



Fraud in the Sale and Purchase of Processed Wood in the Jambi Jurisdiction: Analysis of Positive Law and Islamic Criminal Law

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Abstract

The practice of buying and selling processed wood in the Jambi jurisdiction plays a strategic role in supporting community economic activity. However, over time, this practice has been plagued by various legal irregularities, particularly fraud, resulting in economic losses, social conflict, and legal uncertainty. This study aims to analyze the obstacles and efforts to resolve fraudulent cases in the sale of processed wood, and to examine these acts from the perspective of Islamic criminal law. This study employed a qualitative approach with empirical juridical research. Data were obtained through interviews with law enforcement officials, processed wood business actors, and parties involved in the dispute. A literature review of laws and Islamic legal literature supported them. The results indicate that resolving fraud cases faces various obstacles, including blurred boundaries between civil breach of contract and criminal fraud, weak evidence of deception, a lack of written agreements, and low public legal literacy. Efforts to resolve these cases have been pursued through penal and non-penal channels, but neither is fully effective without proportional sanctions and ongoing prevention efforts. From an Islamic criminal law perspective, fraud in the sale and purchase of processed wood falls under the category of ta'zir crimes, which balance punishment, restitution for the victim's losses, and prevention of social harm. This research confirms that integrating Islamic criminal law values with positive law can strengthen substantive justice and property protection in community business practices.

Keywords: Fraud, Processed Wood Sale and Purchase, Islamic Criminal Law.

Introduction

The development of muamalah practices in modern society demonstrates increasingly complex dynamics alongside growing economic needs, technological advances, and changing social interaction patterns. Buying and selling, as one of the most fundamental forms of

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muamalah in community life, is no longer limited to simple transactions but has evolved into business schemes involving agreements, trust, and substantial economic value (Hartono et al., 2025). In this context, the principles of honesty, justice, and trustworthiness are the primary foundations for determining the validity and sustainability of a transaction, under both positive law and Islamic law.

However, social reality shows that various deviations, including fraud, often mar buying and selling practices. Fraud in business transactions is a form of crime against property that directly impacts economic loss, damages trust between business actors, and disrupts social order. In Indonesia, fraud is regulated by Article 378 of the Criminal Code (KUHP), which stipulates that unlawfully benefiting oneself or another person through deception or a series of lies is a criminal act subject to sanctions (Nur, 2025). The phenomenon of fraud in the sale and purchase of processed wood is one concrete manifestation of this problem, particularly in the Seberang Kota area of Jambi. This region is known for its economic activity, heavily dependent on the wood processing and trade sectors, both for construction and the furniture industry. The high transaction intensity, the substantial economic value involved, and the limited legal understanding of some business actors and consumers create opportunities for fraud, particularly in contract fulfillment, the quality of goods, the quantity of wood, and the implementation of sales and purchase agreements.

In practice, disputes in the sale and purchase of processed wood often begin with a breach of contract and escalate into allegations of fraud. This situation raises a crucial legal issue: the blurring of the boundaries between civil and criminal law. The lack of clarity in classifying the elements of fraud in contractual relationships often results in ineffective case resolution, whether through criminal or civil litigation mechanisms. Consequently, the law enforcement process can create legal uncertainty and undermine the parties' sense of justice (Wolfe et al., 2018). From an Islamic legal perspective, fraud in sales transactions is strictly prohibited. This prohibition demonstrates that fraud is not only a legal violation but also a moral and ethical one, with broad implications for the public interest. The principles of honesty (*ṣidq*), trustworthiness, and willingness (*tarāḍin*) are fundamental requirements for the validity of a transaction (*muamalah*) (Rosadi, 2024). This prohibition demonstrates that fraud is not only a legal violation but also a moral and ethical one, with broad implications for the public interest.

