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Understanding Hadith on Riba Among UINSU Lecturers: Textual and Contextual Approaches Toward Modern Financial Practices

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Abstract

The transformation of the modern economy, marked by the development of various financial products and services, such as conventional banking, credit cards, and digital-based loans, has given rise to debate regarding their suitability with Islamic sharia principles, particularly regarding the concept of usury. Differences in understanding of hadiths on usury also influence how Muslims view contemporary economic practices. In this context, the perspectives of hadith lecturers, as academics with scientific authority, are important to examine to provide a comprehensive understanding of the relevance of hadiths on usury to modern economic dynamics. This study aims to analyze the understanding of hadith lecturers at UIN North Sumatra Medan regarding hadiths on usury and examine their relevance to modern economic practices. This research used a qualitative method with a case study approach. Data was obtained through in-depth interviews, observation, and documentation of three lecturers at UIN Sumatera, namely lecturers in the fields of Hadith Science, Islamic Economics and da'wah. Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing. The results of the study indicate that the hadith lecturers understand usury as an additional requirement in debt transactions and its prohibition according to the Qur'an and Hadith. In understanding the hadiths on usury, the informants used a textual and contextual approach, enabling them to connect the content of the hadiths with contemporary economic realities. Interest on online loans, credit cards, and conventional banks is seen as linked to the concept of usury (riba). This study concludes that the hadiths on usury remain relevant as a normative basis for assessing various modern economic practices to ensure they align with the principles of justice and Islamic sharia values.

Keywords: Hadith on Riba, Understanding Hadith, Sharia Economics, UINSU Lecturer.

Abstrak

Transformasi ekonomi modern yang ditandai dengan berkembangnya berbagai produk dan layanan keuangan, seperti perbankan konvensional, kartu kredit, serta pinjaman berbasis digital, memunculkan perdebatan mengenai kesesuaiannya dengan prinsip-prinsip syariat Islam, khususnya terkait konsep riba. Perbedaan pemahaman terhadap hadis-hadis tentang riba turut memengaruhi cara pandang umat Islam dalam menyikapi praktik ekonomi kontemporer. Dalam konteks ini, pandangan dosen hadis sebagai akademisi yang memiliki otoritas keilmuan menjadi penting untuk dikaji guna memberikan pemahaman yang komprehensif mengenai relevansi hadis tentang riba terhadap dinamika ekonomi modern. Penelitian ini bertujuan untuk menganalisis pemahaman dosen hadis UIN Sumatera Utara Medan terhadap hadis-hadis tentang riba serta mengkaji relevansinya dengan praktik ekonomi modern. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi terhadap tiga dosen UIN Sumatera baik dosen dibidang Ilmu Hadis, Ekonomi Syar'ah dan dosen dakwah. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa para dosen hadis memahami riba sebagai tambahan yang disyaratkan dalam transaksi utang-piutang dan hukumnya haram berdasarkan Al-Qur'an dan hadis. Dalam memahami hadis-hadis tentang riba, para informan menggunakan pendekatan tekstual dan kontekstual sehingga mampu mengaitkan kandungan hadis dengan realitas ekonomi kontemporer. Bunga pada pinjaman online, kartu kredit, dan bank konvensional dipandang memiliki keterkaitan dengan konsep riba. Penelitian ini menyimpulkan bahwa hadis-hadis tentang riba tetap relevan sebagai landasan normatif dalam menilai berbagai praktik ekonomi modern agar selaras dengan prinsip keadilan dan nilai-nilai syariat Islam.

Kata kunci: *Hadis Riba, Pemahaman Hadis, Ekonomi Syariah, Dosen UINSU.*

INTRODUCTION

The development of technology and communication has influenced the emergence of innovative ideas, especially in the economic sector, such as fintech (financial technology) and online loans (Syafarina & Muzammil, 2024). However, amidst these developments, there are concerns about the level of compliance with Islamic economic principles, a system that implements fairness and balance in every transaction, particularly the practice of usury (Oktaviani et al., 2025).

