

Analysis of Sharia Economic Law on the Practice of Buying and Selling Herbal Medicine Drinks as Health Products at the Jamu Sehat Prima Depot, Bumi Waras Village, Bandar Lampung City

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Abstract

*Jamu is widely consumed as a traditional health drink. Information about its benefits, composition, and ingredients is essential to ensure transparency in sales transactions. This study examines the sale of herbal drinks at Depot Jamu Sehat Prima, Bumi Waras Subdistrict, Bandar Lampung City, from the perspective of Islamic Economic Law. This qualitative field study collected data through observation, interviews, documentation, and searches of official Indonesian Food and Drug Authority (BPOM) sources. The findings reveal that jamu is prepared according to consumers' needs using herbal ingredients and selected packaged jamu products. Although sellers explain the benefits and uses of the drinks, they do not fully disclose the composition and additional ingredients used in preparation. Consequently, consumers lack clear information about the contents of the products they purchase and consume. From the perspective of Sharia Economic Law, this practice does not adequately uphold the principles of *ṣidq* (honesty), *amānah* (trustworthiness), and *bayān* (transparency). Incomplete disclosure may create *gharar* (uncertainty) and, if sellers deliberately conceal material information, may constitute *tadlis* (deception). Therefore, the practice is inconsistent with Islamic Economic Law because it fails to provide consumers with complete and transparent product information.*

Keywords: *Buying and Selling; Jamu; Islamic Economic Law; Gharar; Tadlis.*

INTRODUCTION

Sharia Economic Law is a study that discusses economic activities based on Islamic principles sourced from the Qur'an, hadith, *ijma'*, and *qiyas*. In the field of *muamalah*, the application of Sharia Economic Law aims to ensure that every economic activity runs in accordance with the values of justice, honesty, utility, and balance, and is free from prohibited elements such as usury, *Gharar* (ambiguity), and actions that are detrimental to one of the parties (N. Azzahra *et al.*, 2025). One form of *muamalah* activity that is the object of the study of Sharia Economic Law is buying and selling (*al-ba'i*), is a contract that causes the transfer of ownership of an item from the seller to the buyer based on the agreement and willingness of the parties (Amadeo, 2025).

The development of health-based industries has increased public attention to the use of herbal products, one of which is herbal drinks. *Jamu* is a traditional Indonesian product derived from natural ingredients such as rhizomes, roots, leaves, stem bark, and fruits which have been used for generations to maintain health and fitness (Deni *et al.*, 2025). In addition to having cultural value, herbal medicine also has economic value because it is widely traded by small and medium business actors as a traditional health product.

The increasing public consumption of herbal products makes herbal medicine buying and selling activities not only related to economic aspects, but also related to the responsibility of business actors in providing correct information to consumers. Information about the composition of ingredients, benefits, how to use, and quality of products is an important part of the transaction because it is related to the clarity of the object of the contract (*ma'qud alaih*). From the perspective of Sharia Economic Law, information disclosure is needed so that transactions take place transparently and avoid elements of *gharar* and *tadlis*.

Islam provides that trading activities are allowed as long as they are carried out in the right way and do not contain prohibited elements (Hafid *et al.*, 2024). Allah SWT said:

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 مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

"Those who eat usury cannot stand unless they stand like those who are incarcerated by the devil because of the insanity. Such is their condition because they say (thinks) that buying and selling is the same as usury, whereas Allah has legalized buying and selling and forbidding usury. Those who have forbidden from their Lord and then cease (from taking usury), then for him what he has taken before (before the prohibition came); and his business is with Allah. The one who returns (takes usury), then he is the inhabitants of Hell; they remain in it." (Q.S Al-Baqarah: 275).

The verse explains that economic transactions must be carried out on the basis of willingness, honesty, and openness between the parties. In addition, in Q.S. Al-Baqarah verse 275 it is emphasized that Allah legalizes buying and selling and prohibits usury. This is the basis that trading activities are allowed as long as they are in accordance with the principles of Islamic sharia (Putri *et al.*, 2024).