In Islamic criminal law, fraud involving property is categorized as a *ta'zir* crime, a crime whose type and sanctions are not explicitly determined by the text but left to the discretion of the judge or ruler (Nasution & Harahap, 2025). The *ta'zir* approach provides flexibility in imposing sanctions, taking into account the degree of culpability, the magnitude of the loss, and the resulting social impact. Thus, Islamic criminal law emphasizes not only punishment but also prevention, education, and the behavioral improvement of perpetrators to achieve the public good. Based on this reality, a comprehensive study of fraud in the processed wood trading business in Seberang Kota Jambi is crucial. An analysis that integrates the perspectives of positive law and Islamic criminal law is expected to provide a more comprehensive understanding of the characteristics of fraud, obstacles to law enforcement, and models for

equitable dispute resolution. This study is not only academically relevant but also has practical significance in supporting effective law enforcement and legal protection for the community.

Literature Review

Concept and Regulation of the Criminal Act of Fraud in Positive Law

Fraud is a form of property crime that has long been a concern in the criminal law system (Effendi, 2022). In Indonesian positive law, the crime of fraud is regulated under Article 378 of the Criminal Code (KUHP). This article emphasizes that fraud occurs when a person, with the intent to benefit themselves or another person unlawfully, uses a false name, false position, deception, or a series of lies to induce another person to deliver goods, grant a loan, or cancel a receivable. These elements are the primary criteria for determining whether fraud has occurred under the law. Several criminal law studies explain that fraud has characteristics that distinguish it from breach of contract in civil law (Yahman, 2021). Fraud emphasizes the presence of malicious intent (*mens rea*) from the outset of the act. At the same time, breach of contract is more closely related to the failure to fulfill obligations under a contractual relationship, without necessarily involving an element of deception. However, in law enforcement practice, the line between breach of contract and fraud is often blurred, particularly in complex business transactions. This is reinforced by findings from several studies showing that law enforcement officials often struggle to prove elements of deception and a series of lies in sales contracts (Alpert & Noble, 2009).

In the context of sales transactions, civil law places agreements as the primary basis of legal relations between parties (Aritama, 2022). If one party fails to fulfill its obligations, the resolution is, in theory, through a civil lawsuit. However, when manipulative actions accompany such non-compliance, the provision of false information, or the concealment of material facts detrimental to the other party, they may constitute criminal fraud. Criminal law literature emphasizes that criminal law should be used carefully in business disputes to avoid criminalizing civil acts. Previous studies on fraud in the trade sector indicate that economic factors, weak oversight, and low public legal literacy are the leading causes of high fraud cases. In the trade of commodities such as processed wood, the issue is further complicated by factors including product quality, volume, market price, and licensing requirements. Several studies indicate that wood transactions are often conducted on a trust basis, without a firm written contract, thereby creating opportunities for fraud. When a dispute arises, the injured party tends to pursue criminal proceedings because they are considered faster and carry greater pressure than a civil lawsuit.

From a criminal law policy perspective, the use of criminal sanctions in fraud cases aims not only to deter perpetrators but also to protect society's interests and maintain public order. However, contemporary legal literature criticizes this overly repressive approach, which ignores the principle of *ultimum remedium*, which states that criminal law should be used as a last resort. Therefore, the study of fraud in the sale and purchase of processed wood should be situated within a balance among legal certainty, justice, and expediency.

Fraud from an Islamic Legal Perspective and Its Relevance to Positive Law

From an Islamic legal perspective, buying and selling transactions are part of muamalah (transactions) that hold a crucial place in the social and economic life of the Muslim community (Ridwan et al., 2025). The basic principles of muamalah emphasize honesty, fairness, and mutual consent between the parties. Fiqh muamalah literature consistently emphasizes that any form of fraud (gharar and tadlis) in transactions is prohibited because it contradicts the values of justice and undermines trust. This prohibition aims to safeguard the public interest and prevent economic exploitation.

Classical Islamic jurisprudence (fiqh) literature explains that sellers are obliged to describe the condition of goods honestly and must not conceal defects that could harm the buyer. This principle demonstrates that the validity of a contract is determined not only by the fulfillment of the pillars and formal requirements, but also by the moral integrity of the parties (Al Murtaqi, 2025). In Islamic criminal law, fraud involving property is not included in the hudud or qisas categories but falls under ta'zir (criminal offenses) (Misran, 2021). Ta'zir grants judges or authorities discretion to determine the form and severity of sanctions based on the degree of wrongdoing and its resulting social impact. Contemporary Islamic legal literature views the flexibility of ta'zir as an advantage because it allows the law to adapt to changing social contexts, including in addressing modern economic crimes.

