there is sometimes a market that is only possible to be served by a company, that operates the optimum scale of production, for example in the fields of transportation, electricity, and communication; and 5) The government establishes a limit pricing policy. Price restriction policy (pricing at one level as low as possible), so that new companies do not enter the market (Joesron & Fathorrazi, 2012).

Scholars differ on the law of hoarding (*ihhtikar*), namely: 1) Maliki scholars state that hoarding (*ihhtikar*), law is *absolutely* haram (not only foodstuffs); 2) Hanafi scholars generally argue, that hoarding (*ihhtikar*) is the law *makruh tahrim*. *Makruh tahrim* is a haram legal term from among the jurisprudence of the Hanafi School, which is based on the *zhanni* (relative) postulate; 3) Shafi'i scholars declare that hoarding (*ihhtikar*) is haram, based on verses of the Qur'an and hadith of the Prophet (peace be upon him), which forbid him to do *ihhtikar*; and 4) Hanbali scholars say that *ihhtikar* is forbidden by Shari'a because it carries *mudharat* which is great towards society and the State (Hasan, 2004). According to Ibn Taymiyah, the Government has the authority to force the perpetrators of *ihhtikar* to sell their goods at normal prices. In fact, according to him, *muhtakir* (hoarders) are prohibited from profiting from these sellers because these goods are needed by the community (Rozalinda, 2017). According to jurisprudence scholars, traders sell these goods with only the amount of capital as punishment, because they have no right to profit. If the traders are reluctant to sell their goods at market prices, then law enforcement can confiscate the goods and then distribute them to people in need (Rozalinda, 2017).

Anyone who hoards goods is aimed at damaging market prices so that prices rise sharply then he has made a mistake. *Ihtikar* is not allowed because of its detention that can harm many people, namely holding an item even though he does not need it, while many people out there need it, then he sells the item when the price is high, making it difficult for many people who need it (Junaid, 2021). This behavior can pose a huge danger to the economy and *morale*, where it will greatly harm many people because it damages the balance of market *mechanisms* that ultimately sellers and buyers are not balanced (Vitadiar & Widiastuti, 2023). No practices of holding, hoarding, or monopolizing that can affect the market system and business mechanisms are allowed. Through the *textual approach* that the hadith of the Prophet Muhammad (peace be upon him), it can be understood that the term *ihhtikar*, or hoarding of goods is prohibited in Islamic law because it hurts the buying and selling process based on Islamic teachings and norms itself. Prophet Muhammad (peace be upon him), strictly forbade traders to hoard goods, so the law is haram (Junaid, 2021).

The act of hoarding basic commodities is an economic crime, a crime that has an economic motive, so it is a form of crime because it harms the community and the State (Izwany & Jamal, 2021). According to Islamic Shari'a, any goods that are lawful by Allah Almighty, to have them, they are also halal to be used as objects of trade. Similarly, in all forms in which it is forbidden to possess it, it is haram to trade it. However, some provisions state that basically, the goods are halal according to the provisions of Islamic law, but because the attitudes and actions of business actors are

contrary to Islamic law, the goods become haram as well as hoarding goods that can harm many people. Islam does not prohibit a person from conducting business activities, either on the condition that he is the only seller (*monopoly*) or the existence of other sellers. Islam also does not prohibit a person from storing *stock* goods for preparation, as long as it does not harm many people. Monopoly action can be said to be *ihhtikar* if the monopolized goods are goods that are needed by the community, be it food or petroleum (Junaid, 2021).

Islam strongly opposes dishonesty, fraud, fraud, price *speculation*, hoarding of goods, and other practices that are not by Islamic law, which bring fatal *harm* to the economy of society. This disaster arises when entrepreneurs and traders hoard their merchandise, to *speculate* prices and sell them when people are in dire need (Saleha, 2018). There are still frequent cases of hoarding goods. One of them is the hoarding case that occurred not long ago, namely the crisis and hoarding of cooking oil by a few parties (*oknum*). Cooking oil for the Indonesian people is one of the basic needs consumed by almost all Indonesian people, both in urban and rural areas (Nasution, 2021).

The increase in cooking oil prices from the end of 2021 to June 2022 which reached 25,400 rupiah per liter caused anxiety in the community (Nugroho & Salsabila, 2022). From the producer side, the Indonesian Palm Oil Association (GAPKI) stated that the scarcity of cooking oil was caused by the lack of availability, which was caused by changes in government policy that were too fast. Actions taken to normalize the flow of *commodities* again, producers must coordinate with *distributors* first and then to *the retailer* stage so that it takes a long time (Bukit et al., 2022).

Conclusion

The results of this study show that the status of the validity of Abu Daud Hadith No. 2990 regarding *ihhtikar* (hoarding) behavior, is considered *shahih*. The discussion of this study explains that the hadith is *ma'mul bih*, to be used as signposts (*introspection*) in avoiding behavior that does not reflect Islamic morals, namely a Muslim in buying and selling or trading activities. This research is expected to be useful as an enrichment of knowledge about hoarding behavior (*ihhtikar*) according to hadith. This research has limitations in conducting *hadith* syarah *without including* Asbab al-Wurud review and in-depth analysis, so this is an opportunity for further research by applying analysis more comprehensively. This research recommends to the KHI (Compilation of Islamic Law) institution, to realize trade activities that reflect ethical and moral Islamic morals, to mutually benefit both a seller and a buyer.

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