However, in the trading practice of traditional health products, there are still several problems regarding product information disclosure . Several studies on herbal products show problems related to the clarity of ingredient composition, benefits conveyed, and information about product safety. This condition is a concern in Sharia Economic Law because the lack of clarity of information on the object of sale and purchase can affect the fulfillment of contract conditions and has the potential to cause an element of gharar.

Ideally (*das sollen*), every business actor must carry out buying and selling activities based on the principles of honesty, trust, and openness. Sellers are obliged to provide appropriate information about the products being marketed and not to make excessive claims. This principle is in line with the purpose of Sharia Economic Law (*maqāṣid al-syarī'ah*), especially in safeguarding property (*hifz al-māl*) and safeguarding the soul (*hifz al-nafs*). However, the conditions that occur in the field (*das sein*) show that there is still a possibility of a discrepancy between the information received by consumers and the actual condition of the product, so further research is needed.

One of the businesses engaged in the sale of herbal medicine drinks is the Jamu Sehat Prima Depot located in Bumi Waras Village, Bandar Lampung City. The depot provides various types of traditional herbal drinks such as sour turmeric, kencur rice, temulawak, ginger, and other types of herbal medicine that are marketed as health products. In practice, transactions are carried out directly between sellers and buyers, where consumers can choose available products or ask for herbal medicine recommendations according to the needs submitted to the seller.

Previously, there have also been several earlier studies, including those by (Maulana *et al.*, 2022) For example, examining the practice of buying and selling packaged beverages with the issue of product shelf life claims that are not supported by adequate testing. The study found that such practices are contrary to the provisions of positive law and Sharia Economic Law because it causes *Gharar* in the form of unclear product quality and potential harm to consumers. Meanwhile, (Munawar *et al.*, 2026) researching the practice of buying and selling onions between farmers and middlemen and finding problems *Gharar*, *tadlis*, and injustices related to the reduction of scales, estimation systems, and unclear payment mechanisms. In contrast to the two studies, (Putra & Busnetty, 2024) Studying the practice of buying and selling with the concept *all you can eat* and show that the practice basically fulfills the harmony and conditions of buying and selling, but still contains *Gharar* related to the unclear quantity of food consumed. The findings show that the suitability of transactions with Sharia Economic Law is not only related to the fulfillment of the principles and conditions of the contract, but also to the clarity of the

object, transaction information, and the freedom of buying and selling practices from elements *Gharar* and *tadlis*.

In objects related to health, previous research has also discussed the buying and selling of products that have consequences for consumers. The study on buying and selling drinks without halal labels focuses on the halalness of products and their conformity with Islamic law (Wahyu, 2024), while research on non-prescription list G drugs focuses on the suitability of drug buying and selling practices with the provisions of Sharia Economic Law (Anisyah, 2023). Research on buying and selling *São Paulo* as a remedy also tests the suitability of the transaction object with Islamic law and finds problems in the status of the object being traded (Munawaroh, 2022). On the other hand, research on herbal drinks in micro businesses is more directed at product development and marketing strategies, so that it has not made the validity of the contract and the principle of muamalah the focus of the analysis (Al Karima Andriyani, 2024). The series of studies showed that previous studies had covered aspects of halal, legality, object status, harm, and the development of beverage and health products, but each still departed from different problems and character of objects.

However, there is a research gap in the wedge between the practice of buying and selling herbal medicine drinks as traditional health products, the characteristics of micro businesses, and the fulfillment of the principles of Sharia Economic Law in transactions. Previous research on beverages has focused more on the legality, halal, quality, or shelf life of products, while research on health products has more examined the status of objects and transaction capabilities. Studies on *gharar* and *tadlis* have shown the importance of clarity on the object and transaction mechanism, but have not been specifically directed at the practice of buying and selling herbal drinks consumed as traditional health products. The aspect of clarity of product information, the openness of the seller to consumers, and its relationship with the fulfillment of the principles and conditions of *al-ba'i* have also not been the main focus of these studies.