Numerous studies indicate that the Islamic legal approach to fraud is oriented not only toward punishment but also toward prevention and moral improvement. Ta'zir sanctions can take the form of corporal punishment, fines, restitution, or social sanctions, all of which aim to deter and restore social balance. This approach aligns with the concept of maqāṣid al-sharī'ah, particularly in safeguarding property (ḥifẓ al-māl) and creating social justice (Munir, 2023). The relevance of Islamic criminal law to Indonesian positive law is evident in the shared goals of protecting property and preventing fraud. Although different in their normative basis and sanction mechanisms, both share a common orientation toward justice and social order. Legal literature indicates that integrating Islamic legal values into the enforcement of positive law can enrich the perspective of substantive justice, particularly in religious societies. In the context of fraud in the sale of processed wood, an Islamic legal approach can provide an ethical and moral foundation that strengthens law enforcement efforts.

Based on this literature review, it can be concluded that fraud in sales transactions is a multidimensional issue that cannot be understood from a single legal perspective. The positive legal approach provides a normative and procedural framework, while Islamic law offers a moral and welfare dimension. Therefore, research that examines fraud in the sale of processed wood by integrating these two perspectives makes an important contribution to the development of legal science and the practice of equitable law enforcement.

Research Method

This research uses a qualitative approach, drawing on empirical juridical research. This approach was chosen to analyse in-depth the practice of handling fraud in the sale of processed

wood in Seberang Kota Jambi, as well as its relevance to the provisions of positive law and Islamic criminal law. Empirical juridical research combines normative studies of laws and regulations with their practical application in the field, thereby providing a comprehensive picture of the problem under study.

The data sources in this study consist of primary and secondary data. Primary data was obtained through interviews with law enforcement officials, processed wood business actors, and parties involved in timber sale disputes. Meanwhile, secondary data were obtained from primary legal materials, including laws and regulations, particularly the Criminal Code (KUHP), as well as secondary sources such as books, scientific journals, and previous research on fraud and Islamic criminal law.

Data collection techniques included interviews, document analysis, and literature reviews. The data obtained were analyzed qualitatively using a descriptive-analytical method, which involves systematically describing the data and then analyzing it in light of criminal law theory, muamalah jurisprudence, and the concept of ta'zir (violation of criminal acts). The results of the analysis were used to draw inductive conclusions to answer the research problem formulation.

Result and Discussion

Obstacles in Resolving Fraudulent Cases in the Sale and Purchase of Processed Wood in the Jambi Jurisdiction

Jambi Province is known as one of the regions in Indonesia with significant and strategic forest resource potential. Its geographic location, dominated by production forests, protected forests, and some customary forests, makes the forestry sector a key pillar of the regional economy. These forest resources not only help maintain ecological balance but also serve as a source of livelihood for a large portion of the community through logging, processing, and the trade of forest products, particularly timber.

This significant forest potential has driven the growth of economic activity in the forestry sector, particularly in the trade of timber, both roundwood and processed wood. Processed wood is a commodity with high economic value because it has undergone initial processing, such as cutting, drying, and grinding, making it ready for marketing in various regions, even outside the province. The buying and selling of processed wood involves various parties, from landowners and timber entrepreneurs, collectors, transporters, to end buyers.

However, the rapid growth of processed wood trading in Jambi Province is not always accompanied by compliance with applicable legal provisions. The complexity of the timber trade chain, weak oversight, and a strong focus on economic profit create opportunities for various forms of legal violations. One widespread violation is fraud in processed wood transactions. However, resolving fraud cases in processed wood trading in Jambi jurisdictions faces various legal, institutional, and socio-cultural obstacles. These obstacles directly impact the effectiveness of law enforcement and legal protection for injured parties.

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The main obstacle identified is the difficulty in distinguishing between civil breaches of contract and criminal fraud. In practice, many processed wood sales cases begin with a contractual relationship between the seller and buyer, but escalate into disputes when a party fails to fulfill its obligations. Law enforcement officials often struggle to determine whether such actions constitute a civil violation or whether they meet the elements of fraud as stipulated in Article 378 of the Criminal Code. This lack of clarity leads to many public reports being denied further processing because they are considered civil disputes.

