

Islamic Law Analysis of the Practice of *l'annah 'ala al-ma'shiyah* in Shuttle Rental Services

Zainul Anwar

Ma'had Aly Universitas Nurul Jadid, Indonesia

Email: kadek.zain17@gmail.com

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Abstract:

This study aims to analyze the practice of *l'annah 'ala al-ma'shiyah* (assisting in sinful acts) in shuttle rental services in Kuta District, Bali, from an Islamic law perspective. This phenomenon arises because some service providers are indirectly involved in activities that are contrary to sharia, such as taking tourists to nightclubs or locations that are synonymous with sin. This study uses a qualitative approach, including fieldwork and in-depth interviews with service providers, religious figures, and service users. The results of the study indicate that most service providers are aware of their potential involvement in the practice of *l'annah 'ala al-ma'shiyah*, but still do it for economic reasons and work demands. From an Islamic law perspective, such involvement is included in the category of *ta'āwun 'ala al-ithm*, which is prohibited. However, there are different views regarding the level of legal responsibility of service providers. The implications of this study emphasize the importance of Sharia education for service business actors and the need for alternative businesses that align more closely with Islamic principles, especially in tourist areas with high potential for sin.

Keywords: *l'annah 'ala al-Ma'shiyah, Islamic Law, Pick-up and Delivery Services*

INTRODUCTION

In the study of Islamic law, the principle of *l'annah 'ala al-Ma'shiyah* strictly prohibits forms of cooperation that help commit immorality (Dian, 2023; Yusuf & Haddade, 2025). This theory asserts that any form of support for actions that violate sharia, whether directly or indirectly, is considered a sin (*ta'āwun 'ala al-ithm*). However, in social practice, especially in tourist areas such as the Kuta District, Bali, there is a contradiction between this normative principle and the economic realities of society (Astara, 2021; Faza' et al., 2024; Kay, 2024). Many shuttle service providers continue to serve customers heading to nightlife venues or locations associated with immoral behavior (Alam & O'Connell, 2024). This gap arises from economic pressures, weak religious understanding, and the lack of Sharia-based regulations in transportation services. This fact highlights the urgency of reexamining how Islamic law positions service providers in complex moral and economic situations. Therefore, the gap between text and context, between law and social practice, is crucial to examine in order to provide just and applicable solutions for the Muslim community living in a pluralistic environment like Kuta.

The Kuta district of Bali is known as an international tourism hub, visited by many foreign and domestic tourists. Despite its economic boom, shuttle service practices in this area present a unique moral dilemma. Many local transportation providers are indirectly involved in a chain of activities that lead to immorality, such as transporting guests to

nightclubs, bars, or hidden prostitution locations. In initial interviews with several local drivers, they admitted that customer requests are often unavoidable in order to maintain their daily income. Meanwhile, awareness of Islamic law is minimal or even unknown. This situation illustrates the conflict between economic needs and personal Islamic values. Furthermore, there has been no systematic effort from local religious institutions or regional governments to provide relevant education or regulations. This phenomenon underscores the need for academic studies that assess Islamic law not only from a normative perspective but also consider the complexity of social realities on the ground.

Various previous studies have discussed the concept of *l'annah' ala al-Ma'shiyah* in the context of business and social cooperation. Studies by Rahman et al. (2022) and Sulaksono & Azizah (2022) examining the indirect involvement of business actors in the sale of illicit products in sharia minimarkets show that the provision of space or distribution systems still has legal implications. Fitouchi et al. (2023) also highlighted logistical cooperation in the distribution of alcoholic beverages as a form of *ta'awun 'ala al-ithm*, namely cooperation in sinful acts. Mergaliyev et al. (2021) discusses the ethical dilemmas faced by Muslim workers in conventional financial institutions, while Aditya & Rusfiana (2024) explores the role of Muslim couriers in delivery services that may involve non-halal products. In the transportation sector, Mowri & Bailey (2024) examine the reality of Muslim online motorcycle taxi drivers who transport passengers to nightlife venues and how they weigh their moral and Islamic legal responsibilities in this work.

However, studies specifically discussing the practice of shuttle services in the tourism sector and linking them to the principle of *l'annah' ala al-Ma'shiyah* are still very limited. This sector holds a strategic position in the tourism industry, which often intersects with non-Sharia activities. Therefore, this study aims to fill this gap by focusing on the local context of Kuta, Bali, an international tourist destination that is also home to a Muslim community. This study aims to reexamine the boundaries of Islamic legal responsibility in complex and often demanding economic situations. Thus, this research does not simply replicate previous studies but also makes new contributions in geography, the transportation service sector, and the socio-Islamic ethical dimensions relevant to contemporary Islamic economic discourse.