This gap is the space filled by this study through a study of the practice of buying and selling herbal drinks at the Jamu Sehat Prima Depot, Bumi Waras Village, Bandar Lampung City. This study synthesizes the problems that have been identified in previous research by simultaneously analyzing the fulfillment of the harmony and conditions of *al-ba'i*, the clarity of product objects and information, and the potential of *gharar* and *tadlis* in transaction practices. Thus, this study does not only test the halal status or legality of herbal medicine products, but places the buying and selling process and the relationship between sellers and consumers as the object of analysis of Sharia Economic Law. This focus is expected to provide a more specific understanding of the suitability of the practice of buying and selling herbal drinks as traditional health products at the micro business level with the principles of muamalah.

RESEARCH METHODS

This study employs a qualitative method in the form of descriptive field research. According to (Creswell & Poth, 2017), qualitative research is used to understand the meanings that individuals or groups ascribe to a social issue. This method is relevant for examining the practices of buying and selling herbal drinks at Depot Jamu Sehat Prima in Bumi Waras Village, Bandar Lampung City, based on the conditions of transactions taking place in the field. The descriptive approach is used to outline the practices of mixing and selling herbal drinks, the information provided by sellers, and the transparency regarding the composition and additives used.

This study employs both a Sharia-based approach and a conceptual approach. The Sharia-based approach is used to assess the conformity of buying and selling practices with the principles and provisions of Sharia Economic Law, which are derived from the Qur'an, hadith,

ijma', qiyas, and fiqh al-muamalah. The analysis focuses on the provisions of the contract, the essential elements and conditions of buying and selling, the consent of the parties, honesty, permissibility, and public interest. Meanwhile, the conceptual approach is used to analyze the concepts of al-bai', gharar, and tadlis, as well as the principles of šidq (honesty), amānah (trustworthiness), and bayān (transparency). According to (Marzuki, 2017), the conceptual approach is used to understand the perspectives and doctrines that have developed within legal scholarship in order to construct legal arguments in addressing research problems. Both approaches are used in an integrated manner to evaluate transactional practices based on field findings and the principles of Islamic Economic Law.

The population in this study is those involved in the practice of buying and selling herbal medicine drinks at the Jamu Sehat Prima Depot, including sellers, employees, and consumers. Determination of informants using techniques *purposive sampling*, namely the selection of informants based on certain considerations according to the purpose of the research. According to Sugiyono in Balaka, *purposive sampling* is a technique for determining samples with certain considerations (Balaka, 2022). Informants were selected based on their involvement and direct experience in the practice of buying and selling herbal drinks, consisting of one seller, two employees, and ten consumers. Data from informants were then analyzed together with the results of observation, documentation, and product tracing through official sources of BPOM. The data sources in this study consist of primary data and secondary data. Primary data was obtained through direct observation and interviews with one seller, two employees, and ten consumers at the Jamu Sehat Prima Depot, including transaction processes, product information, types of products sold, and services to consumers. Secondary data were obtained from books, scientific journals, previous research, laws and regulations, and official sources related to Sharia Economic Law and herbal products. In addition, data on the registration status, legality, and information of herbal medicine products was obtained through tracing official sources of the Food and Drug Supervisory Agency (BPOM).

Data collection techniques are carried out through observation, interviews, and documentation. Observations were carried out three times at the Jamu Sehat Prima Depot, namely first observation on August 20, 2026 to obtain an initial idea of the type of product and the buying and selling practices; second observation on August 27, 2026 to deepen information about products and information delivery; and third observation on September 3, 2026 to confirm information about the product and the transaction process. Interviews were conducted with one seller, two employees, and ten consumers regarding the type and source of the product, composition, legality, information delivery, transaction process, and consumer experience after consuming the product, including complaints such as nausea, hot stomach, dizziness, and heart palpitations. The complaint is positioned as a consumer experience and is not concluded as a direct result of the herbal medicine without further examination. Documentation is carried out through product and packaging photos, composition information, expiration dates, distribution permit numbers, field notes, and product status tracing through official sources of BPOM.