Another obstacle is the weak evidence for fraud, particularly the elements of deception and a series of lies (Hadiyanto et al., 2025). In processed wood sales transactions, fraudsters generally do not act openly but rather through a series of promises and statements that appear reasonable at first. The perpetrator's malicious intent often becomes apparent only after a loss, making it difficult to prove that the perpetrator intended to defraud from the outset. The lack of written evidence exacerbates this situation, as most transactions are conducted verbally and based on trust.

The lack of a written agreement is a significant obstacle to resolving the case. Research results indicate that most processed wood businesses in the Jambi region do not formalize sales and purchase agreements in written contracts that outline the rights and obligations of the parties. Consequently, when disputes arise, evidence relies solely on witness testimony and circumstantial evidence, which is often insufficient to meet the evidentiary standards of criminal law. From an institutional perspective, limited law enforcement resources also hinder the resolution of fraud cases. High caseloads, limited investigators, and a lack of clarity about the characteristics of economic crime contribute to suboptimal handling of processed wood fraud cases. Furthermore, coordination between law enforcement officials and relevant agencies, such as the Forestry Service and business licensing agencies, remains ineffective.

Another obstacle is the low level of legal literacy among the public and among minimal- and medium-sized businesses in the processed wood sector. Many business owners lack an understanding of the legal aspects of business transactions, including the importance of written agreements and dispute resolution mechanisms. This makes them vulnerable to fraud and complicates the law enforcement process when disputes arise. In some cases, victims report fraud only after significant losses, thereby narrowing the scope for evidence.

Social and cultural factors also influence the resolution of fraud cases. Kinship ties, social proximity, and a culture of mutual trust remain firmly embedded in the practice of buying and selling processed wood. While these values strengthen social solidarity, they are also exploited by perpetrators to perpetrate fraud. When disputes arise, victims are often reluctant to pursue legal action due to social ties or fear of prolonging conflict. Furthermore, the tendency to resolve cases through non-litigation channels, such as mediation and conciliation, also presents a significant obstacle (Li, 2025). Although non-litigation resolution is considered faster and more efficient, this approach often fails to deter perpetrators. In some cases, perpetrators re-engage in similar acts due to the lack of firm legal sanctions. This indicates that non-litigation resolution is not fully effective in preventing fraud recurrence.

Based on the research findings, it can be concluded that the obstacles to resolving fraudulent cases involving processed wood sales in the Jambi jurisdiction are multidimensional. Juridical, institutional, and socio-cultural obstacles are interconnected and weaken the effectiveness of law enforcement. Therefore, resolving fraudulent cases cannot rely solely on a criminal law approach; it also requires strengthening regulations, increasing law enforcement officers' capacity, and raising public awareness and legal literacy.

Efforts to Resolve Fraudulent Cases in the Jambi Jurisdiction

Efforts to resolve fraudulent cases involving processed wood sales in the Jambi jurisdiction are essentially an integral part of the national criminal law enforcement system. This system is designed to achieve the legal objectives of justice, legal certainty, and expediency, which are the primary ideals of law enforcement in a state based on the rule of law. In the context of fraud, case resolution is not only about imposing criminal sanctions on the perpetrator, but also about providing legal protection for the victim and serving as a means of social control to prevent similar acts from recurring.

From a modern criminal law perspective, fraud case resolution must be viewed comprehensively, encompassing repressive, preventive, and restorative aspects. The repressive aspect is reflected in the application of criminal sanctions to perpetrators found guilty. The preventive aspect is achieved through efforts to prevent similar crimes from recurring, whether through regulation, supervision, or legal education. Meanwhile, the restorative aspect places restitution of the victim's losses as a crucial part of law enforcement objectives. Normatively, the crime of fraud is regulated by Article 378 of the Criminal Code (KUHP), which requires an element of deception or a series of lies used by the perpetrator to induce others to hand over goods or money. This provision serves as the primary legal basis for law enforcement officials in handling public reports regarding fraudulent processed wood sales (Padilah, 2026). However, implementing this norm in practice is not always easy or effective, given the complex nature of the processed wood trade and the numerous technical and administrative aspects involved.

