



ISLAMIC ECONOMY PERSPECTIVE AGAINST MILLENNIAL GENERATION BEHAVIOR IN MATARAM CITY; COD ONLINE SHOP SYSTEM

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Abstract: Online sales often need to be more balanced between the ordered goods and the goods received by the consumer. Having COD is one of the solutions to the problem. In the Islamic economy, the acceptance of goods and payment is done at the same time. The study aims to identify and analyze the behaviour of Millennials in daring shopping with the Cash on the Delivery (COD) payment system, which is performed qualitatively using explanatory methods. The findings explain that the reviews of the people around heavily influence the perception of daring shopping with COD in the millennial generation and are also affected by certain factors, namely price, advertising, location, and lifestyle. The behaviour of the Millennial Generation in daring sales carried out with the Cash-on-delivery (COD) system, according to the Islamic economic perspective, has been appropriate due to the sale activities becoming more practical as well as time and cost-efficient. (COD). From the Islamic economic perspective, payment in Cash when goods are received can be regarded as a practice consistent with the principles of justice and caution.

Keywords: *Cash on delivery quality, conventional, islamic economy*

A. Introduction

Buying and selling in Islam can be interpreted as exchanging property in a beneficial way (Azhari & Djauhari, 2018). The property in question is the product or products. Humans can trade products for profit. Buying and selling is a two-part transaction: acceptance and acceptance. By regulating commercial activities, people can help each other; this is highly recommended in Islam. God's word in Surah An-Nisa verse 29 is as follows:

وَلَا ۤإِ مِنْكُمْ تَرَاضٍ عَنْ تِجَارَةٍ تَكُونُ أَنْ إِلَّا بِالْبَاطِلِ بَيْنَكُمْ أَمْوَالِكُمْ تَأْكُلُوا لَا أَمْنُوا الَّذِينَ يَأْتِيهَا
رَحِيمًا بِكُمْ كَانَ اللَّهُ إِنَّ ۤ أَنْفُسَكُمْ تَفْتُلُوا

Meaning: "You who believe, do not consume your neighbour's wealth in a vanity (unrighteous) manner unless it is in the form of commerce based on mutual consent between you. Do not kill yourself. Indeed, Allah is Most Merciful to you."

The verse above explains that Allah allows humans to carry out transactions with other people's property by trading or buying and selling based on mutual approval and mutual sincerity, among others. Online business transactions or e-commerce is one of the products of the internet, which is a computer network that is connected by means of communication media, such as telephone cables, fibre optics, satellites, or frequency waves (Zaliluddin, 2020). The online market is currently considered one of the modern markets that is in demand by various parties regardless of age, country, and background. Online product trading transactions are considered to be one of the highest compared to non-online transactions (Ausat & Peirisal, 2021).

One of the triggers for impulsive purchases is the payment method applied to the market place. Namely Cash on Delivery (COD). This payment system allows buyers to order products first and then make payments after receiving them. This system was initially introduced because there were naughty sellers, so the product sent did not match the order, but the buyer had already paid the price of the product. (Gozali et al., 2022). Many problems with the COD system happen to couriers or expedition officers who deliver goods and collect purchase fees from consumers. Not only are they protested because the goods delivered do not match the online catalogue seen in e-commerce, but couriers also often do not receive payment money that should be submitted by consumers when the goods arrive. In fact, some time ago, a courier from one of the expedition companies was beaten by a fellow consumer when delivering COD goods (<https://www.kompas.com/tren/read/>, 2022).

The increasing activity of people ordering online using Cash on Delivery (COD) means that people feel that the product sent does not match what was ordered and cancel their order when the courier has delivered the product. This behaviour can harm the seller and even the expedition because they cancel the order. Apart from that, it is also detrimental to the buyer if the order received does not match what was ordered from the marketplace (Tarigan, 2020).

The increasing activity of people ordering online using Cash on Delivery (COD) means that people feel that the product sent does not match what was ordered and cancel their order when the courier has delivered the product. Cases of disputes over online trading transactions using COD have become a public concern at this time, and many cases have occurred that are detrimental to business actors. (Widiati et al., 2021). In this case, the company fulfilled its duties by sending a package containing the product requested by the customer. However, the customer failed to fulfil its obligations by not paying even though the package had been opened a long time ago. The reasons are the same; namely, the product that arrived did not meet expectations, or there was no money to be paid when the package arrived. (Ayi, 2019).