In Islam, riba is etymologically derived from the Arabic word "azziyadah," meaning "addition." According to Islamic jurisprudence, riba is an additional payment made for a limited period (Pardiansyah, 2022). Although riba is linguistically defined as an addition, not all additions are considered riba. Some additions, such as business profits and increases in principal (investments), are permitted according to Islam (Yanti & Yazid, 2022). Usury is divided into several types, including usury fadl (selling usurious goods), usury qardl (additional loans), usury yad (leaving the place of transaction), and usury nasa' (having time requirements) (Firdauz Ramadhani & Mahmud, 2023). Bank credit is also included in usury, where bank credit in usury occurs when the bank provides a loan with interest or excess from the loan (Kisworo & Kerwanto, 2023).

Based on the previous explanation regarding the various types of usury, Islamic scholars differ in their legal determination and application. The first opinion, from Muhammad Abduh and Muhammad Rasid Rida, is that the usury that is prohibited is that which is multiplied. At the same time, that which is small is not considered usury (Mahessa et al., 2024). This second opinion comes from scholars such as Al-Maududi, Sayyid Qutub, and Yusuf Al-Qardawi. They firmly stated that any economic activity that contains elements of usury is strictly prohibited and contrary to Islamic teachings. As in the Al-Quran Surah Al-Baqarah 275-279 and also in the Hadith of Muslim history No. 1528.

In the Hadith of the Prophet Muhammad. Prohibiting usury has even cursed four groups of people involved in usury transactions. According to Yusuf Al Qardawi, usury eaters are people who lend money to borrowers with an agreement that the return must exceed the initial principal of the loan. Allah SWT highly curses people like this. Not only cursed by Allah SWT. but also a curse from humans on Earth. The person who pays usury is the person who borrows money and agrees to repay it in excess of the original principal. This also incurs the curse of Allah SWT and His Messenger. Furthermore, the recorder and the two witnesses are also cursed by Allah and His Messenger (Yusuf Qardhawi, 1993). This Hadith demonstrates that the sin of usury is not only borne by the principal but also by all parties involved in the transaction.

This Hadith is highly relevant to the general public and academic community, where transactions and buying and selling practices often involve elements of usury (riba).

This Hadith can also serve as an educational tool for both the general public and academics, helping to distinguish between transactions permitted by God (halal) and those prohibited by God (haram). Therefore, the Hadith is not only useful as a guide for prayer, but also in everyday social and economic life, especially in the current era where transactions are regulated to avoid usury.

In today's era, cases of economic activities involving elements of usury are very common. According to information from the Financial Services Authority (OJK) and media reports published in April 2023, total online loans in Indonesia exceeded 51 trillion Indonesian rupiah (Kumala et al., 2026). This is due to the weak understanding of the community regarding usury; they tend to view usury as an excessively high addition. At the same time, a small amount is not included in usury; the community only knows that usury is found in conventional bank loans. The community understands that there is no debt that does not have an addition in it. This condition is the same as the condition of the understanding of the academic community, where the understanding of the academic community, especially Muslim students, regarding the definition of usury is still lacking. This condition is caused by a lack of learning about the definition of usury (Mubaraq et al., 2024).

To build awareness and knowledge among the general public and academic community, the role of someone with an academic understanding of Islamic teachings is necessary, namely a lecturer, particularly a lecturer at an Islamic university. The lecturer's role is as a companion and guide in the learning process (Endayana et al., 2023). Not only that, lecturers play a role in shaping the character of religious values in students (Murdianto, 2024). Lecturers at the State Islamic University have academic backgrounds related to Islamic studies, Hadith, fiqh, and Islamic economics. Therefore, their understanding of the Hadith on usury is an interesting topic to examine in depth.

Lecturers act as guides in understanding true religious teachings, but in reality, some economic activities still deviate from Islamic teachings, including the practice of usury. The widespread use of usury in both the general public and academics is a significant problem. One example is online lending and borrowing. This practice is frequently found within the academic community at the State Islamic University of North Sumatra. This usurious practice often manifests in the form of online loans. This situation shows that many academic communities are still involved in transactions that violate Islamic teachings. The problems that occur cannot be separated from excessive lifestyles, for example, most academics, especially students, take out loans to follow trends/prestige and have extravagances.