This research offers novelty in three important aspects: context, object, and approach. First, in terms of context, this research took place in Kuta, Bali, known as a global entertainment hub, but also home to a local Muslim community that practices Islamic values amidst secular cultural pressures. Second, the object of study is a tourist shuttle service, not a business that produces or distributes illicit goods, as in previous studies, making it unique and underexplored. Third, the approach combines normative analysis (Islamic law) with a sociological perspective, using field data and interviews, allowing for more contextually and practically applicable study results. This novelty is important because Islamic jurisprudence often stops at issuing fatwas or rulings without considering the social and economic conditions of the actors. By combining theoretical and real-world dimensions, this research not only assesses legal rights and wrongs but also seeks to formulate ethical and practical responses relevant to Muslim communities living under economic pressures in a non-Islamic environment.

The main problem to be examined in this research is: How is the practice of shuttle rental services in Kuta District, Bali, understood from an Islamic legal perspective regarding the principle of *l'annah' ala al-Ma'shiyah*? This question arises from concerns about transportation services that indirectly support immoral activities, but are carried out by

Muslim actors living under economic and social pressures. The primary objective of this research is to scientifically examine how Islamic law addresses practices that straddle economic needs and religious morality, and to offer alternative solutions grounded in Sharia principles. Thus, this research is expected to serve as a reference for service providers, policymakers, and religious institutions in understanding and addressing this complex phenomenon in a fair and realistic manner.

This research argues that the involvement of shuttle service providers in activities that lead to immorality can be categorized as *l'annah' ala al Ma'shiyah*. However, the level of legal accountability depends heavily on the perpetrator's intention, knowledge, and socio-economic context. In situations where the perpetrator is unaware of the exact purpose of the immoral act, or is under economic pressure with no alternative employment, Islamic law provides room for *ta'wil* and *rukhsah* (leniency). This argument stems from Islamic jurisprudence principles such as *la yukallifullahu nafsan illa wus'aha* (God does not burden a person beyond his capacity) and the principle of *aldharurat tubih al-mahdhurat* (emergency permits the forbidden). However, educational efforts and economic transformation are still needed to prevent perpetrators from falling into practices that continually approach the zone of sin. Therefore, this study aims to test the validity of this argument through a field approach and a comprehensive legal analysis.

RESEARCH METHODS

This research uses a qualitative case study approach. This approach was chosen because the research aims to deeply understand the practice of shuttle services in relation to the principle of *l'annah' ala al-Ma'shiyah* in Islamic law. Case studies allow researchers to explore complex, context-specific phenomena holistically, particularly in socio-religious contexts that cannot be explained solely by statistical data. This approach allows for a more detailed examination of the social realities faced by Muslim shuttle service providers in a liberal tourist environment.

The research location is in the Kuta District, Bali Province. This location was chosen based on the fact that Kuta is a center of international tourism activity synonymous with nightlife, alcohol, and behaviors that conflict with Islamic values. Amidst these conditions, a Muslim community relies on the service sector, including tourist shuttle services, for its income. This location was chosen because it reflects the dilemma between economic needs and commitment to religious moral principles, making it highly relevant for Islamic legal study.

The sources of information in this research were obtained from three categories. First, the informants are Muslim shuttle service providers (drivers) operating their businesses in the Kuta area. Second, the respondents, namely religious leaders, academics, and local *ulama* (Islamic scholars), understand Islamic law and the social realities of the community. Third, the texts include Islamic references, such as classical and contemporary fiqh books, manuscripts, scientific articles, and online news related to transportation services and social dynamics in tourist areas.

Data collection was conducted using several techniques. First, direct observation of shuttle service providers in the field to see how these practices operate daily. Second, in-depth semi-structured interviews were conducted with service providers and religious leaders. These interviews aimed to explore their perspectives, motivations, and level of understanding of the principle of *l'annah' ala al-Ma'shiyah* (The Righteousness of God). The interviews were conducted using a prepared guideline, but they also left room to explore information that emerged during the conversation.

