

THE UTILIZATION OF SALE AND PURCHASE HADITHS IN CONTEXTUAL ARABIC LANGUAGE LEARNING FOR ISLAMIC ECONOMICS STUDENTS

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Abstract

This article discusses the utilization of sale and purchase hadiths in contextual Arabic language learning for Islamic Economics students. The study is motivated by the need to develop Arabic learning materials that are relevant to students' academic field, especially in understanding sharia transaction concepts. Using a qualitative library research approach, this study analyzes selected hadiths related to bai', khiyar, honesty in trade, the prohibition of gharar, and the prohibition of selling what one does not possess. The analysis focuses on Arabic expressions, semantic meanings, and their pedagogical relevance for contextual learning. The findings show that sale and purchase hadiths can be used to teach vocabulary, grammar, reading comprehension, translation, and sharia transaction ethics. Contextual learning enables students to connect prophetic Arabic expressions with contemporary trade practices, such as online marketplaces, digital payments, pre-order systems, dropshipping, truthful advertising, and consumer protection. This article concludes that the utilization of sale and purchase hadiths can strengthen students' Arabic competence, muamalah literacy, and ethical awareness in economic activities.

INTRODUCTION

Sale and purchase are central themes in Islamic economic studies (Aysan et al., 2026). In Islamic teachings, buying and selling are not only understood as economic activities, but also as transactions that must be based on honesty, clarity, mutual consent, justice, and responsibility (Karim et al., 2026). Prophetic hadiths provide important guidance on various aspects of sale and purchase, including the right of choice in transactions, honesty in trade, prohibition of uncertainty, clarity of ownership, and protection of buyers and sellers. These themes are highly relevant for students of Islamic Economics who are expected to understand sharia transaction principles both textually and contextually (SITI, 2024).

Arabic language learning for Islamic Economics students should be connected to their academic discipline. In many learning practices, Arabic is often taught through general vocabulary, grammar, reading texts, and translation exercises. Although these elements are important, they may not fully address the needs of students who must



understand Arabic terms used in Islamic economic contracts, muamalah literature, fiqh texts, and sharia compliance discussions. Therefore, Arabic learning needs to be designed contextually by using materials that are directly related to the field of Islamic Economics (Ramadani & Sofa, 2025).

Hadiths of sale and purchase can serve as authentic and contextual materials in Arabic language learning. These hadiths contain important Arabic expressions such as *al-bay'*, *al-bayyi'an*, *al-khiyar*, *sadaqa*, *bayyana*, *gharar*, and *la tabi' ma laysa 'indaka*. These expressions are useful not only for vocabulary mastery, but also for understanding grammatical patterns, semantic meanings, and ethical values in sharia transactions. Through these hadiths, students can learn Arabic while simultaneously developing their understanding of Islamic economic principles (NURUL, 2024).

Contextual Arabic learning emphasizes the connection between language materials and students' real-life experiences. For Islamic Economics students, contemporary trade practices such as online marketplaces, digital payments, pre-order systems, dropshipping, product advertising, and consumer protection are familiar issues. When these practices are discussed through the lens of sale and purchase hadiths, students are able to connect prophetic Arabic expressions with modern economic realities. This process makes Arabic learning more meaningful, applicable, and interdisciplinary (Hasanah & Sofa, 2025).

The use of sale and purchase hadiths also helps students move beyond literal translation. For example, the term *al-bay'* does not merely mean sale, but also implies contractual consent, clarity of object, price agreement, and responsibility between parties. The concept of *khiyar* introduces the right of choice and protection in transactions. The prohibition of *gharar* teaches the importance of avoiding ambiguity, hidden defects, and misleading information. Meanwhile, the prohibition of selling what one does not possess is relevant to discussions on ownership, delivery, stock availability, and transaction risk in modern commerce (Firdausiyah & Sofa, 2025).