In online commerce, buyers and sellers cannot meet face to face and do not know exactly what product/products they want; they can only be seen in the image displayed. (Nurzaman, 2020). Even though trading online, especially using COD, the legal provisions and reasons clearly refer to trading. As mentioned by fiqh scholars, there are 3 types of business practices, namely: a. existing business where the product can be seen/seen. b.

sell by ordering or mentioning the characteristics of the product that the buyer wants. c. selling products that don't exist (Mustafa, 2020). This aims to provide goodness for both of them, namely maintaining goodness and maintaining its benefits. In the research carried out, the focus is on civil law, while the difference with the researchers writing here is looking at how the millennial generation does business online using Cash on Delivery (COD) payments from a conventional business perspective and Islamic economics (Zinko et al., 2021).

Cash on Delivery (COD) is one of the transaction methods in conventional economics that allows customers to pay for purchased goods when they are received. In the context of commerce, COD plays a crucial role in building trust between sellers and buyers, especially for those who may be hesitant to make an upfront payment without seeing the goods first. However, this method is not free from problems either. Some of these include the risk of unsold goods due to buyers refusing to make payment when the goods arrive, as well as increased logistics and handling costs for sellers. The impact of these problems on conventional economics is increased inefficiencies and potential financial losses for market participants. To address the problems arising from COD, some potential solutions include the implementation of stricter return policies, improved communication between sellers and buyers before delivery, and the use of technology to monitor and streamline the delivery process. Thus, while COD has a vital role to play, the challenges it poses require a thoughtful approach to minimize the negative impact on the economy.

Previous research related to the COD payment system was conducted by Mokodompit et al. (2022), Suryani et al. (2021), Nasrul (2021), and Estijayandono (2019), where the study focuses on how Islamic economics speaks about online sales using COD, novelty or significant differences with the research carried out in addition to the location of the research also on the object of research, which in this study focused on the generation of Millennials, that is, the generation born in 1981-1996, who at the time of research was between the ages of 28 and 42 years and is a productive age and has own income/ has worked.

B. Method

The approach to this research is a qualitative approach with an explanatory method Moleong, (2020). Qualitative research is defined as research that aims to understand the characteristics of the research subject, such as behaviour, perception and motivation, as a whole (all), as well as a description of the vocabulary and types of language in a particular setting. Using various natural methods to improve the situation. While the explanatory method, according to (Moeljadi, 2019). A study that aims to describe the location of the variables studied and the relationship between one variable and another variable. Data collection was carried out through observation and interviews (the interview used is a structured interview where the researcher has prepared a list of questions to be given but does not rule out the possibility of developing questions based on the conditions carried out at the time of data collection). Documents and data analysis were carried out through data triangulation. (Moleong, 2020). This research uses primary data sources consisting of 16 informants, one expert as an observer and 15 people who shop online and pay via COD.

Burhan, (2020). In qualitative research, data analysis makes decisions that occur throughout the research process, from planning and data collection to interpretation and

discussion of field data. During the interview, the researcher also analyzed the respondents' answers (Burhan, 2020), stating that data analysis in qualitative research is throughout the research process, starting from planning and data collection to interpreting or discussing field data. During the interview process, the researcher carried out an analysis of the interviewee's answers (Sugiyono, 2018). The data analysis model from this research uses the Miles and Huberman data analysis models or interactive models. Miles and Huberman in Sugiyono (2018) stated that activities in qualitative data analysis are carried out interactively and continue continuously until completion so that the data is saturated. Activities in interactive model data analysis include:

- 1) data collection,
- 2) data reduction,
- 3) data display (data presentation), and
- 4) conclusion drawing/verification (concluding).

The interactive model for data analysis is shown in the image below.

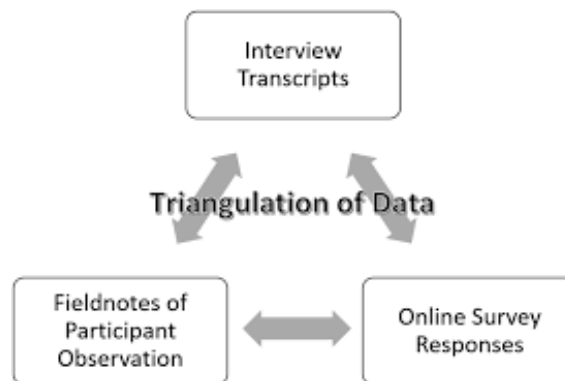


Figure 2. Data Triangulation Analysis

Source: (Miles et al., 2018.)