The collected data was then analyzed through three main stages. First, data condensation was carried out by selecting and reducing the raw data into relevant and meaningful information. Second, data display was carried out by organizing the findings into narrative and thematic formats for easier understanding and analysis. Third, data verification was carried out by double-checking the data's consistency through triangulation of sources and methods. The analytical methods used included content analysis of Islamic legal texts, discourse analysis to examine narratives emerging from interviews, and interpretive analysis to understand the meanings behind service providers' actions and perceptions within their socio-economic context.

RESULTS AND DISCUSSION

I'annah 'ala al-Ma'shiyah: Definition, Evidence, and Forms in the Islamic Perspective

In the context of this research, the term "*i'annah 'ala al-ma'shiyah*" is understood by informants to mean any form of assistance, whether direct or indirect, that encourages the commission of a sinful act or violation of God's law. This assistance can take the form of concrete actions, such as escorting someone to a place of sin, facilitating sin, or indirect support, such as providing money or information that facilitates a violation of sharia law. In the practice of shuttle services in the Kuta area of Bali, this definition is important because it relates to the activities of drivers who can be indirectly involved in sinful acts through their profession.

Two informants in this study offered contrasting views. The first informant, a Muslim driver, stated that he was aware of the risks of engaging in *i'annah 'ala al-Ma'shiyah* when driving passengers to nightclubs. However, he considered this a consequence of his job and did not feel guilty as long as he did not intend to support sin. Meanwhile, a second informant, a local religious figure, emphasized that even if there is no intention, if the action contributes to sin, the perpetrator is still subject to the consequences of sharia law. Researchers interpret this as a discrepancy between normative religious understanding and the adjustment to socioeconomic conditions that compel individuals to continue engaging in potentially problematic activities in accordance with sharia.

Based on direct observations of online motorcycle taxi drivers in Kuta District, they found that they lack a mechanism to screen customers by destination, as the app does not offer an option to reject customers based on their destination. Researchers noted that many drivers continue to take customers to nightclubs or locations with potential for sin without further inquiring about their purpose. This indicates a pragmatic attitude, prioritizing ratings, income, and smooth work over moral or religious considerations.

Researchers concluded that although under Islamic law, *i'annah 'ala al-ma'shiyah* (indulgence in the practice of sin) has clear forms and is largely considered haram (forbidden), in practice, there is a shift in meaning and application. Drivers are not always aware that their actions fall into the category of assisting sin, especially when carried out without the intention of supporting it. Economic pressures and limited employment options fragment this awareness.

From the overall data, a pattern emerges: the majority of shuttle service operators in tourist areas like Kuta operate for economic reasons and through application systems, rather than for moral or religious considerations. This suggests that in modern society, the digital work system structure can be a primary cause of unintentional *i'annah 'ala al-ma'shiyah* practices by operators, especially when religious awareness is not balanced with a deep understanding of *muamalah* jurisprudence.

Shuttle Rental Service Practice

The practice of shuttle services in Kuta District, Badung Regency, Bali, refers to the activity of transporting passengers by online drivers from one point to another, with compensation paid through digital applications or in cash. In the context of this research, this practice is examined specifically when Muslim drivers take passengers to places with the potential for immorality, such as bars, discos, nightclubs, or other nightlife venues, which are widespread in the Kuta tourist area. This sub-finding focuses on the drivers' involvement as service providers, the forms of interactions that occur, and the religious awareness that shapes their attitudes and decisions.

Based on interviews with two informants, Driver A and Driver B, differences in perspective emerged regarding the practice of delivering passengers to nightlife venues. Driver A stated that he tries to avoid orders going to such venues due to feelings of moral guilt and fear of being accused of assisting in immorality. Meanwhile, Driver B stated that he continues to accept such orders because he feels that his job is merely to deliver passengers, not to participate in immorality. Researchers interpret these differing attitudes as a trade-off between religious understanding and economic reality, with some drivers striving to uphold Sharia principles. In contrast, others adopt a pragmatic approach to maintain a stable income.

Field observations confirm that delivering services to nightlife venues is a fairly common practice, especially at night and on weekends. Many drivers are seen waiting for orders around hotel areas and nightlife spots, which serve as strategic pickup and drop-off points for tourists. While not all drivers are aware of the specific destinations, many are familiar with the destinations and continue to accept orders to maintain app ratings and earn additional incentives. Researchers interpret this attachment to digital systems, such as ratings, bonuses, and the threat of account suspension, as influencing drivers' attitudes toward religious injunctions, as they feel pressured by platform demands and the demands of daily life.