This article aims to discuss the utilization of sale and purchase hadiths in contextual Arabic language learning for Islamic Economics students. The discussion focuses on how selected hadiths can be used to teach vocabulary, grammar, translation, reading comprehension, semantic interpretation, and sharia transaction ethics. By integrating hadith texts with contemporary trade cases, Arabic learning is expected to strengthen students' language competence, muamalah literacy, and ethical awareness in economic activities (Shalawati & Sofa, 2025).

Therefore, this study contributes to the development of contextual Arabic learning that is relevant to the needs of Islamic Economics students. Arabic is not only positioned as a supporting subject, but also as a medium for understanding Islamic economic concepts from their original textual sources. Through this approach, students are trained to read, interpret, and apply prophetic guidance in contemporary economic practices (Laili et al., 2026).

LITERATURE REVIEW

Contextual Arabic language learning emphasizes the relationship between language materials and the real academic needs of students. In Islamic higher education, Arabic is not only taught as a linguistic subject, but also as a medium for understanding Islamic source texts. For Islamic Economics students, Arabic learning should be

connected to muamalah discourse, especially concepts related to contracts, trade, market ethics, and sharia-compliant transactions (Sofa et al., 2021).

Sale and purchase hadiths are important sources for contextual Arabic learning because they contain both linguistic elements and normative economic values. Prophetic traditions related to buying and selling discuss mutual consent, the right of option, honesty, transparency, prohibition of uncertainty, and clarity of ownership. These themes are directly related to the academic field of Islamic Economics and can help students understand Arabic expressions within meaningful economic contexts (Habibah et al., 2025).

The concept of *al-bay'* is central in Islamic economic discourse. Linguistically, it refers to sale, exchange, or transaction. In hadith and fiqh muamalah, however, *al-bay'* is not merely an economic exchange, but also a contract that requires clarity of object, price agreement, consent between parties, and ethical responsibility. Therefore, the use of sale hadiths in Arabic learning allows students to understand vocabulary together with its legal and ethical implications (Sukandarman et al., 2024).

Another important concept is *khiyar*, which refers to the right of option in a transaction. The hadith stating that two parties in a sale have the right of choice as long as they have not separated introduces students to Arabic expressions such as *al-bayyi'an*, *bil-khiyar*, and *ma lam yatafarraqa*. These expressions are useful for teaching vocabulary, grammatical structures, and sentence meaning. At the same time, they introduce students to consumer protection and fairness in sale transactions (Arifin & Sofa, 2025).

Honesty and transparency are also emphasized in sale and purchase hadiths. Expressions such as *sadaqa* and *bayyana* show that truthfulness and clear explanation are essential in trade. These terms can be used in Arabic learning to teach verb forms, sentence structures, and semantic meaning. Contextually, they are relevant to modern trade practices such as product description, disclosure of defects, truthful advertising, and online marketplace communication (Zakiyullah & Sofa, 2025).

The prohibition of *gharar* is another key theme in hadiths of sale. *Gharar* refers to excessive uncertainty, ambiguity, unclear objects, or hidden risk in transactions. In contextual Arabic learning, this concept helps students connect Arabic semantic analysis with contemporary economic issues, such as unclear product specifications, hidden fees, uncertain delivery time, speculative offers, and misleading digital advertisements. Thus, students learn that Arabic terms in hadith are closely related to real economic problems (Hanafi & Sofa, 2024).

The hadith prohibiting the sale of what one does not possess is also relevant for contextual learning. The expression *la tabi' ma laysa 'indaka* can be analyzed grammatically through the prohibition particle *la*, the verb *tabi'*, and the phrase *ma laysa 'indaka*. In economic discussion, this hadith relates to ownership, stock availability, delivery guarantee, dropshipping, reseller systems, pre-order sales, and risk transfer in digital commerce (Sholeha & Sofa, 2025).

Contextual learning theory suggests that students understand material more effectively when it is connected to their experiences and fields of study. For Islamic Economics students, buying and selling are familiar topics because they are closely related to daily transactions and professional economic practices. By using sale and purchase hadiths, Arabic learning becomes more practical, meaningful, and

interdisciplinary. Students are not only trained to read and translate Arabic texts, but also to interpret their economic and ethical meanings (Ramadhani & Sofa, 2025).