Data analysis in this study was carried out in a qualitative descriptive manner through the stages of data reduction, data presentation, and conclusion drawn. Data from observations, interviews, and documentation were grouped based on the focus of the research, namely transaction practices, product information, product legality, and consumer experience. The data on herbal medicine products was then analyzed by comparing the information on the products researched with data from the official BPOM website, especially the BPOM Public Explanation e-page and official BPOM documents or lists containing products containing Medicinal Chemicals (BKO), including the number and date of the Public Explanation. Screenshots of BPOM's official pages listing the products being researched and official attachments downloaded from the BPOM website were used as supporting evidence for the research. All data were then analyzed based on the concept of buying and selling (*al-bai'*), the pillars and conditions of the

contract, the rules of fiqh, *Gharar*, *tadlis*, and the principles of Sharia Economic Law to obtain conclusions regarding the practice of buying and selling herbal drinks at the Jamu Sehat Prima Depot.

RESULTS AND DISCUSSION

The Practice of Buying and Selling Herbal Medicine Drinks as Health Products at the Semu Sehat Prima Depot, Bumi Waras Village, Bandar Lampung City

Based on the results of observations and interviews conducted by researchers at the Jamu Sehat Prima Depot, Bumi Waras Village, Bandar Lampung City, information was obtained about the practice of buying and selling herbal medicine carried out directly between sellers and consumers. Consumers convey the type of herbal medicine needed according to the complaint or purpose of consumption, then the seller prepares the appropriate herbal medicine. The types of herbal medicine available include herbal medicine for sciatica, herbal medicine to restore fitness, uric acid herbal medicine, and strong herbal medicine. In the transaction process, the seller explains the type of herbal medicine, benefits, how to use it, price, and the number of products given to consumers.

In practice, some of the herbal medicine sold is concocted herbal medicine made by mixing herbal ingredients, such as ginger, turmeric, kencur, temulawak, and other herbal ingredients. In addition to these herbal ingredients, sellers also use several herbal products in the form of sachets as additional ingredients in the compounding process. The products used include Sarang Klaceng, Godong Ijo, Arabic Coffee, and Sehat Men. The use of these products is adjusted to the type of herbal medicine and consumer needs. Sarang Klaceng is used in the compounding of herbal medicine pegal linu, Godong Ijo is used for uric acid herbs, while Arabic and Healthy Men's Coffee are used in the compounding of strong herbal medicine.

Based on the results of interviews with sellers, the information provided to consumers is generally related to the type of herbal medicine, benefits, how to use it, price, and the number of products. The seller provides explanations mainly based on the needs or complaints submitted by consumers. However, information about the composition as a whole, including the additives used in the compounding process, has not always been conveyed in detail to consumers. This shows that the information received by consumers is more related to the benefits and uses of herbal medicine than information about the content of the product as a whole.

The results of interviews with consumers also show that most consumers buy herbal medicine because they are interested in the health benefits offered. Consumers get information about the benefits and how to use herbal medicine from sellers and from previous experiences. Some consumers do not know the whole about the composition, content, and additives used in the products they purchase. In addition, the BPOM distribution permit number has also not always been something that consumers pay attention to before making a transaction. In terms of transactions, consumers in general have obtained information about the price and quantity of products before making payments.

Based on the results of interviews with the 10 consumers, it can be seen that consumers buy Sarang Klaceng, Godong Ijo, Arabic Coffee, and Sehat Pria products mainly because they are interested in the health benefits offered. The information provided by sellers generally includes benefits, how to use, price, and number of products. Meanwhile, information about the composition, contents, additives, and distribution permit numbers of BPOM has not been fully known or paid attention to by consumers. This condition is one of the things that need to be considered in analyzing the practice of buying and selling herbal medicine based on the perspective of Sharia Economic Law, especially related to the principles of honesty, trust, information disclosure, *gharar*, *tadlis*, and consumer benefits.

To clarify information about the products used in the compounding process, the researcher searched the products of Sarang Klaceng, Godong Ijo, Arabic Coffee, and Sehat Pria through the information listed on the packaging and official sources of BPOM. The search included information about the composition, legality, and registration status of the product. The search results were used as supporting data to determine the identity and status of the products used in the practice of compounding herbal medicine at the Jamu Sehat Prima Depot.