C. Result and Discussion

1. Research Result

The research on these generational differences was first done by Manheim (1952). According to Manheim, generation is a social construction in which there is a group of people with the same age and historical experience. Individuals who are part of a generation are those who have the same year of birth over 20 years and are in the exact social and historical dimensions. The definition was developed explicitly by Ryder (1965), who said that generation is the aggregate of groups of individuals who have experienced the same events over the same period. (BPS, 2018). There are six opinions about the millennial generation from the time range of birth. The use of the term millennial generations also differs among researchers. Tapscott (1998) refers to the millennial generation, which is the Digital Generation, born between 1976 and 2000. Zemke et al. (2000) describe the millennial generation as the Nexters who were born between 1980-1999. Oblinger (2005) referred to the millennial generation as the Y/NetGen

generation, born between 1981 and 1995. Lastly, Howe and Strauss, Lancaster and Stillman (2002), and Martin and Tulgan (2002) refer to the term Millennial/ Generation Y/Millennial known to this day, although the range of years of birth is different. (BPS, 2018).

Millennials will be the most online-shopping generation in e-commerce by 2021. This is evidenced by a study by Kredivo and the Katadata Insight Center, where the age group of 26-35 accounted for 48% of all e-commerce transactions last year. Consumers in the age groups 18-25 years and 36-45 years are next. Both age groups equally accounted for 23% of total e-commerce transactions in 2021. Simply put, the proportion of 18-25-year-olds who shop in e-business is declining. By 2020, the percentage is recorded to reach 29%. In contrast, the share of age groups between 36 and 45 years who shop on these platforms is increasing. Previously, only 19% of consumers who shop online were from that age range. Furthermore, the 46-55 age group accounted for 5% of total e-commerce transactions in 2021, while the remaining 1% came from the age group over 55. Consumers aged 36 and over make an average transaction of 12-13 times, with 49-52 purchases per year, while consumers of younger age have an average of fewer transactions. The research was based on a sample of 1.5 million Kredivo users in the five largest marketplaces in January-December 2021. The total transactions from the sample were recorded at 16 million. (Bayu, 2022)