From a pedagogical perspective, sale and purchase hadiths can be developed into various learning activities. A single hadith may be used for vocabulary identification, grammatical analysis, reading comprehension, translation practice, semantic interpretation, and case-based discussion. This approach supports the integration of Arabic language competence, hadith literacy, muamalah understanding, and ethical awareness (Saifullah & Sofa, 2025).

Based on this theoretical foundation, the utilization of sale and purchase hadiths in contextual Arabic learning is relevant for Islamic Economics students. It enables students to understand Arabic expressions as linguistic forms and as conceptual foundations of sharia transactions. Therefore, hadith-based contextual learning can strengthen students' Arabic competence, muamalah literacy, and moral responsibility in economic activities (Asia & Sofa, 2026)

RESEARCH METHODS

This study uses a qualitative library research approach. This approach was chosen because the research focuses on analyzing and utilizing sale and purchase hadiths as contextual Arabic language learning materials for Islamic Economics students. The study does not aim to measure statistical influence, but to interpret the linguistic, semantic, and pedagogical relevance of selected hadiths in relation to Arabic learning and sharia transaction ethics (Amelia & Sofa, 2025).

The primary data of this study consist of selected prophetic hadiths related to sale and purchase. The selected hadiths include texts on *bai'*, *khiyar*, honesty and transparency in trade, the prohibition of *gharar*, the prohibition of selling what one does not possess, and the virtue of truthful merchants. These hadiths were selected because they contain Arabic expressions that are directly related to muamalah concepts and contemporary trade practices (Ilahi et al., 2025).

The data sources were taken from canonical hadith collections, including *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Sunan Ibn Majah*, and *Jami' at-Tirmidhi*. Secondary sources were obtained from Arabic dictionaries, fiqh muamalah literature, Islamic economics references, and studies on contextual Arabic language learning. These sources were used to support the interpretation of key Arabic expressions and their relevance to sharia economic literacy (Sudaryanto & Sofa, 2025).

The data collection technique used in this study was document analysis. The researcher identified relevant sale and purchase hadiths, collected Arabic texts, transliterations, translations, source references, and key lafaz. The collected data were then classified into several thematic categories, namely sale and consent, honesty and transparency, uncertainty and prohibition, possession and delivery, and merchant ethics.

The data were analyzed using thematic-semantic interpretation. The analysis began by identifying key Arabic expressions contained in each hadith. The next stage was examining the lexical meaning, contextual meaning, and normative implication of each expression. After that, the meanings were connected to Arabic learning objectives, including vocabulary mastery, grammatical analysis, reading comprehension, translation practice, and contextual discussion.

The final stage of the analysis was pedagogical formulation. At this stage, the findings were developed into a contextual learning design. The learning process begins with reading the Arabic hadith, identifying vocabulary and grammatical patterns, translating the text, discussing its economic meaning, analyzing contemporary trade cases, and presenting conclusions using key Arabic terms. This design enables students to connect prophetic Arabic expressions with modern trade practices such as online marketplaces, digital payments, pre-order systems, dropshipping, truthful advertising, and consumer protection.

Through this research design, the study seeks to show that sale and purchase hadiths can function as authentic and contextual Arabic learning materials. Their utilization is expected to strengthen students' Arabic competence, muamalah literacy, and ethical awareness in economic activities (Putri et al., 2026)

RESULTS AND DISCUSSION

The first theme is sale and consent. The expression al-bayyi'an bil-khiyar introduces students to the idea that sale is not merely exchange but an ethical contract. In Arabic class, this hadith can be used to teach dual nouns, prepositional phrases, and conditional meaning. In economic discussion, it teaches consumer protection and the right to choose (Marlina et al., 2026).