The results of the search for the product information were then compared with the information obtained from interviews with sellers and consumers. This comparison was carried out to find out the extent to which information about the products used in compounding has been known and conveyed to consumers. The data is the basis for the researcher to conduct a further analysis of the practice of buying and selling herbal medicine at the Jamu Sehat Prima Depot based on the perspective of Sharia Economic Law, especially related to honesty in providing information, trust in transactions, openness about product conditions and content, and protection of the interests and benefits of consumers (Sari *et al.*, 2026).

Analysis of Sharia Economic Law on the Practice of Buying and Selling Herbal Beverages as Health Products at the Jamu Sehat Prima Depot

Based on the results of the research, the practice of buying and selling herbal medicine drinks at the Jamu Sehat Prima Depot is a form of al-bai' transaction, which is the exchange of goods in exchange for price between sellers and buyers (Aziz *et al.*, 2025). The transaction process is carried out directly, starting from the seller offering the type of herbal medicine to the consumer, the consumer chooses the product according to his needs, then the seller concocts and delivers the herbal medicine after a price agreement has been reached. The types of herbal medicine offered include herbal medicine for sore sciatica, herbal medicine to restore fitness, uric acid herbs, and strong herbal medicine.

Judging from the concept of contracts, the transaction has shown the existence of parties who enter into contracts (*Laughter*), namely sellers and consumers, the existence of sighat in the form of agreements regarding goods and prices, and ma'qud alaih in the form of herbal drinks as the object of transactions (Tsaqif *et al.*, 2026). However, the formal fulfillment of these elements is not enough to declare that the contract is in accordance with sharia principles. The object of the contract must be clear, useful, halal, and not contain anything that can cause loss or harm to consumers (Robbani *et al.*, 2026).

The principle of buying and selling in Islam must be carried out correctly and on the basis of the willingness of the parties. This is in accordance with the words of Allah SWT. in QS. An-Nisa verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

"... O you who have believed, do not eat each other's property in a wrong way, except in the way of trade that is done on the basis of mutual consent among you..." (Q.S. An-Nisa' [4]: 29).

This paragraph shows that transactions must be carried out correctly and on the basis of the willingness of both parties. In the context of this study, consumer willingness should be based on correct and clear information about the product being traded. Therefore, clarity about the materials used is an important part in providing opportunities for consumers to make conscious decisions before making a transaction.

In practice, sellers concoct herbal medicine using herbal ingredients such as ginger, turmeric, kencur, and temulawak which are then mixed with certain herbal sachets. Based on the results of observations and interviews, sellers convey more information about the benefits of herbal medicine, while information about additional ingredients used in the compounding process has not been fully conveyed to consumers. This condition is important because herbal

medicine is marketed as a drink for health, so consumers need adequate information about the ingredients and characteristics of the products consumed.

This ambiguity can be attributed to the concept *Gharar*, namely there is ambiguity in the object or transaction information that can cause uncertainty for one of the parties (M. Azzahra *et al.*, 2024). In buying and selling, the object of the transaction must be clearly known by the buyer. If the consumer does not obtain complete information about the ingredients contained in the herbal medicine, then there is an aspect of uncertainty about the object of the transaction that needs to be considered in assessing the practice of buying and selling based on Sharia Economic Law.

In addition to *Gharar*, these conditions are also related to the concept *tadlis*, namely the concealment or non-disclosure of the true circumstances of the goods being traded so that the buyer does not obtain complete information (Rahmat *et al.*, 2026). Based on the results of the research, the seller conveys the benefits of herbal medicine to consumers, but information about the ingredients has not been fully conveyed. If it is proven that the seller knows important information about the ingredients but deliberately does not convey it to consumers, then this condition can be attributed to *tadlis*. This is contrary to the principles of honesty and trust in buying and selling.

The principle of honesty in buying and selling is affirmed in the hadith of the Prophet Muhammad (peace be upon him):

فَإِنْ صَدَقَا وَبَيَّنَّا بُرُوكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَتُهُ بَيْعُهُمَا

Meaning: "If both of them are honest and explain the state of the goods, then they are blessed to buy and sell. If both of them lie and conceal, then their buying and selling blessings are removed." (Narrated by Bukhari and Muslim) (Al-Ja'fi, 2026).