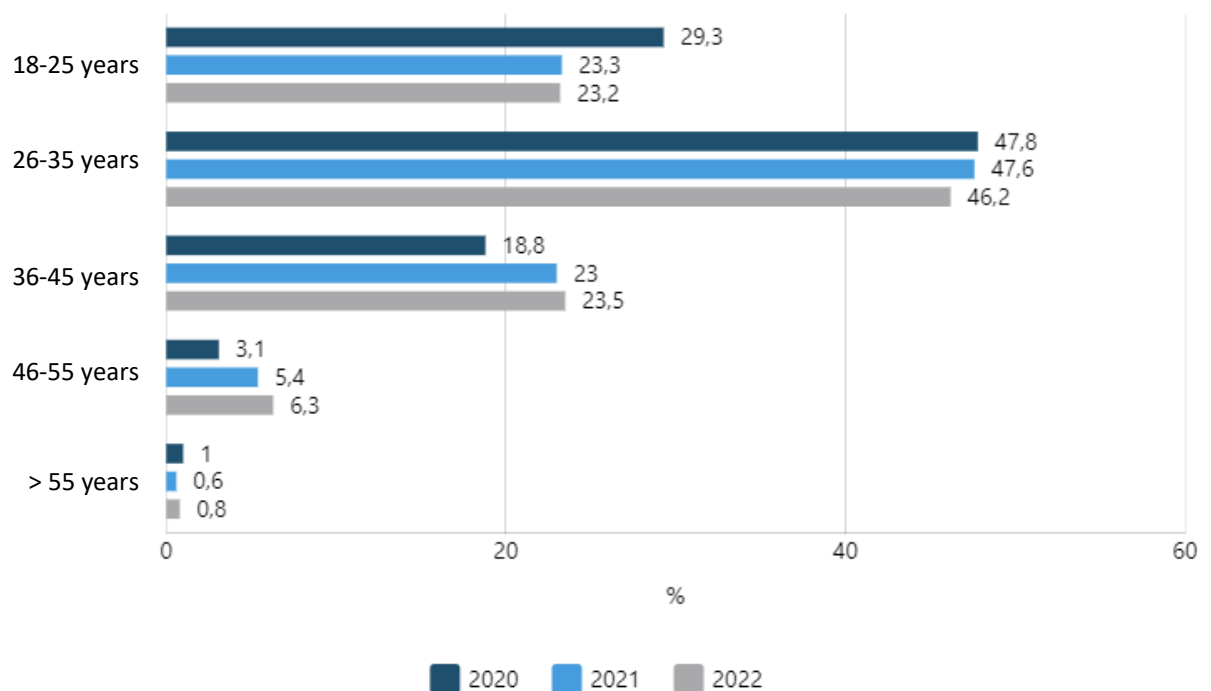


Figure 1. Proportion of Total E-commerce Transactions By Age Group

There are several parties involved in online shopping. The seller is the party who displays the merchandise on the marketplace platform, markets it, and sends it by expedition to the buyer. This seller is the one who has product stock, packs the product, and will receive payment after the transaction runs smoothly and is completed. However, the money paid by buyers does not reach the sellers directly (Fauja et al., 2023). So the marketplace, which is the coordinator of the ordering

process until product delivery, needs to issue operational standards that are detailed and easy to implement in the field so that, in practice, the marketplace has a direct relationship with the seller and the expedition party must be able to ensure that the selected product actually arrives at the destination. Buyer's hands. This is based on the arguments found in the Al-Qur'an, Al-Hadith or the consensus of the ulama. The arguments or sharia foundations that allow the practice of commercial contracts are as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning:

"You who believe, do not consume (take) your neighbour's property in a false way, except by means of commerce that is carried out voluntarily between you" QS An-Nisa/4:29.

Based on research data regarding the Millennial Generation's activities towards the System *Cash on Delivery* (COD), among other things, consumer activity patterns during the searching stage, aimed at minimizing errors in choosing products or services that suit consumer desires, sources of funds, and not having an E-Wallet. Then, at the purchasing stage, consumer activity is to buy online using COD, as stated by Kotler and Armstrong (2018), purchasing decisions by paying attention to several things, including safety and comfort factors, anticipating products not being delivered, anticipating online trading fraud, and consumers not having funds when making a purchase (Checkout). The next stage is consumer behaviour in using online commerce using the COD method, namely the action of knowing and understanding the Standard Operating Procedures (SOP) for the COD method and the action of receiving the product and paying for the COD method (Gieni, Masruroh, and Munir, 2023). The final stage, namely the consumer activity evaluation stage, is the consumer's assessment of online purchases made after purchasing using the COD method. The consumers carry out the evaluation stage by assessing whether they are satisfied with making online purchases using the COD method, as well as their views on the COD method. One of the reasons for the high use of COD is that people feel safe and confident when shopping online via COD. Buyers are able to return the ordered product to the seller if an error occurs during product delivery. Buyers are also able to ensure product quality before making payment (Swastha, 2020).

The main objective of the millennial generation is to choose the on-delivery payment method compared to other payments because of the ease and security of transactions, as well as the offer of free shipping discounts. Apart from that, purchasing using the Cash on Delivery method has minimal risk (Rahmawati et al., 2022). So, in this case, this research produced the latest findings regarding the impact of using the Cash-on-delivery method on millennial students. The research results show that the millennial generation tends to be consumptive due

to the ease of transactions using Cash on Delivery (Sumantri et al., 2023). This consumer behaviour is characterized by impulsive buying activities, waste, and buying for fun. Apart from consumptive activities, Cash on Delivery has a positive impact, namely meeting the needs of the millennial generation, especially those living in the city of Mataram.

Buyers or consumers need to check the suitability of the products/products ordered so as to avoid running the risk of wrong products, production defects, mixed products, or other deficiencies. In the perspective of Islamic law, this is called Gharar (risk). Gharar is a business that contains an element of risk, which will be a burden on one of the parties and result in financial losses. Gharar, in its original meaning, means al-khatar, namely something that is not known for sure whether it is true or not. In that sense, gharar can mean a business that contains elements of fraud, either due to a lack of clarity regarding the object of sale or uncertainty through falsehood. Even though Allah SWT has prohibited consuming other people's wealth through falsehood as explained in his word QS Al-Baqarah/2:188

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِنَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ

Meaning:

"And do not let some of you consume the property of others among you in a false way and (do not) bring (the affairs of) that property to the judge, so that you may consume part of the property of others in (a way) sin, even though you know."