The second theme is honesty and transparency. The phrase fa in sadaqa wa bayyana burika lahum fi bay'ihima teaches that blessing is connected to honesty and explanation. This hadith can be used to teach verbs in the past tense and conditional structure. Contextually, it relates to product description, disclosure of defects, and truthful advertising (Fatmawati et al., 2026).

The third theme is uncertainty and prohibition. The hadith naha Rasulullah 'an bai' al-gharar is useful because of its concise structure. Students can analyze the verb naha and the object of prohibition. The concept can then be applied to sales of unknown goods, unclear specifications, and misleading online offers (El-Ansary, 2026).

The fourth theme is possession and delivery. The hadith la tabi' ma laysa 'indaka teaches that a seller should not sell something outside his possession or authority. Contextually, this hadith raises discussion about stock, agency, delivery guarantee, and risk transfer in digital commerce (Mahmud, 2026).

The following learning design can be applied. First, the teacher presents the Arabic hadith and asks students to read aloud. Second, students identify vocabulary and grammatical patterns. Third, the class translates the hadith. Fourth, students discuss the economic meaning. Fifth, they analyze a contextual case from modern trade. Sixth, they present conclusions using key Arabic terms (Tahir, 2026).

This utilization of hadiths of sale strengthens interdisciplinary competence. Students gain Arabic reading skills, hadith literacy, and economic ethical awareness. The learning process also supports the formation of responsible business character (Widiaty et al., 2026).

Tabel 1. The following table summarizes the semantic mapping of selected hadith lafaz and their pedagogical implications for Arabic learning in Islamic Economics.

Lafaz	Core Meaning	Hadith Source	Learning/Economic Implication
الْبَيْعُ / al-bay'	sale, exchange, contractual consent	Sahih al-Bukhari, Kitab al-Buyu', no. 2079; Ibn Majah, no. 2185	clarity of price, object, payment, and consent
الْغَرَرُ / al-gharar	uncertainty, ambiguity, unknown risk	Sahih Muslim, Kitab al-Buyu', no. 1513	avoid vague product description and speculative sales
الرِّبَا / al-riba	illegitimate increase or exploitative addition	Sahih Muslim, Kitab al-Musaqah, no. 1597	avoid interest-based and exploitative financial gain
الْأَمَانَةُ / al-amanah	trustworthiness and responsibility	Sahih al-Bukhari, no. 6095; Musnad Ahmad, no. 12383	honesty, data protection, and fulfillment of promise

Source: Author analysis based on selected canonical hadith references, 2026.

The table shows that hadith lafaz can be positioned as both linguistic material and conceptual instrument. In Arabic learning, the student identifies the form and meaning of the lafaz. In Islamic Economics, the same lafaz becomes the basis for evaluating consent, uncertainty, exploitation, trust, and ethical responsibility.

This interdisciplinary position is important because Islamic Economics students need more than translated definitions. They need the ability to trace the original terminology and understand how the Arabic expression produces normative meaning. Therefore, hadith-based Arabic learning can support academic literacy, research ability, and ethical economic reasoning (Putera et al., 2026).

From a curricular perspective, the use of economic hadith supports the idea of Arabic for Specific Purposes. The target of learning is not merely general communication but the capacity to read, interpret, and discuss source texts related to Islamic economic studies. This orientation is particularly relevant for students who will write theses, journal articles, policy analysis, or Sharia compliance reviews (Cahyani et al., 2026).

The learning process may begin with micro-analysis of lafaz. Students identify root letters, word patterns, singular and plural forms, active and passive constructions, and syntactic relations. For example, the expression لا تتبع ما ليس عندك can be examined through the prohibition particle لا, the imperfect verb تتبع, the relative particle ما, and the phrase ليس عندك. This grammatical reading strengthens precise understanding before legal interpretation is introduced.

After grammatical reading, students proceed to semantic interpretation. The teacher guides them to distinguish dictionary meaning, contextual meaning, and applied meaning. The term gharar, for instance, is not treated only as uncertainty in a dictionary sense. It is interpreted as a form of transactional ambiguity that may damage consent, create dispute, or enable deception. This step trains students to avoid simplistic translation.