Studies on usury have traditionally relied on the Hadith as the normative basis for explaining its prohibition and strengthening Islamic legal arguments. This approach has yielded a strong understanding of the legal status, types of usury, and their application in Islamic economics (Abidin, 2022). However, such a focus does not fully explain how the Hadith on usury are understood when confronted with the emergence of various forms of modern financial transactions that have characteristics different from economic practices of the classical period. Consequently, there remains room for further research into the process of interpreting Hadith in addressing contemporary economic issues without ignoring their textual meaning.

Based on these conditions, there remains a largely unexplored area of research, namely the construction of understandings of Hadith on usury among academics with specialized expertise in the field of Hadith. This study not only describes the views of hadith lecturers on the prohibition of usury but also analyzes how they integrate textual and contextual approaches to understanding hadiths on usury and relate them to various forms of contemporary economic transactions, such as banking systems, credit, and digital lending services. Thus, the contribution of this research lies not merely in the difference in research subjects, but rather in strengthening contemporary hadith studies through an analysis of the adaptive interpretation process of Hadith to contemporary developments without neglecting the authority of the text. This study is expected to enrich the discourse on the methodology of understanding Hadith while also providing an academic foundation for the development of more contextual Islamic economic literacy in universities and the wider community.

METHOD

In this study, the researcher applied a qualitative approach with a case study. Qualitative research is an inquiry approach useful for exploring and understanding a central phenomenon. Qualitative research is an approach that functions to discover and understand central phenomena. This study used a qualitative method because it examined the Hadiths concerning the practice of usury, which is widely practiced in society, especially among students.

This research was conducted at the State Islamic University of North Sumatra. Subjects were selected based on the researcher's observations and experience regarding the rampant usury cases within the area. The researcher collected research data. The informants in this study were lecturers of Hadith at UIN North Sumatra who possessed a deep understanding of Hadith. The researcher set a minimum of three informants. Informants were selected using purposive sampling. Purposive sampling is a technique that allows researchers to obtain data samples with desired results. There are certain considerations, for example, those informants are considered to know the most about what we want.

This study used two data sources: primary and secondary data. Primary data is generated based on direct field observations through interviews with three lecturers at UIN North Sumatra: one lecturer in hadith studies, one lecturer in Islamic economics, and one lecturer in da'wah. Primary data can also be obtained from members of the community involved in economic activities, specifically those involving usury. Secondary data, on the other hand, is obtained from written sources such as books on usury, hadith books, related journals, and documentation. This secondary data is useful for corroborating the data collected in the field.

Data collection techniques were obtained through several methods: interviews, observation, and documentation. This multi-method data collection is called triangulation. Interviews were conducted to generate information relevant to the research by formulating questions to be asked of informants. These interviews were conducted directly with lecturers at UIN Sumatera Utara to determine their understanding of the Hadith related to usury, how they conveyed this to the academic community, and to gain insight into their perspectives on the phenomenon of usury occurring within UIN Sumatera Utara. Observations were conducted by researchers directly observing the location where their research would be conducted, specifically observing lending and borrowing practices and economic activities that could potentially involve usury. Observations were conducted by observing phenomena occurring in academic settings that could potentially involve usury. Documentation was conducted by taking photographs or writing down the results of interviews.

The research instruments to be used are: a) an interview guide containing a list of questions or topics to be discussed in the interview. b) An observation checklist is a tool used to record and note important aspects of the observation process. c) a documentation study guide guiding the collection of data from documents or written materials related to the research (Ardiansyah et al., 2023).