Gharar is a commerce transaction that can be speculative in nature and contain uncertainty for one of the parties in terms of quantity, physical quality, delivery time, and even the object of the transaction. In the view of Islamic law, gharar is detrimental to the parties, especially the buyer, because the consumer has paid first without looking at the object of the transaction.

2. Discussion

Online buying and selling with the Cash on Delivery (COD) system, from the perspective of Islamic economics, is not just a transaction concept that allows buyers to pay for goods after the goods are received (Mokodompit et al., 2022). Instead, it is a tangible depiction of Islamic economic principles that emphasize fairness, honesty, and transparency in every transaction. The main principles of Islamic economics on transactions include the prohibition of *riba* (interest), *gharar* (uncertainty in transactions), and *Maisie* (speculation or gambling), all of which have the primary purpose of protecting both parties from uncertainty and unfairness that may occur during the transaction process. In the context of COD, Sharia laws and regulations not only permit this method but also encourage it as long as it meets certain conditions, among which are that the goods being traded must be *halal* and not contain *haram* elements, and the transaction process is conducted clearly and transparently, ensuring all necessary information is

communicated between the seller and the buyer. The benefits of COD for sellers are not limited to increasing customer confidence (Dwi et al., 2020). It also acts as an entry point for buyers who may be sceptical of online purchases, as it allows them to engage in transactions with a sense of security, knowing that they can inspect the goods before paying. Meanwhile, for buyers, COD offers significant security from potential scams and fraud.

This is based on the arguments found in the Qur'an, Al-Hadith or scholarly consensus. The arguments or sharia foundations that allow the practice of buying and selling contracts are as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning:

"... you who believe, do not eat (take) your neighbour's wealth by unlawful means, except by way of a voluntary trade between you". (Q.S. An-Nisa/4:29).

Buyers have the opportunity to ensure that the products they receive match the description and expectations before releasing their money, which is a valuable precautionary measure in this digital world where online scams are becoming increasingly sophisticated. However, it should be recognized that the risks in COD buying and selling cannot be ignored either. For example, rejection of the item by the buyer upon delivery or damage to the item upon delivery can incur losses for the seller (Fauja et al., 2023). Possible solutions to address these issues include the development of a clear and coherent return policy and cooperation with reputable and reliable delivery services. As such, both parties have a greater sense of security and protection against risks that may arise. Overall, the implementation of the COD system in online buying and selling, according to Islamic economics, not only reflects an effort to achieve fair, honest, and transparent transactions but also strengthens the bond of trust between sellers and buyers (Alam et al., 2023). This marks a significant step towards the realization of responsible and ethical trade, where shared economic prosperity and justice are the primary goals.

The issue of Cash on Delivery (COD) in the context of Islamic economics requires special attention, given the core principles of Islamic economics that prioritize honesty, fairness, and transparency mandated by Sharia. The COD concept, which is essentially designed to be in line with these principles, often faces various challenges in its application in the field. In theory, COD transactions allow payment to be made after the goods are received by the buyer, which should ensure a level of consumer satisfaction as it minimizes the risk of receiving products that do not meet expectations (Siregar & Mappadeceng, 2020). However, in today's diverse and complex economic practice, various obstacles often arise. Problems that arise, such as product discrepancies with the description given earlier, delivery delays that exceed estimates, and payment procedures that are only sometimes clear, not only reduce consumer satisfaction. Moreover, such situations can tarnish the good name of the seller and threaten

their integrity in conducting business in accordance with Shariah principles (Yuliani et al., 2020). The long-term implications of these COD-related problems for the Islamic economy are profound: they undermine the trust and confidence of economic actors in the viability and reliability of such transactions, ultimately undermining the foundation of trust that is a crucial element in the Shariah-based economy (Sumantri et al., 2023).

Buyers or consumers need to check the suitability of the goods/products ordered so as to avoid the risk of the wrong goods, production defects, switched goods, or other shortcomings. From the perspective of Islamic law, this is called Gharar (risk). Allah SWT has prohibited eating other people's property by false means, as explained in his word Q.S. Al-Baqarah / 2: 188.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Meaning:

“And let not some of you eat of the wealth of others among yourselves by unlawful means, and let not your property be brought before a judge, that you may eat of the wealth of others by way of sin, while you know.”