The next stage is normative interpretation. Students connect each lafaz with principles of fiqh muamalah such as validity of contract, mutual consent, lawful object,

avoidance of *riba*, avoidance of *gharar*, and fulfillment of *amanah*. In this stage, hadith becomes a bridge between language learning and Sharia economic reasoning. The classroom discussion moves from reading text to evaluating economic behavior.

The final stage is contextual application. Students may be asked to analyze contemporary cases such as marketplace transactions, paylater facilities, pre-order products, dropshipping, online investment offers, digital wallets, and promotional claims. Each case is evaluated using key Arabic terms from the hadith. This activity encourages students to use Arabic concepts as analytical tools, not merely as memorized vocabulary.

Hadith-based Arabic learning also supports character education. The repeated encounter with lafaz such as *al-saduq*, *al-amin*, *bayyana*, *katama*, and *khana* forms an ethical awareness that economic activity is accountable before God and society. Students learn that market success in Islam is not separated from truthfulness, transparency, and responsibility (Ridwansah et al., 2026).

For lecturers, this model requires collaboration between Arabic lecturers, hadith lecturers, and Islamic Economics lecturers. Arabic lecturers ensure linguistic accuracy; hadith lecturers ensure proper textual understanding; and Islamic Economics lecturers connect the meanings with contemporary economic practice. Such collaboration can produce richer materials and prevent fragmented learning.

For assessment, lecturers can design tasks that combine translation and analysis. A student may translate a hadith, identify three economic lafaz, explain their meanings, and apply them to a transaction case. This type of assessment is more comprehensive than vocabulary memorization because it measures language skill, conceptual understanding, and analytical ability (Priyono, 2026).

The model is also relevant for research training. Students who are familiar with hadith lafaz can develop research topics on Sharia e-commerce, Islamic fintech, market ethics, consumer protection, and contract literacy. They can use Arabic source analysis as a distinctive methodological contribution in Islamic Economics research.

Nevertheless, the implementation of this model requires careful selection of hadith. Lecturers should choose texts that are authentic, thematically relevant, linguistically accessible, and pedagogically useful. The source reference should include the name of the collection, kitab or chapter, and hadith number so that students learn proper academic citation.

Overall, the discussion indicates that economic hadith can renew Arabic learning and strengthen Islamic Economics education. When Arabic texts are connected to real economic questions, students become more motivated and more capable of understanding Sharia economic concepts from their original linguistic sources.

CONCLUSION

This article concludes that sale and purchase hadiths are valuable materials for contextual Arabic language learning among Islamic Economics students. These hadiths contain relevant Arabic vocabulary, clear grammatical structures, semantic meanings, and important sharia economic principles. Through the use of hadiths related to *bai'*, *khiyar*, honesty, *gharar*, possession, and truthful merchants, Arabic learning becomes more meaningful and closely connected to students' academic field.

The study shows that contextual Arabic learning based on sale and purchase hadiths can strengthen students' vocabulary mastery, reading comprehension, translation ability, and understanding of muamalah concepts. Students are not only trained to recognize Arabic expressions, but also to interpret their ethical and legal meanings in sharia transactions. This process helps them understand the importance of consent, transparency, clarity of object, avoidance of uncertainty, ownership, and honesty in trade.

The utilization of sale and purchase hadiths also enables students to connect prophetic Arabic expressions with contemporary trade practices, such as online marketplaces, digital payments, pre-order systems, dropshipping, product advertising, and consumer protection. Therefore, Arabic learning is no longer limited to linguistic instruction, but becomes a medium for developing muamalah literacy and ethical awareness in economic activity.

Overall, hadith-based contextual Arabic learning supports interdisciplinary competence between Arabic language education, hadith studies, and Islamic economics. Future studies may develop these findings into a complete teaching module and test its effectiveness in classroom practice for Islamic Economics students.

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