Data analysis techniques are the process of processing and focusing data obtained through various research sources, such as interviews, observations, and documentation, such as the understanding of UIN Sumatera Utara lecturers regarding the Hadith on usury. Data reduction involves selecting data and focusing the interview results on the research theme. Data presentation involves presenting data in the form of images or similar formats. Through this stage, the data is systematically structured, making it easy to understand. The final stage, concluding, involves interpreting the compiled data to obtain a clear picture of the understanding of UIN hadith lecturers, including how they understand, explain, and relate hadiths about usury to modern economic transactions. One of the objectives of data analysis is to examine and explain the meaning and main themes identified in the research data. Data analysis is conducted to understand the case in depth and comprehensively through data from interviews, observations, and documents. Data validity is not only related to the suitability of the data obtained, but also to the data's ability to explain the dynamics of the case that is the focus of the study (Luthfiyani & Murhayati, 2024).

RESULT AND DISCUSSION

UINSU Hadith Lecturers' Understanding of the Hadith on Usury

The results of interviews with three informants, namely Nawir Yuslem (Lecturer of Hadith Science), Rahmih (Lecturer of Islamic Economics and Business), and Zulkarenain (Lecturer of Da'wah and Communication), showed a similarity in views regarding the prohibition of usury in Islam. Even though they come from different scientific backgrounds, all informants define usury as any additional form required in a transaction, whether in a debt-credit agreement or in the exchange of usurious goods. This shared understanding demonstrates that the prohibition of usury is viewed as a definitive Sharia provision firmly grounded in the Quran and the Prophet's Hadith. This finding indicates that differences in scholarly disciplines do not result in fundamental differences in understanding the prohibition of usury, but rather influence how it is explained and related to contemporary economic issues.

This view is reflected in Zulkarenain's explanation, which states that riba in language means ziyādah (addition), whereas in sharia it is an addition obtained through unjustified means. He also emphasized that any loan requiring an additional payment constitutes usury and linked this to the prohibition on buying and selling usurious goods as explained in the Hadith of the Prophet (peace be upon him). This explanation demonstrates that understanding the Hadith on usury is built through textual reading, namely, understanding the meaning of the Hadith based on its wording and legal content. In a textual approach, the Hadith is positioned as a source of law with normative authority, thus preserving the meaning of the prohibition on usury as explained by the Prophet Muhammad (peace be upon him). This approach aligns with Yusuf al-Qaradawi's view, which asserts that textual understanding is the initial step in maintaining the authenticity of the Hadith's meaning before contextualizing it with contemporary developments. This finding also supports research by Mohammad Nawir (2021), who explained that understanding the Hadith on usury must remain grounded in its textual meaning before being related to contemporary economic realities. Thus, Zulkarenain's understanding demonstrates that textual reading is not intended to limit the relevance of the Hadith, but rather to serve as a foundation for understanding and applying its values to various forms of modern transactions.

The same thing is also evident in Nawir Yuslem's explanation, which outlines that riba, terminologically, is an addition that is not permitted by sharia and explains the stages of riba's prohibition in the Qur'an, up to its perfection through the Hadith of the Prophet (peace be upon him). He also explains the classification of riba, including riba al-fadhl, al-qardh, al-nasi'ah, and al-yad, all of which are prohibited based on the Qur'an, Hadith, and the consensus of scholars. This explanation demonstrates that understanding the Hadith cannot be separated from its relationship with verses from the Quran. Hadith are understood as explanations (bayān) of verses that are still general in nature, so that the two form a unity in establishing the law on usury. This finding demonstrates that informants use a pattern of understanding that integrates Quranic and hadith evidence in constructing legal arguments.

Interestingly, the research results do not indicate that the informants stopped at a purely textual understanding. When asked to explain the relevance of the Hadith on usury to contemporary economic practices, they linked its content to various forms of modern transactions, such as credit systems, digital-based loans (online lending), and conventional banking practices that involve interest. This perspective demonstrates an effort to contextualize the Hadith, namely, understanding the substance of the prohibition on usury by considering changes in the form of economic transactions without altering the basic principles established by sharia. Thus, the Hadith is understood not only as a normative text governing economic practices during the time of the Prophet Muhammad (peace be upon him), but also as a source of values that remains relevant in responding to developments in the modern financial system.