To address these challenges, some of the proposed solutions based on the Islamic economic framework include increased supervision and stricter regulation of the implementation of COD. This could include standardizing clear procedures and legal consequences for violations. In addition, educating business people on the importance of upholding transparency and fairness is crucial (Estijayandono, 2019). Economic actors must be given the understanding that conducting business in accordance with Sharia principles not only ensures the smooth running of the business but also fosters customer trust and loyalty. Furthermore, the implementation of a clear, accessible and effective grievance mechanism for consumers is an essential means for the restoration of consumer rights in the event of a problem. Through these approaches, Islamic economics can reduce existing problems and increase trust and fairness in COD transactions. Thus, the Islamic economy can grow stronger, fairer, and more resilient in the face of challenges (Romi, 2020).

In Islamic economics, there are two orders that can be used in online sales: akad salam and akad exceptions. From the basis of the law, rukun and the terms used in both these acks are mostly the same because akad excepts' is a unique development of akad salute. Some differences between akad salute and akad exclusions' is in terms of the way of payment; if akad salute, the payment must be paid in full or disbursed at the time akad takes place, whereas in istishna' can be done at the moment of akad take place, can be reduced or can be in later days. In fact, there is a difference in terms of the concept of the accreditation of goods ordered (Muslim fi) already exists; examples of the goods that have been made on sale online, among others, are mobile phones, fans, cosmetics, laptops, clothes and others.

Whereas in akad istishna's goods are still not formed or exist because based on the understanding of lafal Istishna ' comes from the word shana'ah (صنع) which means to make something and istishnâ' (instanshi) etymologically means to request to be made. Examples of orders that still do not exist that are sold are manufactured goods such as chairs, clothing, computer rackets, and others. Although lafal and etymology or the concept of akad have not yet been realized, this is not an absolute condition. This is supported by the terms of sale of isishna in the Fatwa of the National Sharia Council No.: 06/DSN-MUI/IV/2000 on Sale of Isishna', which mentions the terms on the goods that must be clearly characterized and recognizable as a debt, must be able to explain its specifications and submission made later. So, the application of akad istishna' on the sale online with COD in terms of the concept does not refer to lafal and its etymology but is based on the provisions of the fatwa MUI.

The first pillar is that there is a Muslim (buyer) and the second pillar is that there is a Muslim ilaih (seller). When processing transactions, sellers and buyers go to the marketplace using a seller or online shop account and a buyer's account. The third pillar is money or price (thaman). Product prices in online commerce are listed by the online seller for each product/product. The fourth pillar, Muslim fihi (ordered products), is products that are sold. Muslim fihi is a product that is traded. In this case, it must meet the criteria, including clearly stating the type, evident characteristics, precise size, clear time limit, and clearly stated place of delivery (Afif et al., 2022). The online shop also includes product/product descriptions and specifications. The fifth pillar, shighat, is consent and qabul. According to Rohman, Shighat in trading is anything that shows the willingness of both parties, the seller and the buyer, in the form of words, messengers, writing and also by taking the product being sold and giving the medium of exchange without any words.

Cash on Delivery (COD), in the perspective of Islamic economics, is similar to gardening done with care and integrity. The concept of COD in Islamic economics emphasizes the importance of honesty, fairness, and transparency, just as sunlight, water, and nutrients are essential for healthy plant growth. Every transaction must be carried out with purity and free from fraud, similar to ensuring the soil is free from pests that can damage crops (Daroji & Christanti, 2022). Shariah principles in COD transactions require clarity about the item being sold - like a transparent label on a flower pot explaining what, how, and when the plant will grow - an agreed price, and an agreement on the time and place of payment, similar to a promise between a seller and a buyer about when and where they will meet to complete the transaction. Millennials, however, were quick to catch on and encourage the practice of COD practically and securely, similar to using a smartphone app to monitor the growth of a plant.

Millennials see COD as a bridge of trust, facilitating purchases without the need to be sceptical of the quality of the goods being purchased. The effect of this practice on the millennial Muslim economy is significant, as is the gradual irrigation of a plant by water, increasing trust and comfort in the transaction process. In this way, economic growth can be expected to sprout and flourish, similar to a well-tended garden. To increase the adoption of sharia-compliant

COD among millennials measures such as creating stricter regulations and education on the importance of sharia-compliant transactions need to be taken, as if providing a safety fence and guidance in the garden, to ensure that every aspect of this practice is not only economically beneficial but also in line and harmonious with Islamic values.