The hadith shows the importance of honesty and openness in explaining the state of the goods being traded. In the context of this study, incomplete information about mixed ingredients can reduce transaction transparency and potentially harm consumers if the information is related to product safety.

Furthermore, the practice of buying and selling needs to be reviewed based on the principle of benefit and prohibition of causing harm. The rules of fiqh state:

لَا ضَرَرَ وَلَا ضِرَارَ

It means: "Must not harm oneself and must not harm others." (Alamudi *et al.*, 2024).

Herbal medicine that is traded is a product that is consumed for health purposes so it must provide benefits and not harm consumers. If based on official BPOM data in accordance with the product used, it is identified that there are Medicinal Chemicals (BKO) that are not allowed in natural medicines, this condition is an aspect that needs to be considered in assessing the safety and usefulness of the object of sale and purchase. In such a situation, the problem is not only related to the clarity of information, but also to the principles of benefit and prevention of harm.

From the perspective of consumer protection, providing true, clear, and honest information is an important part of buying and selling transactions. This is in line with Law Number 8 of 1999 concerning Consumer Protection, especially Article 4 letter c regarding the right of consumers to obtain true, clear, and honest information regarding the condition and warranty of goods, as well as Article 7 letter b regarding the obligation of business actors to provide such information (Amalia *et al.*, 2026). In the practice found, information to consumers focuses more on the benefits of herbal medicine, while information about additives has not been conveyed completely. Thus, the consumer protection aspect in the practice has not been implemented optimally.

Based on the overall analysis, the practice of buying and selling herbal medicine drinks at the Jamu Sehat Prima Depot has formally fulfilled the basic elements of the *al-bai' contract*, namely the existence of sellers, consumers, agreements, prices, and transaction objects. However, the conformity of the practice with the principles of Sharia Economic Law still needs

to be considered from the aspects of clarity of the object, information disclosure, honesty, security, and usefulness. Ambiguity regarding the ingredients of the mixture can be attributed to *gharar*, while if it is proven that there is important information that is known but deliberately hidden by the seller, this condition can be attributed to *tadlis*. If the Medicinal Chemicals (BKO) in the mixed ingredients are identified based on official BPOM data that is in accordance with the product used, the findings are the basis for further assessing the aspects of safety, usefulness, and benefits in the practice of buying and selling.

Thus, according to the principles of Sharia Economic Law, the practice of buying and selling herbal drinks at the Jamu Sehat Prima Depot is not in accordance with sharia principles because information about the composition and ingredients of the mixture is not conveyed clearly and completely to consumers. This is contrary to the principles of *sidq* (honesty), *amānah*, and *bayān* (openness), and has the potential to contain *gharar* and *tadlis*. Therefore, the practice of buying and selling is not allowed in Sharia Economic Law because it does not provide true, clear, and transparent information to consumers.

CONCLUSION

Based on the results of the research, the practice of buying and selling herbal medicine drinks at the Jamu Sehat Prima Depot, Bumi Waras Village, Bandar Lampung City is carried out directly between sellers and consumers. Herbal medicine is formulated according to the needs of consumers using certain herbal ingredients and herbal sachets. In the transaction process, the seller provides an explanation of the benefits and uses of herbal medicine to consumers. However, the seller does not convey in full the composition and additional ingredients used in the compounding process. This causes consumers to not get clear information about the content of herbal products they buy and consume. This condition shows that there is a problem in the openness and honesty of information provided to consumers in buying and selling transactions.

Judging from Sharia Economic Law, the practice of buying and selling is not in accordance with sharia principles because there is uncertainty about the content of the object being traded. Incompleteness of information regarding the composition and additives can cause *Gharar*. Because consumers do not know clearly the content of the product they buy. In addition, if there is important information about the ingredients used that is known by the seller but is not conveyed to the consumer, this can include *tadlis* due to the concealment of information in transactions. This practice is also contrary to the principle of *sidq* (To be honest, *amanah* (trust), *bayān* (openness), and *maslahah* (benefits). Thus, the practice of buying and selling herbal drinks at the Jamu Sehat Prima Depot is not in accordance with the principles of Sharia Economic Law and is not allowed because information about the composition and ingredients used is not conveyed clearly, completely, and openly to consumers.

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