The findings of this study demonstrate that the textual and contextual approaches are not positioned as contradictory, but rather as complementary approaches in understanding the Hadith on usury. The textual approach serves to maintain the authority of the Hadith's meaning so that it does not deviate from the Prophet's (peace be upon him) intent. In contrast, the contextual approach allows the values contained in the Hadith to remain applicable to various forms of transactions that continue to evolve. Thus, understanding the Hadith regarding usury does not stop at determining halal and haram laws, but also directs society to understand the objectives of sharia (maqāṣid al-syarī'ah), namely realizing justice, preventing exploitation, and protecting the rights of parties in economic activities.

The results of this study align with various previous studies that stated that riba is an additional requirement in a contract and contradict the principle of justice in Islam. However, this study offers a different perspective because it not only discusses the concept and law of riba but also explains how the Hadith on riba are understood through a combination of textual and contextual approaches when confronted with modern financial practices. Thus, this study demonstrates that the relevance of the Hadith lies not only in its normative function as a legal basis, but also in its ability to serve as an ethical guideline that continues to dialogue with the dynamics of contemporary economic development.

This indicates that the informants possess an adequate scientific understanding of the position of the Hadith in Islamic law. The Hadith not only complement the Quran but also serve as an interpretive instrument that provides more detailed explanations of economic practices prohibited in Islam. Therefore, understanding the Hadith is a crucial aspect of modern economic development. This finding is in line with research conducted by Dzul Azhar, which also explains that hadith function to strengthen, detail and complement the verses of the Koran in establishing Islamic law, so that the Koran and Hadith are interrelated and cannot be separated from each other (Baidan, 2024).

In understanding the Hadith of usury, the informants used a combined method, namely, textual and contextual. They explained that the Hadith cannot be understood using only one method, because there are Hadiths that must use both methods. This understanding is in line with the theory of textual and contextual approaches from Dinda Nur Khadijah, explaining that the textual and contextual approaches complement each other; textual aims to maintain the integrity or purity of the meaning of the text, while contextual aims to connect the meaning of the text with the development of the times. Therefore, it is necessary to combine the two to get a broad or comprehensive understanding (Iqbal & Khadijah, 2025). This opinion is further strengthened by research which explains that understanding Hadith in the modern era requires the integration of textual and contextual approaches so that the meaning of Hadith remains 1qamaintained and relevant to modern social conditions and economic problems (Syauky et al., 2025).

The use of the second method demonstrates that lecturers not only understand the Hadith textually, but also strive to position it as a source of values highly relevant to social change and the development of contemporary economic systems. This approach reflects an effort to understand the context of the Hadith so that Islamic teachings can still address modern economic issues without neglecting the principles of Islamic law.

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Based on the interview results, all informants understood that usury has several forms, as explained in the Hadith of the Prophet SAW. These are usury fadl, usury qardh, usury nasi'ah, and usury yad. The informants stated that this division is important to understand how usury practices have developed in the modern era. The informants explained usury qardh based on the hadith "kuluqordin jaratihi mamfaatan fahuwariba" (any loan that requires a profit or benefit is considered usury). The form of usury, qardh, is usury related to debt, where there is a benefit and a service that is required.

The results of this research are in line with other research, which explains that Qardh usury can be understood as all additional/excesses that have been determined by the lender at the beginning of the contract (Muchtar & Pardilah, 2025). One example is the online loan application Akulaku, which makes it easy for customers to purchase goods using the installment method. It provides a limit of 25 million with a payment period of 30 days to 12 months and applies interest of around 3% - 3.5% per month (Salam, 2025). Regarding their understanding of the various forms of usury, this demonstrates their ability to distinguish between permissible and prohibited additions to a sale. This can be seen in the explanation of Professor of Hadith, Prof. Dr. Nawir Yuslem, M.A.:

> “The advantage of halal trading is that there is an exchange of two different types of commodities with equal value; there is an element of risk (ghurm) borne by the

> seller; there is real effort and work done. Ibn Qayyim Al-Jawziyyah explained that the fundamental difference between trading and usury is the presence of a real element of 'iwadh (reward) in the sale. The addition of usury is haram because there is no exchange of real commodities, only money for more money; there is no risk borne by the lender (the certainty of getting additional without risk). Imam Nawawi concluded that the core of this difference is that trading contains 'iwadh, while usury does not."