Which is also stated in Q.S. Al-Baqarah verse 275.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَى
فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Meaning:

"Those who eat (take) usury cannot stand but as one possessed by a demon because of insanity. That is because they say that buying and selling is the same as usury, whereas Allah has made buying and selling lawful and usury unlawful. Furthermore, as for those to whom the prohibition of their Lord has come, and they have ceased (from usury), then to them belongs what they had taken (before the prohibition came), and their affair is (up to) Allah. However, whoever returns (to usury), those are the inhabitants of Hell; they shall abide therein."

Buying and selling activities through e-commerce make buying and selling activities more practical and, time and cost-efficient. In contemporary fiqh, buying and selling like this is allowed as long as the pillars and conditions of buying and selling are fulfilled and do not contain things that are prohibited. This is in line with the fiqh rules, which read as follows:

الْأَصْلُ فِي الْمُعَامَلَاتِ الْإِبَاحَةُ إِلَّا أَنْ يَدُلَّ دَلِيلٌ عَلَى تَحْرِيمِهَا

Meaning:

"The basic principle is that all forms of business are permissible unless there is evidence that prohibits them."

The legal basis for buying and selling orders or as-salam is justified in Islam, as stated by Allah SWT. in surah Al-Baqarah verse 282, which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ
بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ
لَا يَسْتَطِيعُ أَنْ يُمْلَئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِنْ لَمْ
يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ
إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ

كَبِيرًا إِلَىٰ أَجَلِهِ ۗ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَدَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَن تَكُونَ
 بَحْرَةً حَاضِرَةً تُدِيرُوهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ
 وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۗ وَإِن تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَيُعَلِّمُكُمُ اللَّهُ
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning:

Suppose you believe that when you do business not in cash for a fixed time, you should write it down. Moreover, let a scribe among you write it down correctly. Moreover, let not the writer be reluctant to write as Allah has taught him, but let him write, and let the debtor estimate (what will be written), and let him fear Allah his Lord, and let him not reduce any of his debts. If the debtor is of weak mind or incapable of estimating, then let his guardian estimate honestly. Moreover, testify with two witnesses among you. If there are not two men, then (it is permissible) a man and two women of witnesses whom you approve so that if one forgets, the other reminds him. Refrain from letting the witnesses be reluctant to give evidence when called upon, and do not be weary of writing down debts, small or significant until the time for paying them is reached. (Write down your dealings), Unless it is a cash trade that you carry on between you, then there is no sin on you if you do not write it down.

Moreover, testify when you buy and sell, and do not make it difficult for the writer and the witness. If you do (so), then indeed, it is an unrighteousness on your part. Moreover, fear Allah; Allah teaches you, and Allah knows all things.”

Cash On Delivery (COD) in conventional economics is not just a payment method; it is also a symbol of trust between seller and buyer. When a buyer makes payment for goods or services at the time they are received rather than at the time the order is placed, it creates a unique dynamic in the transaction (Ayi, 2019). In the context of millennials, who often seek practicality in various aspects of their lives, COD offers not only convenience but also higher trust. This is especially relevant for millennials who need to be more confident in using e-commerce services. The main advantage that millennial consumers get from using COD is actually reducing the risk of fraud, a reasonable concern in this digital era.

With COD, millennials have the opportunity to physically inspect the goods before paying for them, ensuring that the products they receive are as advertised online. However, it should also be recognized that the COD method is open to the challenges of the conventional economy. An example is the high operational cost that service providers have to bear as it requires more human resources and logistics (Mokodompit et al., 2022). Also, the potential for returns is higher, which can cause financial losses for sellers. Despite these obstacles, the enthusiasm shown by millennials for the convenience and safety offered by COD allows us to think that this method will continue to grow. There is great potential that COD will continue to be adapted and modified to meet the needs of future e-commerce transactions that are more secure and efficient.

Factors influencing millennials' views on Cash on Delivery (COD) is a complex and multidimensional topic relating to various aspects such as security perceptions, payment convenience preferences, the influence of social media, the impact of personal experience, and the role of technology. Millennials' perception of the safety of COD transactions is often influenced by personal experiences and reviews from other users, which can be found through social media platforms. Social media is not only a place to share experiences, but it also has a significant impact on shaping perceptions of safety and convenience when using this payment method (Handoko, 2020). Millennial preferences for payment convenience also play an essential role, with many seeing COD as a way to ensure product safety before payment. In addition, technology has played a critical role in increasing trust in COD through the implementation of real-time tracking systems and transparent delivery status notifications. Overall, these various factors are interconnected and together shape millennials' views towards COD payment methods, suggesting that this choice is based on a well-thought-out and multifaceted consideration that ensures convenience, security, and trust in the transaction process (Permana et al., 2023).