From this data, it is clear that the practice of pickup and drop-off services in Kuta is not merely an economic transaction but also fraught with values and moral dilemmas. Muslim drivers find themselves in an ambiguous situation, between pursuing a legally valid profession and potentially facing religious problems if orders are placed with places of sin. Economic needs, pressures from digital applications, and a lack of in-depth understanding of Islamic jurisprudence influence their response to this situation. This phenomenon demonstrates that in everyday religious practice, structural and economic realities significantly influence individual moral decision-making.

The patterns emerging from the data indicate segmentation in attitudes among Muslim drivers toward delivering to nightlife venues. The first group tends to adhere to religious values and to reject orders that carry the potential for sin. The second group adopts a realistic approach and continues to accept orders to meet economic needs. These two patterns form a spectrum of religious responses, demonstrating that the practice of Islamic law in daily life is not a single entity but is influenced by the surrounding social, economic, and digital technological structures.

Ijarah Contract: Pillars, and Division in Classical and Contemporary Books

In this research, the *ijarah* contract is understood as a rental agreement between online motorcycle taxi drivers and service users in the Kuta District, Bali. In practice, this contract is conducted through a digital application that serves as a liaison between the

service provider (driver) and the service user (customer), using a cashless ordering and payment system. The *ijarah* contract here refers to the ad-diyar form of *ijarah*, namely the provision of services (pickup and drop-off) carried out under a digital contract that is legally valid, even though there is no direct meeting between the contracting parties. The elements of the contract, such as the acceptance and acceptance of the contract, the benefits of the service, and the *ujrah* (wages), are generally fulfilled in this practice.

Interviews with two informants, Informant 1 (a Muslim driver) and Informant 2 (a customer), indicate that the contract between driver and customer is never verbally negotiated. Informant 1 stated, "I simply accept orders through the app; there is no more discussion about price or route; everything is automatic." Meanwhile, Informant 2 added, "If I order an online motorcycle taxi, I immediately know the fare and who the driver is, so I just wait for the pickup." The researcher interpreted the *ijarah* contract in this practice as indirect (*kinayah*), yet still valid, because there is an agreement through a system approved by both parties when using the application.

Based on observations, the researcher observed that the pickup and drop-off service ordering process is automated and practical. The driver receives a notification of the customer's request and confirms pickup of the order. There is no verbal interaction; everything is done through the application system. Wages are credited to the driver's digital wallet immediately upon completion of the service. The researcher interpreted this *ijarah* practice as a new technological adaptation within the *muamalah* system, without altering the substance of the contract, as explained in classical Islamic jurisprudence.

From the research results above, it can be concluded that although a direct contract does not occur as in conventional transactions, the basic elements of an *ijarah* contract are fulfilled: the existence of contracting parties (driver and customer), *sighat* (digital agreement), *ujrah* (clear wages), and benefits (pickup and delivery services). Therefore, this practice can be considered valid under Islamic law, as it meets the requirements of Islamic jurisprudence in terms of both its pillars and conditions. This form of contract falls into the category of *ijarah adz-dzimmah with ujrah adz-dzimmah*.

From all the data found, a pattern emerges that society, both users and service providers, has established a new culture of contracting, namely through digital media. Transactions are no longer conducted verbally, but through a systematic, application-based agreement. This pattern shows a shift in society's perspective on contractual forms. It shows that Islamic law remains relevant in responding to technological dynamics and developments, as long as its core principles are maintained.

The Islamic Jurisprudence of Transactions on the Practice of Shuttle Rental Services

This study examines the Islamic jurisprudence (*fiqh*) of *muamalah* (transactional transactions) regarding the practice of shuttle services in Kuta District, Badung Regency, Bali, as defined by how classical and contemporary Islamic jurisprudence (*fiqh*) of *muamalah* (transactional transactions) are applied or understood in the context of online transportation services by Muslim business operators. The focus is on the appropriateness of the pillars and conditions of the *ijarah* (service rental) contract in digital practices, as well as the influence of religious understanding on Muslim drivers' decisions when faced with service requests that could potentially lead to sin, such as transportation to nightclubs or other sinful locations. This is relevant because *muamalah* practices now take place digitally, with transactions no longer conducted face-to-face but through applications.