In addition, based on the results of interviews with other informants, namely Dr. H. Zulkarnaen Abdurahman, M.A, it was explained that in Islam, there is a fundamental difference between a sale and purchase agreement and a debt agreement. A sale and purchase is an agreement that is intended to obtain profit, so that any profit in the transaction is permitted as long as it is in accordance with sharia. Meanwhile, debt is essentially a social agreement that aims to help each other and ease the burden of others, so it is not appropriate to be used as a means to seek personal gain. In his interview, Dr. H. Zulkarnaen Abdurahman, M.A explained:

> "Buying and selling is a profit contract if the goal is to gain profit. This is different from lending and borrowing contracts such as usury, which require profit. If this is a social contract, it is not appropriate for there to be profit."

This opinion is further supported by Dr. Rahmi Syahriza, M.A.'s explanation that profit in buying and selling is not intended to harm the other party, as both the seller and the buyer benefit from the transaction. This contrasts with usury, where profit is obtained at the expense of the other party through additional debt. In an interview, Dr. Rahmi Syahriza, M.A., explained:

> "Profit in buying and selling is not intended to harm others, as both the seller and the buyer benefit. In the context of usury, profit is profit that harms others."

Based on their opinions, it can be concluded that the main difference between buying and selling and usury lies in the element of legitimate profit and effort, so that the profits obtained are halal and do not harm others. Conversely, usury contains an element of profit that harms others. This finding is relevant to another theory, which explains that Quraish Shihab, in his interpretation, states that buying and selling is a transaction that provides benefits to both parties. In contrast, usury only provides benefits to one party and is detrimental to the other party (Baharuddin, 2025). This is also supported by research that states that usury and buying and selling have different positions. Buying and selling are permitted due to the clarity of the contract, effort, honesty, and non-harm. Conversely, usury is strictly prohibited in Islam because it contains elements of injustice and is detrimental to one of the parties (Arif & Elviani, 2025).

Interview results indicate that informants have a fairly good understanding of the concept of riba (usury) in the Hadith. However, informants stated that the general public lacks a clear understanding of the forms of riba in the Hadith. Some people are only familiar with the law, but are unfamiliar with the forms of riba transactions practiced in everyday life. Previous studies also show the public's understanding of usury in the Anreapi District, Polewali Mandar Regency, which shows that public understanding is still ranked low. This is proven by people who still carry out many economic practices that contain usury (Irawati & Akramunnas, 2018). Moreover, there are still people who cannot differentiate between conventional banks, which contain usury, and Islamic banks; people think that both are the same (Dermawan et al., 2024).

In contrast to the academic community, informants believe that the academic community's understanding of hadiths on usury is quite good and has developed comprehensively, especially within Islamic higher education institutions. This understanding is not only textual but also considers the context, the reasons for the emergence of the Hadith and its relevance to modern economic transactions. Furthermore, the academic community is accustomed to examining the opinions of scholars from the perspectives of Hadith, interpretation, and Islamic economics. However, challenges arise because not all academics have a background in Hadith and Islamic economics.

To improve this understanding, universities, particularly the State Islamic University of North Sumatra, play a crucial role in instilling in students a deep understanding of the hadiths on usury and Islamic economic practices. According to informants, universities play a crucial role in shaping students' and the public's understanding of the prohibition of usury through studying the Quran and Hadith. This finding is in line with research showing that learning materials in Islamic universities will foster students' understanding in conducting sharia transactions.