On the other hand, there are also some challenges faced in the use of COD that should be noticed. For example, there is a risk of fraud or other losses for sellers due to dishonest buyers. This phenomenon can discourage sellers from offering COD as a payment option despite the fact that this method is highly sought after by consumers, especially millennials. In addition, other issues such as late payments or last-minute order cancellations often occur, incurring losses for sellers and disrupting the workflow of business operations (Mustaan & Hamdi, 2021). Mutual responsibility and trust between sellers and buyers are crucial in maintaining the stability and sustainability of COD payment methods. To address these issues, several initiatives can be further developed, such as the implementation of stricter policies on buyer identity verification and the enhancement of the security of the transaction process. Other initiatives include the use of more advanced technologies, such as the integration of artificial intelligence in fraud detection systems, which can minimize risks and strengthen trust in the COD system. Thus, through continuous improvement and customization, COD can remain relevant and become a safe and convenient option for millennials in their future purchase transactions.

Cash on Delivery (COD) is considered a payment method where the buyer interacts directly with and pays the seller when the physical goods are received. In the context of Islamic economics, the implementation of COD is often considered to be more in line with Sharia principles, minimizing the risk of *riba* - interest or excessive profit that is considered unfair, as well as *gharar* - excessive uncertainty and speculation in transactions. Both of these elements are aspects that are avoided in the principles of financial transactions according to Islam. Therefore, many Muslim economic players feel that COD presents a cleaner and more transparent solution to transactions, supporting increased trust between sellers and buyers (Nuryakin, 2021). Conversely, in conventional economic systems that do not base their operations on Islamic laws, the COD method also

stands out as an effective strategy, providing tangible benefits that both sellers and buyers can enjoy.

The efficiency of COD in this context lies in the minimal risk of failed payments after the goods have been delivered, allowing both parties to feel more secure in the transaction. In addition, COD makes it easier for buyers who may not have access to digital payment solutions or credit and encourages more personalized direct transactions and shared responsibility for product quality upon delivery (Schmitt, 2019). This gives a unique dimension to the millennial perspective on COD in the context of Islamic economics, which tends to be positive as it aligns with values such as honesty, transparency, and fairness in transactions - values that are deep in Islamic teachings.

Meanwhile, millennials in the conventional economy tend to prioritize the flexibility and convenience aspects that COD offers. Millennials value COD not only in terms of a secure transaction but also because of the convenience it provides in the purchasing process. So, when comparing millennials' views on COD in the Islamic economy and the conventional economy, despite differences in value foundations and motivations, both groups often reach similar conclusions in the end: that COD helps reduce risk and increase trust in transactions. The combination of millennials' educational background, understanding of business ethics, and level of religiosity adds depth to how millennials view the use of COD in their daily lives.

D. Conclusion

Based on the discussion presented, the conclusions given are as follows:

1. In the context of Islamic economics, the term "Cash on Delivery" (COD) has characteristics that are in line with Sharia principles. COD, which means payment is made when the goods are received, is considered a fair and transparent way of transacting, avoiding usury and uncertainty practices that are prohibited in Islamic economics. Millennials, who are highly accustomed to technology and digital commerce, bring a new perspective to this application of COD. They see it as a method that not only fulfils Sharia compliance but also increases trust between sellers and buyers. The application of COD by millennials in Islamic economics shows adaptation and innovation that reflects the principles of Islamic economics. The impact, according to millennials' views, is an increase in more ethical and sustainable transactions, strengthening an economy based on justice and sustainability in society.
2. Cash on Delivery (COD) is a payment method in a conventional economy where payment is made when the buyer has received the goods. In the millennial era, the development of COD payments has increased significantly along with the rapid pace of e-commerce development. Millennials, who grew up with the advancement of digital technology, have a positive acceptance of COD payments because it provides a sense of security and convenience, especially for those who are unfamiliar with or lack trust in digital payment systems. The impact of this acceptance is evident in the shopping behaviour of millennials, who tend to prefer COD payment methods because they are considered more practical and less risky. However, when compared to digital payment systems, COD has limitations in terms of transaction speed and efficiency and is more prone to fraud. Therefore, although COD is still widely used, there is a

tendency to switch to digital payment systems as confidence in the security and convenience of technology increases.

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