Based on interviews with two informants: Mr. Rizal, a 35-year-old online motorcycle taxi driver, and Mr. Junaidi, a local cleric in the Kuta area, it emerged that some drivers understand the *ijarah* contract simply as a mutually beneficial relationship between the service user and the service provider. Mr. Rizal stated that as long as he received an order with a clear destination and was paid at a reasonable rate, he considered the contract valid and halal. However, Mr. Junaidi added that, from a *muamalah* jurisprudence perspective, the halal destination of the service must still be considered. If the delivery is to a place of sin, the service falls under *i'adah ala al-ma'shiyah*. Based on the statements of these two informants, the researcher interpreted a difference in the level of *muamalah* fiqh literacy between service providers and religious leaders, reflecting a gap in understanding between economic practices and ideal sharia norms.

The researcher's observations showed that, in daily practice, online motorcycle taxi drivers rarely ask passengers for their specific destination before accepting an order. This is because the app system only displays pickup and drop-off points, without explicitly naming the locations. The researcher also found that ratings and bonuses from the app company significantly influence drivers' decisions to accept orders, even when they are aware that the passenger's destination could potentially lead to a place of sin. In some cases, the researcher noted that drivers tended to be pragmatic to maintain income stability, even though this may contradict Islamic jurisprudential principles.

Based on the findings above, it can be concluded that the practice of *ijarah* contracts in pickup and drop-off services in Kuta fulfills the formal requirements: there are parties to the contract, a digital acceptance of the contract, tangible benefits, and a clear wage. However, if the purpose of the service is sinful, the substance of the contract is questionable under Islamic law due to the principle of "*al-wasa'il lahā hukm al-maqasid*" (the law of means follows the end). Therefore, although technically valid, the substance of the contract may be deemed haram depending on its context and purpose. This is important to understand in order to adhere not only to formal legal procedures but also to substantial ethics in transactions.

From the overall data obtained, a common pattern is an imbalance between the normative understanding of Islamic law and the pragmatic realities on the ground. Most drivers are more influenced by economic pressures and application systems than by Sharia considerations. This indicates that the jurisprudence of *muamalah* in the contemporary context has not been fully internalized in Muslims' daily practices, especially in informal sectors such as online transportation services. Therefore, a more contextually grounded educational approach and the transformation of Islamic jurisprudence literacy are needed so that *muamalah* norms do not remain mere discourse but can be applied realistically and wisely in modern life.

Fiqh's View of the Salary Received by Drivers

This discussion focuses on the Islamic jurisprudence (fiqh) perspective on the permissibility of salaries received by shuttle service drivers in Kuta District, Bali, given their possible involvement in activities that could constitute *i'adah' ala al Ma'shiyah* (unlawful acts of worship). Operationally, this section examines how drivers understand and respond to religious issues related to the income they earn by transporting passengers to places with potential for sin, as well as how Islamic jurisprudence (fiqh) categorizes the contract and benefits of such work in situations that are morally and sharia-ambiguous.

In the interviews, one informant stated that he felt no sin because he was simply carrying out his duties without knowing the passenger's exact destination, and therefore believed the salary was still halal. Conversely, another informant expressed misgivings and stated that although he had no intention of assisting in sin, he still felt guilty if the destination was to a place like a nightclub. The researcher interprets this as a difference in perspective regarding the drivers' intentions, awareness, and knowledge in carrying out their profession, which, from a fiqh perspective, could influence the legal basis for the wages they receive, particularly in the context of *i'anah* law, which considers both the intention and the form of assistance.

Researchers' observations indicate that most drivers lack control over customer destinations because the app's system is automated. They tend to accept orders directly, without destination filtering, to avoid rating downgrades or platform penalties. In practice, it is unclear whether drivers are fully aware of their sinful intentions, and they generally rely on neutral intentions in their work. This pattern suggests that, in everyday life, ignorance and limited information are important factors in determining the halal status of their salaries under Islamic jurisprudence.

The researchers concluded that the salaries drivers receive are not necessarily haram if there is no intention to facilitate sin, and they are unaware of the ultimate purpose of the customer's journey. This aligns with Islamic jurisprudence principles, which emphasize that intention and the form of direct or indirect contribution are crucial for determining the legality of an act, including in cases of *i'anah 'ala al-ma'shiyah* (indifferent benefits). This understanding is crucial for providing a fair ethical framework for assessing drivers' work in digital systems.

From the overall data above, a pattern emerges of diverse understandings and responses among Muslim drivers regarding their salary status, influenced by their level of religious literacy, economic pressures, and the digital work system. In general, Islamic jurisprudence holds that as long as there is no intention to support sin and the work is carried out within the framework of a legitimate lease, the salary remains halal. However, the complexity of the realities on the ground demands religious guidance that adapts to the dynamics of the times so that drivers do not become trapped in excessive guilt or neglect religious values.