Hadiths Related to the Practice of Usury

The Hadith and Sunnah occupy a central position in Islamic law, serving as a source of law after the Quran and as a tool for interpreting Quranic verses related to Islamic law, such as worship, transactions, munakahah (religious conduct), and social relations. One issue in the field of transactions that is a serious concern in Islam is the practice of usury (riba). Usury is considered a reprehensible act because it can damage the mind, harm borrowers, and lead to increased debt, economic crises, and economic inequality. Therefore, the Quran and Hadith clearly state that usury is forbidden (Hermawansyah et al., 2023).

In this regard, several hadiths of the Prophet Muhammad (peace be upon him) prohibit the practice of usury. These hadiths are as follows:

Table 1. Collection of Hadiths on the Prohibition of Usury Practices

No.	**Book of Hadith**	**Substance**	**The same Hadith**
1.	Shahih Muslim No. 5505	This Hadith discusses that the Prophet Muhammad (peace be upon him) strictly forbade people who practice usury, even those who participate fairly in it, such as recorders and witnesses.	Shahih Bukhari No. 5617, dan 4928
2.	Shahih Bukhari No. 1943	This Hadith discusses that Islam strictly prohibits the practice of usury, but this Hadith only mentions those who consume usury.	*Musnad Ahmad* No. 19306

3.	Bukhari No. 2028	This Hadith states the prohibition of delays in usurious transactions and orders transactions to be carried out in cash to maintain fairness in the transaction process.	*Shahih Muslim* No. 2968, 2970, Dan 2971.
4.	Muslim No. 2964	• • This Hadith emphasizes the prohibition of transactions of similar usurious goods, such as gold for gold, silver for silver. • There are no additions to any of the ribawi items. • Both parties must carry out the handover.	*Muwata' Imam Malik* No. 2333, *Musnad Abu Dawud* No. 2295.
5.	*Sunan An-Nasa'i* No. 5013	This Hadith strictly prohibits the practice of usury, not only for the consumer and the giver but also for those involved in the practice of usury.	-
6.	Abu Daud No. 4233	This Hadith explains that usury will eliminate the dignity of someone who practices usury.	-
7.	Ibnu Majah No. 2270	This Hadith explains that someone who commits usury will eventually fall into poverty and destitution.	-

Thus, the researcher includes several hadiths regarding usury, not only discussing the legal aspects of its prohibition but also discussing the social impacts arising from the practice of usury itself.

Relevance to Modern Economic Practices

Views on online loans

Based on the interview results, the informants argued that online loans that apply interest are part of the practice of usury and are forbidden by law because there are additional elements in the loan agreement. Based on the explanation of Rahmih (2026), if a transaction contains additional elements, it is considered usury. This view is reinforced by Nawir (2026), who stated that conventional online loans that charge interest are clearly included in the forbidden usury, al-qardh. In fact, online loans are often more oppressive than classic usury because they have very high interest (up to hundreds of percent per year) and are accompanied by inhumane collection pressure.

This finding is in line with research explaining that scholars agree that online loans are not in accordance with Islamic law because they contain elements of usury, gharar and dzhuml (Munawir, 2024). However, other research suggests that not all online lending services conflict with Islamic law. One example is Sharia-compliant online lending, which is an alternative service that uses contracts based on Islamic law (Elvina et al., 2024).

Views on Credit Cards

Informants argue that credit cards with time limits and late fees constitute usury. Rahmih (2026) explains that credit cards have a time limit for using the money on them. If we do not return it within the specified time limit, there will be additional items attached to the card, which is tantamount to usury of the Jahiliyah era. This view is reinforced by Nawir (2026), who explains that the use of credit cards has two legal dimensions. First, if used and paid off in full before maturity without interest, then it is essentially a kafaalah (guarantee) and wakalah contract that is permissible. Second, if there is interest charged (can reach 2-3% per month or 24-36% per year), then it is considered riba al-qardh. The DSN-MUI issued a fatwa permitting sharia credit cards by eliminating interest and replacing it with a halal contract.

This finding aligns with research explaining that conventional credit cards are more interest-based, as they assume the "time value of money," where money is merely a medium of exchange that can generate additional profits. Sharia credit cards, on the other hand, use kafalah, qardh, and ijarah contracts. Other research also states that sharia cards differ from conventional credit cards because they do not apply an interest system, but rather contracts permitted by Islamic law. Scholars agree that conventional credit cards that incur interest on late payments constitute usury (Rofiqoh et al., 2024). Thus, the permissibility of using credit cards in Islam depends on the mechanism and contract used.