The processed wood trade in the Jambi region is not only related to civil legal relationships between sellers and buyers, but also intersects with forestry law, administrative law, and commercial law. This complexity often makes it difficult for law enforcement officials to determine whether a legal event constitutes criminal fraud or simply a civil dispute involving breach of contract. Consequently, the case resolution process is lengthy and potentially creates legal uncertainty for the parties. Therefore, efforts to resolve fraud cases in the sale and purchase of processed wood in the Jambi jurisdiction are carried out through various mechanisms, both penal and non-penal. The characteristics of the case influence the choice of mechanism, the extent of the loss, the strength of the evidence, and prevailing social and cultural considerations. In general, fraud cases are not yet resolved entirely through criminal law, but rather through deliberation and peacemaking. Efforts to resolve the fraud through the penal route involve reporting it to law enforcement officials, particularly the police. This process begins with receiving the report, conducting an investigation, and conducting a preliminary inquiry to determine whether the elements of the crime of fraud as stipulated in Article 378 of the Criminal Code have been met. Based on the investigation's results, law

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enforcement officials carefully examine the legal relationship between the parties to determine whether there was any element of deception or a series of lies from the outset of the transaction. This approach is taken to avoid criminalizing disputes that are essentially civil in nature.

In practice, law enforcement officials strive to gather various forms of evidence, including witness statements, proof of payment, communications between the seller and buyer, and other supporting documents. However, limited written evidence often poses a significant obstacle in the investigation process. Therefore, investigators also rely on statements from parties and witnesses to reconstruct the legal events. If elements of fraud are proven, the case proceeds to prosecution and trial as part of criminal law enforcement (Zulyadi, 2020). In addition to the penal approach, efforts to resolve processed wood fraud cases are also often carried out through non-penal channels. This route is generally pursued through mediation facilitated by law enforcement officials, community leaders, or family members. Mediation aims to reach an agreement between the perpetrator and the victim, particularly regarding the restitution of losses or the fulfillment of deferred obligations. This approach is considered faster, more efficient, and better at maintaining social relations within the community.

Research shows that victims often choose mediation for pragmatic reasons. The criminal legal process is perceived as time-consuming and expensive, and the results do not always guarantee restitution. Through mediation, victims hope to obtain direct compensation without the lengthy court process. However, this non-penal approach has weaknesses, particularly the lack of a strong deterrent effect on perpetrators. Another effort to resolve fraud cases is the application of the precautionary principle by law enforcement officials to guide the disputing parties. In some cases, officials encourage civil settlement first if there is no strong indication of malicious intent from the outset of the transaction. This approach aligns with the principle of *ultimum remedium* in criminal law, which holds that criminal law is a last resort after other legal remedies have been ineffective.

From an institutional perspective, resolution efforts are also carried out through increased coordination among law enforcement officials and relevant agencies, such as forestry services and business licensing agencies (Kaimowitz, 2012). This coordination aims to obtain information regarding business legality, timber permits, and business actors' compliance with administrative requirements. This information can provide early clues to detect fraud or other legal violations associated with processed wood sales transactions. Research also indicates that preventive measures are part of the long-term resolution of fraud cases. Law enforcement officials and local governments are striving to provide legal education to actors in the processed wood industry on the importance of written agreements, transparency in transactions, and dispute-resolution mechanisms. This preventive measure aims to minimize fraud by increasing public legal awareness.

From an Islamic legal perspective, resolving fraudulent cases in the sale of processed wood can also be done through a restorative justice approach, which aligns with the concept of *ta'zir*. Research shows that the values of honesty, trustworthiness, and social responsibility remain firmly held in Jambi society. Resolutions that emphasize the restoration of victims' rights, apologies, and commitments to refrain from repeating the offense align with the

objectives of criminal punishment under Islamic law, safeguarding public interest and preventing social harm. However, this study found that settlement efforts that place too much emphasis on peace without firm sanctions can create new problems. Perpetrators who do not receive proportionate criminal sanctions are more likely to repeat their actions, thus failing to achieve the goal of prevention. Therefore, a balance between criminal and non-criminal approaches is needed to resolve fraudulent processed wood sales cases.