The results of this study indicate that the practice of *i'anah ala al-ma'shiyah* (consent to sin) in shuttle services in Kuta District, Bali, poses a complex moral issue, particularly for Muslim drivers who must choose between fulfilling customer requests and avoiding supporting sinful acts. In this context, this research aligns with existing literature on Islamic law, which prohibits all forms of support for sinful acts, whether direct or indirect (Ab Rahman, 2025; Hamzah et al., 2025). According to most scholars, any form of *i'anah* that supports forbidden acts, such as assisting those committing sin, is sinful (Ahmad et al., 2023; Darim Al-Quray & Hasan, 2023). For example, in Imam Nawawi's book *al-Majmu'*, he explains that anyone who assists sin, even indirectly, still bears the same sin. The findings of this study reinforce this view and also highlight the practical difficulties of implementing this law in everyday life, especially amid economic pressures.

The implications of these findings indicate a moral dilemma faced by drivers. They are often caught in a difficult choice between maintaining their income by violating religious teachings or refusing customer requests and losing their income. This reflects how existing economic and social systems interact with religious values. In this regard, these findings align with the theory of social function, which states that social structures, in this

case, ride-hailing apps, influence individual behavior and decision-making. Drivers who prioritize income often feel they have no choice but to comply with customer requests, even though they are aware of the potential sin of supporting sin.

From an Islamic legal perspective, these findings reveal a potential violation of sharia principles, particularly the principle of *“al-wasāil lahā hukm al-maqāṣid”* (meaning to follow the end) (Ercanbrack & Ali, 2024; Muryanto et al., 2022). When ride-hailing services are used to facilitate sinful acts, even if only for transportation, they can be considered haram (forbidden). However, these findings also demonstrate the ambiguity in applying Islamic law in the modern context, particularly in the digital world and the app-based economy. Although Islamic law expressly prohibits *ī’ناه ala al-ma’shiyah* (privileged property), in practice, many drivers are forced to ignore it to meet their economic needs. This demonstrates a gap between Islamic legal theory and its practice in modern society. Structurally, these findings reveal a strong relationship between economic needs and individuals' moral decisions. Essentially, the social structures that facilitate digital economic activities, such as transportation apps, create a dependency on ratings and income that influence individual decisions. In this context, Islamic law, which prohibits *ī’ناه ala al-ma’shiyah* (unlawful), should serve as a guideline for creating an alternative system that is fairer and compliant with sharia principles. This underscores the importance of regulations that support religious values, which can help mitigate the moral dilemmas individuals face in today’s digital society.

Overall, this study provides insights into the application of Islamic law to modern economic practices, particularly in the context of ride-hailing services (Cheah & Koay, 2024; Vega-Gonzalo et al., 2024). These findings also underscore the importance of a deeper understanding of *ī’ناه ala al-ma’shiyah* (unlawful) in evolving social and economic contexts, as well as the need for policies that support the enforcement of sharia principles in everyday life. Thus, while these findings demonstrate a tension between adherence to Islamic law and economic needs, they also offer opportunities to develop an economic system better aligned with religious values.

CONCLUSION

The most important finding of this study is the moral dilemma faced by Muslim drivers in Kuta District, Bali, when operating shuttle services. They often find themselves in a difficult position between adhering to religious teachings that prohibit *ī’ناه ala alma’shiyah* (direct or indirect assistance in sinful acts) and fulfilling their economic needs through their work. This study offers a lesson: in the context of modern society, Islamic law must be viewed not only normatively but also realistically, taking into account the social structures and economic pressures that surround service providers. The primary contribution of this study is to provide a renewed perspective on the application of *muamalah* jurisprudence in the digital world and the modern service economy, while highlighting the importance of understanding context in determining the legal status of a *muamalah* activity.

However, this study has limitations, particularly its limited scope, focusing only on the Kuta District, and its limited diversity of informants, in terms of gender, age, and other social backgrounds. Furthermore, the qualitative approach employed does not adequately capture general patterns or statistical data on driver behavior in other regions with different characteristics. Therefore, further research is needed that accommodates broader variables, including quantitative survey methods, in order to obtain a more

comprehensive picture as a basis for relevant and targeted policies in responding to the dynamics between religious ethics and economic realities in the field.

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