Conventional credit cards are considered prone to usury, while Sharia credit cards are permitted as long as they are consistent and do not deviate from Islamic law.

Views on conventional banks

According to informants and scholars, conventional bank interest is considered usury. This is because it involves additional conditions in the loan process. Nawir (2026) explains that conventional bank loans with interest are considered usury, which is prohibited. The Muhammadiyah Tarjih Council and the National Council of Islamic Scholars (DSN-MUI) agree that Muslims should use sharia-compliant banking products based on profit-sharing (mudharabah/musyarakah), murabahah, or ijarah. Rahmih (2026) explains that, based on the concept of the Hadith itself, if it is excessive and beyond the stipulated provisions, it is certainly usury. Meanwhile, Zulkarenain (2026) explains that, according to the majority of scholars, it is considered usury, including the MUI fatwa regarding this. Some scholars also say that banks are not considered usurious, but now I am more cautious.

This statement is in line with research explaining that banks' interest in Islamic teachings is an addition to economic activities. This addition is prohibited because it can harm one of the parties (Pramesti, 2024). Moreover, in the Qur'an, bank interest is considered a practice that does not comply with the principles of Islamic law because it contains elements of exploitation of financially weak parties, which is what makes it not in line with the principles of Islamic law (R et al., 2024). There are differences of opinion among contemporary and classical scholars. Some classical scholars argue that bank interest is considered usury (riba) because it is an addition to an illegal debt transaction.

Meanwhile, contemporary scholars believe that interest cannot be equated with usury; the two must be distinguished according to the context and mechanism of the transaction. Scholars who absolutely forbid it include Mutawalli Sya'rawi, Abu Zahrah, and Muhammad Al-Ghazali. Majma' Al-Fiqh Al-Islamy, Majma' Fiqh Rabithah Al-'Alam Al-Islamy, and the Indonesian Ulema Council (MUI). They state that bank interest is haram because it is considered usury. Abdullah Yusuf Ali and Muhammad Asad differentiate between high bank rates and prohibited usury. If the interest rate is set low, it does not prohibit usury (Maliastuti & Kholiluddin, 2022).

However, based on observations by researchers in the academic community, it was found that the modern economy that is often used is online loans. Students tend to use it to meet their daily living needs, as well as for excessive lifestyles, because the process is so fast and easy via cell phone. Some students also do not understand the interest and late fees on online loans, which are related to usury. This condition shows that the development of financial technology makes it easier to access finance, but on the other hand, this has resulted in an increase in interest-based financial practices.

CONCLUSION

The understanding of the lecturers of Hadith at UIN North Sumatra Medan shows that there is an academic context in which the prohibition of usury is not only understood as a prohibition on additions in financial transactions, but also as a sharia instrument to maintain justice, avoid exploitation, and realize economic benefits. The findings of this study demonstrate that integrating textual and contextual approaches is an effective method for understanding hadiths on usury, as it maintains the authority of the Hadith's meaning while also actualizing it in various modern economic phenomena, such as conventional banking, credit systems, and digital-based lending. Thus, hadiths on usury have proven not to have lost their relevance but continue to serve as normative guidelines that adapt to changing times.

The main challenge today is no longer the recognition of the prohibition of usury, but rather the low level of public literacy in identifying the forms of usury that are prevalent in modern economic practices. This situation underscores the crucial role of universities, particularly UIN North Sumatra Medan, as centers for the development of hadith studies and Islamic economics in building more comprehensive, critical, and contextual Islamic literacy. Therefore, this research provides a scientific contribution that understanding the Hadith that combines loyalty to the text with sensitivity to social reality is the most relevant approach in answering contemporary economic problems, as well as being a foundation for strengthening public awareness to carry out economic activities that are just and in accordance with the principles of Islamic law.

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