Overall, the research results indicate that efforts to resolve fraudulent processed wood sales cases in the Jambi jurisdiction remain combinational and contextual. Penal channels are used to provide legal certainty and deterrence, while non-penal channels are pursued to achieve restitution and maintain social harmony. The effectiveness of settlements depends heavily on the quality of evidence, the professionalism of law enforcement officers, and the legal awareness of the parties involved. Therefore, resolving fraudulent processed wood sales cases requires a comprehensive approach that emphasizes not only prosecution but also prevention and recovery. Strengthening regulations, increasing law enforcement officers' capacity, and internalizing ethical values and Islamic law in business practices are strategic steps toward achieving just and sustainable case resolution.

Islamic Criminal Law Analysis of Fraudulent Transactions in the Sale and Purchase of Processed Wood in the Jambi Jurisdiction

The results of this study indicate that criminal transactions in the sale and purchase of processed wood in the Jambi jurisdiction are highly relevant for analysis using an Islamic criminal law perspective. This is because sales transactions are part of muamalah (transactions) comprehensively regulated by Islamic teachings, including their normative and ethical aspects, as well as the legal consequences of any violations. In Islam, economic activity is not viewed as morally neutral, but rather as a form of social worship that must be carried out in accordance with the principles of justice and welfare.

In Islamic law, fraud is understood not only as a violation of legal norms but also as a reprehensible act that undermines the value of trust and social trust. Trust is a fundamental principle in muamalah, determining the validity of legal relationships between individuals. When trust is violated through fraud, the impact is felt not only by the individual victim but also by the destruction of the social fabric and climate of trust in the community's economic activities. In Islamic jurisprudence (fiqh) of muamalah, buying and selling must be conducted in accordance with the principles of honesty (ṣidq), openness, and willingness (tarāḍīn) between the parties (Dawami et al., 2025). This study found that fraud in processed wood sales in Jambi, such as concealment of wood defects, discrepancies in quality and volume, price manipulation, and breach of payment commitments, clearly contradicts these principles. These practices demonstrate a disconnect between seller and buyer, which is considered a form of injustice in Islamic law.

These acts contain elements of *tadlis* (misleading) and *gharar* (ambiguity), which are expressly prohibited in Islamic law. *Tadlis* occurs when one party intentionally conceals material facts that the other party should know. At the same time, *gharar* refers to the potential for contamination or ambiguity in the contract's object. In the context of processed wood

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trading, gharar can manifest as unclear wood quality, inappropriate volumes, or issues with ownership and legality. Field research shows that fraudsters generally exploit victims' trust and lack of legal understanding in transactions. Transactions are often conducted verbally and based on social relationships, leaving victims without adequate legal protection in the event of a conflict. From an Islamic criminal law perspective, such actions constitute a serious violation of the value of trust, the foundation of muamalah (transactions).

From a criminal classification perspective, fraud in the sale of processed wood falls under the category of ta'zir crimes. This research demonstrates that this classification is relevant because fraudulent acts lack definitive sanctions in the Qur'an or Hadith. Therefore, determining the form and severity of sanctions is left to the discretion of the judge or authority, taking into account the level of culpability, the magnitude of the loss, and the resulting social impact. The flexibility of ta'zir allows for sanctions that are more context-specific and adaptive to societal conditions. In the context of fraud in the sale of processed wood, this flexibility is crucial because each case has unique characteristics. The losses suffered by victims are not solely material; they also impact business continuity, reputation, and social relationships within the community. Therefore, a uniform approach to sanctions does not always reflect substantive justice.

This research demonstrates that a ta'zir approach that focuses solely on punishment without restitution for the victim's losses does not fully reflect the value of justice in Islamic law. Islamic criminal law encourages the application of comprehensive sanctions, namely, punishing the perpetrator while simultaneously restoring the victim's rights. This restitution can take the form of restitution, fines, or other forms of liability proportionate to the losses incurred. The research also confirms that the purpose of punishment in Islamic criminal law aligns with the principle of maqāsid al-sharī'ah, particularly in safeguarding property (ḥifz al-māl). Fraud in the sale of processed wood directly undermines property protection and the economic stability of society. Furthermore, fraud can cause social conflict and undermine trust in business activities. Therefore, imposing sanctions on fraud perpetrators is not intended solely as retribution, but rather to safeguard the public interest and prevent broader social harm.

The Islamic criminal law approach also emphasizes the educational and preventive dimensions of crime. This research found that resolving fraud cases accompanied by restitution, an apology, and a commitment not to repeat the offense has a positive impact on building the perpetrator's moral awareness. This approach aligns with the character of ta'zir, which aims to improve the perpetrator's behavior and prevent future crimes. However, research findings also indicate that resolving disputes solely through a restorative approach, without adequate sanctions, can create injustice. In some cases, perpetrators who are only required to repay the losses show no deterrent effect and may even repeat their actions. Therefore, Islamic criminal law demands a balance between restitution for the victim's losses and the imposition of proportionate sanctions to achieve optimal prevention.

Analysis of Islamic criminal law also demonstrates substantive alignment with Indonesian positive law (Ihkhsan et al., 2026). Both aim to protect property, prevent fraud, and maintain social order. The differences lie in the normative basis and approach: Islamic law

emphasizes moral and spiritual dimensions as reinforcement of legal compliance. Integrating Islamic criminal law values into positive law enforcement can strengthen substantive justice, particularly in a religious society like Jambi. This research also found that Islamic criminal law values, such as honesty, trustworthiness, and social responsibility, are still alive and practiced in Jambi society. These values can serve as an ethical foundation for the business practices of processed wood trading. Internalizing these values not only serves as a tool for fraud prevention but also helps build a just and sustainable legal culture.

The flexibility of ta'zir also allows for contextual application of law according to local conditions (Hasanah et al., 2025). This research demonstrates that the social, economic, and cultural characteristics of the Jambi community must be considered when imposing sanctions on fraudsters. This contextual approach is a strength of Islamic criminal law in addressing the complex and dynamic nature of modern economic crimes. Overall, the research findings confirm that fraudulent acts in the sale of processed wood in the Jambi jurisdiction can be analyzed comprehensively from an Islamic criminal law perspective. Fraud is viewed as both a violation of the law and a violation of moral and social values. The Islamic criminal law approach offers an integrative framework that combines normative, ethical, and welfare aspects.

Thus, the analysis of Islamic criminal law on fraudulent processed wood sales demonstrates the importance of a multidimensional approach to law enforcement. Integrating Islamic legal values with positive law not only enhances law enforcement effectiveness but also promotes the realization of substantive justice and sustainable property protection in society.

Conclusion

Based on the research results and discussion, it can be concluded that fraudulent processed wood sales in the Jambi jurisdiction are a complex and multidimensional legal issue. Fraud not only causes economic losses for victims but also undermines trust, disrupts social relations, and harms a healthy business climate. This complexity is exacerbated by the nature of processed wood sales transactions, which are primarily based on trust and minimally supported by strong written agreements. This research indicates that the main obstacles to resolving fraud cases include the difficulty of distinguishing between civil breach of contract and criminal fraud, weak evidence of deception, limited resources for law enforcement officials, and low public awareness and legal literacy. Social and cultural factors, such as kinship ties and the tendency to resolve disputes outside litigation, also influence the effectiveness of criminal law enforcement.

Efforts to resolve fraudulent cases in the sale of processed wood are carried out through both penal and non-penal channels. Penal channels aim to provide legal certainty and deterrence, while non-penal channels emphasize restitution and social harmony. However, this study found that solutions that emphasize reconciliation alone, without firm sanctions, may lead to the recurrence of criminal acts. Therefore, a balance is needed between repressive and restorative approaches to achieve the goals of justice and prevention optimally. From the

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perspective of Islamic criminal law, fraud in the sale of processed wood falls under the category of ta'zir crimes, which call for flexible, proportionate, and context-specific sanctions. Islamic criminal law views fraud as both a legal violation and a moral violation that contradicts the principles of honesty, trustworthiness, and justice. The purpose of punishment in Islam is not only to exact retaliation, but also to safeguard public interest, protect property, and prevent social harm.

Thus, this study confirms that integrating Islamic criminal law values with Indonesian positive law is highly relevant in handling fraudulent processed wood sales. This integrative approach is expected to strengthen substantive justice, enhance law enforcement effectiveness, and foster a culture of honest, sustainable business within the community.

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